

A
Philosophicall
ESSAY
Towards an Eviction of

The { Being and Attributes of God.
Immortality of the souls of
men.

{ Truth and Authority of Scrip-
ture

TOGETHER

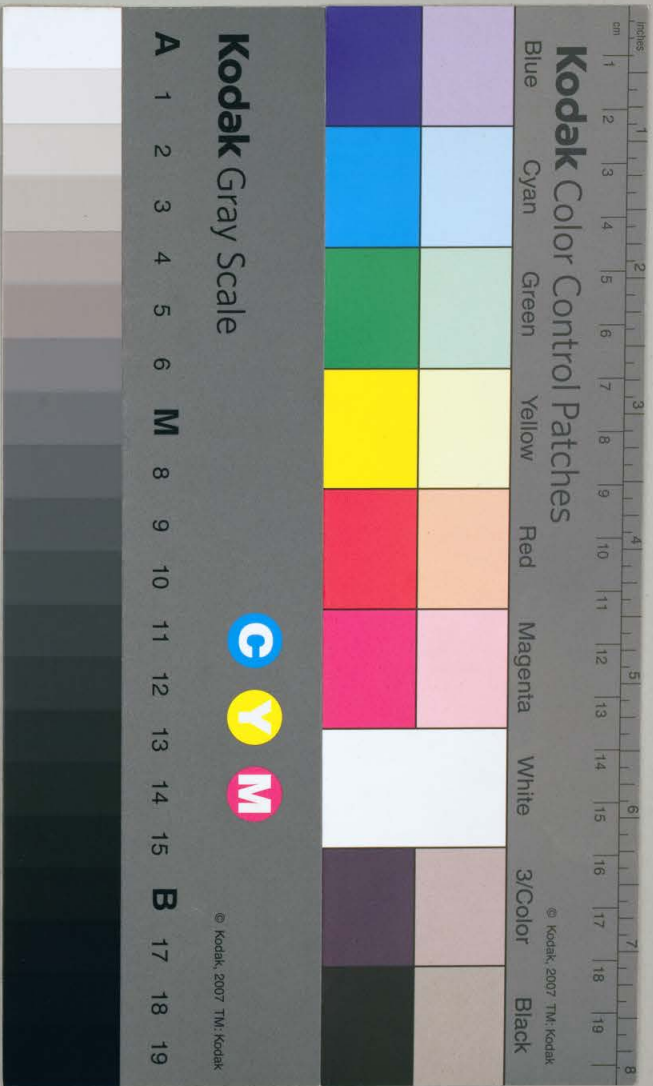
With an Index of the Heads of eve-
ry particular Part

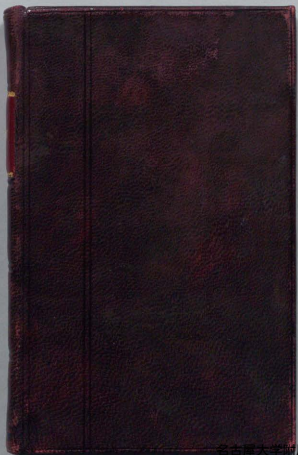
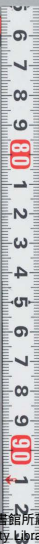
By S. W.

The second Impression with some Addition

OXFORD,
Printed by Leonard Lichfield, and are to be
sold by Edward Forrest.

1655





名古屋大学附属図書館所蔵 Hobbes I 40696301
Nagoya University Library, Hobbes I, 40696301

85
xw824

Work (824)

名古屋大学図書
洋 696301

A



A
Philosophicall
ESSAY
Towards an Eviction of

The { Being and Attributes of God.
Immortality of the souls of
men.
Truth and Authority of Scrip-
ture

TOGETHER
With an Index of the Heads of eve-
ry particular Part

By S. W.

The second Impression with some Addition

OXFORD,
Printed by Leonard Lichfield, and are to be
sold by Edward Forrest.
1655





To the
READER.



THE Author of this pamphlet, although he had never suffered it to be published, had he not been assured that it is not (for he main) much liable to just exceptions, and although he hath no further care of the reception & entertainment of it then the consequence of it may deserve (whereof the Reader, and not himselfe must be the Iudge.) And so he is not moved by the common passions of such as use to make Epistles and Prefaces to their Readers, yet something if but for custome only he was willing to premise, and to acquaint the Reader with thus
much



To the Reader

much by way of Apology for himself.

That this was written divers years since, without any purpose of ever letting it go abroad; that the chief end of it was to cleer to himself, who is a lover of rationally knowledg, an account of the grounds of his own belief, and to that end to lay in order his scattered notions concerning that subject; and this he intends as an Apology for the homeliness of the stile.

That at the same time when it was written, it was also delivered in a private course of religious exercise, and that it will be the excuse for such repetition, as might otherwise seem illfavoured in the severall Sections of it.

That at the time of his composing it he was destitute of the assistance of his Bookes, which is one cause that it is not adorned with testimonies and citation out of Authors, but comes out naked, being supported onely by the order and plainnesse of reason that it trusts to.

The

To the Reader

That since the composing of this, he knows that divers Bookes of the same Argument have been written by men farre more knowing then himselfe, but that he hath not yet read any of them, nor knows whether he doe agree with them or not, which abstinence hath been caused partly for that he is himself satisfied by what is here delivered, and partly for that he had no leisure or minde to alter this which he had done, though possibly it might be for the better.

That whereas he speaks of Epicures, Machiavelians, and the like, he makes use of those names onely in a popular way, as they are names of Characters well known amongst us, and that he intends not to traduce those Authors, or cast any contumely upon them.

Lastly, He must needs acknowledge, that before the edition of this he hath seen M. Hobs his Leviathan, and other Bookes of his, wherein that which is in this Treatise intended as the main Foundation

To the Reader

Foundation whereon the second Discourse (Of the Souls Immortality) insists, is said to imply a contradiction viz. That there are any such things as Immaterial or Incorporeall substances, Upon which occasion he thought good onely to say, That he hath a very great respect and a very high esteem for that worthy Gentleman, but he must ingenuously acknowledge that a great proportion of it is founded upon a belief, and expectation concerning him, a belief of much knowledge in him, and an expectation of those Philosophicall and Mathematicall works, which he hath undertaken; and not so much upon what he hath yet published to the world, and that he doth not see reason from thence to recede from any thing upon his Authority, although he shall avouch his discourse to proceed Mathematically. That he is sure he hath much injured the Mathematicks, and the very name of demonstration, by bestowing it upon some of his discourses,

To the Reader

set, which are exceedingly short of that evidence and truth which is required to make a discourse able to bear that reputation.

That in this case M. H. is only a negative witnesse, and his meaning in denying Incorporeall substances, can rationally import no more but this, that he himselfe hath not an apprehension of any such beings, and that his cogitation (as to the simple objects of it) hath never risen beyond imagination, or the first apprehension of bodies performed in the brain; but to imagine that noe man hath an apprehension of the God head, because he may not perhaps think of him so much as to strip off the corporeall circumstances where-with he doth use to fancy him; Or to conclude every man under the sentence of being non-sensicall, whosoever have spoken or written of Incorporeall substances, he doth conceive to be things not to be made good by the Authority of M. Hobs.

That

To the Reader

That whereas very many men doe
professe an apprehension of such beings,
and be in the mean time professes this
to be impossible, this Author is hard put
to it to excuse this from much inciv-
ility, and conceives the import of it to
amount to this much, that he conceives
himself in the biggest & utmost bound
of humane apprehension, and that his
reason is the measure of truth, and that
what he sees not is invisible, he conceives
the case in this to be alike, as if whil-
est two men are looking at Jupiter, one
with his naked eyes, the other with a
Telescope; the former should avow that
Jupiter had no attendants, and that it
were impossible he should have any: the
reason why M. H. denies those beings
whilist other men apprehend them, is
for that he looks at them with his
Fancy, they with their minde.

Many more things he had to say for
himself, but he understands not fully
the use or benefit of Apologies.



The Contents

Part. I.

SECT. I.

Preface.

SECT. II.

OF the designe and definition of
Religion, the prejudices and
pretences against the Christian, the
sum of what is in controversie deduc-
ed to three Questions.

1. Of the $\left. \begin{array}{l} \text{Being} \\ \text{Attributes} \end{array} \right\}$ of God
2. Of the Immortality of the soules of
men.
3. Of the Authority of the Scriptures.

SECT

SECT. III.

Of the being of God evicted by way
of demonstration from the Crea-
tures. pag. 12

SECT. IV.

Of the Attributes of God, those like-
wise evicted from the Creatures.
pag. 20

Part II.

SECT. I.

A Propofall of the Argument for the
Immortality of the Soule, and a
manifestatiō of the major propo-
sition, that Incorporeall substances
are immortall. pag. 37

SECT. II

A

A Proof of this Propofition, that the
Souls of men are Incorporeall
substances, by comparing the af-
fections of bodies with those of
souls. pag. 42

SECT. III.

A further proof of it by the generall
way of Apprehension. pag. 48

SECT. IV.

The same further demonstrated frō
the severall acts of the soule, from
simple apprehensions. pag. 56

SECT V.

From Judgment and Discourse.
pag. 64

SECT VI.

An Application of the former Pro-
positions to the inference of a Re-
ligion



ligion in generall, and a proposall
of the third in order to the Christian.
pag. 7

Part. III

Concerning the truth and Authority of our Scri- pture.

SECT. I.

Petitions and Cautions premised to
the Question. p. 82

SECT. II.

The Assertion resolved into two
Propositions, the former underta-
ken, that whosoever believes the
Historical part of the Scripture
must

must believe the Doctrinall p. 88

SECT. III.

The kinds and degrees of the causes
of Historical Faith in general. p. 98

SECT. IV.

An Application of those generall
grounds to the History of the
New Testament, and a proof of
this Assertion, That there is as great
reason to believe the New Testa-
ment, as to believe any other His-
tory in the World. p. 107

SECT. V

That there is much greater reason
to believe the History of the New
Testament, then any other His-
tory. p. 116

SECT



SECT. VI.

That the Old Testament is the word of God. A Propofall of three assertions, whereby it is concluded;
p. 131

SECT. VII.

The first assertion proved, That the Books of the Old Testament, which we now receive, are the same which the Jews doe now receive.
p. 136.

SECT. VIII.

That the Books which the Jews doe now receive, are the same which they have received ever since the Consignation of their Canon.
p. 141

SECT

SECT IX.

That in our Saviours time these Books were true, and consequently were the Word of God, p. 148.

SECT X.

That there is no reason to disbelieve the Scriptures. Objections briefly proposed and answered; first generall Objections against the whole:
p. 151

SECT. XI.

Objections against particular parts briefly proposed and answered.
p. 163

Part I





PART. I.

Preface.

SECT. I.



Although I am not without apprehension, that the discourse which I design may be prejudged unprofitable, as pretending to lay again that foundation which hath long since been layed in the mindes of all that will be readers of it; yet when I consider those scandals, which the looseness of our times have offered even to the religious, and the bold & horrid pride & presumption

B of



of Atheists and Epicures, which by a prophane and confident asserting the uncertainty of all things (undervaluing the abilities of our Natures to raise an opinion of their personall excellencies) have laboured to introduce into the world a generall A-thiefme, or at least a doubtfull Scepticisme in matters of Religion: And when we consider the nature of our mindes, which are upon any ill suggestions apt still to receive some impressiō (those things being of like operation with Calumny, which if it be confidently and boldly charged, will be sure to leave some scarre behind it) When we observe this use and inclination in our selves, which is in things where we have not a belief of what is spoken, or doe not give perfect credit to an accusation, yet to admit of a suspicion, that things may be as they are spoken; & although the strength of our contrary belief do keep us frō a full assent
ing

ing to the thing in question, yet if it happen, that the things concern our selves, and we have vsed to crosse our opinions, or our belief in our way of practise, such is the perversnesse of our hearts, that in such cases they will make use of the belief of others (especially if they have the reputation of knowing men) to oppose against their own belief, and interpose betwixt the lashes of their consciences and themselves: I say the present condition of Religion, and the corrupted nature of our hearts being such, I cannot think it uselesse, nay not unnecessary, to raise a discourse of Religio even from the common Elements and Fundamentals, and for a while, neglecting the more knowing party of men, to undertake, so far as the argument will bear, to follow the way of demonstration, and lead on the weakest from such things as they themselves cannot deny, to the acknowledge-
ment



ment of the mysteries of our faith, & to the practice of the laws and injunctions of our Religion.

SECT. II.

Of the designe and definition of Religion, the prejudices, and pretences against the Christian, the sum of what is in controversie deduced to three Questions.

1. Of the $\left. \begin{array}{l} \text{Being} \\ \text{Attributes} \end{array} \right\}$ of God
2. Of the Immortality of the souls of men
3. Of the Authority of Scriptures.

WE may begin with the consideration of the definition (and the design of our selves in the matter) of Religion; however the practise of the world may contradict it; I hope we may take this definition of Religion, as one that is agreeable

ble to the apprehension which all of us have of it. Religion is a resignation of our selves to God, with an expectation of reward; The designe indeed of Religion, however it ought to be merely obedience to the pleasure & the will of God, & the height of it is barely terminated in his glory, (so that the highest act of it is Adoration) yet I say the designe of mens Religion, is, that it may be well unto themselves, and to bring them to an estate of happinesse. The very definition of Religion supposeth a Godhead, according to that of the Apostle, *He that cometh to God must believe that God is.* The very designe of it supposeth that both the party worshipping is capable of rewards, & that God likewise doth not neglect his services (in the following words of the Apostle) *that he is the rewarder of those that diligently seek him.* Again, the resignation of our selves supposeth the resignation of our supreme



preme faculties, those are our understandings and our wils, *viz.* our wils to an obedience to his will, to a performance of his injunctions, to a submission to his providence, and a resignation likewise of our understandings to his truth. Now it is agreeable to reason, as well as to the Apostle, that we cannot practise the will of God, unless we know it, and that we cannot know it, unless it be discovered to us. So then in our profession of Religion, there are these supposals. That there is a God; and That he is a rewarder of those that seek him (and that supposeth that they are capable of his way of rewarding.) That the diligence of our seeking must be exercised in a way conformable to his will; and That to this purpose we want not rules for this conformity. These are I say the generall suppositions of every Religion under Heaven. You see that the being of Religion is in self-resignation

on, but the end of that resignation it is reward (still retaining in mind that caution, that mercenarily to labour for reward is not the suprem exaltation of Religious acts, but that it is the ordinary degree of mens Religion, and an allowable and commendable step, & degree unto the other; it being the strong powerfull motive to *Moses* to neglect the momentary pleasures of *Pharaohs* Court because he had respect unto the recompense of reward.) I say it is the naturall way of reason in every act to look at some or other end, and to undertake no labour without an eye upon reward. Now so it is, that some men, who account themselves the wisest, observing as they think the designe and issue of Religion, and comparing the labour and the wages, they with much wisdom, as they think, conclude, that all the matter of gain, which comes by Religion, is no way worth the pain and labour.



labour. They see that all things com alike to all, there is but one issue to the just, & to the unjust; nay, they think they see, that the successe of things it is not equall to the religious & irreligious; but that besides the pleasure & enjoyments which religi- on me doe fondly deny themselves, besides that melancholy life which they by their strictnesse and precise- nesse bring upon themselves, they often anticipate & hinder the thriving successe of their own designs by a dangerous & prejudiciall scrupulo- sity: whereas the other party besides the pleasure of their lives in private they carry matters of state, and either by force or fraud they circum- vent and overcome the narrow and feeble spirits of the others; and the successe of things they oft observe to be answerable to this Hypothesis, ready they are to say with those in *Mal. 3. 14. Surely it is vaine to serve God, & what profit is it to keep his Or- dinances,*

dinances, to walke mournfully before the Lord of Hosts, whereas we see the proud happy, and they that work wick- ednesse are set up, and they that tempt God are even deliverd? Upon such ob- servations upon the reward, they con- clude cleane contrary to the supposi- tions of Religion, God is no rewar- der of those that seek him; such as deny themselves the most for him, they have no other reward but sad- nesse of soul and debility of body, and exility of fortune: surely if he were a God, he would not thus desert his party, and give them over to the scorne and derision, and miseries of the world: surely therfore there is no God, or surely he sees it not, or tush God cares not for it, and so these mens Religion is vain: or els these men they have not hit upon the true way of worship, the rules they go by they are uncertain, that which they pretend to the word of God, it is not so, but some bundle of Impostures, devifed



devised by some body, and put upon these simple people to delude them: they indeed flatter themselves with expectations when they are dead, but those are but vain, for who knowes that the spirit of a man goes upward, and that the spirit of a beast goes downward? as a man dies, so dies a beast, wherefore let us eat and drink, for to morrow we shall die. These are the substance of those allegations, which by Atheists, Epicures, and Machiavelians are set in competition with Religion: these are those Engines by which the devill hath prevailed to the seduction of many, and to the entertainement of a suspition by men, otherwise prudent and sober-minded: the main foundations upon which we differ, are these,

1. The Being & providence of God
2. The Immortality of the soul.
3. The Authority of the holy Scripture.

Before

Before we come therefore to the particular mysteries of faith, it is necessary that these be cleared, before we come to settle in particular differences of Religion, that we justifie our selves against the petulanices of those men, that would laugh and scoff us out of all Religions; crying to every party (as they see the variable chances of the world to give occasion) where is now their God? Indeed if there were not a God to worship, or if God did not see, and regard, & reward our worship, or had we no rule to walke by, we should have none encouragement to Religion: Nay, upon all that happens to men in this life, we cannot but allow, that, upon their supposition, they conclude not irrationally. Concurrer we must with our Apostle, that *If in this life only we had hope, we were of all men most miserable*; But we know assuredly, that thou God seest, and that thou hast given us thy holy Word



Word to be a light to our feet, and a lantern to our paths; and that though now we see but through a glasse darkly, yet the time is coming when we shall see thee face to face. The state of the controversie then is this, which of the parties is in the wisest way; The Atheist thinks that the Religious is a fool; the Religious, that he is a fool that saith in his heart there is no God; The Atheist, that the souls of men are mortall, as the souls of beasts; the Religious, that the Atheist is a beast to thinke so, &c. But such kindes of contests are vain, wherefore let's see where the truth lies

SECT. III.

Of the Being of God evinced by way of demonstration from the Creatures.

THe Question is, Whether or no there be a God?

And here first I must entreat that it may be remembered what that party
is

is which defends the negative, and what is the designe that we are upon that so the following discourse be not thought uselesse or industriously fet out of the ordinary road. Our enemies are Atheists: and that which is to be convinced is the Atheisticall pronesse of men; so that in the controverted questions it will not be a sufficient way of answering, to say that the Scriptures and the spirit of God make it evident that there is a God; and againe, that the Scriptures are evinced to be the Word of God by the spirit of God bearing witness with the heart of man. It is true, that the Scriptures clearly deliver that there is a God, as true it is, that God by his grace doth work the heart of man to a believing of the Scriptures: these things they are really true to those who already are believers, and each of them conduceth to a confirmation of the other: but to a man that doubts of the Godhead, and denies



nies the Scriptures, to use those arguments for satisfaction, were to minister a scandal to him, and by a circular way of reasoning & assuming *gratis* the matter of the question (for they doe no otherwise who only say we must believe the Scriptures to be the Word of God, because God saies so, and a God we must believe because the Scriptures say so) to make them think we have no more to say but this, it is so, because it is so: and so confirm them in their Atheism & irreligion. It was a certain observation of *Aristotle*, that *από αυτών εις αυτους* *από αυτων εις αυτους* in every acquisition of knowledge, the understanding doth proceed from premises which were known, to the inference of a new conclusion, which was before unknown; and so was that other Aphorism of his, that there is no disputation unless upon principles, which are confessed on both sides, & such only are the common principles of

of intelligence, and the plain discoveries of the senses there where the mysteries of faith are questioned; it will not be sufficient therefore in the present case, to alleadge that saying of the Apostle, *Rom. I. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternall power and Godhead; so that they are without excuse:* but we must clear & demonstrate the truth of that allegation, by reasons taken from things visible: however, it may be lawfull for us to make use of the direction of this place, as a canon for our enquiry, although not of the authority of it, as a sufficient argument to enforce a belief from the gainsayer. I say therefore, that an eternall power may be evinced from the creation of the world, and that the creation of the world may be demonstrated from the consideration of things visible, so that by reason as well



well as Faith (though not so readily) we may be brought to understand, that the world was made of things which disappear. I say, that the world was not eternall, but created, is demonstrable from things that are visible; Our argument shall be from generation: Whatsoever is begotten was begotten of some other, for nothing can possibly beget, or make it self, otherwise it will follow, that the same thing is, and is not, both at one instant, seeing it is both the producer and the thing to be produced: it is to be produced, and so it is not yet, it is likewise a producer, & that supposeth that it is in being: It is therefore in being, and it is not in being, that's a manifest contardiction: Wherefore nothing can generate, or make, or produce it self: Wherefore every thing that is begotten, is begotten of some other; and then the other which begat it either was it self in the same manner begotten,

or

or it was not, if it was not, we are already come to the first principle which was unbegotten, and so have discovered a Godhead. If it was begotten, either we must follow up the course of successive generation to some first production from a cause eternal, or else we must necessarily say, that the course of generations had no beginning, and consequently that infinite successions are already past, which is as much as to acknowledge, that an infinite number of successions are past, and if past, then they are at an end; so we have found an infinitenüber, ^{wh} hath had an end, that is another contradiction: Again, if any shall affirme, that the course of generation had no beginning, but that the number of them hath been infinite, let us put a case and reason with him: we will imagine the generations of *Abraham* for example, and of *Joseph*, the son of *Jacob*, the son of *Isaack*, the son of

C

Abraham

Abraham. I demand therefore whether before the birth of *Abraham*, there had past an infinite series of generations, or not? If the series was finite, the work of generation had beginning, which is the conclusion I contend for, if the series past was infinite, then at the birth of *Joseph* 'tis evident that more generations were past, so we have found a number greater then that which was supposed to be infinite, and consequently that was not infinite, so it was both infinite and not infinite, a manifest contradiction: but if we say, that *Abraham*'s series was infinite, and that so was *Joseph*'s also, then it will follow that the number of *Abraham* was equal with the number of *Joseph*, but *Abraham*'s was but a part of *Joseph*'s, wherefore the part is equal to the whole. Else admit that *Abraham* was finite, but when it came to *Joseph*, that then the number was infinite, it follows then, that a finite number

number, added to a finite, shall make an infinite, which likewise is against the common light of reason. We see therefore that supposing the eternity of the world, or the infinity of generations, doth force the minde to contradictions, and consequently the fiction is vain, and utterly impossible; And as we have argued in the way of generation, so we may likewise in every thing, where there is motion or mutation, that is in all the parts of the visible world. The creation therefore of the world from the visible things thereof is manifest, which was to be demonstrated. And from the creation of the world we may infer those invisible Attributes of the Eternity, and Power, and Wisdom, and Providence of God, that which rests yet to be demonstrated.



SECT. IV.

Of the Attributes of God, those likewise evicted from the Creatures.

THAT which we are yet upon, it is a general introduction to Religion, and a demonstration of the Necessity of it against Atheists and Epicures, and such as are the despisers of it: that which we pretend is that their rejection of Religion cannot proceed from any considerate solid reasoning of their understanding, but from an evil disposition of their affections, which makes them we believe, rather wish, and so give out that their assertions are true, then that themselves believe them to be so; particularly, in that grand principle and fundamental of a God, and of a Providence, from whence the rest will freely and naturally follow: We have by plain and easy demonstration evinced, that from

the visible things of this world the creation of it may be evicted: and that the Apostle, although to such as were initiated in Christianity, he did propose it upon the well attested authority of the spirit of God, by many mighty signs and wonders declared to be with him: although to them he thought it needless any more then to referre them to the naturall principles of their understandings; yet that he was not wanting to the infidels, but by designing to them so ready a topick or medium; from whence to beginne their argument, hath not deserved of the unbelieving that slender estimation which they have been pleased to afford him: there is no action or mutation in any thing visible whatsoever, but it is performed by motion, nor any motion followed home successively through it's causes but will force the minde of man to a first mover; and though for some reasons I did propose the argument

m



in the name of generation, yet if in the place of it you should have been pleased to substitute motion in generall, or bodily action (for either they are formally the same, or consequent at laest to one another) the variation of the terms of the argument would no way have changed the substance of the conclusion: which I intimate to give notice of the sufficiency of that argument, which in it self comprizes a multitude of others more particular, lest any advantage might possibly be made against the want of number in my argument. Well, having concluded the creation, and beginning of the world we see it follows, that thence we conclude the eternall power and Godhead, that is, the eternity and power of the Godhead: to which that we may fully convince our Atheist, we will likewise adde the wisdom, & providence, and the immensity, and other attributes of God.

And

Eternity.

And first for Eternity, we have by undeniable consequence resolved all motions in the world into the bosom of a first mover, and if we suppose him a first mover, this supposition will evidently conclude, that he is eternall, that is, that he is without beginning of essence, or without any term or limit of duration; for if it had any beginning of essence or duration that beginning of being presupposeth a priority of not being (that is, that actual being is not of the essence of it) and so, that we may without any contradiction suppose it not to be yet in being, that is, we may bring our understanding without error to the apprehension of it as being yet in the state of power only, or potential being, so as things are in their causes. So then let us conceit it in this state, and compare this state with the other, when it hath a being, and it is evident, that this passage or transitio from want of being to a being cannot be



be without a motion, nor motion without an actual mover: but that which moves a thing from not being to a state of being is necessarily a precedent mover to that which first receives its being: so then that which we supposed to be the first original mover, it will have a mover which shall of necessity have gone before it & consequently it will be both a first & not a first mover, which is a plain & evident contradiction. Instead of multiplying Arguments without necessity, we will only return by the footsteps of our analysis, and so from the being of a first mover conclude the Eternity: If it be a first mover, then it had no former mover, and if so, then it never was produced from not being unto being; and if so, then it never had any beginning of its being, then it is Eternal: therefore whatsoever is the first mover it must of necessity likewise be Eternal. But from the common affections of things

visible

visible we did before demonstrate an original and first mover, wherefore the visible things of this world they likewise do evict the Eternity of the Godhead.

Having demonstrated the Eternity of God: the rest of his Attributes, such as we are able to comprehend in this life, they all of them will follow, his Necessity, Independency, Infinity, Unity, Omnipotency, Omniscience.

And first for his Necessity: whereby I mean his Necessity of being, not his Necessity of operation, so as it is opposed to freedom of will and power to act, or to forbear. I say then, that the Godhead is a necessary being, that is, that it is impossible it should fail, and implies a contradiction, that it should not be: that is it which Divines mean, when they say it is eternal *à parte post*, as well as *à parte antè*: for if it be not a necessary being, that is, if necessity of being be not included

Necessity.



included in the essence of the God-head, then it is not impossible that it should lose his being, that is, it is possible that it should lose his being, that is, it is in the power of something to cause it to lose his being: but no can passe from being to not being without change or motion, so then the motion of it is in the power of some other, and consequently this is not the originall of motion, but that other; but we supposed this to be the originall of motion, and consequently, It is not possible it should be deprived of its being, that is, it is a Necessary being in respect of others, and as impossible it is that it should lose its being of it self. Indeed it is manifest contradiction*, that any thing should have a power over its own essence, and needs no further conviction or opposition, seeing the active power of any thing is founded in the essence of it, and consequently cannot exceed the essence, or bring
it

it not to be: However the necessity of the existence of God will be evinced from the Simplicity and unpounded property of his nature, and that from his Eternity; for imagine him to be compounded, then it must be of some principles of composition and if so, then those principles must be presupposed to his being, and precede him in a priority of nature: so then there will be somewhat in nature before that which was before evinced, and now supposed to be eternall: and if he be a simple essence and eternall, he must be purely actual and nothing potentiall, for if in his essence be any thing potentiall that is, if it be in any possibility, that possibility relates to some superiour and former cause: Whereas we have all this while been reasoning about the first cause and supreme: Simple he is therefore and pure, and a simple act out of the bounds of possibility and of suffering, and so again we have

Simplicity



Independency.

have conclud'd his necessity of being. Now as we have demonstrat'd his Necessity, so likewise we may thence collect his Independency. We are indeed in a great deal of blindness in the contemplation of the God-head, and must humbly crave leave of God to be admitted to enquire and speak after the manner of men: God doth not exact that we should exceed the measure of our understandings in our contemplation of him, or that we should deliver him as he is in himself, or otherwise then he is pleas'd to reveal himselfe to our weak and feeble understandings, and so we hope his Majesty will not be offended at us, if after the manner of men we labour to deduce one attribute out of another, if with all we take this caution, that upon our dependency of inference, & the precedency and following in our discourse, we doe not conclude that succession or dependency of attributes in

in God, and imagine that to be in the object, which is only in the Organ. I could not but take this advantage for this caution now, that from his Eternity, Simplicity, and Necessity I am concluding his Independency; this, to our understanding and discourse may well enough (as concerning us) depend upon those other, that is, the supposition of those will force the mind to an acknowledgement of this, but to imagine that order to be in God, were to imagine a contradiction, by putting a dependency upon the attribute of Independency: If he be a simple act and pure, it is impossible he should at all depend upon another for his being: for suppose his being to depend upon another, then that other must necessarily be presuppos'd, and be the cause likewise of his being; for if it depend upon another for his being, his being cannot be without that other, and so it is presuppos'd, & therefore it is before this in order, & as



in order so in causality, for we speak of a reall & essentiall dependency, not of a Logieall or notional; wherefore his other, and not the Godhead will be a cause, and a former cause: and consequently the God-head, unless it be independent, will neither be the first cause, nor eternally contrary to that which was before demonstrated.

Incorporeality.

Again the Simplicity and the Impassibility of God will necessarily evict him to be incorporeall, seeing that every body is compounded and passible, nay we may goe so farre as to say, that corporeity is passibility, for corporeity is quantity, and in the last abstracted notion consists in three dimensions, but quantity is nothing esse but divisibility, that is an aptitude to suffer division; that is, passibility; whatsoever therefore is impassible, that likewise is incorporeall, which was to be demonstrated.

Immensity

And if it be incorporeall, then likewise

wise it is unbounded and unlimited by place; for whether place be taken for the surface of some ambient body, or for a space, the very essence of a place consists in relation to a body enclosed; but that which is no body cannot admit of an enclosure, therefore that which is incorporeall is free from the limits and termes of place, so then it is evident, that the first cause is free from the limits and restraints of place, Before we proved that it was free from any limit of duration, but in the freedome from time and place consists the notion of immensity, and so the immensity of God is now demonstrated (or, which is all one, his Infinity.)

Unity.

But if the God-head be infinite, then likewise it is but one, and so we may demonstrate the Unity of the essence of the God head. Now that there cannot be two infinite essences we will demonstrate. But first, for the help of our imagination, and to render



render that serviceable to our understandings, we will imagine two bodies infinite, Then thus, either the one of those bodies is in all the space wherein the other body is, or it is not if they be both together in the selfe same space, then that which is the longitude of the one is the longitude of the other, and their latitude is the same, & so likewise their profundity the same, I say, not only equall: for as from filling equality of spaces we must inferre equality of dimensions, so from identity of space we must conclude them to have the same dimensions, but the last and most abstracted notion of a body is mathematically resolved into those dimensions, wherefore those which fill the selfe same space are the selfe same body, and so two bodies they will be but one body, which is a manifest contradiction: but if wee shall say, that where one of these infinite bodies is, the other is not, then there

there

there will be some space where one of these bodies is excluded, and consequently it will be limited and finite, which yet we supposed to be infinite; so then, it will be infinite & not infinite, which is a manifest contradiction: We have demonstrated therefore that there cannot be two infinite bodies, the truth is, we ought to demonstrate that there cannot be two infinite essences, but the notion of being and essence is so abstracted and high, that, it would strein our understanding to keep it so long intent upon its abstracted object, as were required to goe through a demonstration where infinite simple being should be the subject, & unity the affection to be demonstrated; but if we shall proceed but to other degrees, as for example, of power, or wisdom, or the like, the demonstration will run as clear to the minde, as in the case of bodies it did to the fancy: for either those infinite powers are the same, or not the same; if they be

D

the



the same, then it is but one power which was vainly imagined to be two: but if the powers be not the same, then one power is where the other power is not (not meaning *in ubi* of place, but of case) and consequently a case where one of the powers is not, and consequently the power is limited, which yet is supposed to be infinite, there can be therefore but one infinite power, nor any more than one infinite essence, and so we have demonstrated the Unity of the God-head.

Omnipotence It remains that we demonstrate the Omnipotence of God, and his Omniscience: and first for his Omnipotence, That God was a God of power, it was demonstrated then, when we found him to be the first cause, and originall mover, and the creator of the world. Now power is nothing else but a fountaine or Spring of Causality: Causality always exerteth it selfe by motion: the Originall therefore

fore of all motiō is the originall of all powers; the Originall of all power is Omnipotent, wherefore it is demonstrated that God is Omnipotent.

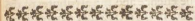
The same argument will prove *Omniscience* him likewise to be Omniscient; For all knowledge is an exertion of power, and consists in a conjunction of the operations of the object and the mind, and the nature of it is no way intelligible otherwise than by this exertion; this exertion is motiō, & so the originall of motion is the originall of knowledge; and God being Omnipotent, he is also Omniscient, and so we have evicted his Omniscience: that is an infinite knowledge, which includes in it the knowledge of all particulars, for if any particular in the world were excluded, it were not infinite, but limited; so then the thoughts of the heart are open to the view of his omniscience: And thus according to that Canon of direction, which we took

D. 2. from



from the Apostle, we have proceeded, and that strictly and warily, according to the laws of demonstration and from the visible things of this world, enforcing our selves first to an acknowledgment of the creation of the world; we have thence, taking in only the common principles and common notions (*κοινὰς ἐπιβάσεις*) of intelligence, proceeded higher, to a demonstration of the eternall power and God-head: that is, of those Attributes of the God-head, which by the irreligious and Atheists have been pretended not to be; and actually manifested, that the invisible thing of God may be discovered by those things which doe appear.

PART



PART II.

SECT. I.

A Proposall of the Argument for the Immortality of the soul, and a manifestation of the major proposition, that incorporeall substances are immortal.

THe second thing which we pretended to demonstrate as a generall ground-work whereon to build a necessity of Religion in the generall, it is the Immortality of the souls of men; for *if in this life only we have hope*, then in the judgemēt of the Apostle, *we are of all men most miserable*. Now the truth is, that we have no absolute necessity of much endeavour to clear the Immortality of the soul, after so clear & demonstrative a discovery of the



38. *The Immortality of* Part II
the essence and the attributes of the
God-head, seeing that a bare reflexion
either upon the generall way of
reasoning, whereby we came to those
conclusions, or upon those simple
objects of the minde, which were
the subjects of every particular en-
quiry; must necessarily prompt us
with undeniable arguments of the
spirituall and incorporeall nature of
our minde, from whence will neces-
sarily follow the naturall incorrup-
tibility of it, that which is all that we
pretend to, when we say, that it is im-
mortal: (for it is not our meaning,
that in the notion of Immortality is
included a necessity of being, such as
relating to the power of God should
put it out of a capacity of Annihila-
tion.)

Yet considering the darknesse of
our mindes, and that inability to-
wards a strict and vigorous reflexion
which even in those who are most
practised in the contemplation of
themselves

Part II. *the souls of men.* 39
themselves, and in the scrutiny of the
waies of their owne internall opera-
tions, is over frequent: & considering
how little reason there is to expect it
of those, who by their way of living
are more deeply engaged among
things, no way exceeding the affecti-
ons and circumstances of bodies, &
bodily motions, and perhaps may
think themselves unconcerned to be
busy in the knowledge of them-
selves: It will be requisite that we
insist more particularly upon it; that
so the matter may be cleared even
to the most vulgar apprehensions,
supposing only that they can but
obtain so much of themselves, as wa-
rily to attend to that which is to be
delivered.

Now the substance of all that I shall
speak towards the demonstrat ion of
the souls Immortality shall be sum-
marily comprised in this one Sylla-
gism.

Whatsoever substance is incorpo-
reall



reall it is immortall. But the souls of men are incorporeall substances.

Ergo

The former of these Propositions is indeed in it selfe undemonstrable, as being a principle evident to a considering minde, and so not resolvable into any former principles, so that all that can be done to a further clearing of it will only be to examine and follow home the terms, to their first originall notions, which they are assigned to represent. Indeed, the word mortality, as it is usually apprehended, hath alwaies reference to a compounded substance, or to a body, which hath in it self some principle and cause of motion, and signifies no more but a capacity of the materiall and passive part, to be deprived of that inward active principle of its motions, as is evident by those things, which we use to say may die, or are dead; as men, and beasts, and plants: but when the question

is only of that active principle, it cannot so justly be put in the terms of mortality, as of corruptibility, or naturall tendency to a corruption.

So then, that which we are to strive for is the true and accurate notion of corruption, and when we have driven it to the highest, we shall finde, that *corruption* is nothing else but a *dissolution* of things joyned together, and that this *dissolution* is nothing but a *separation*, and that *separation* is nothing but *division*, and that *division* is an immediate, and a formall act of *quantity*, and *quantity* is nothing else but a mode of *corporeity*; so as you see that corruptibility doth even in the notion of it include corporeity: whatsoever therefore is incorporeall it is incorruptible, which was to be demonstrated.

SECT

SECT. II.

A Proof of this Proposition; that the souls of men are incorporeall substances, by comparing the affections of bodies with those of souls.

BUT the souls of men are incorporeall substances.

That they are substances is evident, seeing that they are subjects of certain properties and affections, and a constant internal principle of motion, which is the very formal notion of a substance. It remains only therefore, that we demonstrate them to be incorporeall.

Now for the clearing of this, it is requisite that we consider wherein consists the being of a body, and wherein consists the being of an humane soul: nor can we use any possible means to come to an apprehension of their being, other then by considering those primary passions and

and properties whereby they make discovery of themselves:

The first and primary affection of a body is that extension of parts, whereof it is compounded, and a capacity of division, upon which, as upon the fundamentall mode, the particular dimensions (that is, the figures) and the locall motions doe depend: the *figure* being nothing but a particular and determin'd extension of the matter, towards such and such parts; and *locall motion* being nothing but division, so that whatsoever may possibly be performed by any body, it must have its original ground-work in divisibility, and its actual being in division, towards which the situation, and figure, and determin'd quantity of parts must make the disposition.

Again, for the being of our souls if we reflect upon our selves we shall finde, that all our knowledge of the resolves into this, that we are beings conscious



conscious to our selves of severall kindes of cogitations, that by our outward senses we apprehend bodily things present, that by our Imagination we apprehend things absent, that we oft recover into our apprehensions things past and gone, that upon our perception of things we finde our selves variously affected, sometimes with pleasure or pain for things present, sometimes with hope or despair of things absent, and the like: Nay, we are conscious to our selves of objects, which could not by any bodily impressions be wrought in our faancies or our brains; & of superiour passions answerable to those objects. In one word, we finde that our souls are a kind of essences which are conscious (or having a sense) of things.

Now then we are to compare together these two properties of a body and a soul, and so conclude either an agreement or a disagreement in

the

the natures of those subjects.

And here upon the very first view of a considering minde it will appear, that divisibility is not apprehension, or judgement, or desire, or discourse; that to cut a body into severall parts, or put it into severall shapes, or bring it to severall motions, or mixe it after severall waies, will not serve to bring it to apprehend or desire; it is not the hammering and filing, and fitting of the wheels of a watch, which can make it apprehend the end for which it serves, or comprehend the motion of the sun which it is made to measure; nor is it materiall whether we take an example in things naturall or artificiall, or upon what principles of mixture we proceed, the conclusion will be still the same; for sense, and perception, and apprehension, and desire, &c. they are as great strangers to the obscure notions of heat and cold, and moisture, and drought,

and



and of those elements to which they are assigned, to fire, and air, and earth, and water, as they are to quantity, and situation, and figure, and motion, and the like, there is no man certainly that can clearly apprehend, that combining any proportion of fire, and air, and water, and earth, should make the lump of it to know or comprehend what is done to it, or by it: we see not then any the least inducement in our notion of bodies simple or mixed, or howsoever varied, to bring us to an apprehension of cogitation.

Nor yet will our reflection upon our cogitation bring us to any apprehension of corporeity or divisibility. The truth is, our sense and apprehension of bodies cannot infallibly assure us, that there are any bodies in the world; but we must be forced to an higher principle, wheron to ground that assurance; so farre is cogitation and apprehension, and the like, from involving

involving in its being any corporeity; may we see manifestly, that upon the division of the body the soul remains entire, and undivided: it is not the losse of an hand, or foot, or eye, that can maine the understanding, or the will, or cut off the affections: so that we have not any the least inducement under the notion of cogitation to involve division, or under the subject of cogitation to include the subject of division or divisibility.

To come then to a conclusion: it doth evidently appear, that corporeity consists in divisibility, and that the essence of the soul consists in being a conscious essence, or a cogitative being, to be cogitative is farre different from being divisible or extended: Wherefore the essence of the soul is far different from the essence of a body: Wherefore the souls of men they are incorporeall essences, *ergo*
Animæ sunt.

SECT.

SECT. III.

A further proof of it by the generall way of apprehension.

NOW although the truth and certainty of propositions depend not upon the multitude of arguments whereby they are concluded, and if we have already sufficiently discharged our undertakings; yet something shall be further added towards the discovery of the spirituality of the soul, to shew that it doth farre exceed the sphere of corporeity, and is not confined by the streightning boundary of sence: To this conclusion a preparation will be made from the Generall way of our apprehending, and it will be perfectly inferred

from our { Simple Apprehension
Judgment
Discourse

And first of all let us consider our way of apprehensions in the generall our apprehensions even of sensible objects

objects, for however we are apt to imagine, that those may be performed by bodies, upon an exact scrutiny we shall finde it otherwise. That this may appear, we shall do well to observe and take off an error, which even from our childehood we have taken in: it is a common belief of ours, that sence is performed in the outward organs; touching, for example, in the hand, seeing in the eye, and so of the rest: (In them, I say, and not only by them) and then we put our selves to no further trouble, for to know how sence is made, then only to thinke that something hot toucheth the hand, and so the hand feels heat, that the image of some body appears in the eye, & so the eye sees the body; briefly, that sence is performed either by an immediate contact, as in touching & tasting; or by a resemblance, which by the object is wrought in the organ, and that in the matter of sensible perception there

is
soul



there is no exceeding the power of these two bodies, the object, and the organ; nor any superiour operation to that which may be performed by the application of severall bodies: but to take off this imposture of the senses, I shall need to doe no more, but to demonstrate that all our sense is immediatly performed in the brain, and not in the limbs, or organs: We will instance only in the senses of feeling and sight.

And first, that our feeling is performed in the brain by the mediation of the nerves, it is made manifest by our observation of such diseases as take away the sense of feeling, how that the seat of those diseases it is not in the limbs, but in the head. Palseys, Epilepsies, Apoplexes, and the rest: the seat of them is in those parts of the brain from whence do spring those nerves by which our operations are performed, and the way or remedy for restitution of our feeling

feeling, it is to take away those obstructions from the brain, whereupon the effect doth follow; now all this were needlesse, if sense were performed immediatly in the limbs themselves: Indeed it may possibly be imagined, that in those cases we are therefore deprived of sense, because our motion is intercepted; that there is some activity towards sense depending upon the motion of the limbs: although there be no visible strength in this objection, yet there are sufficient instances to take it off, seeing there either are, or lately were examples living of such as had no sense at all of feeling, and yet performed their locall motions perfectly. Moreover many unquestionable experiments have been made of such as we have affirmed, that they have felt in such a finger, and such a toe, and that after their hands or their legs have been cut off. Many other instances and arguments may be



brought to prove, that the sense of feeling is not performed in the outward limbs.

And secondly, for the sense of feeling, that that likewise is not performed in the eye, it is as evident; the cause why it would seem to be so, is because it is very evident, that the images of things do indeed passe thither, and are conveyed after diverse refractions and reflections through the coats & humours of the eye, to the bottome of that tunicle which is called *retiformis*. Hence it is obvious to cōclude, that visio is there performed within the eye. But if this were so, beside that no reason could be given why with both our eyes, and two images of it, we see but one thing: it would necessarily follow that we could not see any quantity bigger then our eye in its natural situation; for if Images were seen in the eye, they would be seen as they are in the eye; but in the bottome

the eye the images of things are inverted, and consequently the things themselves would seem to be inverted, men would seem to us with their heads below, and their feet above, that which is on the right hand would seem to be on the left.

Now to prove that the Images are there inverted, besides the demonstrative reasons that so it must be, we may at any time make experiments to attest to those demonstrations. It is impossible but that the visuell beams of larger objects must intersect each other in the eye, and by that cutting one the other, the situation of the parts must be inverted, and thus much hath ever been apprehended, and confest by all those that have understood the laws of radiation; but some conceiving that by an inverted species an object could not be seen upright, have with mighty industry devised most ingenious errors concerning waies of refraction



refraction, whereby the coats and humours of the eye should come together to reerect the image before it comes to the nerve, whereby vision is performed: but time and experience have evicted all those witty speculations to have been nothing but subtil and fine impostures of the fancies of their authours, aery reasons of a vain and ungrounded supposition: for it is evident to him that will take the pains to take off all the muscles and tunicles, which serve for the feeding and motion of the eye, & clear the part only, where the visuall nerve is fastened, then darkening a room, and only leaving an hole sufficient to receive this eye, will stand behind it, and look through it; to such an one it will be evident, that the images of things without are inverted in the bottome of the eye, at the place where is the passage of the visuall nerve: and consequently, as feeling was not performed in the hand,

as feeling

neither is seeing in the eye, but both of them in the brain.

But before things are conveyed to the brain, all the corporall similitude will quite be marred; the forme of a man cannot be carried through the optick nerve into the hollow of the brain, nor the quality of that we touch be carried quite along the nerves, from the fingers ends unto the head, and originall of the nerves: but all that can be imagined to be done in the brain, it is some motion and alteration made either by a yellication of the nerves, or by a vaporous & spirituous substance, passing through them, which retains no signature of reall similitude to the apprehensions, which upon such occasions or excitations men have of things. All that is done by the bodies the object and the subject it is utterly different from the apprehension, which in man is begotten by them: there is no naturall similitude betwixt



twixt a motion in the forepart of the head, and betwixt an object which we apprehend by it; our apprehensions of things they farre exceed those bodily means, by which they are occasioned, and consequently the subjects of these apprehensions do far exceed the subjects of those poor and grosse productions; that is the nature of our souls is far other and better then that of bodies, which was to be demonstrated.

SECT. IV.

The same further demonstrated from the severall acts of the Soule, from simple Apprehensions.

HAVING demonstrated the souls of men to be incorporeall substances, from the comparison of their properties with the affections of bodies, and therein finding no agreement or correspondency; and moreover from the generall way of our operations, which could not possibly proceed fro any most subtill variety,

or applications of bodily substances. It remains, that at this time we consider the severall kinds of the cogitations of men, and

from the } Simple apprehension,
objects of } Judgment,
 } Discourse,

conclude the immortality thereof:

First of all from simple apprehension, which is the first operation of the understanding of man, both in nature and time; and is the taking in of simple objects into the minde, and so furnishing it with materials for judgement and discourse: we shall finde then the souls incorporeity if we shall but reflect upon such simple Ideas in it self, which represent things in themselves incorporeall; for a corporeall thing can neither be the Idea of an incorporeall being, neither can an incorporeall, immateriall, be subjected in a materiall or corporeall: we found before, that the application of bodies could not produce that
sense



sence which we have of bodies, much lesse then can that produce in us Ideas incorporeall, yet such, and very many such we finde to be within our souls.

We finde in our selves Ideas of spirituall substances, as of God and Angels, and of their simple and incorporeall properties and attributes, it is but returning back, and recalling into our remembrances those demonstrations of the severall Attributes of the God-head, to which we did arise, even from the visible things of this world, and they will satisfie us in this particular: our endeavour there was to demonstrate the truth of them in themselves, here to consider the way and manner of their objective existence in our apprehensions; and the truth of demonstration which satisfies the souls of men it is that clear agreement betwixt the understanding and the object, that is, that things be in the understand-
ing

ing as they are in themselves. We then demonstrated God to be an immateriall substance, wherefore we gained an apprehension of a substance immateriall and incorporeall, and of immateriall properties; and consequently the notions of the God-head, and his attributes, were in our understandings incorporeally, and so they are incorporeall.

It cannot here be denied, but that in our ordinary and transient thoughts and discourses, we are very apt together with spirituall beings to draw into our fancies the images of things corporeall; for example, when we speak of God we are very apt to have in our fancies the visible heavens, and a representation of something sitting or acting in them: when we think or speak of Angels we are apt to call to our remembrances the shapes of beautifull winged, aery bodies, and so when we meditate upon Eternity, we are apt to reflect upon the image of time; of the re-
volution



volution of the Sun and Starres, which are the vsuall measures of it, at leastwise of a successeive duration of things, and there are diverse of us which terminate our thoughts in these images, and never obtain a flight beyond them, nor ever come to observe in our souls the difference betwixt imagination and intellectuall apprehension; But yet notwithstanding when we have patience to stay upon the consideration of these objects, and warily attend to that inward light which we bear about us, we presently reject these images from the essence of God, and Angels, and Eternity, & by discourse we strip off these materiall & grosse representations, and finde, that the causes why upon such occasions as these they come into our mindes, is, for that we commonly hear of them together, and because of those symbollicall expressions of these beings which have delivered to us the know ledge

ledge of thē. Almighty God calls himself the anciēt of daies, & it is not our custome to imagine any thing but cloathed with circumstances in soe places; and the place that is usually mentioned with God, it is the heavens, and those heavens, which are the objects of our senses and imagination, are the place of the Sunne, and Moon, and Starres; and so we are apt to form to our selves an image of God, or at least through incogitancy to let slip into our thoughts a fancy of some reverend image, sitting above the Firmament.

Thus likewise the descriptions of the Angels, they are usually made to us in Scriptures by such representations: we see nothing fairer then our own kinde, and so we conceive of them in the fairest shapcs we can imagine, (and contrariwise of the devils in the most ugly) as signing to them wings, because under such forms the notion of them is veiled to us:

And



And yet at the same time we know, and can perhaps demonstrate evidently, that if God were a body, he could not be a God; that is, that the properties of a bodily substance can no way agree with that notion of the Godhead, which is immovably fastened in the very essence of our souls.

We know habitually that the nature and essence of the Angels that stood, it is the same with those that fell away; however we have fair and pleasant imaginations usually when we speak of those of light; and ugly, & foul when we think of those that are in chains of utter darkness: how ever the name of *Michael* and his Arch-Angels recall into our minds the images of the fairest of the children of men; and that of *Beelzebub* the Image of a Dragon.

So likewise the common measure of the duration of things, wherewith we usually converse, they are hours and

and daies, and moneths, and years, and these are made by the revolution of the sun, and of the starres, and those are attended with severall positions of the in respect of themselves and us, with light and darkness, cold and heat, Winter and Summer, and those other vicissitudes: & speaking of Eternity we presently think of a long continuance, & so call into our imagination a long continued series of these revolutions & vicissitudes; whereas yet we know, that where there is a vicissitude there is a priority, and where there is a priority there must be a beginning, & where there was a beginning, that was not eternal: 'tis plain that if in eternity there were such parts as daies and years, there must be as many millions of years, as minutes, and so that a minute were equal really to a thousand years, and so it followes clearly that Eternity even in our notion is an infinite and undivided unsuccessive



These examples are sufficient to shew the difference betwixt the intellectuall apprehension of things, & the imagination which accompanieth our superficial thoughts, (our slight and cursory taking them to our mindes) and to illustrate that, however in our fancies we may have corporeall representations attending upon these spirituall beings, yet the Ideal whereby the understanding apprehends those simple essences, are incorporeall, and consequently the understanding part of man is incorporeall.

SECT. V.

From Judgment and Discourse.

AND now whatsoever of perfection may be evinced to be in the souls of men, from the simple apprehensions of single objects, may much more strongly be concluded from those

those more perfect operations, exercised in comparing severall things together, & working out the truths, striking forth the light from those collisions. A judgement takes in two severall simple terms, and upon them passeth the sentence of their agreement or disagreement.

A discourse takes into consideration two of the judgements already past, and decided by the soul, and from those two draws forth a third, and so brings into act those truths which folded in their causes lie in the secret places of the soule concealed from it self.

Now as the souls of men are conscious to themselves of certaine essences within themselves, which neither in their being, nor in their operation upon the soul are any way mixed with ought that is corporeall; and so from thence the incorporeity of the soul was immediatly concluded, so here in these second and third

F

third



third operations of the soul, we have this further advantage, that however the simple objects which are the terms in the matters of judgement may be bodies, yet the acts of judging, and discerning, & reasoning, they are no bodily acts, nor come within the compass of bodily motions to be performed; and that even in those things which are most obvious to the outward senses or the inward, the understanding part is yet carried away farre beyond the bounds and territories of the senses, and raises self into the contemplation of causes of the things it either sees or hears, or otherwise perceives, and frames to it self consequences & corrolaries, such as are not sensible, but are only discoverable by a diviner light. By this diviner faculty it is the seizing upon any thing whatsoever fixing it self steddily upon the contemplation of it, it passeth from the most contemptible of creatures, up to the incomprehensible

incomprehensible creatour, it climbs up by degrees, and passeth through the continued chain of causes till it comes to that link which is fastened to the chair of God; it rests not in things below, but soars up steddily to immensity and eternity. It is by this faculty, that upon sight of the causes of things, it doth foresee the effects and consequences: and seeing the effects, it makes to it self a conclusion of what must be the causes, and by frequent exercise in these contemplations attains to a kind of mastery over the works of nature, and produceth things strange and wonderfull in operation, it applies the active powers unto the passive (as the Schoolmen speak) and so imitates God and nature in great and marveillous conclusions.

He observes the properties of a despicable stone, and is carried so farre in the contemplation of the consequences of those properties

F 2.

that



that he dares adventure himself upon the huge unruly ocean, under the conduct and direction of it, and he findes experience to answer to his contemplation, he gets the mastery of that unruly boisterous element: he rides securely upon the back of the dark waters: he makes a needle touched with a stone to supply the place of the starres of heaven: when the eyes of heaven are revealed from him amidst the darke waters & thicke clouds of the sky; he examines all the chambers of the Sun, & imitates him in compassing the world, he goes out toward the East, & returns again from the West: returns, and that loaden with the treasures of the world, with the blessings which *Moses* did assigne to *Joseph*, *Deu. 33. 13. the precious things of heaven for the dew, and for the deep, that coucheth beneath, the precious fruits brought forth by the Sun, and the precious things put forth by the Moon, the chief things of the ancient*
mountain,

mountain, & the precious things of the lasting hills, the precious things of the earth, &c. he settles a correspondency betwixt the utmost distants of the world, and opens a traffique betwixt nations opposite in place, in manners and affections, such as had lyen concealed from the knowledge of one another, even almost from the time of the Ark that floated upon the waters: But what doe I speak of these things? he displays the banner of Christ in the regions of death & hell; he sheds forth the glorious light of the Gospel to the people that late in darknesse, & in the shadow of death: What sensible Analogy or correspondency is there betwixt the situation or motion of a stone, and the salvation of mankind? & yet by various consequences he discovers how by the means of that, this likewise may be effected; he discovers it, and puts it in a successfull & happy execution.

What is there more contemptible
 than



then a stone? hardly any thing that is a substance, and yet it is much lesse contemptible then a shadow, he observes a shadow, and that carries him aloft to a contemplation, and a discovery of that most glorious creature which comes forth as a bridegroom out of his Chamber, and rejoyceth as a Giant to runne his course: From the shadow he riseth to the Sunne in the Firmament, and to a perfect understanding of his course in the Ecliptique, and then brings back again his understanding to the shadow, he makes thereby an instrument that shall designe to the eye the daily circuits of its motion: his eye that gave occasion to his minde to discover them in contemplation; and now his minde is impregnated with the light of knowledge, and returns with usury to the senses that occasionall advantage which they afforded it, & gives the pleasure of the viewing of its practise; it gives
the

the eye & hand directions for drawing of lines, which by the regular application of a stick, or wire, stone, or any other body, shall discover not only the divisions of the day, the hours that are past, or to come, but even all the mysteries of the Sunnes motion: how it measures out the night, and in what quantity it differences out the day: how near are his approaches at noon, & how farre distant he is from us at midnight; by what degrees he drawes towards us, and by equall measures he retreats; how he riseth from his greatest southern declination to the North, and from thence returns again to his chambers in the South, having touched the boundaries that he cannot, he must not passe; and how in this his continuall progresse he dispenses the severall seasons of the yeare, what time he enters into every sign, when he begins to rejoyce the hearts of any of the nations by his presence, & what



what time he leaves them in the darknesse: these are but some few & lesse considerable of those wonders which are performed by that which hath no being.

To insist upon it, how the reason and wit of man hath found out severall Arts and Sciences, from principles most contemptible, how it ariseth to most admirable speculations, and upon poor beginnings to what issues it brings; how it can give the height or distance to which it never can approach; how by the application of a piece of wood, or other matter to the eye, it can assigne the distances, and places, and motions, and appearances of the starrs of heaven, and foretell the positions and combinations of the Planets, the Eclipses of the Sunne and Moon to the generations to come: how it corrects the judgments of the senses, and demonstrates that to be farre greater thē the world, which the eye presents

presents no bigger then a bussell, nay, no bigger then the rowell of a spur: to insist upon such things as these, were to be prodigall, and superarrogate in proving the incorporeall nature of the souls of men, and yet all these are nothing to those more ordinary things which it performs, when it assigns and prescribes to it self laws of mutuall signification by things, which have no similitude; when it designes notions to sounds, and sounds to letters, and upon hearing the voice *Soule*, or seeing the word *Man*, we call into our mindes the things which I have spoken of him, things which cannot be performed by the collision of atomes, the motions or dispositions of parts or quantities, but must be the issues of spirituall essences: such therefore are the souls of men, and so they are immortal.

SECT.



SECT. VI.

An Application of the former Propositions to the inference of a Religion in generall, and a proposall of the third in order to the Christian,

THe third thing which I propounded to speak of by way of preparation to the entertainment of the principles of our Religion, it was the authority of the holy Scriptures: that which we have already demonstrated was of a more generall designe, this comes to be more particular; that was against Atheisme & irreligion, this against superstition, and the false religions of the world, the will-worships of the Heathen & the Jews, and of a party of those that do professe the name of Christ. Out of what hath already been delivered a necessity of Religion in the generall will result, for it is the first consequence of reason from the consideration of the attributes of God, and the condition and proprieties of the

souls

souls of men, for having by necessary force of argument drawn up the vast number of mankind to one original cause, even to God as their Creatour, we cannot chuse if we will insist upon that consideration, but fall upon a necessity of Religion. For if God have created man he must have done it for some end and purpose, seeing he is an intelligent agent; and such agents as work with understanding, they always work upon designe, and propound some good to themselves in all their actions, for they cannot be supposed to work but upon desire, and the object of desire is only goodnesse; if now we employ all our wit and our invention to discover what good can accrue to the God-head by the Creation of man, we can finde none that is imaginable in the way of profit or of gain: that which the Psalmist hath layed down is a conclusion following from the light of reason, as well as from the special revelations of the holy Scripture



pture that our goodnesse extendeth not to God, and it was a question, which might with good congruity fall from Eliphaz the Temanite, Job 22. 1. Can a man be profitable to God, as he that is wise may be profitable to himself? Is it any pleasure to the Almighty that thou art righteous? or is it any gaine to him that thou makest thy way perfect? And the matter of gain being excluded from the end of God in our creation, if we runne over all the objects of pleasure, which come within the spheres of the soules of men, we shall finde no pretence of reason for any thing of ours to please the Almighty, and so to be assigned as an intelligible cause of our creation, save only the delight which the God-head might take in the communication of his goodnes, in the explication or unfolding of those glories, which lay enwrapped within it self, in having something (if I may so speak) without, & besides it self, which might

might be apprehensive of the excellencies of it, might be subject and conformed to it, and might perform towards it the acts of glorification & praise.

So then the glorifying of God is all the end that can be found out why God should ever have created us: & the next thought to this conclusion of our reason must be of the waies and means, whereby he may be glorified by us: and there again when we shall have run over all the waies imaginable, we can fasten upon none other then the admiration of his excellency, the adoration of his Majesty, the obedience to his will. And these are the acts & performances of Religion, so that the consideration of the God-head & his Attributes, doe naturally cast us upon a necessity of Religion.

Now as the consideration of the God-head doth naturally enforce a Necessity of Religion, so doth likewise



likewise the consideration of the Immortality of the souls of men: for we shall but consider, that our souls shall never fail of their existence, but continue in being to all Eternity, we can hardly avoid the thoughts of the shortness of our duration in this world, or the comparison of the time of our duration here, with that other continuance which doth abide for us hereafter: and if we will have the patience in our thoughts to insinuate upon the proportion of a few years unto an unlimited, and unmeasurable Eternity, we shall unavoidably fall upon this judgement, that our condition here is no way comparable to that which shall be: that momentary pleasure bears no proportion to eternall happinesse or eternall misery: that these *light afflictions which are but for a moment, are not to be compared either to the joys or miseries which are to be expected;* and consequently that our care for this life ought

ought not, nor cannot in common prudence equall our care for Eternity. So then, whatsoever befalls us here we shall conclude it requisite to provide that we be not miserable hereafter, and consequently, that we make our selves a friend of him that hath the issues of death in his power, and moderates and dispenses the rewards of Eternity: but there is no way to have him propitious to us, but by obedience, no reason to expect that he should satisfie our longing, or fulfill our will to all Eternity, unless we fulfill his will for our time of trial in this life, and that is by the exercise of Religion only attainable. So that the consideration of the Souls Immortality will likewise enforce us to necessity of Religion.

Thus farre the common principles of naturall reason will force us, even the first and most common principles of intelligence, such as are grounds of clear, evident, and perfect demonstration;



stration; so that it must be the Fool alone, as the Psalmist speaks, which can be an Atheist, so that they are without excuse whoever glorifie him not as God: thus farre those poor remains of light, which yet are left to the corrupted off spring of our degenerate Parent, will serve to lead us (to the generall necessity of Religion;) but hereindeed it leaves us destitute of the certain waies of pleasing God; and consequently destitute of clear & solid grounds of hope of attaining to eternall happinesse. And here it is that the Scoffers and irreligious men take occasion to reason themselves and others to destruction: seeing that nature hath here deserted us, and left us no infallible Rules of particular waies of devotion, they contend that there are none such, and consequently that our Religion is vain, and uncertain, uncertain in the issue, because uncertain in the grounds and principles. And here

now

now against them we pretend, that wherein our naturall light hath failed us, the mercy of God hath been pleased to supply us, that God hath not left us without a certain rule and Canon of Religion, nor without a light shining to us in this dark place, particularly that he hath given to us his holy Word, to be a Light to our feet, and a Lanthorn to our paths, and that the books of the holy Scriptures are that Word of God.

PART





PART. III.

Concerning the truth and Authority
of our Scripture.

SECT. I.

*Petitions and Cautions premised to the
question.*

You will doe me the favour
to consider, that our pre-
sent controversie is against
those that deny the Autho-
rity of the holy Scriptures, so that
we cannot, have the advantage of
those Arguments which in every o-
ther controversie of Religion are the
most valid: I mean Argumētts drawn
from the Authority of the Scriptures
themselves, which is the best, if not
the only authenticke rule of decision

of such differences as doe arise; such
as doe indeed arise in the Church of
God, who all doe agree in a professi-
on of that faith, which is delivered
in these holy Books, this I say they
agree upon in these generall terme,
however with wonderfull heat and
distance they vary in their judgmētts
whether or no some particulars be
of the recommendation of the Scrip-
ture. It is then the common princi-
ple of Christians, and the ultimate
rule for the judgement of those
that are within: but as for them
that are without the Church, they
are likewise out of the jurisdiction of
this Canon or Judge, and to give o-
ver their incredulity (or rather in-
fidelity) as some of our Divines have
done, with this illinterpreted axiome
for rejection, that they deny our
principles, and so are not worthy to
be disputed with, or to referre them
only to the *divinitie* of the Scriptures,
and to the spirit working with the
reading.

reading and hearing of them, it might be to prove a scandall to the without; and to such as are weak & wavering within, it were tacitely to imply, that we have no way to gain the question, unlesse out of courtesie the adversary be pleased to yeild it to us, to resolve the motives of our Catholique Faith into private impulses and particular dictates of the Spirit (arguments of very great credit and reputation due to our selves as particular favourites of the holy Spirit, but such as being deserted by the tenour & regiment of our lives, render us dishonourable to that holy Spirit whereto we pretend, whilst in the apprehension of men we doe at least obliquely entle it to such actions as are inconsistent with it, professing we hold our faith by private revelation, and consequently have our understandings taken up by the holy Ghost at such time as our wills are guilty of enormous sinnes.) A
fancy

fancy that is the mother of diverse prodigies lately broken into the Church, as that God sees no sinne in believers, that Murther, Adultery, Incest, Sacriledge, (any thing) may be committed, and that these are no finnes in believers, for thus they argue, that they which have the holy Spirit are free from sinne, such as do believe the Gospel they have the holy Spirit, because there is no other motive sufficient besides a private illumination, so then they cannot be guilty of sinne, but yet they may, and doe commit such things as those we mentioned; wherefore those are no finnes. Thus doth Satan transform himself into an Angel of light, and acts his Tragedies in the likeness of the holy Spirit: Nay we say, and doe believe that the Devils also believe and tremble, that the Kingdome of heaven is like a net which drew to shore fish of all sorts, some to be put into vessels, and others



thers to be thrown away. We say & doe acknowledge to the glory of God, that the internall light of the holy Scriptures is sufficient to make the mā of God perfect to salvation, & that in some it is the means of generating faith in men, but that the most of those believers who have the happinesse to be trained up from their infancy in any part of the Christian church by observing the esteem which in their Church is had of those holy Bookes, they doe betimes upon the reputation of their Church receive them with a kinde of veneration, that upon this motive they receive the faith; & that others doe upon other inducements entertain it; & once for all we say, that besides the secret and free illuminations of the holy Spirit, these want not arguments to enforce the reason of unbyassed me to entertain the Scripture as the Word of God, and that all such as without the engagement of perverse affections

affections shall admit those Arguments in their apprehensions must necessarily be of that beleif.

Before I betake my self to the proof of this assertion, I must premise, that by the books of the holy Scripture, I mean such books of the old and new Testament as, in the Church of *England* have been accounted Canonically, and that I intend not here to take up the controversie which is betwixt the Church of *Rome*, and us, concerning the books which are Apocryphall, the drift of my discourse being against those who beleieve too little, and not those who believe too much.

Secondly, I must premise, that we are not here to expect the necessity of demonstrations, but must content our selves with such arguments as the nature of our subject will admit: there can be no true and perfect demonstration, unlesse the property to be demonstrated do naturally



rally flow from the subject of the demonstration. In matters then depending upon the free election of causes there cannot possibly be any perfect demonstration, and such is the giving of a rule of life in respect of God, so that there cannot be a perfect demonstration of it. So then we must content our selves with arguments falling short of the necessity of demonstration, but such as no man shall be able to deny, without denying some such principles as all men doe acknowledge to be true.

SECT. II.

The Assertion resolved into two Propositions, the former undertaken, that whosoever believes the Historicall part of the Scripture must beleve the Doctrinall.

TO believe that these Books of Scripture are the Word of God, there

there are very great and important reasons.

2. To disbelieve it, there are no reasons, or not any sufficient reasons.

And first of all, to prove that those books of Scriptures are the Word of God, it is sufficient if we prove the truth of them, because themselves pretend to be of divine inspiration. All Scripture is of divine inspiration, the tenour of the Old Testament runnes generally thus, *The Lord spake unto Moses, or other of the Prophets,* such as were the Penmen of the holy Scripture: Indeed the generall pretence of those that wrote both Testaments, is, that holy men did speak and write, as they were inspired by the holy Ghost, so then, if this pretence of them be true, it must be true, that it proceeded from the holy Ghost, and consequently to prove the truth of it will be sufficient to conclude that it is the word of God, Now



Now as concerning the truth of those writings we have 1. The same Arguments, or as great, as for the truth of any writings in the world. Nay 2. We have arguments (morall Arguments) to evince the truth of them, such as no other writings can pretend to. That we may shorten what we have to perform, you may consider, that the things delivered to us in the holy Scriptures are either matters of History, or Doctrines; and that these are frequently interwove in the Scripture, so as when Saint *Matthew* doth in an historicall narration bring in our Saviour preaching in the Mount, and delivering there a summary of his doctrine; So that it will appear, that if the historicall part of the Scripture be undoubtedly true, there cannot rationally be any doubt made of those doctrinall rules and precepts which there are delivered. As for the doctrine of any party whatsoever concerning God, there is not

not

not imaginable any argumēt so ready to evince the truth of it, as God himself, freely attesting to the deliverers of it by mighty signes & wonders, by great and undeniable miracles, such as are instances of the immediate hand of God; such as by skilfull and knowing men are acknowledged to be no way performable by the praefigatory art of Magicians, or by the power of evill spirits. Such were the miracles which are delivered to us by *Moses* all along the course of Gods bringing the children of *Israel* out of *Egypt* to his own land; and those afterwards wrought by the Prophets. And such were the works of our blessed Saviour all along the course of his Ministry before his passion, and such and more admirable was his resurrection and a scension. Whosoever doth beleve, that there was such a man as *Moses*, that this man *Moses* did professe himself to have received from God

God



God a law, which was to be delivered to a people; he may hitherto very well doubt, whether or no he was not deceived, in imagining that he had received such a law. But if with all he shall be assured or stedfastly believe, that this man *Moses*, to make good his pretences to Gods revelations, could obtain so much of God, as (to the eyes & senses of millions of gainayers and opposers of what he did deliver) to shew great & palpable miracles: whosoever doth believe that he did turn a rod into a serpent, and that back again into a rods; that by stretchig forth that rod upon the River *Nilus* he turned their waters into blood; and slew their fish: how afterwards he brought frogs upon all the land of *Egypt*, even into their Kings chambers; how he brought flies, and Caterpillars; and lice, and thunder, and lightning, and mighty hail-stones; how he brought botches and murrain amongst men
and

and cattell; how he brought upon all the land of *Egypt* a darknesse that might be felt, and slew their first-born; afterwards how he divided the Red Sea for the people to passe through it, and when he had served the turn of his party, how the floods returned and overwhelmed his enemies; he that shall believe that after this he brought water out of the rock, sweetned the waters of *Marah*, brought Quails into the wildernesie, procured Manna to fall about their tents all the week, and none upon the Sabbath; how the fire from Heaven consumed *Nadab* and *Abihu*, only for adventuring to offer strange fire, otherwise then he had prescribed them: that the earth opened and swallowed up *Korah*, and covered the congregation of *Abiram*; that at the time of the promulgation of his Laws, God himself appeared visibly, that the glory of his presence overshadowed the Mount, how there were



were thunder and lightnings, and a thick cloud upon the Mount, *Exo. 19* how Mount *Sinai* was altogether on a smoak, because the Lord descended upon it in fire, and the smoak thereof ascended as the smoak of a furnace, and the whole mountain shaked exceedingly. Whosoever believes these works to have been done by the same party that professed a revelation from God, cannot avoid the belief of his profession, unlesse he can believe, that God by so great miracles would attest to Blasphemy and sacrilegious impostures, a thing which is palpably mad to be believed, and is against the light of common sense and reason.

So likewise whosoever doth believe that in the daies of *Augustus Caesar* there was such a man as *Jesus of Nazareth*, commonly called *Christ*, and that this man did professe himself to be the sonne of God, and pretended to deliver all the world a way of Religion,

Religion, a Covenant of life eternall, an abrogatiō of the ceremonies of the former law, and those other things which he professed, there is no necessity that he should believe, that either he was the Son of God, or that his doctrine was infallible. But if together with these professiōs he shall take into belief those things which *Jesus* did, though for his owne sake he see no reason to believe him, yet at least he will believe for the works sake, if he shall believe that God himself did attest to these professiōs, he will likewise believe those professiōs of his to have been true, and Gods attestation he will believe if he shall believe that a little before his birth a company of Angels appeared to Shepherds, and told them of it; that presently after it a starre appeared to wise men in the East, & conducted them to the place of his Nativity: that in his life time he did such works as never man did: how he



he turned water into wine, commanded he windes and the sea: how he cured all manner of diseases with his Word, how he gave sight to such as were born blinde, which was never known since the world began, how he cured most obstinate diseases of long continuance meere by the touching of his garment: how he cast out devils from such as were possessed: how he raised up the dead to life, and every way demonstrated the power and presence of the God-head, how at the time of his crucifixion the frame of Nature seemed to be dissolved: how the vail of the Temple rent, and the graves opened, and many bodies of the dead, which slept, arose and came into the holy city, and appeared to many: how there was darknesse over all the earth, the Sunne eclipsed at the time of the Jewish passeover, when the Moon was at the full; and lastly how after three daies he arose again, appeared severall

rall times to his Apostles, gave them power to perform the miracles which he had done, and visibly ascended up into heaven: Whosoever doth beleve these matters of fact, must of necessity beleve the doctrines which he delivered; unlesse he will accuse God of bearing false witness, or own some such other detestable and odious incongruity.

You see then, how the matters of fact being cleared, and the historical narrations being asserted to be true, the doctrinall parts will follow of their owne accord: and that if we can clear such things to have been performed by *Moses*, and *Jesus of Nazareth*, and that such doctrines were delivered by them; it follows, that those doctrines are true, and are the Word of God.

H S E C T

SECT. III.

*The kinds and degrees of the causes of
Historicall Faith in generall.*

IT remains therefore, that we make it appear, that the sacred Histories are true, and that no man, pretending to reason, can justly refuse to admit that principle into his beliefs there

- being {
1. The same reasons to beleve those Histories, that there are to beleve any histories
 2. More reason to beleive the then any other.

First then, Whosoever doth deliberate with himself, about that question, whether or no he should give credit to any History propounded, can possibly finde no other considerations to sway his judgement, then such, as either are taken from the thing it self, that is delivered, or from

Part III. *Authority of Scripture* 99

the persons which have delivered the relation, and from such qualifications of the as upon the grounds of reason he can discover. If the matter it self doe involve a clear and evident contradiction to some naturall principle, it is not the asseveration of all the men of the world that can work a beleif in the understanding: it not being in the power of man to entertain a beleif contrary to his knowledge, although it may produce in him a doubting, whether or no he have not suffered any fallacy to be imposed upon him, and so he may be wrought to runne over the matter again unto himself, and follow it with strict and wary attention backwards & forwards in reference to his principles.

But if the thing it self, be not incredible, however difficult or strange it be, that which then he doth consider is, the qualities of the relators, and the manner of the relation, and



there is not any improbability proceeding from the difficulty or the rarity of the accidents, which may not be outweighed by the known disposition and properties of the Relators,

Those things which men doe consider in the Relators of things, in order to yielding their belief, they referre either to

the { Understanding }
or
Will } of the Relators

and concern either their { Sufficiency }
or
Integrity.

Men usually consider whether or no the things be such as may be certainly and evidently known, and whether these parties had sufficient means to come to the certain knowledge of them, and whether they contain themselves in their relations within the bounds of things liable to certain knowledge: Thus then those things

things which may be certainly known they are the outward events of things whereas the secret causes may lie concealed: the former are such as are the objects of common sense, and come within the cognizance of all: the latter are such as are indiscoverable by any man, they being oftentimes made up of a complexion of actions and dispositions of multitudes of men, or things perfectly to be known onely of him that sees all things in *speculo aternitatis*.

If the History (or Relation) containe it self within the bounds of evidence and certainty, the next thing to be considered is, whether or no the party that is Author of the Relation had sufficient means of knowledge; whether himself were an eye or eare-witnesse of the things, which he relates; or whether the things were so publickly acted & knowne, that he might certainly, and particularly informe himselfe, without any danger of deceit. if



If the party be of known ability, both in himself, and in reference to the things, the next question will be of his Integrity, and whether there be sufficient reason to beleve, that he would not voluntarily deliver a falshood, in stead of truth, and because it is not reason to beleve that men will lye, unlesse they either be known to be corrupt, or some end be visible of gain to them from their lying, Men use to consider these things likewise before they settle upon belief.

These are the grounds, and considerations, and inward discourses whereupon men doe proceed to the receiving of historically belief, even of any relations whatsoever; and accordingly as all of these conditions be clear or obscure, doubtfull or certain, such is the strength of mens belief: if all of them concur, there remains no reason at all of doubting: if some of them faile, there will fol-

low

low a debility, answerable in the belief; seeing that the belief of the conclusion can never exceed the force and evidence of the premises.

That there is, or lately hath been such a City as *Rome*, or *Hierusalem*, or *Paris*, there are none of us that doubt, although we have not seen them; because they are things very easily known, as being the objects of the eyes; because the reporters have been there to see them, and because no end or reason can be imagined why, or how men should combine to abuse those that have not travelled.

That there have been formerly such Cities as *Corinth*, and *Philippi*, and *Lacedemon*, &c. we make even as little doubt as of the former, because the things in their nature are evidently to be known, and they have all of them been mentioned in the Books of *Polybius* or *Plutarch*, or a multitude of Historians that knew them.

That



That the History of *Cæsars* warre against the *Gauls* is true, though written by himself, it is believed, because of his abilitie to know, and because it makes not things appear to be strained in his behalf, because it might have been contradicted if it had been otherwise, and because he is delivered to us in the complexion of Histories, as a man of honour, that would not write a lye.

That the Histories of *Salust* are true, it is believed, because he wrote of things done within the compasse of his time, wherof he might well informe himself, he was a man of knowledge, and could not gain by any thing that he hath delivered if it were untrue.

That all of these Histories were written by those that bear the name of them, there is hardly any man that doubts, because there is no improbability in reason: they have been constantly

constantly so received in the world, & mentioned successively in Authors following one another from their severall generations down to ours.

We see the various degrees of qualifications (some of them) upon which we build an historical belief, that this belief comes short of the clearness of our assent to a Mathematicall demonstration is evident; because, there is an absolute impossibility that things should be otherwise, (there being a contradiction involved in the very terms, and *in adjcto*;) but here is no impossibility but only an exceeding difficulty which makes up (not indeed a Mathematicall, but) a morall impossibility; it is possible that all men may combine together to say, that they have seen such things as they have not seen, because every man is a liar: but how they should come to doe it, or to what end, is so invisible and inconceivable, that the matter, tak-



en in the grosse, is altogether incredible. It is absolutely possible that all those writings which we receive as delivered down frō antient times, may have been of late devised by some men to abuse the world, and put upon other names: but to what end any men should take the pains, and how they should fit them with circumstances, and make them all depend upon each other, in a constant succession, agreeing in the mention of persons, places, and actions, is a thing so difficult to cōceive as that it would argue madnesse to believe it and conclude him, to want the use of reason, that should reject the light of all antiquity.

SECT.

SECT. IV.

The Application of those generall grounds to the history of the New Testament, and a proof of this Assertion, That there is as great reason to believe the New Testament, as to believe any other History in the world.

Such madnesse then, and no lesse it were to reject the Histories of the holy Scriptures; no lesse madnesse? Nay, it is much greater, and that not only because they are of more concernment to us then the acts of men of former times, but even because of the advantages of the delivery of those Histories. We will begin with those of the New Testament.

And here first, The Books of the New Testament were written by those whose Names they bear; the four



108 *The Truth and* Part III
four Gospels were written by the
four Evangelists, and the Acts of the
Apostles were written by Saint
Luke, &c.

Now that these Books were written by these men, it is impossible affirmatively to demonstrate; all that can be said is, that there is as great evidence of it, as of any other writing in the world; that by whatsoever argument it can be made appear, that any Books have been written by those who are reputed for their Authours in antiquity, (that the works of *Homer, or Plato, or Aristotle, or Tully,* are theirs) by the same it may be made evident, that these have proceeded from our Authours.

Have they been successively delivered? so have these: have they been continually mentioned under those names? so have these: have they been acknowledged by all parties? so have these: those that in the primitive times did oppose the doctrine of Christ

Part III *Authority of Scripture.* 109

Christ, yet did it not under the pretence that their Books were spurious, neither Jews nor Pagans had the impudence to make that objection. *Julian* the Apostate doth freely acknowledge (*Cryill. 10.*) that the Books which by the Christians were received under the names of *Peter, Paul, Mathew, Mark, Luke, &c* they were the writings of those Authours.

It is true; that there are some Books received of the Canon of the New Testament, whose Authours are unknown, as the Epistle to the Hebrews, and some others: but concerning them I hope to speak in answering those objections which are made against the Scripture. In the mean time we may justly assume it for granted, that those whereof no question hath been made in ancient times, are the writings of those to whom they are ascribed.

And now this being supposed, which cannot with any pretence of reason



reason be denied, it follows clearly that the things they have related are to be believed: for first, the things which they have delivered they were matters easily to be known; in respect of the things themselves, they were matters of fact, and speeches performed by our Saviour, or by themselves: Secondly, the acts were acted publicly in the face of the world, and the speeches which they deliver as spoken by others, they were for the most part spoken publicly, either in the Synagogue, or in the Temple, or to the multitude somewhere gathered together, on a mountain, by the sea-side, in public places: so as they might have easily been contradicted, if they should have delivered a falsehood: Thirdly, the parties which have delivered them had all the opportunities in the world to know the truth of things; they were things done either by themselves, or within their owne
fight

fight, or hearing for the greatest parts; or at leastwise in the times and places where the reporters lived.

Matthæw and *John*, the two Evangelists which wrote the History of Christ, they were two of his Disciples: two that were intimately acquainted with his actions, and his words, more familiar with him than the rest; the one was the disciple that *Jesus* loved, and used to lean on his bosome, as they lay at meat; the other was usually taken with him, when most of the rest were left behind; and hence it follows, that they themselves were present at almost all the acts, and speeches which they have delivered.

Marke and *Luke*, the other two Evangelists, they lived in the same territories, at the same time, where, and when our blessed Saviour bestowed his conversation; & moreover *Saint Marke* was (as 'tis very probable) first a Disciple of *Saint Paul*, who
was



was miraculously chosen to deliver the doctrine of Christ: Afterwards he was undoubtedly a disciple and companion of Saint *Peter*, who was an Apostle of our Saviour, did live familiarly together with him, was present at almost all things which *Marke* hath written: and besides, whatever is delivered by Saint *Mark* is to be found in the writings of the Apostles. *Luke* was an individual companion of *Paul*, and so he might learne of him such things as he delivered; besides that he saith, that he spoke with those that were eye-witnesses of the things which he delivered, he was borne near hand, he travelled through *Palestina*, might converse with those very men, upon whom *Jesus* had wrought his miracles, such as had seen the life of *Jesus*, his death, and resurrection.

The *Acts of the Apostles* were likewise written by Saint *Luke*; and that Booke contains some things done by
the

the rest of the Apostles; but the most of it is concerning the actions of *Paul* after his miraculous conversion: the former it was easie for him to know, either from the Apostles themselves or others: of the latter he could not be ignorant, because he was continually with *Paul* in all his labours and his journeys, even from the time of his conversion to his imprisonment at *Rome*.

As for the matters of fact which are delivered in the Epistles of *Paul*, and *Peter*, and *James*, and *Iohn*, and *Jude*, they are such, as either were done by themselves, and so they could not possibly be ignorant of them, or by others with whom they held a correspondence, or by our Saviour whose Apostles they were, all but *Paul*; or else they are things done by others, publicly and notoriously known.

Lastly, As for the Epistle to the Hebrews and the Revelations,
I though



though the authours of them be not certainly known in the Church, yet thus much is plain, that the Authour to the Hebrews saith, that the Gospel of Iesus was preached at first by Christ, and confirmed unto him (Us) by them that heard him, 2. v. 3. and so that he could not be ignorant of that; nor yet was it possible that the Authour of the Revelations should be ignorant, whether or no he had those visions which he hath delivered.

Now these are all the Books of the New Testamēt, & it appears, that the Authours of them had as much opportunity to know the things which they delivered, as is possible to be had: wherefore the businesse is clear in respect of their Sufficiency of knowledge; and all the Question which remains, it must be in regard of their Integrity.

Whosoever challengeth or questions the Integrity of an Historian, and
upon

upon that cause refuseth to receive his Testimony, it is requisite that he produce the reasons of his suspection, that he charge the Authours of corruption, and prove the charge which he hath objected; or that he discover and manifest the ends, which he might propound to himself, as the reward of his imposture; that he shew the gain that might accrue, or the losse, or perill, or ignominy that he might avoid; and manifest that his accusation hath not proceeded from malice, but from judgment, from some grounds of reason, and not from perverseness, or spight, or any inhumanity. Here then it is that we challenge men or Devils to produce the crimes, to detect and prove the villanies of these Writers; nay to assigne the ends which they might have in relating falsehood, the gain, the pleasure, the glory, the safety, or whatsoever it is that prevails upon the appetites and lusts



of men: and let their infidelity and jealousie out-doe the malice of the grand Apostate. Indeed I think it scorn to stand upon this argument, (it was the contemplation of these things chiefly that gained from me that second assertion, That there is greater reason to believe the Scripture then any other writings in the world) the first Proposition being already demonstrated, *That we have as great.*

SECT. V.

That there is much greater reason to believe the History of the New Testament then any other History.

HAVING already demonstrated, that considering the qualifications of the persons who have recorded unto us the New Testament of our Saviour: there is as great reason to give credence to their Histories, as
to

to any other ancient Histories in the world, by reason of their means of knowledge, & opportunities for discovery of the truth of those matters of fact which they have delivered; It follows now that we make good that, which in the second place we propounded concerning them, which was, That we have greater reason to believe them, then to believe any Histories whatsoever, and this now will be manifested to us by these Arguments following,

1. Greater obligation.
2. Their sufferings.
3. Their Miracles.
4. Their predictions.

First then, They were more powerfully obliged to the delivery of the truth thē others; not that others were not obliged likewise to deliver nothing but the truth: there is in the conscience of every soul settled a principle dictating unto him, that he ought
not



not to, recede from the truth in his relations; but yet this principle is in the most of men, much overclouded and overborn; as is manifest, not only by the fabulous relations of ancient Histories, even after the institution of the Olympiads; but by that inclination which we finde, almost in all men, to make their relations handsome; in order wherunto even the gravest of them, *Iosephus*, *Livy*, and the rest of those orders of Historians, have often changed the form of Circumstances, and varied from the truth, to make a coherence of things according to their fancy, such as might please their owne imaginations.

The truth is, that which held in the Heathen, so far as they were held within the boundaries of truth, it can be conceived to be no other then a certain magnanimity, and a morall generosity, that was actuated and quickned in them by the conceit of a reputation

reputation, thereby gained amongst the people of their own generation, & their hopes of perpetuating their owne fame, together with the acts which they recorded, and consecrating them to eternity and immortality; I doe not say, that this was all the motive which they had, but that upon the consideration of them, in the whole complexion of their circumstances, I cannot finde out any more powerfull motive, nor any stronger obligation.

But besides all that these men had to move them, the writers of the New Testament had likewise other motives, as farre beyond these, as the heaven is beyond the earth, either in dignity, or situation: A most severe injunction of their Master, such as they themselves have delivered, such as they could not, neither durst neglect: their writings abound in precepts of truth and of veracity, and that prescribed under far other conditions, and settled upon a far surer foundation



foundation, upon the foundation of truth it self, the originall and the Ideall truth of the world; and propounded to them under far other penalties: they knew full well and taught to others, that of every idle word, which men shall speak, an account must be given at the day of judgement: how dreadfull an account then must they have expected if they should have delivered falsehood in the place of truth, if they should have told a lye for God, or Lyes of God, or delivered impostures in the name of God? nay verily, the necessity which lay upon them, compared to others, doth as farre exceed it; as the fear of a little disreputatio is exceeded by the horroure of eternall torments: and now their practise was also answerable to their obligation; and what they delivered, in their speeches and writings, was fully exemplified in their lives. We have before intimated, that whosoever will charge

charge an authour with a lye, he must either detect the lewdnesse and corruption of their lives, or at leastwise manifest what they might gain by their report; the former could never be by their sworn enemies detected, nay *Julian* the great Apostate could charge them with nothing but simplicity: now then, all the gain that can be, is reducible

to the } Avoidance of evil,
 } and
 } Obtaining of good.

The Goods that are to be obtained

are either of } Body.
 } Estate
 } Liberty.
 } Reputation.

First then, What outward evill did they there by escape, that so they may be judged to have lyed out of fear? consider the state of the world at that time, and tell us, whether or no there was danger in speaking, and writing those things, or in the forbearance?

Did



Did the Roman Emperours, or the Governours of *Indea*, or the Jews, or the Presidents of the adjacent Provinces, or the multitude, threaten them to make them speak, or to be silent? Did they by that meanes put themselves into a condition of ease & pleasure, and soft luxury? Did they treasure up gold and silver, and raise themselves a fortune by it? Had they a greater freedome inward or outward? did it let them into larger principles, or procure them greater scope to gratifie their inordinate desires? Was it the way to advance them to honour & reputation, either with the Governours, or with the people? nay instead of bodily ease and pleasure

it objected them to pains } active,
and }
passive,
they were forced to undertake labours, and travels, and watchings, and the inconveniencies of great and painfull industry: they were daily exposed

to hunger and thirst, and cold and nakednesse; nay, to torments and to death: instead of gaining an estate, they were enforced to forsake all that they had, to live an ambulatory kinde of life, without any certain being, depending as it were on the Ravens, to provide their meat from one day to another. Instead of that same freedome and liberty which men affect, they entered into a straighter and more narrow way, then the way of the world, they were forced to deny themselves even such things as they knew were lawfull, & they were abridged even of the common enjoyments of mankind, not suffered to converse with freedom, or to breath with safety: they no sooner came to a city, but there they were persecuted and forced to fly unto another. That which *Saint Paul* spoke of himself, as he was making his last voyage up to *Jerusalem*, might have been the common Motto



Motto of the all, Now I goe bound
the Spirit up to *Ierusalem*, not know
what things shall befall me, only
holy Ghost that testifies in every
that bonds & afflictiōs abide me the

As for the matter of honour and
reputation, that was all in the hands
of their enemies, the Jews, and the
Greeks: they preached Christ cruci-
fied, to the Jews a stumbling block
to the Greeks foolishnesse; and
the credit which they obtained
their hands was, to be accounted
company of silly men, contentious
for a thing of nothing, a question
about names, about one Jesus who
was dead, whom they affirmed to be
alive: this was the opinion of the
Gentiles; and by the Jews they were
looked upon as revolvers, and so
fit to live: as for this sect we know
that it is every where spoken against
and they were hereby rendered
scorn and derision of the world, the
offscouring of the people; what shall

more say? they were deprived of
the enjoyments of the world, & cast
into all the miseries, or in the words
of the Authour to the Hebrews, *They*
wandered about in sheep-skins and goat-
skins, being destitute, afflicted, tormen-
ted, and all for the delivery of the
things contained in those books: and
we will sadly confider it, we can as-
signe no cause of this their choice,
but the force of truth prevailing in
them, and the urging of their consci-
ence, by the continuall instigation
of them by that spirit which acted
in them, making their hearts hot, and
kindling a fire within them, a fire in
their bosome, which they could not
appresse: (*We cannot but speake the*
things which we have seen and heard)
they suffered for their profession that
never men did; and so we have
greater reason to believe them then
any other men.

And we have still greater argu-
ments then these, because that God
himselfe



himselfe gave testimony to the words and writings; and that both in their own times, and the times which did succeed them: in their own times by miracles; in the succeeding generations by accomplishing their predictions.

The Apostles then, in confirmation of their doctrine, were endowed with a miraculous power from on high, and manifested to all the world that they had received in great abundance their portions of the spirit from him; that had the spirit not by measure: they preached, and as they preached, they confirmed their doctrine by mighty signes and wonders, and evident manifestations of the holy Ghost; so evident, that when they had delivered the relation of them to a gain-saying, a crooked and perverse generation, assigning the times and places, and other circumstances, their spitefull enemies could never detect them of the least

impofture

impofture; but were forced, (though their teeth gnalbed while they spake) to confesse, that indeed great miracles were done by them; that this was evident, & they were not able to deny it; nay, such was the evidence of the miracles performed by them, that some of them have been recorded in the annals of heathen Authours (*Pblegō*) that they were appealed unto by the primitive Christians (in the times next succeeding the Apostles) in all their Apologies for the Christian faith. In their Apologies made to the Heathē Emperours, they are appealed unto as things commonly known by the world, yeelded without contradiction, which could not with any forehead be denied; they were, I say, appealed unto, and that to the greatest enemies of the Christians, and that by way of challenge to the triall, and that without any reply, as to the falshood of them; nay, which is yet much more, there were not



not only by these men themselves, but even at their sepulchres, when they were dead, great miracles performed for divers centuries of years, and that so certainly, that it was confessed by the forest enemies of the Church, such I mean, as were of the School of *Pythagoras*, that by Magick Arts strove to out-doe the performances of Christ, particularly by that mad Dogge *Porphyrius*, and others. Unlesse then men will deny God the honour due unto him, and make him by his presence, and testimony authorize imposture, there can be no scruple made of the truth of these mens writings, but they must be believed before the writings of any others in the world, unlesse they likewise could have done such acts as these have done, unlesse they could have cast out devils by their words, have given the holy Ghost by the imposition of their hands, unlesse they could have healed all manner of diseases

diseases, the blinde, the lame, the deaf the dumb &c. by words, touch, shadow, or could have spoke all sorts of Languages, or rather at one speaking could have brought to passe, that men of every language should perfectly have understood their speech, as if it had been their own: *Parthians*, and *Medes*, and *Elamites*, and the dwellers in *Mesopotamia*, and *Judea*, and *Cappodocia*, *Pontus*, and *Asia*, *Phrygia*, and *Pamphilia*, *Egypt*, and the parts of *Lybia* about *Cyrene*, strangers of *Rome*, *Jews*, and *Proselutes*, *Creter*, and *Arabians*, they all heard them speak in their own tongues.

Nor did it please the Lord of the spirits of all flesh, here to sit the dispensations of his holy Spirit to them, he gave them not only the power of miracles, but the spirit of prophecy, he unfolded to them the everlasting rolls, & admitted them into his decrees, & would not hide from

K

them



them the things, which he meant to bring to passe, in the generations to come: he urged them by his holy Spirit, and they foretold the fates of the world, they foretold it, and God brought it to passe: I cannot stand to reckon up all their prophecies which they delivered, and shortly after they were fulfilled; Of the spreading of that leaven, of the growth of that grain of mustardsced, of the mighty and wonderfull propagation of the faith, and the perpetuall enduring of it, of the rejection of it by the Jews, and the receiuing of it by the Gentiles, of the hatred of the Jews, and the torments which were to be undergone by the glorious Martyrs, of the destruction of *Ierusalem*, and the calamities of that faithlesse Nation, all these make it euident, that God was with them; that there is infinitely more reason to believe the writers of the New Testament than any other writers.

That none can disbelieve them, without forfeiting his reason, by asserting, that God would give testimony to imposture.

SECT. VI.

That the old Testament is the Word of God. A Proposall of three assertions, whereby it is concluded.

HAVING demonstrated that the Books of the New Testament are all of them to be received under the authority and credit of the word of God, that the dogmaticall parts are to be received upon the credit of the Histories, and the Histories upon the common principles of reason; and consequently, that no man professing to be guided, by reason and judgment can refuse them. It remains, that we demonstrate the same of the Old Testament, and that we take



take off those colours, and answer those Sophisms, which by some men are urged against the Scripture, and so conclude this argument.

Before I proceed to the former of these, I must call to your remembrance that, which in the beginning I did premise, that under the title of the Books of the Old Testament, I did comprehend those, and those only, which in the Church of *England* have been admitted under the name of the Books of the Canonick Scripture: & that I had no purpose at all to meddle with the controversies which are betwixt us and the *Roman* Church, about the books which are Apocryphall: the reason, why the Church hath entertained them only into the Canon, is, because they only were of the Canon of the Jews belief, before the coming of our Saviour, they only being written in the Hebrew tongue, and consigned by *Esdra*s at the return of the Jews from

the Babylonish captivity, as is generally believed amongst the Jewish Rabbines, whilest the Prophets *Haggi*, *Zechary* and *Malachy* were yet alive.

Now although the way to demonstrate the truth of them, considering the question apart, & by it self, be the same with the way, whereby we did demonstrate the truth of the New Testament, by asserting the Authours of them to have been those men to whom they were evermore ascribed; and from the qualities of the things delivered (in matter of History) and the characters of those persons, who have delivered the severall parts of it, to demonstrate, what no reason can be imagined, why such men, as those are, and must be supposed to be, should deliver such impostures as those must be, supposing them to be impostures; that no end or motive can be discovered, which they should propound to themselves for their reward, but on
the



the contrary, that many reasons are visible, why they should have held their peace, if they durst have concealed those things from the world; the reasons from safety, gain, glory, and the like, as might either jointly or severally be demonstrated; of even all the books of the Law, and of the Prophets, which make up the greatest part (*Moses* together with the Law having delivered likewise the shame of himself, and *Miriam*, and *Aaron*: The Prophets having been all or most of them, hardly used; which of The Prophets have not your Fathers persecuted.) Although I say, this had been the natural way to demonstrate the matter in question, taken singly and apart by it selfes, yet partly to avoid the similitude of matter, which renders unpleasant even the most profitable discourses, and partly to make a present dispatch of this Argument, I shall content my self to have put you thus

in minde, that all those generall arguments, for the truth and credit of those writers, are common to these as well as to the others; & that there needs no variation of them, being to be applied to the question now in hand, any other then the interchanging of their severall names, their personall relations, and qualities, and other accidents: In a word, that the kinds of the arguments are the same, and the force of reason alike in both, allowing only the difference of gradual and individual circumstances.

This being premised, the summe of what I shall further say is briefly this, That 1. In the time of our Saviour, and the Apostles, these Books were true. 2. That since that time they have not been changed.

From which two Propositions it will follow, that still they are so; and consequently, that the Books of the Old Testament, as well as of the
New



New, are the Word of God.

As touching these propositions, the truth of them will be inferred by this ratiocination.

1. The Books, which we now receive, are the same which the Jews do now receive.
2. The Books, which the Jews now receive, are the same which they did formerly receive, even up to the consignation of their Canon.
3. The Books, which then they did receive, were true.

SECT VII.

The first Assertion proved, That the Books of the Old Testament which we now receive, are the same which the Jews doe now receive.

THAT those Canonick Books which we receive are the self same with those which the Jews at
the

the present do receive, is a case so plain, that it needs no manner of proof, but only this, that it is obvious to every man to compare our English or Latine Bibles with the Hebrew Bibles, which are used amongst the Jews at present, and daily put forth by the present Rabbines residing in the severall parts and dominions of the world; and upon such a comparison it will be found, that we do own the self same Books which they do, without any difference in the number or inscriptions, chapters or verses of those Books: such as do doubt of this, they must take the pains to try, and to resolve themselves by their own experience; or else if they are not able, or not willing to take the pains to make themselves their own resolvers, they must of necessity believe the multitude of those, that have already tried it, and finding it to be generally granted, and allowed of all men, and all parties,



parties, however differing otherwise amongst themselves, they must upon that account, either believe the Proposition, or else devise some way how, & for what end it should be brought to passe, that the learned men of all Nations, and Religions, Jews, Christians, Papists, Protestants, Turks Pagans, &c. should agree together to impose upon that part of people, that cannot or will not fit themselves, to resolve a question so easie and of such concernment.

Now, that all these sorts of men doe thus agree, must likewise be believed, untill some one instance can be produced to the contrary: the truth is, the thing being a matter liable to the triall of common sence, and obvious to all the world, there is no more controversie made of it among the learned, then of a principle in Mathematicks.

It is true indeed, that as concerning the interpretatiō of those books
there

there is, and almost ever was a great deal of controversie amongst the learned, (but none as to the number and to the parts of those that are delivered amongst the Jews) and it is likewise true, that the belief of farre the greatest number of Christians, doth in its kinde depend upon the questionable fidelity of Translators, and that fidelity of theirs, if it be to be tried, that must be done by means which are not exempt from question: all therefore which can be said in this matter is, that unlesse we can attain to skill sufficient for our own satisfaction in this question, we take into thought the qualifications of Translators, in respect of skill & of fidelity, & impartially that we consider all those rationall heads & grounds, whereon men use to settle their belief, amongst which no greater evidence can be expected then there is in cases where all agree; and such is the main body of ours, and other



ther translations likewise: this that I have spoken of translations is indeed a digression from the proposition I should demonstrate, seeing when we speak of the sacred authority of the holy Scriptures, we mean it not of translations, as they are such, but primarily of the originalls, and of translations only so far as they are consonant to those originalls. And thus much is indeed sufficient both for the assertion, and explication of that proposition, that the books which we receive, they are the same which the Jews receive.

SECT.

SECT. VIII.

That the Bookes, which the Jews do now receive, are the same which they have received ever since the Consignation of their Canon.

BUt secondly, the Bookes which the Jews do now receive, they are the same which they did formerly receive, upwards to the time of our Saviour, and his Apostles; nay, beyond them, to the very time of the consignation, or sealing up the Canon of their beleif, that is, their Bookes were never changed nor corrupted.

It is not here my purpose to assert that never any letter or word hath been changed, or formerly read otherwise then now it is in the Jewish Bibles, (I am not so far unacquainted with their *Keri* and *Chetib*, or with



with the notes of the *Massoreth*) but that there hath not been made any variation so considerable, as to shake the authority of the present copies. Of these various readings I hope to speake in the answering objections. In the interim, I am to demonstrate, that they have not received any considerable deprivation.

And now this being a negative Proposition, commo reason doth presently offer it to every ones judgment, that it cannot be positively proved; the very nature of such propositions contradicting that manner of proof: the arguents then, which are producible, are some of them taken from the causes, why they could not morally be corrupted; the other frō signs that *de facto* they have not been so.

The first argument then is taken from the multitude of copies, which it was impossible to combine together to corrupt upon design, or that they should accidentally agree together in the same casuall corruptions

It

It is certainly apparent out of the Histories of the Jews, that after their first and second captivities, they did store themselves with multitudes of copies of the sacred books, & that both publikely & privatly; that which before they were dispersed, either was not so necessary to them, or else was not so apprehended by them: so long as the first Temple was yet unrazed, we reade but of very few (if any) Synagogues of the Jews in other Nations, out of the bounds and territories of *Iudea*: but after by their long and wofull Captivity, when their confidence in the protection of their Law and their Temple had by their sad experience and wofull sufferings worne it self out of their mindes, their Temple being utterly demolished, the best of them began to think, that it was possible that even the Law might fail: (*Habbakuk*) and they now bethought themselves of making use of the ratiōnall means

of



of the preservation of it, in the mindes of men; and seeing there could not be any readier way thought upon then the erecting of Synagogues, & writing many copies, these were the courses which they took, (they had had experience of the inconvenience of having one only copy, in the losse of that copy, which being found again by *Hilkiah* the Preist, made King *Iosiah* to rend his clothes, at the hearing of those things written in the Law) and accordingly we finde, before the coming of our Saviour, many Synagogues erected in forrain places, and the books of the Law, and the Prophets in every Synagogue read every Sabbath day; now every dispersion encreased the number of Synagogues and Books. And besides the first captivity of the Tribes carried into *Media* by the Assyrians, we shall finde them, even after they had licence from *Cyrus* to return, continuing still abroad.

abroad, and upon many new occasions again dispersed: those that reade over sacred Histories and prophane, shall finde them seated in most of the Eastern Countries adjacent *Judea*, or not farre distant from thence: the Macedonians invited them to *Alexandria*, the cruelties of *Antiochus*, the civill warres of the *Asmonæi* the armies of *Pompey*, & *Sossius*, drove many of them from their habitations: the cities of *Cyrene*, of *Asia*, *Macedonia*, and *Lycaonia*, the Islands of *Cyprus* and *Crete*, and divers others, even *Rome* it self, they were all of them furnished with Temples and Synagogues of the Jews: now so it is, that the Books of all these did agree together amongst themselves, which they could not have done, if any, and not all of them should have been corrupted; and that all of them should either casually or by design be corrupted (besides, that no end can appear to encourage such a de-

L. signe



(*figne*) the thing it self makes it impossible.

Besides, had any such thing been, they must, to make a correspondence have corrupted likewise the Septuagint translation, which for almost three hundred years before our Saviour was extant in *Egypt*; that speak nothing of the *Chaldee Paraphrase*, extant before the time of our blessed Saviour: so then, as far as the nature of a morall subject will admit, we have shewed, as from the causes, that the Scriptures of the Old Testament could not be corrupted.

Now as from the signes, we have likewise powerfull arguments, that to our Saviours time they were uncorrupted, because our Saviour never discovers any corruption of the Text, which certainly he would not have spared, at such times as he taxed the Scribes and Pharisees of making the Law of God of none effect,

their traditions.

Now, that the Hebrew Canon hath not been corrupted since our Saviours time, we have this sign likewise, that never any of the ancient Fathers have, in their greatest heat of zeal against the Jews, accused them of such corruption, though *Iustin Martyr* complain of wronging the Septuagints Translation; and certainly if they should have corrupted them upon design, either before or since, it would have been in all those places which conclude against them for Christ, (the true Messiah, that stumbling stone, upon which they stumbled and fell:) but those doe remain unaltered.

The truth is, to them were committed the Oracles of God, and they have, by the visible ordination of the providence of God, discovered so much care & diligence that way, as is not to be found to have been bestowed upon any other writings under
L 2 heaven:



heaven: witnesse the Criticall notes of their *Massoreth*, which gives an account of the numbers of letters in every Booke almost, and almost, if not altogether, of every various lection. I conclude then that they have never been corrupted.

SECT. IX.

That in our Saviours time these books were true, and consequently were the Word of God.

BUT in our Saviours time these were true, and the Word of God as appears by our Saviours testimony and the testimony of the Apostles who still referre to them as being divine inspiration; as being the true and Word of God, their testimony

testimony almost of every particular Book, as authentical, their disquisitions founded upon their Authority. Particulars in this kinde are so many, and so plain, that without any more speaking I will conclude, that we are to receive the Old Testament upon the credit of the New, and the New Testament (as I have formerly demonstrated) upon greater reason far then any other writings in the world; and consequently, that we must receive the Books of the Old Testament upon the same Authority.

We have already discovered some of those many reasons, whereupon we are to receive the Books of the Old Testament and the New, under the credit & authority of the Word of God. Besides those wherupon I have insisted ther are many more; some of them taken from the quality of the writers, some from the manner of the writings, the former shewing that



that those men, from whom they proceeded, were not fit persons to devise such things, they being many if not most of them, simple and unlearned men; the latter manifesting that such things are not, of their nature, obvious to be devised, because they transcend the wit and invention of man; the Majesty & simplicity of the stile, the concord and harmony, the end and scope, the power and efficacy, the antiquity, besides the Testimony of the Spirit in the hearts of men.

But the evidence of truth no way depending upon the multitude of arguments or reasons, and all of these being insisted on in some or other of those Authours which are obvious, I shall at this time finish what remains of that, which at the first I propounded, which was to shew, That as there are many and important reasons, moving wise men to receive them, so there neither are,

nor can be any sufficient arguments on the contrary, to make men to refuse them.

SECT. X.

That there is no reason to disbelieve the Scriptures. Objections briefly proposed and answered: first generall Objections against the whole.

It is true indeed, that many both of old & latter times, have refused either all, or severall parts of the holy Canon, and it is not to be hoped or expected, that they should ever be generally received by all the world: there must be heresies, and amongst the rest there alwaies have been, & are there ever will be Antiscripturians; the greatest part of the world have ever lived according to sense & appetite; & to prove that *de facto* it is denied, is not to manifest that there is no reason why it is so; yet seeing there



there are of those disputing and theoretticall hereticks, as well as practicall, to conceal or dissemble the arguments, which are alleadged against the truth, it would be to betray the cause that we have udertaken, and give occasion for some Jealousie, that their Objections are unanswerable.

To come then to an issue, some have

rejected } All, by reason of }
 } Impossibilities.
 } Repugnances.
 } Mutations.

Parts, }
 } *Sine nomine,* }
 } *Dubitati* }
 } *Ab intrinseco,* }

(from the matter of them.)

Those who refuse the whole Scriptures, they are some of them Atheists others profess themselves Christians, and yet doe deny the authority

of the written word, pretending to private and secret illuminations, as the last rule of their actions: the design of my discourse being against the former, I shall only intimate the frenzy of the latter. They pretend, that that, which we call the written word, is not the word of God: because

1. The Word of God is God himselfe.

2. Christ is the Word of God.

3. The letter kills.

4. The Word of God is spirit and life.

These are the arguments, which by some Enthusiasts are used against the written Letter. And for answer to them, we may only observe, how by arguing against the authority of the Scriptures, these men do tacitely assert it; for taking their arguments out of it, and proceeding no further, either by reason or revelation, to the discovery of their antecedents, but barely resting in the recitall of those words



words which are there written, they do resolve all the power and force of their argument into the authority of those very writings which they would impugne, and consequently they doe at once deny and grant the authority of the Scripture; which is to deserve the Epithete, which is given them, of fanaticall Enthusiasts.

That the Word of God is God himself, taking the Word of God for the immanent act of the divine understanding, is indeed a truth attainable by other principles, by those I mean, from whence the absolute simplicity of the divine nature is attainable. But that Christ is the eternall word of the father, and that there is such a spirit and life, as the argument doth imply, and that there is a divine and mysticall meaning of that letter of the word, they either owne their faith unto that word, or else they have not done very charitably

bly in concealing those waies whereby they come to know it, and very impróvidently in giving occasion for us to believe, that their pretences of illumination are but pretences.

Now for that other party, who doe reject the Scriptures (the whole bulk of them) their Arguments are these,

1. Because they deliver things impossible, and consequently incredible, and so they are not to be believed.

2. Because they deliver things repugnant, and contradictory to one another.

3. Because the Books of the Old Testament are doubtfull, by reason of the differences of the Text and Margent: And the Books of the New Testament are likewise uncertain, by reason of the various readings of severall copies.

1. Those things which the Atheisticall partie use to object against the



the authority of the Scripture as impossible and incredible, they are the miracles performed by *Moses* and the Prophets, by Christ and his Apostles, but if we shall attentively consider them, we shall finde, that they doe include in them no contradiction, nor any absolute impossibility of the performance: the utmost that can be justly concluded from them, is that they transcend the ordinary course of the dispensation of that providence, which orders the world, and administers the laws of the government thereof. But, upon the hearing or reading of extraordinary events, presently, (though they have been sufficiently attested) to disbelieve them, upon conceit of reason to the contrary, discovers palpably the want of the exercise of that reason, whereto they so much pretend: for a man to deny such matters of fact, as he is not able to comprehend the reason of, must either suppose the party to know the causes of all appearances

appearances in nature, or conclude him guilty of childish, and ridiculous incredulity. We have before demonstrated the Omnipotence, and the Omnipotence of the Divinity; and that being, (as hath been actually proved) clearly and evidently demonstrable, for the contemptible wit and reasoning of man to prescribe limits, and bounds to that power and knowledge, is no lesse, then to own the acknowledgment of a contradiction, by professing that to be limited and finite, which the natural principles of our understandings will force us to acknowledge of necessity to be immense and infinite.

It cannot be thought a thing impossible, that God should either raise the dead, or command the Sunne to stand still in *Gibea*, by him that considers, what it is to be the originall of life, or to have created the Universe with the word of his eternall power, the things which are impossible with
men



men, they are possible with God: and consequently we having before concluded the vanity and madnesse of Atheism, shall need to say no more, to evince the frivolous weaknesse of this argument, from the impossibilities.

2: As for those repugnancies & contradictions, which some men vainly please themselves, which imagining they have found thẽ in the Scripture they be well examined, they will be proved to be but so many instances of the weaknesse, or inadvertency of the Objectors: those which have been made against the Old Testament, have long agoe been found by *Rabbi Moses ben Maimoni* not to have taken in all those conditions, which have been by Philosophers discovered to be required to make up a perfect contradiction, that is, that contrary assertions be made of the same thing, at the same time, according to the same part, or notion, or apprehension:

prehesion: and the same hath been lately performed by *Manasseh ben Israel*, in his *Conciliator* for the Old Testament. It hath likewise, for the New, been long since performed by many of the fathers, and of late by diverse of all professions, Papists, Protestants, and their severall subdivisions. The matters of Doctrine are easily reconciled by distinguishing the notions of severall terms; so for example, as faith is said by *Paul* to justifie, and works by *James*, by distinguishing of Justification; and the matters of History are reconciled by attending to times, and places, persons, and forms of speech. Thus are the differences cleared, which are about the Genealogies of our Saviour delivered by Saint *Mathew* and Saint *Luke*. The truth is, there could never any considerable difference, either in matter of doctrine or history, be urged against the Scriptures; yet if some slight and inconsiderable circumstance



cumstances should seem to us so to differ, that we could not reconcile them, it ought rather to confirme our belief, then any way to shake it: seeing it is the custome of those who design to impose upon mens belief, so to contrive all circumstances, as they may be sure to have no difference discovered.

Such is, in truth, the agreement and harmony of all these authors, so distant in time, in place, in institution, as is not to be found in any other authors in the world, though of the same sect, either in Philosophy, Law, or Physick, or any other faculty: nor yet in any one man with himself; as might be manifested, if either this time or place required it. And so instead of an objection to shake us, we have found an argument to confirm us.

3. The third Argument or objection against the whole Books of Scripture is taken from the *Keri* and *Che*

tib of the Old Testament; and from the various readings of the New; from those they conclude them to be doubtfull, from these corrupted.

Now the former of these is answered by the Jewish RR. *Isaac Jacob* of old, *Elias Levita* of latter times, who do deny the consequence of that argument, and make it manifest, that those were added for signification of some mystery, and not because the Text was doubtfull: and for proof of their assertion they prove, that the Books of *Haggai*, *Zachary*, *Malachy*, *Daniel*, and *Ezra*, had those marginall notes added to them, by their authors, who all were members of the *Synagoga magna*, and made the congnation of the Jewish Canon: these could not be doubtfull of the sence of their own writings; and consequently from those marginall notes, the doubtfulness of the Old Testament can no way justly be concluded.

As touchnig the various readings

M of



of some places of the New Testament, we cannot deny but that through the failings of some Scribes, there are found in the most ancient copies of those books some differences of letters, or some few syllables, or words; but this we deny, that those are sufficient from whence to conclude the books not to be credited for upon the same reason it will be concluded, that no Book in the world is to be credited, unless they can be manifested to be exempted from the slips and failings of transcribers. Nay the consideration of those various readings, are very strong arguments that the substance of the writings are incorrupted, and that they were never changed upon design, seeing the differences that are do no way inferre any difference, either in the Doctrine or History of the Testament: it was of the favour and mercy of God to preserve to his Church those various readings, that by comparing

paring them together, and likewise with the rest of the holy Scriptures, both the true sense and the true reading of them might at once be manifested.

SECT. XI.

Objections against particular parts briefly proposed and answered.

NOW Objections against particular books of either Testament will be found likewise inconsiderable: 'tis true, that many of them have been either doubted of or rejected by some men, but those who have pertinaciously refused them, have done it rather out of the interest of their passions and corrupt affections, than out of Judgment. Briefly, *Ecclesiastes* hath been rejected by some
 } Written by *Solomō* in his dotage,
 } Placing felicity in senses.
 But the first of these can no way be proved,



proved; nay, the contrary appears by the whole tenour of it well considered; (it being a specimen of the greatest & most vigorous wisdom of any of the Sons of men) and the latter is evidently confuted by the conclusion, *Fear God, &c. for God shall bring, &c.*

The Canticles have been taken for a Love-song, compiled in a complement to *Pharaohs* daughter; but it had been but a slender complement to tell her, that her eyes were like fish-pools, and her nose like the tower of *Lebanon* that looketh toward *Damascus*.

The Prophecy of *Daniel* hath been charged by *Porphyrus*, to have been a History written after the things were done, written in the time of *Antiochus*, and imposed upon the world under the credit of the name of *Daniel*: but, beside the testimony of our Saviour, it appears out of History, that that Prophecy was shewed to

Alexander

Alexander the great, in his advance towards *Ierusalem*, 150. years before *Antiochus. Ioseph*:

New Testament

Hebrews was rejected by the Latine Church, because the Authour was unknown & because of some passages especially seeming to favour the Novatian heresie: I answer.

1. It is not the name of an author which gives credit to his Writings, but that character of his person which is drawn from his abilities and integrity. Now these were never doubted of in that Authour.

2. Those passages are very well to be understood otherwise, then in favour of the Novatians.

3. It was ever received in the Greek Church, and recited amongst the Canonical Books by the Councils of *Nice*, *Laodicea*, and *Carthage*.

4. If we are to believe the Western Church had grounds to doubt of the credit of it, at such time as it did not admit it, we may as well believe

lic.*



lieve, that that Church had reasons which satisfied them of the authority of it, at such time as they did receive it.

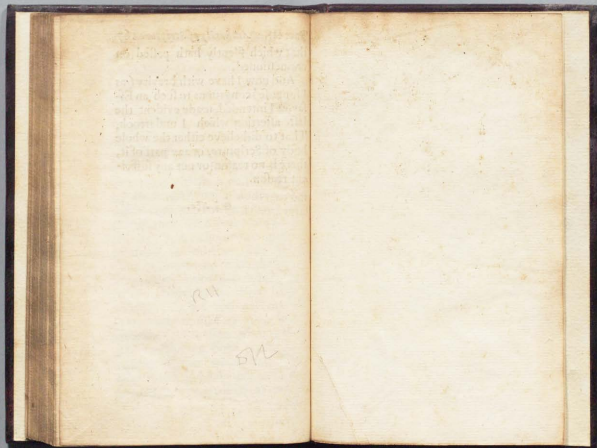
The Epistles of Saint *James*, 2^d of *St Peter*, the second and third of *St John*, *Jude*, *Revelations*, have all of them been doubted of, for some time, by some parties, whether or no they were indeed written by those anthours, under whose names they are now received: but though they were some time doubted by some, they were alwaies received by others; and those Churches which did refuse them, so long as they were unsatisfied, are to be supposed to have been satisfied, when they did receive them; and so we ought to give as great, if not greater credit to them, then to such others as had not been questioned; inasmuch as that which hath been deliberated, and debated, and then decided, is to be credited, as well as that

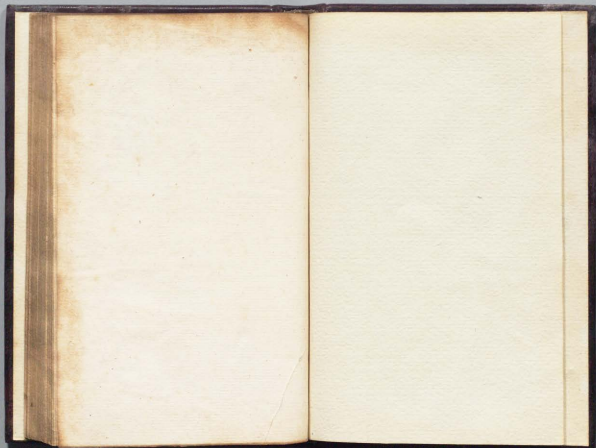
that which silently hath passed on unquestioned,

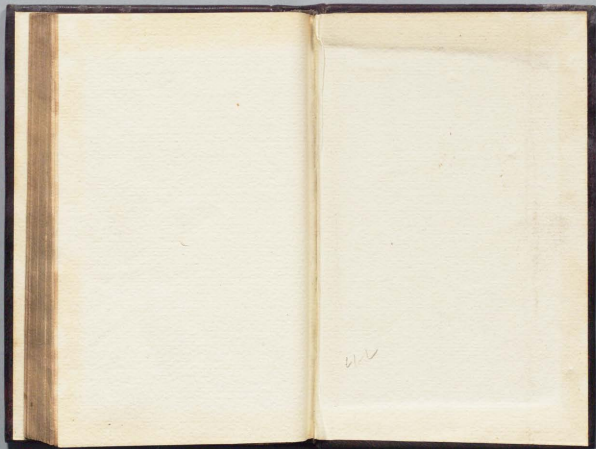
And now I have with brevity (as I suppose) congruous to such an Essay, as I intended, made evident the last assertion which I undertook, That to disbelieve either the whole body of Scripture, or any part of it, there is no reason; or not any sufficient reason.

© 1674,











名古屋大学附属図書館所蔵 Hobbes I 40696301
Nagoya University Library, Hobbes I, 40696301