



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

[5]
DISCOURSE

Concerning the

CONNEXION

OF THE

PROPHECIES

IN THE

Old Testament,

AND THE

Application of them to CHRIST.

Being an EXTRACT from the SIXTH EDITION
of *A Demonstration of the Being and Attributes*
of GOD, &c.

To which is added,

A LETTER concerning the ARGUMENT *a priori*.

By SAMUEL CLARKE, D. D.
Rector of St James's Westminster.

The SECOND EDITION.

Note: This DISCOURSE, with the annexed LETTER, compleats
the former Editions of the *Demonstration* &c.

LONDON, Printed for JAMES KNAPTON, at the *Crown* in
St *Paul's* Church-Yard: MDCCXXV. (*Price One Shilling.*)

The Case





A

DISCOURSE

CONCERNING

The Connexion of the *PROPHECIES*
in the Old Testament, and the *Applica-*
tion of them to *CHRIST*.

— **I**T may not be improper in this place, to take notice of Some *Objections*, which have of late been revived and urged against this *whole notion* both of the *Prophecies themselves*, and of the *Application of them to Christ*. The Sum and Strength of which *Objections*, is briefly This:

That all the Promises supposed to be made to the Jews before Christ's time, of a *Messias* or *Deliverer*; were *understood* and *meant* of some " *Temporal Deliverer* " only, who should restore to the Israelites a mere worldly kingdom; " *without the least Imagination of a Spiritual Deliverance,* " or of any *Such Saviour* as is preacht in the New Testament.

That, consequently, " *All the Prophecies* " in the Old Testament, applied to *Christ* by the *Apostles*

ttles in the New ; are applied to him in a Sense merely *“ typical, mystical, allegorical, or enigmatical ; ”* in a sense *“ different from the obvious and literal Sense ; ”* by *“ new interpretations put upon them, not agreeable to the obvious and literal meaning of those Books ”* from whence they are cited. That is to say ; That the Prophecies were all of them intended concerning *Other Persons, and Other Persons Only ;* and therefore are falsely and groundlessly applied either to *Christ* in particular, or in general to the expectation of *Any such Messiah* as should introduce a *Spiritual and Eternal Kingdom.*

That there are several Passages, cited by the Apostles out of the Old Testament ; which are either *not found there at all ;* or else are very *different* in the Text itself, from the Citations alleged ; and consequently are by the Apostles either *misunderstood* or *misapplied.*

That even *Miracles* themselves, *“ can never render a Foundation valid, which is in itself invalid ; can never make a False inference, true ; can never make a Prophecy fulfilled, which is not fulfilled ; ”* can never make those things to be *spoken concerning Christ,* which were *not spoken concerning Christ.* And consequently, that the *Miracles* said to have been worked by *Christ,* could not possibly have been *really* worked by him ; but must of necessity, together with the *Whole System* both of the Old and New Testament, have been wholly the *Effect* of *Imagination and Enthusiasm,* if not of *Imposture.*

Now in order to enable every careful and sincere Reader, to find a *Satisfactory Answer* to these and all other Objections of the like nature ; I would lay before him the following Considerations.

1. I suppose it to have been already proved in the foregoing part of this Discourse, that there

IS a *GOD*; and that the Nature and Circumstances of Men, and the necessary Perfections of God, do demonstrate the *Obligations* and the *Motives* of *NATURAL RELIGION*; that is, that God is a *MORAL* as well as *Natural Governour* of the World. Whoever denies *Either* of these assertions, is obliged to invalidate the Arguments alledged for proof of them in the Former part of this Book; before he has any Right to intermix *Atheistical* Arguments and Objections, in the *present* Question. It being evidently ridiculous, in All who believe not that God is, and that he is a *Moral Judge* as well as *Natural Governour*; to argue at all about a *Revelation* concerning *Religion*, or to make any *Inquiry* whether it be *from God* or no.

2. *As God has in fact* made known even demonstrable Truths, *Natural* and *Moral* Truths, not to All men equally; but in *different degrees* and *proportions*, to such as have a *Disposition* and *Desire* to *inquire* after them: *So 'tis agreeable* to Reason and to the Analogy of God's Proceedings, to believe, that he *may possibly*, by *Revelation* and *Tradition*, have given some *further degrees of Light*, to Such as are sincerely desirous to know and obey him; so that they who will *Do his Will*, may *Know* of the doctrine whether it be of God. As our *Natural Knowledge of Moral and Religious Truths* in fact is, so *Revelation possibly may further be*, as it were a *Light shining in a dark place*.

3. It appears in History, that the Great Truths and Obligations of *Natural Religion*, have from the Beginning *been Confirmed* by a perpetual *Tradition* in particular *Families*, who, though in the midst of *Idoltrous Nations*, yet stedfastly adhered to the *Worship of the God of Nature*, the *One God of the Universe*. And by the *Nation of the Jews* (notwithstanding all their *Corruptions in Practise*, yet in the *System*

System and Constitution of their Religion) has the same *Tradition* been continually preserved. Whereby they have been as it were a *City upon a Hill*, a *standing Testimony* against an Idolatrous World.

4. Among the Writings of all, even the most ancient and learned Nations, there are *None but* the Books of the *Jews*, which (agreeably to the *above demonstrated* Truths concerning the *God of Nature* and the Foundations of *Natural Religion*;) have, exclusive of *Chance* and of *Necessity*, ascribed either the Original of *the Universe* in general, (an *Universe* full of infinite *Variety* and *Choice*;) to the Will and Operation of an *Intelligent and Free Cause*; or given any tolerable Account in particular, of the *Formation* of *this our Earth* into its present *habitable State*.

5. But in *These* Books, there is, not only (in order to prevent Idolatry) a full Account (agreeable to the Principles of natural Reason,) how the Heavens and the Earth and all things therein contained are the *Creatures* of *GOD*; but moreover, an *uniform Series* of History, from the Infancy of mankind; *consistent* with *itself*, and with the State of the *Jewish* and *Christian Church at this day*, and with the *Possibilities* of the predicted series for the future; for several Thousands of years. Which *consistency with the Possibilities* of *such* predicted future Events, could not be *by Chance*, (as I shall show presently;) but is itself a *great and standing Miracle*.

6. In *These* Books, agreeably to the *Hopes and Expectations naturally founded on the Divine Perfections*, God did *from the Beginning* make, and has all along continued to his *Church or True Worshipers*, a *Promise* that *Truth and Virtue* should finally prevail, should prevail over the *Spirit of Errour and Wickedness*, of *Delusion and Disobedience*. That the *Seed of the Woman* should (1) *bruise the Serpents Head*: That among *Her Posterity*, should arise a

Deliver-

(1) Gen. 3,
15.

Deliverance, from the Delusion and Power of Sin, by which *Satan* (2) should be *bruised under their Feet*. That in particular from the *Seed of Abraham*, and from the Family of *Isaac*, and from the Posterity of *Jacob*, and from the House of *David*, should arise the *Accomplishment* of all God's *Promises to his Church*, and all the *Blessings* included in God's *Covenant* with his True *Worshippers*. That at length, the *Earth* (3) should be full of the *Knowledge of the Lord*, as the *Waters cover the Sea*: that (4) the *Kingdoms of this world* should become the *Kingdoms of the Lord*: That, in the (5) *last days*, unto the *Mountain of the Lords house*, the *Seat of his True Worship*, should all *Nations flow*. That God would (6) *create New Heavens, and a New Earth*, (7) *wherein dwelleth righteousness*: Wherein (8) *the People* should be *All righteous*, and *inherit the Land for ever*; should be *All Holy, even every one that is* (10) *written among the Living*. That God would (11) *set up a Kingdom, which should never be destroyed, but stand for ever*: And that (12) *the Saints of the Most High* should *take the Kingdom, and possess the Kingdom for ever, even for ever and ever*.

7. All the Great Promises therefore, which God has ever made to his *CHURCH*, to his *PEOPLE*, to the *FAMILIES* or *NATIONS* of his *True Worshippers*, are evidently to be all along so understood, as that *Wicked and Unworthy persons*, of whatever *Family* or *Nation* or *Profession of religion* they be, shall be *excluded from the Benefit of Those Promises*, shall be *cut off from God's People*; And *Worthy persons* of All *Nations, from the East and from the West and from the North and from the South*, shall be *accepted in Their stead*. That is to say: In like manner as the *Promise* was made *originally*, not to *All the children of Abraham*, but to *Isaac* only; and not to *Both the Sons of Isaac*, but to *Jacob* only: And, among the *Posterity*

(2) Rom. 16, 20.
 (3) If. 11, 9.
 (4) Rev. 11, 15.
 Dan. 7, 27.
 (5) If. 2, 2.
 (6) If. 65, 17.
 (7) 2 Pet. 3, 13.
 (8) If. 60, 21, 65, 25.
 11, 9. 1, 26.
 (9) If. 4. 3.
 (10) Or, written unto Life,
 דְּכַתֹּוב לְחַיִּים
 So Dan. 12, 1, Everyone that shall be found writt'n in the Book.
 (11) Dan. 2, 44.
 (12) Dan. 7; 18, 22, 27. If. 60, tot.

terity of *Jacob*, *All were not Israel, which were Of Israel*; but, in *Elijah's* days, seven thousand only were the True Israel; and, in the time of *Isaiab*, though the number of the children of Israel was as the Sand of the Sea, yet a remnant only was to be saved; And in *Hosea* God says, *I will call Them my people, which were not my people, and Her beloved, which was not beloved*: So 'tis all along evidently to be understood, that the children of the Promise in the literal sense according to the *Flesh*, the Visible Church or Professed Worshipers of the True God, are but the Type or Representative of the Real invisible Church of God, the (1) true children of *Abraham* in the spiritual and religious sense, the (2) Saints of the most High, who shall possess the Kingdom for ever, even for ever and ever, even (3) every one that is Written among the Living.

(1) Rom. 2, 28. 3, 7 and 9. 4, 12.
 (2) Dan. 7, 18.
 (3) If. 4, 3.

8. It being evident that God cannot be the God of the dead, but of the living; and that All Promises, made to Such Worshipers of the True God as at any time forsook *All that they had* and even *Life itself* for the sake of That Worship, could be nothing but mere *Mockery*, if there was No *Life to come*, and God had no Power to restore them from the dead: This (I say) being *Self-evident*, it follows necessarily, that when the Time comes that *The Promised Kingdom* shall take place, the *dead* must be raised; and the *Saints*, which have died in the intermediate time, must live again, and (4) stand in their Lot at the End of the days. When God stiles himself (5) *THE God of Abraham, Isaac, and Jacob*; and said to *Abraham*, (6) *I am THY exceeding great Reward*; and, (7) *I will — be a God unto T H E E, and to thy seed after thee*; and, (8) *I will give the land unto T H E E, and to thy seed after thee*; and repeated the very same Promises to (1) *Isaac* and to (2) *Jacob personally*, as well as to (3) their Posterity after them; and yet (4) gave *Abraham none inheritance in the Land*, though he promised

(4) Dan. 12, 13.
 (5) Exod. 2, 6. 16.
 (6) Gen. 15, 1.
 (7) Gen. 17, 7.
 (8) Gen. 17, 8. 13; 15, 17.
 (1) Gen. 26, 3.
 (2) Gen. 28, 13.
 (3) Deut. 1, 8.
 (4) Acts 7, 4.

promised that he would give it to HIM and to his Seed after him; but Abraham himself (5) sojourned only (5) Heb. 11, 9. in the land Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the Heirs with him of the same Promise; who all (9) confessed that (6) Heb. 11, 13. they were Strangers and Pilgrims on the Earth; and Jacob particularly complained that (7) the days of (7) Gen. 47, 9. the years of his Pilgrimage had been Few and Evil; And in blessing Isaac and Ishmael, God promised to (8) make Ishmael fruitful, and to multiply him (8) Gen. 17, 20. exceedingly, so that he should beget twelve Princes, and God would make him a great Nation, and (9) 21, 18. multiply his Seed exceedingly, that it should not be (9) Gen. 16, 10. numbred for multitude; and yet in the very same sentence, expressly by way of opposition, and of high and eminent distinction, declares that, notwithstanding all this, yet (10) his COVENANT; his (10) Gen. 17; 19, 21. EVERLASTING Covenant, he would establish with Isaac: When all This (I say) is considered, the inference of the Apostle to the Hebrews cannot but appear unanswerably just, that these Patriarchs (1) looked for a City somewhat more than (1) Heb. 11, 10. Temporal, even a City which hath Foundations, whose Builder and Maker is God; and that (2) they who (2) Heb. 11, 14, 16. said Such things, declared plainly that they sought a Country, a better country, that is, an heavenly; and that for This reason God was not ashamed to be called THEIR God, because he had prepared for them a City. And if this Inference was necessarily True concerning the Patriarchs, who (3) confessed (3) Heb. 11, 13. that they were Strangers and Pilgrims on the Earth; much more, concerning those who (4) were tortured, not accepting deliverance, must it needs be true, (4) Heb. 11, 35. that the only possible reason of this their Choice, was, that they might obtain a better Resurrection.

Other Notices in the Old Testament, that the Worshippers of the True God in every Age of the World, should at the End have their Lot in the

(5) Gen. 5, 24. (6) Heb. 11, 5. Wisd. 4, 10. Eccles 44, 16. 49, 14. (7) 2 Kings 2, 11. Eccles 48, 9. 1 Macc. 2, 58. (1) Job 19, 25. (2) The introduction to these words is very solemn: *Oh, that my Words were now ——— graven with an iron pen, and Lead, in the rock for ever.* And how they were antiently understood, appears from that *Addition* to the End of the book of *Job* in the LXX, *γράφεται δὲ, αὐτὸν πάλιν ἀναστήσεως, μετ' αὐτὸ ὁ κύριος ἀνέστην.* So *Job* died, being old, and full of Days: "But 'tis written that he shall rise again, with Those whom the Lord raises up.

(3) If. 26. 19

(4) If. 66; 14.
(5) Hof. 13, 14.

(6) Ezek. 37; 7, 8, 10, 12.

(7) If. 57; 1, 2.

Kingdom promised to the *Saints of the Most High*: are, the (5) Translation of *Enoch*, (6) that he should not see death; and the (7) taking up of *Elijah* into Heaven. Allusions to it at least, if perhaps not direct Assertions, are the Words of (1) *Job*: (2) *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth: And though after my Skin, worms destroy this Body, yet in my Flesh shall I see God.* And those of *Isaiah*: (3) *Thy dead men shall live; together with my dead body shall they arise: Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the Earth shall cast out the*

(4) *Your Bones shall flourish like an herb.* And that Passage in *Hosea*: (5) *I will ransom them from the Power of the grave; I will redeem them from Death. O Death, I will be thy plagues; O grave, I will be thy Destruction.* And That in *Ezekiel*: (6) *Behold, ——— the Bones came together, Bone to his Bone; And ——— the Sinews and the Flesh came up upon them, and the Skin covered them above; ——— and the Breath came into them, and they lived, and stood upon their feet: ——— Behold, O my people, I will open your graves, and cause you to come up out of your Graves, and bring you into the land of Israel.* Again: The words of *Isaiah*; (7) *The Righteous perisheth, and ——— is taken away from the evil to come; He shall enter into PEACE*: What more natural signification have they, than that which the Book of *Wisdom* expresses, ch. 3; 1, 3; *The Souls of the righteous are in the hand of God;*

God; ——— They are in Peace? And What, but the Future State, can the (1) Conclusion of *Isaiab's* (1) *If. 65.* Prophecy reasonably be referred to? *Behold, I create* 17. 66; *new Heavens and a new Earth:* ——— *As the new* 22, 23, 24. *Heavens and the new Earth which I will make, shall remain before me, saith the Lord; so shall your seed and your name remain. And* ——— *all flesh shall come to worship before me, saith the Lord. And they shall go forth and look upon the Carcases of the men that have transgressed against me: For their Worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all Flesh. In like manner; Whom does God speak of by Ezekiel,* (2) *Ezek.* when he says, (2) *The sons of* (3) *Zadock, that* 44; 15, 16. kept the charge of my Sanctuary, *WHEN* the child- (3) *יְנֵיב* ren of Israel went astray from me; [which (4) went *קִיץ*. The Sons of not astray, when the children of Israel went astray,] *Righteous-* ——— *they shall enter into my Sanctuary? And to* (4) *Ezek.* what do the following words of the same Prophet 48, 11.

most naturally refer? (1) *Every thing shall live, whither the River cometh: ——— And by the River, upon the Bank thereof, on this side and on that side, shall grow all Trees for Meat; whose Leaf shall not fade, neither shall the Fruit thereof be consumed: It shall bring forth new fruit according to his Months, be-*

(1) *Ezek. 47; 9, 12. compared with Rev. 22; 1, 2, He shewed me a pure River of water of Life: ——— And of either side of the River, was there the Tree of Life, which bare twelve manner of fruits, and yielded her Fruit every Month, and the Leaves of the Tree were for the Healing of the Nations.*

cause their waters they issued out of the Sanctuary; And the Fruit thereof shall be for Meat, and the Leaf thereof for Medicine. Still more strong, is that Allusion in Daniel: (2) I beheld till the Thrones were cast down, [till the Thrones were placed,] and the (2) *Dan.* *Antient of days did sit: ——— A fiery stream issued and came forth from before him: Thousand thousands ministred unto him, and ten Thousand times ten thousand stood before him: the Judgment was set, and the Books were opened. But the following words of the* same

(3) Dan. 12; 2, 3. same Prophet, are direct and express; (3) Many of them that sleep in the dust of the Earth shall awake, some to everlasting Life, [every one (4) that shall be found written in the Book,] and some to Shame and Everlasting Contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the Stars for ever and ever. — But go thou thy way, till the end be: For thou shalt rest, and shalt stand in thy Lot at the end of the days. Can any one, who considers these Texts, with any Truth or Reason affirm, that All the Promises supposed to be made to the Jews before Christ's time, were meant of some "Temporal" Deliverance only, "without the least Imagination of a Spiritual Deliverance?"

9. There are in the Old Testament many Intimations, and some direct Predictions, that all the Great Promises of God, made to his True Worshipers, shall receive their final Accomplishment by means of a Particular Person, anointed of God for That purpose; who, after the reduction of all Adversaries, shall set up the Everlasting Kingdom. The Seed of Abraham, in which All the Nations of the Earth were to be Blessed; (and in like manner the Seed of the Woman, which was to bruise the Serpents Head;) might originally with equal propriety, and in as reasonable and natural a sense of the words, be understood to signify (what St Paul afterward

(1) Gal. 3. 16. He saith not, And to Seeds, as of Many; but as of One, And to thy Seed. That is to say: In the Promise to Abraham, the Scripture uses the ambiguous word, Seed, not in the Plural sense, but in the Singular sense.

(2) Gen. 49, 10.

Scepter and Lawgiver, most naturally signifies a Single person who was to reign; and, by the gradation in the words

(1) asserts it did signify,) in the singular sense, a Particular Person; as, in the plural sense, a Number of persons. The (2) Shiloh which was to come, and to whom the Gathering of the people was to be; (the Promise laid up in Store, τὸ ἀποκείμενον αὐτῶν, as the LXX render it;) by its opposition in the Text to the Terms

words of the text, Somewhat of *Superior Dignity* to that of a *Sceptre* and a *Lawgiver*. The words of *Balaam*: (2) *I shall see him, but not now; I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel: — Out of Jacob shall come he that shall have Dominion:* are words so put in his Mouth, as most properly and obviously to describe a much *Greater Person* than perhaps He thought of, a much *Greater Person* than one who should smite the *Corners of Moab*, and destroy all the children of *Seth*. Again: That the words of *Moses*; (3) *The Lord thy God will raise up unto thee a Prophet from the midst of thee, like unto Me, unto Him shall ye hearken;* were not meant barely of *Joshua*, or of “*a Succession of Prophets*,” but of One who should have as *eminent a legislative Authority* as *Moses*; may reasonably be gathered from the occasion of their being spoken, not merely by *Moses*, upon a general Reliance and Trust that God would provide him a Successor; but by *God himself*, upon the peoples (4) *desiring in Horeb, — saying, Let me not hear again the Voice of the Lord my God, neither let me see this great Fire any more, that I die not: Then the Lord said, They have well spoken: — I will raise them up a Prophet from among their brethren, like unto Thee, and will put my words in his Mouth, and he shall speak unto them all that I shall command him: And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.* And that the words were *Antiently*, long before the Application of them by the Writers of the new Testament, thus understood, and not concerning *Joshua* or a *Succession of Prophets*; appears from those *additional words*, at the conclusion of the Book of *Deuteronomy*: (5) *Joshua the Son of Nun was full of the Spirit of Wisdom; for Moses had laid his hands upon him. — But there arose not a Prophet since in Israel, like unto Moses, whom*

the

(2) Num. 24; 17, 19.

(3) Deut. 18, 15.

(4) Deut. 18; 16, 17, 18, 19.

(5) Deut. 34; 9, 10.

the Lord knew face to face. The Prædiction of *Isaiah*,
 (1) *If. 9;* is still clearer: (1) *Unto Us a Child is born, unto*
 6, 7. *Us a Son is given, and the Government shall be*
upon his shoulders; and his name shall be called

(2) פלא יועץ אל גבור
 אביעזר. *Wonderful, Counsellor,*
 [LXX, Μεγάλος βουλῆς ἀγγε-
 λος' as *Mal. 3, 1;* ὁ ἀγγε-
 λὸς τοῦ διαδόχου] *the Mighty, the Po-*
tent one, the Father of the Age
to come. [Vulgg. *Pater futuri*
seculi. Compare *Heb. 2, 5.*]

(2) *Wonderful, Counsellor, the*
mighty God, the everlasting Father,
the Prince of Peace: Of the increase
of his Government and Peace there
shall be no end, upon the Throne of
David and upon his Kingdom, to
order it, and to establish it with
judgment and with justice from

henceforth even **FOR EVER:** The zeal of the
 (3) *If. 11;* Lord of Hosts will perform this. Again: (3) *There*
 1, 3, 6, 9. *shall come forth a rod out of the stem of Jesse,*

— *He shall not judge after the sight of his Eyes,*
neither reprove after the hearing of his Ears: But
with righteousness shall he judge the Poor, and re-
prove with equity for the meek of the Earth; and he
shall smite the Earth with the rod of his mouth, and
with the Breath of his Lips shall he slay the Wicked.

— *The Wolf also shall dwell with the Lamb, &c.*
 — *They shall not hurt nor destroy in all my Holy*
Mountain; For the Earth shall be full of the Know-
ledge of the Lord, as the Waters cover the Sea. And,

(4) *If. 42;* (4) *Behold my Servant, — mine elect, in whom*
 1, 3, 4. *my Soul delighteth: I have put my Spirit upon him:*
 Matt. 12, *— A bruised reed shall he not break: — He shall*
 17. *bring forth judgment unto Truth: — till he have*

set judgment in the Earth, and the Isles shall wait for
his Law. The Prophet Jeremiah no less plainly:

(5) *Jer. 23;* (5) *I will raise unto David a righteous Branch, and*
 5, 6. *a King shall reign and prosper, and shall execute judg-*

*ment and justice in the Earth: — And * This is*
 * *ch. 33,* *his Name whereby he shall be called, THE LORD*
 16, it is: *OUR RIGHTEOUSNESS. And Ezekiel;*
 In those *days —*

Jerusalem shall dwell safely; And This is the name wherewith she shall be
called, THE LORD OUR RIGHTEOUSNESS.

(1) *I will set up one Shepherd over them, and he shall feed them, even my Servant David; — And I will make with them a Covenant of Peace, &c. — One King shall be King to them All; — neither shall they defile themselves any more with their Idols; — and they all shall have One Shepherd; They shall also walk in my judgments, — and my servant David shall be their Prince FOR EVER.* By Haggai

is the same predicted: (2) *Yet once it is a little while, and I will shake the Heavens and the Earth, — And the (3) Desire of all Nations shall come.* And by Zechary:

(4) *Behold, thy King cometh unto thee: He is just, and having Salvation; lowly,*

and riding upon an Ass, and upon a Colt the Fole of an Ass: — He shall speak Peace unto the Heathen; and his Dominion shall be from Sea even to Sea, and from the River even to the ends of the Earth. And by Malachi:

(3) *The LORD whom ye seek, shall suddenly come to his Temple; even the Messenger of the Covenant.* But most expressly of all, by Daniel:

(4) *I saw in the night-visions, and behold, one like (5) The Son of Man, came with the Clouds of Heaven, and came to the Antient of days, and they brought him near before him:*

And there was given him Dominion, and Glory, and a Kingdom; that all People, Nations, and Languages should serve him: His Dominion is an Everlasting dominion, which shall not pass away; and his Kingdom, that which shall not be destroyed.

And the Anointing of the Holy One, this Prophet calls (6) *the Sealing up of the Vision and Prophecy, and the finishing of Trans-*

(1) Ezek. 34; 23, 25; 37; 22, 23, 24, 25. Hof. 3, 5.

(2) Hagg. 2; 6, 7. Heb. 12, 26.

(3) The Shiloh, unto whom shall the Gathering of the People be, Gen. 49, 10.

(4) Zech. 9; 9, 10. Matt. 21, 5.

(3) Mal. 3, 1.

(4) Dan. 7. 13, 14.

(5) With reference to This it is, that Christ in the Gospel perpetually stiles himself THE Son of Man; and once, The Son of Man which is in [which in the Prophecy is described as coming in the Clouds of] Heaven, John 3, 13. And says to his Disciples, that they shall see the Son of Man coming in the Clouds of Heaven, Matt. 24, 30. And to the High-Priest, that Hereafter ye shall see the Son of Man sitting on the right-hand of Power, and coming in the Clouds of Heaven, Matt. 26, 64.

(6) Dan. 9, 24.

gression, and the making an end of Sins, and the making reconciliation for iniquity, and the bringing in Everlasting Righteousness. (Do all these things denote nothing but "Temporal" Deliverance, "without the least imagination of a Spiritual "Deliverance?") And in the words next following,

(1) Dan. he is styled by name, *Messiah*: (1) Know therefore, 9. 25. [וְיָדַעְתָּ וְיָדַעְתָּ Know Also] and understand, that from the going forth of the Commandment to restore and to build

(2) Seven *Jerusalem*, unto the *Messiah* the Prince, shall be Septena- (2) Seven Weeks. ries (or

weeks) of Years, (as the word is used, *Gen.* 29, 27.) That is to say, *Forty nine Years*; the number of Years appointed until the *Jubilee*, *Levit.* 25; 8, 9, 10. Concerning the *Other Numbers* of *Daniel* in this place, I shall have occasion to speak presently.

10. Concerning this *Messiah*, in the setting up of whose Kingdom All the Promises of God terminate, 'tis clearly prædicted in the Old Testament, that he should arise particularly from the Tribe of *Judah*, from the Family of *David*, and in the Town of *Bethlehem*.

The first of these particulars is expressed in those emphatical words of *Jacob*: (3) *Judah*, thou art he whom thy Brethren shall praise, — thy Fathers children shall bow down before thee: — The Scepter shall not depart from *Judah*, nor a Lawgiver from between his Feet, untill *Shiloh* come, [LXX, ἕως ἂν ἔλθῃ τὸ ἀποκείμενον αὐτῷ, till the accomplishment of the Promises which God has laid up in store for him,] and unto Him shall the gathering of the People be.

To which the Writer of the *Chronicles* seems to refer, when he says: (4) *The Genealogy is not to be reckoned after the Birth-right: For Judah prevailed above his Brethren, and of him came the chief Ruler,*

[וְלִנְיָוִד סָמְנוּ and from Him was it prophesied the Ruler should arise.] And the Psalmist; (5) *Judah is my Lawgiver.*

(5) *Pf.* 60. 7: 108; 8.

The

The *second* is expressed in That Promise to *David*;
 (2) *Thine House, and thy Kingdom shall be esta-* (2) 2 Sam.
blished for ever before thee, [LXX, ἐνώπιόν μου, be- 7, 16.
fore Me:] Thy Throne shall be established for ever.
 Which words might indeed, of themselves, be un-
 derstood concerning a *Succession of Kings* in the
 House of *David*. But that God had a further and
 a greater Meaning in them, he *very clearly* explains
 by the following Prophets. By *Isaiab*: (3) *There* (3) 16.
shall come forth a rod out of the Stem of Jesse, and 11, 1 &c.
a Branch shall grow out of his roots; And then follows, Compare
 through the whole chapter, a glorious description Rev. 3, 7.
 of an *everlasting Kingdom of Righteousness*, over 5, 5. 22.
 both *Jews* and *Gentiles*. By *Jeremiah*: (4) *I will* (4) Jer.
raise unto David a righteous Branch, and a King 23, 5.
shall reign and prosper, and shall execute Judgment
and Justice in the Earth: ——— And this is his
Name, whereby he shall be called, THE LORD
OUR RIGHTEOUSNESS. By *Ezekiel*:
 (1) *They shall be my people, and I will be their God:* (1) Ezek.
And David my servant shall be King over them; 37; 23,
and they all shall have one Shepherd: ——— and my 24, 25, 26.
Servant David shall be their Prince FOR EVER:
Moreover I will make a Covenant of peace with
them, it shall be an Everlasting Covenant. And by
Hosea: (2) *The children of Israel shall abide Many* (2) Hof.
Days without a King and without a Prince, and 3, 4.
without a Sacrifice: ——— Afterward shall the
children of Israel return, and seek the Lord their
God, and David their King; and shall fear the Lord
and his Goodness, in the LATTER days.

The *third* particular, is expressed in those words
 of *Micah*: (3) *But thou, Bethlehem Ephratah, though* (3) Micah
thou be little among the thousands of Judah, yet out 5. 2. Matt.
of thee shall He come forth unto me, that is to be 2, 6.
Ruler in Israel: Whose goings forth have been from
old, from Everlasting. After the Passages now ci-
 ced out of the foregoing Prophets, what can be

more jejune, than to understand these words of Micah concerning Zorobabel, only as having been of an *Antient Family*?

11. In the Books of the Old Testament 'tis expressly predicted, that the Kingdom of the Messiah should extend, not over the *Jews* only, but also over the *Gentiles*. The (1) Promise made to Abraham and so often repeated to Him, and to Isaac and to Jacob, that in Their Seed should All the Nations of the Earth be blessed; is thus opened and explained by the Prophets. (2) There shall be a root of Jesse, which shall stand for an Ensign of the People; To it shall the Gentiles seek, and his Rest shall be glorious. (3) Behold my Servant — in whom my Soul delighteth; — he shall bring forth Judgment to the Gentiles: — I will — give thee for a Covenant of the people, for a Light of the Gentiles. (4) It is a light thing, that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the End of the Earth. (1) Also the Sons of the Stranger, that join themselves to the Lord, — even Them will I bring to my Holy Mountain, and — mine House shall be called an House of Prayer for All people. The Lord God, which gathereth the Out-casts of Israel, saith; Yet will I gather Others to him, besides those that are gathered unto him. (2) The Strangers that sojourn among you, — shall have an Inheritance with you among the Tribes of Israel. (3) From the Rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles; and in Every place, Incense shall be offered unto my Name, and a pure Offering; For my Name shall be great among the Heathen, saith the Lord of Hosts.

12. Concerning the Same Messiah, of whom so great things are spoken, and whose Kingdom is to be

be an Everlasting Kingdom; 'tis still expressly predicted by the Prophets, that he should *Suffer* and be *Cut off*. Concerning the very *same* person, who (with respect to his *coming to Reign*, and to introduce the everlasting *Jubilee* or (4) *Rest* to the people of God,) is styled (5) *Messiah the Prince*; Concerning the very *same* person, I say, 'tis in the very *same* sentence expressly prædicted that he should (6) *be Cut off, but not for himself*, [17 וְאֵין וְהָעָם לֹא יִשְׁחָטוּ וְהָעָם לֹא יִשְׁחָטוּ] and *the People should not Then be His; unto Him should not Then (1) the Gathering of the people be.*] For *which Reason*, and also *because* the words can with no tolerable Sense be applied to any *Other person*, and *because* moreover the *Connexion of the Whole Prophecy* leads to the same interpretation; the 53^d chapter of *Isaiah* likewise, is most justly understood to be spoken of the *Messiah*: (2) *There shall come forth a rod out of the stem of Jesse*; — (3) *With righteousness shall He Judge the Poor*: — (4) *Behold My Servant, — mine Elect in whom my Soul delighteth*; — *he shall not cry, nor lift up, nor cause his Voice to be heard in the street: A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto Truth.* — (5) *Behold, My Servant shall deal prudently*; — (6) *Surely He hath born our Grievs*; — *he was wounded for our transgressions; he was bruised for our iniquities: — he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his Mouth: He was taken from prison and from judgment, and Who shall declare his generation? — for the transgression of my people was he stricken; And he made his Grave with the Wicked, and with the Rich in his Death: — When thou shalt make his Soul an offering for Sin; — My righteous Servant shall justify Many, for he shall bear their iniquities: — He was numbred with*
(4) Heb. 4, 9. σαββατισμός.
(5) Dan. 9, 25.
(6) Dan. 9, 26,
(1) Gen. 49, 10.
(2) If. 11, 1.
(3) If. 11, 4.
(4) If. 42; 1, 2, 3.
(5) If. 52; 13.
(6) If. 53, 4 &c.
the

the Transgressors, and he bare the Sin of Many, and made Intercession for the Transgressors.

13. All Prophecies of Blessings to the Worshipers of the True God, expressed either as being to happen in the *Latter Days*, or in words which imply a *Lasting Duration*; are in reason to be understood, as having reference to the Times of the promised Kingdom of the *Messiah*; of whom 'tis expressly said, that he shall (1) *bring in Everlasting Righteousness*, and that (2) *his Dominion is an Everlasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed*. Some Prophecies of this kind, are *direct* and *express*. Others, beginning with Promises of *particular intermediate* Blessings, and proceeding with *general* expressions more *great* and *lofty*, than can *naturally* be applied to the *Temporal Blessing* immediately spoken of; are most reasonably understood to have a *perpetual View and Regard* to That *Great and General Event*, in which all God's Promises to his true Worshipers do center and terminate; and of which, *All intermediate Blessings* promised by God, are justly looked upon as *Beginnings, Types, Pledges, or Earnests*.

14. For since from the *express* Prophecies before cited of the *Messiah's everlasting Kingdom of Righteousness*, it appears that God had *in fact* a *View* to That, as the *Great and General End* of all the dispensations of Providence towards his true Worshipers from the Beginning; and (3) *no Prophecy of the Scripture is of any Private interpretation*, (that is, the Meaning of Prophecies is not what perhaps the *Prophet himself* might imagine in his *private judgment* of the State of things then present,) because *the Prophecy in old time came not by the WILL of Man, but Holy men spake as they were moved by the Holy Ghost*: there may therefore *very possibly* and *very reasonably* be supposed to be many Prophecies, which, though they may have a prior and immedi-

ate

(1) Dan. 9, 24.

(2) Dan. 7, 14.

(3) 2 Pet. 1, 20.

ate reference to some *nearer Event*, yet by the *Spirit of God*, (whom *Those Prophecies* which are *Express* show to have had a *further View*;) may have been directed to be uttered in such words, as may even *more properly* and *more justly* be applied to the *Great Event* which Providence had in view, than to the *intermediate Event* which God designed as only a Pledge or Earnest of the Other. For Instance: Suppose these words of *Daniel*; (1) *I beheld till the thrones were cast down, [till the Thrones were placed,] and the Ancient of days did sit: — A fiery stream issued and came forth from before him; thousand Thousands ministred unto him, and ten thousand times ten Thousand stood before him; the Judgment was set, and the Books were opened:* Suppose (I say) these words were spoken concerning the (2) *slaying of a wild Beast*, or the *destruction of a Temporal Empire*; yet what reasonable man, who had ever elsewhere met with any Notices of a *Judgment to come*, could doubt but the *Destruction* there spoken of, was *therefore* expressed in *Those* words, that it might be understood to be the introduction to the *General Judgment*? The *exact* and *very particular* description of a *Resurrection*, in the 37th of *Ezekiel*; supposing it to be *indeed* spoken of a *Temporal Restoration* of the Jews, yet Who can doubt but it was *So* worded with *Design*, to *allude* to a *real Resurrection of the Dead*? The words of *Micah*; (1) *Thou, Bethlehem, though thou be little among the thousands of Judah, yet out of Thee shall He come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of Old, from Everlasting:* supposing it possible they could be spoken of *Zorobabel*, yet, if afterwards there should arise out of *Berblehem* One in whom were found all the Other prophetick characters of the promised *Messiah*, Who could doubt but the words were intended either *solely* or at least *chiefly* of the *Latter*? The words of *Jeremy*; (2) *Babylon*

(1) Dan. 7; 9, 10.

(2) ver. 11.

(1) Micah 5, 2.

Matt. 2, 6.

(2) Jer. 51; 7, 6, 5.

Babylon hath been a golden Cup ; — the Nations have drunken of her wine, therefore the Nations are mad : Flee out of the midst of Babylon, — be not cut off in her iniquity : — My People, go ye out of the midst of her, and deliver ye every man his Soul from the fierce anger of the Lord : Who, that carefully reads these words, and considers the Nature and character of the Babylon in Jeremiah's time, and compares it with the Nature and character of the Babylon described by St John, can doubt but the Spirit which influenced Jeremy, foresaw and intended to allude to That Babylon, which had (1) a golden cup in her hand, full of abominations, (2) and the Inhabiters of the Earth have been made drunk with the wine of her fornication, (3) and the Kings of the Earth have committed fornication with her : — Come out of her, my people, that ye be not partakers of her Sins, and that ye receive not of her Plagues ? For the words of Jeremy are more strictly applicable to this latter Babylon, than to That in his own time. Again : The words of Isaiah ; (4) Behold, a Virgin shall conceive and bear a Son, and shall call his Name Immanuel, that is to say, God with us : Supposing Isaiah himself could possibly at That time understand them concerning a Son of his own, concerning a Son to be born of a young woman afterwards, who at the time then present was a Virgin ; and that his being styled Immanuel, meant nothing more, than that, before This Child was grown up, Judah should be delivered from the then threatned incursions of Israel and Syria ; (all which, notwithstanding the seeming connexion of the words in the place they stand, is very difficult to suppose ;) yet if afterwards any person, comparing the Solemn Introduction wherewith the words are brought in, (Hear ye now, O house of David ; Is it a small thing for you to weary men, but will ye weary my God also ? therefore the Lord himself shall give you a Sign ; Behold, a Virgin shall conceive &c.) If any one, I say, comparing this

Solemn

1) Rev.
17, 4.
(2) ver.
2.
(3) ch.
18, 3, 4.

(4) If.
7, 14.
Matt. 1,
23.

Solemn Introduction with the Promises repeated to the *House of David* in Other passages of the Prophets, that there should be born unto them a Son, who should (1) *sit upon the Throne of David and upon his Kingdom for ever*, and of the increase of whose government and peace there should be no end; and considering moreover the character of this promised Son, that he should (2) *finish transgression, and make an end of Sins, and make reconciliation for iniquity, and bring in everlasting Righteousness*: If a person considering and comparing these things, should in his own days find a Son really born of a Virgin, attested to by numerous Miracles, and by God's Command named *Jesus* (which is Synonymous to *Immanuel*, a Potent Saviour or God with us,) because he (1) *should save his People from their Sins*, that is, should (2) *make reconciliation for iniquity, and bring in everlasting Righteousness*: Could such a person possibly entertain the least doubt, whether God who sent *Isaiah* to repeat the fore-cited words to the house of *David*, did not intend thereby to describe, if not wholly and solely, at least chiefly and ultimately, this Latter Saviour? In like manner: Suppose those great Promises to *David*, (3) concerning the establishment of the Throne of his Son for ever, were by *David* and by the Prophet himself that delivered them, understood (*σὺ ἰδὼς ἐπιδοῦσαι*, as *St Peter* speaks,) concerning *Solomon* and a Succession of Kings in his Family; yet, when following Prophecies clearly and expressly declared, that out of the root of *Jesse* should arise a *Messiah* who should reign for ever; no reasonable man can doubt, but that the former and less clear Prophecy was likewise intended of God, and therefore rightly applied by the Apostles of Christ, to the same purpose. To give but One Instance more: Suppose the words, (4) *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see corruption*; were by *David* spoken concerning

(1) If. 9,

7. Ezek.

37. 25.

(2) Dan. 9,

24.

(1) Matt.

1, 21.

(2) Dan. 9,

24.

(3) 2 Sam.

7; 13, 14.

16.

(4) Ps. 16,

10.

Israel; I say, it does not at all appear that they expected *MERELY* a “*Temporal*” Kingdom; but their Errour was in expecting a *Present* Kingdom; and therefore our Lord’s Answer to them, is not concerning the *Nature* but the *Time* of the Kingdom. And the modern Jews at this Day, who to be sure have entertained no *Prejudicated* Notions from the *New Testament Writers* interpretation or application of Prophecies; have (I think) still an universal expectation, that the *Messiah* shall be their Prince in the *future State* as well as in the *present*.

16. When *Jesus Christ*, by (1) *the Works which* ^{(1) Joh. 10, 25.} he did in his *Fathers name*, and (2) *which his Fa-* ^{(2) Joh. 5, 36.} *ther gave him to finish*, had *Proved* himself to be *Sent of God*; (which Truth the *Apostles* likewise confirmed by *Their Testimony*, by their *Works*, and by *laying down their Lives*, not for their *Opinions*, which possibly *Erroneous* and *Enthusiastick* Persons may sometimes sincerely do, but in *Attestation to Facts* of their own *Knowledge*;) and it appeared moreover, that there was wanting in *Him* no *Circumstance*, no *sine qua non*, no *Character*, appropriated by any of the *Antient Prophets* to the *promised Messiah*; He had then a clear *Right* to apply to himself *All the Prophecies*, which either *directly* spoke of the *Messiah*, or which, through any *intermediate Events*, pointed at him, and were applicable to him.

17. The Application of this *latter sort* of Prophecies to *Christ*, is not *Allegorical*. 'Tis not an *allegorical* Application, much less an *allegorical* Argument or Reasoning. But they are applied to *Him*, as being *really and intentionally*, in the *View of Providence*, the *End and complete Accomplishment* of that, whereof the *intermediate Blessing* was a *Pledge* or *Beginning*.

18. The Application of this *latter sort* of Prophecies to *Christ*, was never by *reasonable Men* urged as being itself a *Proof* that *Jesus* was the true *Messiah*. Nay, the Application of the most *direct*

and *express* Prophecies whatsoever, has not of itself the nature of a *direct* or *positive Proof*; but can *only* be a *sine quâ non*, an Application of certain Marks or Characters, *without which* no person *could* be the promised *Messiah*; an Application of certain *Directions* or *Descriptions*, to be made use of in the *Inquiring* after a particular Person. Many men were of the *Seed of Abraham*, and of the *Tribe of Juda*, and of the *Family of David*, and born in *Bethlehem of Judea*, and *Suffered*, and were *cut off*; And yet neither *Any* nor *All* of these Characters, could *prove* any man to be the *promised Messiah*; But the *Want* of any one of them, would *prove* that any man was *not* He. The *Proof* of *Jesus* being the *Christ*, were (1) *the Works* which his *Father* gave him to *finish*. The Application of *direct* and *express* Prophecies to him, is nothing but such a *Congruity* of *Marks* or *Characters*, as removes all *Objections* by which an *Adversary* would endeavour to *prove* that it was *not* He. Ought not *Christ* (2) to have *suffered* these things, and to *enter into his Glory*? is not *Proving* from his *Sufferings*, that *Jesus* was the *Christ*; but removing the *Objection*, by which *Some* were apt to *infer* from his *Sufferings*, that he *could not possibly* be the *Christ*. The Application of *indirect* Prophecies to him, is only a giving of further *Light*, from the analogy and conformity of the *Old Testament* to the *New*, by way of *Illustration* and *Confirmation*, to such as have been before convinced by the *direct Proofs*. The *Proof* therefore of the *Truth* of *Christianity*, does not *stand upon* the Application of Prophecies: But the *Works* by which *Christ* *professed* to *prove* himself to be the expected *Messiah*, gave him a *Right* to apply to himself the *Prophecies* concerning the *Messiah*; And the *Marks* or *Characters* of the *promised Messiah*, given by the *Prophets*, were so many *Tests* by which his *Claim* was to be tried. “*Miracles*” indeed “*can never render*”
“*a Foundation* *void*, which is in itself *invalid*; can
“*never make* a *False Inference*, true; can never
“*make*

“ make a Prophecy fulfilled, which is not fulfilled ;
 “ can never mark out a Messias, or Jesus for the
 “ Messias, if Both are not marked out in the Old
 “ Testament : ” But Miracles can give a man a just
 and undeniable Claim to be received as the promised
 Messiah, if the prophetick Characters of the Messia-
 ah be applicable to him. And *This* it is, by which
 Jesus was proved to be *The Christ*.

19. From what has been said concerning the Ap-
 plication of *indirect Prophecies*, 'tis easy to observe
 the Nature and Use of *Types*, and *Figures*, and *Alle-
 gorical manners* of speaking : That *These*, were *much
 less* intended to be ever alledged for *Proofs* of the *Truth*
 of a Doctrine ; and yet, in their *proper Place*, may
 afford very great *Light* and Assistance towards the
right understanding of it. An Instance or two, will
 make this matter obvious. There is a very remark-
 able Passage in the Epistle to the *Galatians*, where
 the Apostle himself styles the thing he is speaking
 of, an (1) *Allegory* ; that is, he draws an Argument ^{(1) Gal.}
à simili. The *Allegory* or *Similitude* he makes use _{4, 24.}
 of, is not alledged by him as a “ *Proof* ” of the
Truth of the *Doctrine* he is asserting ; but as a *Proof*
 of the *Falseness* and *Groundlessness* of a *particular Ob-
 jection* urged by the Unbelieving Jews against it.
 The *Doctrine* the Apostle asserts (both in the Epistle
 to the *Romans*, and in *This* to the *Galatians*,) is ; that
Christians of the *Gentiles*, who imitate the *Faith*
 and *Obedience* of *Abraham*, (being *circumcised with
 the circumcision* ——— of *Christ*, Col. 2, 11,) are
 equally capable of being admitted to the Benefit of
 God's Promises to *his People*, as the *Jews* of the *li-
 teral Circumcision*, who were *lineally* descended from
 that Patriarch. In opposition to this, the Jews al-
 leged, that since *to the Israelites* confessedly (2) *per-
 tained the Adoption, and the Glory, and the Cove-
 nants, and the Giving of the Law, and the Service of
 God, and the Promises* ; since *Theirs* confessedly were <sub>(2) Rom.
 9, 4.</sub>
 the

the Fathers or Patriarchs, to whom all the Promises of God were originally made; it could not possibly be true, nor consistent with the Promises of God made to their Fathers, that these Israelites who had been all along the peculiar people or Church of God, should at last be rejected for not receiving the Gospel; and that Believers from among the Gentiles of all Nations, should be received in Their stead. Now in Reply to this Objection, the Apostle argues with the greatest Justice and Strength, from the Analogy of a like case acknowledged by Themselves, in which the Reason of the thing was the same; even from the Analogy of God's Method and Manner of proceeding, in the giving of Those very Original Promises to the Patriarchs, upon which This Prejudice of the

(1) Gal. 4, 21, &c. *Jews was founded. (2) Tell me, says he, ye that desire to be under the Law, do ye not hear the Law? That is, Will ye not attend to the Analogy of God's Method of proceeding, in Those Very Promises on which ye depend? For it is written, that Abraham had Two Sons, the one by a Bond-maid, the other by a Free Woman: But He who was of the Bond-woman, was born after the Flesh; but he of the free woman, was by Promise: Which things are an Allegory, &c.*

(1) Rom. 9, 8. *That is to say: Even originally, the Promise was not made to All the children of Abraham, but to Isaac only: Which was, from the Beginning, a very plain declaration, that God did not principally intend his Promise, to take place in (1) Abraham's Descendants according to the Flesh; but in those who, by a Faith or Fidelity like His, were in a truer and higher sense the Children and Followers of that Great Father of the Faithful. In like manner, and for the same reason, the Promise was not made*

(2) Rom. 9, 10. *(2) to Both the Sons of Isaac, but to Jacob only: And, among the Posterity of Jacob, All (3) were*

(3) Rom. 9, 6. *not Israel, which were Of Israel. What ye (4)*

(4) Gal. 4, 21. *yourselves, therefore, saith St Paul, who are so desirous*

frous to be under the Mosaick Law, cannot but acknowledge to have been originally and always true ; the same is true (5) Now. What was true concern- (5) *ver.*
ing the two Sons of Abraham, and likewise concern- 29.
ing the two Sons of Isaac, who were the Patriarchs with whom God's Covenant was originally made ; is, by continuance of the same Analogy, true concerning the Covenant established with the Families, and with the Nation of the Jews, descended from those Patriarchs : 'tis true concerning the Church of God, through all successive Ages ; 'tis true concerning the (1) Jerusalem which Now is, (1) Gal.
and concerning That which is to come. As (2) 4, 25.
Abraham had Two Sons, the one by a bond-maid, the (2) ver.
other by a free woman : And as (3) the Son of the (3) ver.
Bond-maid, though, according to the Flesh, no less 30.
truely his Natural Descendent than the Other, yet was not to be Co-Heir with Him who, by the Promise of God, was appointed to inherit : So, says the Apostle, the (4) Jerusalem which Now is, and (4) ver.
is in bondage with her children ; the visible earthly 25, 26.
Church, which received the external ceremonial Law from Mount Sina ; is not, by that outward general denomination, intituled to the eternal favour of God ; But the Jerusalem which is above, which is the Mother of us all, of All who by true Faith and sincere Obedience are pleasing to God ; This heavenly Jerusalem, this spiritual invisible Church or City of the Living God it is, to which all the Promises of God, made in All Ages to his Church, are, in reality, originally and finally appropriated.

From this remarkable Instance, 'tis well worth observing by the way, that when the Apostles are supposed to argue with the Jews *ad Hominem*, the Meaning is, that Arguments alledged by the Apostles to the Jews in particular, differ from Arguments brought to the Gentiles, in This ; not that they were at any time Arguments drawn from things *acknowledged*

ledged by the Jews, and in themselves otherwise inconclusive; but that they were drawn, justly and strongly, from things well known among the Jews, though what the Gentiles were Strangers to.

The Correspondencies of Types and Antitypes, though they are not themselves proper Proofs of the Truth of a doctrine, yet they may be very reasonable Confirmations of the Foreknowledge of God; of the uniform View of Providence under different Dispensations; of the Analogy, Harmony, and Agreement between the old Testament and the New. The words in the Law, concerning one particular kind of death;

(1) Deut.
21, 23.

(1) He that is hanged, is accursed of God; can hardly be conceived to have been put in upon any other account, than with a View and Foresight to the application made of it by (2) St Paul. The

(2) Gal.
3, 13.

(3) Exod.
12; 22, 46.

Analogies between the (3) Paschal Lamb, and the Lamb of God slain from the Foundation of the World; between the Egyptian Bondage, and the Tyranny of Sin;

Joh. 1, 29.
19, 36.

Rev. 1, 5.
(4) 1 Cor.

between the (4) Baptism of the Israelites in the Sea and in the Cloud, and the Baptism of Christians; between the (5) Passage through the Wild-

(5) Heb.
3, 15--9.

4; 1, 2.
1 Cor. 10;

derness, and through the Present World; between (6) Jesus [Joshua] bringing the People into the promised Land, and Jesus Christ being the Captain

1--11.
(6) Heb.

4; 8, 9.
(7) Heb. 4;

of Salvation to Believers; between the Sabbath of (7) Rest promised to the people of God in the earthly Canaan, and the Eternal Rest promised in the

1, 5, 9, 11.
(8) Numb.

35; 25, 28.
(9) Heb.

Heavenly Canaan; between the (8) Liberty granted from the time of the Death of the High Priest, to him that had fled into a City of Refuge, and the

9, 25.
(10) Heb.

9; 12, 24,
26.

Redemption purchased by the Death of Christ; between the (9) High Priest entering into the Holy place every year with the Blood of Others, and Christ's

(1) Col.
2, 17.

(2) Heb.
10, 1.

(3) Heb.
8, 5.

(10) once entering with his own blood into heaven itself, to appear in the presence of God for us: These (I say) and innumerable other Analogies, between the (1) Shadows of things to come, the (2) Shadows

of good things to come, the (3) Shadows of heavenly

ly

ly things, the (4) *Figures for the time then present*, (4) Heb. 9,
the (5) *patterns of things in the heavens*, and (6) (5) Heb. 9,
The Heavenly Things Themselves; cannot, without (6) Heb. 9,
the force of strong Prejudice, be conceived to have
happened by *Mere Chance*, without *Any Foresight*^{2.}
or *Design*. There are no *such Analogies*, much less
such Series of Analogies, found in the Books of
mere enthusiastick Writers, much less of *enthusiastick*
Writers living in such remote Ages from each other.
'Tis much more credible, and reasonable to sup-
pose, (what *St Paul* affirms,) that (7) *these things* (7) 1 Cor.
were Our examples; and that, in the uniform course^{10, 6.}
of God's Government of the world, (8) *all these* (8) ver. 11,
things happened unto Them of old for [τύποι] *ensamples*, and
they are written for *Our admonition*, upon whom the
Ends of the World are come. And hence arises that *Apt-*
ness of Similitude, in the application of several *Legal*
Performances to the *Morality* of the Gospel; that
it can very hardly be supposed, not to have been ori-
ginally intended. As, (1) *Know ye not that a little* (1) 1 Cor.
Leaven leaveneth the whole Lump? Purge out there-^{5; 6, 7, 8.}
fore the Old Leaven, that ye may be a new lump,
as ye are unleavened. For even Christ our Passover
is sacrificed for us. Therefore let us keep the Feast,
not with old Leaven, neither with the Leaven of
Malice and Wickedness, but with the unleavened
Bread of Sincerity and Truth. Again; (2) *WE are* (2) Phil. 3.
THE Circumcision, which worship God in the Spirit,^{3.}
and rejoice in Christ Jesus, and have no confidence
in the Flesh. And; (3) *You being dead in your Sins* (3) Col. 2;
and in the Uncircumcision of your flesh, hath God quick-^{1, 11.}
ened together with Christ; — In whom also ye are
circumcised with the circumcision made without hands,
in putting off the Body of the Sins of the flesh, by [the
Christian, the Spiritual circumcision,] the circumci-
sion of Christ. And: (1) *Do ye not know, that they* (1) 1 Cor.
which — wait at the Altar, are partakers with the^{9: 13, 14,}
Altar? Even so hath the Lord ordained, that they^{8, 9, 10.}
which^{1 Tim. 5,}
E which 18.

which preach the Gospe^l, should live of the Gospe^l.
 — Say I these things as a Man? or saith not the Law the same also? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn. Doth God take care for Oxen? or saith he it altogether for our sakes?

- Some Applications of Texts out of the Old Testament, are *mere Allusions*. That is; Nothing more is intended to be affirmed, than that the words spoken in the old Testament are as Truly and as Justly applicable to the present occasion, as they were to That upon which they were originally spoken. Of this kind, I think, is That of St *Matthew*; (2) *Then was fulfilled that which was spoken by Jeremiah the Prophet, saying; In Rama was there a Voice heard, lamentation and weeping and great Mourning, Rachel weeping for her Children, and would not be comforted, because they are not.* Thus likewise St *Paul*: (1) *I mean not that other Men be eased, and you burdened: But by an Equality; AS it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack.* Again: What (2) *Isaiah* says of the Jews, (supposing he did not speak there prophetically, though the Solemnity of the Introduction makes it much more reasonable to believe he did: But supposing he spake of the Jews in his own time,) *Go and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be healed:* was (3) fulfilled, was verified, was equally true, equally applicable to the Jews, in our Saviour's days. Of the same kind seems to be (4) St *Matthew's* Application of that Passage in (5) *Isaiah*; *Surely he hath born our Grievs, and carried our Sorrows.* The sense of the words
- (2) Matt. 2, 17. Jer. 31, 15.
- (1) 2 Cor. 8, 13, 14, 15.
- (2) If. 6, 9.
- (3) Matt. 13, 14.
- (4) Matt. 8, 17.
- (5) If. 53, 4.

in the prophecy, is, what St Peter expresses; (1) (1) 1 Pet. *Who his own self bare our Sins in his own body on the Tree*: And the Apostle to the Hebrews, (2) (2) Heb. 9. *Christ was once offered, to bear the Sins of Many*. 28.
 Yet St Matthew says; (3) *He healed all that were Sick, That it might be fulfilled which was spoken by Esaias the Prophet, saying; Himself took our infirmities, and bare our Sicknesses*. His Meaning is: Christ healed Diseases in such a manner, that even in *That sense* also, the words of *Isaiab* were literally verified. To give but One Instance more. (4) *All these things* (saith the Evangelist) *spake Jesus unto the multitude in Parables; — that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in Parables, I will utter things which have been kept secret from the Foundation of the World*: That is, the words (5) (5) Ps. 98. of the Psalmist were as properly, as truly, and as justly applicable to the things which our Lord spoke, as to the occasion upon which they were originally spoken by the Psalmist.

To such as are accustomed only to Modern Languages, and understand not the nature of the *Hebrew* and *Syriack* speech, it may seem very surprizing, that in the (1) Two last-mentioned Passages, the Citations are introduced with These words, *That it might be fulfilled which was spoken by the Prophet, saying &c.* But All who understand those Languages, well know, that the Phrases answering to these expressions, *ὡς πληρωθῆναι*, *that it might be fulfilled*; mean nothing more than, *Hereby was verified*, or, *So that hereby was verified*, or the like. And they who understand not the Languages, may yet easily apprehend this, by considering the nature and force of some Other expressions of the like kind. As: (2) *They prophesy a lie in my Name, THAT I might drive you out.* (3) *Behold, I send unto you Prophets, — THAT upon You may come All the righteous Blood.* With

(1) 1 Pet. 2. 24.
 (2) Heb. 9. 28.
 (3) Matt. 8; 16, 17.
 (4) Matt. 13; 34, 35.
 (5) Ps. 98. 2.
 (1) Matt. 8. 17. 13, 35.
 (2) Jer. 27. 15.
 (3) Matt. 13; 34, 35.

Exod. 9. 17.
 Numb. 32, 14. Pf.
 Jer. 51. 4.
 Jer. 18.
 Matt. 10;
 34. 35.

(4) many other Passages of the same nature: Where the words, " *THAT* such a thing *may be*," do not at all signify the *Intention*, " *To the End that it May be*;" but merely the *Event*, " *So that it Will be*." In the case of the *most Direct* and *Express Prophecies* of all; the words. " *This was done, THAT it might be fulfilled which was spoken by the Prophet*," never do, never possibly Can signify literally, that the thing was done principally *For that End*, that the Prophecy might be fulfilled; because, *on the reverse*, the *reason why* any thing is *predicted*, always is, because the thing was (*before That prædiction*) *appointed to be done*, or to be *permitted*. Much more therefore, in the case of *indirect Prophecies*; the words, *This was done, THAT it might be fulfilled which was spoken by the Prophet*; 'tis evident, do not necessarily mean any thing more than This, that the thing was *so done*, as that *thereby* or *therein Was verified* what the Prophet had spoken.

20. It cannot therefore, with any sort of reason or justice, be inferred from *such citations* out of the Old Testament as I have now mentioned, that the Apostles either *misunderstood* or *enthusiastically misapplied* the Writings of the Prophets. Nor can any just Argument be drawn against the Authority of the Books of the Old and New Testament, from such Topicks as These; *that* the Copies of the Law, in the times of the idolatrous Kings of Judah and Israel, were well nigh lost; *that* some Texts cited out of the Old Testament by the Writers of the New, are not Now found in the Old Testament at all; *that* other texts are read differently in the Old Testament itself, from the Citations of the same Texts recorded in the New; *and* the like. Which things have indeed given occasion to *Weak* and *Ridiculous Writers*, to invent certain *senseless Rules* or *Regulations*; according to which, men may at any time *rightly* make

make what *Wrong* Quotations they please. But in truth, the things themselves I am here speaking of, are nothing but what must of necessity happen in a long Succession of Ages.

When (1) *Hilkiah the priest* (in the days of (1) 2 Chr, *Josiah*,) found in the house of the Lord, a Book of 34, 14^a the Law of the Lord, given by *Moses*; 'tis very probable indeed, from the Circumstances of the History, that Copies of the Law were then very scarce; and that This found by *Hilkiah*, was, to his *Surprize*, an *authentick* or *original* Copy. But that the Whole should have been at that time a *Forgery* of *Hilkiah*, is evidently impossible; because the very *Being* and *Polity* of the Nation, as well as their *Religion*, was founded upon the Acknowledgement of the *Law* of *Moses*; how much soever idolatrous Kings might at certain times have *corrupted* that Religion, and caused the Study of the *Law* to have been neglected. And in the very *same* book, wherein the account is given of *this particular Fact*, of *Hilkiah's* finding a Copy [an *authentick* Copy] of the Law; 'tis expressly and at large recorded, how, in a *foregoing* Reign, the King (2) sent to his Princes — to teach in the Cities (2) 2 Chr. of *Judah*; and with them he sent Levites and Priests; 17; 7, 8, 9. — and they taught in *Judah*, and had the Book of the Law of the Lord with them, and went about throughout all the Cities of *Judah*, and taught the people.

That, in length of time, some whole Books should have been *lost*; is nothing Wonderful. There are several Books expressly cited in the Old Testament, of which we have now nothing remaining. That in the Books which remain, there should sometimes, for want of (3) *Infallibility* in Transcribers, happen *Omissions*, *Transpositions*, and *various Readings*; is still less to be won-

(3) In some few places, there is reasonable Ground for a worse Suspicion. As, for Instance, *Pf. 22, 16:*
dred

where the *Sense* most evidently shows it *ought* to be read, and the LXX Version shows it *an-*ciently *was* read, כָּאֵרִי or כָּרִי. "they Pierced my Hands and my Feet;" the Jewish Masters, in all their *correct* Hebrew Editions, have written it, כָּאֵרִי, "as a Lion my hands and my Feet." Which has no tolerable sense at all.

14th Psalm with the 53d, which are also *one and the same* Psalm transcribed; and much more, they who can *compare* the *Septuagint Translation* with the *Original*; will be able to find *Instances* of these things, and very often also to see plainly *how* and *whence* they happened: (All which, far from diminishing the *Authority* of the Books, are *strong Arguments* of their *Antiquity*, and *against* their having been *forged* by *Esdras*, or *any other* hand.) What Wonder then is it, that among the numerous Texts cited in the *New Testament* out of the *Old*, *one* or *two* should *Now* not be found in our present Copies of the *Old Testament*? and that *some others* should be read *differently* in the *Old Testament*, from the Citations of the same Text recorded in the *New*? Or how does this at all affect the *Authority* of *Either*; when much the *greatest Part* of the Texts cited, *agree perfectly* either in *Words* or at least in *Sense*; and the *Whole Series, Harmony, Analogy, Connexion, and Uniformity* of *Both*, compared with the *System* of *Natural* and *Moral Truths*, and with the *History* of the *World* and the *State* of *Nations*, through a long *Succession* of *Ages* from the *days* of *Moses* to *this present time*; shows that the Books are not the result of *random* and *enthusiastick Imaginations*, but of long *Fore-sight* and *Design*? For, the *Spirit* of *Enthusiasm* is *very hardly consistent* with *itself* through the *Writings* of *one single* person. How then is it *possible*, that for 3000 years together, and pretend-

ing

ing too (through all That time) to an uniform Series of *Prædictions*, it should *HAPPEN* never to have fallen into *Such* a Tract of expected *Events*, as the *Nature and Truth of Things* and the *Situation of the Kingdoms of the World*, should have rendred absolutely *IMPOSSIBLE*; and altogether *INCAPABLE* of any farther, much less of any *final*, completion?

21. I shall conclude This Head, with pointing at some *particular* extraordinary *Prophecies*, which deserve to be carefully considered and compared with the *Events*, whether they could *possibly* have proceeded from *Chance* or from *Enthusiasm*. Some of them are of such a nature, as that they can only be judged of by persons *learned in History*; and *These* I shall but just mention. *Others* are obvious to the consideration of the *whole World*; and with *Those* I shall finish what I think proper at this time to offer upon this Subject.

Concerning *Babylon*, "it was (1) (1) *Prideaux* Connexion, Part
 " *particularly foretold, that it* (2) I, Book II. pag. 67. *Edit. fol.*
 " *should be shut up, and besieged* (2) II. 13, 17. 21, 2.
 " *by the Medes, Elamites, and Armenians: That*
 " *the River* (3) *should be dried up: That the City* (3) *Jer. 50;*
 " *should be taken in the time* (4) *of a Feast, while* 38. 51, 36.
 " *her* ——— *mighty men were drunken; Which* (4) *Jer.*
 " *accordingly came to pass* " when " *Belshazzar and* 51; 39, 57.
 " *all his thousand Princes, who were drunk with*
 " *him at the feast,* " were (5) " *slain by Cyrus's* (5) *Cyro-*
 " *Soldiers.* ——— *Also it was particularly foretold,* *pædia, lib.*
 " *that God would make the Country of Babylon* (6) 7.
 " *a Possession for the Bittern, and Pools of Water;* (6) II. 14,
 " *Which was accordingly fulfilled by the overflowing* 23.
 " *and drowning of it, on the breaking down of the*
 " *great Damm in order to take the City.* " Could
 the correspondence of *These Events* with the *Præ-*
dictions, be the result of *Chance*? But suppose
These Prædictions were forged After the *Event*: Can
 the

- the following ones also have been written *After the Event?* or, with any reason, be ascribed to *Chance?*
- (1) Jer. 50, 39. (1) *The Wild Beasts of the desert* ——— shall dwell There, and the Owls shall dwell therein: And it shall be **NO MORE** inhabited for **EVE R**, neither shall it be dwelt in from generation to generation: As God overthrew Sodom and Gomorrah, &c. (2) They shall not take of thee a Stone for a corner, ——— but thou shalt be desolate For **EVE R**, saith the Lord: ——— Babylon shall become Heaps, a dwelling place for Dragons, an astonishment and an hissing without an Inhabitant: — It shall sink, and shall not rise from the Evil that I will bring upon her. (3) Babylon, the Glory of Kingdoms, ——— shall be as when God overthrew Sodom and Gomorrah: It shall **NEVE R** be inhabited, neither shall it be dwelt in from generation to generation: Neither shall the Arabian pitch Tent there, neither shall the Shepherds make their Fold there: But wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there.
- (3) Is. 13; 19, 20, 21.

Concerning Egypt, Was the following Prediction forged *after the Event?* or can it, with any reason, be ascribed to *Chance?* (1) Egypt ——— shall be a **BASE** Kingdom: It shall be the **BASE ST** of Kingdoms, neither shall it exalt itself **ANY MORE** above the Nations: For I will diminish them, that they shall **NO MORE R U L E** over the Nations.

- Concerning Tyre, the Prediction is no less remarkable: (2) *I will make thee like the Top of a Rock; Thou shalt be a place to spread Nets upon; Thou shalt be built NO MORE; ——— Thou shalt be NO MORE;* (3) *The Merchants among the people shall hiss at thee, thou shalt be a Terrour, and NEVE R shalt be any more.* (4) *All they that know thee among the people, shall be Astonished at thee.*
- (1) Ezek. 29; 14, 15.
- (2) Ezek. 26; 14, 21.
- (3) Ezek. 27, 36.
- (4) Ezek. 28, 19.

The

The *Description* of the *Extent* of the dominion of That People, who were to possess *Judea* in the latter days; Was it forged after the *Event*? or can it reasonably be ascribed to *Chance*? (1) He shall come ——— with *Horse-men*, and with many *Ships*, and ——— shall overflow and pass over: He shall enter also into the *Glorious Land*, [and shall plant the *Tabernacles* of his *Palace* between the *Seas* in the *Glorious Holy Mountain*;] And many *Countries* shall be overthrown: But These shall *Escape* out of his hand, even *Edom* and *Moab* and the chief of the children of *Ammon*. He shall stretch forth his hand also upon the *Countries*, and the land of *Egypt* shall not escape. But he shall have power over the *Treasures* of *Gold* and of *Silver*, and over all the *precious things* of *Egypt*; and the *Libyans* and *Ethiopians* [יַמֵּינֵי] shall be at his *Steps*.

When *Daniel*, in the (1) *Vision* of *Nebuchadnezzar's Image*, foretold (2) *Four Great Successive Monarchies*: Was This written after the *Event*? or can the congruity of his description with the things themselves, reasonably be ascribed to mere *Chance*?

When the *Angel* says to *Daniel*: (3) *Seventy Weeks* (4) are determined upon thy people, and upon thy *Holy City*, to finish the transgression, and to make an end of *Sins*, and to make reconciliation for iniquity, &c. Was this written after the *Event*?

Or can it reasonably be ascribed to *Chance*, that from (1) the *Seventh year* of *Artaxerxes the King*, (when *Ezra* went up from *Babylon* ——— unto *Jerusalem* with a *Commission* to restore the *Government* of the *Jews*;) to the *Death* of *Christ*, [from

F

ann.

(1) The Fame of which, was so early spread; that *Ezekiel*, who was contemporary with *Daniel*, plainly alludes to it, when he says of the *Prince* of *Tyre*, *ch. 28, 3, Thou art wiser than Daniel; there is no secret, that they can hide from thee.*

(2) *Dan. 2; 38-----44.*

(3) *Dan. 9, 24.*

(4) *Weeks*, or *Septenaries*, of *Years*. Compare *Gen. 29, 27. Num. 14, 34. Ezek. 4, 6.*

(1) *Dan.*

11; 40. 41;

42, 43.

(2) *Ver.*

45.

(1) *Ezra*

7; 6, 7, 8.

ann. Nabonass. 290, to ann. Nabonass. 780,] should be precisely 490 [70 weeks of] years?

(2) Dan. 9, 25. When the Angel tells Daniel, that (2) *Threescore and two Weeks the street [of Jerusalem] shall be built again, and the Wall, even in troublous times,* [ובצוק העתים. but This in Troublous times, not like those that should be under *Messiah the Prince*, when he should come to reign:] Was This written after the Event? Or can it reasonably be ascribed

(3) Τοῦς Ἱεροσολύμοις ἀνωκαδομήθη τὸ τεῖχος, ὀγδόω καὶ εἰκοσῷ τῆς Ξέρξου Βασιλείας ἔτει, μὴν ἑνάτω· τέλος δὲ τῶν τευχῶν λαβόντων, &c. Josephus, Antiquit. Judaic. lib. 11, cap. 5.

to Chance, that from the (3) *Twenty Eighth of Artaxerxes*, when the Walls were finished, to the *Birth of Christ*, [from ann. Nabonass. 311, to ann. Nabonass. 745] should be precisely 434 [62 weeks of] years?

(4) Dan. 9, 27. When Daniel further says: (4) *And he shall confirm [or, Nevertheless he shall confirm] the Covenant with Many for one Week:* Was This written after the Event? Or can it reasonably be ascribed to Chance, that from the *Death of Christ*, (anno. Dom. 33,) to the Command given first to *St Peter* to preach to *Cornelius and the Gentiles*, (anno. Dom. 40,) should be exactly *Seven [One week of] years?*

(r) Dan. 9, 27. When he still adds: (1) *And in the midst of the Week [וחצי השבוע. And in Half a Week] he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of Abominations he shall make it desolate:* Was This written after the Event? Or can it with any reason be ascribed to Chance, that from *Vespasian's* marching into *Judea* in the Spring Anno Dom. 67, to the taking of *Jerusalem* by *Titus* in the Autumn Anno Dom. 70, should be [Half a Septenary of Years,] *Three Years and a half?*

When the same Daniel foretells a *Tyrannical Power*, which should wear out the *Saints of the Most*

Most High, and they should be given into his hand (2) Dan. 7⁷ *untill* (2) *a Time and Times and the Dividing of* 25.

Time; and (3) *again, For* (4) *a Time, Times, and a Half: (Which can no way be applied to the Short Persecution of Antiochus, because these Prophecies are expressly declared to be* (1) *for many Days;*

(3) Dan. 12, 7.

(4) *Three Years and a Half, or 1260 Days, is, according to the Analogy of all the fore-mentioned Numbers, 1260 Years.*

concerning (2) *what shall befall thy people in the* (1) Dan. 8²⁶ *Latter days, for yet the Vision is for Many Days;*

concerning (3) *the Time of the End; (4) what* (2) Dan. 10, 14.

shall be in the Last End of the indignation; con- (3) ch. 8, 17.

cerning those who (5) *shall fall by the sword and* (4) ch. 8, 19.

by flame, by captivity and by Spoil, Many Days; (5) ch. 11, 33.

(6) to try them, even to the Time of the End, be- (6) ch. 11, 35.

cause it is yet for a time appointed; concerning (7) (7) ch. 12, 1.

a Time of Trouble, such as never was since there was (8) ch. 12, 7.

a Nation; the time (8) *when God shall have Ac-* (9) ch. 12, 9.

complished to scatter the Power of the Holy people; (10) ch. 12, 12, 4.

(9) the time of the End, till which the words are (11) ch. 12, 13.

closed up and sealed; (10) to which the Prophet (12) Rev. 11, 2.

is commanded to shut up his words, and seal the (13) Rev. 11, 3.

Book, for many shall run to and fro, and Know- (1) Rev. 12, 6.

ledge shall be increased; even (11) *the End, till* (1) Rev. 12, 6.

which Daniel was to rest, and then stand in his Lot (11) ch. 12, 13.

at the End of the Days.) When Daniel, I say, foretells such a Tyrannical Power, to continue such a determined period of Time; And St. John prophesies, that the (12) Rev. 11, 2.

Gentiles should tread the Ho- (13) Rev. 11, 3.

ly City under foot, Forty and Two Months; which (1) Rev. 12, 6.

is exactly the same period of time, with that of Daniel: And again, that (13) Rev. 11, 3.

Two Witnesses, cloath- (1) Rev. 12, 6.

ed in Sackcloth, should prophesy a Thousand two hundred and threescore days; which is again exactly the very same period of time: And again, that the (1) Rev. 12, 6.

Woman which fled into the Wilderness from Persecution, should continue there a Thousand two Hundred and threescore days: And again, that she

(2) Rev. 12, 14. should (2) *fly into the Wilderness, for a Time, and Times, and Half a Time*; which is still the very same period: And again, that a *Wild Beast, a Ty-*

(3) *ch. 13.* rannical Power, (3) *to whom it was given to make War with the Saints, and to overcome them,* was

(4) *ch. 13, 5.*

(5) *ch. 13; 7, 8.*

† There has prevailed among Learned men a very Important Error, as if the 1260 Days (or Years) here spoken of, took their Beginning from the Rise of the Tyranny here described. Whereas, on the contrary, the words of Daniel are express, that, not from the Time of his Rise, but after his having made War with the Saints, and from the time of their being given into his hand, should be a Time, and Times, and the Dividing of Time, *ch. 7; 24, 25.* And St John no less expressly says, that the time, not of the Two Witnesses Propheying, (for in Part of That time they had Great Power,) but of their Propheying in Sackcloth, should be a thousand two hundred and threescore days, *Rev. 11, 3.* And the persecuted Woman, after her Flight, was to be actually in the Wilderness, (and in her Place there, of Riches and Honour,) a thousand two hundred and Threescore days, *ch. 12, 6.* Wherefore also the forty and two months, (the very same period,) during which time Power was given unto the Wild Beast to Continue, (in the original it is, *πενήκοντα*, to do what he

(4) to † continue Forty and two Months, (still the very same period of time,) and to have (5) Power over All Kindreds, and Tongues, and Nations, so that All that dwell upon the Earth should Worship him: Is it credible or possible, that ignorant and Enthusiastical Writers should, by mere Chance, hit upon such Co-incidencies of [occult] Numbers? especially since St John could not possibly take the Numbers from Daniel, if he understood Daniel to mean nothing more than the Short Persecution of Antiochus. And if he did understand Daniel to mean a much Longer and Greater and more Remote Tyranny, which John himself prophesied of as in His time still future; then the Wonder is still infinitely Greater; that in Those early Times, when there was not the least Footstep in the World of any such Power as St John distinctly describes, (but which Now is very Conspicuous, as I shall presently observe more particularly;) it should ever enter into the Heart of man to conceive so much as the Possibility of such a Power, sitting, not upon the Pavilion of Heathen Persecutors,

cutors, but *expressly* (2 Theff. 2, 4) *in the Temple* and upon the Seat of God himself.

But *These* Prophecies, which either relate to *Particular Places*, or depend upon the computation of *Particular Periods of Time*, are (as I said) of such a nature, as that they cannot be judged of, but by persons *skilled in History*.

There are some *Others* more *General*, running through the *Whole Scripture*, and obvious to the consideration of the *Whole World*.

For Instance: It was foretold by *Moses*, that when the Jews forsook the True God, they should be (1) *removed into all the Kingdoms of the Earth*; should be (2) *scattered among the Heathen*, (3) *among the Nations*, (4) *among all people from the one end of the Earth even unto the other*; should *There be* (5) *left Few in number among the Heathen*, and (6) *pine away in their iniquity in their Enemies lands*; and should (7) *become an astonishment, a proverb, and a By-word, among all Nations*; and that (8) *among these Nations* they should *find no Ease*, neither should the Sole of their Foot have Rest; but the Lord should give them a Trembling Heart, and failing of Eyes, and sorrow of Mind; and (9) *send a Faintness into their Hearts, in the Lands of their Enemies*; so that the sound of a shaken Leaf should chase them. Had any thing like This, in *Moses's* time, ever happened to Any Nation? Or was there in Nature any Probability, that any such thing should ever happen to any People? that, when they were conquered by their Enemies, and led into captivity, they should neither continue in the place of their captivity, nor be swallowed up and lost among their Conquerours, but be scattered among all the Nations of the World, and

pleased, *Rev. 13, 5*;) evidently ought not to be reckoned from his *Rise*, or from the time when the *ten Kings* (ch. 17, 12,) *received Power With him*; but from the time of his having totally overcome the Saints, and of his being *Worshipped by All that dwell upon the Earth*, ch. 13; 7, 8.

(1) Deut. 28, 25.

(2) Levit. 26, 33.

(3) Deut. 4, 27.

(4) Deut. 28, 64.

(5) Deut. 4, 27.

(6) Levit. 26, 39.

(7) Deut. 28, 37.

(8) Deut. 28, 65.

(9) Levit. 26, 36.

and hated by all Nations for many Ages, and yet *continue* a People? Or could Any description of the Jews, written at this day, possibly be a more exact and lively Picture of the State they have *Now* been in for many Ages; than this Prophetick description given by *Moses*, more than 3000 Years ago?

The very same thing is in like manner continually prædicted through all the following Prophets; that God would (1) *scatter them among the Heathen*; that he would (2) *cause them to be removed into all Kingdoms of the Earth*; that he would (3) *scatter them into all the Winds*, and (4) *disperse them through the Countries of the Heathen*: that he would (5) *sift them among all Nations, like as Corn is sifted in a Sieve*; that (6) *in all the Kingdoms of the Earth, whither they should be driven, they should be a Reproach and a Proverb, a Taunt and a Curse, and an Astonishment, and an Hissing*: and that they should (7) *abide MANY DAYS without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an ephod, and without teraphim*. And here concerning the Prædictions of *Ezekiel* 'tis remarkable in particular, that they being spoken (8) *in the very time of the Babylonian Captivity*, 'tis therefore evident from the *Time* of his Prophecy, as well as from the *Nature and description of the thing itself*, that he must needs be understood of that Latter (1) "*captivity into all Places,*" which was to happen *after* the "*Fulfilling the Time of That Age*" wherein God was first to "*bring them again*" (out of the *Babylonian Captivity*) "*into the Land where they should build a Temple,*" but not like to that which afterwards (after their Final Return) should "*be built for ever with a Glorious Building.*" The fore-cited Prophecies (I say) must of necessity be understood of that *Wide and Long Dispersion*, which
in

(1) Jer. 9.

16. Ezek.

4, 13.

(2) Jer. 15,

4. 24, 9.

29, 18. 34.

17.

(3) Ezek.

5; 10, 12.

(4) Ezek.

20, 23. 22.

15.

(5) Amos

9, 9.

(6) Jer.

24, 9. 29.

18.

(7) Hof 3,

4.

(8) See

Ezek. 1, 1.

3, 11. 11,

24.

(1) Tobit

14, 5.

in the New Testament also is expressly mentioned by (2) Luke
 (2) *Our Saviour* and by (3) *St Paul*. 21, 24.
 'Tis also, further, both largely and distinctly præ- (3) Rom.
 dicted, as well by *Moses* himself, as by All the fol- 11, 25.
 lowing Prophets; that notwithstanding this unex-
 amples Dispersion of God's People, (4) yet, for all (4) Levit.
 that, when they be in the Land of their Enemies, 26, 44.
 God will not destroy them utterly; but, (5) when (5) Deut.
 they shall call to mind among all the Nations whe- 30; 1, 2,
 ther God has driven them, and shall return unto 3, 4.
 the Lord, he will turn their Captivity, and gather
 them from all the Nations, — from the outmost
 parts of Heaven, — (1) even in the LATTE (1) Deut.
 days: That (2) though he makes a full end of all 4, 30.
 other Nations, yet will he not make a full end of (2) Jer.
 Them; but (3) a Remnant of them shall be preserv- 30, 11.
 ed, and return out of all Countries whither God (3) If. 10;
 has driven them: That he (4) will sift the House 21, 22, 6,
 of Israel among all Nations, like as Corn is sifted 13. Jer. 23,
 in a Sieve; yet shall not the least Grain fall upon 3. Ezek.
 the Earth: That (5) the Lord shall set his hand 6; 8, 9.
 again the second time, to recover the Remnant of his (4) Amos
 People, — and shall set up an Ensign for the 9, 9.
 Nations, and shall assemble the Out-casts of Israel, (5) If. 11;
 and gather together the dispersed of Judah, from the 11-----16.
 Four Corners of the Earth: For 27, 13.
 (6) I will bring thy Seed from the (6) If. 43; 5, 6. Jer. 16,
 East, saith the Lord, and gather 15. 23; 7, 8. 31; 8 — 12.
 thee from the West; I will say to 32, 37 &c. Ezek. 11; 15,
 the North, Give up; and to the 16, 17. 20, 41. 28, 25. 34;
 South, Keep not back; Bring my Sons 12, 13. 36, 24. 37, 21. 39;
 from far, and my Daughters from the Ends of the 27, 28, 29.
 Earth. (7) Behold, I will lift up my hand to the (7) If. 49,
 Gentiles, and set up my Standard to the People; and 22. 60; 8,
 they shall bring thy Sons in their Arms, and thy 9, 10. 66,
 Daughters shall be carried upon their Shoulders. (8) (8) If. 54,
 For a small moment have I forsaken thee, but with 7; and the
 Great Mercy will I gather thee: In a little wrath whole
 I hid chapter.

I hid my face from thee, for a Moment; but with Everlasting Kindness will I have mercy on thee. And that these Prophecies might not be applied to the Return from the 70 Years Captivity in Babylon, (which moreover was not a Dispersion into All Nations,) they are expressly referred to the LATTER Days, not only by (9) Moses, but by (10) Hosea who lived long after, (For the children of Israel shall abide MANY DAYS without a King, and without a Prince, and without a Sacrifice; AFTERWARD they shall return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the LATTER DAYS;) And by Ezekiel, who lived in the Captivity itself; (11) After MANY DAYS [speaking of Those who should oppose the Return of the Israelites,] thou shalt be visited; in the LATTER YEARS thou shalt come into the Land; — upon the People that are gathered out of the Nations; — In that Day, when my People of Israel dwelleth safely, — thou shalt come up against them, — it shall be in the LATTER DAYS. These Prædictions therefore necessarily belong to That Age, when (1) the Times of the Gentiles shall be fulfilled, and (2) the Fulness of the Gentiles be come in. And that, through all the Changes which have happened in the Kingdoms of the Earth, from the Days of Moses to the present Time, which is more than 3000 Years; nothing should have happened, to prevent the POSSIBILITY of the Accomplishment of these Prophecies; but, on the contrary, the State of the Jewish and Christian Nations at this Day, should be such as renders them easily capable, not only of a figurative, but even of a literal completion in every Particular, if the Will of God be so; this (I say) is a Miracle, which hath nothing parallel to it in the Phænomena of Nature.

(9) Deut.
4, 30.

(10) Hof.
3; 4, 5.

(11) Ezek.
38; 8, 12.
14, 16.

(1) Luke
21, 24.

(2) Rom.
11; 25, 29.

Another

Another Instance, no less extraordinary, is as follows. Daniel foretells (1) a Kingdom upon the Earth, which shall be divers from All Kingdoms, (2) divers from all that were before it, (3) exceeding dreadful, (4) and shall devour the Whole Earth: That, among the Powers into which this Kingdom shall be divided, there shall arise One Power divers from the rest, who himself THREE of the First Powers, and He shall have a Mouth speaking very great things, and a Look more Stout than his Fellows. He shall make War with the Saints, and prevail against them. And he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws; and they shall be given into his hand, for a long season; even till the Judgment shall sit, and the Kingdom under the whole Heaven shall be given to the people of the Saints of the most High. He shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of Gods; — Neither shall he regard the God of his Fathers, nor the Desire of Women, nor regard any God; for he shall magnify himself above all. And in his estate, shall he honour the God of Forces; and a God whom his Fathers knew not, shall he honour. — Thus shall he do in the most strong Holds with a Strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the Land for Gain. Suppose now all this to be spoken by Daniel, of nothing more than the Short Persecution under Antiochus Epiphanes; Which that it cannot be, I

G

have

(1) Dan. 7. 23.

(2) ver. 7.

(3) ver. 19.

(4) ver. 23.

(5) ver. 24.

(6) ver. 8.

20, 24.

(7) ver. 8.

(8) 20.

(8) ver. 21.

(9) ver. 25.

(10) ver.

26, 27.

(11) Dan.

11, 36 &c.

(12) The God of Gods; as in the foregoing verse.

(13) Forbidding to marry, 1 Tim. 4, 3.

(1) Gods-Protectors, as 'tis in the margin of the Bible; or Saints-Protectors.

(2) Changing times and Laws, ch. 7, 25; setting up New Religions.

(3) pag. 43. have shown (3) above. But suppose it were, and that it was all forged *after the Event*: Yet This cannot be the Case of *St Paul* and *St John*, who describe exactly a *Like Power*, and in *like Words*; speaking of things to come in the *Latter Days*, of things still *Future* in *Their* time, and of which there was *Then* no Footstep, no Appearance in the World. *The day of Christ*, saith (4) *St Paul*, shall not come, except there come a *Falling away first*, and that *Man of Sin* be revealed, the *Son of Perdition*; Who opposeth and exalteth himself above all that is called *God*, or that is worshipped; so that he,

(5) 'Tis therefore a *Christian* (not an *Infidel*) Power, that he here speaks of.

as *God*, sitteth in the (5) *Temple of God*, shewing himself that he is *God*:—*Whose Coming* is after the *Working of Satan*, with all

(1) 1 Tim. 4, 1, &c. all *deceivableness of Unrighteousness*. Again: (1) *The Spirit speaketh expressly*, that in the *Latter times* Some shall depart from the *Faith*, giving heed to

(2) Doctrines concerning *Demons*, that is, *Ghosts* or *Souls of (good or bad) men Departed*.

seducing Spirits, and (2) *doctrines of Devils*; — *Forbidding to marry*, and commanding to *abstain from meats*, &c. *St John* in like manner

(3) Rev. 13; 2, 5, 6, 7, 8, 12, 13, 14, 16, 17.

prophecies of a *Wild Beast* or *Tyrannical Power*, to whom was given (3) *Great Authority*, and a *Mouth speaking Great things*, and *Blasphemies*: And he opened his *Mouth in Blasphemy* against *God*: And it was given unto him to *make War* with the *Saints*, and to overcome them; and *Power* was given him over all *kindreds and tongues and Nations*; And *All that Dwell upon the Earth*, shall worship him. — And he that exerciseth his *Power* before him, — doth great *Wonders*, — and *Deceiveth* them that dwell on the *Earth*, by the means of those *Miracles* which he had power to do. — And he causeth — that no man might buy or sell, save he that

that had the Mark or the Name of the Beast. And the Kings of the Earth (1) have one Mind, and (1) Rev. shall give their Power and strength unto the Beast; 17; 13, 15; — even peoples, and multitudes, and nations and 17-
tongues. — For God hath put in their hearts [in the hearts of the Kings,] to fulfill his Will, and to agree, and give their Kingdom unto the Beast, untill the words of God shall be fulfilled. The Name of

the Person, in whose hands the (2) Reins or (2) Rev. Principal Direction of the Exercise of this Power 17; 3, 7. is lodged, is (3) Mystery, Babylon the Great, the (3) Rev. Mother of Harlots, and Abominations of the Earth: 17, 5.

(4) With whom the Kings of the Earth (5) have committed Fornication, and the Inhabiters of the Earth have been made drunk with

(4) ver. 2?
(5) Have been led into Idolatrous Practises.

the Wine of her fornication: And She herself is (6) drunken with the Blood of the Saints, and with (6) Rev. the Blood of the Martyrs of Jesus: And (7) by 17, 6.

her (8) Sorceries, are All Nations deceived: And in Her is found the Blood of Prophets, and of Saints, and of All that are slain upon the Earth. And This Person, [the

(7) Rev. 18; 23, 24.
(8) Φαρμακεία, [σοφοῖς φαρμακείοις,] Methods of making men Religious without Virtue.

political Person,] to whom these Titles and Characters belong, is (1) That Great City, (standing (2) (1) Rev. upon Seven Mountains,) which Reigneth over the 17, 18. Kings of the Earth. (2) ver. 9.

If in the days of St Paul and St John, there was any Footstep of such a Sort of Power as This, in the World; Or, if there ever had been any such Power in the World; Or if there was Then any Appearance of Probability, that could make it enter into the heart of Man to imagine, that there ever could be any such Kind of Power in the World, much less in (3) the Temple or Church of God; (3) 2 Thess. And, if there be not Now such a Power actually 2, 4.

and conspicuously exercised in the World; And if any Picture of this Power, drawn *after the Event*, can now describe it more plainly and exactly, than it was *originally* described in the words of the Prophecy: *Then* may it with some degree of plausibleness be suggested, that the *Prophecies* are nothing more than Enthusiastick Imaginations.





A
LETTER,

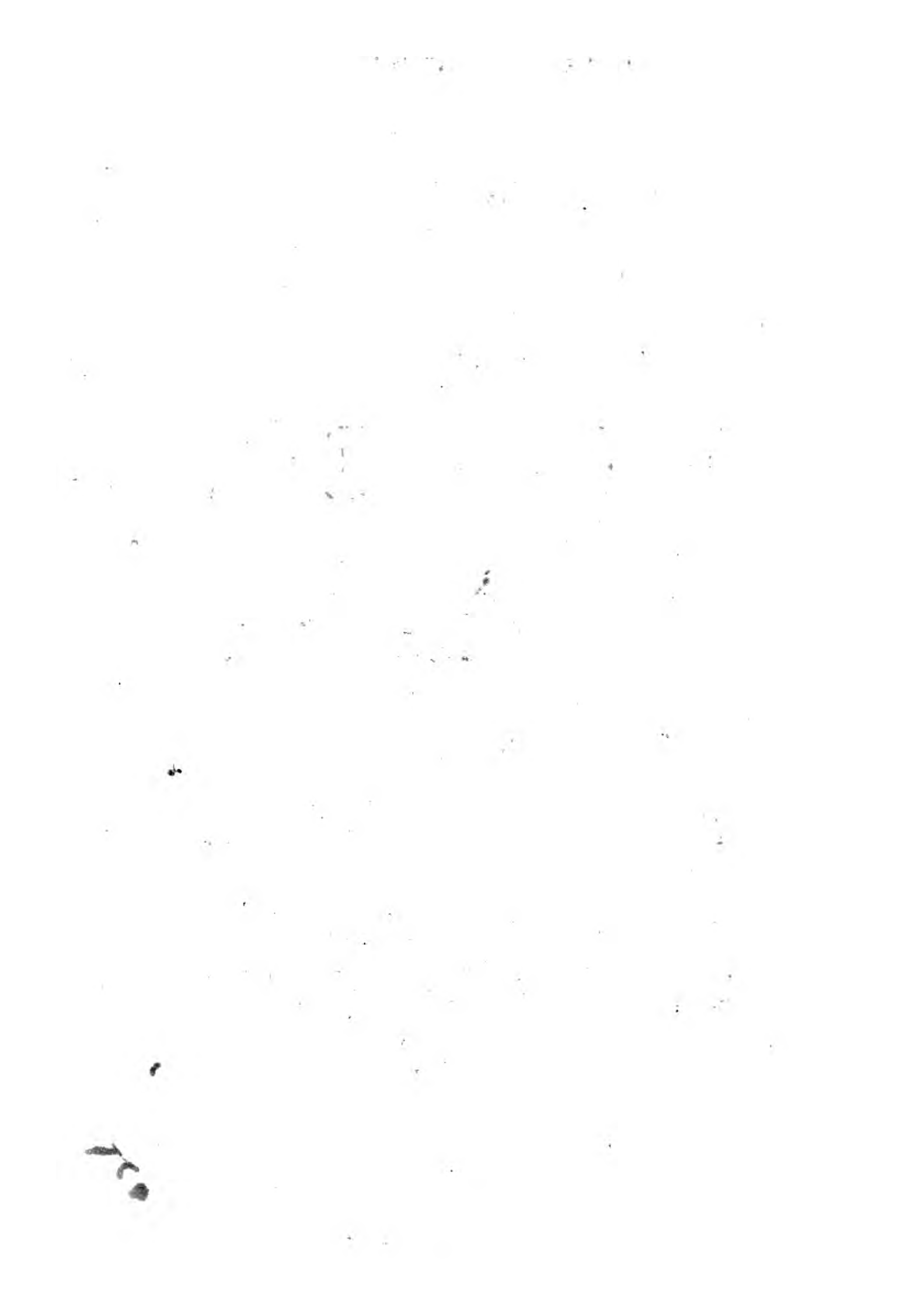
Concerning the

Argument a priori,

In the PROOF of the

BEING of GOD.





A

LETTER,

Concerning the ARGUMENT *a priori*,
in the *Proof* of the *BEING* of *GOD*.

*To the Reverend Dr * * **

— **Y**OUR Objection against arguing at all *a priori*, concerning the Existence and Perfections of the *First Cause*; is what Many Learned Men have indeed stuck at. And it being evident, that Nothing can be *prior* to the *First Cause*; they have therefore thought it sufficient to say, that the *First Cause* exists “ *absolutely without Cause*; ” and that therefore there can be no such thing, as reasoning or arguing about it *a priori* at all. But if you attend carefully, you will find This way of speaking, to be by no means satisfactory. For though 'tis indeed most evident, that no *Thing*, no *Being*, can be *prior* to *That Being*, which is the *First Cause* and *Original* of all things; yet there must be in nature a *Ground* or *Reason*, a *permanent Ground* or *Reason*, of the *existence* of the *First Cause*. Otherwise its *Existence* would be owing to, and depend upon, *mere Chance*. And all that could be
said

said upon This Head, would amount to *This* only ; that it exists, *because* it exists ; that it *therefore* does and always did exist, *because* it does and always did exist. Which the Followers of *Spinoza* will, with equal strength of reason, affirm concerning *every Substance* that exists at all.

* *Nothing*, is That, of which every thing can truly be denied, and no thing can truly be affirmed. So that the Idea of Nothing, (if I may so speak,) is absolutely the Negation of All Ideas. The Idea therefore either of a Finite or Infinite Nothing, is a contradiction in Terms.

If the Idea of an *Eternal* and * *Infinite Nothing*, were a *Possible Idea*, and not contradictory in itself ; the *Existence* of the *First Cause* would not be *necessary* : (For *Necessity of being*, and *Possibility of not being*, are contradictory Ideas.) And if the *Existence* of the *First Cause*, was not *necessary* ; it would be no contradiction, to suppose it either *not to have existed* in time past, or to *cease to exist* at any time to come. The *Existence* therefore of the *First Cause*, is *Necessary* : *Necessary absolutely*, and *in itself*. And therefore *That Necessity* is, *a priori*, and in the *Order of Nature*, the *Ground* or *Reason* of its existence. For *That*, which exists *Necessarily* ; or in the Idea of which, *Existence* and *Necessity* are *inseparably* and *necessarily Connected* ; must either *therefore* be *necessary*, because it exists ; or else it must *therefore* exist, because its *Existence* is *Necessary*. If it was *therefore* necessary, *because* it existed ; then, for the same reason, *every thing* that exists, would exist *necessarily* ; and either *every thing*, or *nothing*, would be the *First Cause*. On the contrary ; if the *First Cause* does *therefore* exist, *because* its *Existence* is *Necessary* ; then *Necessity* is the *Ground* or *Reason* or *Foundation* of that *Existence* : And the *Existence* does not infer, (that is, *a priori*, or in the order of Nature and Consequence, antecedent) the *Necessity of Existing* ; but the *Necessity of existing* does on the contrary infer, (that is, *a priori*, or in the order

order of nature; antecede the Supposition of) the *Existence*. Which is, what I propos'd to prove.

The Argument *a posteriori*, is indeed by far the *most generally* useful Argument, most easy to be understood, and in some degree suited to all Capacities; And therefore it ought Always to be distinctly insisted upon. But forasmuch as Atheistical Writers have sometimes oppos'd the Being and Attributes of God by such *metaphysical* Reasonings, as can no otherwise be obviated, than by arguing *a priori*; therefore *This* manner of arguing also, is *useful*, and *necessary* in its proper place.

The *Eternity* of God, can no otherwise be proved, than by considering *à priori* the Nature of a *Necessary* or *Self-Existent* Cause. The *Temporary* phænomena of nature, prove indeed demonstrably *a posteriori*, that there *is*, and *has been from the Beginning of those phenomena*, a Being of Power and Wisdom *sufficient* to produce and preserve those phænomena. But that *This First Cause* has existed *from Eternity*, and shall exist *to Eternity*, cannot be proved from those *Temporary phenomena*; but must be demonstrated from the *intrinsic Nature of Necessary-Existence*. If the First Cause exists "*absolutely without any Ground or Reason of Existence*;" it might as possibly in Times past, *without any Reason*, have not existed; and may as possibly in Times to come, *without any reason*, cease to exist. Can it be proved *a posteriori*, that the *First Cause* of all things *will exist* to morrow? Or can it be proved any otherwise, than by showing that *Necessity* is a *certain* ground of *Future* as well as of *Present* existence? And if so; then the *Ground* or *Reason*, upon which the First Cause *now* does, and hereafter *always will*, and *cannot but* exist; is the very same *Ground* or *Reason*, upon which he always *did* exist: And consequently it cannot with Truth be affirmed, that the First Cause exists "*absolutely without Any*

“ *Ground or Reason of Existence.* ” When Atheistical Writers affirm, that the *material Universe*, and every existing Substance in particular, was Eternal “ *absolutely without any Ground or Reason of Existence;* ” can This assertion be confuted by *Him*, who shall *himself* affirm, that *God* was Eternal *absolutely without Any Ground or Reason of Existence?* Or can it be *any other way* confuted *at a'l*, than by showing that *Something* must be *necessari.ly-existent*, (else nothing would ever have existed;) and that *That* which is *necessari.ly-existent*, cannot *possibly* be either *Finite*, or *Moveable*, or *at any time* capable of *Any Diminutions, Alterations, Limitations, Variations, Inequalities, or Diversifications* whatsoever, either in *whole*, or in *part*, or in *different parts* either of *Space* or *Time*?

In like manner, the *Infinity* or *Immensity* or *Omnipresence* of *God*, can no otherwise be proved, than by considering *a priori* the nature of a *Necessary* or *Self-Existent* Cause. The *Finite* phænomena of nature, prove indeed demonstrably *a posteriori*, that there is a *Being* which has *Extent* of *Power* and *Wisdom sufficient*, to produce and preserve all these phænomena. But that This *Author of Nature* is *Himself* absolutely *Immense* or *Infinite*, cannot be proved from these *Finite* phænomena; but must be demonstrated from the intrinsic nature of *Necessary Existence*. If the *First Cause* exists “ *absolutely without any Ground or Reason of Existence;* ” it may as possibly be *Finite*, as *Infinite*; it may as possibly be *Limited*, as be *Immense*. It may as possibly in *Other places*, *without any reason*, *not exist*; as it does, *without any reason*, exist in *Those Places*, where the *phenomena of nature* prove that it does exist. Can it be proved *a posteriori*, that *That Governing Wisdom and Power*, which the *phenomena of Nature in this material World* demonstrate to be present *Here*; must therefore be *Immense, Infinite, or Omnipresent?* must be *present* likewise in those boundless *Spaces*, where we know of no *phenomena* or *Effects*.

Effects to prove its existence? Or can the *Immensity* and *Omnipresence* of the First Cause, be at all proved any other way, than by showing that *Necessity of Existence* is capable of no *Limitation*; but must for the same reason be the ground of *Immense* or *Omnipresent existence*, as 'tis the Ground or Foundation of any Existence at all?

Again: The *Unity of God*, (which, I think, has always been allowed to be a *Princip'e of Natural Religion*; Otherwise St Paul could not justly have blamed the *Heathen* as *inexcusable*, in that they did not like to retain God in their Knowledge, and that, when they knew God, they glorified him not as God: The *Unity of God*, I say,) can no otherwise be demonstrated, than by considering *a priori* the nature of a *Necessary or Self-existent Cause*. The *Phenomena of Nature* which come within the reach of Our observation, prove indeed demonstrably, that there is a *Supreme Author and Director of That Nature*, or of *Those phenomena*, whereof we have any Knowledge. But that *This Supreme Author and Governour of THIS NATURE*, or of *THESE phenomena*, is likewise the *Supreme Author and Governour of UNIVERSAL Nature*; cannot be proved by Us from our *partial and imperfect Knowledge of a Few phenomena*, in that *small part* of the Universe, which comes within the reach of Our Senses; but must be demonstrated from the intrinsic nature of *necessary existence*. If the *First Cause* exists "absolutely without any Ground or Reason of existence;" 'tis altogether as possible, and as probable, and as reasonable to suppose, that there may, without any reason, exist *numberless Finite independent co-existent First Causes* (either of like Nature and Substance to each other, or of different Nature and Substance from each other,) in different Parts of the immense Universe; as that there should, without any reason, exist

One only, Infinite, Immense, Omnipresent, First Cause, Author, and Governour of the Whole.

That there is, and cannot but be One, and One only, such *First Cause, Author and Governour of the Universe*; is (I conceive) capable of strict *Demonstration*, including *That part* of the Argument which is deduced *a priori*. The *Subject* of the Question, is *no Trifle*. If any sober-minded man is persuaded, he can find any Flaw in *That Demonstration*; or cares not to examine it, least any of its Consequences should prove inconsistent with some other notions he may perhaps thro' prejudice have imbibed; I should be very Thankful to him, to show *How* the *Unity of God* (the *First Principle of Natural Religion*) can at all be proved by Reason *a posteriori* only.

*Lock's Familiar Letters, pag. 409.

† *ibid.* pag. 422, 423.

Some such considerations as these (I suppose) they were, or others of the like nature, which moved Mr Limborch to write thus to Mr Lock: * *Argumentum desiderat Vir magnificus, quo probetur Ens, cujus existentia est necessaria, tantum posse esse Unum; & quidem ut id argumentum à necessitate existentie desumatur, & a priori (ut in Scholis loquuntur,) non a posteriori concludat; hoc est, ex naturâ necessariæ existentie probetur, eam pluribus non posse esse communem.* To which Mr Lock replies: † *Les Theologiens, les Philosophes, & Descartes luy-meme, supposent l' Unité de Dieu, sans la Prouver.* After which, having suggested his Own Thoughts, he thus concludes: *C' est là, selon moy, une Prewve a priori, que l' Etre éternel independent n'est qu' Un.*

To argue therefore *a priori* concerning the *Existence* and *Attributes* of the *First Cause*, is no absurdity. For though *No Thing, no Being*, can indeed be *prior* to the *First Cause*; yet Arguments *may*, and *must*, be drawn from the Nature and Consequences of *That necessity*, by which the *First Cause* exists. *Mathematical Necessary Truths*, are usually demon-

demonstrated *a priori*; and yet nothing is *prior* to *Truths eternally necessary*. To confine therefore the *Use of the Term*, to argumentations about Such things only, as have Other Things *prior* to them in Time; is only *Quibbling* about the *Signification of Words*.

To the Objection, that an *Attribute* cannot be the *Ground* or *Reason of the Existence* of the *Substance itself*, which is always on the contrary the *Support* of the *Attributes*: I answer; that, in strictness of Speech, *Necessity of Existence* is not an *Attribute*, in the *Sense* that *Attributes* are properly so styled; but 'tis, [*Sui generis*,] the *Ground* or *Foundation* of existence, both of the *Substance*, and of *All the Attributes*. Thus, in Other Instances; *Immensity* is not an *Attribute*, in the *Sense* that *Wisdom*, *Power*, and the like, are strictly so called; but 'tis, [*Sui generis*,] a *Mode of Existence*, both of the *Substance*, and of *All the Attributes*. In like manner; *Eternity*, is not an *Attribute* or *Property*, in the *sense* that other *Attributes*, inhering in the *Substance*, and supported by it, are properly so called; but 'tis, [*Sui generis*,] the *Duration of existence*, both of the *Substance*, and of *All the Attributes*. *Attributes* or *Properties*, strictly so called, cannot be *predicated* one of another. *Wisdom* cannot properly be said to be *Powerful*; or *Power*, to be *Wise*. But *Immensity*, is a *M O D E* of existence, both of the *Divine Substance*, and of *All the Attributes*. *Eternity*, is the *D U R A T I O N* of existence, both of the *Divine Substance*, and of *All the Attributes*. And *Necessity*, is the *G R O U N D*, or *Reason*, or *Foundation of Existence*, both of the *Divine Substance*, and of *All the Attributes*.

I am, Sir,

Your very humble Servant, &c.

IN the *Second Proposition* (in the *Demonstration of the Being and Attributes of God*,) *Pag.* 13 ; upon the words, [*“ is only a driving back from one Step to another,”*] add the following *Note*.

THIS matter has *since* been well illustrated, by a late *Able Writer*. *“ Suppose a Chain hung down out of the Heavens, from an Unknown Height ; and, though Every link of it gravitated toward the Earth, and what it hung upon was not visible, yet it did not descend, but kept its situation: And, upon This, a question should arise, What supported or kept up this Chain? Would it be a sufficient Answer, to say, that the First or Lowest Link hung upon the Second, or That next above it; the Second, or rather the First and Second together, upon the Third; and so on in infinitum? For, What holds up the Whole? A Chain of ten links, would fall down; unless something, able to bear it, hindered. One of Twenty; if not staid by something of a yet Greater Strength, in proportion to the Increase of Weight. And therefore One of infinite links, certainly; if not sustained by something infinitely strong, and capable to bear up an infinite Weight. And Thus it is in a Chain of Causes and Effects; tending, or (as it were) gravitating, towards some End. The Last, or Lowest, depends, or (as one may say) is suspended upon the Cause above it. This again, if it be not the First Cause, is suspended, as an Effect, upon something above it; &c. And if they should be infinite; unless (agreeably to what has been said) there is*
“ some

“ *some Cause, upon which All hang or depend; they*
“ *would be but an infinite Effect, without an Effi-*
“ *cient. And to assert there is any such Thing, would*
“ *be as great an Absurdity as to say, that a finite*
“ *or little Weight wants something to sustain it,*
“ *but an Infinite one (or the Greatest) does not.*”
Religion of Nature delineated, pag. 67.

F I N I S.



BOOKS Written by the Reverend Dr. SAMUEL CLARKE; And Printed for JAMES KNAPTON at the CROWN in St. PAUL'S-CHURCH-YARD.

Sermons at Mr Boyle's Lectures on the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation. 6th Edition. price 6s.

A Paraphrase on the four Evangelists. Two Vols 8vo. The Fourth Edition. price 12s.

Three Essays, on Baptism, Confirmation, and Repentance, 4th Ed. 120. price bound 1s. or 116 for 5l.

Seventeen Sermons on several Occasions. Particularly: Of the great Duty of Universal Love and Charity. Of the Government of Passion. Discourses upon Occasion of the *Plague*. Of St. Peter being the Rock on which *Christ* built his Church. Of the Faith of *Abraham*. Of *Christ* being the Bread of Life. Of the Original of Sin and Misery. Of Election and Reprobation, being a Paraphrase on *Rom. ix.* The *Present* Life, a State of *Probation* in order to a future Life. That *Christ's* Admonitions to his Apostles, belong universally to all Christians. The Second Edition. price 6s.

A Collection of Papers between Mr *Leibnitz* and Dr *Clarke*, relating to the Principles of Philosophy and Religion. 8vo. pr. 6s.

A Letter to Mr. *Dodwel*, concerning the Immortality of the Soul, with *Four* Defenses, &c. The Fifth Edition price 4s.

The *Scripture-Doctrine* of the Trinity. Wherein ALL the *Texts* in the New Testament relating to that Doctrine, and the principal Passages in the Liturgy of the Church of *England* are collected, compared, and explained. 2d Edit. 8vo. Price 6s.

A Letter to the Reverend Dr. *Wells*, in Answer to his Remarks. Price 1s.

A Reply to the Objections of *Robert Nelson*, Esq; and of an anonymous Author, against Dr *Clarke's* Scripture Doctrine of the Trinity, &c. 8vo. Price 4s.

Jacobi Robaulti Physica. Latine vertit, recensuit, &c. S. Clarke, S. T. P. Editio *Quarta*, Pret. 8s.

C. Julii Cæsaris quæ extant, cum Libris editis & MSS optimis collata, &c. Accesserunt Annotationes S. Clarke, S. T. P.

Isaaci Newtoni Optice. Latine reddidit S. Clarke, S. T. P.

Books written by J. Clarke, D. D. Prebendary of Canterbury, and Chaplain in Ordinary to his MAJESTY.

Sermons at Mr Boyle's Lectures, of the Cause and Origin of Natural and Moral Evil. In Two Vols. 8vo. price 9s.

Grotius of the Truth of the Christian Religion, illustrated with Notes by Mr. *Le Clerc*, Translated into *English*. The Second Edition with Additions. price 3s.

Robault's System of Natural Philosophy, illustrated with Dr *Samuel Clarke's* Notes, taken mostly out of Sir *Isaac Newton's* Philosophy. With Additions. Done into *English* by *John Clarke, D. D.* In two Vols. 8vo. price 10s.

