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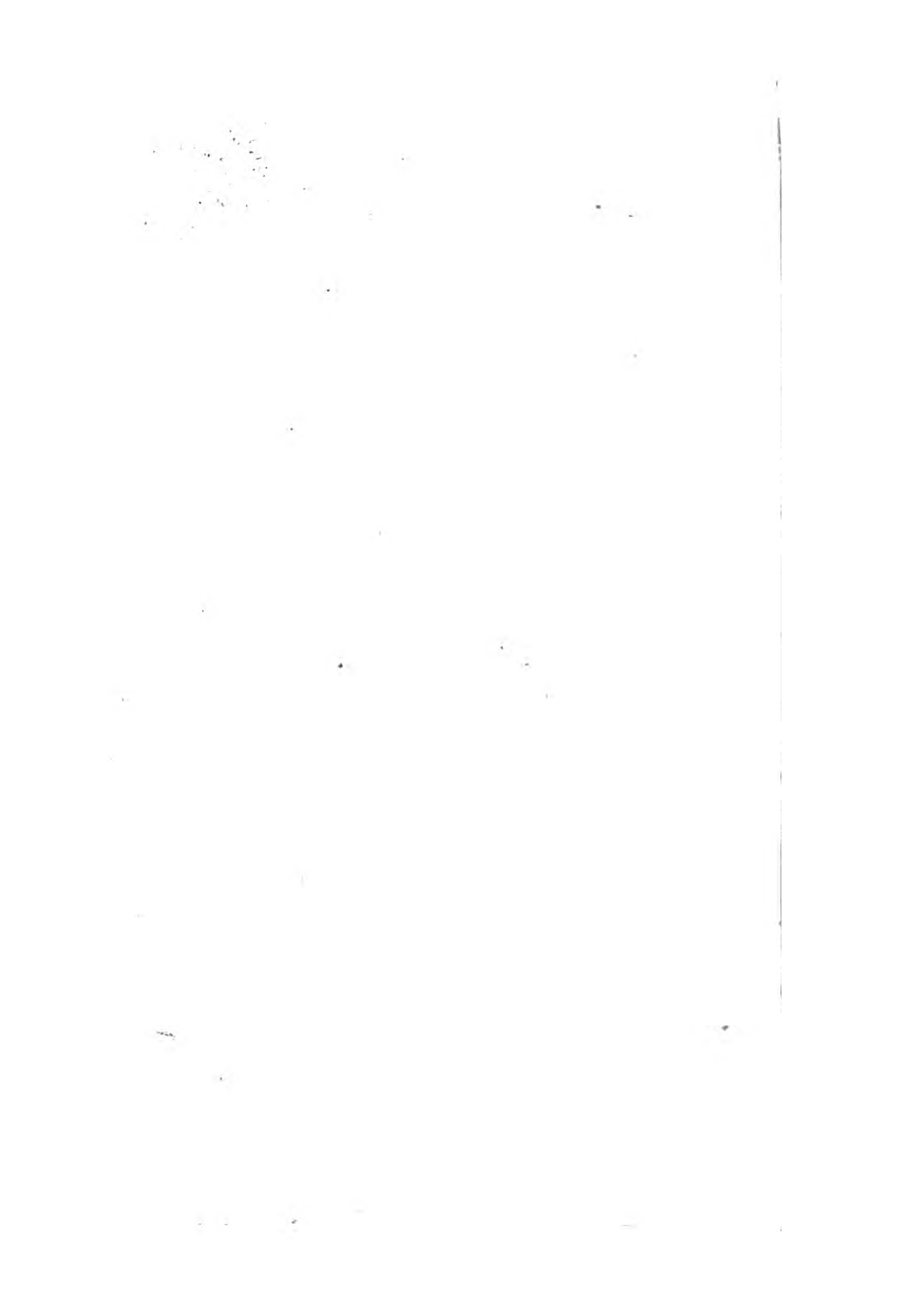
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AN
EXAMINATION
OF
Mr. *WARBURTON'S*
SECOND PROPOSITION,
In his projected Demonstration of
The Divine Legation of *Moses*.



A N
EXAMINATION
 O F
 Mr. *WARBURTON*'s
SECOND PROPOSITION,



In his projected Demonstration of

The Divine Legation of *Moses*.

In which the **FAITH** of the ancient *Jewish*
CHURCH, touching the Doctrine of a
 Future State, is asserted and cleared from the
 Author's Objections.

In an Epistolary Dissertation addressed
 to the **AUTHOR**.

To which is added,

An **A P P E N D I X.**

Containing **CONSIDERATIONS** on the Command to
Abraham, to offer up his Son *Isaac*.

L O N D O N :

Printed for M. COOPER, at the *Globe* in *Pater-*
noster-Row. **MDCCLXIV.**

N. B. *The Quotations in this Work are according to the first Edition of Mr. Warburton's Book, unless where the second is particularly mentioned.*

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In his projected Demonstration of
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S I R,

THE Publick has a good while been held in suspense, upon your Project of a new *Demonstration* of the Divine Legation of *Moses*, as a Foundation for a general Defence of the Christian Religion. Part of this Work only, has as yet been published; in which, that you have given great proofs of your Learning and Ingenuity, I shall not dispute; and you have had a very fair time allowed you to receive the Compliments of the Publick on that Score. It may now be seasonable to call you to some-

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thing, which though perhaps less agreeable to you may yet be more profitable, and that is to consider how much *Truth* you have advanced, and what real Service you have done, or are likely to do, to Religion by this Undertaking. In your first Volume you advanced no farther than to shew, that the belief of a future State of Rewards and Punishments is necessary to the Support of Civil Government; and accordingly, that the ancient Heathen Legislators inculcated it, though many of them believed nothing of it themselves. This part of your Work is fallen into other Hands, and *there* I am willing to leave it. Your second Volume, which finishes your minor Proposition, undertakes to maintain, “ That the Doctrine of a future State of Rewards and Punishments is not to be found in, nor did make part of the *Mosaic Dispensation* ;” and from hence it seems the Conclusion is to arise, that “ therefore the Law of *Moses* is of divine Original.”

As your Conclusion is to be the Subject of a future Book, I think I have no Right to meddle with it at present. I would prejudge you in nothing; and shall therefore leave you at full Liberty to connect it with your Premises, as you shall find yourself able. But your minor Proposition having received all the Perfection you intend to give it; I may be allowed, I hope, the Liberty of a few Words with you upon that Subject; which I offer, not with Intention to disparage any thing that has been well said, but, to make you sensible of the Difficulty

ty of your Question (of which at present you seem to feel nothing) that being forewarned you may the better know where to lay your Guards, in the farther prosecution of this important Argument.

Your Proposition singly taken might be understood to carry this Meaning, viz. That the Doctrine of a future State of Rewards and Punishments, is no *constituent Part* of *that* Dispensation which was introduced by *Moses*; nor taught by him as *properly appertaining* to his Law. In this there would be nothing but what is right. *Moses* as an *authorized Teacher*, could not declare the Doctrine of a future State, for a Reason that will hereafter be given. But in your Defence and Explanation of your Proposition you go a great deal farther; and say in *Effect*, that *Moses* hath not *avowed* the Doctrine of a future State; hath not born *publick Testimony* to it; which is certainly a very different Thing. If a Person goes as Ambassador into a foreign Country, his Embassy may be concerning a matter of *Peace*, or *War*, or any thing else you will suppose: But he may *report* what he pleases of the Manners and Customs of the Country from whence he comes, for the Entertainment or the Instruction of those with whom he converses, without exceeding the Bounds of his Commission. In like Manner *Moses*; though the declaring the Doctrine of a future State was not the *Subject Matter* of his *Mission*, yet he might *report* what had *otherwise* come to his Knowledge concerning it; and give such *Noti-*

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ces and *Intimations* to the People of the *Jews*, as would shew them that it was a Doctrine fit to be believed. But *has* he done this? You deny it. For you tell us, *p.* 446, that “ future Rewards
“ and Punishments, as they were not *the Sanc-*
“ *tion* of the *Mosaic* Dispensation, so they were
“ not *taught in it at all*, and, that in consequence
“ of the Omission the People *had not* this Doc-
“ trine for many Ages.” Again, *p.* 462, that “ the
“ *Israelites* from the time of *Moses*, to the time
“ of their Captivity, *had not* the Doctrine of a
“ future State” — Again; *p.* 465, that “ there
“ was *no popular Expectation* of a future State,”
among the *Jews*. And again *p.* 468. that “ the
“ People were so far from being *influenced* by
“ it, that they had *no Idea* of it.” Had *Moses*
given any *Notices* or *Intimations* of the Doctrine
of a future State, by which the People might
have understood that it was a Doctrine fit to be
believed, it is not to be presumed that they
could have been so ignorant of it as you here re-
present them. — But your *very Words* carry
it that no such *Notices* or *Intimations* were given
by *Moses*. For if *Moses* as an *authorized* Teach-
er had declared the Doctrine of a future State, or
(which is the same Thing) had the declaring
this Doctrine entered into the Subject of his *Mis-*
sion, a future State *would* then have been the Sanc-
tion of that Dispensation; and therefore in *de-*
nying that future Rewards and Punishments
were the Sanctions of that Dispensation, you
must be understood as *denying* that *Moses* deli-
vered this Doctrine as an *authorized* Teacher.

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When therefore *above* and *besides* this you add, that this Doctrine *was not taught* AT ALL in that Dispensation, you must mean something *more*, and that can be no other than this, that *Moses* gave no sort of *Notices* or *Intimations* concerning a future State. It is more remarkable yet, and will fix this Point beyond all Contradiction, that you represent *Moses* in this Case as acting with *Design* and *Caution*. For speaking of the *Egyptians*, the fundamental Maxim of whose religious Policy, you tell us, was, to propagate by every kind of Method, the Doctrine of a future State, as the necessary Support of all Religion and Government; you add: "Here again our Law-giver *intentionally* rejects a Support really beneficial to Mankind — intirely omits to mention it in his *Institutes* of Law and Religion; and is *studiously silent* in all those Principles that *lead* to the Propagation of it." *p.* 346. And *p.* 449. you undertake to prove, that the Omission of the Doctrine of a future State was not *accidental*, or of a thing *Moses* did not well understand, but that on the contrary it was a *designed* Omission, and of a thing well known by him to be of high Importance to Society." I do not see a Reason, Sir, why you mention it as a matter of *Choice* in *Moses*, that he did not enter the Doctrine of a future State in *his Institutes* of Law. If it had been in his *Institutes* it must have been in his *Commission* too, in which it is agreed, it had no Place. But thus much is very plain; that these Passages represent *Moses* as *industriously conceal-*
A 4 *ing.*

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ing, what other Nations *industriously propagated*; THE DOCTRINE of a future State, and (as you now add) *every Principle that leads to the Propagation of it*. And it is remarkable what you say *p. 559. viz. that "temporal*
" Good and Evil were not only proposed but
" actually dispensed to the *Jews* — to CON-
" FINE them to the literal Sense of their
" Sanction and STOP them from looking any
" farther." And *p. 468. that Moses was "so*
" far from teaching the Doctrine of a future
" State, that he *studiously contrived to keep it*
" *out of sight.*" Taking then your Proposition
with these Explanations, the *whole Doctrine*
contained under it will comprehend these three
Points, viz.

1. That the Doctrine of a future State is no *constituent Part* of the Institution of *Moses*, or that the declaring and publishing that Doctrine was no Part of his *Commission*.

2. That *Moses* not only had no Authority to teach this Doctrine, but moreover that he gave no such *Notices or Intimations* of it to the People, whereby they might know and understand that it was a Doctrine fit to be believed; but on the other hand, *designedly and industriously concealed* it from them, as also *every Principle that leads to the Belief of it, on purpose* that they might not know or believe any thing concerning it.

3. That in Consequence of this Conduct the People of the *Jews* were *utterly ignorant* of this Doctrine, both in the Days of *Moses*, and afterwards till the Time of their Captivity.

of the ancient Jewish Church, &c. 9

To the first of these Positions (as I said before) I have no Exception. But the two last I must dispute with you.

And in the first Place I observe, that your Hypothesis carries a manifest Contradiction to your own Principles. You tell us that the *Egyptians* propagated the Doctrine of a future State as the NECESSARY SUPPORT OF ALL RELIGION AND GOVERNMENT. And that you deliver this as *your own* Sense of this Doctrine, and not the Sense of the *Egyptians* only is most evident. For as to the *Necessity* of this Doctrine to support *Government*, it is the whole Work of your first Volume to prove it. And that it is necessary also to support *Religion*, appears from your Dedication addressed to the *Jews*, where you have these Words. “ I have shewn that the Law of *Moses* revealed no future State of Rewards and Punishments, but studiously declined the mention of any Doctrine preparatory to it; that no Mosaical Tradition supplied this Omission; but that it became a national Doctrine among you only in the latter Ages of your Republick.— But it is very certain that *that* Religion must want much of absolute Perfection, which wants a Doctrine so ESSENTIAL to Religion,” p. 23. How is it *possible*, Sir, that the Belief of the Doctrine of a future State should be *essential* to Religion, and Government, and yet be *wanting* under the Jewish Dispensation? Was it, *could* it be the Intention of Providence that the *Jews* should have neither

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ther Religion nor Government? To give you all the Liberty I can, I will suppose, that when you say, that the Doctrine of a future State is *essential*, &c. your meaning is, that it is a *necessary Aid*, UNLESS Provision be *otherwise made*: For it is in this Light you have placed the Jewish Republick. They had not the Doctrine of a future State, but there was an EQUAL PROVIDENCE administred among them, by which you say, (*p.* 452.) “ HUMAN AFFAIRS might be kept in good Order.” Here then is a Provision for GOVERNMENT; though (by the way, Sir,) even this equal Providence *without* the Doctrine of a future State, was, in your own Account, so *bad* a Security, that God found it necessary to make a Law on purpose to supply the want of it. The Law you mention, is that Law by which God declares that he will *visit the Iniquities of the Fathers upon the Children*, &c. which you say, (*p.* 452.) was “ a Provision purposely made to oppose to the HURTFUL CONSEQUENCES of the *Omission* of the Doctrine of a future State.” But why an *Expedient*, Sir, when the *natural* Remedy was at hand? You have told us that there were *wise Reasons* of Providence for this; and when you have told us *what* those wise Reasons *are*, it will be Time enough to enter farther with you into this Subject. For the present I ask, was this *equal Providence* a proper Security for Religion? If it *was*, why do you yet charge the *Jews* with the *want* of an *essential Doctrine* in their Religion?

of the ancient Jewish Church, &c. II

ligion? If you should say that your Argument is levelled against the *Jews* considered only in their *present* State in which they are *not* under an equal Providence; this Answer will not serve you. For as the *Jews* in their present State are not under an equal Providence, so neither do they *want* the *Doctrine* of a *future State* of which you tell us they have been in *Possession* long ago. But your Objection *supposes* the *Doctrine* of a future State *wanting*; and therefore must needs relate not to Judaism as in it's *present* State, but as under it's *ancient original* Constitution, as left by *Moses*: And the Consequence will be (whether you will or not) not barely that the Jewish Religion *wanted much of absolute Perfection*, but *absolutely* that it was *no* Religion at all, but a *mere* political Institution. For certainly the *want* of what is *essential*, destroys not only the *Perfection* of any thing but the *very Being* of it.

I acknowledge, Sir, that in another Part of your Work you give a very different Account of this Matter; and I shall take notice of it at a more convenient Time. Let us now attend to the Points in debate; which if you have made good, *Consequences*, be they what they will, must be submitted to.

Your 5th Section, book V. opens the Case thus;

“ Having prepared the Ground, and laid
“ the Foundation, I go on to shew that future
“ Rewards and Punishments, which were not
“ the

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“ the Sanction of the Mosaic Dispensation
“ were not taught in it at all.” *i. e.* (as I have
just now shewn you must mean) that *Moses*
gave no *Notices* or *Intimations* concerning a
future State. This is the Point to be Proved.
But is there one Word offered to prove this ?
Not a Syllable ; but only (as you yourself have
summed up the amount of your Evidence)
that, in the “ MOSAIC INSTITUTES there is
“ no mention or intelligible hint of the Re-
“ wards and Punishments of another Life ;”
or in other words, that “ a future State of Re-
“ wards and Punishments MAKES NO PART
“ of the Mosaic Dispensation ; which is quite
“ another thing.” Having thus, by confound-
ing the Question, *avoided*, instead of *proving*,
the first Point, you go on to the second, which
is, “ That the Omission of a future State of
“ Rewards and Punishments was a *studied*
“ Omission ;” this you undertake to prove
“ from several Circumstances in the Book of
“ *Genesis*—” The Circumstances are these.

“ 1. In the History of the Fall it is to be
“ observed, that *Moses* mentions only the *In-*
“ *strument* of the Agent, the *Serpent*, not the
“ Agent *himself*, the *Devil*. And the Reason
“ is plain. There was a close Connection be-
“ tween that Agency, the spiritual Effects of
“ the Fall, the Work of Redemption, and the
“ Doctrine of a future State. What but this
“ could be the Cause of the Omission ? When
“ it is so evident that the Knowledge of this
“ grand Enemy of our Welfare would have
“ been

of the ancient Jewish Church, &c. 13

“ been the likeliest Cure of Idolatry, as teach-
“ ing Men to esteem it a mere diabolical Il-
“ lusion—

“ 2. In his History of *Enoch's* Translation
“ to Heaven there is so studied an Obscurity
“ that several of the Rabbins—interpret this
“ as only signifying an *immature Death*. And
“ *Enoch walked with God and he was not, for*
“ *God took him*. How unlike the Scripture
“ Relation of the same Case in *Elijah*! And
“ *it came to pass when the Lord would take up*
“ *Elijah into Heaven by a Whirlwind, that*
“ *Elijah went with Elisha to Gilgal, &c.* And
“ *it came to pass, as they still went on and talk-*
“ *ed, that behold there appeared a Chariot of*
“ *Fire and Horses of Fire, and parted them*
“ *both asunder, and Elijah went up by a Whirl-*
“ *wind into Heaven*. But the Reason is clear.
“ When this latter History was written, it
“ was thought fit to lay a Preparation for the
“ dawning of a future State of Reward and
“ Punishment which in the Time of *Moses*
“ had been highly inconvenient—

“ 3. In his History of the Patriarchs he
“ entirely omits, or throws into the darkest
“ Shades, the Accounts of those Revelations,
“ which we learn from the Writers of the
“ New Testament, some of them were actually
“ favoured with concerning the Redemption of
“ Mankind ——— FROM whence THEREFORE
“ could all this studious Caution arise? But to
“ keep out of Sight that Doctrine, which for
“ Ends truly worthy of the divine Wisdom he
“ had

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“ had omitted in his Institutions of Law and
“ Religion.”

Now, Sir, you speak to the Point. For these Observations relate, not to the *Constitution* of the Law, but, to the *Knowledge* of the *People*, from whom you attempt to prove that *Moses* did use *Caution* and *Industry* to hide the Doctrine of a future State. But surely, till now, there never was a Point of so much Weight, and introduced with so much Form and Solemnity, that was ever left to rest upon *such* Evidence. The whole amount is this and no more than this ; that *you* can see *no Reason* why *Moses* should have mentioned the *Serpent* and not the *Devil*—Why he should not have said as plainly, that *Enoch* was *translated*, as that *Elijah* was—or why the Doctrine of the Redemption should not have been delivered in the Old Testament in *clearer* and *more express* Terms, UNLESS it were that he intended to *bide* the Doctrine of a future State from the People. Very well, Sir ; and suppose that *no Body else* could see a Reason for these Things, shall it therefore pass for DEMONSTRATION that there *could* be no *other* Reason than what you are pleased to assign ? I shall not trouble you with any of my Conjectures upon these Cases, nor is it at all needful. For let me observe to you, that the governing Question of all is this—Is it *true in fact* that the People of the *Jews* were so ignorant of the Doctrine of a future State as you pretend ? This is the grand Point, to which the other are but subordinate,

as you confess yourself, p. 461. where you say that your Proof of those other Points " is " only for the sake of *this* Consequence, that " THEREFORE the People had not the Know- " ledge of that Doctrine." If then it can be made appear with any Degree of Probability, that the People of *Israel* had this Doctrine, *before, at, and after* the Time of *Moses*; your Hypothesis will be overthrown, and all these curious Speculations will fall of course. This is what I shall now attempt, by collecting the Scripture Evidence in the natural Order in which it arises, and clearing it as I go along from the Objections you have raised against it.

I observe then;

1. That *Moses* has by plain and necessary Implication recorded this Doctrine as the *ancient Faith*, in those words of the Patriarch *Jacob*, Gen. xlvii. 9. *The Days of the Years of my PILGRIMAGE are an hundred and thirty Years; few and evil have the Days of my Life been, and have not attained to the Years of the Life of my Fathers in the Days of THEIR PILGRIMAGE.* If you would admit the common Interpretation of this Passage, which supposes that the Life of Man is here stiled a *Pilgrimage* in reference to the Life to come; it will amount, I say, by *necessary Implication* to an Evidence, that the Patriarchs believed the Doctrine of a future State. Nay more than this it will prove it to have been the *common Belief*, not only among the People of God, but among other Nations. For the *Familiarity* with
which

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which the Patriarch hath expressed himself, shews it to have been the Language of the *Times*, well understood by *Pharaoh*; and you can have no better Evidence to shew what were or are common *Opinions* in any Age, than common *Sayings* are. *Moses* therefore in declaring what was the *ancient Faith* must be understood as declaring *his own Faith*, and as intimating to the Jews in the strongest manner what *their Faith* ought to be. You was well aware of this Consequence, and to avoid it have told us, that it "can never be allowed, that these Words in their literal and most obvious Meaning express any such thing." p. 562. But why? The Reason follows, "*Pharaoh* is here questioning the Patriarch not about human Life in general, but *his own*. Therefore, to make the Reply pertinent, *Jacob* must be understood as meaning by his *Pilgrimage*, the unsettled way of Life among his Family, living in Tents and removing from Place to Place." It is granted, Sir, that *Pharaoh* was questioning the Patriarch about his own Life, not about human Life in general. The Question was, *how old art thou?* But that it should be so pertinent in the old Man, in his Answer, to mention a *Circumstance* of his Life trivial to *Pharaoh*, his dwelling in Tents; so impertinent whilst he was complaining of the Shortness of his Days, to express the common Hopes of a Life to come; is a Point which yet wants Explanation. *Pharaoh* wanted to know his Age; but he did not want

want to know the Circumstances of his Family, whether they dwelt in Tents, or whether they had any settled Habitation; and I presume, Sir, that should you ask any aged Person in your Neighbourhood the same Question, and should receive the like Answer, you would not think he deserved your Contempt. You should have observed farther, Sir, that the Patriarch speaks not of *his own* Life only, as a *Pilgrimage*, but represents the Lives of his *Fathers* under the same Image; for he says he had not *attained to the Years of the Life of his FATHERS in the Days of THEIR PILGRIMAGE*. Some of his Fathers dwelt in Tents, but ALL of them did not; and yet it seems they were ALL *Pilgrims*, for so he speaks of them without Difference or Distinction. If this will not satisfy, there is greater Authority yet at Hand, to justify the common Interpretation; I mean the Author of the Epistle to the *Hebrews*, who takes Notice of *Abraham, Isaac, and Jacob*, their *dwelling in Tabernacles*, and yet interprets this Passage as referring, not to their unsettled Way of living in this World, but to their Hopes in the next. *These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on Earth. For they that say such things, declare plainly that they seek a Country. Heb. xi. 13, 14.* What Country? Not an *earthly* Country. For as the Apostle proceeds vers. 15. *had they been mindful of that Country from whence they*

came out, they might have had Opportunity to have returned. Other Country to seek there was none; for the Land of Canaan in which they were now Sojourners, was not granted to them for a POSSESSION, but to their Posterity some Hundreds of Years after. Therefore it was a heavenly Country, as the next Verse concludes — *but now they desire a better Country that is a HEAVENLY.* What now do you say? Why, you tell us roundly, that “the Sense which “the sacred Writer puts on these Words is the “*spiritual* Sense.” A mere Shuffle! and as flat a Contradiction to the Apostle as is possible. HE argues from the *natural Construction* of the Passage, as it lies in the Old Testament, and tells us that these Words (*ἐμφανίζουσιν*) *make manifest, or plainly declare,* that the Patriarchs looked for a future State. You tell us that the Sense which the Apostle puts upon these Words is NOT the *literal and obvious,* but the *spiritual* (i. e. *hidden*) Meaning! I shall leave this Matter, Sir, to your farther Consideration; and when you are considering it, I desire you will give us your Thoughts of these Words of the Psalmist. *I am a STRANGER with thee, and a SOJOURNER as all my Fathers were.* Psal. xxxix. 12. And again: *I am a STRANGER in THE EARTH; hide not thy Commandments from me.* Psal. cxix. 19. One can hardly doubt but that the Psalmist borrowed these Expressions from the Patriarch’s Confession; and if his Intention hereby was to signify his Expectation of a future State (which I as little question) it will be an Evidence in

what Sense the ancient *Jews* understood the Passage under Debate. You perhaps may find out new Meanings, as, to do you Justice, you are always ready at Expedients, when Difficulties of any Kind stand in your Way. But I hope we shall not be told that *David* and all his *Forefathers* were *Dwellers in Tents*.

2. Notwithstanding your Objection from the *studied Obscurity* of the History of *Enoch's* Translation; I shall venture to set it down as an eminent Example of the visible Execution of God's Providence in respect of a future State. *And Enoch walked with God, and he was not, for God took him.* Gen. v. 24. "How unlike (say you) the Scripture Relation of the same Case "in *Elijah!*" — Your *Reasonings* upon these Cases have already been set down at large; and I am afraid, that your intelligent Readers from this and many such *Curiosities* as are to be met with in your Book, will be apt to conclude that you are troubled with that *Spirit* which you complain has *corrupted* others, the *unclean Spirit of REFINEMENT* *. *Moses* has not said so plainly of *Enoch* that he was *translated*, as it is said of *Elijah*, in the Book of *Kings*, that he was carried by a Whirlwind into Heaven. What then? Why therefore, *Moses* purposely designed to hide it. But if this is the Case, I desire to know by what new Light the Author of the Book of *Ecclesiasticus* could say many hundreds of Years after *Moses* wrote

* P. 558.

his History, that *Enoch pleased the Lord, and was TRANSLATED, being an Example of Repentance to all Generations?* Ecclus. xliv. 16. Was the Author of this Book taught it by Inspiration? Or did any Prophet or inspired Person in after Times write a Commentary upon this Portion of sacred History, to shew that *Moses* meant that *Enoch* was *translated*? If neither of these can be proved, or will be insisted upon; I suppose it may be admitted as *probable* at least, that there was an ancient, current Tradition among the *Jews*, founded upon this very History, that *Enoch* did not die, but was taken up *alive* into Heaven; and consequently that this (whatever some Rabbins may have been pleased to write) was the true intended Sense of the Words, and so understood to be from the very Time in which the History of *Moses* was written. If you still ask; Why then did not *Moses* speak as plainly in this Case, as the Author of the Book of *Kings* did in the Case of *Elijah*? My Answer will be very short.—I am not concerned to give Satisfaction to such Questions, and surely there is as little Sense in asking them. Possibly the Memory of so remarkable a Case, that had happened but once, had been so well preserved in *Moses's* Time, that a very general Account was enough to make the Meaning of the Historian understood. You indeed will have the Reason of the Difference to be, that “when this latter History was written, it “was thought fit to lay a Preparation for the “dawning of a future State, which in the
 2 “Time

of the ancient Jewish Church, &c. 21

“ Time of *Moses* had been *highly inconvenient.*”
But have you told us *what* this *Inconvenience* is, or have you *proved* it? Neither of these. You tell us indeed in general Terms, that to suppose the Doctrine of a future State known under the *Mosaic Dispensation*, “ destroys all true Con-
“ ception of that *divine Harmony* which inspires
“ each Part, and reigns throughout the whole
“ of God’s *grand Dispensation* to Mankind.”
p. 478. But what are we the wiser for all this? Or what do You know of God’s *grand Dispensation*, or the *Harmony* of it, farther than what is revealed? Can you prove then from Scripture, that a general Knowledge of a future State would have been inconvenient in the Days of *Moses*? If you *can*, do it; and it will be to the Purpose. But to sit down and *fancy* to yourself an Order or Harmony in the Openings of God’s Will to Mankind, and then make it a *Rule of Interpretation*, is surely very preposterous and absurd!

But though you will not admit that this Passage is *clear* for the *Translation of Enoch*, I perceive you will accept it as an Evidence for the *separate Existence* of the Soul, and that so plain as to be beyond all *Possibility* of Mistake. For you tell us, that “ *Moses* being *necessitated* to
“ mention *Enoch’s Translation*; it COULD NOT
“ BUT BE that a separate Existence [of the Soul]
“ might be inferred HOW OBSCURELY SOEVER
“ the Story was delivered.” p. 481. I am apprehensive, Sir, that if your Rabbinical Interpretation of this Passage (which by your Way of introducing it, you seem to think does not want

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Plausibility) be admitted, it will as little prove the one as the other. Be this as it will, you here allow that *Moses* has born Testimony in a Manner not to be excepted against, that the Soul lives when the Body is dead. And may I have your Permission to conclude from hence that therefore he hath born Testimony to the Doctrine of a future State? Why no, it seems; not in any Sense that will serve my Purpose. For you allow that the *Jews* believed that “ the Soul survived the Body; — *i. e.* simply concluded that it returned to him who gave it. “ But any INTERESTING Speculation concerning it’s State of Separation (you say) they “ HAD NONE.” *p.* 474. Your Reasons for this shall be considered hereafter. I shall only observe at present, that the Mention of *Enoch’s walking with God*, being so closely connected in the History with his being translated, it shews as plainly as it shews any Thing else, that he was taken to his Reward. So the Author of the Book of *Ecclesiasticus* understood it, in the Place above cited, where he sets forth *Enoch* as an Example of Repentance to all Generations; *i. e.* an Example of that Reward which Repentance procures, or entitles us to. So the Author to the *Hebrews*, * *By Faith Enoch was translated that he should not see Death—for before his Translation he had this Testimony that he pleased God*; which manifestly implies that his Translation was the *Fruit*, that is, the *Reward* of his Piety; which the next Verse more strongly sup-

* Chap. xi. Vers. 5.

ports;

ports: *Without Faith it is impossible to please God; for he that cometh to God must believe that he is* — a REWARDER of them that diligently seek him. In a few Words, what the People of the Jews might naturally infer from this Piece of History, is, that good Men are dear to God, and will be rewarded by him when they shall be taken away from this World; and this, no doubt, was what *Moses* intended they should learn from it. You tell us that *Moses* was necessitated to mention *Enoch's* Translation. But as no Part of the History has any dependance upon this Case, I am persuaded you will find no other Reason why he was necessitated to mention it than this, that it was a proper Example to all Generations, to encourage them to Virtue and Piety, by the Hopes of a future Recompence.

But whether this which I have offered be Evidence or not, that the Doctrine of a future State was the ancient Faith; you, it seems; have Evidence *somewhere*, that the *Patriarchs* at least did believe it; for you have confessed that they did, more than once. I will mention only one Passage, p. 472. “Life and Immortality was revealed by God as a special Favour to the Patriarchs and Prophets, but kept hid from the Body of the *Jewish* Nation.” If one should ask you how you know that the Patriarchs believed a future State; you have told us your Authority; you have it from *the NEW Testament*; and thither indeed you must go; for that there is any Evidence of it to be had from the OLD, your Hypothesis obliges you to

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deny. This Authority is enough for *me*; but it will not serve the *Deists*. The like may be said as to *Moses's* Belief, if they should think it to their Purpose to call it in question. — But to leave the *Deists* to themselves. If the Patriarch's did believe the Doctrine of a future State, which I as little doubt as you; a Question will very naturally arise — How came the ancient Father's by this Faith? The Resolution of which, will bring us nearer to the bottom of this Argument.

To the *Question* I have nothing *certain* to offer but this, that from *Adam* down to *Moses* there was a Covenant subsisting, by which a *Seed* was held forth that should *bruise the Serpent's Head*, and in whom *all the Nations of the Earth* should be blessed. Christian Divines have interpreted this Covenant, (which *Moses* has recorded, and carried down through the Families of *Abraham*, *Isaac* and *Jacob*,) as containing a Promise of the Deliverance of Mankind from the Curse denounced upon the Fall; and with great Reason; for it is so interpreted by *St. Paul*, *Gal. iii. 8.* where he says, *the Scripture — preached before, the Gospel to Abraham saying, in thee shall all Nations of the Earth be blessed.* How had *Abraham* the Gospel preached to him in this Promise, unless this Promise contains the *Hope* of the Gospel? I am so happy as to have you consenting in this. For you tell us *p. 604, 605.* that the Promise made to *Abraham* that “ *in him all the Families of the Earth should be* “ *blessed, is the mystic, fundamental Promise of* “ the

of the ancient Jewish Church, &c. 25

“ the Redemption of Mankind by the Messiah.”
Mystic or not mystic, is not the Purpose at present. That this Promise *contains* the Promise of the Redemption, you confess. If of the Redemption, then of a future State, without which the Redemption is not to be understood. Now if the Covenant made with *Abraham* contained the Hope of a future State, (as it must if it contains the Hope of the Gospel) it will follow that the Covenant made with *Adam* and *Noah* contained the same Hope ; for all these are but one and the self same Covenant under different Limitations.

What distinct Notions the Fathers had of the Redemption promised in this Covenant, I do not know. That they understood ALL of it that Christ had since revealed, does not seem to me credible, nor am I bound to affirm it. But I say, with a very learned Writer of our Church, that it is *absolutely necessary* to be supposed that *so much* Hope was to be *communicated*, and was communicated to them by these Promises, *as might be a rational Foundation for their future Endeavours to reconcile themselves to God by a better Obedience.* * And could that *Hope* be less than this, that they should find that Reward for their Virtues in another Life, which by the earliest Experience they had learned, they were not to look for in this? You seem to be of Opinion; that the Patriarchs had this Hope, not merely from these Promises as recorded by *Moses*, but from some *private Revelations not re-*

* Bp. of Sarum's *Use and Intent of Prophecy*, p. 69.

corded ;

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corded; which may be *Truth* for ought I can tell. But which Way soever they came by this Knowledge, the Question will be, whether, since it is allowed that they had it, this is not a very fair and natural Presumption, that it was the *common* Belief of the People of God in those Times? This you constantly deny; and will have it, that the Knowledge of a future State was communicated to the Patriarchs as a *special Favour* to be kept secret from the rest of Mankind. But upon what Foot then, could *Religion* be maintained in the Old World? What the Effect of the Fall was we know. Man was doomed to return to his Dust after a short and troublesome Life. No Encouragement, surely! in such a Prospect as this. And yet Encouragement of one Kind or another there must have been. We serve neither Man nor God for naught. The Apostle tells us, *Heb. xi. 6.* that *he that cometh to God must believe that he is, and that he is a REWARDER of them that diligently seek him:* Which implies that to serve God whilst we have no Prospect of a *Reward* from him, is as unreasonable to be expected, as it would be to serve him if we had no Belief of his Existence. That there was *Religion* in the old World we are certain. Sacrifices were the publick Profession of it; and *Enoch* and *Noah* are recorded to us as great and eminent Examples of Piety. To support a *common Religion* there must have been some *common Hope*; and what was this Hope? Exemption from Death it could not be. God had given very early Proof of his
Resolution

Resolution to execute that Part of the Curse in the Death of *Abel*, the first righteous Man that was ever *born*. Nor could it be Exemption from the Calamities of Life; which, as the Words of *Lamech* upon the Birth of *Noah* very plainly shew, lay alike upon the Good and the Bad. *This same shall comfort us concerning our Work and Toil of our Hands, because of the Ground which the Lord hath cursed.* Gen. v. 29. If it be said that these Words shew *Lamech's* Hope, that God would remove the Curse denounced upon the Earth, and that *this* might also have been the general Hope of Mankind; it may be admitted. But this Hope could not be the Foundation of the *common Religion*, because it contained nothing *peculiar* to good Men. Whilst the Curse was upon the Earth it lay alike upon good and bad Men without Distinction; and when it was to be removed, the Good and Bad alike would be Sharers in the Benefit. But the Hope which supports Religion must be a Hope *peculiar* to the Good, as distinguished from the Bad; and what could this Hope be, but that this State in which they could have no such Hope, was not to be their *last*, and that if they had not their Reward in this World, they should have it in another? *Abel* it is certain had not his Reward in this World. He pleased God, but he displeased his wicked Brother, who thereupon slew him; which would have been a very bad Example to the Age in which he lived, if the common Notion had been, that Death which ends all our Hopes here, leaves us nothing to hope for

for hereafter. Go down to the Times of *Abraham*, and the Case will very little differ. Here indeed was a temporal Covenant given; but *who* were to have the Advantage of it? Why not *Abraham* himself, but his Posterity, at the Distance of some Hundreds of Years. But what was this to HIM or to the *then* Generation? *Abraham* at God's Call left his Kindred and his Father's House, with no Hopes of settling in a better Country, but to be a Sojourner all his Days, and that in no very comfortable Way of living. This was his Virtue. And was it think you a *sufficient*, was it a *proper* Recompence for this and all other Acts of *heroic* Piety which are recorded in his History, that not HE but his *distant* Posterity should be the better for it? It will not help you to say that *Abraham* and the Heads of Families had the Knowledge of a future State communicated to them, unless you confess withal, that their Religion was *grounded* upon this Hope. But if you allow this, why do you *confine* this Knowledge to the Heads of Families? I hope it is not your Opinion that the Heads of Families *only* were to have Religion! The Scripture mentions it as the Reason of God's great Kindness to *Abraham*, that he would *command his Children and his Household to keep the Way of the Lord, to do Justice and Judgment.* Gen. xviii. 19. But how *Abraham* could maintain Religion in his Family, without offering the proper Encouragement to Religion, it is impossible to understand.

This

This Observation which I have now mentioned is not *mine*. It has been insisted upon by the * best Writers who have treated upon this Subject, whom you have overlooked, as not worth your Notice. *Overlooked* did I say? I must do you Justice. You have done the Objection the Honour to look it on the Face, and then very gallantly turned your Back upon it. The Passage I refer to is in *p. 477*, where speaking of certain *odly concurrent Prejudices that have served 'till now, [i. e. 'till You arose] to discredit one of the most momentous Truths that Revelation has to boast of. [viz. the Jewish Ignorance of a future State]* You mention this as one, that those who have been in the other Opinion “thought it “*incredible*, that, whereas the Patriarchs — “were certainly favoured with the Revelation “of Man’s Redemption, in which the Doctrine “of a future State is so eminently contained, “they should not have communicated it to “their Posterity and People.” As likewise, “they could not conceive how a Religion could “be worthy of God which did not propose to “it’s Followers a future State.” The foregoing Argument, Sir, takes in *both* these *Prejudices*, as you are pleased to call them; and the one is the Foundation of the other. And what do You now say, to shew them to be Prejudices, and *nothing else*? Not one Word! But if you would write to the Conviction of your Readers, it lies upon you to shew *upon what Principle* the

* See in particular Dr. *Sherlock’s* Immortality of the Soul. Chap. 3 Sect. 2.

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common Religion in those Times *could* have been supported, if the Doctrine of a future State was not the Subject of the common Belief; an impracticable Attempt, if you yourself are to be believed, who have told us in the strongest Terms, that this Doctrine is *essential* to Religion. I confess, Sir, it very much surprizes me (as I believe it does all Persons who will consider) to hear that when all Nations of the World had this Doctrine, the People of God ALONE should be without it; and that it should never be revealed but to *some few* particular Favourites, who were to keep it a *Secret* from the rest of Mankind. You, Sir, I presume will not deny that this Notion, in some Shape or other, prevailed among all Nations, (the most barbarous scarce excepted) from the remotest Antiquity. How will you Account for this upon your Supposition? Will you say that it was a mere politick Invention of Legislators? No! You call it an *impious Tenet* *. Will you alledge that it was the Deduction of Natural Reason among the more wise and considerate, and *encouraged* by Legislators? Be it so. Did Revelation make the People of God more stupid than the rest of Mankind? — But the proper Reflection to be made here is this: If the Knowledge of a future State be discoverable by *natural Light*, it is then a Knowledge *naturally fit* for Man, and therefore fit for him at *all Times* and in *every Age*; and how is it then that you tell us, that this Doctrine when revealed to *a few*, was kept se-

* Preface to Vol. 2. p. 8.

cret from *the many*, as not yet fit for publick Discovery? Is the same Truth fit to be known, when considered as the Subject of natural Enquiry, and *unfit* to be known, when considered as the Subject of supernatural Revelation?

These Things want great Explanation; and 'till they are explained, I shall take the Liberty to set it down as a *very probable* Opinion at least; that this Doctrine was the *common* Belief of the People of God, from *Adam* to the Days of *Abraham*. Which admitted, it will likewise be *as probable*, that the *Israelites* brought this Doctrine with them into *Egypt*, and preserved it 'till the Days of *Moses*. For by the Scripture it appears that in all the Time of their Bondage, they had not forgotten the Covenant made with their Fathers. When God appeared to *Moses* in the burning Bush, he made himself known to him by this Title, *I am the God of Abraham, and the God of Isaac, and the God of Jacob.* *Exod.* iii. 6. Under the same Title he is directed to make God known to his Brethren. *Thou shalt say unto the Children of Israel, the Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.* *Verf.* 15. All this *implies* that they were well acquainted with God's Covenant made with their Fathers; which had they not been, they would have been in no Condition to have put themselves under *Moses* as their Leader, who came to them in Quality of a Messenger of God, in Execution of that Covenant.

You

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You tell us indeed that during their stay in *Egypt*, the *Israelites* were "ALIENATED
" from the God of their Fathers." p. 281. So
they were as to their *Manners* and *Worship*; but
not as to their *owning* him for the *true God*, as
you yourself confess. p. 393. Where you say,
that "their Defection from the God of *Israel*,
" wicked and abominable as it was, NEVER
" consisted in their rejecting him as a FALSE
" God,—but only in joining idolatrous Rites,
" and foreign Worship, to those of the true
" God." And p. 400. you say farther, that
" in the Period immediately preceding their
" Captivity [not before] they began to enter-
" tain Doubts, concerning God's peculiar Re-
" gard to them as his CHOSEN People." If then
during their Stay in *Egypt*, they retained the
Knowledge of the true God, and considered
themselves as his *chosen People*; they must have
remembered the Covenant by which they were
made such, and the Hopes which their Forefa-
thers had grounded upon it; the Hopes (I mean)
of a future State; which they were so much the
less likely to forget, as you tell us yourself that
it was " a fundamental Maxim of the religi-
" ous Policy of *Egypt*, to propagate by every
" Kind of Method, the Doctrine of a future
" State of Rewards and Punishments, as the ne-
" cessary Support of all Religion and Govern-
" ment." p. 343.

From what has been said then we see,

1. The Weakness and Insufficiency of your
Argument, that *because Moses* taught not the
Doctrine

Doctrine of a future State, *therefore* the People believed it not. For thus you reason, *p.* 461. "one might fairly conclude that the People's *not having* this Doctrine was a NECESSARY CONSEQUENCE of *Moses's not teaching* it, in a Law which solemnly forbids the least Addition to the written Institution." And in Fact, you *have* so concluded. For at the beginning of this Section (*p.* 446—449.) having taken some Pains to prove (what is not disputed) that the Sanctions of the *Jewish* Law were *temporal* only, and that the Doctrine of a future State had no Place in the *Mosaic Institutes*; you "presume so much on the Privilege of common Sense, as to suppose that your Reader will grant without any more ado, that the Doctrine of Life and Immortality WAS NOT YET KNOWN TO THE PEOPLE." — It is very absurd in you to argue (as you do here) that because *Moses* taught not this Doctrine *in his* LAW, therefore he taught it not *at all*. But I go farther, and say, that admitting that *Moses* never gave the least *Hint*, or *Intimation* concerning it, your Conclusion will not hold. For it rests upon this most false Presumption, that it depended entirely upon *Moses's* teaching or *not* teaching this Doctrine, whether the People did or did not *believe* it; or in other Words, that if they had it not from *Moses* they *could* not have had it *any where else*. Suppose a Deist should alledge, that the *Israelites* learned this Doctrine in *Egypt*, where also *Moses* himself might have learned it: How would you prove

the contrary; since you confess the *Egyptians* had it, and that it was the Policy of *Egypt* to propagate this Doctrine by *all* Methods? It will not avail you to reply, that “the *Israelites* resided among these Idolaters, safe and unmixed, the *Egyptians* being by numerous Institutions forbid all Fellowship and Communication with all Strangers whatsoever, and having besides a particular Aversion to the Profession of this Family.” *p.* 342. For this notwithstanding, you tell us (and it is *true*) that they were prodigiously attached to the Idolatries of *Egypt*—had contracted all the fashionable Habits of *Egypt*—had polluted themselves with all Kinds of *Egyptian* Abominations — were violently carried away to ALL the CUSTOMS and SUPERSTITIONS of *Egypt.*” *p.* 284. 291. 292. 346. They were not then such ill Neighbours. They learned from *Egypt* every thing that was *bad*; and could they not learn this *one good* Thing?—But, as I have shewn, there was no occasion for the *Israelites* to go to the *Egyptians* for this Doctrine. They *might* (for any Thing that you have proved to the contrary) have had it by constant, uninterrupted Tradition, handed down to them by their Forefathers, who took it from the very original Source, from whence the *Egyptians* had it themselves. This, in my Apprehension, is the most likely Account of the Matter, that the Doctrine of a future State was as old as *Adam*, as being the *very Essence* of the Covenant of Redemption, and being of equal Interest to all

2

Mankind,

of the ancient Jewish Church, &c. 35

Mankind, was propagated by his Posterity wherever they settled and formed themselves into civil Societies. And this will fully answer the remaining Part of your Objection, which is, that the Law of *Moses* "forbad the least *Addition* to the written Institutes." Were it as certain that the *Jews* had no Knowledge of the Doctrine of a future State, before *Moses* spake to them, as it is true that the Sanctions of his Law are purely temporal; and had the Case been, that *Moses* introduced this Doctrine upon *his own* Authority, as an additional Sanction, he would then have *added* to the *written Institutes*. But upon the *Supposition* that *Moses* found them in *Possession* of this Doctrine, in Consequence of a *former* Covenant; what *Moses* hath said in *Testimony* to this Doctrine, be it little, or be it much, is no more an *Addition* to the Law, than if he had taught them *Arithmetick*, *Geometry*, or any other Science, in which the *Essence* and *Constitution* of the Law hath nothing to do. Little indeed it is, *very little* that *Moses* hath said upon this Subject. And

2. We now see the Reason *why*. As an *authorized* Minister, he had nothing to do with it. For the explaining this let it be observed, that the Covenant made with *Abraham*, had * two Parts; one, the Promise of a *Seed* that was to be a *Blessing* to all *Nations*, which was the *spiritual* Covenant; the other the Promise of the *Land of Canaan*, to *Abraham's* Posterity, which

* Bp. Sarum. Ibid.

was the *temporal* Covenant. Of this *last* Covenant *Moses* was the Minister; but the Accomplishment of the *first*, was reserved to be the Work of a much greater Person than he. I say the *Accomplishment* of the *first*; for this Branch of the Covenant was *so far* opened to Mankind from the beginning, as to convey *that Hope* which should be proper to lay the Foundation of a reasonable Worship, as I have just now argued. But the *full Manifestation* of it, was reserved for the Son of God, who was to appear in the Flesh, when, by the Execution of the temporal Covenant, a People should be raised up to prepare the Way for his Reception. To this Purpose, (to wit, for the Execution of the *temporal* Covenant) *Moses* was sent. And what had he now to do as to the *spiritual* Covenant? Plainly *nothing* but to *leave* it in the Condition in which he *found* it, *i. e.* under *that* Degree of Light, whatever it was, which the Providence of God had thought fit to give concerning it, by the Revelations made to the Fathers, 'till such time as that Prophet should arise, whose Province it was to be to explain it more perfectly. And this is what *Moses* has most punctually and exactly performed. For look into the four last Books of the Pentateuch, and you will find nothing but what relates to the temporal Covenant. And in the Book of Genesis, which is a History of God's Providence from the Creation to his own Times; he records the Covenant indeed in both it's Parts; as the one was the Foundation of his own Mission, the other of
their

their future Hopes: But still he keeps within his own Limits, nor takes Notice of any Matters that were the proper Subject of the spiritual Covenant, any farther than to point out the Faith *already* received, and to which God in former Times had given *publick Testimony*; which any ordinary Historian might have done as well as he. For this Reason, Sir, I must be of Opinion, that the *common* Account why *Moses* has said so little of a future State, viz. *That the People had been so well instructed by the Patriarchs that he had no NEED to say more*, and which at p. 452. you treat with *great Contempt*, is a very *proper* Account. For though *Moses* had no *Authority* to teach the Doctrine of a future State as being no Part of his Mission; yet in the Quality of an Historian, he might have recorded *what was the ancient Faith as minutely as he had pleased*, and had he found that Doctrine lost among his Brethren, it is highly probable he would have been more circumstantial, and (which he certainly might have done, without exceeding the Bounds of his Commission) have made Use of all the weight that ancient Authorities could give, to call them back again. But upon Supposition that the ancient Faith still subsisted among them in it's *full Vigour*, it was much more *natural* for him to give those few distant Hints which he *has* given, than *needful* for him to say more; as no Historian chuses to burden his History with Things familiarly known and understood in the Times in which he writes. If you *can* shew this to be a *weak Evasion*, shew it;

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but you have not shewn it yet, but *taken it up* upon a *Presumption* that you have proved (what you have *not* proved) that *Moses* was *studiously cautious* on this Head; which Opinion (*fond* as you are of it) is the very *last* that my common Sense will suffer me to come into.

I should hope it may now appear to be a very probable Supposition, that the *Israelites* in *Moses's* Time were in Possession of the Doctrine of a future State, by ancient Tradition handed down from their Forefathers. I say, Sir, *probable*: I go no farther. *Probability* in this Case is enough for me, and a great deal too much for you; for where there is only a *bare Possibility* on one side of a Question; *Demonstration*, on the other, can never stand. But this Argument will receive great Confirmation, and it will be a thorough Confutation of your Scheme, should any Evidence be found in the Old Testament, to prove that the Doctrine of a future State was the Faith of the *Jewish* Church, in the Times *succeeding Moses* and *before* any new Revelations of it were given; for upon this Foot that Faith will be resolvable into nothing else but the *ancient Tradition* as yet subsisting. It will be proper therefore to go down to the Times lower than *Moses*, and see how this Case stands.

If a Man that had never read the Bible should read your Representation of it, he would be apt to conclude that there are no Marks or Traces of it to be found. For you tell us, that though
 “ the Bible contains a very circumstantial His-
 “ tory of this People from the Time of *Moses*
 “ to

of the ancient Jewish Church, &c. 39

“ to the Time of the Captivity. Not only a
“ History of publick Occurrences, but of private
“ Adventures in the Lives of particular Persons,
“ of both Sexes, and of all Ages, Stations, Cha-
“ racters and Complexions.—Yet in none of
“ these different Circumstances of Life; in
“ none of these various Casts of Composition do
“ we ever find any of them acting on the Mo-
“ tives, or influenced by the Prospect of a fu-
“ ture State; or indeed expressing the least Hopes
“ or Fears, or common Curiosity concerning
“ it.” Upon which you ask — “ Is it possi-
“ ble to conceive that — the Doctrine of a fu-
“ ture State of Reward and Punishment should
“ never *once* appear to have had any Share in
“ the Peoples thoughts, if indeed it made Part
“ of their religious Opinions?” *p.* 462. 463.
Why truly, Sir, there is a *Difficulty* in conceiv-
ing it. And yet were the Case as you have re-
presented it, I should not venture to call it
DEMONSTRATION. Mere *negative* Proofs are
of all others the most uncertain, and conclude
either *something* or *nothing*, as Circumstances may
be. But Sir, I am afraid you have *exaggerated*
the Matter a little. What? *None* acting upon
the Motives or influenced by the Prospect of a
future State! *None* expressing *the least* Hopes or
Fears, or Curiosity concerning it! This we shall
see by and by. But before I begin, there is one
Point that must be settled with you.

You tell us, *p.* 480. that “ as your Position
“ is, that a future State of Reward and Punish-
ment was not taught in the *Mosaic* Dispensation,

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“ all Texts brought to prove the Knowledge of
“ it after the Time of *David* are nothing to the
“ Purpose. For what was known after this
“ Time could not supply the want through so
“ many Ages up to *Moses*.” Or, as you have
repeated it in your second Edition, p. 483.
“ What was known after this Time, could not
“ supply the want of what was unknown for so
“ many Ages before. This therefore (add you)
“ puts all the prophetic Writings out of the
“ Question;” which is such Reasoning as I
cannot understand. The Question is, What
was the Faith of the ancient *Jewish* Church,
from the Time of *Moses*, ’till such Time as new
Revelations concerning a future State came in.
I take this Period just as you yourself have stated
it, *i. e.* from *Moses* to the Captivity, or there-
abouts; for *then* it was, as you suppose, that
new Light brake in, and that the Doctrine of a
future State began to open itself by the Teaching
of the Prophets. Be it then, Sir, that the *pro-*
phetick Writings are out of the Question; it is
most evident that the *preceding* sacred Writers,
whether *before* or *after David*, are not out of
the Question. You say that from *Moses* to the
Time of the Prophets, the Doctrine of a future
State *was not known* among the People of the
Jews. Is it not a direct Confutation of this No-
tion if Evidence can be produced at *any* Time
within that Period that it *was* known? Surely
it is! And give me leave to observe, Sir, that
such Texts will be evidence, not only to the
Age to which they refer, but for the Ages *preced-*
ing,

ing, upwards as high as *Moses*. For it being supposed that no Revelations of this Sort were given between *Moses* and the Prophets, or at least none for general use, it will be very difficult (as I have just now hinted) to ascribe this Knowledge to any thing, *but* the current, ancient Tradition.

To come now therefore to the Argument. I lay it down as my first Principle, that the ancient *Jews* did believe that the Soul lived after the Body was dead; a Point so uncontestably clear from the Old Testament, that you have admitted it yourself as we have already seen. The Story of *Saul's* going to the Witch at *Endor* to fetch up the Soul of *dead Samuel*, recorded 1 Sam. xxviii. proves this to have been the *prevailing* Opinion. And to this we are to refer all those Passages (of which there are a great many) where Death is described by *giving up the Ghost*; where Men are said *to be gathered unto their Fathers*; and to this likewise *David* most plainly alludes 2 Sam. xii. 23. where upon the Death of the Child of his adulterous Bed, he says, *I shall go to him, but he shall not return to me*. You are pleased to *dispute* the Meaning of *one* of these Phrases, that of being *gathered unto his Fathers*. p. 555. 556. I think, Sir, you might have well spared your Pains. You cannot deny that to understand the Phrase, as referring to this Notion, yields a very *just* and *pertinent* Sense; and since you have allowed that the *Jews had* this Notion, to what purpose was it to strain your Invention to find out another

another Meaning? Passing then this by, and accepting what you have so freely admitted, that the *Jews* did believe the separate Existence of the Soul, I from hence conclude, that they did believe a future State in the Sense now contended for. You tell us indeed, that though the ancient *Jews* believed the separate Existence of the Soul, yet they “had not any interesting Speculations concerning its State of Separation.” How is this proved? Why thus: “The Book of Ecclesiastes which speaks the Sentiments of the *Jews* at that time [has these Words] *Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth*, Chap. iii. 21. “And again, *Then shall the Dust return to the earth as it was, and the Spirit shall return to God who gave it*, Chap. xii. 7. Yet this Writer—says at the same time, *But the Dead KNOW NOT ANY THING, neither have they any more a REWARD for the Memory of them is forgotten*, Chap. ix. 5.” p. 474, 475.

This is the whole of what you say to prove that the *Jews* had no interesting Speculations concerning the Soul in it's state of separate Existence, but “simply concluded, that it returned to him who gave it;” viz. that the same Authority which assures us that the Soul did return to God, hath told us also that the Dead have no Reward. But suppose, Sir, it should appear (as it will appear hereafter) that the meaning of the sacred Writer, when he says that the Dead have no Reward, was not to say any thing
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of the ancient Jewish Church, &c. 43

in *Derogation* from the Doctrine of a *future State* of Reward? Why then this curious Distinction will stand unsupported by any Proof at all! But it is too material a Point to be suffered to pass upon your bare Word. Proved it *must* be; and before you undertake it a *second time*, I desire you would please to explain a little what sort of *Existence with God* that must be in which a Man has *no Interest*; and in what *material* Respect the Soul of Man that *goeth upward*, would, upon this Supposition, differ from the Soul of a Beast that perisheth. It seems to me by much too *cold* an Interpretation of the Phrase *returning to God*, to suppose that it imports no more than a *simple Existence* with God. He that *goes to God*, must go to him for *something*; and what should this be but to receive the *Reward* of his doings? *Solomon* himself hath explained it in this Sense but a few Verses after, *God shall bring every Work into JUDGMENT, with every secret Thing, whether it be good, or whether it be bad, Eccles. xii. 14.* We meet with the same Sentiment, chap. iii. 16, 17. where having complained how unequally Men are dealt with in this World; that *Wickedness* was *in the Place of Judgment*, and *Iniquity* in the Place of *Righteousness*, he refers himself to the next World as where all this would be set right. *God shall JUDGE the Righteous and the Wicked; for there is a time THERE for every Purpose and for every Work.* This shews that the Notion of a separate State in those Times was not the Notion of a State of *simple Existence*, but of a State of *Reward*;

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Reward; and it farther appears from Proverbs xiv. 32. *The Wicked is driven away in his Wickedness, but the Righteous hath HOPE in his Death.* You indeed interpret this Passage as signifying only that “the Righteous hath hope that he shall be delivered from the most *“ imminent Dangers;”* p. 566. and in support of this Interpretation you refer us to Psal. xxxiii. 19. and lvi. 13. But these Passages are nothing to your purpose. In the first of these Places the Psalmist says, that *the Eyes of the Lord is upon them that fear him, to deliver their Soul from Death.* In the latter he thanks God that he HAD *delivered his Soul from Death.* But to be *delivered FROM Death,* and to *have Hope IN Death,* are very different Things. To have *Hope in Death,* signifies to have *Hope at the Time of Death:* And this must be *Hope in something after Death;* for when Death comes, all Hopes from *this World* are at an End. There are not wanting, I confess, who have interpreted *Death* here as signifying *worldly Afflictions* of the *greater Kind.* But this is plainly departing from the *literal* to a *figurative Meaning;* a Liberty which you will *never* allow when it will do your Cause any *Disservice.* You have followed this Interpretation because it best suits your Purpose, but you give no Reason for it. An easy way of answering Difficulties, and very familiar to you. It is thus that you rid yourself of another Passage, Eccles. xi. 9. *Rejoice O young Man in thy Youth, and let thine Heart cheer thee in the Days of thy Youth—but know*

know thou that for all these Things God will bring thee into Judgment. That is (say you) "God will certainly punish thy Offences either in thy own Person or in thy Posterity," p. 567. Thus you *dogmatize*. But why *this* Interpretation rather than the *other*? There is nothing in the Context which ties the Notion of Judgment down merely to *temporal* Judgment. But it favours your *Hypothesis*, and that is enough.

Let us now go to the Book of Psalms, which being a Composition of the devotional Kind, we may there expect to find more of this Matter. Nor will our Expectation fail us. I offer, in the first Place, to your Consideration the whole 39th Psalm which is penned in such a Strain, that if a Christian should desire to shew his Conviction of the Vanity of this Life, and his Hopes of a better, he could not do it in more apposite Terms; for which Reason the Church of *England* has thought fit to make use of it as a Part of the burial Office. It appears that *David*, when he composed this Psalm, was in great Distress, and that his Affairs, in all human Appearance, were almost desperate. Full of these melancholy and desponding Thoughts he breaks out (ver. 4.) and says; *Lord make me to know mine End, and the Measure of my Days, what it is, that I may know how frail I am. Behold thou hast made my Days as an Hand breadth, and mine Age is as nothing before thee; verily every Man at his best State is altogether Vanity. Surely every Man walketh in a vain Shadow, and disquieteth himself in a vain Shew; he heap-*
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eth up Riches, and knoweth not who shall gather them. We must observe here that the Complaint lies not singly against his own *particular* Circumstances of Life, but against *human* Life in *general*, which in its BEST Estate he declares to be but a *vain* and *empty Shew*. Therefore he says (ver. 7.) that he places his Confidence, not upon any Thing in this World, but, upon GOD only. *And now Lord, what wait I for? MY HOPE IS IN THEE.* What is that *Hope* which a Man *can* have in God, abstracted from all Trust in the Blessings and Comforts of this Life? Can it relate to any Thing but the Happiness of a *Life to come*? It *cannot*. — Yet still he prays for Deliverance from his present Afflictions, not because his *Hopes* lay here, but that wicked Men might not take a Handle from his Afflictions to reproach him, and *in him* the *Providence* of God. *Deliver me from all my Transgressions, and make me not the Reproach of the foolish*, ver. 8. Those who look no farther than this World, would naturally be apt to judge him by his *Lot* in this World; but he calls them *foolish* for so doing; which implies that his *Hopes* extended to another. And this he speaks plainly, ver. 12. *I am a Stranger with thee, and a Sojourner as all my Fathers were.* That *David* here calls himself and his Fathers *Strangers* and *Sojourners*, in reference to the next World, is exceeding clear, from the whole Scope of this Meditation *; and therefore in the

* See 1 Chron xxix. 15. where it is immediately subjoined—*our Days ON EARTH are as a Shadow*, &c.

next

next Verse he very naturally falls upon the mention of his *Death*, and prays to God to give him time to prepare himself for it. *O spare me, that I may recover Strength before I GO HENCE AND BE NO MORE.*

There is another Psalm inserted in the same Office (not less pertinent because it is ascribed to *Moses*) I mean the 90th, where after a lively Description of the Shortness and Vanity of human Life, the Psalmist concludes with this serious Address to God; *so teach us to number our Days that we may apply our Hearts to WISDOM,* ver. 12. What is that *Wisdom* which the Shortness of human Life directs us to, if you suppose that nothing is to come after Death? Why not the Wisdom which *Religion* teacheth, but which *this World* teacheth; which surely! is not what the Psalmist meant. I wonder therefore, Sir, that YOU, when you undertook (as you say, p. 568.) to examine "ALL the Passages of "*Moment* that you could ever hear of objected "to the Opinion that a future State of Reward "and Punishment" was not the Belief of the ancient Jews, should not think *these* Passages worth your Notice. Of as little *Moment* as you may esteem them, I am persuaded that had you read such Discourses in any Christian Author, you would presently have concluded that he was talking of a Life to come, and the Rewards of it; and I am as fully convinced that you would have made the same Conclusion *here*, if you had not had a Cause to serve that would not stand with it. Nor let it be object-
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ed that such Passages in a Christian Writer would be an Evidence of his Belief of a future State, because it is *otherwise* known and confessed, that Christians do believe a future State; not so in a Jewish Writer, because it is a Point *disputed* whether the Jews held any such Belief or not. For it is *thus far* confessed that the *Jews* did believe a future State, that they believed that the Soul survived the Body in a State of separate Existence; only you pretend that they had no *interesting Speculations* concerning the Soul in that State of Separation. But you have not yet *proved* that the *Jews* had no *interesting Speculations* concerning the Soul in its separate State of Existence; nor (permit me to say) will you ever be able to prove it by any Evidence equal to that which arises from the Passages I have mentioned to shew the contrary. You must *trust* me a little for this, till I come to your negative Proofs, which I shall be sure not to forget.

Near akin to these is Psalm xvi. where *David* first of all thanks God for his Mercies towards him. *The Lord is the Portion of mine Inheritance and my Cup: thou maintainest my Lot. The Lines are fallen upon me in pleasant Places. Yea, I have a goodly Heritage, I will bless the Lord,—ver. 5, 6, 7.* Next he professes his own Integrity, and the Confidence he had from hence that God would continue his Mercy and loving Kindness to him. *I have set the Lord always before me; because he is at my Right Hand I shall not be moved. Therefore my Heart is glad*

glad, and my Glory rejoiceth. — Thus far he is considering his *worldly* Condition. Then he proceeds and says — *My Flesh also shall rest in Hope. For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption*, ver. 8, 9, 10. St. Peter has claimed this Passage as relating to Christ's Resurrection, *Acts* ii. 25, — 29. i. e. in a *secondary* Sense. But as *David* is here speaking of *himself*; to *him* it must refer in some Sense or other. The Point is in *what* Sense? Does it relate to his *Hopes* in *this* World, or in the *next*? To the *latter* most plainly. The 11th Verse proves it. *Thou wilt shew me the Path of Life; in thy Presence is Fulness of Joy, and at thy Right Hand there are Pleasures for evermore.* To be in the *Presence of God*, or at his *Right Hand*, and *there enjoy everlasting Pleasures*; are Expressions by much too great to describe any worldly Happiness. And this will direct us to understand, the *leaving his Soul in Hell, and suffering him to see Corruption*, as relating to his *lying down* in the *Grave*; and the *Path of Life* as signifying the Way to *eternal Happiness*. Whether *David* understood that his Body was to arise after Death, I do not take upon me to determine at present. But the Expression cannot import less than this; that God would not suffer him *finally to perish*, but preserve him to taste and enjoy those Pleasures at his *Right Hand*, which he hath laid up for them that obey him.

This Passage is one of those you have thought fit to take Notice of. And what do you say to it? Why you tell us that the Meaning of it is, that God would not “suffer *David* to fall *immaturely*, as was the certain Lot of the Transgressors of the Law; and that walking in the Law of God is the highest Pleasure as well as Security.” But conscious to yourself that this Interpretation falls short of the *natural* Force of the Words, you immediately add — “all which is expressed in Terms *so magnificent*, AS SHEWS this Psalm to have a *spiritual* as well as *literal* Meaning.” And a little after you say of *this* and *some other* of the Passages in the Old Testament that are commonly urged to prove that the ancient Jews believed the Doctrine of a future State, that they “are expressed by the Holy Spirit in such a Manner as makes it NOW MOST EVIDENT that they have likewise a *higher* and *sublimier* Meaning,” p. 564, 568. I think, Sir, that you have here granted all that I have occasion to ask. The *high, sublime, spiritual* Meaning which you say is contained in these Passages, *can* be no other than what I am contending for, *the Doctrine of a future State*; and if (as you say) this Meaning is *now most evident* from the *very Force* of the *Terms* in which the Psalmist has expressed himself; it must have been most evident *at the time* when these Psalms were penned; unless you will say that the *Jews* understood the Force of their own Language *less* than we do: I do not suppose that the ancient *Jews* took their

of the ancient Jewish Church, &c. 51

their Belief of a future State from these Passages, or any other Passages in the Writings of these Times. As *David* expressed *his own* Sense in these Passages, so he expressed the *current* Sense of the *Jewish Church*; which I have as much Reason to say as you had to say, that *Solomon* spake the common Sentiments of the *Jews*, when he taught the separate Existence of the Soul in his Book of *Ecclesiastes*.

I will mention one Passage more of like Import with the former, *Psal.* xlix. 12—15. where the Psalmist speaking of wicked Men, says, they are like the Beasts that perish—like Sheep they are laid in the Grave, Death shall feed on them, and the Upright shall have Dominion over them in the Morning. — But God will redeem my Soul from the Power of the Grave, for he shall receive me. Upon which Passages you comment thus. “ The Meaning is—that the Wicked
“ should be untimely cut off and destroyed in
“ the Morning, that is, by the Judgment of
“ the Law, which was administered in the
“ Morning Hour; but that *his* Life, and the
“ Life of the Upright should be prolonged,”
p. 565. But surely, Sir, this is not the Sense that was intended in this Passage. It is very remarkable that the Psalmist introduces this Discourse as what (not the *Jews* only, but) ALL Men were concern'd to attend to. *Hear this all ye People, give ear ALL ye Inhabitants OF THE WORLD; high and low, rich and poor together. My Mouth shall speak of Wisdom, and the Meditation of my Heart shall be of Understanding.*

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standing. What is the Lesson he is now going to teach? Why that good Men should not *despond* under Afflictions, nor be *offended* at the Prosperity of the Wicked. *Wherefore should I* (i. e. wherefore should the Righteous) *fear in the Days of Evil, when the Iniquity of my Heels shall compass me about,* or when God shall correct me for the Transgressions of my Life? Ver. 5. *Be not thou afraid when one is made rich, when the Glory of his House is increased; for when he dieth he shall carry nothing away, his Glory shall not descend after him,* Ver. 16, 17. But what shall be the End of such Men? Why, they will be *like the Beasts that perish; they shall lye in the Grave, and Death shall feed on them.* It is plain that these Words describe the State of *bad Men after Death.* To make the Opposition just, therefore, the Words following must describe the State of *good Men after Death; But God will redeem my Soul* (i. e. the Souls of the Righteous) *from the Power of the Grave, for he shall receive me.* And what are we to learn from this different Account of the End of good and bad Men but this; that whilst *these* are left *under the Power of Death,* estranged from God; *those* shall go to God, and be *received to those Pleasures which are at his Right Hand?* You interpret these Words as importing only that the Life of the Upright shall be *preserved and prolonged.* Poor Consolation indeed if they are to be preserved to know yet more Sorrow! Or if they are preserved for better Days; still if it be but for a *short Space* (and short, very short

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is the *longest*) it will contain but a very *low* Sense. Wicked Men shall be left under the Power of Death for ever—The Righteous shall have respite for a *short* Space, and then pass to a State of Existence which *nothing concerns them*. Thus stands the Reckoning according to your Account. But how jejune, and without Taste is this! You observe that “*Life or Redemption* is not here opposed to *Misery* and “*Torments*.” *Expressly* it is not. But your Inference will not hence follow, “that therefore *Life* must signify a *Life* here on Earth.” For *Life* in a *future* State *with God*, is rightly opposed both to a State of absolute *Non-existence*, and to Existence in a State of *Separation from God*. As living *with God* is certainly a most happy State; one can hardly imagine but living *without* him must be a very miserable one.

I have selected the *chief* of such Texts as speak most directly to the Point in Question, and have given what I apprehend to be the *sounder* Interpretation of them; not denying that they have their *Obscurities*, which have led different Writers to different Sentiments concerning them. I very willingly allow you that the *general* Turn of the Book of *Psalms* has an Aspect upon temporal Things; and that there are very few Passages which *speak* the Writers of them to have had any farther Hopes; which will appear very strange to those, who judge of the Spirit of these Compositions by what they see of Compositions of the same Kind under the Gospel Dispensation. But such should consider that the Au-

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thors of this Book (and of all the other Books in the Old Testament) lived in the *Age* of the *temporal* Covenant, when God had made himself *known* to them under the *Character* of their temporal Deliverer and Protector; and what wonder is it in such a Case, that (since temporal Happiness or Misery lye nearest us, and affect us most) they should make it the *principal* Subject of their Devotions? If a Christian should pray for temporal Things any farther than in general Terms for what is necessary for the Body, it would be *offensive*. The Reason is that Christ was the Minister of the *spiritual* Covenant, and hath given us Directions to *seek the Kingdom of God and his Righteousness*. But God had *undertaken* with the People of the *Jews* for temporal good Things, as the *Condition* of their obeying the Law given by *Moses*; therefore it was but *correspondent* to the Dispensation they were under, *chiefly* to be attentive to God's Dealing in this respect, as what the very Covenant itself had taught them would be the *first, immediate*, Concern of his Providence on their Behalf. But yet as there was a spiritual Covenant subsisting together with the temporal, of which they were also Heirs, and which held forth to them Hopes of another Kind; there is Evidence enough to shew that the wiser and better part of the *Jews* had these Hopes in view. For to mention one thing more;

It is very certain that God's temporal Covenant concerned the *Jews*, and them only. The Nations at large had no Interest in it. And yet the
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the Nations (i. e. all Mankind without exception) are in the Book of *Psalms* expressly mentioned as the Subjects of the *righteous Judgment* of God. *The Lord loveth Righteousness and Judgment* — *from the Place of his Habitation he looketh upon ALL the Inhabitants of the EARTH* — *he considereth all their Works*, *Psal.* xxxiii. 5, 14, 15. To what end? Does God stand as an idle Spectator of the Works of Men? No; he considereth their Works in order to bring them to JUDGMENT; so says *Psal.* ix. *The Lord shall endure for ever; he hath prepared his Throne for Judgment, and he shall judge THE WORLD in Righteousness, he shall minister Judgment to the People in Uprightness*, *Ver.* 7, 8. So *Psal.* lxxvii. 4. *Let the NATIONS be glad and sing for Joy, for thou shalt judge the People righteously.* Again, *Psal.* xcvi. *Fear before the Lord ALL THE EARTH. Say among the HEATHEN that the Lord reigneth—he shall judge the People righteously. Let the Heavens rejoice and let the Earth be glad before the Lord, for he cometh to judge THE EARTH; he shall judge THE WORLD with Righteousness, and the People with his Truth.* Had this been said of the *Jewish Nation* only, no doubt I should hear for answer that it relates to *temporal Judgment*, which was administered among them with perfect Exactness. But was the Case the same every where else? No; your very contending for an equal Providence among that People, as distinguished from the rest of Mankind, carries with it a *Confession* that every where else it was administered unequally; and in

Fact we find it so to be. With what Truth then could God, as universal Governor, be set forth as *judging in Righteousness*, and ministering *true*, that is, *equal* Judgment but in reference to another World, where he is to act as universal Judge; The *Israelites* were a Scourge to some of the Nations by the just Judgment of God. But these were but a Handful in comparison to the whole Earth whereof God is declared to be the Judge, and with respect to this Judgment it is said, *Psal. lxii. 12.* that he will *render to EVERY MAN according to his Work*; which if he doth not, he doth not judge the World *in Righteousness*. Read the 50th Psalm, where you will find God's general Judgment described in such apposite Terms, that even the Gospel itself scarce speaks any thing plainer. *The mighty God, even the Lord hath spoken and called THE EARTH from the rising of the Sun to the going down thereof.—Our God shall come and shall not keep Silence; a Fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to THE EARTH that he may judge his People.* Could the *Jews* read this, and not think of a future Judgment? Was there any thing in any Period of the temporal Covenant, that literally answered to this Description? If you think there was, pray be so kind as to shew it me.

These which I have now set down are the principal *Traces* of the Doctrine of a future State, that I can find in the Ages between *Moses* and the Prophets; I shall only observe farther,

ther, that as in the Ages *before Moses* there was a visible Example of the Execution of God's Providence in reference to a future State, in the Translation of *Enoch*; so in the Ages after *Moses* there was a like Example in the Translation of *Elijah*. Against the Clearness of this Fact, as it is recorded in the Old Testament, you have no Exception; and the Story is indeed very circumstantial. *There appeared a Chariot of Fire, and Horses of Fire, and Elijah went up by a Whirlwind into Heaven.* 2 Kings, ii. 11. But you tell us (as we have seen before) that the Reason of this was, that "when this latter History was written, it was thought fit to lay a Preparation for the *Dawning* of a future State;" OTHERWISE (as we are to *understand*) the Story would have been wrapped up in as much *Obscurity* as that of *Enoch*. You suppose (what I am ready enough to admit) that the Book of *Kings* was written about the Time of the Captivity; which Period some Christian Writers have represented as the *Opening* or *Dawning* of the Gospel Light; which Notion (with the *Expression*) you have adopted for your own. But to shew you the *Emptiness* of your Observation, that *therefore* this Story is recorded in so circumstantial a Manner (which at any Time *before* would have been but obscurely delivered) pray observe; that your Argument *supposes* that this Story as it stands *recorded* in the Book of *Kings*, WAS a *Notice* or *Intimation* to that Age in which this Book was written, that God would receive good Men to himself, when the time should

should come that they were to be taken from this World. For *where* else, will be the PREPARATION for the Dawning of a future State, which you say it was *now thought fit to lay in*? But if this is the Case, I pray, Sir, was not the *Fact itself*, in the Age when it *happened*, and the Knowledge of it by *any* credible Testimony at *any Time* after, as strong a *Notice* to those Ages, as the *Report* of it by the Author of the Book of *Kings* was or could be to those who lived at and after the Time of writing this History? Without Question it was. Consider then, Sir, that though the Date of the Book of *Kings* rises no higher than the Captivity; yet the Date of the *Fact recorded* goes very near three hundred Years backward, within less than a hundred Years of the Death of *Solomon*! You treat this Story as if it had never been known or heard of 'till the Author of the Book of *Kings* put it into his History. Had this been the Case the *Fact* could never have *happened*; and we should never have heard of it at all. But the *Fact* was *old*, whilst the History was *new*; and being so extraordinary a Case; we are to suppose that the Memory of it was preserved, not only by common Tradition, but, in ancient Memoirs and Records, of which this History may be no more than a Collection. In Virtue of this Reasoning, Sir, you will be obliged to carry up your PREPARATION for the Dawning of a future State much higher than your Hypothesis will admit; and say that it was *laid in*, in the Days of *Elijah*; and when your *Epocha* is thus unsettled, *where*
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will you fix? You can fix no where, Sir, in my humble Apprehension, but upon this one, *true* Point; that a future State was the *common Hope* of those Times, as we have shewn it to have been in the Days of *David* and *Solomon*; and upon this Supposition the Example of *Elijah* will be a publick Testimony on the Part of God, *strongly confirming* this Hope. But if you suppose, that the *Jews* were (as you represent them to have been) ignorant of this Doctrine, even as the Brutes; you take away the very *Foundation* that should make it an instructive Lesson; and what such an Example could beget, besides Wonder and Amazement at the Strangeness of the Thing, I do not apprehend.

Taking then these Evidences of the Belief of a future State among the *Jews* after the Days of *Moses*, and comparing them with what we find of it in the patriarchal Ages; it will amount, I think, to a very strong presumptive Argument, that this Doctrine had it's Rise from thence, and was preserved by constant Tradition among the People of the *Jews*, throughout the whole *Mosaic* Dispensation. If this should appear but *probable*, your minor Proposition will stand unsupported, and *any* Conclusion which rests upon it will fail of Course. But to make sure Work, you have undertaken the *negative* Side of the Question; and pretend to prove, both from the Old and New Testament, that from the Days of *Moses* to the Captivity, the People of the *Jews* HAD NOT this Doctrine. It is one thing, Sir, to say, we have *no Evidence* of any such Belief; another,

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another, to say, we *have* Evidence that there was *no* such Belief. The one might have been excused you; the other is surely! a Stretch beyond all Reason.—But let us hear what you have to say.

You alledge*, first, the Saying of the Woman of Tekoah to David, 2. Sam. xiv. 14. *We must needs die, and are as Water spilt upon the Ground, which cannot be gathered up again.* A most hopeful Beginning! The Woman certainly meant no more than that when we are once dead we shall no more return to *this State of Existence*; as the very Phrase of *gathering up* shews. When you spill Water upon the Ground, you cannot gather it up; but if you spill a Handful of Corn you may; and what do you in this Case but *restore* it to its *pristine* State? If a Man should *die* and be even *raised* to a new State, you could not say, he is *gathered up*; any more than you can say of a Handful of *Seed*, that it is *gathered up* when it produceth *Wheat* or *Barley*, or any other Sort of Grain. A like Passage we have in *Job*, and to the same Sense, Chap. vii. Vers. 9. *As the Cloud is consumed and vanished away, so he that goeth down to the Grave, shall come up no more; i. e. to live in this earthly, human State, as the following Verse shews. He shall return no more to his HOUSE, neither shall his PLACE know him any more.* Why was this Verse *suppressed*, but because you saw plainly it would spoil your Argument? Again; Chap. xiv. Vers. 7. — 12. *There is Hope of a Tree if it be cut down*

* Pag. 465.

that

that it sprout again. — But Man dieth and wasteth away, yea Man giveth up the Ghost and where is he? As the Waters fall from the Sea, and the Flood decayeth and drieth up, so Man lieth down and riseth not 'till the Heavens be no more, they shall not awake nor be raised out of their sleep. There is no Necessity, at least, to interpret these Words, as denying a future State; though you will have it to have been so intended. The Text does not say that Man shall NEVER rise again; but that he shall not rise TILL the Heavens be no more, i. e. till the End and Consummation of all things; which may import, that THEN he SHALL rise, and the Passage will be a Proof for the Resurrection, as some able Interpreters have understood it. But granting you all you can ask that the Meaning of this Passage is, that when a Man is dead, he shall NEVER be raised, it may intend no more than is intended in the foregoing Passage, viz. that he shall rise no more to his natural State; which is very true, but nothing to your Purpose.

You next go to the Psalmist. *In Death there is no Remembrance of thee; in the Grave who shall give thee Thanks? Psal. vi. 5.—What Profit is there in my Blood when I go down to the Pit? Shall the Dust praise thee? Shall it declare thy Truth? Psal. xxx. 9.—Wilt thou shew Wonders to the Dead? Shall the Dead arise and praise thee? Shall thy loving Kindness be declared in the Grave; or thy Faithfulness in Destruction? Shall thy Wonders be known in the Dark; and thy Righteousness in the Land of Forgetfulness? Psal.*

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lxxxviii. 10. & seq. To these you subjoin another Passage from *Ecclus. ix. 5.* *For the Living know that they shall die; but the Dead know not any Thing; neither have they any more a Reward; for the Memory of them is forgotten.*

There is this Infelicity attending the Argument raised upon these Passages, that if they come up to your Purpose, they go *beyond* it too. For these Passages declare not merely the *popular* Belief; but the Belief of the *inspired Writers* themselves. If these Passages are to be understood as *denying* a future State, the Consequence will be, that *David* and *Solomon*, or whoever else were the Authors of these Pieces, did not believe *it*; and how will this stand with your Notion, that though the *People* did not believe this Doctrine, yet the *Leaders* and the *Prophets* among them did? There is a wide Difference between keeping a Secret (*i. e.* being *silent* about a Thing) and a direct *Denial* of what a Man believes to be true; and you yourself have granted, that the Prophets, though they might and did do the one, could not do the other. "They WOULD not (say "you) PROCLAIM—nor COULD they on the other "Hand DENY what they KNEW to be the "Truth." *p.* 481. I should apprehend then, that, in order to save the Honour of God's Prophets, you will find yourself under a Necessity to accept of some *qualified* Sense of these Passages, and not to strain them up to the very Rigour of the Letter, as your constant manner of interpreting is. There is one Passage more that belongs to this Class, which coming not from a

of the ancient Jewish Church, &c. 63

Prophet but from a King, will not be entitled to the Benefit of this Plea; and therefore I place it by itself. It is the Saying of *Hezekiah* in his Song of Thanksgiving for his miraculous Recovery recorded in *Isaiab*, xxxviii. 18, 19. *The Grave cannot praise thee, Death cannot celebrate thee; they that go down to the Pit cannot hope for thy Truth. The Living, the Living shall praise thee as I do this Day; the Father to the Children shall make known thy Truth.*

It is remarkable, with respect to all these Passages, that you have thought fit to report them *nakedly*, as if it was utterly beyond all Controversy, that they must be understood as denying a future State; and would admit of no other Meaning. Whereas in *some* of them, the very Words themselves do very plainly direct to another Meaning. For Instance; those Words in *Ecclesiastes* where the Preacher declares, that *the Dead know not any Thing, neither have they any more a Reward*. You would have us understand by this that the *Dead* have (absolutely) *no Reward*. And this you bring as your *sole* Proof that the *Jews*, though they believed the *separate Existence* of the Soul, yet believed it to be a State of *simple* Existence. But if you will conclude from these Words, that the *Dead* have (absolutely) *no Reward*; you must conclude likewise that they have (absolutely) *no Knowledge*. A State of very *simple* Existence truly! the Existence of *Sticks* or *Stones*! The Meaning therefore is not that the *Dead* are *absolutely* without Knowledge, *absolutely* without Reward; but that they have no Knowledge

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ledge of any Thing that is done *in this World*; no Reward by any Thing *pertaining* to this World. The Reason assigned shews it—*for the Memory of them is forgotten.* A very good Observation to prove that *this World* is nothing to them; but it will not shew that the *next World* is nothing to them neither. The Words which follow in the Text (but which for Reasons best known to yourself, you have *suppressed*) enforce this Sense yet more strongly—*also their Love and their Hatred and their Envy is now perished, neither have they any more a PORTION for ever IN ANY THING THAT IS DONE UNDER THE SUN.* Can any Thing be plainer than that the *Reward* or the *Portion* here spoken of pertains to *this World*, and not to the *next*, of which nothing at all is said? So those Words of *Hezekiab; the Grave cannot praise thee, Death cannot celebrate thee, they that go down to the Pit cannot hope for thy Truth;* may mean no more than this, that the dead cannot set forth God's Glory *before Men*, or make his *Praise to be known upon the Earth*, as the Psalmist expresses it. *Psal. lxxvii. 2.* The latter Part of the Sentence shews it. *The Living shall praise thee—the Father to the Son shall make known thy Truth.* And why may not this be the Sense of what *David* says? —*In Death there is no Remembrance of thee, in the Grave who shall give thee Thanks?* Can any Mortal tell? You might, Sir, if you had so pleased, have seen this Account of these Places in almost any Commentator, if you had thought it worth your while to have consulted them.

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Your last Argument is taken from *Jeremiah*, in his Lamentations, where he says, *our Fathers have sinned and are not, and we have born their Iniquities, Lam. v. 7.* upon which you thus comment, “ The Words *imply* that the Fathers bearing dead bore *no Part* of the Punishment of their Sins, but that it was *all* thrown upon the Children. But could this possibly have been supposed, had the People been instructed in the Doctrine of a future State.” *p. 467.* Observe here in the first Place; that the sacred Writer does not *say* that the dead Fathers bore *no Part* in the Punishment of their own Sins; (which is the Point upon which the Argument turns) but it is *your Inference* from what he has said, viz. that the Children bore the Iniquities of the Fathers. But by what Rule of Logick does it follow, that because the Children bear the Fathers Iniquities, therefore the Fathers themselves bear them not? May not *both* bear them, Fathers as well as Children? Is it *less* true that the Son suffers, because the Father suffers as well as he?—Besides of what sort of Punishment does the Prophet speak? Why of *temporal* Punishment, of the Punishments of *this Life*. Be it admitted then, that by *bearing the Iniquities of the Fathers* is meant bearing the *whole* Punishment of their Iniquities; still it can mean no more than the whole Punishment, as it respects *this Life*. It can have no sort of Relation to the Punishments of the *next*. It might be added, that if the Prophet spoke his own Sense in this Place (as there is all the Appearance that

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he did) we shall then have another Prophet (even *in the Time of the Captivity*) as ignorant of the Doctrine of a future State as the People were.—But what has this Text to do with the Question in Hand? By the very Terms of the *Jewish Law* God had declared that he would *visit the Iniquities of the Fathers upon the Children*; and the Captivity the Nation was now under, is here represented as a remarkable Instance of this Sort of Providence; which no doubt it was. But what Inference will arise from hence, touching the Faith of the *Jews*, concerning a future State, whether they did or did not believe it? There is certainly need of all the *Penetration* you are Master of, and a great deal *more*, to find it out!

So much for the first Set of Proofs; Passages taken from the Old Testament. Let us now proceed to your next Step at *p. 468.* where you undertake to shew, what you say “*is of the*”
 “*GREATEST WEIGHT*, that the inspired
 “*Writers of the New Testament expressly as-*
 “*sure us of the same Thing.*” The Christian Reader perhaps may be at a Loss to know; why the Testimony of the inspired Writers of the *New Testament* should be of *greater Weight* in this Case, than the Testimony of the inspired Writers of the *Old*. But what is worse; Unbelievers (for whose Conviction I presume your Demonstration is intended) may ask by what Right the Authors of the New Testament, who lived at the Distance of many hundred Years, come to be admitted as Evidence for the Faith

of the ancient Jewish Church, &c. 67

of the ancient *Jewish Church*. To tell *them*, that they were *inspired Writers* will be talking to no Purpose. But as I am arguing with you upon Christian Principles, I claim no Benefit from this Plea. Their Authority is admitted as decisive, if you have made it out that they speak in your Favour. This is the Point now to be tried.

You first cite St. Paul, 1 Tim. iv. 8. *Bodily Exercise profiteth little; but Godliness is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come.* These Words you understand as assigning to the Law and the Gospel their different Sanctions; to the *Law*, the Promise of Life that *now is*; to the *Gospel*, the Promise of the Life that is *to come*. Be this admitted (for it will serve nothing to our present Purpose to dispute it with you) what will arise from it? Why this, and this only, viz. that the Reward of a future State, or eternal Life, could not be challenged BY, or *in Virtue of* the Law; which no doubt is true. But though the Law gave not eternal Life, the *Jews* had the *Promise* of it, and (for ought that this Passage says to the contrary) might have had the *Hopes* of it too, by the EVANGELICAL COVENANT, as subsisting *under, or together with* the LEGAL DISPENSATION. SUB *Lege, sed non* EX *Lege*, is an old Distinction; and a very right Distinction it is. For the *Abrahamic* Covenant was the very *Gospel* Covenant of eternal Life, commencing in *Adam*, and ending in *Christ*, the Mediator of that Covenant.

nant. And in Virtue of this Covenant (which subsisted in it's full Force both before and under the Law) it was that the *Jews* were the Heirs of the Promise according to St. *Paul's* Doctrine. But how will all this help to prove that the *Jews* knew nothing of a future State? One would rather infer, that as the *Jews* were under a Covenant which contained the Promise of eternal Life; they had *so much* Knowledge of this Covenant imparted to them, as to have Hopes of a future State; and that this is the very Account which the Writers of the New Testament give of this Matter, will appear, I hope, very plainly in the Course of this Argument.

Your next Proof is from the same Apostle, *Rom. v. 12. As by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned: For until the Law Sin was in the World; but Sin is not imputed where there is no Law.—Nevertheless Death reigned from Adam to Moses.—* Hereupon you ask, “how the Apostle could possibly say that Death reigned under the *Mosaic* Dispensation, if that People had the Knowledge of immortal Life, to be procured by a *Redeemer to come*; any more than it can be said to reign *now*, with the same Knowledge of a *Redeemer past*; since we agree that the Efficacy of his Death extends to all preceding as well as succeeding Ages?” *p. 470.* In the first Place, the Apostle does not say that Death reigned *under the Mosaic Dispensation.* What he says is, that Death reigned *from Adam*

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to Moses, i. e. before the Law of Moses was given. It is nevertheless true that Death reigned under the Mosaic Dispensation; and the Apostle supposes it. But what then? It is extreme difficult to comprehend how your Argument concludes; but I think it must be thus: If Death reigned under the Mosaic Dispensation, it must be said (to make the Assertion good) either that those within that Period had not the Benefit of eternal Life through Christ, or that they had not the Knowledge of it. The Benefit they certainly had; for it is agreed that the Efficacy of Christ's Death extended to all preceding as well as succeeding Ages. It remains then that they had not the Knowledge of it. You argue after the same manner a little after, in the same Page; where having cited St. Paul's Words to Timothy, Jesus — hath abolished Death; you add— “ If Death “ was abolished by Jesus Christ, it is certain that “ it reigned 'till his coming. And yet it is as “ certain that it reigns no longer than while the “ Tidings of the Gospel are kept back, because “ we agree that Christ's Death hath a Retro- “ spect.” By which it is plain that you make the Kingdom of Death to consist in Men's Ignorance of a future State, for this Reason, viz. because Christ's Death hath a Retrospect; and consequently this Kingdom cannot consist in not having the Benefit. But in my humble Opinion, Sir, the Kingdom of Death hath nothing to do with either of these. When the Apostle says Death reigned from Adam to Moses, what does he mean? Why nothing but this, that from

Adam to Moses Mankind were under the Lot of Mortality; *subject* to Death; which (one single Person excepted) they all tasted. So they were from *Moses to Christ*; and so they have been and will be from Christ to the End of the World, whatever it was that put it into your Mind to suggest to the contrary. How (ask you) can Death be said to have reigned under the *Mosaic Dispensation*, ANY MORE *than it can be said to reign NOW*? As if NOW Death reigned NOT! But where did you learn that Death doth not *now* reign? Can you produce any Text of Scripture which says it? No. *St. Paul* says here that Death *reigned from Adam to Moses*; but neither he nor any other of the sacred Writers have said that *now* it reigneth *not*. But *St. Paul* hath said *that* which by Construction, I think, amounts to the contrary. Death must be said to *reign* so long as his *Power and Dominion* holds; and this will be till the End and Consummation of all Things; For *the LAST Enemy that shall be DESTROYED is DEATH*, 1 Cor. xv. 26.

Your next Authority is 2 *Tim.* i. 10. *Jesus Christ hath abolished Death, and hath brought Life and Immortality to Light through the Gospel.* To your Comment upon the former Part of this Verse, you have my Answer already. To the Text I thus reply. Christ hath abolished Death by offering up that Sacrifice which was the *Price* of our Redemption. But as you confess that the Efficacy of this Sacrifice reached backward as well as *forward*, so might the *Knowledge* of a *future State*. The latter Part of the
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of the ancient Jewish Church, &c. 71

the Verse has a better *Appearance* for you—
and hath brought *Life and Immortality to Light*
by the Gospel. Upon which you reason thus:
“ If Life and Immortality was brought to Light
“ through the Gospel, it was, ’till the preach-
“ ing of the Gospel, kept hid and out of Sight.
“ But if *Moses* and the Prophets taught it, how
“ was it brought to Light through the Gospel!
“ Therefore those under the Law HAD NO
“ KNOWLEDGE of it.” p. 471. Or (as you have
altered the Conclusion in your second Edition,
p. 473.) “ Therefore the generality of those un-
“ der the Law had no Knowledge of it.” You
felt, I suppose, that you had overshot your
Mark; and these Words *the generality of*
those, were slipt in to cover the Nakedness of
your Argument. But it will not do. For in
Fact it is true that the Doctrine of a future State
was known, and GENERALLY believed, *Ages*
before the coming of Christ. That it was *gene-*
rally taught and believed in the heathen World,
you have taken great Pains to prove. That the
Prophets also about the Time of the Captivity
did teach it you allow; and in Consequence of
this, you say, p. 580. that “ at the Time of the
“ *Maccabees* this Doctrine became national.”
You had Reason to say this; for by the New
Testament it appears that our Saviour found the
Jews in Possession of the Doctrine of the *Resur-*
rection. It was the *Distinction* of the Sect of
the *Sadducees* in our Saviour’s Time, that they
denied any Resurrection. The *Pharisees* con-
fessed it. *Luk. xx. 27. Acts xxiii. 8.* And when

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Ananias the high Priest with the Elders of the *Jews* brought *Paul* before *Felix*, he says in his Defence, *I have Hope towards God, WHICH THEY THEMSELVES ALSO ALLOW, that there shall be a Resurrection of the Dead, both of the Just and Unjust. Acts xxiv. 15.* Your Argument then, Sir, cannot possibly stand in your general Way of stating it. For may not I as reasonably ask,—If the ancient heathen Legislators taught it; or if the main Body of the *Jewish* Nation believed it, before the coming of Christ, how was it brought to Light by the Gospel? Some *Distinction* then there must necessarily be to make the Apostle's Assertion agree with the real State of Things; and we are to consider what the *Distinction* is, and whether it will not serve my Purpose as well as yours.

I observe then, Sir, that the Thing precisely here intended, as what was brought to light by the Gospel, is not a future State in the general Notion of it, but, the *Resurrection of the Body*. The Words in the Original suit this Notion, Ζωὴ καὶ ἀφθαρσία, *Life and Incorruption*; plainly referring to the *Body* which *St. Paul* tells us shall be raised incorruptible. The Point then is in what Sense did Christ by his coming bring the Doctrine of the Resurrection to light? Was it that he made the first *Discovery* of it to the *Jewish* Nation? It cannot be; for we have seen already that they had it before; from the Time of the *Maccabees*, as you confess, and will be fully shewn by and by. Now therefore, Sir, if this Text will stand with supposing

sing (what cannot be denied) that the Knowledge of a future State was *generally* received among the *Jews*, from the Time of the *Maccabees* down to Christ; will you be pleased to inform me why it will not as well stand with supposing that they had this Doctrine for as many Ages backward as there shall *otherwise* appear Reasons to carry it? This, Sir, is all that I have occasion to say to you. Clear *your own* Hypothesis from this Difficulty, and you will at the same time clear *mine*. And it is no hard Matter, Sir, to do both. To *bring to light*, does not here signify to *discover* what before was *absolutely unknown*. This you will be obliged to admit. It signifies therefore the more *open* or *publick Manifestation*, of what before was known either *imperfectly* or *but to a FEW*. I take the *latter* Sense (though both Senses may concur) for this was the Case of the Doctrine of the *Resurrection* when Christ came. The Heathen World knew nothing of it. The *Jews* indeed had received it Ages before. But what were the People of the *Jews* in comparison to the Nations of the whole Earth! Whilst this Doctrine was confined within the *narrow Inclosure* of the *Jewish Church*, it might well be considered as *hid* in a Corner, *then* only to be *brought to light* when the whole human Race were to be made Partakers of the Benefit of it. This Interpretation yields a very natural and easy Sense; and it should not be omitted (what the learned Bishop *Bull* * hath noted long

* Harm. Apost. Dissert. post. Cap. 10 § 13.

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ago) that the following Words strongly point to this Sense. For the Apostle having said that Christ had *brought Life and Immortality to light by the Gospel*; instantly subjoins, *wherunto* [i. e. to *which Work* of bringing Life and Immortality to light] *I am appointed a Preacher, and an Apostle, and a Teacher* [ἐδωκέν] OF THE GENTILES; which seems to intimate, that preaching to the Gentiles, was the Thing precisely intended by bringing Life and Immortality to light. This agrees with the Character of Christ who is said to be a *Light to the Gentiles*; but I do not remember any Passage in which Christ, is characterized as a *Light to the Jews*. He was a *Light to lighten the Gentiles*, but THE GLORY of his People Israel, to whom pertained the Adoption and the Promises, to whom were committed the Oracles of God, which had their Accomplishment in Christ. You indeed think fit to represent the Jews as a "People sitting in *Darkness, and the Shadow of Death,*" p. 449. for which you cite Matt. iv. 16. *The People which sat in Darkness saw great Light, and to them which sat in the Region and Shadow of Death, Light is sprung up.* But pray let the Context be considered. It is said, ver. 12, &c. that *Jesus departed into Galilee, and leaving Nazareth he came to Capernaum, which is upon the Sea-Coast upon the Borders of Zabulon and Nephthalim.*—It follows, that it might be fulfilled which was spoken by Esaias the Prophet, saying, *the Land of Zabulon and the Land of Nephthalim by the Way of the Sea beyond Jordan,*

dan, Galilee of the GENTILES. *The People which sat in Darkness, &c.* Is it now so clear a Case that the People here characterized as *sitting in Darkness* are the *Jews*? May it not as well be referred to the *Gentiles* who dwelt intermixed with the *Jews* in that Part of *Galilee*, where Jesus now came to preach, and upon whom therefore according to what had been foretold by the ancient Prophecies the *Light* now began to *shine*? I am persuaded, Sir, you cannot produce one plain Passage in Scripture where the *Jews*, as the People of God, are set forth as *sitting in Darkness and the Shadow of Death*. But the *Gentiles* are frequently so described; and by that very Prophet to whom the Evangelist refers. It is *Isaiab* who says, Chap. xlix. 6. *I will give thee for a Light to the GENTILES, that thou mayst be my Salvation to the Ends of the Earth.* And again, Chap. lx. 1. *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee. For behold the DARKNESS shall cover the Earth, and GROSS DARKNESS the People; but the Lord shall arise upon thee, and his Glory shall be seen upon thee, and the GENTILES shall come to thy Light, and Kings to the Brightness of thy Rising.* With the Language of the Old Testament that of the New agrees. To St. Paul Christ says, *I send thee unto the GENTILES to open their Eyes, and to turn them from DARKNESS to LIGHT, and from the POWER of SATAN unto God, Acts xxvi. 17, 18.* The same Apostle writing to the *Ephesians*, and referring to their former

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former Heathen State, says, *Ye were sometimes DARKNESS, but now are ye LIGHT in the Lord,* Eph. v. 8. And St. Peter writing, as it seems, not to the *Jews* (or at least not *wholly* to them) but to *Jewish* Profelytes, or *Gentile* Converts, exhorts them thus,—*That ye should shew forth the Praises of him who hath called you out of DARKNESS into his marvelous LIGHT ; which in time past were not a People, but are now the People of God,* 1 Pet. ii. 9, 10. I will not be positive, Sir, that the Observation fails in no single Instance. But so far as I can find, it is at least *generally* true.—But be this as it will. The Interpretation has no *great* Dependence upon it, nor do I pin you down to it. If you can find a better you are welcome to make use of it; but *none* will you find that can support the Inference you would draw that the *Jews* before Christ *had not the Knowledge* of a future State.

Of near Affinity with the foregoing Passage is *Heb. vii. 19.* which you next cite; *The Law made nothing perfect, but the bringing in of a better Hope did.* The Question here is, what is this *better Hope*? You suppose it to be the Hope of a *future State*, and say — “*that could not be said to be brought in which was there before.*” You add, — “*The Law wanted something which the Gospel supplied; and what was that but the Doctrine of a future State?*” What you mean by this the following Words very plainly shew.— “*The Law had a Shadow of good Things to come;*”
“*by*

of the ancient Jewish Church, &c. 77

“ by which (say you) is meant such a typical
“ Representation, *so faintly delineated as not to*
“ *be perceived by the People.*” So then it seems
the Doctrine of a future State was so faintly
exhibited under the Law, that the People *did*
not perceive, or know any thing about it; and
this is inferred from what the Apostle says, that
the Gospel was *the bringing in of a BETTER*
HOPE.

But all this, Sir, is reasoning against plain Mat-
ter of Fact. THAT [viz. the *Knowledge of a future*
State] *could not be said to be brought in* [by the Go-
spel] *which was there BEFORE*, i. e. which was
known and understood before. Why then, Sir,
(permit me to say) the Apostle has not spoke
Truth, for in *Fact* it is true (and you have owned
it) that the Doctrine of a future State *was* received
among the *Jews before* the Gospel was preached
by Christ. We must then of *necessity* look for ano-
ther Meaning; and had you carefully consider-
ed the Context, you might perhaps have found
out what the true Interpretation of this Passage
is. At Chap. vi. 11, 12. the Apostle thus ex-
horts Christians; *We desire that every one of you*
do shew the same Diligence to the full Assurance
of Hope unto the End; that ye be not slothful but
FOLLOWERS OF THEM, *who through FAITH*
and Patience INHERIT THE PROMISES. Who
are these of whom the Apostle speaks as *inhe-*
riting Promises through Faith, and whom he
here sets forth as an Example? They were
Abraham and his Children; for thus it follows:
For when God made the Promise to Abraham,
because

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because he could swear by no greater he swore by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured he obtained the Promise. Go on to the following Verses and you will find him telling us, that the Reason why God confirmed the Promise to Abraham by an Oath was that he might SHEW UNTO THE HEIRS of the Promise the Immutability of his Counsel — that we might have strong Consolation, who have fled for Refuge to lay hold of THE HOPE that is set before us. That by the Hope that is set before us (us Christians) as a Refuge unto which we have fled, is meant the Hope of eternal Life, I take to be past Dispute. Therefore the Promise made to Abraham must contain that Hope; for how else would God's confirming the Promise to Abraham by an Oath, be the Ground of our Consolation? But God confirmed this Promise to Abraham—to what End? Why that he might SHEW unto the HEIRS of the Promise the Immutability of his Counsel. Was not then the Promise to be shewed to all the Heirs? To all who had Interest in the Promise? No doubt. For could the Immutability of God's Counsel in Reference to a Promise, be shewed without shewing the Promise itself? I think not. Can you reconcile this then, Sir, with your Notion that the Patriarchs who received the Promise of eternal Life kept in the Dark? Can you believe that after all this, the Apostle should presently tell us, that there was no Hope of a future State among the People of God?—But what then is the

of the ancient Jewish Church, &c. 79

the better Hope that was brought in by the preaching of the Gospel? Go a little farther and you will see. *If Perfection were by the Levitical Priesthood (for under it the People received the Law) what farther Need was there that another Priest should rise after the Order of Melchisedec, and not be called after the Order of Aaron? Chap. vii. Ver. 11. But he proves from the Psalmist, that Christ was a Priest after the Order of Melchisedec. Ver. 17. The Levitical Priesthood then being at an End, when Christ came and took upon him the Priesthood after another Order; the Apostle hence infers the Imperfection and Cessation of the Law itself. The Priesthood being changed, there is made also of Necessity a Change of the Law. Ver. 12. Again, there is verily a Disannulling of the Commandment going before (i. e. of the Law) for the Weakness and Unprofitableness thereof. For the Law made nothing perfect, but the bringing in of a better Hope did.* This is the Text in Dispute; and you see plainly, that the better Hope stands in Opposition to the Law, and therefore must mean, not barely the Hope of eternal Life, but THE WHOLE Evangelical Dispensation, as opened by Christ's coming in the Flesh, by a very common Figure stiled THE HOPE, because it was the Subject of the Hopes of ancient Times, or because it was the Groundwork or Foundation of that great Hope, the Hope of eternal Life. Now whatever may be said of the Knowledge or Expectation of eternal Life, in former Times, whether it were little or much, or none
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at all; it is very truly and consistently said, that the *Evangelical Dispensation*, as distinguished from the *Legal*, had *no Being* 'till it was brought in by the coming of Christ. And hence the Question which you ask; *what was it that the Law wanted which the Gospel supplied?* will receive a full and sufficient Answer. It was whatever was *peculiar* to this last Dispensation; and eminently and above all Christ's PRIESTHOOD and SACRIFICE, without which, nothing could have been made perfect. The mere Hope of eternal Life (even supposing it to have been now first made known) could not be the Thing. For as it is certain that this Hope hath it's whole Force and Virtue from the GREAT ATONEMENT; so it is certain that this was the Thing pointed at in the old Dispensation, and therefore is the *Accomplishment* and *Perfection* of it. BY ONE OFFERING he hath PERFECTED forever them that are sanctified, says the Apostle, Chap. x. Ver. 14.

Your last Argument is from the same Epistle, Chap. viii. 6, 7. *But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises. For if that first Covenant had been faultless, then should no Place have been found for a second.* Upon which you thus remark: "If the first Covenant [the legal Covenant given by *Moses*] had been faultless, that is, had contained a better Hope, or taught the Doctrine of a future State, there had been no room for a
" second,"

“second,” p. 473. To which I reply; that the Question is not what the Covenant given by *Moses* did or did not *contain*. It is granted that the Promise of eternal Life was not BY the Law; but the Point is, whether the Hope of eternal Life did subsist UNDER the Law; and this it might do, though the Law *contained* it not. If the Promise of eternal Life had been BY the Law, or which is all one, had the legal Covenant *contained* that Promise; there would indeed have been no need of any other Covenant. But admitting that another Covenant was necessary, and consequently that the Promise of eternal Life was not BY the Law; it may very consistently be said, that the Hope of eternal Life did subsist *under* the Law; so long as it is allowed and maintained that *that other* Covenant which *did* contain the Hope of eternal Life was in force under the Law; and this is the Case. The Apostle indeed calls this Covenant the *second* Covenant; but *how* was it the *second*? Why, in respect of its *Accomplishment* only, by the Sacrifice of Christ. For in respect of its *Commencement* it was *prior* to the Law, as *St. Paul* expressly asserts, Gal. iii. 17. *The Covenant that was confirmed BEFORE of God IN CHRIST* [meaning the *Abrahamic* Covenant] *the Law which was four hundred and thirty Years after cannot disannul*. Now it is this Covenant, I say, (and the Apostle says it too) which contained the Hope of eternal Life; and where will be the Inconsistency in saying, that in virtue of this Covenant, the People of God,

both before and under the Law, *had* the Hope of eternal Life, though the Law contained it not; as in truth, it *could not* contain it, being a Covenant of another Nature?

I have now gone through your Authorities from the New Testament; and of the Weight of them to uphold your *negative* Proposition, that the ancient *Jews had not* the Doctrine of a future State, let every common Reader judge. The New Testament is undoubtedly against you; as I shall more directly shew by considering some other Passages which you have produced as Objections to your System.

Let the first be those Words of our Saviour, Matt. xxii. 31, 32. *But as touching the Resurrection of the Dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the Dead but of the living.* I will beg leave, to this Passage of St. Matthew, to subjoin that of St. Luke which relates to the same Matter, and which runs thus. *Now that the Dead are raised even Moses shewed at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: For he is not a God of the dead but of the living; for all live unto him,* Luk. xx. 37, 38.

I must observe here, in the first Place, that this Text fully justifies the Distinction I have all along been reasoning upon, *viz.* that though the Doctrine of a future State was no *constituent Part* of the *Mosaic Dispensation*, yet it was *held*

of the ancient Jewish Church, &c. 83
held forth by Moses. That it was no *Part* of
the *Mosaic* Dispensation, is very plainly inti-
mated in this Expression *EVEN Moses shewed*;
which is as if our Saviour had said, “ though
“ *Moses* was not the Minister of the spiritual
“ Covenant (as I am) but of the temporal ; yet
“ *EVEN HE shewed* the Doctrine of the Resur-
“ rection.” It was not his Business, as an au-
thorized Teacher, to preach the Doctrine of the
Resurrection ; nevertheless he said that which
plainly *supposes* the Truth of that Doctrine ; and
thereby hath *shewed* it. It is a puzzled Case
among Divines, how this Argument of our Sa-
viour concludes to prove the Doctrine of the
Resurrection. You account for it thus. “ He
“ [Christ] is here arguing against the Saddu-
“ cees. Now these supported their Opinion
“ of no Resurrection *on this Principle*, that the
“ Soul *had no separate Existence*, but died at the
“ Dissolution of the Union ; which Principle once
“ overthrown, they had (say you) nothing left to
“ oppose to the Writings of the Prophets, or the
“ preaching of Jesus. — But the Words of
“ *Moses* prove that the Soul dies not with the
“ Body, but has a separate Existence. For he
“ tells us that God, long after the Death of
“ *Abraham, Isaac, and Jacob*, called himself
“ their God ; and *God is not the God of the*
“ *dead but of the living*, p. 570. That is to
say ; all that this Argument proves is, and all
that our Saviour intended it should prove was,
that the Soul lives after Death. Of the *Resur-*
rection of the *Body* (it seems) it is *no* Proof, but

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only removes an *Objection* which lay in the way of the Sadducees, to hinder the Reception of that Doctrine, the *separate Existence* of the Soul. I am not, Sir, of your Opinion. That the Sadducees denied the separate Existence of the Soul, I have no Dispute with you. But how do you know that this was their *only* Objection against receiving the Doctrine of the Resurrection? You bring no Authorities to prove this; and if you had attended to the Case that gave occasion to this Argument of our Saviour you would have perceived that, *in fact*, something stuck with them *besides* this. The Argument is thus introduced by the Evangelists. *The same Day came to him the Sadducees, which say, that there is no Resurrection, and asked him, saying; Master; Moses said, if a Man die having no Children his Brother shall marry his Wife, &c.* The Case here put is of *seven Brethren* who successively married the *same* Woman; and what the Sadducees wanted to know (and to which they apprehended Christ could give no reasonable Answer) was; *whose Wife* of the *seven* she should be at the Resurrection? This is certainly a very different Objection from that of the separate Existence of Souls. They might have *other* Objections for any thing that you will be able to shew to the contrary. But having answered *this*; our Saviour appeals to the Authority of *Moses* acknowledged by themselves. — For what? why to prove the *Resurrection* of the *Body*; for this (not *merely* the *separate Existence* of the *Soul*) was the Point the Sadducees

ducees were now disputing with him. To make our Saviour's Discourse pertinent then the Doctrine of the *Resurrection* ought to be a *natural Consequence* of the Reason offered; and such, I apprehend, it will *appear* to be when the Reason is rightly understood. The Reason is; that when God appeared to *Moses* in the Bush, he stiled himself *the God of Abraham, Isaac and Jacob*; though *Abraham, Isaac, and Jacob*, had been long since *dead*. The Force of this Reasoning will rest entirely upon this; what God *meant* when he said he was *the God of Abraham, of Isaac, and of Jacob*? And to clear up this Point we must look back to the Story of those Patriarchs as recorded to us in the Book of *Genesis*, where that Phrase is frequently used.

Upon God's first Appearance to *Abraham* (Chap. xii.) God says thus to him. *I will make of thee a great Nation, — AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED, Ver. 2, 3.* This was the Covenant of Redemption, or the Covenant of eternal Life to *Abraham* and his Seed. At Chap. xvii. the Covenant is renewed in these Words. *I am the Almighty God — and I will make my Covenant between me and thee. — Behold my Covenant is with thee, and thou shalt be a Father of many Nations. — And I will establish my Covenant between me and thee, and thy Seed after thee — for an EVERLASTING Covenant, TO BE A GOD unto thee, and to thy Seed after thee.* This is the first Place in which the Phrase is used; and the Meaning of it *here*, appears plainly to be,

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that God would *do* unto Abraham all that he had promised. Before; God had said that he would *make of Abraham a great Nation*,— that he should be *the Father of many Nations*,—and that in him *all the Families of the Earth should be blessed*. This was God's Covenant, his *everlasting Covenant with Abraham*. Here; he says he will *establish his Covenant between Abraham and his Seed*. What Covenant? Why, to BE A GOD unto him, and to his Seed after him. A most undeniable Proof that the *whole Substance* of the Covenant made with *Abraham*, is wrapt up in this single Expression, that he would be HIS GOD. When God appeared to *Isaac* (Chap. xxvi. 24.) he made himself known to him by this Title, *I am THE GOD of Abraham thy Father, fear not*. Why is God's being *the God of Abraham* offered to *Isaac* as a Reason for his *Trust* in God, unless it be understood that in declaring himself to be *Abraham's GOD*, God undertook to perform to him, the Promises made to *Abraham*? When God appeared to *Jacob* in a Dream (Chap. xxviii. 13.) he said, *I am THE LORD GOD of Abraham thy Father, and THE GOD of Isaac*. Would you know what God meant *Jacob* should understand by this Declaration? It immediately follows — *thy Seed shall be as the Dust of the Earth — and in thee, and in thy Seed shall all the Families of the Earth be blessed; and behold I am with thee, and will keep thee in all Places whither thou goest, and will bring thee again into this Land*. Agreeably to which *Jacob*

acob vows, (Ver. 20, 21.) *If God will be with me, and keep me in this Way that I go—so that I come again to my Father's House in Peace, then shall the Lord be MY GOD*, i. e. then will I acknowledge the Truth and Stability of his Promises to me and to my Fathers. Take now the Expression as * *relative* to the Covenant (of which it is the *Substance* and *Epitome*) and the Connexion will be clear. *Abraham, Isaac* and *Jacob* had been long dead when God spake to *Moses*. Yet he then declares himself to be THE GOD of *Abraham, Isaac* and *Jacob*; i. e. the *Father* of the Covenant of which they were still the *Children*; which shews that the Covenant made with *Abraham* had not yet received its full and final Accomplishment. If God was THEN *Abraham's* God, it will follow that *Abraham* must then have been alive; *alive*, I say, in *Soul*, though not in *Body*; for *God is not the God of the dead* (i. e. of those who are not) but of the *living*, or of those that are. To be; in this Sense, is the Case of all that ever died; for ALL live unto God. But if *dead Abraham* was still the Child of the Covenant; the Covenant as yet must be *unaccomplished*; and *Abraham* must have something farther to look for; which can be nothing but the *Resurrection*. For if the Covenant between God and *Abraham* had its full Accomplishment by his entering upon a State of *separate Existence*; this Relation to God as a *Child* of the Covenant must have been at

* See Bp. of *Sarum* on Prophecy, Disc. 5.

an End ; as the Relation between *Debtor* and *Creditor* ceases, when the Debt is paid ; upon which Foot God would have been no more *the God of Abraham*, than of other good Men departed this Life, who were received to their Reward as well as he.

Whether this Account of our Saviour's Argument will meet with your Approbation or not, I cannot tell ; nor is it material. For be it as you say that it proves no more than a State of separate Existence, it will prove that *Moses* hath shewed a *future State* ; and *this*, (not the Doctrine of the *Resurrection*) is precisely the Matter in Question between us. — But you ask ; did *Moses* “ CULTIVATE the Doctrine of — a “ future State ? ” Your Meaning is ; did he *urge* or *insist* upon it as an *authorised Minister on that behalf* ? This, Sir, is nothing to the Purpose. What this Passage is produced for is to prove only that *Moses held forth* the Doctrine of a future State ; and this our Saviour expressly says.

To go on therefore to another Proof taken from the Parable of the *rich Man* and *Lazarus*, Luke xvi. 19—31. “ Where the former being “ in Hell desires *Abraham*, whom he saw afar “ off in Paradise ; to send *Lazarus* to his Father's House to testify to them, and to lead “ them to Repentance, lest they too should “ come into that Place of Torment. To which “ *Abraham* replies ; *if they bear not Moses and “ the Prophets, neither will they be persuaded “ though one rose from the Dead,*” p. 572.

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The single Point before us is; do not these Words of our Saviour, taking them with the Case with which they stand connected, plainly imply, that the Doctrine of a future State was *held forth* by *Moses* and the Prophets? You deny it; and say that “the Question of a future State is no more concerned than thus far only; that God will punish EITHER here or hereafter;” which (according to my Apprehension) is equivalent to saying, it is not *at all* concerned in it. But pray, Sir, let this Case be a little more attentively considered. You observe, very rightly, that “the Parable is addressed to the Pharisees” as a Check to “their Avarice and Luxury;” who are treated as *already persuaded* of the Doctrine of a future State. I will take leave to observe farther, that the *Pharisees* are here treated as *mere Jews*, wholly under the Guidance of *Moses* and the Prophets, not as *now enlightened* by the preaching of Christ, of whom nothing is said, and upon whose Authority nothing is laid. The Intent of the Parable was to admonish them that if they repented not, they should be punished in *the next World*, as the rich Man is here *represented* to have been; and that if they *did* repent they should be received to a State of Happiness as *Lazarus* was. Our Saviour, presuming that the *Pharisees* would not dispute a Doctrine received and acknowledged by themselves; puts a Request into the rich Man’s Mouth, that *Abraham* would send *Lazarus* to his Father’s House *to testify unto them*. — What

was

was *Lazarus* (supposing he had been sent) to *testify*? A Person of ordinary Apprehension would suppose it was to testify concerning the State of good and bad Men *in the next World*; and this the following Words confirm—*lest they also come into this Place of Torment*. They were therefore to be thus admonished, that they might by Repentance avoid the Punishments of the other World. There is *no other* Sense to be made of the Passage than this. Now then, Sir, consider *Abraham's* Answer; *They have Moses and the Prophets let them hear them*. As to *what* were they to hear *Moses* and the Prophets? As to the Matter *in hand* no doubt. As to that very Point concerning which *Lazarus* was to *testify*; i. e. as to the State of good and bad Men in the next World. It is *supposed* then by our Saviour that the Doctrine of a future State was *held forth* by *Moses* and the Prophets. And whereas our Saviour adds—*if they hear not Moses and the Prophets, neither will they be persuaded though one rise from the dead*; the Meaning of this is not (as you suggest the Sense of your Opposers to be) that the Doctrine of a future State “as plainly appears from *Moses* and “the Prophets, as if one came back from that “State to tell us so;” but it is to foreshew the ill Success which the preaching of the Gospel was to meet with among the *Jews*. The *Belief* of a future State was not the Point in Question. They had received this Doctrine already upon the Authority of *Moses* and the Prophets. But though they *believed* yet they *repented not*; and
our

our Saviour tells them that *neither would they repent though one should arise from the dead.* It is not said, *if they BELIEVE not Moses and the Prophets*; but, *if they HEAR not*, i. e. if they are not PERSUADED BY what *Moses* and the Prophets have taught, *neither will they be persuaded, &c.* Christ was to be the very Person the rich Man seemed to desire; *one sent from the dead.* For he was to *die* and to be *raised again.* But to no purpose; since the same Blindness of Spirit which obstructed the *lesser* Light, would stop the Way likewise against a *greater.* Take the Argument in this View, and there will appear a Propriety and Consistency throughout. But to say (as *you* say) that a Parable which most evidently relates to the State of good and bad Men hereafter, and to that *only*, was intended only to enforce "this Truth, that " God is a severe Punisher of Luxury and In- " humanity unrepented of," *without View* to any *special* Motive to Repentance, or leaving it *at large*; whether those Sins shall be punished *here* OR *hereafter*, confounds every thing. As to what you alledge farther, viz. that *admitting* the Construction of this Place to be, that *Moses* and the Prophets taught a future State, it will nothing concern you, because you " may well " allow that when the Prophets are joined " with *Moses*, and have explained the spiritual " Meaning of his Law, and disinvolved his " Sense, they *both together* did teach it, and not " recede one Tittle from your Proposition;" it is a mere Subterfuge without any Warrant, or

so much as *Countenance* from the Text. The Inference from our Saviour's Words, is as plain and distinct that *Moses* held forth the Doctrine of a future State, as that the *Prophets* did. That *Moses* taught it *spiritually* and *mystically* only, and that the *Prophets*, that is (for this is what you mean) the *later* *Prophets*, afterwards *disin-veloped his Sense* ; is not, what our Saviour says, but, what you say ; and I will believe it when you have proved it.

The next Passage is *John* v. 39, 40. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me. And ye will not come to me that ye might have Life.* Upon this Passage you thus remark ; “ all “ that this Scripture teaches us is ; that the *Jews* “ *thought* they had eternal Life by the *Mo-
“ saic Dispensation,*” *i. e.* by or in *Virtue* of *Moses's Law* ; for thus it follows, — “ For “ which if our Lord's Word won't pass alone, “ we have the concurrent Testimony of his “ *Apostles*, who wrote large Portions of their “ *Epistles* to prove not only that they thought “ so, but that they were GREATLY MISTAKEN “ in so thinking. *St. Paul* says, *the Promise came “ not BY the Law—that if Righteousness came BY “ the Law, then was Christ dead in vain, &c.*” *p.* 575. That the *Jews* did trust to the Law for Salvation there can be no Dispute. But that which our Saviour here *expressly* asserts is ; that the *Jews* *thought they had eternal Life* [not by the Law, but] IN THE SCRIPTURES ; and the Question is, what our Saviour's Opinion of this Matter

Matter was. You understand him as declaring the *Jews* to have been MISTAKEN in this Point; but the Truth is quite otherwise. For, in Opposition to their Notion, that Salvation was to be had by the Law; he sets forth Faith, in *himself*, as the only Means of obtaining eternal Life. *He that heareth my Word — hath everlasting Life.* Ver. 24. — But *ye will not come to me that ye might have Life.* Ver. 40. In what Way does Christ undertake to satisfy them of this? Why, by sending them to *the Scriptures*, acknowledged by themselves, as containing the Covenant of eternal Life; where they would find HIM pointed out as the Completion of all the Promises — *they are they which testify of me.* If it was as you say; that Christ intended here to tell the *Jews* that they *had not* eternal Life in their Scriptures; it was surely! very absurd to appeal to those Scriptures as *testifying* that HE was the Author of eternal Life. For *could* the Scriptures testify that eternal Life was to be had in Christ; if they contained not the Promise of eternal Life? Is not saying that eternal Life is to be had in Christ; *itself* a Promise of eternal Life? It must be supposed then that Christ *agreed* with the *Jews* in this, that *they had* eternal Life in the Scriptures: And now, Sir, you may be able to answer your own Argument. “ The *Jews* “ THOUGHT *they had eternal Life in their Scrip-* “ *tures; THEREFORE they had eternal Life.* If “ I allow this, they must allow me to add ano- “ ther [Consequence] THEREFORE the Mission “ of Jesus was intirely vain; as being supersed- “ ed

“ ed by that of *Moses*.” *Necessary* as this Consequence may seem to you, it lyes directly the *contrary* Way. For admitting that the Scriptures of the Old Testament *do* contain the Promise of eternal Life, and *refers* to Christ as it's *Accomplishment*; it will follow, that the Mission of Jesus was *absolutely necessary*, as that without which the Promise could never have been fulfilled.

The foregoing Texts I have insisted upon, as laying a proper Foundation for what is to follow; for I will not say they come fully up to the Point between us. All that they prove is that the Doctrine of a future State was *held forth* under the old Testament, being *witnessed to* by *Moses* and the *Prophets*; and this we have from the *highest* Authority, the Authority of Christ himself. But the Question still is, how much of this was *understood* and *believed* by the *ancient Jews*; and this can never be determined by these Passages. For admitting that the Promise of eternal Life is there contained; the *Jews*, it may be said, might *overlook* or *mistake* it, as they did many other things. To bring this Point then to an Issue; the *eleventh* Chapter of the *Hebrews* opportunely offers itself. You call it (with a *Sneer*) the *PALLADIUM* of the *Cause*; but it is *in Truth* what you *contemptuously* stile it: For so long as this Epistle holds it's Place in the sacred Canon, the Cause will stand firm against all your Attacks. We will try this Point if you please.

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The Strefs of the Argument will lye upon this Passage, from Ver. 13, to Ver. 17. where having spoken of *Abel, Enoch, Noab, Abraham, Isaac, Jacob and Sarah*; the Apostle subjoins — *these all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on Earth. For they that say such Things, declare plainly that they seek a Country; and truly if they had been mindful of that Country from whence they came out, they might have had Opportunity to have returned; but now they desire a better Country that is a heavenly.*

Upon this Passage, Sir, I beg leave to ask — Does not the Apostle here teach that the Patriarchs hoped for a future State; a heavenly Country after Death? You own it; and indeed it is impossible to deny it; for it is not in the Power of Words to make any Thing plainer. What then do you say to guard against the natural Consequence of this; that it was the *common* Belief in those Times among the People of God? Why this — “ it is evident that the Writer of
“ this Epistle meant that *none* but the Patri-
“ archs and Leaders of the *Jewish* Nation saw
“ these Promises — because he *confines* that spi-
“ ritual Knowledge, *expressly* to the *Patriarchs*
“ and *Leaders*; and farther assures us that *even*
“ they had not received the Promise, though
“ they had obtained a good Report through
“ Faith.” p. 580.

Before

Before I give an Answer to the main Argument, it will be necessary to take some Notice of the latter Part of this Passage; where you represent the Apostle as assuring us that **EVEN THEY** [the *Patriarchs* and *Leaders*] *had not received the Promise, though they had obtained a good Report through Faith.* You repeat the same Words in your second Edition, p. 582; and yet in this very second Edition, p. 591. you affirm, in express Contradiction to it, that by those who *received not the Promise* though they had received a good Report through Faith, the Apostle did **NOT** mean the *Patriarchs* and *Leaders*, but the *Faithful in general* under the Law. Your Words are these. “ Here a proper Occasion offers itself to remove a seeming Contradiction between the Writer of the Epistle to the *Hebrews*, and *St. Paul*, in his Speech to the Synagogue at *Antioch*. The former says, *these all having obtained a good Report through Faith RECEIVED NOT the Promise.* And the latter—*the Promise which WAS MADE unto the Fathers, God hath fulfilled the same, &c.*” Your Way of reconciling this seeming Contradiction (as you are pleased to call it) is this — “ The Writer to the *Hebrews* is speaking of the Condition of the **FAITHFUL IN GENERAL** under the Law, who certainly **HAD NOT** the Promise of the Gospel *revealed* unto them; *St. Paul* — of their *Father Abraham*—who certainly **HAD** the Promise of the Gospel *revealed* unto him.” 2d Ed. p. 591, 592. Is not this saying, that by those who *received not the Promise,*
the

the Author to the *Hebrews* does NOT mean the *Patriarchs* and *Leaders*? How is it then, Sir, that you *still* tell us but a few Pages before; that the Author to the *Hebrews*, in this very Passage, has *assured us*, that EVEN *the Patriarchs and Leaders* HAD NOT *received the Promise*? If you saw Cause, upon the Revival of your Book, to alter your Opinion in this Point; you were certainly at Liberty to do it. But then you should have struck out your first Passage, and not have suffered both to stand to *shame* each other. But your *first* Thoughts happen here to be the *best*. The Author to the *Hebrews* has assured us, and that in the most *express* Terms, that even the *Patriarchs* and *Leaders* had not *received* the Promise. The 13th Verse shews it; where having before mentioned the *Patriarchs* and *Leaders* from *Adam* to *Jacob*, he says; THESE *all died in Faith*, NOT HAVING RECEIVED *the Promises*. He says the same Thing again in the very Passage you quote from Ver. 39. THESE *all having obtained a good Report through Faith*, RECEIVED NOT *the Promise*. Whom does the Apostle mean by THESE? Why *Moses* and the rest of the *Heads* and *Leaders*, whom he had been speaking of. There is therefore, Sir, no Foundation for the Distinction you would have the Apostle to make, between the *Faithful* in general, and the *Patriarchs* and *Leaders*, as to the Matter of their *having*, or *not having*, *received* the Promise. He says of them ALL, without Exception, that they had *not* received it. Nor is there

need of this, or any other, Distinction to reconcile this Writer with *St. Paul*; between whom there is not the least Shadow of a Contradiction, except only in your own Imagination. What *St. Paul* says, is, that the Promise WAS MADE *unto the Fathers*. The Author to the *Hebrews* supposes it. For whence else their *Faith*? But what then does he mean by saying, that they *received not* the Promise? I am surpris'd that you should hesitate one Moment in so clear a Case! His Meaning is, not as you seem to understand it, that the Promise was *never made or revealed* to them (which would be a Contradiction that no Distinction could reconcile) but, that they lived not to see the *Accomplishment* of it in Christ. *These all died in Faith, not having RECEIVED the Promises, BUT having SEEN THEM AFAR OFF, and were persuaded of them, and embraced them, &c.* Is it possible, Sir, that you could read this Verse, and yet be of Opinion, that by *not receiving* the Promises, is meant the not having the Promises *made or revealed* to them? Could these Worthies have been *persuaded of, and embraced*, Promises of which they had *no Knowledge*? And does not the *having received* the Promises, stand plainly in Opposition to the *seeing them afar off*? You see then, Sir, how little you have gained by saying that *EVEN the Patriarchs and Leaders HAD NOT RECEIVED the Promise*. For if you mean by it, that the Promise was *not made or revealed* to them; it is a flat Contradiction to what you allow in the former Part of the Passage,

of the ancient Jewish Church, &c. 99

Passage, viz. that the Patriarchs and Leaders *hoped* for a future State. If you mean only (what the Apostle means) that they lived not to see the Promises *accomplished* in Christ; it is nothing to the Purpose.

To come now therefore to the Point in Question. It is agreed between us, that the Patriarchs hoped for a future State; and that this Chapter proves that they did so. But you tell us that the Writer of this Epistle meant that NONE BUT the Patriarchs and Leaders had this Hope; because he CONFINES this spiritual Knowledge EXPRESSLY to them. I am very sorry, Sir, that you have said this; for there is no such thing. All that is true is, that the Apostle hath MENTIONED the Patriarchs and Heads of the People only; which, according to my Understanding, is a very different Thing from CONFINING this Knowledge to them. Is saying that the Patriarchs saw the Promises; equivalent to saying, that *none but* the Patriarchs saw them? If the Patriarchs, in Virtue of God's Promises, believed a future State, and died in that Faith; the Presumption will naturally lie, that they communicated the Promise, with the Knowledge it contained, to their Children and Families; unless good Reason be shewn to the contrary. And have you given any Reason? Yes; such a one as it is! — "IF so the eleventh Chapter directly contradicts all the rest of the Epistle; in which, AS WE HAVE SHEWN, there are more express Declarations that Life

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“ and Immortality WAS NOT KNOWN OR
“ taught by the Law, than in all other Books of
“ the New Testament.” p. 576, 577. WE like-
wise HAVE SHEWN how little these *express*
Declarations, as you call them, are to your
Purpose. But what has *the Law* or the
teaching of the Law, to do in a Question,
which concerns a Date of Time some Hundreds
of Years before the Law was given? Is there
any one Passage in this Epistle, which expres-
sly declares that the Doctrine of a future State
was *not* the common Belief of the People of
God, in the patriarchal Age? If you could shew
such a Passage, or any Thing that infers it; this
would be a proper Foundation for your Distinc-
tion between the Hope of the *Patriarchs* and
Leaders, and the *popular* or *common* Hope.
But there is not the least Intimation of any such
Thing, but strong Proof to the contrary, as you
will see by turning back to Chap. vi. Ver. 17.
already cited; where the Reason of God’s con-
firming the Promise to *Abraham* by an Oath, is
said to be that he might SHEW UNTO THE HEIRS
OF THE PROMISE *the Immutability of his Coun-
sel*. Will you say that the Patriarchs and Lead-
ers *alone* were *Heirs* of the Promise? Were not
their Families Heirs as much as *they*? I will
trust any Man of common Sense with this
Question.

When such Liberty is taken with the Scrip-
tures; it is not to be expected that the Articles of
the Church should be better treated. In pursu-
ance

ance of the Scripture Doctrine as above explained, the seventh Article says, that both in the Old and New Testament everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man. In Consequence of which it subjoins; WHEREFORE they are not to be heard, which feign that the old Fathers did look only for transitory Promises. To evade the Force of this Article, you tell us in the first Place, that “ the Church meant not by these Words, that everlasting Life was offered to Mankind by Christ in the Old Testament, IN THE SAME MANNER it is offered in the New” — *p.* 588. The Article says nothing at all about the MANNER in which everlasting Life was offered to Mankind under the Old Testament, whether it were or were not the same ; nor has this Circumstance any thing to do in the present Question ; which is *simply* this ; whether the Article does not teach that everlasting Life was the Hope of the People of God under the Old Testament ? To clear this Point, the Words of the Article must be attended to ; which say, 1. That eternal Life IS OFFERED to Mankind by Christ, in the Old Testament ; and *thence* it is *concluded*, 2. That the old Fathers HAD this Hope. What now does the Church mean by saying that everlasting Life *is offered* to Mankind *in the Old Testament* as well as *in the New* ? You explain it thus ; that “ the Offer of everlasting Life to Mankind in the New Testament, was *shadow-*

“*ed out in the Old; the spiritual Meaning of*
 “*the Law and the Prophets, referring to that*
 “*Life and Immortality brought to Light by*
 “*Jesus Christ.”* p. 589. By which you would
 give it as the Sense of the Article; that the Doc-
 trine of a future State was so *faintly delineated,*
 or so *obscurely* offered to the old Fathers in the
spiritual Meaning of the Law and the Prophets,
 that though *they* saw and embraced it, yet *no-*
body else did. This is YOUR Doctrine, and you
 say “it is EXACTLY AGREEABLE to what
 “our Church teaches in this Article. p. 587.
 But

1. It is not the Meaning of the Article, that
 everlasting Life was only *shadowed out* in the
 Old, by the *spiritual Meaning* of the Law. For
 the Covenant of eternal Life was in being many
 Ages before the Law was given. To go no
 higher, it is as old as *Jacob, Isaac, and Abra-*
ham; whom I presume the Article does not *ex-*
clude out of the Number of the *old Fathers*, but,
 perhaps, *principally* intends them. How could
 these be instructed by the *spiritual Meaning* of
 the Law? or by the Prophets who lived many
 hundreds of Years after?

2. BECAUSE eternal Life was offered to Man-
 kind in the Old Testament; THEREFORE the
 Article rejects the Opinion of those who say,
 that the old Fathers looked only for transitory
 Promises. The Article very plainly *presumes*
 (what common Sense must ever presume) that
 eternal Life was *so* offered to Mankind in the
 Old

Old Testament, as to be *seen* and *understood* by those to whom the Notice of the Covenant came; otherwise there will be no *Consequence* in saying, that *because* it was *offered*, *therefore* it was *believed*. And does not this Reason extend as well to the *Children* as to the *Fathers*? The Covenant pertained to *all* the Posterity of *Abraham*; to *them* therefore eternal Life was *offered*; and since the Article *supposes* that the Offer was *understood* by those to whom it was *made*; the Sense of the Article must necessarily be, that the *Posterity* of *Abraham* understood it as well as HE. ———
You object; If this is the Case — then the Inference would have been, that ALL THE ISRAËLITES did look for more than temporal Promises." p. 588. Your Meaning is, it would have been *so expressed*. Very well, Sir; and I suppose it *would* have been so expressed, or in Words equivalent; if the Church had thought that there was any Danger, that her Meaning *could* have been mistaken; or that any *Hyper-critic* should arise in after Times, who would want to have it *proved*; that if the *Fathers* looked for more than transitory Promises, the *Children* were instructed to look for more than transitory Promises too. If you would have consulted the second Part of the Homily on *Faith* (which is a sort of Commentary on the eleventh Chapter of the *Hebrews*) you would have found the Sense of the Church to be; that in ALL GOOD MEN that HERETOFORE have been, FAITH bath obtained the Promises of God. Is not this saying, that ALL under the old Dispensation (for of such only

the Article speaks) who have been saved, have been saved by *Faith*? Of *what* Faith does the Article speak? You shall hear. “ Their Trust
 “ was so much in God, that they set but little by
 “ any worldly Thing, for that God had prepared
 “ for them better dwelling places in Heaven.”
 Again; “ Although they were not named
 “ Christian Men, yet was it a Christian Faith
 “ that they had; for they looked for all the
 “ Benefits of God the Father, through the Me-
 “ rits of his Son Jesus Christ, as we now do.” This
 is the Faith by which “ all good Men, that here-
 “ tofore have been, have obtained the Promi-
 “ ses of God.” And what now, Sir, will you say?
 Does “ our Church, in this Article, AGREE
 “ EXACTLY” with your Notion, that the
 “ Mystery of the Gospel [the Doctrine of a fu-
 “ ture State] was *occasionally* revealed to God’s
 “ chosen Servants, the *Leaders* and *Fathers* of
 “ the *Jewish* People,” but *kept back* from the
 People themselves, ’till it was “ gradually re-
 “ vealed to them by the Prophets,” that lived
 some Hundreds of Years after! Give me leave
 to say; the Article knows nothing of this Doc-
 trine; and, as if *conscious* of it yourself, you
immediately lay in for *another* Plea to serve you
 at a dead list; and go on to add — “ What-
 “ ever Meaning the Church had in these Words,
 “ it cannot at all affect our Proposition—because
 “ by the Old Testament is ever meant both the
 “ *Law* and the *Prophets*. Now I own the Pro-
 “ phets gave strong Intimations of the everlast-
 “ ing Life offered to Mankind by Jesus Christ.”

p. 589. This is a new Plea. By your former Answer, the Doctrine of a future State was only *shadowed out* in the Old Testament; and this is laid hold of to make way for your Distinction, that though the *Fathers*, who saw the *hidden Meaning*, looked for more than transitory Promises, yet the *Sons* might not. But *now* the Answer is; that supposing the Sense of the Article to be, that the *whole Body* of the People hoped for a future State, still the Article will not *affect* your Proposition; and why? Why because by the *Old Testament* is ever meant [and the Article therefore must mean] *the Law AND the Prophets*; and your Proposition *owns*, that the *PROPHETS* gave *strong Intimations* of the everlasting Life offered to Mankind by Jesus Christ; *i. e.* the Doctrine of a future State was no longer *concealed*. But your last Apology, Sir, is as bad as your first. For of *what* Prophets do you speak? Why of the Prophets *under the Law*, who prophesied about the Time of the Captivity. And does then the Article, when it says that eternal Life was offered under the *Old Testament*, and that the *old Fathers* looked for it, refer *only* to that Period. Look into the Homily and you will see, the *whole Catalogue* as it stands in the eleventh Chapter of the *Hebrews*, from *Adam to Moses*, set down under the Stile and Title of *the old Fathers*, as those who looked for more than transitory Promises. Your Answer then, Sir, does not reach to the full Sense of the Article; and I am persuaded it is impossible for you to think of any that will.

I thought

I thought it necessary to connect what I had to say upon your Interpretation of the Article, with the Examination of your Observations upon the eleventh Chapter of the *Hebrews*, with which it hath so near an Alliance; and by the former Part of which, it sufficiently appears, that the ancient People of God, *before the Law*, lived and died in the Hopes of a future State. That the Case was the same *under the Law*, the following Parts of the Chapter shew. *By Faith Moses—refused to be called the Son of Pharaoh's Daughter; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season—for he had a Respect unto the* RECOMPENCE OF REWARD. Ver. 24, 25, 26. Having carried his Catalogue down to *Samuel* and the *Prophets*; the Apostle breaks off, and concludes at last by saying; *THESE ALL having obtained a good Report, through Faith received not the Promises.* They lived not to see the Promises accomplished; but they had firm Belief in them; which was such a Principle of Courage and Resolution, as made them equal to the boldest Attempts, and superior to the severest Trials. *Through Faith, they subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, &c.* These Effects are all ascribed to their *Faith* and *Trust* in God; the Crown and Accomplishment of which, was a future State of Bliss after Death; or (as it is expressed, Ver. 35.) a BETTER RESURRECTION: You indeed refer this Passage to the Time of the *Maccabees* only, (p. 580.) and true it is,

that we find no express mention of the Doctrine of the RESURRECTION, as the common Belief among the People of the *Jews* till that time. But Actions will speak Men's Opinions as plainly as Words can; and if we may judge by this Rule, there can be no doubt but that a future State was believed, not *then* only, but from thence upward to the Time of the Captivity. *Then* it was that the *Jews* were called to suffer Persecution for their Religion: And how do they behave? Why with the same Courage and Constancy, that the Martyrs and Confessors did who suffered for the Name of Christ. When *Nebuchadnezzar* put forth a Decree, that all who would not *fall down and worship the golden Image which he had set up*, should be cast into the midst of a burning fiery Furnace; *Shadrach, Meshach, and Abednego*, answered with great Boldness and Intrepidity, *our God whom we serve is able to deliver us—and he will deliver us out of thine Hand, O King. BUT IF NOT, be it known unto thee, O King, that we WILL NOT serve thy Gods, nor worship the golden Image which thou hast set up*, Dan. iii. 5, 6, 17, 18. Their Resolution, we see, was not founded merely upon the Assurance of a present temporal Deliverance; therefore they had a respect also to the *Recompence of Reward*. The like Constancy we find in the Persecution under *Ptolemy Philopator*, near 400 Years after, when those who among them were serious in their Religion, chose rather to die than to do Dishonour to the Law of their God. And who can doubt but that these acted upon

upon the same Principles, and were spirited up by the same Hopes with those who suffered under *Antiochus Epiphanes*, about fifty Years after, and publicly declared their *Hope in God* to be RAISED UP AGAIN *by him?* 2 Maccab. vii. 14. Here is a Profession of the Doctrine of a future State beyond all Exception, and that too in the Sense of a RESURRECTION; and in this Sense the Doctrine of a future State was held down to our Saviour's time. What the particular Notions which the *Jews* had about the Resurrection were, it may be difficult to settle. Some have thought that it was no more than a * *Pythagorean* Resurrection, i. e. a *Transmigration* of the Soul into another Body, to be *born anew* with it. But this does not seem to me to be the Truth of the Case. True it is, that the *Jews* (or *some* of them) did hold the *Præ-existence* of Souls, and that they had Bodies allotted them according to their Behaviour in the *præ-existent State*; as it seems from the Book of *Wisdom*, Chap. viii. 20. *I was a witty Child, and had a good Spirit, yea rather BEING GOOD I came into a Body undefiled?* And this Notion lyes at the Bottom of that Question, which Christ's Disciples asked of our Saviour, Joh. ix. 2. *Who did sin, this Man or his Parents, that he was born blind?* They might likewise (or *some* of them) have believed that the Souls of good Men (which according to the constant ancient Doctrine, *returned to God*)

* Vid. *Prideaux's Connection*, Par. II. B. 5.

might,

might, on some *extraordinary* Occasions, and to serve some great Ends of Providence; come hither again, *for a time*, clothed in human Bodies; which will account for what we read, Matt. xvi. 14. that *some said* of Christ that he *was* John Baptist, *some* Elias, *others* Jeremias or *one of the Prophets*. But this is not the *Resurrection* under the Notion of a REWARD which it is plain those Martyrs believed. Nor will the Notion of a *Pythagorean Transmigration* agree with the Question, which the *Sadducees* put to our Saviour concerning the Woman that had seven Husbands; *whose Wife* should she be at the Resurrection? The *Sadducees*, no doubt, objected to this Doctrine according to the Notions under which it was then commonly received. But if the *Jewish* Notion of the Resurrection had been only a *Transmigration*; they might have answered their own Doubts, and needed not to have come to our Saviour for a Solution. For in the *Transmigration*, no Person being what he was in his *pre-existent* State, *neither* of them could have challenged her. The Objection will be equally impertinent and trifling upon the Supposition of a *spiritual, angelic* State (as our Saviour shews them) and therefore of *this* it is to be supposed that as yet they had no Notion. But if the current Opinion was; that at the Resurrection every Person shall receive a *carnal, natural* Body, and *appear*, and be *known* under all his *former Relations*; there will then be some Pertinency in the Objection; and that this was the Case, the second Book of the *Maccabees* in

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the Chapter above quoted seems to intimate. For at Ver. 10, 11. we read that one of the Brethren *put out his TONGUE, and holding forth his HANDS manfully said, THESE I had from Heaven, and for his Laws I despise them, and from him I hope to † RECEIVE THEM AGAIN.* And at Ver. 29. the Mother speaking to one of her Sons says, *fear not this Tormentor, but being worthy of thy Brethren take thy death, THAT I MAY * RECEIVE THEE AGAIN IN MERCY WITH THY BRETHREN, i. e. receive thee again under the Relation of a Mother.* This supports what the learned Bishop Bull hath observed, that the Jewish Notion of the Resurrection, in our Saviour's time, was gross and earthly; that they looked indeed for a future State; but a State like unto this present State, where their happiness should consist in the Affluence of all Things that minister to the Body ‡. With this Account likewise what Josephus says very well agrees ||. *The Pharisees believe all Souls to be incorruptible; but that the Souls of good Men only PASS INTO ANOTHER BODY; whilst the Souls of bad Men are punished with everlasting Punishment.* What does the Historian say

† See Chap. xiv. 46.

* See 2 Esdras x. 16.

‡ Felicitatem illam crassam, terrenam, atque ex bonorum corpori servientium, affluentia conflatam, somniarunt—vitam quidem post hanc felicem, sed huic nostræ similem animo conceperant. *Harm. Apost. Dissert. poster. Cap. 10. §. 15.*

|| Φαρισαῖοι — ψυχὴν πᾶσαν μὲν ἀφθαρτον [δοκῶσι] ΜΕΤΑΒΑΙΝΕΙΝ ΔΕ ΕΙΣ ΕΤΕΡΟΝ ΣΩΜΑ τὴν τῶν ἀγαθῶν μόνην, τὴν δὲ τῶν φαύλων ἀίδιον τιμωρία κληθεῖσθαι. *De Bello Jud. Lib. 2. Cap. 8. §. 14.*

more

of the ancient Jewish Church, &c. IIII

more than that according to the Doctrine of the *Pharisees*, the Souls of good Men *passed into other Bodies*? And does not the Notion of a Resurrection, as now explained, import as much? For the Body which the *Jews* believed they should receive at the Resurrection, though it was a Body consisting of *Flesh and Blood* as *these Bodies* do; yet it was ἕτερον σῶμα, *another Body*. This is confirmed by another † Passage, where speaking of the *Pharisees* the Historian says, *They believe all Souls to be immortal; and that, under the Earth, there are Rewards and Punishments for good and bad Men; that the one are destined to eternal Confinement, whilst the other have the Power to RETURN TO LIFE*. What in the former Passage is expressed by μεταβαίνειν εἰς ἕτερον σῶμα, is here expressed by ἀναστῆναι; and both Passages taken together shew the *Jewish* Notion to have been this, viz. that the Soul never dies, but from the Instant of its leaving the Body removes to a Place of Happiness or Misery. That after a time the Souls of good Men should return to new Bodies, whilst the Souls of the bad should remain confined to eternal Sufferings. But whatever the particular Notions of the *Jews* concerning a Resurrection were, thus much is certain; that they did believe, that they should live again *in the Body* to be rewarded for their good Deeds;

† Ἀθάνατόν τε ἰσχυρὸν ταῖς ψυχαῖς πῶς αὐτοῖς εἶναι καὶ ὑπὸ χθονὸς δικαιοσύνης τε καὶ τιμᾶς δις ἀρετῆς ἢ κακίας ἐπιτηδεύουσιν ἐν τῷ βίῳ γινόμεναι καὶ ταῖς μὲν εἰργαμάτων ἀδίκων προσκίθεσθαι, ταῖς δὲ ἡσίων τοῦ ἈΝΑΒΙΟΤΝ, Antiq. Jud. Lib. 18. Cap. 1. §. 3.

which

which Faith though erroneous as to the *Manner* and *Circumstances*, of the future State of Existence ; raised (as we have seen) in those who seriously received it, a Contempt of this World, and kept them stedfast in their Religion in spite of all the Tortures that human Malice could invent.

It will now perhaps be asked ; whence had the *Jews* this Doctrine ? And I know your Answer ; they had it from the Prophets : For from *them* they had the Notion of a future State, as you have often told us. But with what Consistency I cannot see. For if the *Jews* had the Doctrine of the Resurrection, or a future State, from the Prophets ; one would in Reason suppose, that the Reception of this Doctrine in the *Jewish* Church, should have been *cotemporary* with the Prophets ; which yet is far otherwise, if your Account of Things be true. For according to your Account, it was not known in the Time of *Ezra*, who, as you suppose, wrote the Book of *Job* ; in which, as you interpret, there are as formal Declarations *against* the Doctrine of the Resurrection as can be conceived in Terms. See p. 545. Nor do you mention it as the national Doctrine till the Time of the *Maccabees* ; which was above two hundred Years after all the Prophets were dead. But if the Prophets were dead, their *Writings* were extant. — And what then ? Is it likely that the *Sons* should have learnt from the *dead* Prophets what the *Fathers* could not learn from the *living* ? The Writings of the Prophets were *al-*
ways

ways extant, from the Days of the Prophets, the respective Authors of those Writings. And why could not the *Jews* learn this Doctrine from the very first, as well as their Posterity at the Distance of Ages afterwards?

But since the Stress is laid upon the *Writings* of the Prophets; I must beg leave to observe, that there is not *enough* in those Writings to justify the Character you assign them, of being *the first* who taught the Doctrine of the Resurrection or a future State to the People of the *Jews*; of which it seems you yourself was so sensible, that you have not ventured to produce any one single Passage in the prophetic Writings, as plainly containing this Doctrine. And what is surprizing; that Passage in *Isaiab*, *Thy dead Men shall live, together with my dead Body shall they arise, &c.* as also that of *Ezekiel*, *Can these dry Bones live, &c.* which have a *look* as pointing at the Doctrine of the Resurrection (and have by other Writers been *most* insisted on) you interpret as relating to a *temporal* Restoration, and *more* than *insinuate* that these two Prophets knew *nothing* of the Matter, p. 550, 551. If *Isaiab* and *Ezekiel* were unacquainted with this Doctrine, it is to be presumed that *Jeremiah* and *Daniel* knew as little of it as they; and then that famous Text, *Many that sleep in the Dust shall awake, &c.* must be struck out too! When therefore, all this notwithstanding, you appeal to the Prophets of having *opened* this Doctrine; you should have told us *what* Prophets, and *where*. For what I can perceive you have left

at most but the three last of them *Haggai, Zechariah, and Malachi*, for your Use; and these (unfortunately for you) say nothing at all about the Resurrection or a future State. This, Sir, is the true State of the Case. You appeal to the Prophets, as having *taught* the Doctrine of a future State; and yet have not left so much as *one* Prophet, who *could* or *did* teach it! I do not pretend, Sir, to guess at any Man's *Meaning*; and I hope *yours* is as it *ought*, and you have *professed* it, to be. But really if your *Intention* had been to *expose* Religion to the *Ridicule* of Unbelievers, you could not have taken a more likely Method.

But if I may speak my Opinion in this Case; the *Origin* of the Doctrine of the Resurrection is to be carried up to a much higher Period, than the Prophetic Age. It is remarkable to this Purpose, that those in the *Maccabees* who declare their Hopes of the Resurrection; ground those Hopes *expressly*, upon GOD'S COVENANT OF EVERLASTING LIFE. 2 *Maccab.* vii. 36. Where is this Covenant of everlasting Life to be found? Not in the Prophet's; nor in the Writings of *Moses*; except it be in the *Abrahamic* Covenant. I should therefore think, that the Doctrine of the Resurrection was the *ancient, traditional*, Interpretation of the *Abrahamic* Covenant, constantly preserved and believed, in some Shape or other, in the *Jewish* Church. The Translations of *Enoch* and *Elijah* favour this Notion; for they are Examples, not of the separate Existence of the Soul, but
of

of a future Life, where both Soul and Body shall exist together: And if the Book of *Job* be of the Date it is generally supposed to be; and that celebrated Passage, *I know that my Redeemer liveth, &c.* is to be understood of the Resurrection, (which you must pardon me, if I think are not Points yet *decided* in your Favour) it will be an Evidence beyond all Exception, that this Doctrine was much older than *Moses*, and the Doctrine could not have been lost whilst the Book was preserved. And what is there to hinder the accepting this Account? Why nothing but this; that we find it no where upon *Record*, that the ancient *Jews*, before the Captivity, believed the Doctrine of the Resurrection; which is enough, I confess, to raise a *Prejudice*, but nothing more. The Author to the *Hebrews* tells us, that *Abraham* offered up his Son *Isaac* upon this Persuasion, that God *was able to raise him up from the Dead*. Chap. xi. Ver. 19. And yet of this Faith of *Abraham* the old Testament *records* nothing. To come nearer to the Case yet: This very History of the Persecution under *Antiochus* is written by two Historians, *viz.* the Author of the first Book of the *Maccabees*, and the Author of the second. This last Writer has recorded the Profession of the Martyrs concerning their Belief of the Doctrine of the Resurrection; but the first has entirely omitted it; nor is there one Word about the Resurrection, or a future State, to be found throughout his whole History, though it is

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certain, that it was now the National Belief. So unsafe a Thing is it to rely upon the mere *Silence* of Historians; when they undertake to write a History, not of *Doctrines*, but, of the Transactions of Men! At the twelfth Chapter vers. 9. we find *Jonathan the High-Priest and the Elders of the Nation, &c.* writing to the *Lacedemonians* and saying, *we have the Holy Books of Scripture in our Hands to comfort us.* What Use they made of the Scriptures, and what *Comfort* they drew from it, you may find Chap. ii. vers. 49. & seq. where *Mattathias* upon his Death-bed thus exhorts his Sons. *Call to Remembrance what Acts our Fathers did in their Time—was not Abraham found faithful in Temptation, and it was imputed to him for Righteousness? Joseph kept the Commandment—and was made Lord of Egypt. Phinees—being zealous and fervent, obtained—an everlasting Priesthood. Jesus—was made a Judge in Israel. Caleb—received the Heritage of the Land. David—possessed the Throne of an everlasting Kingdom. Elias—was taken up into Heaven. Ananias, Azarias and Misael—were saved out of the Flame. Daniel—from the Mouth of Lions. And thus consider ye throughout all Ages, that none that put their Trust in God SHALL BE OVERCOME.* Pray, Sir, consider how this Speech agrees with your Hypothesis. You suppose that the *Jews* of this Age had just been taught the Doctrine of a future State by the Prophets; as what was necessary for their Support, now that the extraordinary Providence (as you say p. 440.) WAS

WITHDRAWN. But if this was the Case, would it not (may some one ask) have been natural for the old Man, who had *the Scriptures in his Hands to comfort him*, to have taken *some Notice* of the Prophets, and the *Comforts* by them administred? To have exhorted his Sons to have done their best to save the Law of God from Dishonour; and to have placed their *last Hopes*, where the Prophets had placed them, in the *Recompence* that was *to come*? But instead of this, there is not one Word about the Prophets or their Doctrines; not one Word about a future State; and the *only Comfort* he gives them, is the Hopes of a *temporal Deliverance*. If this does not absolutely destroy your Notion of the *withdrawing* the extraordinary Providence (with which I have no Business at present) it may help you to understand one Thing, which is very much to my Purpose, viz. how *consistent* such Kind of *Omissions* are with the Belief of a future State; and that if the same Spirit, with which this Speech was conceived; the same *Attention* to the *temporal Covenant*; runs throughout the whole Old Testament History, (which, no doubt, is very observable) it can be no Argument, that the Doctrines was not then *commonly* known; for *now* at least it *was* commonly known, if you and the Author of the second Book of the *Maccabees* say true. It is very probable, that the Prophets might more diligently inculcate this Doctrines, than had been usual in former Ages; which I am inclined to believe, more because

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the Circumstances of the Times seemed to require it, than from what I read in their Books; in which, if you take them all together, from *Isaiab* to *Malachi*, there is not any Thing *more*, or *plainer*, to be found, touching the Resurrection and a future State, than is to be met with in the Writings of *David*, and *Solomon*; and in the Book of *Job*: No great Sign that this Doctrine received any NEW *Light* in that Age; but, in my Judgment, a very plain Proof, that the Prophets took it upon the same Foot, upon which *Moses* left it; the *common, national* TRADITION. They were Ministers of the temporal Covenant, as *Moses* was; and it does not appear that they had *Commission* to teach it any more than He; and you see plainly, by what has been quoted from the *Macca-bees*; that religious Men in those Times founded their Hopes of the Resurrection, not upon the Authority of the Prophets, but, upon God's EVERLASTING COVENANT. This greatly confirms what the learned Bishop of *Sarum* hath said in his Book of Prophecy. Disc. 5. *viz.* that the Covenant made with *Abraham*, which God emphatically stiles MY Covenant, and the EVERLASTING Covenant, was founded on better Hopes than those of mere temporal Prosperity. We see it was understood as containing the Hopes of a Resurrection in the latest Ages of the *Jewish* Commonwealth, and may thence rationally conclude, that it was so understood from the beginning: For the Prophets give no Explanation of this Covenant, and
how

how should the later *Jews* have seen these Hopes in the Covenant; if the Sense of their Forefathers had not directed them to this Meaning, through the common traditional Doctrine, which had prevailed in the *Jewish Church*, from the very Age in which the Covenant was given?

I have gone through the Argument; and it will now be seasonable to do Justice to a late learned Prelate of our Church, whom you have *pressed* into your Service. Your Words are these. "We have at length proved our third
" Proposition; that the Doctrine of a future
" State of Rewards and Punishments is not to
" be found in, nor did make Part of the *Mosaic*
" Dispensation; and, as we presume, to the
" Satisfaction of every capable and impartial
" Reader. But to give these Arguments Credit
" with those who determine only by Authori-
" ty. I shall in the last Place support them with
" the Opinion of one of the most illustrious
" Writers the *English Church* ever produced,
" the learned Bp. BULL." *p.* 585. Your Arguments, Sir, have been considered; and of their true Worth *let every capable impartial* Reader judge. I desire *such* Judges, and none else. But as to Bishop *Bull's* Authority, which you now appeal to; it is not *for* you in any Thing that will serve you.

Be it remembred, Sir, that there are two Points in your Proposition; one, in Question, the other, *not* in Question. The Point *not* in Question is this — Is the Promise of a future

State any constituent Part of Moses's Law? It is agreed it is *not*. Here you have Bishop Bull with you; and *so much* the Passage by you quoted does certainly import. But what says he as to the *other* Point which is the Subject of our present Dispute—Was the Doctrine of a future State *known* and *believed* under the Law? Hear him himself in the very next Paragraph. * *Were there, then, any under the Law, who hoped for eternal Life? I answer: It is likely that the better and more understanding Part of the PEOPLE of the Jews — DID BELIEVE that God, besides those good Things pertaining to this Life, which were specially promised by the Law, would also bestow other good Things AFTER DEATH to those who should serve him faithfully. Yea it is ALTOGETHER NECESSARY to suppose this, lest it should be thought that holy and excellent Men among the People of God LIVED AND DIED LIKE SWINE. This Faith, which the better Sort of the Jewish Nation had, and trusted to, the learned Prelate resolves; partly into the Force of God's general Promises; partly into the low Opinion they had of temporal Good; partly into the natural Notion they had of God's Goodness and the natural Bent and Propension of the*

* An igitur, inquires, fuerunt sub Lege qui vitam æternam sperarent? Resp. Qui meliores erant et perspicaciones in Populo Judaico, verosimile est eos—credidisse, Deum, præter specia-
lia ista bona ad hanc vitam pertinentia; & Legibus Mosaicis comprehensa, etiam alia post Mortem, cultoribus suis fidis largiri velle. IMMO STATUENDUM ILLUD OMNINO EST, ne viros sanctos eximiosque, sicut IN STAR, tum vixisse, tum devixisse credatur. *Harmos. Apst. Dissert. Poster. Cap. 10. §. 9.*

Soul towards something *better* than these *perishing* Things; partly into the *Examples* of *Enoch*; and *Elijah*; and partly into TRADITION derived from the *Patriarchs*; to whom, he says, God did by many *Indications* hold forth the *Hope* of *future good Things*, and by this more especially, that many who were eminent for their *Virtues*, fell greatly short of *Happiness* in this *World*. But the Place which above all others does most plainly and fully shew *Bishop Bull's* Opinion in this Point; is in his *English Works*, published by *Mr. Nelson*, Vol. I. in which he has a Sermon upon this Subject; the Substance whereof I shall set down as follows, viz.

“ Good Men, even under the Law, or Old
“ Testament, looked beyond this present, vain,
“ transitory Life, and believed and hoped for an
“ everlasting Happiness in the Life to come.”
To prove this, he produces several Passages out
of the Psalms and Writings of *Solomon*, and then
goes on and says; “ good Men under the Law
“ did not live and die like Swine, feeding only
“ on the Husks of these earthly Vanities, as
“ some have foolishly imagined. They had, un-
“ doubtedly, a future State in their Eye, and
“ lived by the Faith of it as well as we. This
“ Faith was first derived not from the Law of
“ *Moses* (for that, in the Letter of it, promised
“ nothing beyond this Life) but from the gra-
“ cious Revelation of God to Mankind from
“ the beginning.” To clear this he observes;
“ that the Church of God always believed that
“ God created Man to be immortal, and that
“ *Adam*

“ *Adam*, by Sin, brought Death into the
 “ World—that he was not left in this sad
 “ State, without Hope, but by Repentance
 “ laid hold of the Mercies of a second Cove-
 “ nant—that, when God gave a second Law
 “ and Institution to *Adam* in the Appointment
 “ of Sacrifices, it is highly reasonable to think
 “ that he encouraged him also to the Obedience
 “ of it, by a Promise of Acceptance, and Re-
 “ stitution to his former Favour—that upon
 “ this Hope he devoted himself to the Worship
 “ and Service of God, and taught his Sons to
 “ do the like — that this Promise made to
 “ *Adam*, and believed by him and his Sons, was
 “ preached, published, and exemplified by *Enoch*
 “ —that by the Faith of this Promise, the Pa-
 “ triarchs did, and suffered great Things—that
 “ it was in Force under the Law, and con-
 “ tinued inviolate and unquestioned among the
 “ *Jews*, ’till after their Return from the Cap-
 “ tivity, after which Time, the Heresy of the
 “ Sadducees arose.” Serm. 8.

Can any thing, Sir, be more plain? In this
 Writer’s Opinion, you see the Doctrine of a fu-
 ture State was as old as the Fall. It was *believ-*
ed by *Adam* and his Sons; it was *preached* and
published among the People of God, *before* the
 Law, and *under* the Law, *unquestioned*, ’till the
 Time of the Captivity. Alas! Sir, the Bishop
 was an utter Stranger to your *new* Discovery of
Secret-keeping among the ancient Fathers: A
 Notion! which in the very Latin Work from
 which you quote, and under your Eye when
 you

you were transcribing; he *explodes*, as what he supposed could never enter into the Heart of any reasonable Creature. You shall have his own Words, for they are full to the Point. * *There were in every Age, among the People of the Jews Men of God, and Prophets taught of God, which among so many secret things made known to them, no reasonable Person will suspect to have been ignorant of the mystical Sense of the Law, and to have known nothing concerning a Life to come. And since it would be INJURIOUS to those excellent Men TO ENTERTAIN A THOUGHT, that they ENVIED others the Benefit of that Knowledge which they were favoured with themselves; it is PAST ALL DOUBT that wherever they found fit Hearers, they OPENED to them the HIDDEN MYSTERIES of the Law, and explained to every Man so much as was suited to his Capacity, and it was of Use to him to be acquainted with.*

Again; in his Defence of this Work, against his Censurer, the Bishop says; that † *the Prophets who flourished in every Age, EXPLAINED the Mysteries of a future State, that were hid un-*

* Floruerunt seculis fere singulis in populo Judaico, viri Dei ac Prophetæ cœlitus edocti, quos, inter tot arcana ipsis patefacta, Mysticum legis sensum penitus ignorasse, nihilque de futura vita intellexisse, nemo prudens suspicabitur. Cum autem NEFAS SIT VEL COGITASSE, viros optimos, Sapientiam quâ ipsi pollebant, aliis invidisse, CREDENDUM OMNINO EST eos, sicubi idoneos invenerint Auditores, EVOLVISSE iis obtecta in lege Mysteria, singulisque tantum aperuisse, quantum captus ipsorum & utilitatis Ratio ferebat. *Harmon. Apost. ibid. §. 10.*

† Addo; Prophetas qui singulis Sæculis in populo Dei flourerunt, obtecta futuræ vitæ in Lege Mysteria, ETIAM PLEBI, pro captu ipsorum, EVOLVISSE. *Exam. Censuræ. ad Animadvers. 21. §. 2.*

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der the Law to the COMMON PEOPLE [Plebi] as their Capacities would admit.—And again; that † Providence took Care that the Tradition of a future State, derived from the Patriarchs, should subsist in it's full Vigor under the Law, and be EXPLAINED and CONFIRMED by the Prophets which he raised up in EVERY AGE, for the Instruction of HIS PEOPLE. Upon this Teaching it is, that he founds the popular Notion of the separate Existence of the Soul after Death; which he says obtained amongst the most ancient Jews, after Moses: And in Reference to this Doctrine, he asks this Question, to what Purpose should the Soul remain after Death; unless a Life either of Happiness or Misery were reserved for it, according to the Nature of the Things done in the Body? Directly again, in Contradiction to you; who by the mere Force of an Hypothesis, have been compelled to say, (plainly, as the Bishop thought) against common Sense; that though the Jews believed the separate Existence of the Soul, yet they had no interesting Speculations concerning it.*

These Things recurring to my Thoughts, when I read your Book; I stood in suspence, and under some Amazement, that you should

† Curavit Deus ut Traditio de vita futura, a Patriarchis—derivata, etiam sub Lege vigeret, & Prophetarum CONCIONIBUS, quos, singulis aetatibus in populo suo suscitavit, tum EXPONERETUR, tum confirmaretur. *Ibid.* ad Animadv. 22. §. 5.

* Quorsum vero maneret Anima post mortem Corporis, nisi vita ipsi, sive misera, sive beata, pro ratione eorum quæ gesserit in corpore, restaret? *Ibid.*

bring

of the ancient Jewish Church, &c. 125

bring Bishop Bull for your Voucher ; who, if by the Spirit of Prophecy, he had *foreseen* that such Doctrines would have been advanced, could not more effectually have condemned them ! It is very true that Bishop Bull, does place the Doctrine of a future State among the *Arcana* of the *Jews* ; and speaks of it as brought to *open Day-light* in the Times immediately following the *Babylonish* Captivity. His Opinion (which he took from *Grotius*) was ; that there was a two-fold Manner of teaching among the ancient *Jews* ; one suited to *vulgar* Apprehensions, the other, to those who had made some *Proficiency* in Knowledge. To these *latter* he assigns the teaching of the Doctrine of a future State, 'till the Time of the Captivity ; after which, he says, it lay open to all in common. Be this Notion right or wrong (for it concerns me not) here is still a *fundamental* Difference between you. For the Bishop thought that the Doctrine of a future State was in all Ages *fit* to be made known, and accordingly, that in all Ages it *was* made known, to as many among the People as were *qualified* to be instructed in it. You think, that 'till after the Captivity— it was *not* fit to be publicly made known ; and have therefore *limited* the Knowledge of it to the *Heads* and *Leaders* ; exclusively of the *whole Body* of the People. Surely, there is a great Difference between *industriously* keeping a Thing out of Sight ; and *industriously propagating* it among *all* who were *able* and *willing* to receive it. The first is YOUR *Secret-keeping* ;

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ing; the last is Bishop Bull's; which is just such Secret-keeping as St. Paul speaks of, 1 Cor. iii. 2. *I have fed you with MILK, not with MEAT, for hitherto ye were not ABLE to bear it.*

And now, Sir, what are we to say to these Things?—You have given your own Answer; and I will report it faithfully.

At p. 476. you had said, that “there have not
“been wanting at all Times, Men of greatest
“Eminence for Parts and Piety, who have not
“only doubted, but plainly denied a future
“State to be in the *Mosaic* Religion, though,
“to be just, with the same Obscurity, and
“Embarras that others have maintained it.”
Upon this Passage, in your second Edition, p.
479. you have the following marginal Note,
“To give an Example only in Bishop Bull,
“whose Latin Words for a future State's not
“being in the *Mosaic* Dispensation are quoted.
“Yet in an *English* posthumous Sermon, he
“seems to speak in a very different Manner—
“I should not have illustrated this Censure
“by the Example of so excellent a Person, had
“not the Indiscretion of a wretched Scribler
“thus forced it from me.” Who this *wretched*
Scribler is, I know not. But *somebody* it should
seem it is; who has *already* charged you with
contradicting Bishop Bull, in the very Point for
which you have appealed to him as your Voucher.
And the necessary Construction of your
marginal Note is; that you have indeed con-
tradicted Bishop Bull in what he hath said in
his *English* posthumous Sermon; but then, that
Bishop

Bishop Bull is *inconsistent* with himself, having *spoken*, in this Sermon, in a very different Manner from what he hath said in his *Latin Works*; and that it was out of mere *Tenderness* to the Character of *so excellent a Person*, that you did not observe this before. I wish, Sir, you had reserved that *little Mercy* you have for those who chance to differ from you in Opinion; to be bestowed where it is more wanted. The Bishop has no Occasion for it. He is throughout consistent with himself; having constantly maintained, both in his *English* and *Latin Works*; that the Doctrine of a future State was *known* and *believed* by the *People* of God, both before and under the Law; and as constantly denied in both, that Salvation was to be had BY the Law; as the Passages produced do most fully shew. All the *Obscurity*; all the *Embarras*, you complain of, is in yourself; in not attending to these *two* Points, which he has accurately distinguished, but, which you have perpetually confounded throughout this whole Question. But if you had *known* or *believed*, that the Bishop is *inconsistent* with himself; you should have said plainly and honestly what the Case *is*; or you should have left him wholly out of the Question. For by *appealing* to him, you *pretend* to lay *some Weight* upon his Authority (and *hoped*, no doubt, that your Readers would do so too) which *now*, by your own Confession, is *nothing*. It would be well for you if it *were* nothing: But if there is any *Sense* in Language the Bishop is *consistently* against you.

One Thing more I will beg Leave to take notice of, in reference to the Sentiments of this learned Divine, which will shew (among many other) how little *real* Deference you pay to his Opinion; and indeed to *your own*. It is this.

The Bishop having laid it down, that the Law of *Moses* contained only temporal Promises and Threatnings; makes Use of this as an Argument to shew it's *Infirmity* and *Imperfection*; in as much as the Hopes of mere temporal Things not only were not a *sufficient Foundation* for Virtue, but *were apt* (as Men might be disposed) to beget a *sordid, groveling Spirit, estranged from true, genuine, Piety*. For this his *Censurer* takes him to Task; and charges him with *Blasphemy against the Law and against God*. In your marginal Note, p. 586, 587. you take notice of this and say (in a *Decency* of Language very familiar to you) it is "one of those
" *dirty Calumnies* which pass from one *foul*
" Mouth to another;"—and that "this Rail-
" er *stole* it from *Peter Baro*," who had rashly said, that *if the Rewards and Punishments of the Law were only TEMPORARY, it could not be supposed to come from God*; and given this Reason for it, that *if Men had no View to any Thing but the Advantages of this Life, there could be no true Virtue or sincere Worship of God*. Upon this Argument you remark; that "those who
" will talk after him IN THIS AGE must have
" lost both *Sense* and *Shame*. The true Foundation of Morality is the *Will* of God. But
" is,

“ is not the Distinction between *Right* and
“ *Wrong* perpetually enforced by the Law of
“ *Moses* on *this* Principle? This then is the
“ Spring and Origin of all true Virtue; and to
“ give it the greatest Efficacy, the *Love* and
“ *Fear* of God is there likewise incessantly in-
“ culcated. But how does a *long* or a *short*
“ Existence; a Life *here* or *elsewhere*; AT ALL
“ AFFECT the Practice of Virtue so founded?”

You have taken Care of *yourself*, I perceive, whatever is to become of Bishop *Bull*; who (unless he may plead some Privilege from his not having had the Benefit of YOUR *Speculations* upon *moral Obligation*) I am afraid, will *very hardly* escape your Censure, of *wanting* either *Sense* or *Shame*. He does not say *absolutely* that there can be *no* true Virtue where there is no other Motive to Obedience but what is merely temporal; but he says what comes *very near* it. He says there will be no *sufficient* Reward for Virtue; that Religion will run *very low*: Nay he *therefore* insists, that the *Jews* must be supposed to have had the Knowledge of a future State; because otherwise they must have *lived and died* LIKE SWINE. If this is an Error on the one Hand; you are certainly as extravagant on the other; in treating it as an *indifferent Thing*, with respect to the Practice of Virtue, whether Men are influenced by the Motives of *this* World or the *next*.—But I do not mean to settle this Point between you and the Bishop. This only I will observe; that whatever there be in this Argument, the Bishop stands clear of it,

but it falls *directly* upon you. The Bishop is clear of it thus; that though he denies to the Law of *Moses*, strictly taken, any other Sanctions than what are temporal; yet he says, and *insists*, that the Providence of God had provided for the Practice of true Virtue, by *other Means*, i. e. by *another Covenant* (subsisting *with* and *under* the Law) in which the Promise of eternal Life was contained; and which was by his Prophets, in all Ages of the *Jewish* Church, to be *explained* to the *People*. This is his Apology for himself; and the Answer is satisfactory. But this Plea will not serve for you; who denying *absolutely* all Knowledge of a future State to the *People* of the *Jews* till near the Time of *Christ's* coming; have, of Course, left them under the mere Sanctions of the Law, *i. e.* under the Force of temporal Motives *only*: And whether this be a proper Foundation whereupon to lay the *whole Weight* of Religion, is not (permit me to say) so *slight* a Question as you are now willing to make of it. If the Bishop wanted an Advocate, I have told you of a *very able* one; I mean *yourself*. For though *here* you seem to be of Opinion, that it will in nothing *affect* the *Practice of Virtue*, whether a future State is believed or not, provided the *Will* of God is allowed to be the *Foundation of Morality*; yet in your Preface to the *Jews* (as I have before observed) you tell them (p. 23.) "that the *Jewish* Religion, MUST want much of *absolute Perfection*, BECAUSE it wants a Doctrine SO ESSENTIAL to Religion." It is inexplicable

explicable to me, Sir; how that should be *essential* to Religion, by the *Want* of which the *Practice of Virtue* will in nothing be affected. Or why, if the Doctrine of a future State be essential to Religion; you should *only* tell the *Jews* that their Religion is *less perfect*, and not have said roundly that they had *no Religion at all*. You have therefore, *but your Choice* of one or the other of these two Opinions; and *which* will you take? If you say that the Doctrine of a future State is *not* essential to Religion; your Argument against the *Jews* will fail. But if you say it *is* essential; you must strike out your marginal Note, and *Baro's* Objection will remain unanswered.

I have done with this Point; and if I have not shewn your second Proposition to be *wrong*; you may so far profit by this Disquisition, as to be able, by clearing up the Difficulties which I have thrown in your Way, to shew the Truth of it to more Advantage. If you are able to do this; in the Name of God go on. TRUTH is what I seek; and, be it with me or be it against me, LET TRUTH PREVAIL. Yet, Sir, would I not have you suppose, that I have given you or myself this Trouble; only to shew that I think you are *mistaken*. It is a Point in which the HONOUR of Religion is concerned: In which we are both agreed; but in our particular Ways of reckoning we exceedingly differ. You consider the Ignorance of the *Jews* as to the Doctrine of a future State; as one of the most MOMENTOUS TRUTHS that Revelation has to boast

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of. I, on the other Hand, look upon it as a DISGRACE to Revelation; as, by the very Act of God himself, it shuts out his own chosen People (for many Ages) from that *single Point of Knowledge*, which *could* be the Foundation of a reasonable Worship; whilst, by the Directions of his Providence, all the World besides, were permitted to have the Benefit of it. I am a Friend to Christianity, and to all who are able and willing to promote it's Interests: And if by any *just Use of the Mosaic Dispensation*, you can throw Light upon the common Evidences of our Faith; you will deserve the publick Thanks. Whether you intend to proceed, or will suffer yourself to be wholly diverted from your Purpose by Matters of another Kind, less suitable to your *Clerical Function*; you best know. But give me leave to say, Sir, you are a *Debtor* to the Publick; and I hope, that, in your *next Volume*, you will make some Amends, for the *Wrong* you have done to Religion in *this*; in which, instead of placing Christianity upon a *surer* bottom; you have only furnished out *more Handles* to Unbelievers. For what Notion will an Unbeliever be apt to entertain of REVELATION, when he shall be told; that, from the Beginning of the World, to the Appearance of *Christ*; it's USE was, to *hood-wink* infinitely the greater Part of those to whom it was vouchsafed, instead of *enlightening* them? If there is any Hope worthy of the Attention of a reasonable Creature; it is the Hope of something better to come, when this vain and troublesome Life shall

shall have an End. It was this Hope that the *Heathen Philosophers* (or some of them) sought after, and found; (or *thought* they found) and *dim* and *interrupted* as the Prospect appeared, still they were glad of it; and received from it great Consolation. But the *Jews* (if you are to be believed) though under the *peculiar* Care and Direction of God himself; had a VEIL thrown before their Eyes; to *divert* the faint Glimmerings of natural Light, lest perchance, it might break in upon them; to teach them (for *this*, so far as I can perceive, is the *worst* Effect it could have) to worship God, with more *pure*, and *sincere*, Affection. For you have told us (as we have already seen) that *temporal* Good and Evil, were proposed and dispensed to them; to CONFINE them to the Hopes of this World, and to STOP them from looking any farther. Strange! (and till now, unheard of) Doctrine! Do you think that such an Image of Revelation as this, is likely to *cure* Unbelievers of their Prejudices; and will not rather minister *fresh* Offence! If any Thing hinders this Effect, it must be the *Absurdity* of the Conceit.—But enough of this. If the Reader has a Mind to see *another*, very strong, Example of the same Sort of Management; he may find it in the *Appendix*.

I conclude this Dissertation with giving you one Caution; that whilst I am finding Fault with these *particular Parts* of your Performance; I do by no Means take upon me to *decide* upon the Merits of your GENERAL SYSTEM. What that *is*, I do not pretend to understand at

present; but *may* know, when you have finished your whole Design. If it is your Intention to proceed, and it were not too great a Presumption in me to offer my Advice; it should be; to lay the *Weight* of your Argument, not upon this, that the *Jews* KNEW NOTHING of a future State; but, upon this, that THE LAW OF MOSES, has made NO PROVISION for it. If this Principle is ALL you WANT, it will stand; and you will have nothing to answer for, but the *ill Judgment*, of advancing, and taking so much Pains to support, *another* Point, with which your Conclusion has nothing to do. But if this Point must either be made good, or your DEMONSTRATION fall; you are engaged in a very hopeless Undertaking. For however it may not seem *clear* and *plain*, that the *Jews* DID believe a future State; CERTAINTY that they did NOT, is impossible to be come at.

I am, &c.

A N

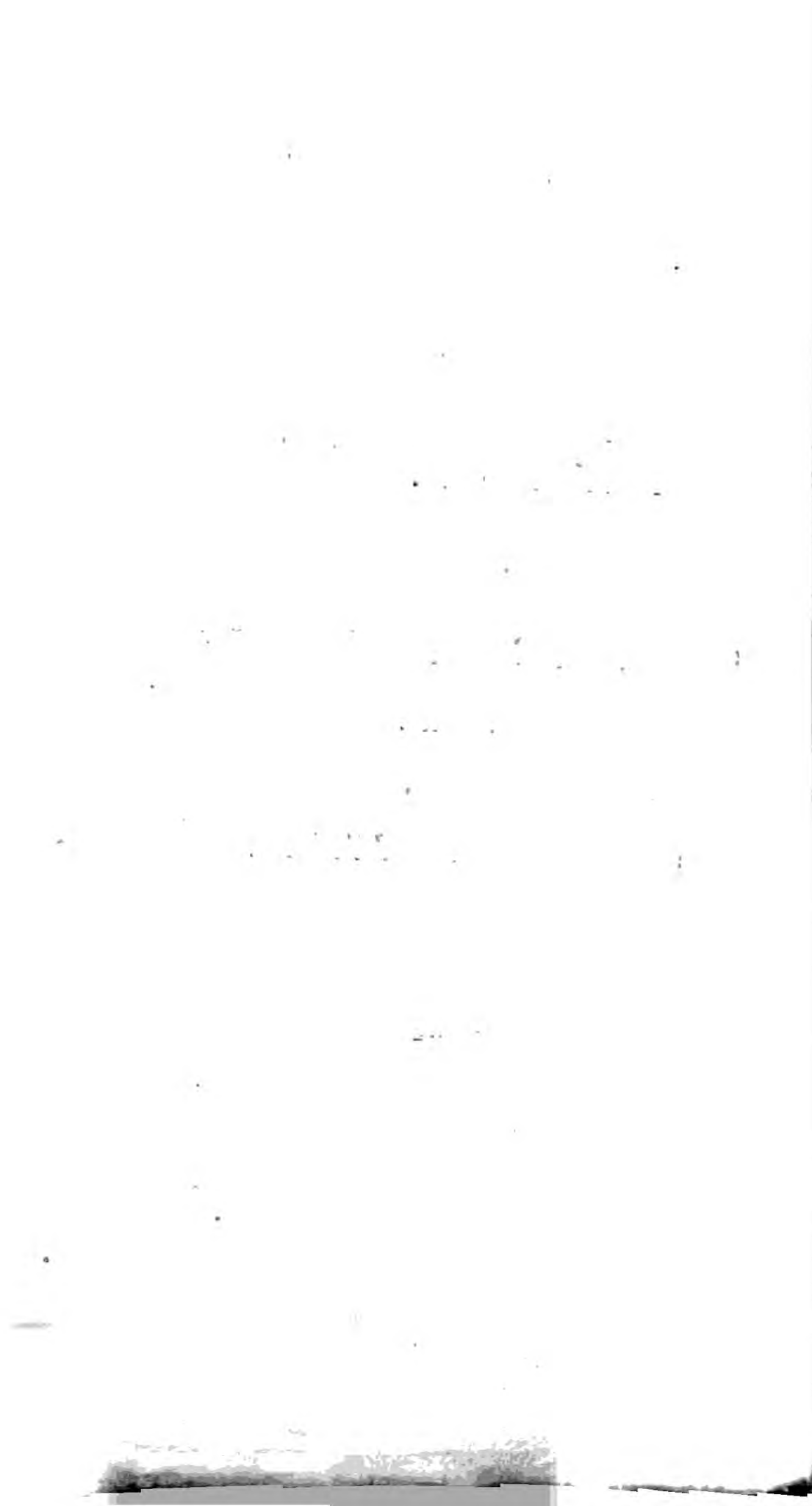
APPENDIX.

CONTAINING,

CONSIDERATIONS

ON THE

COMMAND to *ABRAHAM*,
to offer up his Son *ISAAC*.



CONSIDERATIONS

ON THE

COMMAND to *ABRAHAM*,
to offer up his Son *Isaac*.

I Should be guilty of a Neglect, which you would not, perhaps, easily forgive; should I omit to take Notice of this famous Case. And as it has some Alliance with the foregoing Argument; I should have been inclined to have paid my Respects to it sooner; if I had not perceived that the entering into this Point, in the Body of my Work, would have too much interrupted the Thread of my Argument. What you propose, is to *mend* the common Account of this Transaction; and (as you say *p.* 590.) “ by the Aid of your Interpretation, to give the true Solution of those INEXPLICABLE DIFFICULTIES, which have been so long the *Stumbling-block* of Infidelity.” But it appears to me, Sir; that your Account hath no Foundation in Truth; and that in attempting to remove *old* Objections, very well guarded against by the
common

common Interpretation; you have raised *new* ones, *not* to be answered upon *yours*. — Let the Reader judge.

Your Position is this;

“ That when God says to *Abraham*, TAKE
 “ NOW THY SON, THINE ONLY SON ISAAC,
 “ &c. the Command is merely an *Information*,
 “ by *Action* instead of *Words*, of the GREAT
 “ SACRIFICE for the Redemption of Man-
 “ kind, given at the Request of *Abraham*, who
 “ longed impatiently to see *Christ's Day*.

“ The Foundation of your THESIS, you lay
 “ in that Scripture of St. *John*, (Chap. viii. Ver.
 “ 56.) where Jesus says to the unbelieving *Jews*,
 “ *Your Father Abraham rejoiced to see my Day*,
 “ *and he saw it and was glad.*” p. 592.

As this Text is your Corner Stone; your Interpretation ought to be very strongly supported. Let us see if this is the Case. You say then:

I. That by the Word DAY is meant; the *great Sacrifice* of Christ; which is thus proved.
 “ When the figurative Word DAY is used not
 “ to express in general, the Period of any one's
 “ Existence, but to denote his peculiar *Office*,
 “ and *Employment*; it must needs signify, that
 “ very Circumstance of his Life, which is the
 “ *Characteristic* of such Office and Employ-
 “ ment. But Jesus is here speaking of his pe-
 “ culiar Office, and Employment, *i. e.* his Of-
 “ fice of Redeemer. Therefore by the Word
 “ DAY must needs be meant that Character-
 “ istic Circumstance of his Life. But that
 “ Circumstance was laying it down for the Re-
 “ demption

“ demption of Mankind. Consequently, by the
 “ Word DAY, is meant the GREAT SACRI-
 “ FICE of Christ.” p. 593. Really, Sir, I see
 no manner of Consequence in this Reasoning.
 That Christ’s *Day* hath Reference to his *Office*
 as *Redeemer* I grant. The *Day* of Christ, de-
 notes the Time when Christ should come, *i. e.*
 when HE should come, who was to be *such* by
Office and *Appointment*. But why it must im-
 port also, that when Christ came he should be
offered up as a Sacrifice; I do not in the least
 apprehend: because I can very easily under-
 stand, that *Abraham* might have been inform-
 ed that Christ was to come; without being
 informed that he was to lay down his Life as a
 Sacrifice. If *Abraham* saw that a Time would
 come, when ONE of his Seed should *take a-*
way the Curse; he saw Christ’s DAY. And
 this, I say, he might see; whether he saw by
what Act, the Curse was to be taken away, or
 not.

2. You are not more successful in your next
 Point. “ Abraham rejoiced to see my Day, and
 “ he saw it, and was glad—*ἵνα ἴδῃ τὴν ἡμέραν*
 “ *τὴν ἐμὴν, καὶ εἶδεν.*—This (say you) evident-
 “ ly shews it [the Revelation] to have been
 “ made not by *Relation in Words*, but by *Re-*
 “ *presentation in Action.*” How so? The Rea-
 son follows. “ The Verb *εἶδω* is frequently
 “ used in the new Testament, in it’s proper
 “ Signification, to SEE SENSIBLY.”—In the
New Testament, do you say? Yes, Sir; and in
 every Greek Book you ever read in your Life.
 What

What you *should* have said, is, that it is so used *here*; and I suppose, you *would* have said so, if you had known how to have proved it. One Thing needs no Proof, which is, that in all Languages, *seeing* and *knowing*, are frequently used as equivalent Terms;

Ἐξάουδα, μὴ κεῖθε νόω ἵνα ΕΙΔΟΜΕΝ ἀμφω,
is an Instance you may not have forgot since you learnt it at School. But we have an Instance, directly to the Point in hand. *Heb. xi. 13. These all died in Faith, not having received the Promises; ἀλλὰ πόρρωθεν αὐτὰς ΙΔΟΝΤΕΣ, but having SEEN them afar off.* You will remember, Sir, that *Abraham* stands in this Catalogue among the rest; and the Apostle says of them ALL indifferently, that they SAW the Promises, *i. e.* THAT BLESSING which was the Subject of these Promises. How did they see them? By Representation in *Action*, will you say? I suppose not. But the Apostle tells you how. They saw them by *Faith*, a great way off: And why may not this be all that our Saviour intended? What Difference, in *Sense*, is there between saying that he *saw the Promises afar off*; and that he *saw Christ's Day*? But if this was all; perhaps you will tell me, it was a very strange Answer of the *Jews, thou art not yet fifty Years old, and hast thou SEEN Abraham?* which (say you) “plainly intimates, that they “understood the Assertion of *Abraham's* seeing “*Christ's Day*, to be a real beholding him in “*Person.*” No doubt, Sir, the *Jews* answer our Saviour, as if he had said, that *Abraham*
and

and *He* were *Cotemporaries*; in which they answered very foolishly, as they did on many other Occasions; and the Answer will as little agree with your Interpretation as it does with mine. For does your Interpretation suppose that *Abraham* saw *Christ in Person*? No; you say it was by *Representation* only. Nevertheless, upon the Strength of these two Observations only; you take it up as a *decided Point*, that *Abraham* was acquainted with the great Sacrifice of *Christ*; and that he saw it by *Representation*. "So far (say you) IS CLEAR, that "*Abraham* HAD indeed this Revelation." I must submit it to the Publick, (to whose Judgment I appeal) whether this Point IS CLEAR or any thing like it. But to do you full Justice, I will take in one Observation more, by which you have endeavoured to strengthen yourself, (though it lies a little out of the Way) and which relates to the former Part of the Text.

That *Abraham* had a *general Promise*, that in him *all the Families of the Earth* should be *blessed*; which general Promise, *comprehends* or *contains* the Promise of the *Redemption*; is agreed between us. And this *general Promise*, I suppose, might be the *Subject* of the Patriarch's *Joy*. You (in Favour of your Hypothesis) suppose; that *subsequent* to this *general Promise*, *Abraham* had, upon his earnest Request, some *special Promise* made to him, of a more *distinct* Communication, of the *Manner how*, and the *Means by which* this great Work should be accomplished; and that this *special Promise* was
the

the Matter of his *rejoicing*. “ This History
 “ of *Abraham*, (say you) has plainly three di-
 “ stinct Periods. The first contains God’s Pro-
 “ mise to grant his Request ; when *Abraham* re-
 “ joiced that he SHOULD see— Within the second
 “ was the Delivery of the Command [to sacrifice
 “ his Son]—And *Abraham*’s Obedience, through
 “ which HE SAW Christ’s Day and was glad,
 “ includes the third.” p. 616. The *Promise*,
 which you say God made to *Abraham* to grant
 his Request, cannot be the general Promise, that
 he should be a *Blessing to all Nations*; for this
 was given upon his *first* Vocation, *without* his
 Request. Therefore it must be a *special, subse-*
quent Promise. But there is not one Word in
 the History of the Old Testament, to justify
 this three-fold Distinction ; as you confess your-
 self. For you say that *Moses*’s History “ *be-*
 “ *gins* with the second Period, and that the
 “ first was *wisely omitted* by the Historian.” If
 there *never was* any such Period ; *never* any such
special Promise requested or made ; it was very
bonest in the Historian to say nothing about it ;
 and you will be the *wise Man*, who can see
 what is *not* to be found. But what is wanting
 in *History*, it seems *Criticism* is to supply. The
 Words in the Original are, ἐγαλλιάσατο I N A
 I Δ H ; *i. e.* (say you) “ he rejoiced that HE
 “ MIGHT see ; which implies that the Period
 “ of this Joy was in the Space between the Pro-
 “ mise that the Favour *should* be conferred,
 “ and the *actual* conferring it in the Delivery
 “ of the Command—The *English* Phrase, to

Command to Abraham, &c. 143

“ see, is equivocal; and means either the *present*
 “ Time, that he *did then* see; or the *future*,
 “ that he *should* see. But the Original *ἵνα ἴδῃ*
 “ has *only* the *latter* Sense; so that the Text
 “ plainly distinguishes two different Periods of
 “ Joy; the first when it was promised *he should*
 “ see; the second when he *actually saw*: And
 “ it is to be observed, that in the exact Use of
 “ the Words; *ἀγαλλιάομαι* signifies that tumult-
 “ tuous Pleasure, which the certain Expectation
 “ of an *approaching* Blessing, understood only
 “ in the *Gross*, occasions; and *χαίρω* that calm
 “ and settled Joy, that arises from our Know-
 “ ledge in the *Possession* of it.” Where are your
Authorities for all this? You produce none.
 Wherever you had your *Greek*, I am very sure
 you had it not from the New Testament;
 where these Words are used, *indiscriminately*,
 to denote that *Affection* or *Passion* of Mind,
 which arises from the Sense of Blessings, whe-
 ther *present*, or in *Expectation*. Thus 1 *Pet.*
iv. 13. Rejoice [χαίρετε] *inasmuch as ye are Par-*
takers of Christ's Sufferings, that when his Glory
shall be revealed [χαρῆτε ἀγαλλιώμενοι] *ye may*
be glad with exceeding Joy. See you not here,
 the direct reverse of what you say; that *χαίρω*
 signifies the Joy which arises upon *Prospect*,
 and *ἀγαλλιάομαι*, that which arises from *Pof-*
session? Again; *Rev. xix. 7. Let us be glad*
and rejoice [χαίρωμεν καὶ ἀγαλλιώμεθα] — *for*
the Marriage of the Lamb is come. Where
 both Words refer to Blessings in *Possession*.
 Again; *Matt. v. 12. Rejoice and be exceeding*
 glad

glad [χαίρει] κὶ ἀγαλλίασθε] for great is your Reward in Heaven; where both refer to Blessings in Prospect. For ought then that appears from the Words; we are at Liberty to suppose; that the Joy which *Abraham* conceived, was upon the Knowledge *already* communicated by the general Promise; not upon any farther Communications *hereafter* to be expected. But what then shall we do with ἵνα? To rejoice *that he might* see the Blessing which he already had; in the *English* Language, is not Sense. I grant it. And therefore our Translators avoid it, and render the Passage thus; *Abraham rejoiced TO SEE my Day*; which rendering will very well stand with the *Greek*; where ἵνα is often put for ὅτε or ὅτι; *positive* as you are, that it *always* refers to a future Time. Thus *Job. xvi. 2. The Time cometh THAT [ἵνα] whosoever killeth you will think that he doeth God good service.* Again: *1 Cor. iv. 3. with me it is a small Thing THAT [ἵνα] I should be judged of you.* And nearer to the Point yet *3 Job. iv. I have no greater Joy [ἵνα ἀκούω] than THAT I hear, or than TO hear, that my Children walk in the Truth.* And why not here, Sir; *Abraham rejoiced [ἵνα ἴδῃ] WHEN he saw, or THAT he saw, or (which is equivalent) TO SEE my Day?* There is but one Difficulty that stands in the Way, and that is this; that according to this Interpretation, the latter Part of the Sentence is a *Repetition* of the former. *Abraham rejoiced to see my Day, and he saw it and was glad; i. e. Abraham rejoiced to see; and then, saw and rejoiced.* But such kind of Repetitions

Repetitions are frequent in the sacred Dialect; and in my humble Opinion, it has an Elegance here. Abraham rejoiced to see my Day; καὶ εἶδε, καὶ ἐχάρη. He BOTH SAW and WAS GLAD.

I suppose, Sir, it may now be granted, that it is NOT clear, from these Words of our Saviour; that *Abraham* had any such Notice of *Christ's Sacrifice* as you contend for. The Text may (for any Thing you have proved) mean no more than what it is commonly understood to mean; viz. that *Abraham* seeing A REDEMPTION to come through *his Seed*, rejoiced at the Blessing. Here then, Sir, your Argument must necessarily have it's Period. For this Text stands as the FOUNDATION of all that follows; the Tendency of which is only to shew, that (ADMITTING or ALLOWING that *Abraham* WAS acquainted with the great Sacrifice of Christ) — it is reasonable to expect an Account of it in his History; that — there is no Place in the History of *Abraham* but this, where he was commanded to sacrifice his Son, which has the least Marks or Traces of such a Revelation; that — this Transaction stands in the very Place where one would naturally expect to find this Revelation; that — this Way of Information, by Action, is agreeable to the Method of Providence in other Cases; and was most apposite to convey the Information intended. This, Sir, is the Substance of what occurs between p. 594 and 608. But all this, I must set aside, as not *pertinent*, 'till your first Point is established

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upon

upon surer Grounds. But to make good the Defect in this *consequential* Reasoning; you offer at one direct Proof, to shew that the Command and the Transaction consequent upon it, was intended as a *representative Information* to *Abraham*, of the Redemption of Mankind, by the Sacrifice of Christ; which is, that the Author of the Epistle to the *Hebrews*, has “plainly
 “hinted that he considered it in this Light.” Your Proof is from these Words, Chap. xi. Ver. 17 — 19. “By Faith Abraham — offered
 “up Isaac — accounting that God was able
 “to raise him from the Dead; from whence also he received him in a Figure; ΕΝ ΠΑΡΑ-
 “ΒΟΛΗ, in a Parable: A Mode of Information by Words or Actions, which consists
 “in putting one Thing for another. Now
 “in a Writer, [say you] who regarded this
 “commanded Action, as a representative Information of the Redemption of Mankind;
 “nothing could be more fine or easy than
 “this Expression. For though *Abraham* did
 “not, indeed, receive *Isaac* restored to Life
 “after a real Dissolution; yet the Son being in
 “this Action, to represent Christ suffering
 “Death for the Sins of the World, when the
 “Father brought him safe from Mount *Mori-*
 “*ab*, after three Days, during which, he was
 “in the State of Condemnation to Death; he
 “plainly received him under the Character of
 “Christ’s Representative, as restored from the
 “Dead. For as his coming to the Mount,
 “and

“ and binding, and laying on the Altar, figur-
“ ed the Sufferings and Death of Christ; so
“ his being taken from thence alive, as pro-
“ perly figured Christ’s Resurrection from
“ the Dead. With the highest Propriety there-
“ fore, and Elegance of Speech, might *Abra-*
“ *ham* be said to receive *Isaac* from the Dead
“ in a Parable, or in Representation.” p. 610,
611.

But with your Leave, Sir; if the Apostle had meant by this Expression, to signify, that *Isaac* stood as the *Representative* of Christ, and that his being taken from the Mount alive, was the Figure of Christ’s Resurrection; it *should* have been said, that *Abraham* received, not *ISAAC* from the Dead in a Figure, but, that he received, *CHRIST* from the Dead in a Figure. For *HE* it was, (according to your Interpretation) that was received from the Dead *in a Figure*, by *Isaac* his *Representative*, who *really* came alive from the Mount. If the Reading had been, not *ἐν παραβολῇ*, but *εἰς παραβολὴν*, it would have suited your Notion; for it might properly have been said, that *Isaac* came alive from the Mount *as a Figure*, or *that he might be a Figure*, of the Resurrection of Christ. But then a *Reason* will be wanting, why, instead of speaking the Fact as it *really* was, that *Isaac* came alive from the Mount; the Apostle chose rather to say (what was *not* really the Case) that *Abraham* received him *from the Dead*. If *Isaac* did not *die* (as it is certain he did not) *Abraham* could not receive him *from the Dead*. And yet

the Apostle says, he received him *from the Dead*. The clearing up this Difficulty, will shew the true Sense of this Passage. The Apostle does not say *simply* and *absolutely*, that *Abraham* received *Isaac* from the Dead; but that he received him from the Dead, ἐν παραβολῇ, *in a Parable*; i. e. *in a Comparison*, or *by Comparison*. Thus the Word is used, *Mark* iv. 30. *Whereunto shall we liken the Kingdom of God, or with what COMPARISON [ἐν ποίᾳ παραβολῇ] shall we compare it?* The Meaning then may be, that *Abraham's* receiving *Isaac* alive (after his Death was denounced) by the Revocation of the Command; was, AS IF HE HAD received him from the Dead. Thus several Interpreters understand the Place. Or it may be, as others will have it, that the Apostle here refers to the BIRTH of *Isaac*, which was [ἐν παραβολῇ,] *comparatively speaking*, a receiving him from the Dead; his Father being old, and his Mother past the Age of Child-bearing; on which Account, the Apostle styles them both, *dead*. *Rom.* iv. 19. Which Interpretation I the rather approve; because it suggests the proper Ground of *Abraham's* Faith. He received *Isaac* at first from the Dead; and why might not *Isaac* then come from the Dead again? The same Power which quickened the dead Womb, could also quicken the lifeless Dust. It is not to be supposed, Sir, that you are a Stranger to these Interpretations, which are in every body's Hands; but as if nothing of this Sort had ever been thought of, you pass it over with absolute Neglect, and

will needs have it, that the Apostle was “ full
“ of your Ideas * ;” for no other Reason that I
can see, than because you are full of them yourself.

The last Step you take in this Argument, is
to raise Objections against the common Account
of this History, in order to draw an Inference
from thence, that your Account must be the true
one: And this is what I shall next consider.

You tell us then, that “ the Command as
“ it hath been hitherto understood—occupies
“ a Place in *Abraham’s* History ; that accord-
“ ing to our Ideas of Things, it cannot pro-
“ perly have. The Command is supposed to
“ be given as a *Trial* only. Now when the
“ great Searcher of Hearts is pleased to *try*
“ any of his Servants, either for Example-sake,
“ or for some other End — as in this he con-
“ descends to the Manner of Men—so, we
“ may be assured, he would accommodate him-
“ self to their Manner likewise, *in the most*
“ *material Circumstance* of the Trial. But a-
“ mongst Men ; the Agent is always tried *be-*
“ *fore* he is set on Work, or rewarded, and
“ not *after*—On the contrary—*this* Trial was
“ made after all *Abraham’s* Work was done,
“ and all God’s Mercies received—nay what
“ is still more strange, after he had been *once*
“ tried already.—We must needs conclude
“ therefore, that the Command was not (ac-
“ cording to the common Notion) a *Trial* on-
“ ly, because it comes *after* all God’s Dispen-
“ sations. Yet as the sacred Text assures us,

* p. 619.

“ it was a *Trial*, and as a *Trial*, necessarily
 “ precedes the *Employment* or *Reward* of the
 “ Person tried; we must needs conclude, that
 “ as no *Employment*, so some *Benefit* followed
 “ this *Trial*. Now on our *Interpretation*, a
 “ *Benefit*, as we shall see, *did* follow. We have
 “ Reason therefore to conclude this *Interpreta-*
 “ *tion* to be the true.” p. 603, 604.

You lay it down here as the common *Inter-*
pretation; that the *Command* to *Abraham* to
 offer up his Son, was given as a *Trial* ONLY;
 which is not true. For the common *Opinion*
 is; that *God's Intention* in this *Command*, was
 not only to try *Abraham*, but also to *PRE-*
FIGURE the *Sacrifice of Christ*. This you
 yourself confess, p. 612. where you “ desire it
 “ may be observed in *Corroboration* of your
 “ Sense of the *Command*; that the *Resemblance*
 “ to *Christ's Sacrifice* in all the *Circumstances*
 “ of the *Story*, is so *strong*, that *Interpreters*
 “ could never overlook that *Resemblance* in their
 “ *Comments* on this *Passage*.” The *Resem-*
blance, no doubt, is very strong; but how this
corroborates your Sense of the *Command*, I do
 not see. Your Sense is, that it was an *actual*
Information given to *Abraham*, of the *Sacrifice*
 of *Christ*. But to *prefigure*, and to *inform*, are
 different Things. This *Transaction* *might pre-*
figure, and *does prefigure*, the *Sacrifice* of *Christ*;
 whether *Abraham* *knew* any thing about the *Sa-*
crifice of *Christ* or not. For it does not follow,
 that because a Thing is *prefigured*; therefore it
 must be *seen* and *understood*, at the *Time* when
 it

it is *prefigured*. The Law of *Moses* was given to the *Jews*, and did *prefigure* the Gospel State in many of it's Appointments; which yet neither was, nor could be, *understood*, till, the Gospel State introduced, the *Resemblance* was made to *appear*.

Thus much being observed, to prevent Confusion in the Question between us, let us now attend to your Argument; the Tendency of which is to shew, not that the Command to *Abraham* was not intended as a Trial ONLY; but, that it could not be a Trial *at all*, UNLESS your Interpretation be admitted; *i. e.* unless it be admitted that *Abraham* had hereby *actual Information* of the great Sacrifice of Christ. For you say, in Effect, that it is *in the Nature* of all Trials to *precede* the REWARD; whereas you tell us, this Trial was made *after* all God's Mercies received, *after* all God's Dispensations. That is to say; upon the Foot of the *common Interpretation* it is *so*; for, if YOUR Interpretation be admitted, there will be, it seems, *one Benefit* yet behind which FOLLOWED this Trial, and was "the LAST and GREATEST Favor ever bestowed on *Abraham*;" (p. 606.) which Benefit (we are to understand) was the communicating to him the Knowledge of the *Sacrifice* of Christ. But how can you prove that according to the common Interpretation, there was no Reward subsequent to the Trial? *Abraham* lived a great many Years after this Transaction happened. He lived to dispose of his Son *Isaac* in Marriage and to see his Seed.

He lived to be married himself to another Wife, and to have several Children by her. He had not then *received* ALL God's MERCIES; nor were ALL God's DISPENSATIONS towards him at an End; and it is to be remembered that it is expressly said of *Abraham*, *Gen. xxiv. 1.* (a long while after the Transaction in Question) that *God had BLESSED him in ALL THINGS*; Which was but the Consequence of what God had promised him in the most solemn Manner; *By myself have I sworn, saith the Lord, for because thou hast done this Thing—that in blessing I will BLESS THEE, &c. Gen. xxii. 16, 17.* But this is not all. What surprizes me most is, that you should argue so weakly, as if the Reward of good Men had a respect to *this* Life only. Be it that *Abraham* had received ALL God's Mercies; and that ALL God's Dispensations towards him in this World were at an End; was there not a Life yet *to come*, with respect to which the whole Period of our Existence here is to be considered as a State of *Trial*; and where we are all of us to look for that Reward of our Virtues, which we very often fail of in this? You think it *strange*, that God should give this Command to *Abraham* in the Way of Trial, *after he had been ONCE tried already.* He had been tried *more* than ONCE, if that will help you. “The Promise to
 “ him, when he was yet childless, his Wife bar-
 “ ren, and both of them far advanced in Age,
 “ that his *Seed should be as the Stars of Heaven*
 “ *for Multitude;*” was, as you observe, a *Trial*
 “ of

“ of his Faith.” And was it not likewise a *Trial* of his *Faith* and his *Virtue* too, when he was called upon to leave *his Kindred and his Father's House*, to *sojourn* in a *strange Land*? And what if, after all this, the Wisdom of God should have thought fit, that this very Man, whom he had singled out to be an eminent Example of Piety to all Generations; should, at the very *Close* of his Life, give Evidence of it, by an Instance that exceeded all that had gone before; that he might be a Pattern of *patient Suffering* even unto the *End*? Would there not be *Sense* in such a Supposition? But though the common Account of this Transaction will very well stand with the Nature of a *Trial*; it is very fit to be observed that *your* Account of it will *not*: I mean, in that *full Extent* in which the Scripture sets it forth to us *as such*; as I shall prove by and by.

But there are other Objections besides this. As

1. It doth not *appear* how *Abraham* could collect from this Transaction, that *Christ* was to be offered up as a Sacrifice. I can easily understand that *Converse* may be maintained by *Actions* as well as by *Words*. What you have said upon that Subject p. 81. &c. no doubt is very just; and the Instances you have produced from Scripture where Actions have been used as fore-shewing the Determinations of Providence; are beyond all Exception. But whereas you have considered the Action of *Abraham* in offering up his Son as a Case parallel to these; it differs from them all in a very material Circumstance,

viz.

viz. that nothing is here added by Way of Explanation to *shew* the Import of it. When *Zedekiah made him Horns of Iron*, he said, — THUS shalt thou push the Syrians, 1 Kings xxii. 11. When *Jeremiah was bid to take a Linen Girdle and bide it in the Hole of a Rock, &c.* the Explanation immediately follows — *Thus saith the Lord, AFTER THIS MANNER will I mar the Pride of Judah, &c.* Jer. xiii. 1.—9, And so it is in every Instance you have produced; which I need not particularly prove because you have confessed it, p. 609. And no doubt such Explanations, attending the Transaction, were always necessary for the Information of the Prophet; because though *Actions* are as expressive of *Ideas* as *Words* are; yet it is on Supposition that there is either *common Use*, or *special Intimation*, to determine *what* Ideas, *such* or *such* Actions import; otherwise nothing can be understood. You will not pretend, I suppose, that by any *common Usage* of those Times, this Transaction was *significative* of the Sacrifice of *Christ*; therefore there must have been some *special Intimation* attending the Transaction, and determining it to this Meaning, if it was the Intention of Providence, hereby to give *Abraham* any such Information; of which special Intimation since *nothing appears*, it can never appear that any such Information *was* intended. The Presumption lies the other Way: Because if any such Information *had* been intended; it is natural to think that the *Explanation* would have been recorded with the *Transacti-*

on, as it is in all other such like Cases. But to this you reply, " that the Information to *Abraham* " being *solely* for *his own* Use, and what could " by no Means be *communicated* to the *Hebrew* " *People* when *Moses* wrote his History; there " was *no Room* for that *formal Explanation*, " which made the commanded Actions per- " formed by the Prophets so clear and intelli- " gible." *Ibid.* But this which you offer as a *Solution* of the Difficulty, is, with *me*, a new Objection. For

2. If the Knowledge of *Christ's* Sacrifice was not to be *communicated*; to what Purpose was it *clearly revealed* to *Abraham*? You say, that the *Jews* " being to continue long under " a carnal Oeconomy; this Knowledge—would " have greatly indisposed them to this Dispen- " sation." p. 608. But why was it then *communicated* to *Abraham*? For *his own sole* Use, you say. *What* Use? Will you be pleased to tell us? Was there any *good* Use that *Abraham* could make of this Knowledge; which the rest of the People of God might not have made of it as well as he? Or if it was unfit for every body else; was it not unfit for *Abraham* too? In short, Sir, I do not understand this Doctrine (with which your whole Work so much abounds) of revealing Things *clearly* to *Patriarchs*, and *Prophets*, and *Leaders*, as a *special Favour* to THEMSELVES, but to be kept as a *Secret* from the rest of Mankind. I have been used to consider Persons under this Character as appointed not *for themselves*, but *for others*;

others; and therefore to conclude that whatever was clearly revealed to THEM concerning God's Dispensations, was *so* revealed in order to be communicated to OTHERS. I desire not to be mistaken. I do not say that all *Revelations* ought to be *clear*; which is contrary to Fact. It is in the *Nature* of Prophecy to be *obscure* more or less; but then I suppose that *so far* as Prophecy is *obscure*, so far it was obscure to the Prophets *themselves*; and that *so far* as Prophecy was *clear* to themselves, so far it was their Business to communicate their Knowledge to *others*. If you can shew that I am mistaken in this; pray do it, and I shall be obliged to you. But you might have spared yourself in asking another Question; "Why, if Revelations cannot be *clearly* recorded, are they recorded *at all*?" p. 609. If a Revelation is not clearly *given*, it cannot be clearly *recorded*; and yet (as you intimate) there may be Reasons why an obscure Revelation should be recorded; to wit, for the Instruction of future Ages, when the Obscurity being cleared up by the Event, it shall appear that it was foreseen and foreordained in the Knowledge and Appointment of God. Upon this Principle you must give me leave to observe; that the Transaction in Question, will have the same Efficacy to shew "the Dependency between the two Dispensations," whether *Abraham* had thereby any *Information* of the Sacrifice of Christ or not. For this does not arise from *Abraham's* Knowledge, or any body's Knowledge, at the Time when the Transaction happened;

Command to Abraham, &c. 157

happened; but from the Similitude and Correspondency between the Event and the Transaction by which it was prefigured; which is exactly the same upon either Supposition.

And now, Sir, give me leave to ask, What Service have you done to Religion by your Interpretation? We were prepared for it, p. 84. by an Intimation that something was to arise from it, "to the *Confusion* of Infidelity:" As how? Why, 1st. As by your Manner of explaining this Transaction of *Abraham*; you should "illustrate God's Truth, by the noblest Instance that ever was given of the Harmony between the Old and New Testament." And 2dly, as "by it's Aid you should be enabled to give the *true Solution* of those *inexplicable Difficulties*, which have been so long the stumbling Block of Infidelity." p. 589, 590. As to the first, the Harmony between the Old and New Testament; the *Transaction* indeed has to do with it, as it is *prophetic* of the Sacrifice of *Christ*; but *your Interpretation* has nothing to do with it; because (as has been just now shewn) the Transaction will be *equally prophetic* of *Christ's* Sacrifice, whether your Interpretation be admitted or not. As to the second, the *Difficulties* which have been so long the stumbling Block of Infidelity, which upon the Foot of the common Interpretation (I suppose) you call *insuperable*; I greatly marvel that you should call them so, when you acknowledge in the very same Page, that "the Arguments *hitherto* brought to support the History of

“ this Command are of *great Weight* and VA-
 “ LIDITY.” And whether you had owned this
 or not, I should have taken upon myself the
 Proof; that these *insuperable Difficulties* may
 be very effectually and substantially removed,
 without borrowing any Aid from your Inter-
 pretation. The Substance of the Objection to
 the historic Truth of this Relation, as collected
 by yourself, p. 614. is this, “ that God could
 “ never give such a Command to *Abraham*,
 “ because it would throw him into inextricable
 “ Doubts concerning the Author of it; as whe-
 “ ther it proceeded from a good or evil Being
 “ —[because] it would mislead him in his
 “ Notions of the divine Attributes, and of the
 “ fundamental Principles of Morality. For
 “ though the revoking the Command prevent-
 “ ed the Homicide; yet the Action being com-
 “ manded, and, at the Revocation, not con-
 “ demned; *Abraham* and his Family must
 “ needs have thought human Sacrifices grateful
 “ to the Almighty. For a simple revoking
 “ was no Condemnation; but would be more
 “ naturally esteemed a peculiar Indulgence for
 “ ready Obedience. Thus the *Pagan Fable*
 “ of *Diana’s* substituting a Hind in the Place
 “ of *Iphigenia*, did not make Idolaters believe
 “ that she therefore abhorred human Sacrifices;
 “ they having before been persuaded of the
 “ contrary.” p. 614. Now to the first Part of
 this Objection, you yourself have pointed out a
 very *sufficient* Answer, which is quite *independ-*
ent of your Interpretation, *viz.* That *Abra-*
ham

Command to Abraham, &c. 159

ham "having had much Intercourse with God
" —he concluded that this Command to fa-
" crifice his Son, conveyed to him by the like
" strong and clear Impression on his Senses with
" the rest; came also from the same God." p.
596. No doubt, Sir, this was the Case, (and
no Infidel can deny the Reasonableness of the Sup-
position) that *Abraham* who had had long Com-
munication with God by *visible Appearances*;
knew as well (and by the same Kind of Evi-
dence) when God spake to him; as you or I
know when we are spoken to by a Familiar or
by a Friend. This admitted, there could be no
doubt about the Author of the Command. For
though the Command was strange, the Evi-
dence of *Sense* was not to be disputed. If your
natural Father should bid you to kill your Son,
or to do some other Act unworthy a Father to
command; you would be apt to suspect that he
was disordered in his Senses; but you could not
question whether it was your Father who spoke
to you, when you saw him before your Eyes.
Supposing it then to have been clear to *Abra-*
ham, that the Command was from God and
not from any evil Being; what was there in the
Command that was unworthy of God, or that
could mislead him in his Notions of the divine
Attributes, and of the fundamental Principles
of Morality? God is just. It is true. And
had not God a just Right to the Life of *Isaac*?
God is *good*. Yes; but he is good with *Wis-*
dom: And could *Abraham* tell what wise Ends
God had in View, in-demanding *Isaac's* Life?

But

But *Isaac* was his *Son*. What then? Both Father and Son were at God's Disposal; who was supreme Lord of both; and who, as he had a Right to demand *Isaac's* Life, had likewise a Right to chuse his *Instrument*. As a Father, *Abraham* had no Right over his Son's Life; but as the *Substitute* of God, he had all the Right that was in God *himself*. But the Command was *hard*. So it was, and so it was *intended* to be; for *wise* and *good* Reasons for ought that *Abraham* knew. As to the latter Part of the Objection, that from this Command *Abraham* and his Family must needs have thought human Sacrifices acceptable to God; the revoking the Command at last, was a sufficient Guard against any such Construction. To this you make the Unbeliever answer; No; because the Action having been *commanded* ought to have been *condemned*; and a simple *Revocation* was no *Condemnation*. But why was not the Revocation of the Command in this Case, a Condemnation of the Action? If I should tempt you to go and kill your next Neighbour, and afterwards come and desire you *not* to do it; would not this *after Declaration*, be as good an Evidence of my Dislike to the Action, as the first was of my Approbation of it? Yes, and a *much better*, as it may be presumed to have been the Result of *maturer* Deliberation. Now though *Deliberation*, and *after Thought* are not incident to God; yet as God in this Case condescended (as you say, and very truly) to act after the *Manner* of Men; the same *Construction* should

should be put upon his Actions, as are usually put upon the Actions of *Men* in like Cases. Nor will the *Pagan* Fable of *Diana's* substituting a Hind in the Place of *Iphigenia*, at all help your Unbeliever. This did not, (say they, or you for them) make Idolaters believe that she therefore abhorred human Sacrifices. But do not they themselves (or have not you) assigned a very proper and sufficient Reason why it did not; *viz.* that they had been *before persuaded of the contrary?* Where human Sacrifices make a Part of the settled, standing Religion; the Refusal to accept a human Sacrifice in one particular Instance, may indeed rather be looked upon as a particular Indulgence, than as a Declaration against the Thing in gross. But where the Thing was commanded but in one single Instance, and the Command revoked in that very Instance, (which is our present Case) such Revocation, in all reasonable Construction, is as effectual a Condemnation of the Thing, as if God had told *Abraham* in so many Words, that he delighted not in such Sacrifices. This, Sir, is the Substance of what has been or may be offered, in Answer to the Objections propounded upon the common Foot of Interpretation. Let us now see what *your* Interpretation affords that is better.

You say then ;

That “ the Command could occasion no
“ Mistakes concerning the divine Attributes,
“ because, it was only the Conveyance of an
“ Information by Action instead of Words; in

L

“ Confor-

“ Conformity to the common Mode of con-
 “ versing in early Times. This Action there-
 “ fore being mere *Scenery*, and, like Words,
 “ only of arbitrary Signification; it had no
 “ *moral Import*; but the Formality of that
 “ Action, which has no moral Import; is seen
 “ no Way to affect the moral Character of the
 “ Author.” p. 617. All this, Sir, is admitted.
 In your Way of reckoning, the Command had
 no moral Import; for nothing was intended to
 be done to *Abraham’s* Hurt or Prejudice; who,
 as you tell us, very well “ understood—how the
 “ scenical Representation was to end;—and
 “ must needs conclude—either that God would
 “ stop his Hand when he came to give the sa-
 “ crificing Stroke; or that—his Son, sacrific-
 “ ed in the Person of *Christ*, was IMMEDI-
 “ ATELY to be restored to Life.” p. 619.

This Solution, no doubt, clears up every
 Thing as to *Abraham*; and consequently re-
 moves *one* Part of the Objection, which says;
 that God could not give such a Command, be-
 cause it inferred a Violation of the natural Law.
 For, as you very pertinently ask, “ was that
 “ transgressed in giving a Stroke, whose Hurt
 “ was *instantly* to be repaired? Surely no more,
 “ than if the Stroke had been in Vision.” Sure-
 ly no more, than if a King should demand his
 Subjects Estate, with Assurance, to re-convey it
 again, the very Moment it should be surrender-
 ed; which, every Body sees, has the Shew of do-
 ing *something*; but is in Reality doing *nothing*.
 But as this Solution removes *one* Difficulty, it
 creates

creates another; which is, that the Command will not stand with the Notion of a *Trial*, in one Point, in which the History itself intimates it was intended as such. You tell us; that *Abraham*, "in expressing his extreme Readiness to obey, declared a full Confidence in the Promises of God;" which is very true. But you say nothing of his *Virtue*, *i. e.* of his *Patience*, and *Self-denial*; of which yet this Command was intended as a *Trial*. The very Words of the Command shew this. *Take now thy Son, thine ONLY Son Isaac, WHOM THOU LOVEST.* Here are two Things pointed at, as standing in the Way to hinder *Abraham* from obeying this Command. 1. The Assurances which God had given him, that *Isaac* should be the Heir of the Promises; for *Isaac* was *Abraham's* ONLY SON, not by *Birth* but by *Promise*. 2. His *natural, paternal* Affection. The first Difficulty his *Faith* was to remove; the *second* was to be conquered by his *Resolution* and *Fortitude*. But where, I ask, was *Abraham's* *Resolution*; if he knew, either that God would not suffer the Command to be put in Execution; or, if he did, that he should *instantly* be restored to him? *Resolution* is shewed by bearing *hard* Things; but on neither of these Suppositions had *Abraham* any Thing in Expectation, by which he could be a Sufferer.

Let us hear then, what the Author of the Epistle to the *Hebrews* says; who best understood this Matter. *By Faith, Abraham when he was tried, offered up Isaac; and he that had*

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received the Promises, offered up his only begotten Son ; of whom it was said, that in Isaac shall thy Seed be called ; accounting, that God was able to raise him up even from the Dead. Heb. xi. 17—19. It is in the Nature of the Thing, necessary to be supposed ; that Abraham was firmly persuaded, either, that God would revoke the Command ; or, that he would raise up his Son from the Dead ; for otherwise the Promise could never stand. The Apostle tells you precisely, which of these he believed ; viz. that it was, that God would raise Isaac from the dead. And this agrees with the Character that the Scripture gives of Abraham's Faith ; his believing AGAINST HOPE, i. e. against all the Appearances or Probabilities of human Things. When Isaac was born, he received him from the dead ; i. e. from a dead Womb. Supposing him slain, he believed that he should again receive him from the dead ; and this, again, was believing AGAINST HOPE ; for one was as much against the natural Course of Things, as the other. But pray observe this, Sir ; the Apostle does not say, that Abraham accounted that God would raise his Son INSTANTLY. He might (for ought Abraham knew, or had any Reason to hope to the contrary) be FOREVER lost TO HIM ; though he was assured he could not be so lost as that the Promise of God should fail ; upon which Foot, there will be room left for all that Disturbance from Passion and natural Affection, which every Father feels upon the Loss of

of

Command to Abraham, &c. 165

of a beloved Child ; and consequently, Matter left for the Exercise of his Virtue. It suits best indeed, with your Hypothesis, to say, that *Abraham* believed that his Son should be raised INSTANTLY. For if this whole Transaction was a scenical Representation, to inform *Abraham* of the Sacrifice of Christ ; and if this, (as you say, p. 612.) was the “ principal Design of the Command ;” the *Information* once given, the *Scenery* ought to be at an End. And this is one Reason, among others, why I cannot believe your Account to be the true one ; because it destroys the Force and Virtue of the Command, considered as a Trial of *Abraham's* Resolution and Self-denial ; which nevertheless, the very History plainly intimates to us, it was intended to be. So that in taking one Handle away from Unbelievers, you have given them another. For if upon the Foot of the common Interpretation, they think they see a Violation of the natural Law ; they may upon your Interpretation, alledge an Inconsistency of the Scriptures with themselves : and I apprehend, Sir, that it is a much easier Thing to shew that the Command carries no Violation of the natural Law, the common Interpretation admitted ; than it will be to reconcile your Hypothesis to the Scripture Account of this Matter. So much has Christianity gained by your Interpretation !

But this is not the greatest Difficulty you have to account for. The Objection relates not to *Abraham* only, but also to his Family ; who (as
you

you have made your Unbeliever say) MUST NEEDS *have thought human Sacrifices acceptable to God*; because the Action was not *formally condemned* at the *Revocation* of the Command. I do think, Sir, that it would be a very considerable Objection to this History; if it did give any reasonable Encouragement to the Belief, that human Sacrifices were acceptable to God; and I have given my Reason why I think it cannot give any such Encouragement; which is, that, in this Case, the Revocation of the Command, without any formal Condemnation of the Action, is sufficient to guard against any such Abuse. Whether you agree with me in this Principle, or whether you are of the infidel Side of the Question, in this particular Point, you have not told us; nor shall I take upon me to guess. But you are fully persuaded, that upon your Hypothesis, the Objection is entirely removed: Your Words are these. "There was
 " not the least Occasion when God remitted
 " the Offering of *Isaac*; that he should formally condemn human Sacrifices, to prevent
 " *Abraham*, OR HIS FAMILY'S falling into
 " an Opinion, that such Sacrifices were not displeasing to him—For the Command, having as we said, no moral Import; being only
 " an Information by Action, where one Thing
 " stood for the Representative of another; all
 " the Consequence that could be deduced from
 " it, was only this; that the Son of God should
 " be offered up for the Sins of Mankind: Therefore the Conceptions THEY [*Abraham* viz.

" AND

“ AND HIS FAMILY] had of human Sacrifices
“ after the Command; must needs be just the
“ same which they had before; and therefore,
“ Instruction concerning the execrable Nature
“ of human Sacrifices, was not only needless,
“ but quite besides the Question.” p. 618,
619. I can easily understand, Sir, how the
Matter stood with *Abraham*; and that HE was
in no Danger of being misled as to the Nature
of human Sacrifices, who knew the Secret of
the whole Affair; and that it was nothing else
but *Scenery*. But how this Answer will serve
for *his Family*; who are to be presumed to have
known nothing of this *scenical Representation*,
is utterly past my Comprehension. I say, that
the *Family of Abraham must be presumed to have*
known nothing of this scenical Representation;
because you have told us from the very first,
that the Information to be conveyed by it, was
intended for *Abraham's SOLE USE*; and I do
not see how *Abraham* could open to his Family
the *Scenery* of the Transaction, without explain-
ing the *Mystery*. Accordingly, your Answer,
in this very Passage, imports, that *Abraham's*
Family, as well as himself, were acquainted
with this *Mystery*; for you say that *all the*
Consequence that COULD be deduced from this
Transaction was, that the Son of God should be
offered up for the Sins of Mankind. All the
Consequence that could be deduced! *By whom?*
Why by the *Family of Abraham*; for to *them*,
as well as to *Abraham*, does the *Inference*, which
you immediately subjoin, belong — THERE-

FOR *the Conceptions THEY had of human Sacrifices must needs be just the same, &c.* BUT is not your putting the *Family of Abraham*, in *Possession* of this Consequence; a very plain Declaration, that they *knew* the *Mystery of Christ's Sacrifice*? Now therefore, Sir, take your Choice, and give up *one Part* of your Hypothesis, or *the other*, as best pleases you; for to hold *both* is impossible. If you say that the *Family of Abraham* WERE acquainted with the *Mystery of Christ's Sacrifice*; it will overturn all you have said concerning their Ignorance of a future State: For to what Purpose the Son of God was to be offered up for the Sins of Mankind, if no Life is to be expected after this, it is impossible to comprehend. It likewise overturns the *single Reason* you have given why the *Explanation* (usual in all such Cases) to shew the *Import* of the Transaction was not added, *viz.* that it was a Point *not fit* for *common Knowledge*. But if you shall chuse to say, that the Revelation of this *Mystery*, was for the *SOLE* Information of *Abraham*, and that *his Family* knew nothing of it; (which, I think you *must* say to make your Interpretation good) the Objection will lie full against you, unanswered. For upon this Supposition, *they* must have considered this Transaction, not in your *artificial, bidden* Light, but in it's *apparent, natural* Light; and the Construction in favour of human Sacrifices, must have been the *very same*, as if no such Representation as you speak of, had been intended.

Thus,

Command to Abraham, &c. 149

Thus, Sir, it appears ; that what was *well* before ; comes out *bad*, from under your Hands. Which confirms to me, what I have often thought ; that *Experiments* in Religion are seldom good for any thing. The Truth of this whole Case, appears to me in this plain Light. God called *Abraham* to this great Trial ; to make him an Example of *Faith* and *Resignation*. *Abraham* obeys God's Call ; under a full Persuasion that his Son was *lost* to him ; and yet as fully assured that the Promises of God should not fail. In this View he *is* an Example of *both* ; and thus much the Scriptures *warrant*. We, who see the *Resemblance* between this Case, and God's requiring his only Son to be offered up as a Sacrifice for the Sins of the whole World ; rightly say, that the *one* was intended to be the *Figure* of the *other*. But whether *Abraham* knew any thing at all of Christ's *Sacrifice* ; or whether he knew *nothing* ; the Scripture, is *wholly silent* ; and YOU ought to have been silent too. It is fit for *us* to stop where the *Scripture* stops — and let *Infidelity* do it's worst.

F I N I S.

ERRATUM.

Pag. 113. lin. antepenult. for *of r. as.*

