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THE COVRT, OF THE GENTILES:

C. Libris Henrici Humphreys
A DISCOURSE touching the Original of
HUMAN LITERATURE,
BOTH 1828

Philologie and Philosophie,
From the Scriptures & Jewish Church.

In order to a Demonstration of,

- I. *The Perfection of Gods Word, and Church-light.*
- II. *The Imperfection of Natures Light, and mischief of Vain Philosophie.*
- III. *The right use of Human Learning, and specially sound Philosophie.*

PART I. Of Philologie.

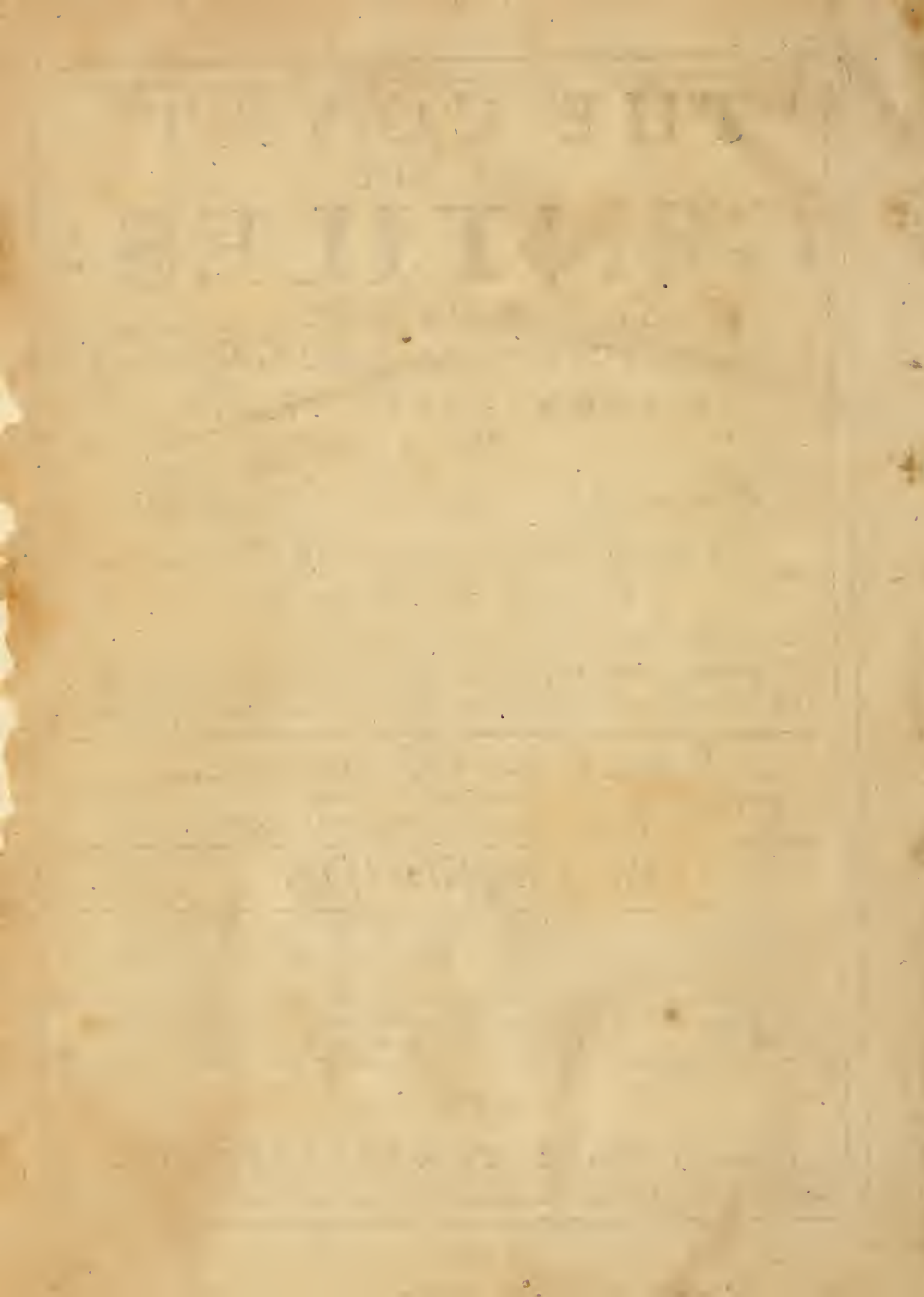
The second Edition revised, and enlarged.

By *Theophilus Gale.*

*Antiquior omnibus Veritas, -ni fallor: & hoc mihi proficit Antiquitas præstructa
Divinae Literature, quo facili credam Thesaurum eam fuisse posteriori cuiq; Sa-
pientie. Et si nonohus jam voluminis temperarem, etiam excurrerem in hanc
quoq; probationem. Quis Poetarum, quis Sophistarum, qui non omnino de Prophe-
tarum Fonte potaverit? Inde igitur Philosophi sitim ingenii sui rigaverunt, ut quæ
de nostris habent, ea nos comparent illis. Tertullian. Apol. cap. 47 (p. 9)*

O X O N

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ADVERTISEMENT



If thy curiositie leads thee to make Inquisition into the original Motives, Grounds, and Occasions of this following Discourse; Know, that some rude Idea or first lines thereof were drawn many years since, in mine Academic Studies, and Employments. For meeting with some brief hints and intimations, in Grotius and others, touching the Traduction of Human Arts and Sciences from the Scriptures; and Jewish Church; I conceived this Notion, if made good, might prove, as very choise, so no lesse useful and advantageous, for the confirming the Authoritie of the Scriptures; and so by consequence the Christian Religion. This put me upon farther Inquirie into the certaintie of this Position: And after several years contemplations of, and Researches about it, I found a general concurrence of the Learned, both Philologists and Divines, of this and the former Age, endeavoring to promote this Hypothesis. Thus Steuchus Eugubinus, Ludovicus Vives, with other learned Papists of the former Age; as also Julius and Joseph Scaliger, Serranus, Vossius, Sandford, Heinsius, Bochart, Jackson, Hammond, Usher, Preston, Owen, Stillingfleet, with others among the Protestants, have given very good Demonstration, and Confirmation of this Assertion. Tea, we find not only those of the later Ages, but also many of the Ancients, specially such as engaged in the vindication of the Jewish and Christian Religion, against the Gentile Philosophers, abounding much in this Argument; namely, That the wisest of the Heathens stole their choicest Notions and Contemplati-

The Subject of the following Discourse.

ons, both Philologic, and Philosophic, as wel Natural and Moral, as Divine, from the sacred Oracles. So Josephus *against* Appion, Origen *against* Celsus, Clemens Alexandrinus, *in the first book of his Strom.* Eusebius, *in his Præpar. Evang.* Tertullian, Austin, de Civit. Dei, Johannes Grammaticus, de Creat. Mundi; *with others, as is shewn in the Bodie of this Discourse.*

Having collected such evident Notices of the truth of this Assertion, from so many concurrent Testimones of the Learned, both moderne and Ancient; I essayed what Artificial Demonstration might be procured, for the strengthning this Argument. In order hereto I read Plato (the chief of those, who are supposed to transport Jewish Traditions into Grece) and that with what diligence I might, to find out what Traces, and footsteps were to be discovered in his works, of Jewish, and sacred Dogmes. What progresse I have made herein, wil appear partly in this, but more fully in the following Discourse of Philosophie.

Moreover, to furnish my self with yet fuller evidence and convictive Arguments, touching the Veritie of this Hypothesis, I made it my businesse to inquire into the Travels, and Lives of the wiser Heathens, specially the Grecians; hereby, if it might be, to find out some Tracks of their Correspondences, and Conversation with the Jews. Wherein, I think, it is manifest, I have gained great advantages for the Advance of my Designe. For (not to mention Sanchoniathon and Mochus, those great Phenician Sophists, who, as 'tis very likely, had immediate, and frequent Conversation with the Jews; nor yet the Egyptian Priests, who seem to have been instructed first by Joseph, who founded and endowed a College for them, as some conceive from Gen. 47. 22. &c.) it appears evident, by the best Records we have of those times, that several of the first Poets, Sophists, and Philosophers
of

The Subject of the following Discourse.

of Grece, travelled into Egypt and Phenicia; and made a considerable abode there, at those very times, when the Jews, in great multitudes, frequented those parts. That Orpheus, Linus, Homer, and Hesiod were in Egypt, or Phenicia, is proved in the account of Pagan poesie, its Original, &c.

That Solon was in Egypt, and instructed in the great pieces of Mythologie, or Jewish Traditions, by an Egyptian (if not a Jewish) Priest, is also proved out of Plato, once and again. That Thales also was in Egypt, and there informed himself touching the Creation of the World, the Chaos, and other Physiologic Contemplations; which he transported with him into Grece, and traduced, originally, if not immediately, from the sacred Oracles lodged in the Jewish Church, I have endeavored to demonstrate in the account of his Philosophie. Farther, that Pherecydes (Pythagoras's Master) was, though a Syran by birth, yet of Syrian or Phenician extract, and wel instructed in the Phenician and Jewish Dogmes, may be conjectured from the Heliotrope, which he is supposed to have invented, and that in Imitation of Ahaz's Dial; as also from his, *Θεογονία*, Theogonie, or Generation of the Gods, conformable to that of Sanchoniathon; which had evidently its original from Jewish Persons, and Names; as in what follows of the Pagan *Θεογονία*. That Pythagoras had much conversation and correspondence with the Jews, both in Egypt, where he is said to have spent twenty years, as also in Babylon, where he lived ten years with them, I have endeavored to render very probable, both by the storie of his life, as also from the Idea of his Schole, Dogmes, Symbols, and Institutes; and their parallel with those in the Jewish Church; as it wil appear in the storie of his Philosophie. I have likewise endeavored to demonstrate the same of Plato; who is reported to have lived fourteen years with the Jews in Egypt; and, we need no way dout,

* 3

derived

The Evidence of the Subject.

derived the choicest of his contemplations, both Physiologic, and Theologic, originally, if not immediately, from the Jewish Church and sacred Oracles; as hereafter in his Philosophie. I have also examined the other Sects, and traced their first Institutors up even unto the Jewish Church; at least endeavored to evince, that their chief Dogmes were originally of Jewish and sacred extract.

From so great Concurrence and Combination of Evidences, both Artificial and Inartificial, we take it for granted, that the main conclusion wil appear more than conjectural, to any judicious Reader. Or suppose we arrive only to some moral Certaintie or Strong Probabilitie, touching the Veritie of the Assertion; yet this may not be neglected: For the least Apex of truth, in maters of great moment, is not a little to be valued. Besides, we may expect no greater Certaintie touching any subject, than its Ground or Foundation wil afford; according to that of Aristotle, *πιστευόμενον ὅτι ἐστὶν ἐν τῷ τοῦ τοῦ ἀκριβὲς ἐνζητεῖν καὶ ἔκαστον γένος ἐπ' ὅσον ἢ τῷ τελέγειν αὐτὸ εὖ καὶ ἐπὶ τῷ*

ἡθ' παραλήσσει ὃ φαίνεται μαθηματικῷ τε παιδιολογῶντι ἀπὸ τῆς αἰτίας, καὶ ῥητορικῶν ἀποδείξεως ἀπαιτεῖν, it is the part of a Student, to require subtiltie or exactnesse in every kind, so far as the mater wil bear it: for it is al one, to require Rhetoric or Eloquence of a Mathematician, whose office it is to demonstrate, as to require Mathematic Demonstration of a Rhetorician, whose businesse is to orate and persuade. Thus also Judicious Chillingworth: As he is an unreasonable Master, who requires a stronger Assent to his Conclusion, than his Arguments deserve; so I conceive him a froward and undisciplined Scholar, who desires stronger Arguments for a Conclusion, than the mater wil bear. Now the mater of this Discourse is not Logic, but Philologic, touching the spring-head and Derivations of human Arts and Sciences; wherein we are constrained, now and

n maximis mi-
nimus est maxi-
mum.

Arist. Eth. lib.
cap. 3.

Chillingworth. Pre-
face to the Relig.
lib. 1.

The Designe of the following Discourse

and then, to make use of Annals and Records of Antiquitie, which are not so authentic as could be desired; yea sometimes, when Memoires fail us, of conjectures, which peradventure are liable to many exceptions: Wherefore it cannot reasonably be expected, that every Argument produced should be clothed with Logic or Mathematic Demonstration. No, it may suffice (which is all I endeavor) that upon the whole of this Discourse laid together, my Conclusion appears evident or certain according to moral estimation.

If thou inquire farther into the Ends, Designes, and Usages of this Discourse, I shall nakedly lay before thee, what has been chiefly in mine eye, while under the Contemplation and Composition of it.

The Designe of the following Discourse.

1. My main and original designe is, to confirme the Authoritie, and demonstrate the Perfection, of the Sacred Scriptures. For this Position, that the chief parts of human Literature had their derivation from the sacred Oracles, being supposed, or proved; what credit and Authoritie will hence redound to the same? how much will their Divine Majesty, Perfection, and Precellence beyond all human books and Records, be enhanced hereby? This made the ancient Jews, and Christians abound so much in this Argument. This also has induced many Moderne Divines, particularly Jackson, Preston, and Stillingfleet to reassume this Argument, to evince the Authoritie of the Scriptures. And that which has much strengthened me in this designe, was a passage I had from great Bochart, who (upon the view that I gave him of Stillingfleets Origines Sacra) told Me, That his main designe in composing his Geographia Sacra (a book worth its weight in the purest Gold) was the same; namely, to strengthen the Authoritie, and perfection of the Scriptures.

1. To confirme the Authoritie of the Scriptures.

2. Another great End I have in this Discourse, is to demonstrate

2. To show Christs favor to his Church.

The Designe of the following Discourse.

monſtrate what great Marques of Divine favor, and rich Tokens of his Grace, Chriſt, the Mediator, has been pleaſed to vouchſafe to his poor afflicted Church. And indeed is it not a great Marque of Honor, that his poor infant Church, ſo much deſpiſed, and persecuted by the Gentile World, ſhould be, not only the Seat of his own Preſence and Worſhip, but alſo as the Moon, to reflect ſome broken Raies, or imperfect Traditions of that Glorious light ſhe received, from the Sun of Righteouſneſſe, to the Pagan World, which lay wrapt up in Night-darkneſſe? What? that the proud Sophiſts of Grece eſtimated the eye of the World for human Wiſdome, ſhould be fain to come and light their Candles at this ſacred fire, which was lodged in the Jewiſh Church! That the poor Temple of Jeruſalem, ſhould have a Court for the Gentiles, to which they muſt be al beholding for their choiſeſt Wiſdome! how great an honor is this for mount Zion, the Church of God?

3. To ſhew the Imperfection of Natures Light,

3. A farther Deſigne I have, in promoting this Hypotheſis, is, to beat down that fond perſuaſion, which has of late crept in among, and been openly avowed by, many, too great Admirers of Pagan Philoſophie, (ſpecially that of Plato) as if it were al but the Product of Natures Light. Whereas, I take it, I have evidently evinced, that the choiſeſt Contemplations of Gentile Philoſophie, were but ſome corrupt Derivations, or at beſt but broken Traditions, originally traduced from the Sacred Scriptures, and Jewiſh Church.

4. Another great End I had under Contemplation, in Compoſing this Diſcourſe, was to diſabuſe the minds of many young Students, prepoſſeſſed with groſſe, yea, in ſome degree blaſphemous Ideas and Notions touching God, his Names, Attributes, Nature, Operations, &c. ſuck't in together with thoſe poiſonous Infuſions, they derived from Ethnic Poets and Mythologiſts. The ſad experience
hereof

The Designe of the following Discourse.

hereof made many of the Primitive Christians, as wel learned as others, greatly decree, and declame against the reading of Pagan books, specially Poets. Yea Plato himself, in his discourse of Mimetic Poësie, is very invective against it; demonstrating, how the minds of young Students, by reading such Romanic or fabulous Stories, of the Gods, and things Divine, are first abused with false Images, and then adulterated and corrupted with false Principles; which draw on corrupt practices. Wherefore in the Idea of his Commun Wealth, he gives order, That such Mimetic or fable-coining Poets be banished, though with respect, from his Commun Wealth. For the preventing or removing of such corruptions, I have endeavored to decipher, or unriddle, the whole Pagan Divinity, or the Genealogie of the Pagan Gods; as also other parts of historic Mythologie, touching the first Chaos, the Golden Age, the several floods under Deucalion, &c. the Giants War, with other pieces of Mythologie, and Pagan Theologie, so commun among the ancient Poets, and Historiographers. Hereby we shal come to understand the original Ideas of those monstrous Fables; as also disabuse our minds from those false Images of things Divine and human, which are so pleasing to corrupt Nature, and too often prove a foundation of Atheisme.

If thou shalt, Reader, farther inquire into the Motives and Reasons, which have induced me, to suffer this Discourse to come under public view; then be pleased to take notice, that I am not so much mine own flatterer, as not to be sensible of many imperfections, both as to Mater and Forme, which may render it unfit for any curious eye, or palat. Indeed I have neither Time, nor Capacitie, no, nor yet a VVil to polish and flourish it so, as to render it acceptable to every curious Critic. I have alwaies affected, with that great Master of Wisdome, Padre Paul the Venetian, to suit P. Paul, in his Introduction to the Historie of the Council of my Forme to my Mater, as Nature does; and not my Mater to my Forme, as the Scholes are wont to do. This, with other mov-
Trem.

The Inducements to publish this Discourse, &c.

ing Considerations, detained me some while from publishing this Discourse; which was, in the first draught thereof, intended for the private Instruction of some persons of Noble Condition, committed to my Tuition. But that which prevailed upon me, to let it passe a more commun View, and Censure, besides my general Ends above specified, is the perswasion of several Judicious, Learned, and Pious Friends; who conceive it may be some way useful, at least for the instructing of young Students; which is a main consideration I had in mine eye, when I first undertook the Composition thereof.

Farther, the consideration that there is nothing of this nature or subject, as yet extant in English, save an Argument in Preston and Jackson; with several Improvements and Enlargements in Stillingfleets Origines S. (who yet does not professedly treat of this Subject, though he has given a great Advance thereto) yea, not meeting with any Latin Discourses, which do professedly, and entirely treat of this Subject, as by me designed and proposed, this makes me to conceive it worth my while, to make some Essay herein, were it only to provoke others, who have more Capacitie and Time, to engage more deeply in this Studie and Argument.

Yet farther, Reader, before I permit thee to enter on the Bodie of the Book, I must advertise thee, that this Discourse of Philologie, which is now first in execution, was last, or at best last, in my first Intention. For that which I first designed was, the Translation of Pagan Philosophie from the Jewish Church, and Sacred Oracles: So that this of Philologie, is but the Product of a second or after Intention. This I adde, because thou wilt find, in the Bodie of this Discourse many Quotations referring to the following Discourse of Philosophie, composed before this of Philologie.

And lastly, I must Apologise, or rather beg pardon, for some Emendations of, and Additions to, this Second Edition. I am not insensible, what a Detriment, and Discouragement Additions and Alterations, in general, are to the Commun VVealth
of

The Inducements to publish this Discourse, &c.

of Learning : yet am I not without some particular Reasons, and Motives inducing me hereto. For, to speak the truth, a great part of the former Edition was compos'd in such narrow Confin'es of time, that I had not opportunity of revising it, as I ought. Besides, having, since the publishing of the first Edition, met with a Discourse of a learned man, which directly tendes to the subversion of my main Hypothesis, I could not but conceive my self under an essential Obligation, to adde what I could for the confirmation of the same : Which I have endeavour'd to do with al the Candor, Modestie, and Ingenuitie I could ; without the least Reflexion on the Person, or so much as mention of his name : submitting, as the Carriage of the Controversie to the Censure of the Ingenuous, so the Issue of it to the Judgement of the Learned Reader.

*Argumentum hujus Libri omni Litteraturæ
genere refertissimi,
Poeticis Coloribus delineatum.*

C Enseri Veteres puerili ardore laborant
Stulti homines, gaudentque Verusti Sordibus Aevi.

Arceas ut incedit Sublimibus altus Alutis ?
Erroresque novos Lunam docet ; at magis Ipse
Errat, dum, tantæ conculcans Lumina Stellæ,
Antiqui vanam sectatur Nominis umbram.

Nec minus infanit celebris Gens Cecropidarum,
Terrigenam jactans Colubrum, auratasque Cicadas ;
Et magis hisce loquax, primos Heliconis ut Ortus,
Barbariem & Graia domitam toto Orbe Minerva,
Inventasque Artes Terris, Vocumque Figuras

(1) Phœnices
primi Litera-
rum invento-
res in rei me-
moriâ puni-
ceis utebantur
Characteri-
bus.

(1) (Hæ quamvis rubeant.) ostentat Græcia mendax !
India sic comedit Proavos, Ventrisque Sepulchro
Ingratis mos est Natis tumulare Parentes.

Sed Locus his Sacer est ; Soleas tandem exuat Arcas
Lunatas ; & Cœlesti contenta Columbæ
Cedere Noctis Avis proprias nunc advolet umbras,
Atque canat Carmen, pateant quod Furta, ferale.

Auritas nondum Sylvas attraxerat Orpheus
Carminibus ; Cadmulve suas extruxerat Arces.
Nondum Mortales invadere Testa Tonantis
Mente levi, pictosque Polum diffindere in Orbes

(2) Platonici
fingebant Ho-
merum in
Pavonem a-
biisse, ob va-
rietatem mate-
riæ poeticæ
ornatam Colo-
ribus referen-
te Pier. Hie-
rog. l. 24.

Norant Thaletis ductu ; nec Græcia magna
Pythagoræ majoris adhuc perceperat Artes.
Cum Deus ardentis tonuit de Culmine Montis ;
Inscripsitque decem binis Præcepta Tabellis ;
Multiplices addens Ritus, & Carmina iusta,
Unde rudem potuit Prætor compescere Turbam.

(3) Silenum
atque Anti-
quarium pin-
gebant Vere-
res longis in-
signem Auri-
culis.

Hoc de Fonte Sacro divina Noemata, Leges,
Omniigenasque Artes rudis hæcenus imbibit Orbis ;
Doctus cuncta, nisi hoc, Veteres celare Magistros,
Pennatos hinc Mænonius Subduxit Ocellos
(2) Pavo, alias plane Cæcus mansisset Homerus.
Cesserat in vacuum Spectrum, quo fingitur Ortus,
Divinus Plato, sectantique illuserat Orbi ;
Ni verum quærens variis Erroribus illud
Fæcundis tandem Judææ invenerat Oris.

Sic nudata suis furtivis Græcia Plumis,
Solas nunc Ululas, Sileni ac jactitet (3) Aures.

Upon

Upon this ELABORATE Work.

1.

IF with attentive eye we look
Upon the fix dayes volume of the Book,
VVhere God, and mighty Nature doth appear,
VVrot in an *Vniversal Character* :

 VVe still shall find in ev'ry part
 Space, and dominion left for Art.

Or rather, all our Arts are but to know,
How, and from whence was made so great a show;
As in this *Seean of life* has bin,
Though dark'ned by the *vail of Sin* :

How from wilde *Motion*, and its *Matter* grew

Number, and *Order* too :

And did in *Artful Figures* smoothly fall ;

VVhat made this *Graceful measur'd dance of All* ?

How *circling Motion* doth swift time divide,

 And round the slippery *Sphear*

 (Though no *Intelligence* be conquer'd there)

 The restless *Seasons* slide ?

And by what mighty *stroke* the earthen *Ball* did pierce

 To the fixt *navel* of the *Vniverse* ;

 VVhilst Stars, and Sun, (who runs the *Day*,

 But walkes the *year*) do never stay :

VVhere all those *Arts*, and *Men* begun,

 That o're the *Earth* are run :

 And what's the *Coast*,

 That first can boast

Safety to both their *Treasures*, when

Cities were built for *Business*, and for *Men* ;

2.

And would we know from whom

Philosophy did come,

VVith

VWith all her handmaid Train
Of Sciences, again
To make the *Tree of Knowledge* grow,
And unto all, her pretious fruites bestow:
VWhose taste does ne'er from *Paradise* dethrone,
But would the *Vniverse* make one
Though yet of Knowledge it has bin the fate,
To have a *streight*, and *narrow gate*;
Like that of *Life*, which few do enter at.
To find the Sacred pedigree,
To *Ancient Hebrews* look, and see
How thence *this Saviour* too did spring.
And to mankind Salvation bring
From black Ignorance rushing in,
As the great *Shilo* did from *blacker Sin*.

3.

Hail holy Land! thou *Canaan* made to flow
With milke and honey, and with knowledge too;
As *Rivers* from their spring, *Arts* from thee Rise,
Both in perpetual *Circulation*
Into their Sea, their mighty Cistern, run,
Whence they refunded are agen:
And still to needy places roll the prize.
For Knowledge with the liquid main must glide,
And by an inexhausted Source
Must carry on its everlasting Course;
And, with the Sun, both round the Earth still slide.
Some places doe their greater *Tydes* adore:
Learning still *Sounds*, and *Shallows* knew,
Its *Streights*, and wide *Ocean* too:

And

And oh that it may hear of *Rocks* no more
(*Tempests* their rage here giving o're)
But allways pay its peaceful *Tribute* to the *shore*.

4.

Hail slender-limb'd *Mediterranean* !
VVhere ships those floating *Isles* began
In the worlds *infant age*
Their *matry pilgrimage*.
Isles ne're more *Fortunate* can be ;
Nor can *Apollo* a more happy *Delos* see.
Hail *Libanus* thou sacred *Grove* !
VVhose *Trees* did *Trees of knowledge* prove ;
For thence it was that skilful *Tyre*,
VVhom all with thanks admire,
Her vessels took
To load the neighb'ring brook,
Fraught with her riches, and her learning too,
Both given more for *use*, than *show*,
She thus to forreign *Climes* at once imparts
Both of her *Countreys Fruits*, and of her *Arts*.

5.

Phenicia must with *Palmes* no longer crown
Sanchoniathon, falling down,
Like *Dagon*, to the *Ark*, who there adores
Diviner stores.

Nor let proud *Babilon*
Berosus bear so high upon
His VVorks were *Babel-like Confusion*.

Nor

Nor *Ægypt* *Hermes* boast, or *Manetho*
Her'leventh Learned Plague, the great'st she knew;
 These Gyant Authors, or their pigmie Frie
 Can ne're with *Moses* vie,
 For *truth*, or for *Antiquitie*;
 They all in one long Row like Cyphers stand,
 He at their Head the Figure to command;
 They all had signified just naught,
 Had he not all their force of wisdome taught.
 If holy Cherubs up arise,
 And o're the Ark their VVings display
 Their Reverence to pay
 To his *ten Words*, ten sacred *Categories*;
 Let's ne're on Heathen Authors feed;
 Two *Tables* he hath richlier furnished
 And all his, like the volumes of the skie,
 Evince their own Divinitie,
 Both *clear*, and *constant* show
 (The clouds are from below)
 Both equally dispence
 To workes and labours All,
 Upon this Earthen Ball
 Their Heav'nly Influence;
 But with this Difference;
 His more especially impart
 To Humane Learning, and to Art.
 So moving here
 In as much Nobler, as a *Narrow Sphear*.

6

Supream Idea both of Truth and Good!
 To God, and Angels kin,

VVhy

Why shouldst not thou the Universal flood
 Escape of Tyrant Sin ?
 Pity ! so chaste a Virgin should be forc'd to wear
 Apparel of an Harlot still,
 Turne prostitute against her will.
 In Heathen Temples when she would appear,
 There's nought but Scean, and pageant of her there :
 They still conceal the *Real Saint*
 And shew some *Jezabel in paint*;
 This still has bin Religions fate,
 She always in her *vaile* as Mourning fate ;
 And like the Ancient Jew,
 Whence her Original she drew
 Long has her cruel *Pharaohs* seen
 And long in bondage been.
 Where ere she mov'd,
 The whole *World* her wide *Wildernesse* hath prov'd;
 For worse, than that in which
 The holy men their Tents did pitch :
 For still she had in sight
 Much of their *Cloud*, but little of their *Light*.

7.

The Sun about the aged world
 Three thousand years was hurl'd,
 When *Greece* both young, and weak
 Learnt first to *speak* ;
 And we can tell,
 When she began to *spell* ;
 For all her pride, and learned Crew,
 We knew her *Alpha*, and *Omega* too.

Phenician

Phenician *Cadmus*, when he *Thebes* did raise
('Tis his humilities, or Fortunes praise).

Resolv'd to set
His Alphabet,
Towards the left began,
And so it alwaies ran;
Leaving to Ancient Hebrews still the *Right hand* space,
For *Rev'rend Age* the Place.

And if we scan their letters *Al*,
Some are Rough *Guttural*,
Some *Dentals* hissing far,
Some *Palatins*, and *Linguals* are,
And others they are murmuring *Labial*,
When these with their great train of *Vowels* move,
Which at the others feet do stand;
Yet them *command*,
They do so comprehensive prove,
They reach each Sound, and Note, that Nature can
Expresse by Man.

This *Holy Language* was for Natures Empire fit;
But *Sin* and *Babel* ruin'd it.

So pure, and of so *Univ'rsal sense*,
God thought it best for *Innocence*.
Others her *Daughters* be,
The *Rev'rend Mother* she.
Though Tongues, like men, are fraile;
And both must faile :
Her *Universal Empire* to maintain,
She in her *Numerous off-spring* o're the World doth reign.

8.

Arabia the happy, made the World so
Preserving *Arts* from Overthrow.

Mecha

Mecha did the great *Stagirite* admit,
Mahomet Prince of Armes, but *Him* of *VVit*.

The *Saracens* and he
Did joyn in *Monarchie*.

Long had Philosophie in that great Schole
Maintain'd her *Intellectual Rule*;
Had shee not fled from Ruines of the East,
To shelter with the *Eagle* in the *VWest*.

She longer would have liv'd so near her ancient seat,
Her long consumption there to cure, to get
Her youthful vigor, and her health repair,
By breathing in so sweet an air.

She with the Roman *Eagle*, as she flew,
Would fain her Age renew,
Be made a *Christian* too :

But to her, and the Holy Dove
The *Eagle* did too cruel prove ;
Both in the Fright
Fled out of sight,

And neither found an *Ark*, or Resting place ;
So Barbarous was then of *things*, and *Men* the Face.

9.

Great *Bochart* did the *Exile* trace, ne're made to stray
(*Mens Errors*, hers encreas'd throughout her way)

The barren wilderness he past,
And *Canaan* found at last.

His Canaan too methinks does yeild
Fruits of a pleasant Field.

But chiefly when this *Learned Author's* found
The Trees to prune, and cultivate the Ground :

*** 2

The

The plenty shed
VVith Care is gathered,
The Vintage great, so Rich the store,
The *Presses* sure must needs run ore ;
Yet these *first Fruits* but earnest are of more :
These please our Taste, and Sight,
But still increase our Appetite :
VVho as on Jordan's Banks now stand
Expecting t' see the *other part* of the blest *Promis'd Land*.

On the Subject of this
B O O K.

I.

A S VVards, who long suppose
All, that they spend, to be
Their Guardians Liberality,
Not what Inheritance bestows,
Their Thanks to others ignorantly pay
For that, which they
At last perceive to be their own,
To their rich *Ancestors* oblig'd alone.
So we as vainly thought
Our selves to Greece much bound,
For Arts, which we have found,
To be from higher Ages brought ;
By their, as well as our fore-Fathers taught.

Insatiate

Infatiate Greeks ! who not content
 VVith the VVorlds Continent,
 Affect an Intellectual Regiment.
 VVhy should you learned Jews despise,
 Of whom you learnt thereto to rise ?
 And with their Detriment
 Promote your Gain ?
 To brighten your own Glory, theirs distain ?
 So as we see the Sun
 Obscur'd by his own exhalation :
 And vexed water boyling o're
 (Howe'er Sedate before)
 Put out that Fire
 By which it did aspire.
 Nay you have got the VVile
 The Jews to wrong, and the whole VVorld beguile ;
 VVhile those your Masters you Barbarians style !
 Your learned Stagirite
 Did Plato's Nipple ne'er so bite ;
 As your Platonicks those Breasts do,
 VVith purer Milk which freelier flow.
 But some to shew their skill are proud to hit
 Those Fencers, who first taught them it.
 And Knave, and Rogue are Parrats pay
 To him, who taught them Language to essay.

Should all your grand Impostures now awake,
 Small pleasure you would take,

To

To see your Countrie you so dearly priz'd.
And with stoln *Arts* so Civiliz'd,
Grown Barbarous again :
Sure such Relapse you would confesse a Curse,
For wronging Hebrews thus :
How well might you complain,
The Jewish Doctors you had rob'd in vain ?
In all your great Designs thus crost,
And Voyages to Canaan lost :
Since that *Arts* plunder'd Golden Fleece
Was or restor'n, or stole away, from Greece.

4.

Yet should you Greece call learned now,
I would believe you spake as true,
As when you say 'twas so before,
You say'd from the Phenician Shore :
I should as soon believe it too,
That all ev'n now are Poets there,
As that you Poets were,
Before your Linus had great Moses read,
And Sacred Scripture pillaged.
But though w' allow ye not to be
Those, who invented Poesy ;
Yet this you must ne'r be deny'd,
YOU ARE THE FIRST OF POETS THAT ERE LY'D.

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Memorandum for the Reader.

WHereas, making frequent References unto Plato's Works, I have for thy more speedy recourse thereto, oft cited the Page; thou art to take notice, that I make use of Hen. Stephanus's Edition, Paris 1578.

Thou mayst also take notice that I intend to make no further Additions or Alterations in this First, nor any considerable in the Second Part.

E R R A T A.

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9



Part I. Of Philologie.

Book I. A general account touching the Traduction of Human Literature from the Scriptures : Particularly of Languages .

Chap. I. The Original of al Arts and Sciences from God.

That there is one first Being God. His infinite perfections and incomprehensibleness. His Understanding, and eternal Ideas, which are the great Exemplar of al his Creatures. The Divine Wisdome impresteth some created Ideas on the creature, contained in the Law of Nature; whereby al things are governed, and directed to their respective ends. This Light of Nature is the objective Idea, or mater of al Arts, and Sciences; which are but reflexe Images of those natural Ideas, which God has impressed on things. The Light of Nature being darkened, God gave a Divine reveled Light, whence Arts sprung.

§. I.  *Hat there is one, first, eternal, simple, and absolutely necessary Being, whom we call God, is evidently manifested both by sensible and rational Demonstration. For were there not a first Being, nothing else could be: Nothing could be Possible or Impossible; Necessary or Contingent; True or False: For al the several modes of Being, or not Being, bespeak a first Being, as the*

*That there is a
God.*

measure of al. If we Contemplate the *sensible world*, doth not the *Omnipotent* production of al things out of Nothing demonstrate a first Infinite Being? In the series of Causes, is not every thing produced by some cause above it self? And doth not this suppose a *first Cause*? Doth not Aristotle *Metaph.* l. 1. c. 2. rightly prove, that in *Subordination of Causes* there cannot be a progresse into infinite: because al infinitude destroys order, and admits not of first and second, &c. Besides, if in the *ascending* from the *effects* to the *Causes*, we may not arrive to some *first cause*, how may we in *descending* from the causes to the effects come to a *last effect*? Again, if the series of Beings produced by other Beings were infinite, there could not be any Being, which was not subsequent to infinite Beings preexistent: Whence also it would follow, that there were infinite Beings before any Being. Further, if we consider the *Rational World*, what bright and lively *Ideas* and Notices of the *Divine being*, and *existence* are there impressed on the *soul* of Man? Are there not resplendent Images of a *Deitie* in those infinite *thirsts* after truth; those *practic notions* of Good and Evil; and those insatiable *desires* after some one *Chiefest Good*, which are lodged in the soul of man? So that we may as well, or better, doubt of our own *beings*, than of *Gods*. In things *subordinate*, take away the *first*, and you take away al the rest: as in *motions* &c. Neither is it possible to conceive, that a *finite, subordinate* Being should be *independent*, or eternal: infinite *Contradictions* would attend such a position. Therefore this Proposition, *God is*, is the *first truth*; whence al other truths flow: and were not this true, nothing else could be *true* or *false*, *affirmed* or *denied*. So that *Speculative Atheisme* is not only *unnatural*, and *monstrous*; but very difficult, if not impossible, to be impressed on a human spirit: For though some have been sufficiently willing, yet have they not been able to raze out those *connate*, and *essential* Ideas of a *Deitie*, so deeply stamp'd on their natures: And they who acknowledge not the *true God*, yet frame to themselves some *false Deitie*. See *D. rodon L' Atheisme convaincu*.

The Infinit per-
fection of God.

§. 2. God is the most *pure, independent*, and *perfect Act*, comprehending al *Divine perfection* in his nature, without the least *composition* of *mater*, or *power* to receive farther degrees of *perfection*. This *Grandeur*, and *sovereign Perfection* of God, consists principally in his being the *first principe*, and *last end* of al things; from whom al things at *first* flow, as from the *Plenitude of Being*; to whom they again

again have their *reflux*, as rivers to the Ocean. So that every thing is more, or lesse perfect, as it draws near to God, *הוא האור* *St Cyran lettre*
אור, the first *beautie* and *light*; *הוא האור*, the great *Archetype*,
 and original *Idea* of al good, as *Plato* stiles him. Those *Glorious*
Eminences, and singular *excellences* of God are al comprized in,
 and drawn from, that *essential* name *יהוה*, *Exod. 6. 3.* as *being* of *Exod. 6. 3.*
 himself, and giving *being* to al things else out of nothing; and able,
 when he pleases, to reduce al things to nothing: which bespeakes
 him also *infinite*, *eternal*; and *immutable* in al his *perfections*. For
 to make *something* out of *nothing*, requires an *active* power *infinite*-
 ly high; because the *passive* power is *infinitely* low, or rather none
 at al. Again, where there are no bounds to the *essence*, there
 can be no bounds to the *duration*: whence result *eternitie* and *im-*
mutabilitie.

§. 3. God being one, pure *Act*, a simple, *infinite* *Being*, cannot be
 comprehended by a *finite* compound *capacitie*; neither can he be truly
 apprehended, but in his own *light*, and *workes*. Indeed, the *knowlege*
 of *causes* by their *effects* does comprehend the best, and most certain
 part of our *Philosophie*: how much lesse then may we presume to con-
 template the first *cause*, the *Father of lights*, save in his own *light* shin-
 ing in the *book of Nature*, or *Divine Revelation*? That our natural
 understanding sufficeth not to *penetrate* the *Divine* *essence* is evident;
 because al *knowlege* supposeth some *proportion* betwixt the *facultie* and
 the *object*, in order to the *reception* of its *Idea*, and *image*: but the *dis-*
proportion 'twixt our natural apprehensions and the *Divine* *perfection*,
 is *infinite*. Yet are we not left *destitute* of al means for the appre-
 hending the *Divine* *perfections*, by way of *causalitie*, *negation*, and *e-*
minence; as he is the *first* *cause* of al things, and *infinitely* distant
 from al things *caused* by him: besides his own immediate revelation by
 his word.

§. 4. God being the first *living*, *moving*, *Being* and *Act*, void of al *ma-*
ter, or *passive* power; he must of necessity also be the first *intelligent*.
 For every thing is by so much the more perfect in *Knowlege*, by how
 much the more it partakes of *immaterialitie*. In God (who is a pure
Act) the *intelligent*, *intellect*, *intelligible* *species*, *act* of *understanding*,
 and thing *understood*, are but one and the same. For God understand-
 eth himself, and al things without himself, which were, or are, or shal be,
 or may be, under any *hypothesis*; as also the several *genres*, *modes*, *orders*,
 and *respects* of al things among themselves; and that not by *species*, or

The incompre-
 hensibilitie of
 God.

Deodon L'A-
 theisme con-
 vaincu pag. 4.

God the first in-
 telligent; and
 his *Divine* *es-*
sence the first
 intelligible, or
 original *idea*
 of al things.

abstract images received from the objects, but in the glasse of his own Divine Essence; not successively, but by one intuition, without discourse: and lastly not in time, but in his own eternitie. God contemplating himself beholds in his Divine Essence or sufficiency, by an act of simple intelligence, the eternal Archetype and Ideas of al things possible; as also by an act of vision he contemplates al things future in his wil, their efficient cause: As if we could suppose a bodie full of eyes, it should see al things about it in a moment.

Divine wisdom
and Decrees the
universal idea
or exemplar of
al things made.

Plato in Timæo.

§ 5. God being the first intelligent, and his Divine Essence the universal idea of al things intelligible, it necessarily follows that the Divine understanding, and Decrees be the first great Exemplar, or original idea of al things made. For look, as in every Artificer, who workes judiciously, there is an idea preexistent in his mind, according to which he frames and formes his work; so with much greater reason must we conceive in God, (who produceth al things in the most perfect measure, weight, order, and wisdom) some preexistent Idea, as the Archetype or original pattern of al things made. This is that which Plato (receiving it by Tradition from the Jews) understood by his Universal Ideas, which he makes to be the *ἡ πρώτη, ἡ ἐκείνη*, the great Exemplar and image of al singulars. These eternal increated ideas, Plato, in his *Parmenides*, and elsewhere, termes the Intelligible, ideal world, &c. whence it is apparent, that these original ideas of Divine wisdom are the platforme and measure of al that beantie, light, truth and wisdom, which is lodged in the creature.

Divine wisdom
and wil the ef-
fective cause of
al that wisdom
and truth, which
is branch'd forth
in the Creation.

§ 6. Neither are the Divine Decrees, & wisdom only the ideal cause, or exemplar, but also the effective, productive principle of al that wisdom, and truth, which is impressed on the creatures. God being an increated, infinite Sun of light and wisdom, has shed some raies thereof on al the workes of his creation. This whole Machine has some prints, and footsteps of the wisdom and skil of this great Architect. There is not the most inconsiderable part of this great Universe, but has some beames of Divine Wisdom shining in it. The world is an universal Temple, wherein man may contemplate natural images and pictures of Divine Wisdom and Goodness. The Sun, Moon and Stars, yea this dul element of the earth, furnisheth us with some Divine Characters, Ideas, and representations of eternal Wisdom. Notwithstanding the many monstrous defects of Nature, which sin has brought upon it, there are a great quantitie of productions which give us almost infinite Marques of that increated wisdom, whereby they were produced. But nothing affords more

more sparkling ideas, and images of the Divine Sapience, than the human soul; specially when 'tis clothed with those Divine, glorious raies of saving light and wisdom.

§. 7. As the Wisdom of God discovers it self in the framing and composing al things; so likewise in the ordering and governing of al. This is greatly manifest from the order, harmonie, beautie and subordination of things. You see how the more imperfect lubserves the perfect; the inanimate the animate; as the earth the plant: the animate serves the animal; as the plant is fruitful for the beast: and the animal the rational creature. Now where there are many things void of understanding, & yet keeping a regular motion and due subordination, there must needs be an infinite wisdom that frames, orders, and disposeth these things. The ordering varietie of things to one comun end, cannot procede but from a Divine Disposition. An established order and harmonie among multiplicitie of things void of understanding cannot flow from any, but infinite understanding. The ordering the world is a work of Intelligence: for order being nothing else but an agreeable disposition of things, according to their dignitie and usages, it is necessary for the right disposing of them, to compare them together, and understand their natures, dignitie and uses; and then to order them accordingly: which presupposeth a most sovereign intelligence and infinite wisdom.

Divine wisdom
shining in the
ordering and gov-
erning things.

Deodon L' A-
theisme convaincu

§. 8. This Divine wisdom, which beames forth it's self thus in the composing and ordering al things, leaves some created emanations of wisdom and order upon the things themselves; whereby they are directed and disposed to those ends and usages, for which they were appointed. This we usually terme the Law of Nature; which is (as a statute Law) that Ordinance of God, whereby every creature is governed and guided to its respective end. This Law of Nature, which is deeply engraven on the natures of things, is but the counterpart, or transcript of that Eternal Law lodged in the bosome of Divine Wisdom. 'Tis a created Idea, objective light, and order stampd on the beings of things, whereby they resemble and answer unto their Archetype, that increated Idea, and are directed to their several ends answerable thereunto. For as God, at his first creation, produced al things by his fiat, or command, so he continues to governe his Creatures to their appointed ends by this Ordinance, Rule or Law of Nature impressed upon their Beings.

Habitual ideas
of Divine wis-
dom stampd on
the creature,
which we cal
the Light of Na-
ture.

§. 9. As this Light of Nature or created Wisdom, which the Father of Lights has impressed upon the natures of things, is but the reflexe irradiation or shine of his eternal increated Wisdom; so al human Arts and Sciences, true.

Human Arts &
Sciences are re-
flexe ideas of
those objective
ideas and im-
ages of Divine
wisdom that lie
hid in the Crea-

Sciences, as gathered up into *systemes*, or inherent in mens minds, are but the *reflexe ideas* or *images* of that *objective light*, or *internal law* engraven upon the beings of things. For al *Arts* and *Sciences* (whether *active* or *contemplative*) are but *general ideas* or *notions*: and al *notions* are but εἰδωλα καὶ μιμήματα καὶ παραγμᾶτων, *pictures* and *imitations* of things: whence the *regular use* of al *Arts*, is to be εἰκόνες, ἀναλώματα, or Σύμβολα, *images*, *manifestations*, or *notices* of things to the glasse of our understandings. So that look as those *created ideas* of light and wisdom, which lie hid in the creature, are but the *parelius* or *reflexe image* of *Divine wisdom*, that *eternal law*, and *original idea* of al truth: So al *Arts* and *Sciences* are but the image or likenes of the thing they relate unto. Thus Richardfon, *Logic*. p. 23. 'Man being not able to take this wisdom from God, which is most simple, therefore it hath pleased the Lord to place it in the things: And as flowers do send forth a sent; so every Art doth respire a sweet science to the glasse of our understanding, which is indeed that Irradiation which we heard of in Divinitie in the creation of things. And as the Sun-beams coming through a red or blew glasse wil bring the color of the Glasse with them; to our sense; So doth the irradiation of Art from the thing bring the color of the thing with it to our understanding. And every rule of Art is true, because the rule is eternal, &c.

παρῆλτος.

Human Arts
originally beams
of Divine wisdom.

§. 10. Whence it followes, that al *human Arts* and *Sciences* are but beams and derivations from the *Fountain of Lights*; *created ideas* flowing from, and answering unto, that one, simple, increated, eternal idea of *Divine wisdom*, which shining forth in things created, receive several formes, shapes, and denominations, according to their respective natures, & Operations: & thence being gathered up, by the *inquisitive* mind of man, under certain general rules and order, they become *universal ideas*, or *notions*, & passe under the denomination of *Arts* and *Sciences*. So that an Art may wel be defined, *An universal idea or image of that statute Law, or order, which the Divine, eternal Wisdom has stamp't upon things, whereby he governes them unto those ends, for which they were appointed*. Al this is accurately demonstrated by learned Richardfon, in his *Logic* Annotations on Ramus p. 22. &c. 'If *Ens primum* be the cause of *Entia à primo*, then he hath the *Idea* of them in him: For he made them by *Counsel*, and not by *Necessitie*, and they have a *parelion* of that wisdom that is in his *Idea*. Again, it must needs be that this Wisdom is his, because he governes them by rules of Arts: For so every Rule

* Or wisdom.

of

of Art is a *Statute Law* of God, by which he made the things, and whereby he governes the things, whose Art it is. And look what Idea was in making the thing, the same Idea is in Governing of it. Hence it follows, that every rule of Art is eternal. Again, Arts are held together not *confusedly*, but by subordination to their end. So that Art is the Law of God, whereunto he *created* things; whereby he governes them; and whereunto they yield obedience. Therefore this Art is Gods Wisdome, as it is resplendent in things. Art is one in God, but various in respect of the various works it has wrought in the creation of things, and that it acteth in their Government to their end. The Lord governeth his creatures by the rules of Art: and because the Creation began with commandments, therefore we may still call them Commandments, or Laws. For every thing is made and governed to an end: And Art is the rule of making and governing of things to their end. Therefore *Εὐαγγελία* is of every Art.

§. 11. But now man by reason of his fall being greatly wounded in his *Intellectuals*, and thereby disenabled to contemplate that *Natural Wisdome, objective light*, which shines in the *book of Nature*; it pleased Divine wisdome to send forth a book of Grace, a more resplendent and bright beam of *Divine Revelation*; which as the greater light irradiates and enlightens the world, not only in the more sublime mysteries of Salvation, but also in many *natural, historical, moral, and civil Truths*; which the faint glimmerings of *Natures light*, burning so dimly in human understanding, could not discover, without the assistant raies of this glorious heavenly Revelation.

§. 12. Hence the scope and tendency of this Discourse is to Demonstrate, that most of those *Arts and Sciences*, which shone among the *Gentile Philologers and Philosophers*, were indeed but *Traditionall beams of Scripture-Revelation*. The wisest of the Heathens were faine to light their candles at the fire of the *Sanctuarie*; to derive their Knowledge from the *Oracles of God*, seated in the *Jewish Church*, as it will evidently appear by what ensues.

The book of Nature being defaced by sin, God sends forth a book of Grace.

Hence Arts & Sciences sprung.

C H A P. II.

A general Demonstration of the Traduction of human Literature from the Scripture, and Jewish Church.

The Traduction of human learning from the Jewes proved by the Testimonie of Jews, Christians, and Heathens. Plato's λόγος θεῖος, γνῶσις ἐμμετρεῖς, referring to sacred Scriptures. His ἐν ᾧ πάντα, a Tradition of the Divine Essence and Decrees or Ideas. His τὸ ἐν from Exod. 3. 14. His εὖς & λόγος from Gen. 1. 1, 2. &c. His εἰκότις μύθοι of the worlds beginning. Mythologic Traditions of the first Chap. of Genesis. Why Plato disguised his Jewish Traditions with Fables: How he mentions the Jewes under the names of Phenicians, Barbarians, Syrians, Chaldeans, Egyptians. The Testimonies of Moderne Critics and Divines. Philologie, and Philosophie of Heathens from the Jewish Church. The proof thereof in an abstract both of Philologie and Philosophie.

The original of human Literature from the Scripture and Jewish Church.

§. I. **T**HAT the greatest part of *Human Literature* owes its original to the *sacred Scripture*, and *Jewish Church*, is an Assertion which wants not *Antiquitie*, nor yet *Reason*, for the *Demonstration* thereof. The ancient *Jews & Christians* made much use of this *Position* in their *Disputes* against the *Heathens*, and *Apologies* for their own *Religion*. Neither are we without evident *acknowledgement* and proofs from the *Heathen Philosophers* themselves, touching the veritie of this Assertion: Besides the manifest *Demonstration*, which may be collected from *mater of fact*; namely, those evident *Characters* of *Scriptural* or *Jewish Tradition*, which are to be seen in the several pieces of *Pagan Philologie*, and *Philosophie*.

Jewish Testimonies.

§ 2. Touching the *Traduction* of *Human Wisdom*, and *Philosophie*, from the *Scriptures* and *Jewish Church*, we have first the *Testimonie* of the *Jews*. *Clemens Alexandrinus*, *Strom. 2.* makes mention of *Aristobulus* a *Jew*, who affirmed this of *Plato*: He followed (saies he) our *institutes* curiously, and diligently examined the several parts thereof. We find the like affirmation of *Aristobulus*, in *Eusebius Præpar. Evang. lib. 9. c. 6.* This *Aristobulus* lived about 200 years after *Plato*. He affirms the same also of *Pythagoras*: who (saies he) translated many things out of our *Discipline*, into the opinions of his own *Sett*, &c. And *Josephus* in his *Dispute* against *Appion lib. 1.* saies positively, that

Pythagoras

Pythagoras did not only understand the Jewish Discipline, but also greedily embraced many things therein conceived. See Selden de jure Nat. Hebr. lib. 1. c. 2.

§ 3. The Primitive Christians also much insisted upon this Argument, in their Disputes and Apologies for the Christian Religion. Tertullian in his Apologie for the Christians (Cap. 47.) speaks thus: *Truth is more ancient than al, and if I am not deceived, the Antiquitie of Divine writ has in this profited me, that I am fully persuaded it was the treasure of al following Wisdom. Which of the Poets, which of the Sophists, who did not drink altogether of the Prophets fountain? Thence also the Philosophers quenched their thirst: so that what they had from our Scriptures, that we receive again from them: Thus Tertullian. Thus again in what follows, he treats professedly of the same Argument; and thence proves the Antiquitie and Dignitie of the Scriptures. So Tertullian Apol. cap. 18. saies: That the Philosopher Menecemus, who was a great Patron of the Opinion of Divine Providence, admired that which the LXX related, and was in this point of the same opinion. Thus also Clemens Alexandr. Strom. 1. 5. speaking of Plato, calls him the Hebrew Philosopher: and in several places, saies; That the Grecians stole their chiefst opinions out of the books of Moses and the Prophets. The like Justin Martyr Apol. 2. affirmes of Plato, viz. That he drew many things from the Hebrew fountain, specially his pious conceptions of God and his Worship. The same is affirmed by Theodoret, Johannes Grammaticus, Ambrose and Augustin de civit. Dei lib. 8. cap 11. as hereafter.*

The Testimonie of the fathers.

Tertullians own words; see in the Title page.

§ 4. But we have a more full, and convictive evidence of this Assertion from the sayings and writings of the learned Heathens. Hermippus, an ancient & diligent Writer of Pythagoras's life, saies in expresse words: That Pythagoras transferred many things out of the Jewish Institutions into his own Philosophie: Thence he styles him, τὸ ἑβραϊστὸς δόξας μιμητής. The Imitator of the Jewish Dogmes. Whence Grotius (in his votum, pag 124.) saies; that according to the Testimonie of Hermippus, Pythagoras lived among the Jews. As for Plato, there is a commun saying of Numenius the Pythagorean; τί δὲ βλῆ Πλάτων ἢ Μωϋσὺς ἀφ᾽ ἡμετέρων, What is Plato but Moses Atticizing? And that Plato derived hence the best, and choicest part of his Contemplations touching God, his Nature, and Worship, the Production of the Universe, the sal, &c. will be most evident to any who shal examine his own words and writings.

The Testimonie of Philosophers.

Selden de Jure Nat. Hebr. l. 1.

§ 5. Plato in his Phædo, treating of the Immortalitie of the Soul, tells us, that we must search out the strongest and best arguments to prove it,

Steph. fol. 85.

Plato's λόγος
θεῶς, γνώσις
ἐμικητός.

Nisi quis potest
tutius ac certi-
ore modo, firmi-
us videlicet ve-
biculo, i.e. Divi-
no quodam verbo
traduci atque
transmitti. Ser-
vamus.

Plat. Phileb. fol.
17.

Plato's ἐν ἡ
παλαιᾷ, an old
Jewish Tradition
on touching the
unity of the Di-
vine Essence &
Plurality of De-
crees, persons,
or creatures.
Platonica idea
ortum habuerunt
ex Parmeade
cujus magnum
principium fuit
ἐν ἡ παλαιᾷ.

Plato's τὸ ἐν
from Exod. 3.
14.

unless any can, by a more safe and certain way, namely by a more firme conveyance, that is to say, some Divine word or Tradition, transmit it to us. His own words are: οὐ μὴ τις δύναται ἀφ' αὐτοῦ εἶναι ἢ ἀπὸ θεῶν ἐκ ἐμικητότερος ὀχήματος, ἢ λόγῳ θεῶν τινος διαπορευθῆναι. Now what this λόγος θεῶν, Divine Word, should signifie, if not a Divine Tradition, either Scriptural, or Jewish, I cannot imagine. So else where Plato makes the like mention of an ἐμικητός γνώσις, a Knowledge of God by tradition: Which Plutarch calls παλαιὰ πίστις, the old faith or Tradition, whereby in all likelihood, they understood no other than those old Scriptural Traditions, their Ancestors, and they themselves received from the Jews, by the Phenicians or Egyptians, if not immediately.

§. 6. This wil farther appear, if we consider Plato's own confession, as we find it in his *Philebus*, where he acknowledge, That the Knowledge of the one, infinite Being, was from the Gods; who did communicate this Knowledge to us by a certain Prometheus, together with a bright fire: & then he addes, ὅ οἱ μὲν παλαιοὶ κρείττονες ἡμῶν ἢ ἐγγυτέρως θεῶν οἰκούντες, ταῖς ἡν ὁμῶν παρὶδόντων ὡς ἐξ ἐνός, μὲν ἡ πᾶσι, &c. This storie of one and many is a Tradition which the Ancients who were better, and dwelt nearer the Gods, than we, transmitted to us. This Tradition of ἐν ἡ, παλαιᾷ, One and Many, was a point of great discourse amongst the Ancients. It was the great Principle on which Parmenides founded his Divine Ideas, delivered by Plato in his *Parmenides*: the sum whereof is this; That *Al* is One, and Many. One in the Archetype idea, God; Many in their individual Natures. It may relate, otherwise, to the Unity of the Divine Essence, and the Plurality of Persons: For the Platonists speak much of a Trinitie. Whatever they meant by it, it seems most certain to me, that this Tradition was originally no other than some corrupt broken derivation from the Scriptures relation of God: Which indeed Plato does more than hint, in saying, That they received it from the Ancients, who were better, and nearer the Gods, than they themselves. Who these Ancients were, that lived so near the Gods, if not the Patriarchs, and ancient Jews, I cannot conceive. These he elsewhere calls *Barbarians*, Phenicians, &c.

§. 7. That Plato received his notions of τὸ ἐν, the first being which he calls αὐτόον, ὄντως ἐν, &c, by some Jewish Tradition, from Exod. 3. 14. *I am*; is sufficiently evident from the cognation of the notions, as also from the commun consent of the Learned. See August. de civitat. Dei l. 8. c. 11. & Lud. Vives's notes thereon, in the second part of the Court

Court of the Gentiles B. 2.c.8. §.4. The like may be said touching *Plato's notions* of $\psi\upsilon\chi\eta$ and $\lambda\omicron\gamma\omicron$, and $\psi\upsilon\chi\eta$ τῆς $\nu\acute{\epsilon}\psi\chi\eta\varsigma$: which seem al to refer to Gen. 1. 1, 2. as part 2. Court of the Gentiles. B 3 C 9. §.5. &c. But more expreffely *Plato*, in his *Timæus*, treating first of the *Body* of the *Universe*; its *visible* part; he then speaks of its *Soul*; and concludes, *That after the Father of the Universe had beheld his workmanship, he was delighted therein, &c. answerable to Gen. 1. 3 1. And God saw every thing that he had made, &c.* And in the same *Timæus*, treating of the beginning of the *Universe*, he concludes thus, *It is equal that both I* 29. *that discourse, and you that judge, should remember, that we have but human nature, and therefore receiving, τὴν ἐκ τῶν ἀνθρώπων, the probable Fable; or Mythologic Tradition, concerning these things, it is meet that we inquire no farther into them.* That this *Probable Fable* was no other, than some *Jewish Tradition*, is in it self evident, and wil be more manifest by what followes. Touching his $\psi\upsilon\chi\eta$, the *Divine Spirit* and *Providence* of God, which governeth the world, he saies expreffely, that he received it by Tradition from the *Wise men*, as hereafter, Court of the Gentiles, Part. 2, B 3.c.2. §.2. pag. 227 &c.

§. 8. That this was *Plato's* usual way (as *Pythagoras* before him) to wrap up those *Jewish Traditions* in *Fables*, and *enigmatic Parables*, is asserted by *Origen. Contra Celsum. lib. 4.* where he affirms, *That it was Plato's Custome to hide his choicest opinions, under the figure of some Fable, because of the vulgar sort, lest he should too much displease the fabulous people, by making mention of the Jews, who were so infamous amongst them.* Thus much also *Plato* himself seems ingenuously to acknowledge in his *Epinom.* where he saies, $\lambda\acute{\alpha}\beta\omicron\upsilon\mu\epsilon\tau\epsilon\delta\epsilon, \delta\pi\alpha\tau\epsilon\rho\epsilon\epsilon\theta\eta\upsilon\epsilon\varsigma, \beta\alpha\tau\epsilon\lambda\epsilon\delta\omicron\upsilon\sigma\alpha\tau\epsilon\pi\alpha\gamma\gamma\acute{\alpha}\lambda\omicron\upsilon\mu\epsilon\tau\epsilon\nu, \kappa\acute{\alpha}\lambda\iota\omicron\upsilon\sigma\iota\varsigma\tau\epsilon\tau\omicron\epsilon\iota\varsigma\tau\epsilon\lambda\theta\acute{\alpha}\sigma\tau\epsilon\sigma\theta\epsilon\alpha\gamma\alpha\gamma\omicron\upsilon\sigma\iota\varsigma.$ *That what the Greeks receive from the Barbarians, (meaning the Jews) they put it into a better forme or garbe; i. e. they cloth those Jewish Traditions with Greek Fables and Emblemes.* Without peradventure, *Plato* being in *Egypt* about the same time the *Jews* resorted thither, could not but be very inquisitive into their *Opinions*; and, as it is very probable, receive the most of his sublime and clearest contemplations of God, the *Creation, Fal, &c.* from them, by some immediate or mediate Traditions; which he wraps up in *enigmatic, parabolic, metaphoric, & Allegoric notions*; thereby to conceale their original; for these Reasons. 1. To avoid the odium he should contract, by making any Honorable mention of the *Jews*. Thus *Serranus* in his Preface to *Plato: These Symbols* (saies he) *Plato* drew from the doctrine of the *Jews*, as

Plato's $\psi\upsilon\chi\eta$ τῆς $\nu\acute{\epsilon}\psi\chi\eta\varsigma$ from Gen. 1. 2.

Plat. Timæo. fol. 36. 37.

Gen. 1. 3 1.

Plat. Tim. fol.

I 29.

Plato's Custome to disguise the Traditions he received from the *Jews*, and why?

Non decet eos
o Græci, odio
tenio prosequi
Barbaros, & ip-
sorum plati is
invidere. Quod
enim apud vos
stultum, non a
Barbaris traxe-
rit originem. Ta-
tians contra
Græc. Orat.

al the learned Ancients of Christians assert; but he industriously abstained from making any mention of the Jews, because their name was odious among all Nations. 2. Hereby to gain the more credit to himself, in seeming to be the Author of these Contemplations, which he borrowed from others. 3. To gratifie the itching Humor of the Grecians, who were so greatly taken with fabulous narrations, &c.

How Plato
makes mention
of the Jews un-
der other names;
as
Phenicians.
Plato de Repub.
l. fol. 44.

§. 9. Though Plato thus discolored, and disfigured the habit of his Jewish Traditions, and concealed their originals; yet we are not without some evident notices and discoveries, that he owned the Jews, under other Names, as the Authors of them: For,

1. Plato acknowledgeth that he received the best, and choicest of his Divinitie from the Phenicians: So Plato de Repub. lib. 3. makes mention of a Phenician Fable touching the Fraternitie of all men made out of the Earth: Which relates to Adams formation out of the Earth, as Serranus on this place: This Fable (saith he) is a footstep of that primitive truth; noting by the name of the Phenician, the Jewish Doctrine. And indeed Plato oft mentions his Σίειος & γοινει μύθη, which he calleth Σίειον μύθη, and were no other than Jewish Traditions. This seems evident by what Herodotus mentions of the Jews, whom he calls Phenicians, as great Bochart, Phaleg, lib. 4. c. 34 So Lucian useth the Name Phenician and Hebrew promiscuously. And learned Hammond on Mat. 15. 22. saies expressly, That when the Heathens speak of the original of Literature from the Phenicians, they thereby mean the Hebrews. See this more fully, chap 4. §. 2. hereafter.

Plat. Cratyl.
fol. 426.

2. Again, Plato (in his Cratylus) tells us plainly: That they [the Grecians] received Letters from the Gods, by certain Barbarians [Σοφοί βαρβάρων τῶν] more ancient than themselves. That by these Barbarians, can be meant no other than the Jews, is most evident from matter of fact; namely the deduction of the Greek Letters from the Hebrew; as also from the concurring Testimonies of Justin Martyr, Clemens Alexandrinus, Epiphanius, and Nicephorus; who by Barbarians understand the Jews; as c. 10. §. 2. and Court of the Gentiles, part 2. B. 2. c. 1. §. 2.

Egyptians.

Sometimes Plato speaks of the Jews, as the Authors of his Traditions, under the name of Egyptians; because at that time, when Plato was in Egypt, the Jews resorted thither.

Chaldeans,
Syrians.

4. For the same cause he also calls them Syrians, and Chaldeans; Because they were then subjects to, and slaves under, the Chaldeans Empire and Dominion. Xenophon tells us, that Cyrus in his decree for re-

storing

floring the Jews, calls them *Syrians*. See chap. 4. §. 2.

§. 10. Besides *Philosophers*, we have the *Confessions of Pagan Historians and Legislators*. *Strabo lib. 16.* makes honorable mention of *Moses* in this regard ; as also *Diodorus Siculus*, who acknowledgeth *Moses* to be the first *Legislator*, from whom all *Laws* had their rise: of which in its place B. 3. c. 9. §. 3. To conclude, we have the *universal concurrence* of *Moderne Critics* and *Learned men* to confirme this *Position*, touching the *Traduction of human Literature from the Scriptures, and Jewish Church*. As *Ludovicus Vives*, *Stenchns Eugubinus*, *Julius* and *Joseph Scaliger*, *Serranus*, *Vossius*, *Grotius*, *Bochart*, *Heinsius*, *Selden*, *Preſton*, *Sandford*, *Jackson*, *Oſher*, *Owen*, *Hammond*, *Cudworth*, *Stillingfleet*, &c. The *Testimonie of Grotius* we have on *Mat. 24. 38.* That which the ancient *Philosophers* (saies he) drew from the *Theologie of the Phenicians*, and the *Poets* from them, the *Phenicians* drew from the *Hebrews*. The like *Grotius* on *Mat. 8. 22.* That the dead bury the dead] This also (saith he) *Pythagoras* brought from the *Philosophie of the East*. Thus also *Hammond* on *Mat. 15. 22.* A woman of *Canaan*] This woman of *Canaan*, *Mark 7. 26.* is called a *Syro-Phenician*: That, which is said by the *Heathens* of the original of *Leters and Literature* by *Cadmus* from the *Phenicians*, confirmeth the same ; by the *Phenicians* meaning the *Hebrews*: from whom (according to *Clemens's* observation that *Εβραῖοι δὲ κειμήτια*) the *Grecians* stole all they had. Also *Bochart*, *Phaleg. lib. 1. cap. 1.* speaks expressly thus: Among the *Characters*, and *Criteria* of the heavenly *Doctrine*, its *Antiquitie* deservedly has its place ; so that from hence much of *Dignitie* and *Authoritie* amongst men is given unto it. Moreover this *Antiquitie of Doctrine* cannot be better confirmed, than if we teach ; that whatsoever was most ancient amongst the *Heathens*, the same was fetched or wrested from our *Scriptures*. As for example, the ancient *Fable of Saturne* and his three sons dividing the government of the world amongst themselves, was taken from *Noah*, and his three sons peopling the *Earth*, &c. The like *Jackson* frequently on the *Scripture*: as fol. 49, he saies: That *Poets* have borrowed their best *stage-attire* from the glorious *Wardrobe of Israel*. The same (fol. 56.) &c. Of which hereafter, B. 3. c. 1. §. 3.

Sandford speaks thus: *Origen* demonstrates that we receive not what we believe of the holy land from *Plato* or other *Grecians*, but they rather have borrowed from *Moses* and other *prophets* whatever they have translated into their own commentaries touching this land, &c. The other *Learned mens* *Testimonies* wil follow in this, and the following, *Discourse of Philosophie*, specially part. 2. B. 2. cap. 1.

Strabo lib. 16. fol. 761. Ed. Cas.

Testimonies from Moderne Critics and Divines.

Sandford de dec. censu Christi ad inferos lib. 2. §. 83.

The several
parts of Gentile
wisdom from
the Jews and
Scriptures.

§. 11. The greatest and best Demonstration of our Position will arise from *mater of fact*; by running through the parts of *human Literature* and finding their *Parallel* in the *Scriptures*, or some *Jewish Tradition*.

Philologie.

As for *Philologie*, we no way doubt but to demonstrate, 1. That all *Languages* and *Letters* had their derivation from the *Hebrew*, as c. 11. 12. 13. That *Pagan Theologie*, both *Mythick*, (which takes in the *Stoicoria*) and *Politic*, (which refers to *Pagan Rites* and *Institutes* about *Sacrifices*, &c.) as also their *Physic*, or *Natural Theologie*, (assumed by the *Philosophers*) had all its rise, and improvement from some *Scriptural*, or *Jewish Names*, *Persons*, *Institutes*, *Stories*, or *Traditions*, as B. 2. 3. As for *Pagan Poesie*, we suppose there are evident *Notices* of its *Traduction* (and that both as to *mater* and *forme*) from *Divine miraculous events*, *sacred Hymnes*, & *Poems* lodged in, and traduced from, the bosome of the *Jewish Church* as B. 3. c. 1. 4. The like we endeavor to prove touching *Pagan Stories* (both *Mythologic* and *simple*) of the *Origine* of the *Universe*, the *Golden* and *Iron Ages*, *Deucalions flood*, the *Gigants war*, &c. which are evident, though but corrupt, fragments of *sacred Stories*, as B. 3. c. 2. 5. Also it seems very evident that *Pagan Laws* had their *Traduction* from *Divine* and *Jewish Institues*, as B. 3. 6. Besides some conjectures of *Pagan Oratorie* from *sacred* will be given, B. 3 c. 10.

Philosophie.

§. 12. Touching *Philosophie*, we make no question (*σαῶ δειν*) but to give very considerable *Discoveries* of its derivation from *sacred Oracles*, or *Jewish Institues*; and that not only by *inquisition* into the several *Sects*, their chief *Founders*, and their *Conversations*, or *Correspondences*, with the *Jews*; but also by an *examen* of their choicest *Dogmes*, and *Institues*; with their several *Modes* of *Philosophizing*, both *Symbolic*, and *Dialectic*: as in like manner by taking a cursory view of the several parts of their *Philosophie*; both *Physic*, *Ethic*, *Metaphysic*, and *Mathematic*. All which will afford us great, and more than *opinionative*, *Conjectures* of their *Traduction*, originally, if not immediately, from the *Jewish Church*, and *sacred Scriptures* lodged therein. Particularly,

Pagan Physics.

1. *Pagan Physics*, or *Natural Philosophie*, (at first broached by *Sanchoniathon* and *Mochus*, thole great *Phenician Physiologists*, and afterward transported into *Greece* by *Thales*, the *Founder* of the *Ionic Schole*, and much improved by *Plato*, in his *Timans*) seems evidently traduced from the first chapter of *Genesis*, and some *Physic Contemplations* of *Job*; as it is in part evidenced in the following Discourse
of

of the *Historie of the Creation*, Book 3. chap. 3. but more fully in *Plato's Physics*: of which hereafter, Part. 2. B. 3. c. 9.

2. As for the *Grecian Ethics*, or *Moral Philosophie* (began by *Socrates*, and promoted by *Plato*, and *Aristotle*, with the *Stoics*) we have very strong conjectures, inducing us to believe that it received its first lines, and conformation from the *Mosaic Institutes*, *David's Psalms*, *Solomons Proverbs*, with other sacred precepts. Ethics.

3. Touching *Grecian Metaphysics*, or *Natural Theologie*, (began by *Pherecydes*, but mostly improved by his Scholar *Pythagoras*, *Founder of the Italic Schole*, and *Plato*, *Instructor of the old Academie*) we have Reason enough to persuade our selves, that the choicest parts thereof, received their first lineaments, and configuration from *Scripture-Relations* or *Jewish Traditions of God, Angels, and the human Soul*. Whence had *Pythagoras*, and *Plato* (who delighted themselves much in *Jewish Mysteries*) their *Metaphysic Contemplations* of τὸ ὄν, αὐτὸν, & ὡς ὃν ὄν, *Being, very Being*, and the first *Being*, but from *God's Description*, *Exod. 3. 14. I am?* Thus *Stenuchus Eugubinus*, *De Peren. Philosoph. l. 3. c. 7.* 'We have the heavenly Philosophie, with which *Plato* differs nothing, save in the variation of the Genus: for that which is in the Scripture ὁ ὢν (Exod. 3. 14.) is called by him τὸ ὄν, as Part. 2. B. 2. C. 8. §. 4. Hence also *Aristotle* following his master *Plato*, (so far as his reason guided him) makes τὸ ὄν, *Ens, i. e. Being*, the Object of his *Metaphysics*; and *Unitie, Veritie* and *Bonitie* the Affections of this Object; which are al but corrupt imitations of *Scriptural Descriptions of God*. The like may be argued of *Pythagoras*, and *Plato* their *Metaphysic notions* of ὄν, λόγος, Διαιονες, ψυχὴ τὰ κείμενα, & ψυχὴ τὰ ἀνθρώπου, &c. of which in their proper place. Part. 2. B. 2. c. 9.

§. 13. 4. Touching the *Mathematics*, we find very considerable conjectures, such as seem cogent to persuade us, that they received great advantages, as wel for their first Production, as an after advance, from the *Church of God*. Mathematicis.

1. For, not to mention *Seth's*, and *Enoch's* skill in *Astronomie*, *Astronomie* which is more dubious, it's generally concluded among the Learned (as part. 2. B. 1. c. 1. §. 9.) that *Abraham* was wel skilled in *Astronomie*; and 'tis maintained by several, that he was the first that brought *Astronomie* from *Chaldea* into *Canaan* and *Egypt*. Wee need not dout but the ancient *Patriarchs*, *Noah* and his holy Seed, were much in the contemplation of those *Celestial Bodies*, the *Sun, Moon* and *Stars*; and thence made many great observations, touching their excellent

ut ergo Divinitas cum articulo dicebatur τὸ ὄν, Unitas ipsa, & τὸ ἀγαθὸν ipsa Bonitas, sic per excellentiam dicitur ὄν, ipsum esse. Stenuch. Eugub. de peren. Phil. l. 3. c. 7.

Babylonii Astronomiam; Persae, Magiam; Aegyptii Geometriam; Phoenices denique Literarum disciplinam (invenere.) Tarianus cont. Grac. Graec.

cellent *Constitutions*, *Natures*, *Order*, *Situation*, *Conjunctions*, *Aspects*, *Eclipses*, *Motions*, and admirable *Influences*, (which takes in the main of *Astronomie*) whereby their minds were elevated and raised up to a *spiritual contemplation*, and admiration of their Creator: Albeit the degenerate seed of Noah, had their hearts hereby enticed and inveigled into an *Idolatrous adoration* of those *celestial Bodies*, as Court Gentiles, part. 2. B. 1. c. 4. §. 2. &c.

Geometric. 2. As for *Geometrie*, another part of *Mathematics*, it is supposed to have had its rise in *Egypt*, and that upon occasion of the overflowing of *Nilus*, which required a *Geometric Art* for the *Division* of their lands, when the flood was over, as part 2. B. 1. c. 2. §. 2. This being granted, we need not doubt, but that *Geometrie* received a good advance from the Church of God: for of *Moses* it is said, that he was learned in all the Learning of the Egyptians, Act. 7. 22. But I am more apt to persuade myself, (and that from some conjectures of the Learned) that *Geometrie* received its first great advance, if not rise, from the Children of Israel's first Division of the Land of Canaan, which was made by Rules Artificial and Geometric, as Joshua 13. &c.

Arithmetic. 3. Somewhat also may be said for *Arithmetic*, which is supposed to have been first invented by the *Phenicians*, in order to their *Navigation*; but yet, as we may presume, had a great advance, if not its first original, among the Jews. Yea, it's evident, that the first *Arithmetic* had its foundation from God himself: for the first computation of time is made by God, Gen. 1. 5. &c. Besides; we read of no computation more ancient than that of *Moses*, by Gods appointment, touching the distribution of Times and Seasons; as the New Moons, Sabbaths, &c.

Navigation. 4. As for *Navigation*, (another part of *Mathematics*) though some ascribe it to the *Phenicians*, as the first Inventors thereof, yet it seems manifest, that the first Idea thereof was taken from Noahs Ark appointed by God.

Architecture. 5. The like may be proved of *Architecture* (which refers also to *Mathematics*) that the exact Idea thereof, both among the Greeks and Romans, received its original from the proportions in Salomons Temple and other of his Structures, as Villalpandus in Ezech. Tem. 2. part. 2. l. 5. Disp. 1. c. 13. observes.

Geographie. 6. That *Geographie* traduced its first lines from the Mosaick Description

tion of the several Plantations of Neabs posteritie, we have proved Book 3. c. 2. §. 7. of this Discourse.

7. That *Music* had its main *Traduction* from the *Music* in the Jewish Scholes and worship is easy to prove, as part. 2. B. 2. c. 7. § 5.

§. 14. Lastly, we conceive it not difficult to prove, that not only the mater, but also much of the forme or mode of Grecian Philosophie received its Origination from the Scriptural and Jewish mode of Discourse and Ratiocination. For 1. May we not rationally conclude, that the ancient mode of philosophizing by Symbols, Allegories, Fables, Enigmes, and Parables (brought into Grece by Pythagoras and Plato) received its original Idea and Traduction from the Jewish Symbols, Allegories, Types and Parables? This we doubt not but to prove in its place, part 2. B. 2. c. 2. 2. As for the more simple mode of philosophizing by Dialogues, or Interrogations and Answers, (whence Dialectic had its name; which was the main Logic used in al the Grecian, as well as Italian, Scholes, before Aristotle brought in the syllogistic forme of Mode and Figure) it seems exactly conformable unto, and therefore, as we may presume, received its derivation from the Scripture, and Jewish mode of Reasoning by Dialogues, or Interrogations and Answers; whereof we have a great quantitie of instances, both in the Old and New Testament; specially in Christ his Disputes with the Scribes, & Pharisees, which were usually managed and carried on by Questions and Answers: as we hereafter prove, part 2. B. 3. c. 1. §. 6. & c. 8. §. 1. 2. Thus briefly, and in sum, touching the Traduction of human Literature from the Scriptures and Church of God.

Music.

The forme of Grecian Philosophie originally Jewish.

Thus Grotius on Mat. 7. 6.

(baldæ, Hebraei, Aegyptii, vetustissimi sapientie professor, præcepta sua tradebant, év

σμελόις, ut docet Clem. Alexandrinus,

Pythagoras hunc morem in Græciam attulit, siue ex Aegypto, ubi vixit aliquandiu, siue ex Syria, unde erat magister ejus

Therocydes; sed & Judæos adiecit, ut plures de eo scriptores prodiderunt. &c.

CHAP. III.

The Original of the Phenicians from the Canaanites.

The Phenicians cognation with the Canaanites, and their identitie in name. Phenicians the posteritie of Anak. The Anakims, their fame for strength and learning. Josh. 15. 15. 49. The Phenicians original from those Canaanites, which were expelled Canaan by Joshua; who retreating unto Phenicia, thence sent forth Colonies into al parts that bordered on the Midland Sea, as Africa, Grece, &c. Thence the Phenicians

ans were stiled, by the Grecians, $\chi\eta\alpha\iota$, and Phenicia $\chi\eta\alpha$, and $\chi\eta\alpha$ from Canaan; as also $\Sigma\delta\epsilon\varsigma$ from $\Sigma\delta\epsilon\varsigma$ Syrim. Why the Canaanites changed their names into Phenicians, Syrians &c. The Phenician Gods the same with the Idols of Canaan, Psal. 106. 37, 38. Farther evidence from Antiquitie that the Phenicians were Canaanites.

The original of
the Phenicians
from the Cana-
anites.

§. 1. **H**AVING mentioned the Phenicians, as the chiefest instruments by whom the Jewish Doctrine and Traditions, were conveyed into Greece, and other parts; it wil greatly conduce to the confirmation of our Assertion, to treat a little of the original of the Phenicians; their cognation with the Jews, the advantages they had to informe themselves more fully touching the Jewish Doctrines; their Art and skill in imitating and improving the same; as also their opportunities and industrie to convey the same to other Nations. First, touching the original of the Phenicians, that they were the same with the Canaanites, is sufficiently proved by learned Bochart, whose Arguments seem more than conjectural; being drawn from the Identity of their Names, Situations, Languages, Institutes, Manners, and Arts. That the Phenicians and Canaanites have the same Names promiscuously given them, is apparent from the LXX. who called the Land of Canaan, the land of the Phenicians, and the Canaanites Phenicians. So the same Shaul is by the LXX. called the Son of a Phenician, Exod. 6. 15. and the Son of a Canaanite Gen. 46. 10. as in the Hebrew. So Exod. 16. 35. and Jos 5. 12, That which the Hebrew calls the Region of Canaan, the LXX. interpret the Region of Phenicia, and Phenicians. So in like manner, she who is called a Canaanite, Matthew 15. 26. is by Mark the Evangelist (a faithful interpreter of Matthew) called a Syrophenician, Mark. 7. 26.

Bochart Phaleg.
lib. 4. cap. 34.

The Phenicians
and Canaanites
have the same
name.

§. 2. That the Phenicians were originally Canaanites, may be farther evinced from the Origination of the Name. Touching the Etymologie of the Greek $\varphi\omega\iota\nu\alpha\iota$, Critics are exceeding various; some deriving it from $\varphi\omega\iota\nu\alpha\nu$, the abundance of palme trees that grow there: others from the color of the red sea: So Vissius, de Idololatr. lib 1. cap. 34. $\varphi\omega\iota\nu\iota\varsigma$ (saith he) is the same with $\epsilon\rho\upsilon\theta\rho\acute{o}\varsigma$ red, thence the Latins from $\varphi\omega\iota\nu\iota\varsigma$ made Puniceus, and from $\varphi\omega\iota\nu\iota\varsigma$ Poenus. That the Tyrians came from the Idumean sea he proves out of Plinie, Solinus, Herodotus, and Procopius. Whence he concludes, that from the Idumeans Elau's posteritie the red sea was stiled $\epsilon\rho\upsilon\theta\rho\acute{\alpha}\iota\omega\mu$ mare; from whence the Tyrians transplanted thence were stiled $\varphi\omega\iota\nu\iota\alpha\iota$, Phenician,

The Origination
of $\varphi\omega\iota\nu\iota\alpha\iota$ from
 $\varphi\omega\iota\nu\iota\varsigma$ the
sons of Anak.

nicians. Others derive this name from the *purple color*: others from *slaughter*. All these make its *original* to be purely Greek. But others who have been more exact in the comparing the Greek with the Hebrew, give it an *Hebrew origination*: so Joseph Scaliger derives it from פנחס: and Fuller from פנך Chald. פנך. Thus Fuller (*Miscel. Sacr. l. 5. cap. 16.*) the Tyrians being delicate Merchants, the ancient Punics were so stiled from פנך Chald. to live delicately, whence φοινικ or the name of the Phenicians q. d. *νευρεπός* delicate, as Glass. *Grammat. S. l. 4. tract. 3. observ. 15.* But that which carries most of likelyhood in it, and suits best with our designe is the *Etymologie* which Great Bochart gives it, who derives the Greek word φοινικ from the Hebrew בני ענק or בן the son or sons of Anak. From this *Canaanitish* name Ben Anak, or contracted Bianak, the Grecians at first formed *φαναν* (it being very usual with them to turne ב into פ, as from ערבה *arrhabo*) thence φοινικ and conuin, Phenicia.

Bocharts Cana-
an lib. 1. cap. 1.
The Phenicians
sons of Anak.

§. 3. And that these Phenicians were indeed the sons of Anak according to the foregoing *Etymologie*, is yet farther evident by their own *confessions*. For when a *Colonie* of them had seated themselves at Carthage, they call it *Chadre-Anak*, that is in the Hebrew or Canaanitish tongue ענק רררי the seat of Anak or the Anakims, as Plantus in *Pœnulo* *Act. 5. Scena 2.* gives it unto us. These Anakims or sons of Anak, were the most Noble and renowned amongst all the Canaanites. They had two Cities which were the cheif seat of their Familie; the one called Hebron, where their main Fortresse and strength for War lay; the other Debir, the seat of their Learning, which was therefore called Kirjath-Sepher the Citie of bookes, & Kirjath-Sanna the Citie of Learning, or the Law. *Jesh. 15. 15, 49.* The strength of these Anakims was stupendous, *Numb. 13. 34.* Hence they are usually called Giants: yet they were overcome by Joshua, and forced to retreat to the Western part of Canaan, thence called Phenicia, and the country of the Philistins, 1. *Chron. 20. 4.* where some reliques of them continued unto the time of David. For Goliath, as the Hebrews prove, was an Anakim. See Bochart. *Can. lib. 1. cap. 1.*

Deut. 9. 2.
The Anakims;
their strength
and Learning.

§. 4. A farther proof of this Assertion, that the Phenicians were the posteritie of the old Canaanites, may be gathered frō the Grecian accounts and relations. For though the Greeks make but smal and obscure mention of the Canaanites, yet were they not altogether ignorant of the Phenicians original from Canaan, so in Austin's age the Carthaginians called themselves Canaanites, chap. 5. §. 7. Bochart (in his *Phaleg. lib. 4. cap.*

That the Phenicians were the posteritie of the old Canaanites.

34.) give us a famous place of *Eupolemus*, where'tis said that from *Sartane Belus* sprung; and also *Canaan*; and that this *Canaan* begat the Father of the *Phenicians*: his words are *ἄτον εἰς ἡναν γένεσθαι τὸ πατέρα τῶν φοινίκων*. *Alexander the Polyhistorian* cites this out of *Eupolemus*, and out of him *Eusebius Præpar. lib. 9.* has it also. This is also confirmed by what *Eusebius* (*præpar. lib. 1.*) quotes out of *Philo Byblius* the interpreter of *Sanchoniathon* (that most ancient and famous *Phenician* Writer) where we find mention of a certain *ΧΝΑ* τὸ πρῶτον ὑπεννοῦντο τῶν φοινίκων; *CHNA*, being first stiled among the *Phenicians* *CHNA*. Now it is very evident that the name *CHNA* is but the contract of *Canaan*. So in *Stephanus Byzantinus* μετὰ πόλεων, *Phenicia* is called *CHNA*, and the *Phenicians* *CHNAI*. His words are *ΧΝΑ, ἔτος ἡ φοινίχην ἐκλήτω*, and a little after *τὸ ἐθνικὸν τούτου χνείω*, as *Bochart. l. 4. c. 3.*

Why the Canaanites changed their name and were called Phenicians, Syrians, Assyrians.

§. 5. If there be required a Reason why these *Canaanites* should change their ancient name, and assume that of *Phenicians*, the said *Bochart* gives us this account thereof: The *Canaanites* were ashamed of their ancient name, by reason of that curse which was pronounced against their father *Canaan*; specially when they saw themselves so fiercely persecuted by the *Jews*, merely upon this account, because they were *Canaanites*: Wherefore they chose rather to be called *Phenicians*, *Syrians*, *Assyrians*, *Sidonians*, *Syrophenicians*. The name *Syrians* was commun to them and their neighboring Nations, coming from *צור* *Tyre*, the *Metropolis* of *Phenicia*; whence the Inhabitants are called *צורי* *Syrim*, thence *Σέβη* *Syri*, and by prefixing the article, *Ἀσσυριμ*, i. e. *Assyrians*, as *1 Chron. 22. 4. Neh. 13. 16.* by which name the *Phenicians* and *Tyrians* are often called, though differing much from *אַשּׁוּרִי*, those *Assyrians* which came from *Assur* & inhabited beyond *Euphrates*. *Hesychius* calls these *Phenicians* *Sidonians*, &c. *Bochart. Phaleg. l. 4. c. 34.*

The Phenicians and Canaanites agreement in Gods.

§. 6. That these *Phenicians* were really *Canaanites*, may be farther argued from their agreement in *Customs*, *Rites*, *Arts*, and *Gods*. That the *Phenicians* had the same kind of *Worship*, and *Gods*, with the *Canaanites*, is very apparent from *Psalm 106. 37. 38.* where *v. 37.* it is said, the *Jews* sacrificed their sons and daughters unto *Devils*, that is, as it is elsewhere interpreted, unto *Moloch*; which was the chief God of the *Phenicians*, or *Syrians*: now in the following verse 38. These *Phenician* Gods are stiled the Gods of *Canaan*: and we have sufficient evidence that these *Idols* of *Canaan* were none other, than those that the *Phenicians* worshipped as Gods: for *Moloch*, the *Idol* of the *Ammonites*, was the

the same with *Baal*, the *Phenicians* worshipped. Thence *Jer. 7. 31.* They are said, to sacrifice their children to *Baal*. So *2 Kings 23. 5.* They are called, the *Sacrifices of Baal*. And indeed, al the *Baalim* were but *Phenician Idols*, from *Belus* one of their *Kings*. So *Baalzebub* was the *God of Ekron*, a *Citie in Phenicia*; and *Baalsemes*, *Baal-peor*, the *Gods of the Moabites*, and *Mideanites*, were also *Phenician Idols*. See more of this in *Selden de Diis Syrium*, *Owen de ortu Idolatr. lib. 5. c. 2. &c.*

The Canaanites expelled by Joshua retreat to Phenicia, and thence transplant colonies into al parts.

Bochart.

Canaan. Praef.

§. 7. Lastly, that the *Phenicians* were originally *Canaanites*, is manifest from the *Identitie* of their *Languages*, (of which hereafter, chap. 11. §. 2.) as also from the most ancient pieces of *Antiquitie* we have. *Procopius*, in his *Vandalicis*, makes mention of certain pillars, erected in *Africa*, with an *Inscription* in the *Phenician tongue*, which he renders thus, *Ἡμεῖς ἐσμὲν οἱ θυγάτηρ τοῦ θεοῦ τοῦ ἐν τῇ ἀνατολῇ τοῦ Ναυῦ*, We are they who fled from *Joshua*, the son of *Nane* (i. e. *Nun*) the *Robber*. How ancient this *Inscription* is, we cannot say; but thus much we may collect, that those *Africans*, who were *Phenicians* originally, reckoned themselves amongst the *Canaanites* expelled by *Joshua*. And we have the *Testimonie* of *Eusebius* (in his *Chronicon* fol. 11.) coincident herewith: *Ἐξέφυγον δὲ περὶ τὸν Ἰσραὴλ τὸν υἱὸν τοῦ Ναν, καὶ οὐκ ἔμενον ἐν τῇ Ἀφρικῇ: ὅθεν αὐτοὶ ἐκτίσθησαν τὰς πόλεις τῆς Ἀφρικῆς: ὅθεν αὐτοὶ ἐκτίσθησαν τὰς πόλεις τῆς Ἀφρικῆς*: where they (that is, the *Phenicians*) fled from the face of the children of *Israel*, and built *Tripolis* in *Africa*. Neither is it at al improbable, that these *Canaanites*, who were expelled by *Joshua* out of *Canaan*, should first retreat to *Phenicia*, the *West part of Canaan*, which lying on the *Midland sea*, gave them great *Advantages*, to transport their *Supernumerary Colonies* into *Africa*, *Greece*, and al those *Islands* or *Territories* which bordered on the *Midland-sea*; and together with them, to transport al *Letters* and *Learning* into those parts, where they came; as it wil appear by what followes.

CHAP. IV.

The Correspondence betwixt the Jews and Phenicians.

The mutual Agreement betwixt the Jews and Phenicians. The Jews stiled Phenicians, and Syrians. The Phenician Language, and Letters from the Jews. Grecian Learning from the Phenicians and Jews;

which would have been more evident by those Ancient Phenician Monuments of Learning, written by Sanchoniathon and Mochus, which are lost. That which made the Phenicians so famous for communicating Jewish Tradition, was their Navigation, which at first Necessitie taught them, being furnished with Conveniences. This Art of Navigation improved their Desire of Gain, Ambition, and Curiosity. Whence their first Undertakers in Navigation Saturne, Astarte, and Hercules were reputed Gods. The Grecians learned Navigation, and Geographie from the Phenicians. The Ark, the original Idea of Ships.

The Correspondence betwixt the Jews and Phenicians.

What advantage Abraham had for the propagating the Knowledge and Worship of God amongst the Canaanites.
Esa. 41. 2.

§. 1. **H**AVING discoursed at large of the Original of the Phenicians, and their Identitie with the Canaanites; we now procede to treat of their Cognation, Correspondence, and Agreement with the Jews; which will not a little conduce to the confirmation of our first Position.

The Canaanites had no small Advantage to acquaint themselves with the Hebrew Religion, and Worship, even from Abraham his long abode amongst them; who built Altars, and places for the public worship of God; and, as we may presume, did what he could to propagate, and promulgate the knowledge, and worship of the great God among his Neighbors, and Kinned the Canaanites. And that which gave him a considerable Advantage to promote such a glorious designe, was his Potence, Prevalence and Interest amongst the Canaanites, which he obtained, partly by his kindnesses towards them, but specially by the Conquest he made over the Kings of the East Gen. 14. Thus Brentius on Esa. 41. 2. gave the Nations before him, &c. God, saith he, gave to Abraham this favor, that wheresoever he came, he was formidable to the Nations. This sprang hence, that Abraham erected unto the Lord Altars in the Land of Canaan, and published, without control, amongst the Nations, the true Doctrine of Religion. Gen. 12 &c. Thus he. The like Heurnius 'de Babyl. Ind. Ægypt Philof. 'Abraham, saith he, taught the 'Phenicians the account of the Solar, and Lunar motion, and other things belonging to Astronomie, which they by daily experience augmented. &c. That Abraham was in great veneration amongst the Canaanites, and in following Ages worshipt under the name of Saturne and Israel, is evident from the account which Sanchoniathon and Porphyrie give of Saturne: of which see what follows B 2. c. 1. §. 3. of Saturnes parallel with Abraham.

As for the Correspondence 'twixt the Canaanites and Jews after their
returne

returne to Canaan, 'tis true, there was at first, as wel by Divine Constitution, as their differing Inclinations, Interests, and Rites, a vast distance and feud betwixt the Jews, and Canaanites, or Phenicians. But in proceſſe of time, the Israelites affecting an imitation of their neighbors the Phenicians, specially in point of Religious Rites, and Idols, the Phenicians also began, to incline unto a Correspondence with them, and an Affectation of their Myste-rious Doctrine, Rites, and Ceremonies. Thus they, by frequent Commerce, and Correspondences, barter, and exchange commodities, each with other. The Jews, they assume the Name, Customs, and Idolatrous Worship of the Phenicians; and these the Mysteries, Rites, Laws, and Traditions of the Jews. This Correspondence betwixt the Jews, and the Phenicians began early, even in the time of the Judges, as it is evident by Scripture, as also by the Storie of Sanchoniathon, who is supposed to have lived about the time of Gideon, & to have had conference with the Priest of the God of Israel, from whom he received the foundation of his Mythologie, which gave Being and Motion to the Grecian Fables. But yet this familiar commerce 'twixt these neighbors, came not to its perfection til Salomon's time; who entred into a near League with the Phenicians, and so gave them, and their Idolatrous Customs, free Admission.

§. 2 That the Jews agreed with the Phenicians in Names has been already hinted, and is farther evident by the Stories of Herodotus, Trozus, and Diodorus Siculus; who derive the Original of the Phenitions from the Red Sea; which relates to the coming up of the Israelites out of Egypt, and passing through the Red Sea. And Herodotus elsewhere under the name of the Phenicians, treats of the Jews, whence Josephus (*contra Appion lib. 1.*) rightly collects, that Herodotus writing of certain Phenicians in Palestine, who were circumcised, means thereby the Jews. For its certain that circumcision was not used by any Inhabitants of Palestine besides the Jews, Gen. 34. 14. if we may credit Learned Bochart, *Phal. l. 4. c. 34.* Hence also were the Jews called Syrians. So Preston on Gods Attributes, *Serm. 3.* tells us; That when Cyrus did restore the Kingdome of the Jews, Xenophon reports this, that when he came into Babylon he gave commandment that no Syrian should be hurt: Now Syria lies upon Judea, as one Shire doth upon another; so that they were al called Syrians. Thus their vicinities, and mutual enter-courses, made the Jews passe under their neighbors names, for Phenicians, and Syrians, &c. So Diodorus *l. 5.* tells us; that the Syrians first found out Letters; meaning the Jews; as hereafter.

The Jews styled Phenicians.

The Jews called Syrians.

The Phenician
Language and
Letters from the
Jewish.

§. 3. Hence it is apparent, that the Phenicians received their Language and Letters from the Hebrews. That the Phenician Language was but a Dialect of the Hebrew is asserted and proved by the most learned of this age. So *G. Vossius Histor. Græc. lib. 3. cap. 16.* Bochart. *Phaleg. lib. 1. cap. 15.* and in his *Canaan lib. 2. cap. 1.* unto the 6. And it is evident by the Punic Language, which was the same with the Phenician, as well as with the Hebrew; as it appears by many Fragments of the Punic Tongue, found in *Plautus, Augustin. &c.* of which in its place c. 11. And, as the Phenician Language, so their Letters also owe their original to the Hebrew; as it will appear hereafter, chap. 11. §. 2. Which, at present, we only mention, to shew the great Affinitie and Correspondence 'twixt these two Nations: whence it came to passe, that most of the Grecians Learning, and Letters, which they acknowledge to have been derived to them by the Phenicians, sprang originally from the Jews: as c. 11. §. 3.

Grecian Learning from the
Phenicians.

§. 4. As the Phenicians were very emulous of Affinitie with the Jews, thereby the better to informe themselves touching their mysterious Doctrines, Rites, and Customs, so were they not lesse Artificial and Industrious, in the improving and propagating the same. And indeed, had we but those ancient Phenician Monuments written by the Mythologist *Sanchoiathon*, *Mochus* the Physiologist, and others, it is most likely, that we might therein find the Original of the Grecian Philologie and Philosophie; as well as many footsteps of Jewish Traditions, and Antiquitie. Learned *Bochart*, in his Preface to his *Canaan*, saies: That if those ancient Monuments of the Phenicians were yet extant, we should thence receive a great light, both as to sacred, and profane Historie; and that great hiatus, or gap, betwixt *Moses* and the Grecians, would be filled up; and we should learne much touching the ancient Inhabitants of the Earth, and their Peregrinations, &c. I think it will be sufficiently evident, by what follows, that *Pythagoras*, *Plato*, *Zeno*, and the rest of the Grecian Philosophers owe their choicest Notions touching God, the Human Soul, the Creation, &c. unto the skil and industrie of the Phenicians, and Hebrew Traditions by them, if not immediately to the Jews.

The Phenicians
the first Inven-
tors of Naviga-
tion, why, and
How?

§. 5. That which made the Phenicians most famous, and gave them the greatest advantage for the transporting, and communicating their Jewish Traditions and Learning unto other Nations, was their Navigation, and Transplantation of Colonies into other parts. That which at first put them upon this undertaking was their own Necessitie.

For

For the *Israelites*, under the Conduct of *Joshua*, being possessed of almost the whole of *Canaan*, the whole body of the *Canaanites* expelled thence, were crowded up in that narrow skirt of *Phenicia*; which being too strait for so numerous a people, they were fain to commit themselves to the *Sea*, and seek out for some larger habitations. And for such a designe, they had al the advantages that might be. For they had the *Midland Sea* open to them, with convenient Ports to set out from, and put into. As for *Materials* for shipping, they might easily furnish themselves from *Libanon*: neither wanted they men, skilful, industrious, and couragious; or any thing else requisite for such an undertaking. Hence, if we may give credit to *Tibullus*,

Primaratem ventis credere docta Tyrus.

That the *Phenicians* were the first, that found out Navigation, and by reason of their skil, and strength at Sea, for a long time kept a sovereign Dominion over the *Midland Sea*, is not without probability, asserted, and proved by the Learned *Bochart*. Can. l. 1. c. 2. Thence *Lucian* in *Toxari*, asserts, that there were none *δευτέρως ἐμπόρους*, more divine Merchants than the *Phenicians*; in as much as they did yearly sail, almost, into al parts of the *Midland Sea*, as else where, returning at spring. See more *Bochart*. Can. l. 1. c. 2. Where he largely proves this out of *Curtius*, *Salust*, &c. Thus *Esa.* 23. 8. *Tyre* (the chief Citie of *Phenicia*) is stiled the *Crowning Citie*, whose Merchants are Princes, whose traffickers are the honorable of the Earth. *Esa.* 23. 8.

S. 6. As Necessitie was the *Phenicians* first Master in their Art of Navigation; so in after times, Curiosity, Gain, Ambition, and Desire of Empire, with other motives, did greatly provoke them to continue industrious in this their Art, and Trade; which gave them continued opportunities for the propagating their Jewish Mysteries, and Traditions. Indeed this desire of Navigation found a kind of natural implantation in these *Phenicians*, even from their first settlement; which was much greatned by those inconveniences they found in their own Countrey; their unsatiabable desire of riches, their itch of vain glory, their inquisitive humor, and curiositie, to acquaint themselves with the Customs, and Affaires, of other Nations. These, and such like considerations, made them so famous for Navigation. In so much, that those who first were bold to venture in such Sea voiajes, got so far the Admiration of their Posteritie, as that they obtained, for this their daring exploit, the reputation of Gods. In this number were *Saturne*, and *Astarte*, whom *Sanchoiathon* describes, as such who compassed the world by *Saturne*.

if we consider him historically, we may understand *Noah*, who by Gods appointment made the *Ark*, and sailed therein; which gave the *Original Idea* to all *Navigation*) also *Hercules*, who having overcome *Anteus*, in the utmost part of *Africa*, is supposed to have dyed at *Gades*, whence the storie of *Hercules's Pillars*. Neither was this inclination of *Navigation* quenched in *Jerems* time, who writing of these *Phenicians* on *Ezech. 27.* saies, that even unto this very day, there remains in the *Syrians* an ingenite ardor of *Negotiation*; who for gain traverse the whole world. From these *Phenicians* it was that the *Grecians* got their skill in *Navigation*, as also in *Geographie*. For 'tis manifest that the *Phenicians* had visited the chiefest parts bordering on the *Midland Sea*, long before the *Grecians* durst look abroad to view forreign Countries; as learned *Bochart* observes in his *Canaan*. The full demonstration whereof will result from the following Chapter.

Bochart Can.
Pres.

CHAP. V.

Of Phenician Expeditions into Spain, and Africa.

The Phenicians Navigation into Spain and Africa under Hercules. Conjectures from Eusebius, that the Phenicians were in Africa about Moses's time. The Phenicians possessed in Spain, Gadir, Malaca, Audera, and the Baleares. The several names of Spain, Iberia, Tarshish, Ezek. 27. 12. and Elysian fields of Phenician, or Hebrew origination. Phenician Colonies in Africa. The name Africa Phenician from אֶפְרַיִם. Carthage received its name and people from the Phenicians. The Carthaginians call themselves Canaanites. Their Magistrates called Suffetes from שֹׁפֵטִים, the name of the Hebrew Judges. Utica and Tangier peopled by Phenician Colonies.

The Phenicians
Navigation.

§. I. **T**HE head of our designe is to prove the Translation of human Literature from the Jewish Church. The Medium we have insisted on, is the Phenicians Correspondence with the Jews; with their *Motives*, and *Advantages* for the transporting Jewish Traditions, and Mysteries into *Greece*, and other parts. To strengthen this Medium, we shal endeavor to shew, how these Phenicians transplanted Colonies, or visited,

at

at least, the chiefest places in *Europe*, and *Africa*; specially such as border on the *Midland Sea*; besides some parts in *Asia*: which gave them all the *Advantages*, that could be expected, to propagate the *Hebrew Language*, and *Traditions*. In which undertaking we shal follow the learned *Bochart*, who in his *Geographia Sacra*, has given us an incomparable *Demonstration* hereof: Which he also mentions in his elaborate piece, *De Animalibus Sacris*, parte 1^a. *Præf* His words are these: *Some years since*, saies he, *we treated of the first inhabitants of the Earth chiefly out of the writings of Moses; who in one chapter of Genesis, has more, and more certain account of this Argument, than al the Grecian, or Roman Monuments, that are extant. To these we subjoyned the ancient Navigations of the Phenicians, who, some centuries of years before Jason and the Argonauts, began to diffuse themselves throughout the whole of the Midland Sea, &c.*

§. 2. The first great Expedition the Phenicians made, was under *Hercules*, whom, some make to be contemporary with *Moses*; but others upon surer grounds place him in *Joshua's* time: So learned *Bochart* (*Phaleg. lib. 3. cap. 7.*) The Phenicians (saies he) sailed, as it is thought, so far as the *Gades* in Spain, under *Hercules* the Tyrian Commander; whom some make contemporary with *Moses*; but I rather think 'twas in that age wherein the Jews having possessed *Canaan*, drove out the old inhabitants, the *Canaanites*; whereof one part transported themselves into *Baotia* in *Greece*, the other into Spain and *Africa*. This truly appears from the two pillars, anciently to be seen at *Tangiers*, with the Phenician inscription: We are they that fled from the face of *Joshua* the Ribber, the son of *Nase*; as *Procopius lib. 2. Vandalicorum*. 'Tis true, the Poets attribute this Expedition to their Grecian *Hercules*: but this Fable of theirs, is sufficiently confuted by the Temple at *Gades*; wherein *Hercules* is worshipped according to the Phenician, not the Grecian, Rites. So *Appianus* in his *Ibericis*: The Temple of *Hercules*, which is at his Pillars, was built, as it seems to me, by the Phenicians: For he is worshipped at this very day with Phenician Rites: And their God, is not to them a Theban, but Tyrian: Thence *Diodorus* writes, that the Phenicians built this Temple, and in it instituted *δοῖας usualοσφερεῖς τοῖς θεοῖς φησὶν ἔδει δεικνύεσθαι*, Splendid Sacrifices, which were administred after the Phenician Rites.

§. 3. This was done, as is supposed, in *Joshua's* time; yet *Bochart*, in his *Preface to Canaan*, tels us, that there is more than light suspicion, that the Phenicians sent forth some Colonies into *Africa*, before *Joshua's* time.

The Phenicians expedition under Hercules,

Conjectures from Eusebius; that Phenicians were in Africa in Moses's time.

Joshua's conquest of Canaan. For Eusebius, in his *Chronicon*, to the number 498. which was the 73. year of Moses life, saies, *Ἡρακλῆς τὸν ἐν τῇ ἐσθρίᾳ γινώσκοντα Διὸς ἐμμεγέθυτον*: So Jerom. *Hercules*, surnamed *Desanaus*, is reputed famous in Phenicia. Moreover, this Phenician Hercules, surnamed *Diodar*, or *Desanaus*, seems to be altogether the same with that first *Hercules*, who at the number 442. is reported to have overcome *Anteus*; in the utmost part of *Libya*, about *Zilis*, and *Tingis*, now called *Tangier*; for there *Anteus* reigned. Whence it follows, that the utmost part of *Africa*, began to be frequented by the *Phenicians*, 287. years before *Carthage* was built.

§. 4. That the *Phenicians*, in their first Expedition under *Hercules*, possessed themselves of several considerable towns on the *Spanish*, as wel as the *African Shore*, *Bochart* proves at large, both in his *Phaleg*, and *Canaan*. *Strabo* (saies he) adds, that the *Phenicians* possessed many places of *Spain* about *Tartessus*, and *Turdetania*, and built *Gadir*, and *Malaca*, and *Audera*, and *New Carthage*; and the *Gymnesian* Ilands being possessed by them, received the name of the *Balears*. That these names are purely *Phenician*, is evident: For *Gadir*, is by *Plinie*, and *Solinus* interpreted an hedge: So *Hesychius*, *Γάδρα τὸ φερέον*. Now the *Hebrew* גָּדֵר *gader*, as the *Syrian*, and *Arabian*, גָּדִיר *gadir*, signifies the same. So *Malaca*, in the *Phenician*, or *Hebrew* מַלְאכָה *Malacha*, signifies the town of salt meats: thence *Ἰνδερχὸς γὰρ ἐστὶν ὀρόν*. And *Audera* in the *Phenician* tongue, אֲדָר *Andar* a fortress. As the *Inhabitants* of the *Gymnesian* Ilands, by the *Phenicians* were called *Balears*; which *Polybius* and *Stephanus Byzantinus* expound, and that rightly, *Κερδονήτας*; for *Balears*, in the *Hebrew* בַּעֲלֵי הָרָאָה *Baale hareca*, signifies, word for word, *masters of projection*, i.e. *skilful in the Art of casting stones*: So *Bochart*.

§. 5. Yea, that the very names of *Spain* it self were of *Phenician*, or *Hebrew* origination, *Bochart* proves. For שַׁנִּיָּה *Spanija*, coming from שָׁן *a Conie*, signifies the *Region of Conies*; by which *Epithet*, *Catullus* noted that part of *Spain*, which is called *Celtiberia*; but the *Phenicians* called the whole *Region of Spain* by this name, by reason of the multitude of *Conies* there. So the name *Iberia* is in the *Phenician* tongue עֲבָרִין *Termes* or *bounds*; because, according to the *Phenicians* estimation, the *Spaniards* possessed the ultimate bounds of the earth: thence they affixed on *Hercules's* pillars, a *ne plus ultra*. So in like manner *Tarssis*, which is taken for *Spain*, or that part of it which

Phenicians in Spain.
Bochart. Phaleg.
lib. 3. cap. 7. &
Canaan lib. 1.
cap. 34, 35.

Bochart Phaleg.
lib. 3. cap. 7.

The sundry names of Spain of Phenician origination.

was called *Bætica*, is derived from the Hebrew תרשיש. This part of Spain called *Bætica* (which takes in the *Gades*, now *Cades*, and *Tar-tessus*) was greatly frequented by the *Tyrians*, as we have it *Ezek.* 27. 12. *Tarshish* was thy Merchant, by reason of the multitude of all kind of riches, with Silver, iron, tin, and lead. That Spain abounded with these metals, which attracted the greedy *Tyrians* into these parts, and in a short time furnished them with such vast treasures, see *Bochart Phaleg. lib. 3. cap. 7.* and in his *Canaan lib. 1. cap. 34.* In this part of Spain called *Tarsis*, and since *Boetica*, were seated the *Ely-sian* fields, so stiled by the *Phenicians* from אֵלִים to rejoice: thence *Virgil* calls them *lata arva*. That *Lusitania* is also of a *Phenician* origination, see *Bochart Can. l. 1. c. 35.*

§. 6. As the *Phenicians* seated themselves in Spain, specially on the *Maritime Coasts*; so likewise in the chiefest parts of *Africa*, opposite thereto. This has been already in part demonstrated out of *Bochart* his *Phaleg*: Which he does more fully prove in his *Canaan, lib. 1. cap. 34, 35, 36.* where he tells us: that the very name *Africa* comes from the *Syrian*, and *Arabian* פֶּרֶךְ or פֶּרֶךְ, an ear of corne; whence the *Phenicians* called it אֶפְרִיכָה, *Africa*, in the same signification; Neither does the mutation want the like instances; And the countrie of *Africa* is called, אֶרֶץ פֶּרֶךְ, a land fertile for ears of corne. The same it signifies in the *Punic* phrase: and such indeed is *Africa* properly so called, i. e. that part of *Lybia*, which lies next *Carthage*, as all men know. And touching the *Phenicians* Navigation into *Africa*, nothing is more notorious in *Antiquitie*; nothing more commun in *historie*, than that the *Carthaginians* were originally *Phenicians*. The very names *Puni*, and *Poeni* import so much. Thus much the *Carthaginians* made annual commemoration of, by paying yearly *Tithes* to the *Tyrian Hercules*; of which *Tertullian*, in his *Apologie*, makes mention. And so when *Tyrus* was besieged by *Alexander*, the *Tyrians* (as *Polybius* observes) did chiefly confide, τοῖς ἀπογόνις αὐτῶν Καρχηδονίοις, in their nephews the *Carthaginians*. Yea, the *Grecians* affirme, that *Cadmus* himself, who was the chief conductor of the *Phenician Colonies* into *Greece*, and *Founder* of the *Theban* fortresse, (which was about *Joshua's* time also) after many victories obtained over the *Africans*, built there several Cities: as *Bochart Can. lib. 1. cap. 24.*

§. 7. That *Carthage* was built and peopled by a *Phenician Colony*, is universally acknowledged; and the very name imports so much. For the

Phenicians Navigation and Colonies in *Africa*.

Carthage built, and peopled by *Phenicians*.

The old name
Carthada, i. e.
the new city.

The Carthagini-
ans cal them-
selves Canaanites
see Chap. 3. S. 2.
34.

The Carthagini-
an Magistrates
called Suffites,
from the Pheni-
cians and Jews.
Utica i. e. the
old citie peopled
by Phenicians.

Tingis or Tan-
gier peopled by
Phenicians.

the original name of Carthage was Carthada, as Solinus, and Stephanus Byzantinus write it, which signifies in the Phenician tongue, a new citie, from קרית חדשה, *Kartha hadath*: And it was so stiled by them, because it was built after Utica, &c. See Bochart *Can. lib. 1. c. 25*. And that Carthage was indeed builded, and planted by the Phenicians, and Canaanites, is manifest by the commun confessions of the Inhabitants of those parts, according to Traditions continued amongst them, even til Auslins time: for he, upon the Epistle to the Romans, tels us, that if any of the commun people about Hippo, or Carthage, were asked who he was, or what Countrie man, he presently replied, that he was כנעני *Chananani*, a Canaanite. And so Livie lib. 34. saies of Annibal, that when he came to Tyre, he was received of the Founders of Carthage as into his own Countrie. Hence saies Bochart *Can. l. 1. c. 24*. it appears that Dido did not build Carthage, but restored it, & added Byrsa; she being dead, the Kingly government was changed into a popular or Aristocratical; (as Livie lib. 33.) for the government of affairs was in the hands of a few Judges, whom the Roman writers cal *suffetes*, i. e. in the Phenician tongue שופטים, as they were called among the Jews.

§. 8. Among the African Cities, excepting Carthage, there was none more famous than Utica; according to the Greeks *ἡ Ἰλίκη*; which in regard of Antiquitie had the Preeminence of Carthage (as before) and is thence by Learned Bochart, as to its origination, derived from the Phenician name עתיקה *atika*, which signifies ancient; so that its Antiquitie, when Carthage was built (which signifies the new Citie) gave it this name. That it was built by the Phenicians, Stephanus *ἡ Ἰλίκη* tells us, saying, that it was *κτίσις ὑπὸ Τυρίων* or, a Colonie of Tyrians: and Vel- lius Paterculus relates unto us, That the Tyrians built Utica a few years after Gades; about the time of Codrus, who was equal with Saul. See Bochart *Can. lib. 1. cap. 25*. That tingis (now called Tanger or Tangier) received its name from the phenician תגרת *tagger*, to negotiate, it being a town of much trade; also that it had a Colonie of Phenicians, see Bochart *Phal. l. 3 c. 7*. and *Can. lib. 1. cap. 25*.

CHAP. VI.

Phœnician Navigations into Grece
under Cadmus.

The phœnicians expedition into Grece under Cadmus. That Cadmus was a Canaanite, and Hivite. The Cadmonites mentioned, Gen. 15. 19. the same with the Hivites, Josh. 11. 3. קדמוני קדמוני Cadmoni, i. e. orientals, and Hermonia from Hermon, the Seat of the Hivites. The Fable of Cadmus's being changed into a serpent, Phœnician. Cadmus's sowing the teeth of a Serpent, &c. from a mistake of the Phœnician words. Of Cadmus's being the Kings Cook, or Steeward, &c. whence this mistake? Cadmus a name common to several. Letters brought into Grece by Cadmus. The storie of Cadmus's causing the Ismen river, &c. from the Phœnician גרל

§. I. **T**HE Canaanites having been driven out of Canaan by the Israelites, first sit down upon the Shore of the Midland Sea, w^{ch} they cal Phœnicia; but that being too narrow for such a numerous multitude, they thence transplant Colonies, throughout al Coasts on the Midland Sea; and so disperse themselves into several parts of Africa, Europe, and Asia. We have already shewen how they sent Colonies into Spain, and Africa, under the Conduct of Hercules, about Joshua's time, We are now to manifest how these Phœnicians, or Canaanites, about the same time of their expulsion from Canaan by Joshua, sent forth Colonies into Grece, and the parts adjacent, under the command of Cadmus, and other Phœnician Commanders. So Eusebius tels us: that about the time of Joshua and Othoniel, lived Cadmus, and Phenix; two brothers, or two sons of Agenor King of Phœnicia; of whom the first, i. e. Cadmus seated himself, first in Beotia, and afterward in Illyricum: this later Phenix fixed his seat in Thracia, and Bithynia. The like Carion, in his Chronicon lib. 2. de Græcis, acquaints us, that Cadmus sailed from Phœnicia into Beotia, &c. And learned Bochart in his Preface to Canaan, adds, that if we believe Mythologists, there sprung from the same familie of Agenor, Cilix, who gave original to Cilicia; and Thalus, who gave name to the Island Thasus; and Membliarus, kinsman of Cadmus, who reigned in Thera, near Crete, &c. Touching the original of the Grecians

The Phœnicians
send Colonies in-
to Grece under
Cadmus, &c.

we find this general account in *Carion of Grece* l. 2. The name *Japet*, saies he, was wel known to the Greeks; but whence it came they knew not. From *Japhet* descended *Javan*, from whom the *Grecians* sprung, as the name *Jonia* shews. *Hellas* descended from *Hellus*, who reigned amongst the *Dononæi*, the offspring of *Dodanim* the son of *Japhet*. The later name *Græcia* was from *Græcus*, the son of *Thessalus*. Thus *Carion*.

That *Cadmus* was a *Phenician Canaanite*.

Concerning *Cadmus*, see *Stillingf. Orig. Sacr.* chap. 1. Sect. 19.

§ 2. As for *Cadmus*, that he was a *Phenician Canaanite*, of the posteritie of the *Hivites*, who were seated near the *Hil Hermon*, we have very strong presumptions from learned *Brchart*, and others. 'Tis true *Appollodorus*, and others, too much addicted to the fabulous narrations of Poets, make *phenix* to be the son of *Belus*, and father of *Cadmus*; and both *phenix* and *Cadmus* to be born in *Egypt*: Whence *Eusebius* in his *Chronicon* lib. 2. on the year 1062. saies, That *phenix*, and *Cadmus*, coming from the *Egyptian Thebes* into *Syria*, reigned at *Tyre* and *Sidon*. But this fable is sufficiently refuted by the names of *Belus*, *phenix*, and *Cadmus*, which are purely *Phenician*, and not *Egyptian*; and the ancient *Phenician Annals*, composed by *Sanchoniathon*, prove thus much. Where *χρᾶ*, the Sirname of *phenix*, is said to arise out of *Phenicia*: now *Chna* (as has been proved) is but the Contract of *Canaan*. And that *Cadmus* was no other, than a *Phenician*, descended from that part of the *Canaanites*, called *Hivites* near *Hermon*, we have good evidence from the *Origination* of the name, &c.

Cadmus from the *Kadmonites* *Gen. 15. 19.* which were *Hivites* *Josh. 11. 3.*

§. 3. We read, in *Gen. 15. 19.* of *Kadmonites*, which are the same with the *Hivites* mentioned, *Josh. 11. 3.* where the *Hivites* under *Hermon* are reckoned amongst the *Canaanites on the East*. This mount *Hermon* was the most easterne part of al *Canaan*, thence in *Psal. 87. 13.* *Hermon* is put for the *East*, as *Thabor* for the *West*; whence these *Hivites* were called *Kadmonites*, i. e. the easterne people. Hence *Cadmus* received his *Origination* and *Denomination*. For the Greek *Κάδμου* answers exactly to the *Phenician*, or *Hebrew* קדמוני *Cadmoni*, i. e. a *Cadmonite*, descending from the *Cadmonites*, or *Hivites*. Thus *Carion Chron. l. 2.* *Cadmus* sailed from *Phenicia* into *Boetia*: and his name discovers his original: For *Cadmus* in the *Phenician* tongue signifies *Oriental*. This is farther evident, from the name of *Cadmus's Wife*, who is called *Harmonia*, or *Hermione*, from the mountain *Hermon*, whence

The Greek *Κάδμου* from קדמוני

whence they both had their original. So *Pfal.* 42.6. These *Hivites* or *Cadmonites* are called *Hermonites*, as *Judg.* 3.3. See *Bochart* his Preface to *Phaleg*; also his *Canaan lib.* 1. cap. 19, 20.

Pfal. 42.6.
Judg. 3.3.

§. 4. That both *Cadmus*; and his Wife *Harmonia* were *Cadmonites*, or *Hivites*, receives farther apparence from that ancient Fable of their being both changed into a *Serpent*; which seems to have its original from the near cognation betwixt the name *Hivite*, and *Serpent*, in the *Syrian* or *Hebrew* tongue: for *חַיָּית*, which signifies a *Serpent*, is of the same sound with *Hivite*: whence the *Greeks*, who frequently coined Fables from the imitation of sounds, raised this fiction. So *Boch. Phal. lib.* 4. cap. 36. The habitation of the *Hivites* (saies he) was on the mount *Hermon*; deservedly therefore were the *Hivites* called *Cadmonites*, i. e. orientals, *Gen.* 15. 19. From *Cadmon*, and *Hermon*, is *Cadmus* (*Grac.* Κάδμος) and his Wife's name *Harmonia* plainly drawn. That they were both *Hivites* is from thence manifest, that they are both said to be turned in a *Serpent*: for the name *Hivites* sounds *Serpents*. The *Gibeonites*, and *Sichemites* were Colonies of these *Hivites*, *Josh.* 11. 19 Thus *Bochart*.

The Fable of
Cadmus's being
changed into a
Serpent from a
Phenician word.

Gen. 15. 19.

§. 5. We have farther illustration hereof, from that old *Grecian* Fable, touching *Cadmus's* sowing the teeth of a *Serpent* whence sprung up a numerous companie of *Soldiers*; who destroying each other, there remained only five, which subjected the whole of *Bæotia* to their Empire. This Fable, though ridiculous enough, yet has it much to discover its original to be from the *Phenician* tongue: Learned *Bochart* in his *Canaan lib.* 1. cap. 19. does thus decipher this riddle: first, (saie he) *Cadmus* in the *Hebrew* phrase, is said to make *Soldiers*, which he lifted: So 1. *Sam.* 14. 48. וַיַּעַשׂ חַיָּיל and he made forces, i. e. lifted. But why of the teeth of a *Serpent*? In the *Phenician* tongue, which is partly *Syrian*, partly *Hebrew*, שְׁנֵי נָחָשׁ teeth of a *Serpent*, signifies also spears of brasse, with which *Cadmus* first armed his *Soldiers* in *Grece*: for he was the first finder out of brasse: So *Heginus* cap. 274. *Cadmus*, the son of *Agenor* first purified brasse, found at *Thebes*. Thence *Plinie lib.* 34. c. 1. saies, That the stone or mineral of which *Cadmus* made brasse, was even to his time called *Gadmia*. Now that the *Soldiers* are said to be reduced to five, was occasioned from the ambiguity of the word חַמֵּשׁ, which, according to its varietie of sound, may signifie either five, or him who is prepared for war, *Exod.* 13. 18. To sum up the whole; It is most likely the *Phenicians* writ thus of *Cadmus*, in their own Language, עָשָׂה חַיָּיל חַמֵּשׁ אֲנָשִׁים, which words the *Grecians*, not understanding

The Fable of
Cadmus's sowing
Serpents
teeth, &c from
Phenician
sounds.

the Phenician tongue, thus rendred : *He made an armie of five men, armed with the teeth of a Serpent* : whereas it should have been rendred thus : *He gathered an armie furnished with the spears of warlike men, i. e. with spears made of brasse ; such were the spears of the old Grecians, who used brasse in stead of iron.*

Cadmus commander of the Phenician Colonies.

§. 6. We have another *Grecian Fable* touching *Cadmus*, which argues his original to be *Phenician*. *Athenens lib. 14.* makes mention of *Cadmus*, being the Kings $\alpha\delta\mu\alpha\varsigma$, he fled with his wife *Harmonia* : $\alpha\delta\mu\alpha\varsigma$, is usually rendred *Cook*, but here it signifies *Steward*, answering to the Hebrew שַׂר הַטְּבָחִים , such were *Potiphar*, & *Nebuzardan*, which the LXX. render $\alpha\delta\mu\alpha\varsigma$, but the Chaldee better רַב־קַטָּלָה the *master of the Guard*; and *Jerom*, the *master of the Soldiers*, or the *General of the Armie*: And the mistake was easy; because טְבַח , in its commun signification, imports both to *play the Cook*, and to *kill*: So that indeed *Cadmus*, being *General of the Phenician Colonies*, went with his Wife *Harmonia*, into *Grece*, &c. See *Bochart Can. lib. 1. cap. 19.*

Cadmus a name common, not proper.

§. 7. Some make *Cadmus* a *Tyrian*; others a *Sidonian*; but the latter seems most probable; because *Tyre* was not built in *Cadmus's* age. Though I am apt to think, the name *Cadmus* was not appropriated to any single person, but commun to several of those *Phenician Hivites*, or *Cadmonites*, which settled in *Grece*. For *Suidas* makes two *Milesian Cadmus's*, whereof the one he makes to be *Pandonians* son, the other the son of *Archelaus*: The former he counts more ancient; whom he makes to live between *Enmelus* and *Pherecydes* the *Syrian*. *Strabo, lib. 1.* makes mention of the same, affirming, *That there were three that began to write in prose, Cadmus, Pherecydes, and Hecataeus*. This *Clement Alexand. l. 6.* calls Κάδμος ὁ παλαιός , *Cadmus Senior*; yet was he far younger than our *Phenician Cadmus*, who seems to be contemporary with *Joshua*, as *Voss. Hist. Græc. lib. 4. C. 1.*

Cadmus's bringing Letters into Grece.

§. 8. *Cadmus* transported into *Grece*, together with his *Phenician Colonies*, the *Hebrew Alphabet*, at least sixteen *Letters* thereof; which by an inversion, and change of the manner of writing, from left to right, received a *Grecian forme*. To these *Pythagoras* added one; and *Simonides*, or *Epicharmus* four more, of which hereafter. Neither did the *Grecians* receive their *Letters* only, but also much of their *Mythologie*, or *Fables*, and other *Learning*, from *Cadmus*, and the *Phenicians*. I shal at present only mention that one *Fable* of *Cadmus*, who at his landing is said, to have made more than ordinary impression with his

his foot on the mud; and so to have caused the Ismen River; thence stiled the foot of Cadmus. Which Fable arose hence; because the Phenician *קדמ*, according to the various apposition of the letters, may signifie either a foot, or a river: therefore for the river of Cadmus, Ismenus is called the foot of Cadmus; and thence the Fable. See Bochart *præf. ad Canaan*.

C H A P. VII.

Phenician Colonies in Grece.

Cadmus first seated himself in Bœotia, Thebes, &c. The Phenicians possessed the Cyclades, as Syra, &c. The Invention of the Heliotrope taken from Ahaz's dial, and communicated to the Syrans, by the Syrians. Delos had its name, God, Temple, and Oblations from the Jews, by the Phenicians. Of Anius Apollo's Priest; his Name, and Oblations of Corne, Wine, and Oyl, Jewish: as Deut. 14. 23. and 18. 3, 4. Phenicians at Athens, and Salamin. Phenicians in Laconia, Cythera, &c. Of the old Pelasgi, and that they were not the sole Authors of the Hebrew Letters, Names, Fables, and Traditions found in Grece. Phenicians in parts adjacent to Grece.

§. I. **C**admus first seated himself in Bœotia, as Eusebius, Carion, *Cadmus's built,* and Bochart assure us, and built the upper part of Thebes, *ding Thebes.* which was from him called Cadmia; And the whole City of Thebes, was by the Phenicians named *תבץ* Thebes, from dirt, for it had much dirt in it, being al watery. We read of the same name Judg. 9. 50. Then went Abimelech to Thebes, &c. Which Josephus renders *Θήβαις*. And that Thebes, was really built, and peopled by the Phenicians, is evident from one of its seven Gates, called Oncea, i.e. from Onca, the name the Phenicians gave Minerva, to whom Cadmus erected an altar in that place. So Stephanus: *Ὀνκα ἢ Ἀδλωὰς* *Θήβαις*: The Phenicians stiled Minerva Onca, from *אנך* to move war: see Selden de *Diis Syrium Syntag.* 2. cap. 4. From Bœotia, the name of Cadmus was transferred into Ionia, where the Citie Friene was called Cadme, because founded by Philota the Bœotian. So Bochart *Canaan lib.* 1. cap. 16.

The Phenicians
possessors of most
of the Cyclades,
as Cea, Naxos,
Astypalaea, Jos,
Syra, &c.

§. 2. The Phenicians possessed most of the Islands in the Egean Sea, commonly called the Cyclades, as it is sufficiently manifest, both from the *Founders*, and *Names* of the *Places*. In Cea reigned *Aristaus*, the son in law of *Cadmus*. *Bacchus*, the nephew of *Cadmus*, possessed *Naxos*. *Astypalaea* had its name from *Astypalaea*, the daughter of *Phenix*, and mother of *Ancaus* who held *Samus*. *Oliarus* was Σιδωνίων ἑταῖρος, a Colonie of *Sidonians*; as *Stephannus*. Who tells us also, that *Jos* was formerly called *Phenice*. Yea, several of the names, which the Phenicians imposed on those places, continued a long time after; as *Syra*, where the *Syrians*, or *Phenicians* arriving, planted a Colonie, and called the place from their own name. This is farther evident from the Knowledge and use of the *Heliotrope*, which is supposed to have been first invented by these *Syrans*, but was indeed communicated to them by the *Phenicians*, who received it (as *Bochart* conceives) from the original patterne of *Abaz's dial*, 2. *Kings* 20. 11. This was improved by *Pherecydes*, *Pythagoras's* master, who was a *Syran*, not a *Syrian* immediately, as most think, but upon a mistake; as *Bochart*, from his own mouth, informed me: See more *Bochart Canaan* l. 1. c. 14.

Phenicians in
Syra, where they
communicated
the knowledge of
the Heliotrope
taken from A-
baz's dial, 2.
Kings 20. 11.

Delos from the
Phenicians.

§. 3. The most famous Island in the Egean Sea is *Delos*, which received its name, with many other Fables touching *Apollo*, from the *Phenicians*, and *Jews*. The fgment of *Delos's* receiving its name from *Delan*, because *Latona* lying hid in the Sea, at the time of her bringing forth, was made manifest by *Jupiter*, is not more ancient, than fabulous. *Bochart's* conjecture, that *Delos* had its origination from דלל *Deel* (as *Belus* from בעל) fear, according to that, *Primus in orbe Deos timor fecit*, is more probable. Thence דלל is oft used, in the *Chaldæe Paraphraſts*, for the *Gentile Gods*: so *Exod* 20. 23, wherefore the *Phenicians* called *Delos* דלל *Deel*: that is, the Island of the God *Appollo*: or in the plural דלל of the Gods, viz. *Diana*, and *Apollo*; for the birth of whom this place was famous. Thence *Inopus* was called by the *Phenicians* עין אור the fountain of *Python*; being a river in the same Island, derived by secret passages under the earth from *Nilus*, as 'tis supposed. And *Cynthus* the mountain of *Delos*, where *Latona* brought forth *Apollo*, from רנש to bring forth: whence the *Phenician* נשח, and the Greek κωῦς; being put for ε, as in *Cadmus's Alphabet*. *Boch. Can. l. 1. c. 24.*

Exod. 20. 23.

opus.

Cynthus.

§. 4 That the several names of *Apollo*, his Temple, and Idolatrous Worship at *Delos*, were all but corrupt degenerate derivations from Jewish

Jewish Traditions, conveyed thither by the *Phenicians* wil hereafter, I hope, be manifest. So *Dickinson*, *Delphi Phœnicizantes*. I shal at present only mention the storie of *Anius*, who is said, by *Virgil Æn. lib. 3.* to be both *King of Delos*, and *Priest of Apollo*, about the time of the *Trojan war*. This *Anius*, is supposed to be of the race of *Cadmus*: His Mother *Rhea*, from *Staphulus* the son of *Bacchus*: He was called *Anius* Ἄνιος, from his Mothers sorrow, saies the *Etymologist*: For being with child by *Apollo*, as the Fable goes, and driven from her fathers house, after many wandrings, she brings forth *Anius*, in the den *Eubra*: Now *Ania*, in the *Phenician tongue*, is 'IY ani, which signifies also affliction; so that the name *Anius* is *Phenician*, as wel as *Grecian*. And that this whole storie of *Anius*, and his *Priesthood*, was but an imitation of the *Jewish Rites*, traduced to *Delos* by the *Phenicians*, is apparent from his offerings: For it's said, that this *Anius*, in the time of the *Trojan war*, brought to the *Grecian tents*, store of wine, oyl, and breadcorne: which were but the Reliques of those Offerings he had received in *Apollo's Temple*. For the *Devil*, who delights to imitate *Divine Rites*, required of his worshippers, out of all the fruits of the earth, the *Tenths*, and first fruits of wine, oyl, and corne, in imitation of Gods Institution; who laid a special obligation upon *Israel*, to offer the first fruits, and *Tenths* of their wine, oyl, and corne. *Deut. 18. 3, 4. Numb. 18. 1 2. Deut. 14. 23.* See more *Bochart*, *Can. l. 1. c. 14.*

Of *Anius King*
and priest at
Delos.

Anius's Offer-
ings of corne,
wine, and oyl,
from Jewish
Traditions,
Deut. 14. 23. &
18. 3, 4.
Numb. 28. 12

§. 5. That the *Athenians* were, originally, *Phenicians*, *Bochart* *Can. l. 1. c. 21.* Thus proves, *Aristogiton*, and *Harmodius*, who killing *Hipparchus*, delivered the *Athenians* from Tyrannie, were of the stock of the *Gephyreans*: Now the *Gephyreans*, according to the testimonie of *Herodotus*, were *Phenicians*, of those who came into *Bœotia*, with *Cadmus*, and first seated themselves at *Tanagra*: but being beaten thence by the *Bœotians*, they turned away to *Athens*, where upon certain conditions, having obtained the power of the *Citie*, they built *Temples* to *Ceres*, &c. The *Phenicians*, which were in *Bœotia*, near *Asopus*, betook themselves unto *Salamin*, the *Attic Island*; as we may gather (saies *Bochart*) from this, that the *Island* Ἰνσάλαμιν, is the *Island* Ἰνσάλαμιν: The *Arab.* Ἰνσάλαμιν, which, from the biting of the *Serpent*, was thence called *Salamis*, anciently possessed by the *Dragon*, which *Cyrcus* killed, &c.

Phenicians at
Athens.

§. 6. Although that Fable, of the *Spartans* being breshren to the *Jews*, and of the posteritie of *Abraham*, be of little credit; yet are we

Phenicians in
Laconia.

Cythera.

not without probable conjectures that *Laconia* was frequented by the *Phenicians*. That *Cythera*, a *Laconic* *Iland*, was possessed by them, *Bochart* makes evident; whence *Venus*, the *Phenician* Goddess, was called *Cytherea*; because passing from *Phenicia*, she landed here at *Cythera*: Thence that poetic figure, of *Venus's* arising out of the sea, and landing at *Cythera*. *Stephannus* takes the origination of *Cythera*, *ἡ Κυθήρη* *ἵσθαι* *Φοίνικος*, from *Cytherus* the *Phenician*: but *Bochart* will have it derived from *קֶתָרֶה* *Cethare*, i.e. *stones*: For, as the *Ææotian* *Cytheron*, to this *Iland* *Cythera* abounded much with rocks. And hence, as *Plinie* lib. 14. c. 15. tells us, it was also called *Porphyris*, or *Porphyrysa*, by reason of the many *Purples* (which delight mostly in rocky places) here; abouts, as *Boch. Can. l. 1. c. 22.*

Stillings. Orig.
Sacr. lib. 3. chap.
4. Sect. 11.
Of the Old Pe-
lasgi.

§. 7. But here we may not pass over an objection, which a learned person of this age and Country, has cast in our way; namely, that the ground of the affinity between the *Jews* and *Lacedemonians*, was from the *Pelasgi*, whose chief seat was in *Arcadia*; to which adjoining *Laconia*, &c. That these *Pelasgi* sprung from *Phaleg* the son of *Eber*, from whom *Abraham* and the *Jews* came. *Gen. 11. 17, 20.* That the *Hellenes* were not the first inhabitants of *Greece*, but these *Pelasgi*; who spread themselves over *Greece*, & brought with them the *Hebrew* language, whence an account may be given of many *Hebrew* words in the *Greek* tongue, which came not from the *Phenicians*, as *Bochartus*, but the old *Pelasgi*. This is the objection.

The old Pelasgi
not the sole Au-
thors of the He-
brew letters, and
names found in
Greece.

Ans. 1. How far the *Pelasgi* prevailed in *Greece*, is not material as to our present designe. *2.* Neither do I see, how it would overthrow *Bochart's* Assertion, should it be granted, that many *Greek* words owe their origination to them. *3.* Yet cannot I see sufficient ground to make any reasonable conjecture, that these old *Pelasgi* brought the *Hebrew* tongue, or left any considerable footsteps thereof in *Greece*. *4.* Whether they did, or did not; yet this is certain, that many, if not all those names of places, mentioned by *Bochart*, will not admit of any but a *Phenician* origination: As *Oncea*, *Cadmia*, *Cadme*, *Astypalæa*, *Phœnice*, *Syra*, &c. are manifest Derivations from the *Phenician* tongue. *5.* We have the commun consent of learned Antiquitie, for the Transportation of *Phenician* Colonies, Letters and Words, into *Greece*, by *Cadmus*, and others. But of this more hereafter.

Phenician Colo-
nies in Cilicia,
Pisidia, Caria,
Rhodes, &c.

§. 8. That the *Phenicians* sent Colonies into, or at least frequented, *Cilicia*, *Pisidia*, *Caria*, *Rhodes*, and *Samus*, see learned *Bochart Can. lib. 1. cap. 5, 6, 7, 8.* Also, that the *Iland* *Icarus*, or *Icaria*, received its

name

name from *אִכָּר* *Icar*, an *Iland* for pasture, not from that fabulous *Icarus*; And *Patmos* from the Syrian *כַּטְמָא*. That *Phenix* led a *Colonic* into *Bithynia*; and that *Thracia*, *Thasus*, and *Samothracia* were al frequented by *Phenicians*. *Bochart Can. lib. 1. cap. 10, 11, 12.* proves. Also that the *Phenicians* proceeded northward so far as *Illyricum*, see the same *Bochart Can. lib. 1. cap. 23.* By al which, we may easily guesse, how the *Jewish Mysteries*, and *Traditions*, were traduced into *Greece*, and the parts adjacent, by these *Phenicians*.

CAP. VIII:

*Phenicians in the Islands of the
Midland Sea.*

Phenicians in Cyprus, Cinyras, Myrrha, Adonis, Phenician names.

Cyprus from *כִּיפָר* *Cant. 1. 14.* *Belus*, *Pygmalion*, *Citium*, *Phenician appellations*; also *Urania*, *Idalium*. *Phenicians in Crete.* The storie of *Europa's* being carried away by *Jupiter*, under the forme of a *Bul*, from the mistake of the *Phenician* *נֶבֶן*, which signifies both a ship and a bul. *Phenicians in Melita.* *Phenicians in Sicilie.* *Lilybe*, *Eryx*, *scylla*, *Charybdis*, *Ætna*, *Cyclopes*, and *Sicilie Phenician names.* *Phenicians in Italie.* The original of the *Tyrrhenians*. The *Cimmerians*, *Italie*, and *Latium*, *Phenician Titles.* *Phenicians in Sardinia*, and *Corfica*, which, *Ezek. 27. 6.* is called *Cithim*.

S. 1. **A**S the *Phenicians* dispersed *Colonies* into *Greece*, and the *Northerne* parts adjacent thereto, so in like manner *Westward*, throughout al parts of the *Midland Sea*, for which they had al the advantages that might be, both from their *skil* in *Navigation*, and the *situation* of their *Countrie Phenicia*, as before. We shal begin with *Cyprus*, which lay next to *Phenicia*, and mighty commodious for their *Trade*. This *Iland Cyprus* seems to be one of the first, that came under the *Dominion* of these *Phenicians*. *Eusebius*, in his *Chronicon*, on the number 1089. observes, that *Paphos*, a *Phenician Citie* in *Cyprus*, was built when *Cadmus* reigned at *Thebes*. *Bochart* also, *Præf. ad Canaan*, tells us, That before the time of the *Trojan war*, *Cinyras*, *King of Phenicia*,

*Phenicians in
Cyprus.*

Cinyras, Myr-
rha, Adonis,
Phenicians.

Phenicia, possessed this Island of Cyprus, by virtue of right received from his Ancestors. This Cinyras, by Myrrha, begot Adonis, Venus's sweet heart. Cinyras by the Phenicians, was called כנור, Myrrha מור, Adonis אדוני כנור. Cinnor, by the Greeks is rendred κυβηξα, a kind of harpe; whence Cinyras had his name given him; The reason whereof you may find in Suidas, on κυβηξα. This is that Cinyras, by whom Agamemnon had his breast plate given him, as Hom. Iliad λ. Boch. Can. l. 1. c. 3. Yea, the very name Cyprus, shews its origination to be Phenician. For in Stephanus and Eustathius, Cyprus is so called κυπρος from the flour Cyprus, which grows there; which in the Hebrew is called כופר Copher, Cant. 1. 14. Neither are we without likelihood, that the Island Cyprus received its name from this Plant Cyprus; which grows in such abundance there, though elsewhere it be more rare. Plin. lib. 12. cap. 24.

Cyprus from
כופר Cant. 1.
14.

§. 2. That the Phenicians enjoyed, even from their first Navigations, the possession of Cyprus, is also apparent from the cummun fame of Belus's reigning over Cyprus, and founding the Cities of Citium and Lapethus. This Belus was one of the ancient Kings of Phenicia, (though not the first of that name) whose son Pygmalion reigned after him in Cyprus. Belus reigned 32. years, and Pygmalion 40. years. Belus comes from בעל, Baal Lord, because he was King of Phenicia, from whom all the Phenician Baalim had their denomination. Pygmalion, in the Hebrew, is מלך ליון Pygmeelion, i. e. rest from the most high God: in Greek Πυγμαλίων. Elion was one of the Phenician Gods, as it appears out of Sanchoniathon. Melchisedec King of Canaan worshipped the true God, under this name, Gen. 14. 18, 19. Unto Pygmalion, succeeded Paphus, who built Paphum in Cyprus: where stood that famous Temple dedicated to Paphia Venus, of which Tacitus speaks much; Hist. lib. 2. At this place it is said; that Venus arising out of the sea first arrived, &c.

Belus;

Pygmalion.

Gen. 14. 18, 19.
Elion.

Citium.

§. 3. Also that Citium, a famous Citie in Cyprus, was possessed by the Phenicians, Laertius, and Suidas write, on the life of Zeno; the like Grotius: and Vossius, out of Cicero, proves that the Citicians sprang from the phenicians. Citium, saith he, a town of Cyprus, where Zeno was borne, had Phenician Inhabitants: So Cicero lib. 4. de finibus, know that the Citicians, thy clients sprang from Phenicia: so Vossius de Philol. Sectis l. 2. cap. 1. Citium, as Bochart tels us, was so called from צתים Cethim, (not Cethis the son of Javan Gen. 10. 4.) and was famous for nothing more, than for the birth of that famous philosopher.

pher Zeno, who was thence stiled *Citienfis*. *Urania*, another Citie of Cyprus, received its name from *Urania Venus*, whose worship was translated from *Ascalon* into Cyprus, by the Phenicians, as *Herodotus* writes. *Idalium* a town of Cyprus seems to be so called, by the Phenicians, in the Hebrew יִדְאֵל *Idala*. We have a town in the Tribe of Zabulon, mentioned by the same name, *Jos.* 19. 15. *jad-cla verbatim*, the place of the Goddess, i. e. dedicated to *Venus*: whence *Idalia Venus*, as *Bochart Can. l. 1. cap. 3.*

§. 4. That Crete also received both its name, and Inhabitants from the Phenicians, is not improbable. For the name *Cretes*, seems to be taken from כְּרֵתִי *Crethi*, i. e. darters; from their fame for darting: Thence the *Cretian bow*, and the *Cretian arrow*. So the Inhabitants of Palestine, the Phenicians, are called כְּרֵתִי *Eberethims*, *Ezek.* 25. 16. *Zeph.* 2. 5. which the *LXX.* render Κρήσις (and the *Vulgar Crethi*) i. e. *Cretians*. Also in *Gortyna*, a Citie of Crete near the river *Lethæus*, *Atymnus*, the brother of *Europa*, was worshipped; whose Phenician name was תִּימָן *Theman*: and the whole storie of *Jupiter King of Crete*, his stealing *Europa* a Phenician, and bringing of her into Crete on a bul, ariseth merely from a mistake of the Phenician words. For the Phenician אֶלְפָּא signifying either a bul, or a ship; when in the Historie it ran thus, That *Jupiter carried away Europa באֶלְפָּא* in a ship, the *Grecians* had rather understand it of a Bul, to render the storie more fabulous: so from the equivocation of the word, the Fable sprang; as *Bochart Can. l. 1. c. 15.* or it may be, the ship had (Ἰδώνου) the signe of a Bul; as the Ship *Paul* sailed in, had the signe of *Castor* and *Pollux*: It being usual to cal their Ships by the names of the signes they carried; so *Stillingfleet orig. sacr. l. 3. c. 5. sect. 5.* *Europa*, in the Phenician Tongue, is אֶלְפָּא הַיָּמָה λευκοσέσωπος, from the whiteness of her face; whose beautie was greatly esteemed: whence *Europe* borrows its name, *Crete* (where *Europa* was) being the utmost extent thereof.

§. 5. *Melita*, an Island in the *Midland Sea*, famous for the shipwrack of *Paul*, & the cheif fortresse of the *Knights of Rhodes*, now called the *Knights of Maltha*, was also possessed by the Phenicians. So *Diodorus lib. 5.* Ἐστὶ γὰρ ἐν τῇ αὐτοῦ πόλει αὐτῶν, &c. This Island is a Colonie of the Phenicians. Hence it is that to this very day, the dialect of the Countrie people in this Island, is thought to be half Punic; or rather, as *Bochart* wil have it, *Arabic*. As for the *Etymologie* of the name *Melita*, *Bochart* draws it, either from מַלִּיטָה to free: thence מַלִּיטָה *Melita* a Refuge; because standing in the midst of the Sea, and having

Urania.

Idalium.

Phenicians in Crete.

Ezek. 25. 16; Zeph. 2. 5.

The fable of Europa's being carried away by Jupiter, under the form of a bul, from a mistake of the Phenician words.

Europe's whence so called.

Melita the seat of the Phenicians

having commodious ports; as also being in the midst of the way from Tyre to Gades, it was a mighty shelter to the Phenicians in their yearly Navigations to Gades. So Diodorus lib. 5. *Melita* is a Colonie of the Phenicians, who extending their Negotiations even unto the Ocean, Καταψύοντες ταις τρω, made this Iland their refuge. Such indeed it was to Paul. Bochart gives it another origination, from מלט, which signifies mortar made of lime and sand, which the Romans call *Malitba*; whence the Iland is called *Calicata*; this kind of mortar being much used here, as Diodorus l. 5. About the lower part of this Iland, Ptolemie placeth the Temple of Juno on the one side, and the Temple of Hercules on the other, both Phenician Gods; whereof there remain some reliques to this day. In that of Juno, there were ivory teeth of an incredible Magnitude, with this Punic inscription: MASINISSÆ. Bochart Can. l. 1. c. 26.

Phenicians in
Sicilie.

Lilybe.

Eryx.

Scylla.
Charybdis.

Ætna.

The Cyclopes.

§. 6. The Phenicians from Tyre, or else from Carthage, possessed the Shores of Sicilie, long before the Greeks. So Thucydides lib. 6. and it is most probable that the Phenicians settled themselves in these parts, about the same time they invaded Africa: which Bochart proves from many ancient Fables, and names of places, which have a note of the Phenician Dialect. So Lilybe, or Lilybeum, which lies over against Africa, in the Punic tongue, is called ללר to Libya; or ללר בא ללרbae, to the Libyans; because over against them. Near Drepanum stands the most high mountain Eryx, inferior to none but Ætna: its name is purely Punic. So the Hebrew הר רכס Harucas, signifies an high place, as Esa. 40. 4. On the top of Eryx, stood the Temple dedicated by the Phenicians to Venus, who was thence stiled Erycina. In the Sicilian strait, near Pelorus, lies Scylla, and Charybdis. Scylla, according to the Punic סקור Scol, signifies destruction, Levit. 10. 19 as the Chaldee: in which sense ܫܬܪܬ is used by the Greeks. Again, Charybdis, in the Phenician הר אכדן Cher akdan, signifies a gulf of perdition: so Seneca, *hiatu magno sorbet navigia*. The mountain Ætna, was called by the Phenicians אתונה Attuna, a furnace or chimney; or Ætna darknesse, Bochart Can. lib. 1. cap. 28.

§. 7. The Phenicians inhabited, almost, all parts of Sicilie; having at first possessed themselves of the sea coasts, the better to carry on their negotiation. But in after time many of the Grecians, seating themselves in the same Iland, they inhabited together. The Cyclopes, who were Inhabitants of Sicilie, were, as Bochart observes, so called from the Phenician חק לרב Chek lub, i. e. a sinus towards Lybia; which

which the *Greeks* rendred $\alpha\upsilon\lambda\alpha\omega\tau\alpha$: whence their *Fable*, that they had but one eye, and that orbicular. As for the name *Sicilie*, it seems to be derived from the Phenician שִׁיְלֻל *Siclul*, i. e. the *Iland of perfection*; because of its fertility: or else (which *Bochart* esteimes truer) from the *Syriac* שִׁנֹּר a grape; as in *Gen.* 40. 10. שִׁנֹּר is used for grapes: so the Phenicians called *Sicilie*, as if it were the *Iland of Grapes*. The Reason of the name is manifest; for in those ancient times, the *Carthaginians* had no vines nor grapes, but what they had from *Sicilie*; which *Homer* describes as most abounding with vines. Whence the *Mamertine*, *Potaline*, *Taurominitane*, and *Syracusane Wines*. Thence *Sicilie* was called *Naxus*; from the plenty of vines. For al know that *Naxon* was an *Iland* dedicated to *Bacchus* by reason of its plenty of vines. *Boch. Can. lib. 1. c. 30.*

Sicilie so called from שִׁנֹּר a grape.

§. 8. That the Phenicians sent their Colonies into, or frequented, at least, some parts of *Italie*, is confessed by *Bochart*, though he differ from *Fuller*, and *Grotius* about the *Tyrrhenians*; who make them to be the posteritie of the *Tyrians*; but *Bochart* makes the *Tyrrhenians*, according to *Homer*, *Thucydides*, and *Herodorus*, the same with the τῦρῆνοι , and so not to descend from the *Tyrians*. Yet he grants, that the *Italian Shores* were very wel known to, & frequented by, the Phenicians; as it is easy to gather out of *Homer*; who seems to have drawn al his *Italian Fables* from the relation of the Phenicians. As the *Aurunci* had their name from *light*, so the *Cimmerii* from *darknesse*; because, according to the Phenicians כִּמְרִי *Cemmir*, is to waxe dark; whence כִּמְרִי *Cimrir* signifies *blacknesse* of *darknesse* *Job. 3. 5*. Thence the *Fable* of *Cimmerian darknesse*: Yea *Bochart* derives the name *Italia*, from the Phenician עִיטָרִיָּא *Itaria*; which coming from עִיטָר , signifies a *countrie abounding with pitch*; such was *Italie*; whence it was anciently called the *Brutian*, i. e. the *pitchy Countrie*. As for the permutation of R. into L. that was easy and usual. Hence also the *Hebrew* $\text{קִלְבַּ$ signifying *pitch*, gave name to *Calabria*. So in like manner *Latium* is, by *Bochart*, derived from the Phenician לַטִּין ; which in the plural is לַטִּיִּין *latim*, or לַטִּין *latin*, i. e. *incantment*. Whence that famous *Grecian Fable* of *Circe's* being a *Witch*; and *Latium* the neighbouring *Countrie*, its abounding with *incanting herbs*, &c. *Bochart Can. lib. 1. cap 33.*

Phenicians in Italie.

Tyrrhenians not from Tyrians.

Cimmerians.

Job. 3. 5. Italia.

Calabria. Latium & Latin.

§. 9. That *Sardinia* was anciently possessed by the *Carthaginians*, or Phenicians, *Bochart Can. l. 1. c. 31.* proves, 1. From its name. For *Sardinia* from *petters clay* was anciently called *Icnusa*, and *Sandaliotis*;

by the Carthaginians צרער, from the Hebrew צער, i.e. *vestigium*, being inserted by the custome of the tongue. 2. That the Phenicians sent Colonies into Sardinia, about the same time that they invaded Africa, Spain and Sicilie, may be gathered out of Diodorus lib. 5. 3. We have mention made of Caralis, Sulchi, and Charmis, Phenician Cities in Sardinia.

§. 10. That Corsica also was possessed by the Phenicians, appears!

Corsica.

1. From its name Corsica, or Corsis; which is the same with the Phenician חורשי Chorsi; as if one should say, a place full of woods. 2. Corsica was also called by the Grecians Κέρκυρα, from the Phenician קרן hurny, that is to say, the Horny Island; because of its many Promonteries, and angles. 3. Callimachus, in his hymne on Delus, calls Corsica, Phenissa. 4. We read Ezek. 27. 6. That the Tyrians made the benches of their Ships of boxe brought out of Ciuthim, that is the Island of Corsica, as Bochart proves Can. lib. 1. cap. 32. It is, saies he, doubted, whether the Phenicians possessed Corsica; neither do the ancients make any great mention of it. Yet seeing they possessed Sardinia for so many ages, I can hardly believe, that they would spare an Island so near, and so easily to be gained. This appears by what I have proved from Ezek. 27. 6. also because this Island is called Phoenissa, in Callimachi hymn. in Delum.

Ezek. 27. 6.
Ciuthim Corsica.

CHAP. IX.

Phenicians on the Westerne Ocean of France, and England, as also in the East.

The Greek ὠκεανός, which signifies the ocean, from the Phenician הַיָּם the sea ambient, Esa. 40. 22. Phenicians on the westerne ocean. Cassiterides, the British Islands. Britannia so stiled from the Phenician בְּרִית אֵן, thence Βρεταννίαι, &c. Whence it was called by the Greeks Κασσιτέρειδες, the Island of Tin and Lead. Hercules's landing Phenicians in the Cassiterides. Ireland called Icéria, from עבר נאה Iber nae, i. e. the utmost habitation. Phenicians in France. Hercules his fight with the Ligurians. The Identitie betwixt the old Britains, and Gauls in Language, Gods, Names and Things. Their Cognation with the Phenicians. Brennus, Mar, Rix, or Rich, Paterna, Druides, Barði,

Bardi, of Phenician origination. The Phenicians Navigations into the East. Salomon by the assistance of the Phenicians, sends his Navy unto Ophir, called Tabrobana, from *מִן הַיָּם*, 2 Chron 3. 6. whence he had his Gold, &c. How far these, or such like, conjectures may be useful. How the Phenicians and Egyptians conveyed Jewish Letters, and Dogmes unto the Grecians.

§. 1. **B**Efore Homers time the Phenicians circuited the greatest part of the habitable world; from whom he learned some things of the Ocean, and the utmost Inhabitants of the Earth. Strabolib. 1. speaking of the Phenicians, saies, that they went beyond Hercules's pillars, and built there many Cities a little after the Trojan wars: namely, under David and Salomons reign; in which age the most conceive Homer to have been borne. And Herodotus reports that the Phenicians sailed under Neco from Egypt, and the Red Sea into the West; so that they had the Sun on their right hand; whence they returned by the Gades unto Egypt, and their own Countrie yearly. And that the vast Ocean received its name, from the Phenicians, seems probable, if we consider its old name, which among the Grecians was *ωκεανος*; so Hesiychius, *ωκεανος*, *ωκεανος*. The like in Alexandria Lycophronis. Now the Greek *ωκεανος*, in probability, was derived from the Phenician *אֹג* Og, i.e. the sea ambient. And indeed *אֹג* Og (whence the Greek *ωκεανος* ocean) according to the Scripture account, seems to be a Cosmographical name: so Esa. 40. 22. upon the circle *אֶרֶץ* of the earth: the like Job 22. 14. Prov. 8. 27. as Bochart Can. lib. 1. cap. 35.

Phenician Navigations West and East.

Ocean in Greek *ωκεανος* from *אֹג* Og i.e. the Sea compassing.

Esa. 40. 22.

§. 2. Although it appears not that the Phenicians sailed about the world; yet this, I think, is evident, that at several times, they visited most shores of the Western Ocean. That they sailed beyond Hercules's pillars, on the western shore of Africa, and there built several Cities towards the Ocean; we are informed by the Periplus of Hanno; who being commanded, by the Decree of the Carthaginian Senat, to sail beyond Hercules's pillars, and to build the Libyphenician Cities: and furnished with a Navy of sixty ships; he dispersed thirty thousand men, into several places, to build Cities, and inhabit the same. Which done, he returns to his own Countrie, and writes his Periplus of Africa, in the Punic tongue. But touching the Phenician Navigations into Africa and Spain, we have already largely treated: (chap 5.) We are now to treat of the Phenicians visiting France, and the British Islands. So Bochart Can. lib. 1. cap. 36. tells us, That Hamilco being sent

Phenicians visit the western Ocean of Africa,

and England.

to find out the utmost parts of Europe, penetrated into Britannie, and the Cassiteridan Islands, about the same time that Hanno went towards the South, &c.

Phenicians in the Cassiterides, that is, the British Islands.

§. 3. Strabo lib 3. makes mention of the Cassiterides; who in times past, were knowne to the Phenicians only, who traded with them for Tin, Lead and Skins, &c. Bochart (Can. lib. 1. cap. 39.) by these Cassiterides understands the British Islands; because there are no other Islands besides these, to which Strabo's description agrees, viz. that they are situated on the Ocean beyond the Artabri Northward, abounding with Tin, and Lead. This may be farther collected from the very name Britannie.

Britannie so styled from the Phenician name

For in the book de mundo, which they attribute to Aristotle, *ἡ νῆσος Βρετανία*, are called Albion and Ierne. And Strabo oft calls Britannie *Βρετανία*, or with a single *τ*, *Βρετανία*, which seems to be no other than, *ברת אֵנַךְ Barat-Anac*, i. e. the field, or land of Tin and Lead. *ברא bara*, and in Regimen *ברת*, in the Syriac signifies a field, as Dan. 2. 38. and 4. 12. As in like manner *אֵנַךְ*, is by the Hebrews rendred Lead, or Tin. as Amos 7. 7. So *Κασσιτέρης*, whence Cassiterides, is by the Greeks used for Tin. Mela renders it Lead. And Plinie tells us, that the Cassiterides were so called by the Greeks, from the abundance of Lead therein found. Tin and Lead, according to Plinie, being but one and the same Species. And Britannie, as it is well known, is most plentifully furnished with both these, beyond all other Countries. Whence we may conclude that from *ברת אֵנַךְ*, the Greeks first framed *Βρετανία*, and thence the contract *Βρετανία* & *Βρετανία*, as Bochart Can. l. 1. c. 39.

§. 4. Yea the same Bochart makes the Greek *Κασσιτέρης*, which signifies Tin (whence these British Islands were called Cassiterides) to be of a Phenician origination, because the Chaldees call Tin *קסטירא Kastira*: whence, saies Plinie lib. 7. cap. 56. The first that brought Lead from the Islands Cassiterides, was Midacritus, Bochart for Midacritus, reads Melicarthus, or Melcarthus; which name Sanchoiathon gives to the Ph. nician Hercules (to whom the Phenicians refer their first Westerne Navigations) who is supposed to have landed Phenicians, both in Britannie, and Gallia or France. Farther, that the Phenicians frequented Britannie, is proved out of Strabo lib. 4. who mentions, that Ceres and Proserpina were worshipped in or about Britannie, according to the Samothracian, i. e. the Phenician Rites.

That Ireland was not unknown to the Phenicians, Bochart conjectures from the name, which seems altogether Phenician: for Hibernia,

Hercules, called Melicarthus, landed Phenicians in Cassiterides.

is no other than עבר נאה *Iber nae*, i. e. the utmost habitation, because beyond Ireland, towards the West, the ancients knew nothing but the vast Ocean. *Boch. Can. l. 1. c. 39.* Ireland by the Greeks was called *Ιβερνία, Βερνία, Ουβερνία, Ιεβερνία*, as by the Latins *Hibernia, Ierna, Juverna*. Which seem all derivations from the Phenician עבר נאה *Iber nae*.

Ireland called
Hibernia from
עבר נאה

§. 5. As the British Islands, so also Gallia (now called France) was visited by the Phenicians, under the conduct of *Hercules*; who is reported to have invaded the *Gauls*, about the same time he set foot in Spain; and that, not by the *Pyrenean Mountains*, which was too difficult a passage, but by the *Ligurian Sea*. This is made evident by that famous battle, fought betwixt *Hercules* and the *Ligurians*; of which, not only the Poets and Historians, but also the Astronomers make mention. *Hercules* might also find a way into France, from the *Gades*, by the Ocean. However it were, this is certain, that the *Gauls*, as long as *Carthage* flourished, had no small commerce with the *Carthaginians*; for *Polybius*, *Livy*, and *Appian* tell us, that in the first & second *Carthaginian war*, the *Gauls* served them. Whence it was that *Scipio* being Conqueror, gave peace to the *Carthaginians* upon this condition, that it should not be lawful for them, for the future, to entertain any stipendiary Soldiers from Gallia, or *Liguria*. Moreover, *Historie* teacheth us, that *Aquitania*, which is part of *Gallia Narbonensis*, was possessed, and long held by *Hannibal*. And, before *Hannibal's* time, it is likely, that the Phenicians, in their Voyages into *Britannie*, passed not by the *Gallie Shores* unsaluted, *Bochart Can. l. 1. c. 41.*

Phenicians in
France.

Hercules's Battle with the *Ligurians*.

§. 6. The great Identity, or at least, Affinity that was betwixt the old Britains, and Gauls, both among themselves, as also with the Phenicians in names, Gods, and Customs, does much conduce to prove our Assertion; that the Phenicians, had not a little correspondence in these parts. Concerning the old Language of the Gauls; what it was, and whence it sprang, the Learned dispute much; but yet it is agreed by the most, that the British Tongue (which at this day, is in use among the Welsh in England, and the Britains in France) is but the Reliques of that Tongue, which both the old Britains and Gauls used. In this opinion were *Rhenanus*, *Gesnerus*, *Hottomanus* of old, with our famous *Camden*; who has put it beyond doubt, that the old Britains and Gauls used one and the same Language. Where- to *Bochart* has added this, That this common Tongue, wherein both the Gauls.

The Affinity
betwixt the old
Britains and
Gauls in Lan-
guage, Gods and
Officers.

The old British
tongue, its Affi-
nity with the
Phenicians.
The old Britains
and Gauls agree
with the Pheni-
cians.

1. In Gods.
 2. In Officers.
- Brennus.

Mar, Lord.

Rix or Rich.

Phenician Na-
vigations into
the East.

Salomon, by the
assistance of Hi-
ram, sends his
Fleet unto O-
phir, and has
thence Gold &c.

Gauls and Britains agreed, agrees also in many things with the Phœnician Tongue. This Bochart Can. l. 1. c. 42. proves 1. From the names of their Gods, which were *Taramis, Hesus, Tentates, Bilenus, Onvana, Hogmius, &c.* all of Phœnician original, and offspring; as will hereafter appear. 2. From the names of Officers and Dignities, wherein the Gauls, and Britains agreed, as 1. *Brennus* was a name of Dignity amongst the Gauls and Britains. We read of two of this name, famous for their exploits amongst the Gauls; the one was *Brennus the elder*, who sacked Rome; the other *Brennus the younger*, who pillaged the Delphic Temple. And there are some that think the name *Brennus*, was common to the Emperors of those times, because the *Welsh* to this day (as Camden observes) call their King *Brennis*; and so amongst the Britains in France, *Barne* signifies a Judge, and *Barner* is to judge; as amongst the Phœnicians, פֶּרְנָס *Parnas* is used for a Prince or Governor, as the Chaldee *Esa. 3. 4. Prov. 14. 28.* The *Radix* of פֶּרְנָס signifies to feed; thence a Prince, whom *Homer* styles πομπήρα λαῶν. 2. *Mar*, (which the Britains now sound *Maur*; whence the Gallic *Condemarus, &c.*) is derived from the Phœnician מַר *Mar*, a Lord. 3. *Rix* also was much used in the names of the Gallic and British Nobles, as *Sinorix, &c.* which the French, English and Germans at this day pronounce *Rich*; that is, strong or potent; from the Arabic رِيْق, strength, or force. 4. *Patera* a Priest, from the Hebrew פֶּתֶר to interpret, Gen. 40. 41. as *Cana*, from כֹּהֵן: *Druides* from an Oke, as hereafter. Lastly *Bardi*, which signified Poets, or Singers, is derived from בַּר to sing, Amos 6. 5. as Bochart Can. l. 1. c. 42.

§. 7. Neither had the Phœnicians their navigations only Westward, but likewise into the Easterne parts. So Bochart *Canaan Pref.* tells us, That in the time of David and Salomon, the Phœnicians sailing through the Red Sea, visited the Asian Shores; Yea India it self, for traffique sake; taking Colonies from *Elana*, the chief Mart towne of the Arabic Gulf, and sailing even unto *Tyrus* and *Aradus*, Islands in the Persian Gulf; of Phœnician original. Whence *Salomon* entering into a Strict League with *Hiram* King of *Tyre*, by the assistance of the Phœnicians, furnished himself with a Navie, which every three years he sent forth, from *Elana* and *Eson Gabir*, unto *Ophir*, that is (as he proves in his *Phaleg lib. 2. cap. 27.*) the Island *Tabrobana*, now called *Zeilan*; whence they brought Gold, Silver, Ebury, pretious Stones, Apes, Peacocks, &c. as 1 Kings 9. 26, 27, 28. and 10. 11, 12, 22. and 2 Chron. 8. 19. That *Ophir* was the Island *Tabrobana* is made evident from Cant.

5. 11. Dan. 10. 5. *Tabrobane*, i. e. in the Phenician tongue טַבְרֹוֹן *Taph parvan*, which signifies the *Shore of Parvan*, whence we read of the *Gold of Parvaim*, 2 Chron. 3. 6. Neither are we without strong conjectures, that the Phenicians frequented this land; in that we find, both in *Plinie* and *Solinus*, *Hercules the Phenician God*, was worshipped here. See *Boch. Can. l. 1. c. 46.* That *Ophir* mentioned in these places is the same with that we now call *Peru*, see *Glassius Grammat. S. lib. 4. Tract. 3. Obser. 15. pag. 8. 47. Edit. 2^a.*

§. 8. Thus have we shewn how the Phenicians frequented most of the Sea Coasts of *Europe*, *Africa*; and *Asia*; wherein we may consider that though many of the *Arguments* are built on conjectures, yet, 1. They are not conjectures of mine own framing, but of the *Learned*. 2. Some conjectures may amount to moral demonstrations, or certaintie. 3. Conjectures in things to obscure, are not to be rejected altogether. 4. Take the whole together, and I think, no sober judgement will deny the conclusion, viz. That the Phenicians frequented the chiefest Maritime parts of *Europe*, *Africa*, and *Asia*.

How far these conjectures may be of use.

§. 9. And that the Phenicians traduced their choicest *Mysteries* and *Traditions*, which they transported into other parts, from the *Jewish Church*, will be hereafter evident. At present take the Testimonie of *Lud. Vives* in these words: *The Phenicians, for lucre sake, sailed throughout the world, where they conveyed Science and Philosophie from the Jews.* So *Grot. on Mat. 24. 38.* *Bochart Canaan lib. 2. c. 17.* *Vossius de Philosophorum Sectis lib. 2. c. 1.* of which see *Part. 2. of Philosophie, Book 1. chap. 3.*

Phenician learning from the Jews.

ut ex Hebræis ad Phænices, ita ex Phæniciis ad Græcos cum literis venerunt Scientia. Boch. Phal. l. 1. c. 15.

§. 10. To conclude this our *General account* touching the *Traduction* of human *Literature* from the *Scriptures*, and *Jewish Church*: As we have shewn how the Phenicians, by reason of their *Navigations*, traduced *Hebrew Letters* and *Mysteries* into *Greece*, and other parts of the world; so the same might be very far demonstrated, touching the *Egyptians*, who gave a great vent to *Jewish Learning* and *Institutes*, though in a different mode of conveyance. For, as the Phenicians propagated *Jewish Literature*, and *Dogmes*, by *Navigation* and *transplantation* of Colonies; so the *Egyptians* promoted the same designe, by reception of, and daily conversation with, *Forreiners*, and *Travellers*. Hither it was that many of the first *Grecian Poets*, *Orpheus*, *Homer*, &c. resorted, and furnished themselves with *Jewish Traditions*. Here the first *Sophists*, *Thales* and *Solon*, as also the *Philosophers*, *Pythagoras*, *Plato*, &c. gleaned up the choicest of their *Jewish Dogmes*, and *In-*

How the Egyptians conveyed Jewish Dogmes and Institutes unto the Grecians.

stitutes ; which they transported into *Grece*. This we have endeavored to demonstrate at large in our second part of *philosophie*, Book 1. Chap. 2. of *Egyptian philosophie*, and in what follows, B. 2. and 3.

CHAP. X.

Of the Traduction of al Languages, and Letters from the Hebrew.

Philologie its Use and Distribution. God the first Institutor of Names; which, by Adams Ministerie, are imposed on things. Names, at first, but Images of things. How words, and names are from Nature; and how from Institution, Gen. 2. 19. Al Languages originally from the Hebrew, Gen. 11. 1. Plato's acknowledgement, that the Greeks received their Language from the Barbarians, i.e. the Hebrews. Hebrew Letters at first invented by Moses. Testimonies of the Learned to prove, that Moses was the first Inventor of Letters. Moses the Egyptian Theuth or Mercurie, who is supposed to be the Author of Letters. The Hebrews under the name of Syrians, are said to convey Letters to the Phenicians.

Of Philologie
its Original.

§. 1. **H**AVING given, in the former Chapters, a General Demonstration of the Traduction of al Learning from the Jewish Church, and Oracles; with the manner how it was diffused throughout the world by the Phenicians; we now procede to demonstrate the same by Induction of particulars. Al human wisdom may be reduced to these two Heads of Philologie, and Philosophie. As for Philologie, according to its original, and primitive import, it implies an universal love, or respect to human Literature. Thus, they say, the name φιλόλογος, Philologus, was first given unto Aristophanes; because he was a person, according to the commun vogue, adorned with manifold Wisdom and Learning. Hence afterward (as Suetonius attests) Atticus assumed the Title of Philologus; and that upon the same Ground. We find the very same appellation given to a Christian Convert, Rom. 16. 15. Philologus, &c. who (as Grotius on this place) probably was a Libertine, brought up in human Literature; and for his great hopefulness therein,

Rom. 16. 15.

therein, firnamed by his Master, Philologus. So that Philologie, according to its primitive and general notion, imports a comprehensive Knowledge in human Literature. We shal not extend the notion, to its utmost, but only discourse of Philologie as distributed into these severals, 1. The Knowledge of Languages. 2. Pagan Theologie. 3. Historie. 4. Poesie. 5. Rhetoric. 6. Jurisprudence, or the knowledge of Laws. And we shal endeavor to evince the Traduction of each of these from the Jewish Church and sacred Oracles.

§. 2. We shal begin with the knowledge of Languages, anciently stiled Grammar, and lately Criticisme, with endeavors to prove its original from the Hebrew Language and oracles. That all Languages and Letters were derived originally from the Hebrew, or Jewish Tongue, is an Assertion generally owned, and maintained by the most learned Philologists of this Age, and that not without the consent of some of the Ancients, and learned Heathens. Plato tells us in plain termes, that the Gods were the first Authors of Letters, and words; and that they (the Grecians) received their Language from certain Barbarians more ancient than themselves. Who could be no other than the Hebrews. Take his own words (Cratylus fol. 426. Edit. Steph.) thus, τὰ πρῶτα ὀνόματα οἱ θεοὶ ἔδωκαν, καὶ διὰ ταῦτα ὁρῶμεν ἔχει. The first names were appointed by the Gods, &c. Then he adds, how these names were conveyed down from the Gods to us, Ἐξ ἑκατέρων τινῶν δὲ τὰ παραλήγουσιν ἐστὶ καὶ ἡμῶν ἀρχαῖοι καὶ βάρβαρα. These names we received from certain Barbarians, more ancient than our selves. Here Plato acknowlegeth, 1. that the first ὀνομασίαι, or Institution of words, and letters, was from God. For as he at first gave Being unto things, and prescribed a certain Law as the boundary or limits to their Nature, whereby they are differenced each from other; so in like manner has he instituted certain Names, and affixed them as appendants to the things themselves; thereby to represent their proper Natures, Offices, peculiar Respects unto, and Differences from, each other. For, look as our Conceptions are εἰκασματα, καὶ εἰκόνες τῶν πραγμάτων, the resemblances and images of things; so names and words are the images both of our conceptions, and also of the things themselves. Thus much Plato frequently hints unto us, specially in his Cratylus, as fol. 430. Ἐστὶ δὲ τι τὸ ὄνομα εἰκῆμα, ὡς περ τὸ ζωρεῖον. A name is but the Ape, or, as it were, the picture of a thing; So fol. 433. Ἐτὶ τὸ ὄνομα δίδαγμα τῶν πραγμάτων, a name is but the manifestation of a thing. Again, he saies ὄνομα ἔστιν ὁργανὸν διδασκαλῆς καὶ διορίσεως, a name is an instructive and discrete instrument of the

The original of al words and languages from the Hebrew.

1. God the first Institutor of names: which by Adams ministrie are imposed on things suitable to their natures.

Names are but pictures or images of things.

essence. Thus Serranus on Plato's Cratyl. fol. 380. 'Oration was given to man, as a companion, or organ of Reason; and therefore words are but *Images* or pictures of all those things, which are perceived by the Senses. Hence we perceive the difference between *ἄναξ* and *πίσις*, *Nature* and *Institution*. For some words are from the decree of *Nature*, others from the Laws, and Institutes of Men. Wherein I desire rightly to be understood: For I know as things are now constituted, in this confusion of Languages, it may not be affirmed that words are imposed *νόσει* by Nature. For then all words would be alike to all: Yet, I say, in the first Creation, it was agreeable to Reason, and necessarie that words should be imposed by a certain Decree of Nature: For as *νόηματα*, the *Notions* of things, are true *ὑποστάσεις*, *Ressemblances* of the things themselves; So also our words ought to be *Ressemblances* and *Images* of our *Notions*, or conceptions: Which Plato in this Disputation doth accurately demonstrate, in assigning unto God the true Cause of *ἐνομασίαν*, the *Institution* of words: For as God made, and still conserves all things by his power. So he gave to Adam a reason and power of instituting Names, by which the *Natures* of things might be discovered. Thus Serranus. Whence that of Aristotle, *Rhet. lib. 3. cap. 3.* τὰ δ' ὀνόματα μιμήματα ὄντων, *Names* are *imitates*, So Arist. περὶ ἑρμην. cap. 1. ἐστὶ τὰ ἐν τῇ ψυχῇ καὶ ἐν τῇ φωνῇ παθημάτων σύμβολα, καὶ τὰ παρόνομα ἐστὶ ἐν τῇ ψυχῇ, *There are in speech certain Symbols or notices of the Souls passions, as in Scripture of things spoken, i. e.* Look as in the mind, there is a certain *ἀπεικόνισμα*, *Character* or *Idea* of things; so likewise in oration or speech, there is a *Character* or *Idea* of the *Mind*; as also *Scripture ἀσπασμὸς*, does *characterize*, and *represent* our *speech*. So that as the *Mind* gives us an *Idea* of the thing, so *speech* of the mind, and *Scripture* of *speech*: Whence *speech* also gives some adumbration of the thing it self. Answerable whereto is that of *Democritus*, λόγος ἑστὶ σκία, *Speech* is the *shadow* of a work; as also that of *Damascene*, λόγος ἐξωτερικός ἀγγέλλει τὴν νόησιν, *externe speech* is the *Messenger* of the *mind*. By all which it appears, that names are but pictures, shadows, or *ressemblances* of things; so that as the *Natures* of things are determined, and limited, so must the *names* likewise, by which their *Natures* are expressed and represented, be: not as though the *essences* of things should be *pictured*, or *drawn to the life* in words and names, which is impossible, but that the *ῥεζεύς* καὶ πᾶσι, the *sundry Respects* and *Affections* of things, should be expressed in their names. For, as

'tis observed, things have a kind of *ωνη, ὄμα* and *χρώμα*, speech figure, and color, which ought to be expressed by their names; which has made some conceive, that words and names are appointed *vi Natura*, even from the Institution and Law of Nature: not, as words and names are now confusedly used by several Nations, but according to Gods first Institution, when al Languages were but one, and names were by Adam, according to Divine appointment, given unto things proportionable to their respective Natures, and operations; so that the image, picture, and face of the thing, might be discovered in the name. This is, or should be, the aim of al such as impose names on things. Thus, Plato Cratylo, 435. *Εμοὶ ὡς ἐξ αὐτῶ ἀρέσκει κατὰ τὸ φυσικὸν ὅμοια εἶναι τὰ ὀνόματα πρὸς τὰ πράγματα*, Truly it much pleaseth me, that Names, so far as possible it may be, have resemblances with things. So Ammonius on the *Categor.* pag. 16. *οὐδ' ἀνθρώποι κοινὴ συνελθόντες εἶπεντο πρὸς ἀλλήλους ἐκάστῳ πράγματι οἰκείον ὄνομα, τέτε μὲν προτιθέντες τὰ διὰ φωνῶν συμβαίνειν ἀλλήλοις τὰ πράγματα*. Men agreeing together by commun accord amongst themselves, impose a proper name on every thing; having regard to this only, how they may by speech represent things to others. Thus we see how, according to Plato's mind, words and names had their original, both from, at least conformable unto, Nature: as also by Institution. Hence likewise it appears, how God may be said to be the first *ὀνομαστής*, Institutor of names; namely as Adam, by his appointment, and special inspiration, gave names, suitable to the Natures of things; according to Gen. 2. 19. This is the first *θεστής*, rectitude of words, which (as Plato here observes) God instituted by the ministry of Adam, that great Naturalist, who imposed names on things, proper and fitted to their Natures. But 2. Plato in the forementioned citation, expressly avoucheth, that they (the Grecians) received their names and language from certain Barbarians, more ancient than themselves. He affirmed, that the first *ὀνομαστής*, Institutor of names was God, but he also affirms, that the conveyance of those names and words to them, was by certain Barbarians, &c. That these ancient Barbarians were no other than the Hebrews, will seem more than probable, if we consider what Moses testifies of the whole earth, Gen. 11. 1. And the whole earth was of one language, and of one speech. This Language was, without doubt, the Hebrew; whence the Greek, and al other Languages received their derivation; as we shal hereafter prove. And that Plato refers hereto, is affirmed by Serranus, on these words of Plato, fol. 380. By the appellation of one language (saies he) is signified the Hebrew

How words and names are from nature; and how from Institution?

Gen. 2. 19.

That all languages were derived from the Hebrews, called by Plato Barbarians.

Gen. 11. 1.

*tongue, as Plato seems to acknowledge, who concealing the name of the Jews, does yet ingenuously denie the primitive antiquitie to his Grecians: (as in his Timæus he openly confesseth, that al the Grecians were children,) And this he does here now and then inculcate, that the right account of names or words is to be fetcht from the Barbarians, as the more ancient. Now by the name of Barbarians, Justin Martyr, Clemens Alexandrinus, Epiphanius, and Nicephorus, understand the Jews. Thus Serranus. The like Steuchus; Eugub. De Peren. Philos. l. 2. c. 2. 'Plato affirms that the 'Names of things flowed, from, I know not what, Barbarians, Conceiv-
 'ing by a kind of Divine instinct, that the Hebraic language was the
 'Mother of al Languages, specially the oriental: (for thou wilt find al
 'other languages dispersed up and down in Hebraic words) *ἡ δὲ βαρ-
 βάρων πρῶτα αὐτὰ παρρησίῃσιν*. And Plato confesseth, in the same place,
 'that the Barbarians were more ancient than the Grecians. Now the
 'Hebrews were more ancient than al the other Barbarians, i.e. the
 'Hebraic Language, which Adam, and al his Posteritie, even unto
 'the flood, used. But after the Dispersion, this most ancient Lan-
 'guage degenerated into the Chaldaic, Syriac, Arabic, and other ori-
 'ental Languages—Now among the Barbarians, by the Consent of al,
 'Moses is the most ancient; before whom thou shalt find no Author,
 'either among the Grecians, or Chaldeans, or phenicians, or other
 Barbarians. So that, this second rule, which plato gives for the right
 interpretation of names or words, is, that they be derived from the Bar-
 barbarian Language, more ancient than their own, whereby we cannot, ratio-
 nally, understand any other, than the Hebrew, as it wil farther ap-
 pear when we come to particulars.*

That the He-
 brew was the
 first unic lan-
 guage.

§. 3. That the Hebrew was, according to Gen. 11. 1. The ori-
 ginal language, whence al others were derived, is excellently demon-
 strated to us by learned Bochart, in his *Phaleg. lib. 1. cap. 15.* where
 he proves, 1. That before the building of Babel there was but one lan-
 guage, and that according to the acknowledgement of *Heathens*, as *A-
 bydenus* in *Eusebius*, and *Cyrillus*, and the *Sibylle* in *Iosephus*. 2.
 That this one original language was the Hebrew, as we are taught by the
Chaldee Interpreter, *R. Selomo*, *Aben Ezra*, and the *Cabalists* in *Ge-
 matria*; as amongst the *Fathers*, by *Jerome* and *Austin*. 3. Farther, that
 the Hebrew tongue was of al most ancient, he proves from the *Etymolo-
 gie* of the names extant in the *Historie* of *Moses*, from the *Creation* of
 the world to the *Dispersion* of the *Nations*. So the *Garden of Eden* *גֶּן*,
 signifies with the Hebrews a garden of pleasures or delights. The land

of *Nod*, is called by the Hebrews נֹד: i. e. a land of banishment; because *Cain* was banished thither. So *Babel* בָּבֶל Confusion, אָדָם *Adam*, חוּה *Eva*, קַיִן *Cain*, &c. Thus *Bochart* fol. 57. 4. Hence he proceeds to shew us, how God, at first, instituted the Hebrew tongue, as also the several derivations thence. In the Creation (saies he) God inspired into *Adam* and *Eve*, the first moment in which they were created, the knowledge of the Hebrew Tongue; that so they might understand the Language of God conversing with them; as also enjoy mutual conference and conversation amongst themselves. This same power of God shone forth also in the confusion of Languages, which God only introduced, Gen. 11. 7. confound their Language. Thus *Bochart Phaleg*. l. 1. c. 15. fol. 59. This Assertion, touching the Translation of all Languages from the Hebrew, I find again laid down by *Bochart*, in his Preface to his second part called *Calnaan*, fol. 11. Moreover, according to the writings of the Prophets, there is nothing that wil bring more Autoritie and Majestie to the Hebrew Tongue, than if it be taught, that from it sprang, almost what ever was any where most ancient, even amongst the nations most remote from the Jews, &c. Thus *Festus* in *Prefat. Lex.* It is, saies he, the huge glorie and felicitie of this (Hebrew) Tongue beyond others, that it begs or borrows nothing from other tongues, but other tongues borrow many words from this. See *Collatio linguarum quatuor principalium à Cruci. gero.*

Gen. 11. 7.

ut nosse possimus
linguam Hebrai-
cam omnium lin-
guarum esse ma-
tricem. Hiero-
nym. Comment.
in Sophon. 3. 18.

§. 4. Having demonstrated the prioritie of the Hebrew Tongue, and the derivation of all other Languages thence; we now procede to the Original of the Hebrew Letters, and Scripture, with the Translations thence. Concerning this, we have this good account in *Austin*, and *Ludovicus Vives* on him: *August. de civit. Dei* lib. 18. cap. 39. speaks thus. There is no nation therefore, that may boast it self touching the Antiquitie of its wisdom, beyond our Patriarchs, and Prophets; in whom there was a Divine wisdom— But the Hebrew Letters began from the Law given by *Moses*, &c. *Lud. Vives* on these words [the Hebrew Letters] speaks thus: The vulgar opinion, both of our Christians, and the Hebrews, is; that the Hebrew Letters, had *Moses* for their Author; which *Eupolemus*, and *Artapanus*, and other profane writers do assert; who deliver, that *Moses* was the most wise of men, and the Inventor of Letters; which he delivered over to the Jews, from whom the neighbouring Phenicians received them, and the Grecians, by *Cadmus*, from the Phenicians. Moreover the same *Artapanus* believes, that *Moses* gave Letters to the Egyptians; and that *Moses* was that *Mercurie*, (for so the

The original of
Hebrew Letters
and the deriva-
tions thence from
Moses.

Moses under the
name of Mer-
curie is said to
give Letters to
the Egyptians.

the Egyptians call him) who, as it is manifest amongst all the Latin and Greek Authors, taught the Egyptians Letters. But if any inquire, in what Letters that wisdom of the Egyptians, wherein we read Moses was instituted, was contained, he shall peradventure find, that it was delivered by vocal Tradition, and was preserved in the memorie of Teachers and Learners. If there were at that time any Letters, they were no other than formes, or images of beasts, which they called ἱερόγραμμα γράμματα, Hieroglyphic Letters, i. e. Letters engraven in sacreds. Philo the Jew refers the Invention of the Hebrew Letters to Abraham, but these Letters seem to have been many years before Abraham, for Josephus Antiquit. 1. declares, that by the sons of Seth, the son of Adam, there were erected two pillars, the one of stone, the other of brick, whereon they engraved the Arts by them invented, and that the columnne of stone remained in Syria, even unto his time. Thus touching the several opinions about the Invention of Letters; whereof the first seems most probable; namely, that their original was from Moses. The Testimonie of Eusebius we find in Clemens Alexandrinus, Strom. lib. 1. τῇ Μωϋσῇ τῷ πρώτῳ τῶν ἱερέων, καὶ ἡμετέριον ὄντων τῶν ἱστανῶν ἑβραίων καὶ ἑβραίων εὐνοίας ἀπολαβόντων. Ἐκ τούτων ὁ πρῶτος εὐνοίας, They say, that Moles was the first wise man; and that he first delivered Grammar or Letters to the Jews; and that from the Jews the Phenicians received them; as the Grecians from the Phenicians. Plato in his Philebus, and Phaedrus, contends, that the first Invention of Letters was in Egypt, by Theuth; who whether he were a God or man, is doubtful. That this Theuth, who by the Ancients, is supposed to have been the Inventor of Letters, was the same with the Egyptian Mercurie, I conceive, will not be doubted by any versed in Antiquities. So Cicero de natur. Deor. lib. 3. Whom the Grecians call Mercurie, the Egyptians call Thoith, that is, Theuth. So Euseb. prepar. Evang. lib. 1. cap. 6. produceth out of Philo Byblius, that Mercurie was called by the Egyptians Theuth; who also was the Inventor of Letters. Now that Mercurie, or, as the Egyptians stile him, Thoith, or Theuth, was the same with Moses, is affirmed by Artapanus, in Eusebius, prepar. Evang. lib. 9. c. 4. Whom the Hebrews call Moses, the Greeks stile Musæus, and the Egyptians Mercurie: I am not ignorant, that many apply the name of Mercurie, or Theuth, unto Joseph, who was esteemed as a God amongst the Egyptians; and worshiped under the Hieroglyphic of Apis, &c. But yet we must remember, that the same names were, upon differing accounts, attributed to differing persons: As the name of Saturne was, by some attri-

Litteras legendi
scribendiq; Sci-
entiam testatur
Plato in Philebo
& Phaedro, ab
homine Egyptio
reperit, quoniam
illi vocent
Theuth, Stenuch.
Eusebius, De per.
Philos. l. 2. c. 2.

attributed to *Adam*, and by others to *Noah*, they being both, in some respect, the first Heads and Parents of mankind. So the name *Mercurie*, or *Thensh*, was given to *Joseph*, as he was a person divinely inspired for the interpreting of dreams, &c. and the same name was given unto *Moses*, as the Inventor of Letters, &c. Hence *Mercurie* passed for the God of Learning; because he was supposed to have been the Author of Letters. *Cyrillus lib. 1.* against *Julian*, relates out of *Artapanus*, that there was a rod preserved in the Temple of *Isis*, and worshiped as a monument of *Moses*. The same is testified by *Eusebius lib. 9. de prepar. Evang. cap. 4* To which agrees that of *Plinie lib. 7. cap. 56.* I judge (saies he) that Letters were of an *Assyrian* (i. e. *Jewish*) origination: But others conceive that they were found out amongst the *Egyptians* by *Mercurie*, as *Gellius*; others amongst the *Syrians*. However, they were brought into *Greece* out of *Phenicia* by *Cadmus*, being in number at first but sixteen. Hence *Eusebius, de prepar. Evang. lib. 10. cap.* calls them *φαινικια γράμματα* *Phenician Letters*, as hereafter. That the *Tyrians* (a part of the *Phenicians*) were the first that taught, or rather *Learned*, Letters, and *liberal Sciences* (namely from the *Jews*) and diffused them, together with their Colonies, throughout the World; Particularly that they transplanted Colonies into *Greece* at *Thebes* in *Beotia*; into *Africa* at *Carthage*; as also at *Gades* on the western Ocean, &c. See *Q. Curtius* of *Alexanders Affairs lib. 4. c. 4.* Whereas it is said, that the *Syrians* were the first Inventors of Letters; that hereby we must understand, not the *Syrians* properly so stiled or *Phenicians*, but the *Hebrews*, is evident from what we find to this purpose in *Diodorus Siculus, lib. 5.* Σύροι δὲ εὑρετὰν γραμμάτων εἶσι, παρὰ γράτων φόνους καθόδοις. 'The *Syrians* are said to be the Inventors of Letters, and from these the *Phenicians* learned them. Where, opposing the *Phenicians* to the *Syrians*, it is manifest, that by the *Syrians* can be meant no other than the *Hebrews*; from whom the *Phenicians* received their Letters, as the *Hebrews* from *Moses*: so *Owen de Theolog. lib. 4. Digres. 1. pag. 301.* 'I dout not (saies he) but to affirme that it may be demonstrated by arguments worthy of belief, that there was no use of Letters, properly so called, more ancient than the *Mosaic* [νομοθεσια] Institution of Laws: wherefore I do altogether acquiesce in the opinion of *Enpolemus*, that *Moses* first delivered Letters to the *Jews*, &c. To which we may adde that of *Mariana* the *Jesuit*, in his Preface to his Annotations on *Genesis*; where he speaks thus: 'And truly *Moses* was the first who invented Letters, notes

The Hebrews under the name of Syrians are said to convey Letters to the Phenicians.

*Vossius quoque putat literas Ebraeorum antiquas, five chanaanicas, non a Mose aut Abrahamo reperi-
tas, sed jam ante diluvium fuisse, lib. 1. Gram. c. 9. Horn. Hist. Phil. 1. 7. & 2.*

of prolation or discourse, comprehended (even unto great wonderment) under 22. literal characters, out of which al words, which are innumerable, are composed. I treat not now of *Hieroglyphic Letters*, which are notes of things: nor of prolation, or words, more ancient than those Letters, which *Moses* invented. Thus *Mariana*. Yet I am not ignorant that some of the learned conceive Letters to have been, not from *Moses*, or *Abraham*, but more ancient, even before the flood: Thus *Vossius* lib. 1. Gram. c. 9.

CHAP, XI.

Of the Phenician, and other Oriental Languages, their Traduction from the Hebrew.

The Origination of the Hebrew; Its puritie 'til after the Captivitie. The Phenician Language the same, for substance, with the Hebrew. Which is proved, from the Names of places: From the Hebrew, its being called the Language of Canaan, Esa. 19. 18. From Phenician words of Hebrew origination. From Punic words of Hebrew origination. Plautus's Pænulus explicated. The Phenicians symbolising with the Hebrews in Names and things. Testimonies proving the Phenician Tongue to be Hebrew. The Egyptian Hieroglyphics from Hebrew Types, and Symbols. The old Egyptian Language from the Hebrew. The Coptic composed of the old Egyptian and Greek: The Azotian Tongue from the Hebrew. The Chaldee from the Hebrew. The Syriac composed of the Chaldee and Hebrew. Syriac words in the N. T. of Hebrew origination. The Syriac styled Hebrew, John 5. 2. John 19: 13. Act. 21. 40. &c. The Arabic, its Cognation with, and derivation from, the Hebrew. The Persian from the Hebrew. The original of the Samaritans, and their Language from the Hebrew. The Ethiopic Language from the Hebrew.

*The origination
of the Hebrew.*

S. I. **H**AVING given some general account of Languages, Names, and Letters with their derivation from the Hebrew; we now procede to particulars. And first, as for the origination of the word Hebrew, whence it sprang, its not determined amongst the Learned. *Daille* in his French Sermons on Philip. 3. 5. Ser. 3. supposeth the Hebrew

Hebrew to be so called from עבר, *he passed*; and so commun, at first, to al such who passed the river *Euphrates*; as hereafter. But the more probable opinion is that of *Bochart* in his *Phaleg lib. 2. cap. 14. fol. 104.* where he proves, that the name Hebrew had its original from *Heber*, *Gen. 10. 25.* the father of *Phaleg*, so called from the confusion of Languages. Thus also *Owen de Theol. lib. 3. cap. 2. pag. 172.* 'The Hebrews (saies he) were so called because they were the sons of *Heber*: 'The reason of the name is very easy to be understood. Al the Nations of the *Canaanites* were distinguished amongst themselves by *Surnames*, assumed from the most known Authors of their families, mentioned by *Moses, Gen. 10. 15. &c.* where this is called an *Amorite*, that a *Jeubusite*, &c. *Abraham* living amongst them from *Heber* (the famous Head of the Familie whence he sprang) was called an *Hebrew*; by which *Patronymic name*, he and his *Posteritie* were distinguished from al the *Posteritie* of *Cham*. Thus *Owen*, who also addes *lib. 4. cap. 2* 'We have shewed that the *Tongue* used by *Abraham*, was the same with that of the first men; and that it was at length, from *Heber*, called *Hebrew*. This was kept pure and incorrupted by his *Posteritie*; who travelled through many parts of the *East*, where were many *Dialects* in use, specially the *Syriac*. This appears by the distinction the Scripture observes betwixt the speech of *Laban* the *Syrian*, and *Jacob*, as *Gen. 31. 47.* where *Laban* makes use of the *Syriac*. This *Hebrew* continued, even after the confusion of Languages at *Babel*, in its native puritie and simplicitie, until the *Babylonian Captivitie*. So *Bochart Phaleg lib. 1. cap. 15. fol. 59.* where shewing that *Babylon* had ever been fatal to the *Hebrew*, he affirms, That whereas the *Hebrew Tongue* had flourished from the *Creation* of the world even unto the *Babylonian Captivitie*, almost 3040. years; it then ceased to be vulgar, or at least, it much degenerated from its ancient puritie. For the *Jews*, upon their returne from the *Captivitie*, infected the *Hebrew Language* with the admision, partly of the *Chaldee*, partly of the *Syriac*, and partly of the *Philistine Idioms*, &c. Thus also *Owen Theolog lib. 3. cap. 2.* As the *Hebrews* by little and little deflected from the true worship of *God*, so by little and little they lost the puritie of their *Language*, &c.

§. 2. We shal begin with the *Phenician Language*, which endeavors to demonstrate its derivation from, and *Cognition*, yea indeed sameness, for substance with the *Hebrew*. This I find excellently wel done to my hand by *Learned Bochart*; to whom I shal also adde the *Symbols*, or

Gen. 10. 25
Gen. 10. 15. &c.
The puritie of the Hebrew 'til the captivitie.

Gen. 31. 47.

The Phenician Tongue the same for substance with the Hebrew.

That the Phenician Tongue was the same with the old Hebrew see Jo. Scaliger in what follows §. 4.

The Affinitie of the Phenician with the Hebrew
1. From the names of places in Canaan.

2. The Hebrews & Canaanites
ἐμὸν γλῶσσιν.

3. The Hebrew the Language of Canaan. Esa. 19
18.

Phenician words of Hebrew origin.

Gen. 1. 5.

consents of other Learned men. Bochart Canaan lib. 2. cap. 1. fol. 776. laies down his Hypothesis thus, 'What I have hitherto in this whole treatise laid down, that the Phenician Tongue is very near akin to the Hebrew, seems demonstrable by manifold Reasons. His 1. Reason, for the Affinitie of the Phenician with the Hebrew Tongue, is taken from the Names of places in the land of Canaan, which were of Hebrew import, and that before the Israelites departed from Egypt; as it appears by the books of Moses and Joshua; who lay down the same Names of places, as they were in use amongst the Canaanites, only with a change of the flexion, as in a different Dialect. Thus fol. 776. 2. It appears from Scripture, that the other people, neighbors to the Jews, namely the Egyptians, Syrians, Babylonians, Ammonites, Moabites, Philistines, &c. were ἐτερογλῶσσοι, differing in Language: Thus in Josephus the Amalekites and Midianites are stiled: But now, no such thing is mentioned of the Canaanites. On the contrarie, Rahab, a woman of Canaan, and the spies sent by Joshua, confer together as ἐμὸν γλῶσσιν, of the same Language: So Bochart fol. 777: 3. Neither is it a leight Argument, that the Hebrew Language is called the Language of Canaan, Esa. 19. 18 and in Charilo, Josephus supposed γλῶσσαν αἰνιγματικήν, the Phenician Tongue, to be the Hebrew, And in Herodotus those Phenicians, who are circumcised after the Egyptian manner, are the same with the Hebrews. And Lucian useth the names Hebrew and Phenician promiscuously. 4. In the Reliques of the Phenician Tongue, there are many names and words purely Hebrew, which sufficiently demonstrate the Cognation or sameness of the former with the latter. To begin with the Reliques of Sanchoniathon's historie, which was turned into Greek by Philo Byblius: the fragments whereof are to be found in Eusebius Preparat. Evang. lib. 10. cap. 3. where we find mention of a Chaos ἐτεῖς ἄρ, darke Chaos, so called from ערב, Gen. 1. 5. this Chaos was called also by the Phenicians ὕδωρ, which is the same with the Hebrew מוֹר, mod or mud, matter or slime. He gives us likewise an account of many of their Gods, which were evidently of Hebrew import, and original. So making the Sun to be Lord of Heaven, he stiles him Βεελσαμμελ, which is the same with בעל שמש. Also his עמל is the same with עין, El with אל; Beel with בעל; Elohim with אלהים; Basulia with בתל: Mysh (Greek Πλουτο) Pluto's name, the same with מות, death. Σιδὼν Sydyk is the same with צדק; Israel, with ישראל. as Bochart Can. lib. 2. cap. 2.

§. 3. To these Phenician words, collected out of Sanchoniathon, we

we may adde many others to be found scattered up and down in other Authors. As in *Josephus*, the *Sun* is stiled at *Emesa Elagabalus*, from the Hebrew אֵלָּה גִבּוֹר. So in *Hesychius*, ἄδωνις is rendred *Lord*; the same with אָדוֹן: In *Plutarch* an *oxe* is stiled *Thor*, and *Alpha*, which are the same with the Hebrew תּוֹר, and אֵלֶּף. So *Porphyrus* tells us, that his own name Μάλχαξ, signifies properly in the *Phenician Tongue*, a *King*; which exactly answers to the Hebrew מֶלֶךְ. Farther this very great Affinitie, and for substance Identitie, 'twixt the Phenician and Hebrew Tongue, is very evident from those Remains we have of the *Punic Language*, which was originally the same with the *Phenician*. Thus *Grotius*, in his *Epist. ad Gallos Epist. 114.* (pag. 242.) touching the identitie of the *Punic* with the *Phenician*, as also of both with the Hebrew, writes thus to *Salmasius*. 'In this Letter, my *Salmasius*, thou dost rightly gather, that there were *Phenician* words remaining in the *Punic Language*, even unto *Austins* time. This is taught us in *Rome* by *Alma* עלמה; which (saies he) signifies amongst the *Phenicians* a *Virgin*, as also in *Austin*, by *Salus* שלש; which he saies, signifies with the *Phenicians* *Three*. These things being thus, 'tis yet true that *Austin*, who was skilled in the *Punic*, was ignorant of the Hebrew. Without dout, long custome had soisted many things into the *Punic Tongue*, which were extrinsic thereto: and thoe very words which agree with the radical Letters of the Hebrews, differ somewhat in the sound of the vowels and flexion; as 'tis evident from *Scena* in *Plautus*. Thus *Grotius*. Yea this Affinitie 'twixt the Hebrew and *Punic Tongue* was long since observed. *Austin*, expounding those words of Christ, *Mat. 6. 24.* saies, 'that riches amongst the Hebrews were called *Mammon*, conformable to the *Punic* name: for gain in the *Punic Tongue* is stiled *Mammon*. So again *August. Serm. 35.* The Hebrew word *Mammon* (saies he) is akin to the *Punic Tongue*: for those Tongues are joyned together by a certain vicinitie of signification. So *Bechari* (*Can. lib. 2. cap. 16.*) tells us, that both in the Hebrew and *Phenician Dialect*, מַמּוֹן *Mammon*, or מַמּוֹנָה, often signifies *riches*; whence it is, that *Psal. 37. 3.* the *Greeks* render אֲמוֹנָה, instead of מַמּוֹנָה, מַמְנָה. The Radix is not, as some will, אֲמַן, but מוֹן, which signifies to *waxe rich*. Moreover the *Chaldees*, as wel as the *Punics*, put מַמּוֹן for *gain*; which is frequently used in the *Paraphrasts*, for the Hebrew בָּצָע; see an example *Gen. 37. 26.* Thus *Glossius* (*Philolog. Sacr. lib. 1. Tract. 4. Sect. 2. can. 5.*) μαμμόνα, *Syr. Mammona*, some derive from the Hebr. הֶמֶן, which among

Punic words of Hebrew origination,

Mat. 6. 24. Mammon.

Plautus's Penn-
lus explicat.

other things, signifies *plentie of riches, &c.* Again *Austin*, on *John Tract. 15.* tells us, that 'anointed in Greek is *Christus*, and in the Hebrew *Messias*, whence also in the Punic Tongue *Messe* signifies anointed. *Messe* is the same with מָשַׁח; whence 1. Sam. 16. 22. מָשַׁח אֹתוֹ anoint him, &c. But nothing does more evidently demonstrate the Identity of the Punic Language with the Hebrew, than that famous fragment of the Punic Tongue in *Plautus's Pennulus*; whereof we have an excellent explication, and that according to the Hebrew forme, given us by learned *Bochart*, in his *Can. lib. 2. cap. 6. fol. 801.* Where we find the words of *Plautus*, *N'yth alonim Valonuth, &c.* thus reduced, by *Bochart*, to the Hebrew, וְעַל־יְהוָה אֵת עַלְיוֹנֵינִי Deos De-
asque veneror, I worship the Gods and the Goddesse, &c. אֵת (saies he) is a particle of Prayer: אֵת a note of the accusative case following. The reason why *alonim Valonuth*, must signifie Gods and Goddesse, is given us by *Joseph Scaliger*, in the Appendix to his *Emendatio Temporum*: where we are told, that אֵל amongst the Phenicians signifies God, as *Philo Byblius*: And *Sisensa* on this place hath observed, that *Alon* in the Punic Tongue is God. Thus this fragment of the Punic Tongue, mentioned by *Plautus* (which has so much tortured Critics to interpret) is by *Bochart* reduced to, and explained by the Hebrew; which is an evident demonstration, that the old Punic differed not, in substance, from the Hebrew. Now that the Punic Language is the same originally with the Phenician, I conceive, no one skilled in these Tongues, can denie. And indeed the Cognation 'twixt the names *Pæni* or *Puni*, and *Phœnices* declares the same. Besides it is a general Concession, that *Carthage*, the chief seat of the *Carthaginians*, was founded by a Colonie of the Phenicians; from whom also they received their Language.

The Phenicians
Symbolising
with the He-
brews in Tongue
and why?
Phil. 3. 7.

§. 4. Farther, that the Phenician Tongue was the same originally with the Hebrew, may be evidenced from the Phenicians, their symbolising with the Hebrews in Names, Customs, Countrey, &c. Thus the Land of Phenicia is called the Land of Canaan, as before: And the name Hebrew was given to the Phenicians, as well as to the Jews: So 'Daille' on *Phil. 3. 7. Serm 2.* This word Hebrew has been in a particular manner given to the people of Israel, although it seems, that 'at the beginning, the Chaldeans called al those, who dwelt in the Land of Canaan, Hebrews; and the Egyptians acknowledged them as such; 'as you may easily remarque by al those passages of *Genesis*, where 'this word is used. But the posteritie of Israel having since occupied 'al

' al this countrie of *Canaan*, whereof the Inhabitants were called He-
 ' brews, thence it came to passe, that the name *Hebrew* was appropriated
 ' to the *Israelites*. Thus *Daille*. And *Bochart*, *Can. lib. 2. cap. 1. fol.*
 ' 779. gives us the reason why this sacred *Hebrew Tongue* was, by God,
 ' permitted to be in use amongst the profane *Canaanites* or *Phenicians*;
 ' namely, for the benefit of the *Patriarchs*, that so their Peregrinati-
 ' on in the Land of *Canaan*, might be more tolerable and easie Yet
 ' (saies he) I wil not contend, that the *Canaanites Dialect* was, in al
 ' things, the same with the *Hebrew*: for amongst the *Hebrews* them-
 ' selves there were diversie *Dialects*: so *Sibboleth* and *Scibboleth*, *Jud.*
 ' 12. 6. so the *Levite* was known by his speech, *Jud. 18. 3.* and *Pe-*
 ' ter for a *Galilean*, *Mat. 27. 73.* But I shal conclude this Argument
 touching the *Phenician Tongue*, its derivation from, and samenesse for
 substance with, the *Hebrew*, with some further Attestations of the Learn-
 ed. *Bochart*, *Phaleg. lib. 1. cap. 15.* speaks thus: ' The 3^d is the Lan-
 ' guage of *Canaan*, or the *Phenician* or *Punic*, which was brought out
 ' of *Phenicia* into *Africa*, and possessed the whole Countrie, even from
 ' *Cyrene* to *Gades*. In this *Tongue Mochus* the *Sidonians* writ of
 ' *Philosophie*, and *Sanchoniathon* the *Historie* of the *Phenicians*, and that
 ' before the *Trojan wars*. Here it sufficeth to observe, that the He-
 ' brew *Tongue* is called, by *Esaias*, the *Language of Canaan*, *Esa. 19. 18.*
 ' not only because the *Jews* possessed *Canaan*, but also because the
 ' *Language of Canaan*, and *Hebrew* were very near akin. Thence in
 our fifth Book we shal, if God favor us, illustrate many places of
 Scripture thence. So *Boch. Canaan Præf. fol. 11.* ' We take (saies he)
 ' the *Phenician* and *Hebrew* tongue almost for the same; because the
 ' *Phenician* is an *Hebrew Dialect*, little unlike to its *Prototype*, as I prove
 ' by many particulars in a peculiar book; wherein I have collected with
 ' great care, and endeavored to explicate, as wel from the *Hebrew*,
 ' as from the neighboring *Tongues*, almost what ever there remains
 ' of *Phenicisme* in the writings of the *Ancients*, without excepting
 ' *Plantus*, or the *African* names of herbs, which are found in *Apuleius*,
 ' and in the *Auxiliarie* of *Dioscorides*; which have hitherto so much vexed
 ' the most Learned. To this of *Bochart* we might adde also that of
 the Learned *Ger. Vossius*, de *Histor. Græcis lib. 2. cap. 16.* where
 he asserts: That the *Phenician Tongue* differs from the *Hebrew* only in some
Dialect: and he instanceth in *Porphyrie's* name *Malchus*, which, as
 he himself confesseth, in his own *Phenician Tongue*, signifies a *King*,
 as the *Hebrew* מלך doth. That the *Phenician Tongue* was the same
 originally

Srabo lib. 16.

Euseb. Præpar.

lib. 1.

Esa. 19. 18.

originally with the Hebrew, is also asserted and proved by learned Joseph Scaliger *Animadvers. in Euseb. Chron.* (fol. 51. edit. 1658, thus: We know therefore that the Phenicians spake originally the Language of the Canaanites, which was mere Hebrew. This is attested, as by other things, so by the Reliques of Philo Byblius, who shal denie that *Βίβλος* is the same with כְּנַעַן? &c. as in the Appendix to our book *de Emend. Temporum*. The like he addes fol. 111. of which see what follows chap. 12. §. 3. See also Grotius *Epist.* 113. ad Gallos pag. 237. and Breerwoods *Inquiries*, cap. 7. pag. 52, 57. But more particularly, Owen *Theol. lib.* 3. cap. 2. tells us, That the Phenician or Syrian Tongue received its original from the Hebrew, and not the Hebrew from the Syrian, as al, who understand any thing in their *Analogie*, acknowledge; as also the Puritie and Simplicities of the Hebrew Tongue proclaims, &c. So *lib.* 4. cap. 2.

Of the Egyptian
Hieroglyphics.

§. . But to passe to the other oriental Languages, which differ little or nothing, save in *Dialect*, from the Hebrew. We shal begin with the Egyptian Language, which was twofold, *Symbolic* and *Hieroglyphic*, or *Simple*. Touching their *Symbolic* mode of discourse and writing, we find a good account in *Clemens Alexandrin.* sequ. l. 5. They (saith he) who are taught by the Egyptians, learne first the method of al Egyptian Leters, which is called (1) *Epistolographic*: (2) *Hieratic*, used by those who write of *Sacreds*: (3.) the last and most perfect is *Hieroglyphic*; whereof one is *Curilogic*, the other *Symbolic*: of the *Symbolic*, one is properly spoken by imitation: another, as it were, tropically; another doth allegorise by *Enigmes*, &c. These *ἱερατικὰ γράμματα*, *Hieroglyphic* Leters, were images of bealts, &c. engraven principally for sacred use. We find some mention hereof in the fragments of *Orus*, that most ancient writer. And indeed this ancient mode of setting forth things worthy of memorie, by *Hieroglyphic* notes or *Symbols*, was very commun amongst the *Ancients*, (in those oriental parts, specially both *Poets* and *Philosophers*; and exceeding proper for that infant state of the world; wherein knowlege was so rude and impolite. And we need no way dout, but that this *Symbolic* kind of Discourse or Language, had its original from the *Divine Oeconomie*, which God prescribed his Church; consisting of many *terrene Images* and *sensible formes*, for the shadowing forth heavenly *Mysteries*. Which way of conveying, and preserving Knowlege is not only helpful to the *Memorie*, grateful to the *fancie*, and judgment, but also very efficacious for the moving of *Affections*. Thus were the greatest pieces of

Jewish

Jewish Wisdom couched under the covert of *Symbols* and *Types*: whence the *Egyptians* and other Nations borrowed their *Hieroglyphic* and *Symbolic Wisdom*, and *Fables*, which *Pythagoras*, &c. brought into *Greece*. But more of this, *Part 2. B. 1. c. 2. of Egypt. Philosophie.*

As for the *simple Language* of the *Egyptians*, and its *Affinitie* with the *Hebrew*, we have some *discoveries* thereof in *Scriptural Egyptian names*. So *Josephus* *Egyptian* name, given him by *Pharaoh*, *Genes. 41. 45. Zophnat paaneach*, seems evidently to evince an *Affinitie* 'twixt the *Hebrew* and *Egyptian Tongue*: For *Zophnat* seems to have *Cognation* with the *Hebrew* צֶפֶן, which signifies to *conceale*, or *keep secret*: whence this *Egyptian* name is rendred by the *Chaldee* גַּבְרָא דְּרִמְסִין לְרִין the man to whom secrets are revealed. So *Josephus* renders it ἑρμηνεύτης, a *searcher of secrets*. And *Theodot.* ἀποκρίτης ἐρμηνευτῶν, an *interpreter of things ineffable*: which agrees with the *Hebrew*, as *Glossius de Grammat. lib. 4. Tract. 3. obser. 14. de Nomine proprio*. But we have a more full *Demonstration* of the *Cognation* 'twixt the *Hebrew* and *Egyptian Language* in *Bochart, Phaleg lib. 1. cap. 15. The fourth*, saith he, *is the Egyptian Tongue*, of which *Psal. 81. 5. When he went out of the Land of Egypt, where I heard an unknown Tongue*. And *Pf. 114. 1. When Israel went forth of Egypt, and the house Jacob from a people* לְעָוֹן barbarous, i. e. of a *strange Language*. Thence *Esaïas* prophesieth, that *five Cities of Egypt* should, for the *Egyptian*, speak the *Language of Canaan. Esa. 19. 18.* And *Joseph*, dissembling himselfe to be an *Egyptian*, speaks to his brethren by an *Interpreter*: Whence they, speaking among themselves, thought he understood them nor, *Gen. 42. 23.* Thus by way of *objection*.

To which *Bochart* thus replyeth. Yet notwithstanding, because the *Egyptians* were neighbors to the *Jews*, I no way doubt, but that the *Hebrew* and *Egyptian Language* had some things commun: from the *collation* whereof, some light may arise. For example; it is demanded, why *Egypt*, or *part of Egypt*, is in the *Psalmes*, and *Esaïas*, called רֶחַב *Raah*? Here *Interpreters* are much at a losse; being ignorant that the *Hebrew Raah* is the same with the *Egyptian Rib* or *Riph*; by which name *Delta*, or the triangular part of *Egypt*, comprehended in the mouths of *Nilus*, is at this day called, from the forme of a *Pear*, for that was properly *Rib*. Again *Interpreter*, hesitate about the name כַּנְהָא *Channa*, *Pf. 80. 15.* Whereof I find seven versions at least, and those, many of them, most remote. I render it κρήνη the *plant*, out of the *Egyptian Tongue*, in which the *Ivy* is called χερσάνη, i. e. κρήνη

Gen. 41. 45.

Ps. 81. 5.

Ps. 114. 1.

Esa. 19. 18.

The Cognation 'twixt the Egyptian and Hebrew.

Psa. 87. 4. and 89. 10. Esa. 51. 9.

*Ægyptia vocc
usus, quia de
vine agitur ex
Ægypto transla-
ta. Quandoqui-
dem autem Ju-
dæis vicini fuere
Ægyptii, non
dubitatur à Do-
ctis, quin He-
bræus & Ægyp-
tius sermo, que-
dam habuerint
Communia.*

*Adrian. Cocquius
Hist. Plantarū,
pag. 159.*

Osiris & the plant of *Osiris*, according to *Plutarch* in *Iside*. The *Psal-
mist* having a little before said, that *God* had transplanted a vine
out of *Egypt*, touching the same vine, he subjoyns, *O God, &c. vi-
sit this vine* וְכַחֲבַח Vichanna, i. e. and the plant which thy right hand
hath planted. He useth an Egyptian word, because he treats of
a vine translated out of *Egypt*. Thus also *Cocquius*, as in the *Margin*.
From the same *Tongue* is derived the name of *Joseph*, which *Pharash*
imposed on him, צַפְנָת פַּעֲנֻח Tsaphnath Paaneash, *Gen.* 41. 45.
The *LXX.* who published their version in *Egypt*, write it *Ἑρμηνεύς*
i. e. the *Interpreter of secrets*, or *Revealer of futures*. Consult of this
Amama in *Genes.* and *Kircher. Prodr. Copt. c.* 5. Also *סוּהַר* Sohar a *pri-
son*, *Gen.* 39. 20. is supposed by *Abenezra* to be an Egyptian word, and
that from *Moses's* Interpretation. And *Moses*, or *Moyse*, if we may
beleive *Philo*, and *Josephus*, and *Clem. Alexandrinus*, signifies among
the Egyptians, *one preserved out of the waters*: which answers to the
Hebrew origination, So the Egyptian word *Rephan*, or *Remphan*, stil
in use amongst the *Coptites*, (whose Language is composed partly of
the *Greek*, and partly of the old Egyptian, &c.) of which see more,
Book 2. cap. 2. §. 8. To these we might adde many other Egyptian
names and words, which seem to have evident cognation with, and so
derivation from, the *Hebrew*. As *Amun*, *Jupiters* name, whom the
Egyptians so siled, from *Cham*, whence the *Grecians* called him *Αμυν*,
as *Vossius, Idololat. l. 1. c. 17.* So the Egyptian *Neel* (whence by the
Elision of *n* came *Nilus*) seems evidently the same with the *Hebrew*
נַחַל Naal or Niel: as *Fuller* and *Glossius* after him have observed.
The like might be proved of the Egyptian Gods: as *Horus* from *אור*
light, or the *Sun*: *Apis* from *אב* a *Father*, &c. of which hereaf-
ter.

Thus much for the Cognation 'twixt the *Hebrew* and *Egyptian Lan-
guage*: And for a more full *Solution* of the objection above mentioned
from *Pf. 81. 5. and 114. 1. &c.* which places seem to implie an *Essen-
tial* difference 'twixt the *Hebrew* and *Egyptian Language*; it may be
answered, 1. that a different *Dialect* in *Languages* originally the same,
is sufficient to constitute such a difference, as that the persons to whom
each *Dialect* belongs, may not understand each other, when they
discourse. This is evident from the *Syrian* or *Chaldee Language*, which,
as 'tis generally confess'd among the Learned, is but a different *Dia-
lect* of the *Hebrew*; and yet the vulgar *Jews* did not understand it;
as is appears from *2 Kings 18. 26. Then said Eliakim, &c. Speak, I
pray*

*Gloss. Gramm.
S. l. 4. Tract. 3.
Olf. 13.*

*whether there be
an essential dif-
ference 'twixt
the Egyptian and
Hebrew.*

pray thee, to thy servants in the Syrian Language; (for we understand it) and talk not with us in the Jews Language, in the ears of the people that are on the wall. The like may be instanced in other Languages, wherein different *Dialects* render their discourses unintelligible. 2. We may grant, that the Egyptian Language was somewhat a more remote derivation from, and yet originally the same with, the Hebrew.

As for the Coptic or latter Egyptian Language, it was composed out of the old Egyptian and Greek Tongue: For after Alexander's death, Egypt becoming the chief Seat of the Grecian Empire, this gave the first occasion and rise to the combination of the old Egyptian with the Grecian Language. But that which gave the greatest advantages to this commixture of the Egyptian and Greek Tongue, was the famous Schole of Alexandria (erected by Ptolemie Philadelphus) whither all the Virtuosi, or great Wits, of Greece had recourse, for their Institution in Philosophie; which flourished no where so much as in this famous Schole. Thence the Greek Tongue being most in fashion, not only in this Schole, but throughout Egypt, and so by little and little incorporating with the old Egyptian, both concur to the production of the Coptic, or new Egyptian Tongue. See more of the Coptic Tongue, Kircher. Prodr. Copt. and Walton Introduct. ad Ling. Oriental.

§. 6. Next unto the Egyptian, we shall mention the Azotian or Philistine Language, which is supposed to be a middle between the Egyptian and Hebrew: So Bochart Phal. lib. 1. cap. 15. The fifth is the Azotian Language concerning which, see Nehem. 13. 24. And their children spake half in the speech of Ashdod, and could not speak in the Jews Language, &c. To this Language of Ashdod, called Azotic (i. e. the Tongue of the Philistines, of whom the Azotians were part) agrees that which Hiron. in Esa. l. 7. writes of the Canaanitish Tongue, that it is a middle Language 'twixt the Egyptian and Hebrew: For the Philistines came out of Egypt, and occupied part of the land of Canaan: Also Dagon, the God of the Azotians, derives his name from the Hebrew דגן Dagan, which signifies bread corne. So Philo Byblius, out of Sanchoniathon, οὗ δὲ Δαγῶν ἐκείνου ἐστὶν ὁ ἀρχαῖος ἐκκλησὶν Ζδὸς Ἀπόριθ. Dagon, because he found out bread corne, and the plough, is called Jupiter Arottrius. So the Gazeans God, called Marnas, is merely Syrian or Phenician: For מרנא, Marnas, among the Syrians, signifies, the Lord of men. Also Baalzebub, the appellation of the Accaropitish Idol, is plainly Hebrew, signifying the Lord of a flie, or שמעון

The Original of the Coptic.

Inter Coptas, quorum lingua partim ex Græca, partim ex veteri Egyptia constata est. Bochart Phaleg. l. 1. c. 15.

The Azotian Language from the Hebrew.

Neh. 13. 24.

Itaque verum est
quod diximus,
Azotiam, vel
quod idem est,
Philistæorum
linguam Hebrææ
fuisse affinem.
Bochart Phal. l.
2. c. 15.

The Chaldee, its
origination from
the Hebrew.

שֶׁדֶר. *Urania Venus* among the *Ascalonites*, concerning whom *Hercodotus* in *Eliolpeaks*, is called by the *Hebrews* *Astaroth*, i. e. *Astarte*, from the care of the *flock*, 1 Sam. 31. 10. So in like manner *Saran* שָׂרָן, which oft occurs in the books of *Joshua*, *Judges*, and *Samuel*, for the *Philistine Prince*, seems to be derived from the Hebrew שָׂר *Sar*. And *Abimelech*, a name commun to the ancient *Philistine Kings*, Gen. 20. and 21. and 26. is notoriously *Hebrew*. Also many names of the *Philistine Cities* are apparently *Hebrew*. Whence *Bochart* concludes: *It is therefore true, what we have affirmed, that the Azotian, or Philistine, Tongue is akin to the Hebrew.*

§. 7. As for the ancient *Chaldee* and latter *Syriac*, they are both evident derivations, and very little different, from the *Hebrew*. Touching the old *Chaldee*, we have many fragments of it in *Ezra*, *Jeremiah*, and *Daniel*. as *Ezra*. 4. 7. unto ch. 6. 15. and 7. 12. unto 26. So *Jerem*. 10. 11. and *Dan*. 2. 4. unto v. 8. In the Scripture it is stiled the *Aramean* i. e. the *Syrian Language*; also לשון כשם the *Tongue of the Chaldeans*, *Dan*. 1. 4. Others stile it the *Assyriac Language*. We have an ancient *Specimen* of this *Tongue*, Gen. 31. 34. where the same place is called by *Laban* in the *Chaldee* יגר סהדוּתָא *Jegar Sahadutha*, i. e. a monument of writers; and by *Jacob*, in *Hebrew* גִּלְעָד *Galed*, or, according to the commun pronunciation, *Galaad*, which signifies the same. 'Tis true, the *Vulgar Jew*; understood not this *Language* (which often happens in differing *Dialects* of the same *Language*) as it appears from *Jerem*. 5. 15. 2 *Kings* 18. 26. Yet the more *Literate Jews*, as *Eliakim* with the rest, 2 *Kings* 18. 26. understood the same; which argues its *Cognition* with the *Hebrew*. This is farther demonstrable from the several *Chaldee Names* of *Gods*, *Men*, *places*, &c. mentioned in the *Scriptures*. As *Bel*, *Esa*. 46. 1. בֵּל from אֵל *el*, *Gods name* (not from בַּעַל *baal* the *Phenician God*, as many conjecture, but upon a mistake) as *Bochart* informed me. And *Adad* from the *Hebrew* אָחָד *Achod*, *Esa*. 66. 17. if not from הָדָר. Likewise *Ur*, a *Citie of Chaldea*, is evidently the same with the *Hebrew* אֶר *Ur*, which signifies *Light* and *fire*. Whence this *Citie* is so called, Gen. 11. 31. from the *Sun*, which was worshiped here under the *Symbol* of *sacred fire*: of which more hereafter. Touching the *Chaldee Tongue*, its original *Affinitie* with, and *Difference* from, the *Hebrew*, see *Walton* in *Bibl. Polyglot*. Proleg. 12. De *Lingua Chaldaica*.

The Syriac.

§. 8. As for the *Syriac*, it sprang up, after the *Babylonian Captivitie*

Captivité, from the complexion, or combination of the Hebrew and Chaldee; and though it inclines more to the Chaldee, yet was it derived originally from the Hebrew; as it appears by those many *Fragments* we find of it in the *New Testament*. So *Racha* Mat. 5. 22. Syr. רקא, signifies either *ἀράχος* (as *Theophylact*) from רק Heb. רקק he spues forth; or a vain empty fellow, one void of wit, from the Hebrew ריק in Hiphil הריק he makes void: as *Frantzius de Interp. Scrip. orac.* 129. Again *Mammon* Mat 6. 24. Luke 16. 9, 16. Gr. μαμμωνά, Syr. ממונא *Mammon*

na, owes its derivation, either to the Hebrew המון, which among other things, signifies plenty of riches; or to the Hebrew מון he is firme or strong. So *Maranatha* 1 Cor. 16. 22. מרנא, which some read, in the Syriac, as one word: others read it מחרס אתה *Maharem Attha*, be thou cursed: So it answers to the Hebrew הרם *hareem*, one kind of malediction and excommunication. Others, more properly, read it מרן אתה i. e. our Lord cometh, as *Jude* 14. מרן אתה, which was the highest degree of excommunication; as if it should be said: *The Church despaireth of this mans Salvation, and therefore he is given up, or remitted to the final judgment, at the Lords coming*: Both words are of Hebrew origination. Again, we find another Syriac word *John* 5. 2. *Bethesda*. Syr. בית הכסא, i. e. the house of benigntie: *John* 5. 2. הכסא *Estda*, in its proper Syriac notion, signifies reproche; but here, in composition, it imports benigntie, from the Hebrew הכר benignitie, or mercie: This place is supposed to be thus stiled, from the benigntie, and mercie, which the Lord here manifested in the curing of all diseases. Others read it אשדא, and so render it the house of effusion; from the blond of the *Sacrifices* effused (which gave a medicinal virtue to these waters) as *Caninius*, &c. or as others, because *rainie waters* empyed themselves into it; and so the Syr. אשדא effusion, is derived from the Hebr. אשד. See more of this *Anton. Kibrissensis* in *quinquagena sua*, cap. 5. of *Bethesda*. To these we might adde several other Syriac words, used in the *N. T.* as *Corban*, Mat. 27. 6. קרבא, Syr. קרבא a gift or oblation: Hebr. קרבן, from קרב he drew near, and in Hiphil, he offered. And *Mark* 5. 41. טרילא, Syr. טרילא קומי, from טריל, or טריל an infant, child, or young person, and קום. So *Mark* 7. 34. אפפאטה *Ephphatha*, Syr. אפתתה, from the Hebrew פתח. Thus *Apoc.* 16. 16. We find ארמאגדון *Armageddon*; which is variously explained by *Interpreters*; but that of *Drusius* seems most com-

Post Captivitatem ex Hebraismo cum Chaldaismo mixtione, natus est tertius sermo, qui ad Hebraum ita accedit, ut Chaldaeo sit multo propior. Hebraicum tamen passim appellant Evangelistae, quia Hebraeorum erat sermo; nos hodie Syrum vocamus. Hoc sermone Jesum Christum, & Apostolos loquutos, constat. *Bochart Phaleg. lib. 1. cap. 15.*

Mat. 6. 24.

Luk. 16. 9, 16.

1 Cor. 16. 22.

John 5. 2.

Mat. 27. 6.

Mar. 7. 11.

Mar. 5. 41.

Apocal. 16. 16.

modious; who supposeth the name to be composed of *הרבה* *Arma*, which signifies *destruction* (by which name the *Jews* called the *Citie*, wherein they destroyed the *Canaanites*, *Numb* 31. 3.) and *גדרון* or *גדרון* *geddon* contracted, *i. e.* *Their Army*. So *Aët.* 1. 19. *Ανελδαμα* *A-celdama*, *Syr.* *הקל רבמא*, from the *Hebrew* *קל* *bloud*, and *רמא* *a field*.
Mat. 27. 46. *Lally*, we find a whole sentence, taken from *Pf.* 22. 1. and expressed in *Greek Characters*, *Mat.* 27. 46. *Mark.* 15. 34. thus, *Ελωι Ελωι λamma σαβαχθανι*, *Eloi Eloi lamma sabachthani*; which are al *Syriac* words of *Hebrew* origination, and very little different from the *Hebrew Text*, *Pf.* 22. 1. for the *Syriac*, *אלהי* answers to the *Hebrew* *אלי*; and *למא* is the same both in *Hebr.* and *Syr.* and albeit the *Syriac* *שבך* answers not, in notion, to the *Hebrew* *עץ*, yet it is evidently *Hebrew* in its origination. By al which, it is evident, that the latter *Syriac* (in use among the *Jews* after the *Captivitie*, even unto, and somewhile after, *Christs* time) though it has a mixture of *Chaldee* with it, yet it is, for substance, *Hebrew*. Yea the *Scripture* calls it *Hebrew*; so *John* 5. 2. which is called in the *Hebrew Tongue* *Bethesda*: on which place *Glossius* (*Philog.* f. l. 1. *Tract.* 4. *Secl.* 2. *can.* 4.) observes; that the *Syriac Tongue* was *vernacule*, or *vulgar*, to the *Jewish Nation*, and is called *Hebrew* by reason of the cognation it has with the *Hebrew*; the daughter attributing to herself the mothers name. The like *ohn* 19. 13. the *Syriac* *Gabbatha* is stiled *Hebrew*. Again *v.* 20. the *Syriac Title*, which *Pilate* wrote on the *Crosse*, is called *Hebrew*. So *Aët.* 21. 40. and 22. 2. and 26. 14. the *Syriac* is stiled *Hebrew*; which evidently expresseth the *Cognition*, yea *Identitie*, twixt those two *Languages*; for indeed the latter was but a corrupt derivation from the former, as commix'd with the *Chaldee*. So *Selden de Diis Syr. Prolegom.* 2. 'As many of the *Hebrews* (saith he) 'did by little and little turne away from the true worship of God, so 'also proportionably from the puritie of their Language; whence 'sprang the *Chaldee Dialect*, (*i. e.* the *Syriac*.) I shal conclude this *Discourse* of the *Syriac* with an excellent observation of *Bochart*, *Phaleg. lib.* 1. cap. 15. 'In this *Syriac Tongue* (saith he) there were various *Dialects*, as we may gather from what the maid said to *Peter*, *Mark* 24. '70. *καὶ ἡ γαλιλαῖα σου οὐκ οἶστίς*, for thou art a *Galilean*, 'and thy speech agreeth thereto. Namely, the *Galilean Dialect* was 'much more impure, as learned *Buxtorf* proves at large, in his *Talmudic Lexicon* on *גליל*. This *Tongue* is very necessary for *Divines*, 'because it is near the *Hebrew*; and the *Apostles* borrowed not a few words

Quotquot vo-
cabula ex lin-
gua tum illis
vernacula ci-
tant evangeli-
stæ sunt merè
Syriacæ Bo-
chart Phal. l. 1.
cap. 15.

words from it. Not to mention to the *Chaldaic paraphrases* of the *Old Testament*, and the *Syriac versions* both of Old and N. T. which are very ancient, and of great use, as daily experience teacheth us. The *Syriac Tongue* is now no where vernacule, save in some few towns about *Libanus*. Of the *Syriac*, see more *Walton* in *Bib. Polyglot. Prolegom. 13. De Lingua Syriac, &c.*

§. 9. Next follows the *Arabic*, of which we find mention *Acts 2 11.* The original whereof the *Greek Fathers* refer to *Asarmo:h*, of which *Gen. 10. 26.* The *Arabes* themselves refer its original to their father *Ietan*. Who ever was the first *Institutor* of it, certain it is, that it was originally traduced from the *Hebrew*. This is evident from those many *Arabismes*, which are found in the *Poetic books* of *Scripture*, specially in *Job*. So *Hieronymus*, *Præfat. in Daniel*, asserts; that *Job has much societie with the Arabic Tongue*. Thus also *Bochart Phaleg. lib. 1. cap. 15.* And this, if God give it me, I hope, some time to make manifest. This *Arabic Tongue* was in old times very obscure; neither did it, for almost three thousand years, extend it self beyond the limits of *Arabia*, until, with the *Empire* of the *Saracens* encreasing about a thousand years since, it began to propagate it self every way; so that now it occupies almost a *third part* of the world as anciently known. It confers to the Knowledge of the *Hebrew* much more than it is believed: Which we are taught by the *Hebrews Commentaries* on the *Scripture*, who, when they hesitate, have recourse to this *Language*, as to their sacred *Anchor*. Although they might have observed many more things out of *Arabisme*, for the illustration of the sacred text, if they had been more skilful in that *Tongue*. Out of the same *Tongue*, there might much light accede to many *Sciences*: specially to *Medicine*, and *Geographie*, and the *Mathematics*, if those *Arabic books*, which every where throughout the *oriental parts*, lye in *MSS.* were published. For it's wel known, that *Arts*, and *Sciences* have flourished among the *Arabians*, for almost six hundred years; whilest amongst us rude *Barbarisme* has reigned, and *Literature* almost been extinct. Thus *Bochart*: who has since performed what he here modestly promiserh, touching the *Cognition* twixt the *Arabic* and *Hebrew Language*, in his elaborate and molt learned book *de Animalibus Sacris* wherein he corrects many vulgar opinions, touching *Leviathan*, which he interprets of the greater *Crocodile*; *Behemoth*, which he supposeth to be the *seahorse*; the *Unicorne*, which he makes to be an *Arabian Goat*; the *Whale*, which swallowed up *Jonah*, which he takes to be

the dogge-fish called *Carcharias*; with other sacred Animals: He also illustrates many other difficult Scriptures out of the Arabic, from its Cognation with the Hebrew. He was also pleased to favor me with some good observations, touching the Arabic Language, in an oral conference I had with him: namely, 'That we have but three Arabian writers more ancient than *Mahomet*; which are Poets, whose books hang up, with *Mahomet*, in his Temple. Also that Chymistrie received its origination, both name and thing, from the Arabians, &c. Of the Arabic, its Antiquitie, Amplitude, and Affinitie with the Hebrew. see Walton in *Bibl. Polygl. Proleg.* 14.

The Persic
from the Hebrew

§. 10. We now come to the Persic Language, with endeavors to Demonstrate its original derivation from the Hebrew. This seems manifest from many fragments of Persian Names, and Titles, scattered in sacred and profane Historie. *Strabo lib. 11.* makes mention of *Αμμανός Amanus*, the cheif Persian God (whereby they understood the Sun) which received its origination from the Hebrew *אמא* *ama* the Sun, or fire: From whence also sprang the Persian *אמנים* *amarim*, which the Greeks called *πυγισία* the sacred Hearths, whereon their sacred Fire was worshiped, as a Symbol of the Sun. This *Amanus* was called also by the Persians *Mithras*, from *מיתר* *Mither*, Great, as hereafter. We find farther notices of the cognation 'twixt the Hebrew and Persic Languages, in those many Persic words, extant in the books of *Daniel*, *Ezra*, and *Esther*, which contain stories of things done under the Persians. So *Esther 3. 9.* *גִּינְזֵי* *ginze* (or as the ancients read it *Ganze*) *hammelec*, the Kings Treasuries, is of an Hebrew root, (as *Bochart Phal. lib. 1. c. 15.* will have it) which the Persians at this day sound *כניז* *Ceniz*. Thus likewise *פֶּרֶס* *paradise*, *Nehem. 2.8.* is supposed to be a Persic word, as well as Hebrew. Also *פֹּר* *Pur* a lot, so often repeted in the book of *Esther*, (whence the solemn feast of *פִּירִים* *parim* amongst the Jews) as I am apt to conjecture, had its origination from the Hebrew *אור* *Ur*. That *Ur* of *Chaldea* had its derivation frō the Hebrew *אור* *Or*, or *Ur*, we doubt not but to demonstrate in its place. Now its confessed by the Learned, that most of the Persian Sacreds were traduced by their *Magi*, from the Chaldaic *Zabii*. *Herodotus l. 9. cap. 85.* makes mention of a custome among the Persians, when they went to fight, to cast a rope, with a gin at the top of it, on their enemies, whereby, they being entangled, were drawn into their hands. From these gins or snares *Bochart* supposeth the *Sagartii*, for *Saragtii*, a people of Persia, were so called, from the Hebrew *אור*

Bochart Phal. 4.
c. 10.

or

or שרג *Sarag*, which signifies both in the *Syriac*, *Chaldee*, and *Arabic*, as well as *Hebrew*, to implicate and entangle. Thence the *Syriac* כרע *Serig*, the *Arabic* سرج *Sarga*, and the *Greek* Καρύν, 2 Cor. 11. 33. signifying a basquet and net, had their derivation. So in like manner from the *Hebrew* אדיר *Illustrious*, *Magnificent*, the *Persic* آدر, of the same signification, had its origination; whence the compounds اردشیر *Ardschir Artaxerxes*, and اردوان *Arduvan, Artapanus*, &c. which *Hesychius* expounds *Great, Illustrious*; Ἀρτᾶς μέγας καὶ λαμπρός. So *Herodotus Musa*. 6. Ἀρταξέρξης ἡγεμὼν. Whence their ancient Heroes were called *Artai*. *Hesychius*, Ἀρταῖος ἡγεμὼν ἑστᾶς. *Péscus*: Such were *Artabazus*, and *Arbanus*; and *Artaphernis*, and *Artaxerxes*, &c. Yea the very name *Persa* seems to be of *Hebrew*, and *Arabic* origination. For the *Arabic* فرس *pharas* signifies an horse; and פהרס *phuris* an horseman, from the *Hebrew* פרס *Paras*: whence the *Country* was called פרס *Paras*, *Persia*; and the *Inhabitants* פרסא *Persa*, i. e. *Horsemen*; they being taught, even from their childhood, to ride the horse, which was their *Glorie*. So *Xenophon lib. 4. Cyropædia*. The *Persians* of footmen being made horsemen, they so accustomed themselves to horses, that ἄνθρωπος ἀγαθὸς οὐκ ἔμελλεν εἶναι Πέρσῳ εἰ μὴ ἐπὶ ἵπῳ, no good man among the *Persians* would willingly be seen to go afoot. This *Art* of riding the horse, was first brought in fashion by *Cyrus*: For (as the same *Xenophon* tells us *lib. 1.*) before *Cyrus's* time, it was very rare to see an horse in *Persia*; it being a *Country* unfit for the breeding, as also for the riding of horses, by reason of the mountains there. This *Bochart* gives as a reason, why *Moses*, with the rest of the *Penmen* of *Scripture*, before *Daniel* and *Ezekiel*, make no mention of the *Persians* under this name, but call *Persia* *Cuth* and *Elam*; namely, because this name *Persia* was given it after *Cyrus's* bringing up the *Discipline* of *Horsemanship*, whence the name פרס *paras* had its origination, as *Bochart Phal. lib. 4. cap. 10*. Concerning the *Persian* *Tongue*, its original, and use; together with the *Persian* versions of the *Scripture*, see *Walton*, in *Bibl. Polyglot. Proleg. 16. De Lingua Persica*.

§. 11. We now procede to the *Samaritan Language*, to demonstrate its derivation from, and cognation, or rather identitie, with the *Hebrew*. The original of the *Samaritans* was briefly this. The ten *Tribes* falling off from *Rehoboam* (as 1 *Kings* 12. and 2 *Chron.* 10.) and choosing *Jeroboam* for their King, they constitute *Samaria* the *Metropolis* of their *Kingdome*; where they had not long seated them-

L

selves,

The original of the Samaritans & their Language from the Hebrew.

See more of this
Walton in Bibl.
Polygl. Proleg.
11.

John. 4. 9.

Walton in Bibl.
Polygl. Proleg.
John. 4. 20.

selves, but, by reason of their *Defection* from God, and *corruptions* in Religion, were transported thence unto Babylon. Yet was there a remnant left behind; unto whom there were sent, from Babylon, some Colonies of the *Cutheites*, which incorporated with them; and in pro-
 cesse of time, became one bodie, not only as to *Civils*, but also as to *Ecclesiastics*. The occasion whereof was this; these new *Inhabitants*, the *Cutheites*, being infested by *Lions*, were willing to be instru-
 cted by the *Israelitish Priest*, touching the true Religion and worship of the *Israelitish God*. That this was the original of the *Samaritans*, we are assured by *Josephus Antiq. lib. 9. c. 20. and 12. c. 7.* These mixed *Samaritans* at first worshiped their Idols, as well as the true God: Yet did they receive the *Book of the Law*, as written in the old *Hebrew Letters*. After the returne of the *Jews* from Babylon, there arose an implacable feud 'twixt them and the *Samaritans*; the rise whereof some make to be this. The *Samaritans* lived under the Kings of *Assyria*, at first without giving any molesta-
 tion to the *Jews*, (yet were they in Religion *αποβίον*, for what made most for their interest) until *Efra*, and *Nehemiah*, with the rest of *Jewish Reformers* (who endeavored the reedifying of the Temple, and the restoring as well the *Ecclesiastic*, as *Politick*, Government) rejected their Assistance, and Contributions. Which repulse these *Samaritans*, (who pretended to worship the same God with the *Jews*) received with so much indignation, as that they did what they could, by cal-
 lumnies suggested to the *Persian Kings*, to oppose, and undermine, the zealous undertakings of the *Jewish Reformers*: as *Joseph. Antiquit. l. 11. c. 4.* The *Samaritans* (saith he) accused the *Jews* that they fortified the Citie, and built a Temple more like unto a Castle, than a Church: assert-
 ing also, that this made not for the Kings interest, &c. Hence sprang an inveterate hatred 'twixt the *Samaritans* and *Jews*, as *John 4. 9.* and that which added to it, was this, that many of the profligate *Jews* fled to the *Samaritans*. The *Jews* and *Samaritans* contended before *Ptole-
 mans Lais* touching the *Antoritie* of their Temple. *Hircanus* destroyed the *Garizitan Temple*. *Herod* builded another in *Samaria*. Yet the *Samaritans*, despising *Herods Temple*, chose rather to worship on a bare Altar in mount *Garizim*; which some gather from the Words of the *Samaritan Woman*, *John 4. 20.* our Fathers worshiped in this Mountain, &c. After the *Garizitan Temple* was erected, the *Samaritans*, rejecting their Idols, worshiped one onely God; and had their *Priests*, at least as they pretended, out of the house of *Aaron*. Yea they

they received only the *Pentateuch*, or 5 books of *Moses*; because, when the ten Tribes revolted from *Rehoboam*, the other books were few of them extant, and those that were, not so commun and received: Besides, the *Prophets* were generally very *investive* against the ten Tribes; which inclined them to reject their *Prophecies*. The greatest specimen we have of the *Samaritan Tongue*, is in the *Samaritan Pentateuch*; which is evidently the same, for substance with the *Hebrew*. Yea some learned men make the *Samaritan Character*, the same with the old *Hebrew*; and the present *Hebrew character*, the same with the old *Chaldean*: whence also they conclude, that the *Grecian Alphabet* was formed, not out of the present *Hebrew character*, but out of the *Samaritan*, by an *inversion* of the letters: which *Bochart* also in a personal conference, acquainted me with: of which more in the following chap. 12. §. 3. 4.

§. 12. As for the *Ethiopic Language*, we need say but little: *Ethiopia*, in the *Scripture*, is described by the *Land of Lud*, (not of *Chus* as many versions upon mistaken grounds have it). according to *Bochart*, *Walton*, *St. Walter Raleigh* and others. The *Ethiopic Tongue* has great *Affinitie* with the *Chaldean*; and therefore is by some, made the same with it. *Scaliger* attests, 'That the *Ethiopians* call themselves *Chaldeans*; and that not without cause; because of those many sacred and profane books, which they have, written in their most elegant and ancient Tongue, so near akin to the *Chaldee*, or *Assyriac*. So *Waserus* (in *notis ad Gesn. Mithridat. cap. 2.*) saies, 'That the *Ethiopic Tongue* is next unto the *Chaldaic*, and *Assyrian*, as also to the *Hebrew*; which the *Reliques* of the *Christians* brought into *Ethiopia*. *Mariana Victorius* (who was the first that reduced the *Ethiopic Tongue* to rules of *Grammar*) in his *Proem.* tells us, 'That the *Ethiopians* call their Tongue *Chaldean*, as that which sprang from the *Babylonian* of *Chaldea*, and is very like to the *Hebraic*, from which it derives its *origination*, as well as the *Syriac*, *Arabic*, and also *Babylonian* or *Assyriac*. Whence he concludes, that this *Ethiopic Language* may easily be learned by those who are skilled in the *Hebraic*. *Niceph.* l. 9. cap. 18. relates, that in times long past, many Colonies wandered from *Assyria* unto *Ethiopia*, and so conveyed the *Chaldee Tongue* thither. The *Affinitie* 'twixt the *Ethiopic Language*, and the *Chaldaic*, as also the *Hebraic*, will easily appear to any that shall confer the *Ethiopic versions* of the *Psalms*, and *N. T.* with the *Hebrew* and *Chaldee*. *Diodor. Sicul. lib. 4.* affirms, that the *Ethiopians* at first, had the same Letters with the *Egyptians*. *Mariana Victorius* makes three *Dialects* of the *E-*

Of the Ethiopic Tongue, its cognation with, and derivation from, the Hebrew.

That *Chus Ezech. 29. 10.* is it expounded for *Ethiopia*, see *Raleigh Hist. part 1. B. 1. c. 8. §. 10. 3.*

76 *The original of the Greek from the Hebrew.* B. I.
thiopic Tongue, the Vernacule, the Babylonick, the sacred, &c. See
more of this Walton in Bibl. Polyglot. Proleg. 15. de Lingua Ethi-
opica.

CHAP. XII.

European Languages, specially the Greek and Latin, from the Hebrew.

The Greek Tongue, its original from the Hebrew. The Grecians received their Letters, and Literature immediately from Cadmus, but originally from the Phenicians and Hebrews. Arguments which prove the Translation of the Greek Letters from the Hebrew, or Samaritan, by the Phenicians. Instances out of Plato to make good the same. Engel & darknesse from ערב night, Gen. 1. 5. מוֹסָר from מוֹסֵר. Teola from תִּירָה, &c. The Latin immediately from the Greek, but originally from the Hebrew. The proof hereof by instances, specially from those verses of Virgil, Tityre tu patulæ, &c. the other European Languages originally from the Hebrew. Several old Gallic, Britanic, and Saxon names of Gods, of Hebrew origination.

*The Greek tongue
its original from
the Hebrew.*

§. 1. **W**E now procede to the Grecian Language, to demonstrate its Translation from the Hebrew originally, though immediately from the Phenician. There is some difference amongst the Learned about the immediate Parent of the Greek Tongue: The Italian Kircher makes the Greek to be originally traduced from the old Egyptian Language: But this is sufficiently refuted by learned Bochart phaleg, lib. 1. c. 15. where he shews, That this persuasion, of the Egyptian Tongue, its being the old Matrice of the Greek, is but a dream of Kirchers, which may be easily refuted from the ancient names of places in Egypt: as also from Herodotus, Plutarch, Horus, and Iamblichus, with others; wherein you may find a long series of Egyptian words, which savor not more of Grecisme, than of the Illyric, or German Language, &c. Stillingfleet makes the Greek Tongue to be derived, not from the Phenicians, but from the old Pelasgi: So Stilling. Origin, S. Book 3. cap. 4. §. 11. The ground of the Affini-

' tie between the Jews and Lacedemonians was from the *Pelasgi*, whose
 ' chief seat was in *Arcadia*, to which adjoyneth *Laconia*. Besides the
 ' *Spartans* were a part of the *Dorians*, who sprang from the *Pelasgi*;
 ' and these from *Phaleg*, the son of *Heber*, from whom *Abraham* and the
 ' *Jews* came, *Gen.* 11. 17, 20.—The *Hellens* were not the first Inha-
 ' bitants of *Greece*, but the *Pelasgi*; who spread themselves over *Greece*,
 ' and, being descended from *Phaleg*, brought with them the *Hebrew*
 ' Language into *Greece*: whence an account may be given of many
 ' *Hebrew* words in the *Greek* Language; which came not from the
 ' *Phenicians*, as *Bochartus*, but the old *Pelasgi*. So again §. 14. ' Hav-
 ' ing evidenced (saies he) that the first Planters of *Greece* were the
 ' *Pelasgi*; and these derived from *Peleg*, it will be easily supposed, that
 ' the Language they brought with them, was the same with that used
 ' in the familie whence *Phaleg* came, as to the substance of it, namely
 ' the *Hebrew*; whence appears by many *Hebrew* words in the *Greek*,
 ' and the remainders of the Easterne Languages in the Islands of *Greece*;
 ' both which came, not from *Cadmus*, and the *Phenicians*, as *Bochar-*
tus thinks; but from the old *Pelasgi*. This learned man here fully
 grants our conclusion; that the *Greek* had its Derivation from the *Hebrew*;
 though he dislikes the medium of conveyance by the *Phenicians*. But
 yet (under submission to the Learned) I see not any *Demonstrative*
Arguments against *Bochart's* Assertion. For grant, that the old *Pelas-*
gi were the first possessors of *Greece*; yet 'tis generally confessed that
 the chiefest parts of *Greece* were afterwards possessed by the *Phenicians*,
 and peopled by their Colonies; so that the *Greek* Tongue and Alphabet,
 may be justly said, to owe its original perfection to *Cadmus*, and o-
 ther *Phenicians*; as we have before Chap. 7. §. 7. proved. We have
 also demonstrated, chap. 10. §. 4. that there was no use of *Leters* more
 ancient than the *Mosaic Institution*, according to that of *Eupolemus*
 in *Clemens Alexandrinus*, *scpe. lib.* 1? ' They say that *Moses* was
 ' the first wise man, and that he first delivered Grammar, or *Leters*,
 ' to the *Jews*, and from the Jews the *Phenicians* received them, as
 ' the *Grecians* from the *Phenicians*. That the *Phenicians* had the
 knowlege and use of *Leters* before the *Grecians*, is plain from that of
Lucan,

Phœnices primi, fama si credimus, ausi
Mansuram rudibus vocem signare figuris.

§. 2. That the *Grecians* had their *Leters* and *Literature* immediate-
 ly from the *Phenicians*, but originally from the *Hebrews*, is confirm.

Εκ Φοινίκης
 ὁ γράμμαται
 μνημόσυνα
 λήθης.
Plutarch.

The *Grecians*
 received their
Literature im-
 mediate from
 Cadmus.

Inde Φοινικία
& Κασπία
γενήματα.
Λαοί.

ed by the Autoritie of the most learned; so Lud. Vives on August. de civit. Dei. l. 18. c. 39. 'It is (saies he) the commun opinion both of Jews and Christians, that the Hebrew Letters had Moses for their In-
stitutor; which Eupolemus and Arcapanus, with other Heathen Au-
thors, assert, who make Moses the first Inventor of Letters, which he
delivered over to the Jews, from whom their neighbors the Pheni-
cians received them, and the Grecians by Cadmus from the Phenici-
ans, &c. Herodotus lib. 5. cap. 58. speaks thus of γένεσις, &c. 'But
the Phenicians, who came with Cadmus, as they brought other
Learning with them into Greece, so also Letters, which the Greeks
had not before. So Philostratus, lib. 2. de vitis Sophistarum, in γενέσει
γένηματα, Letters came from the Phenicians. And Diodorus, lib. 5. tels us,
that the Phenicians received these Letters from the Syrians, whereby we
can understand no other but the Hebrews: as before chap. 4. §. 2.
and c. 10. §. 4. So Eusebius de prepar. Evang. lib. 10. 'The first who
delivered Letters was Cadmus; whence they called them the Phenician
Letters. There are some who affirme, that the syrians first found out
Letters; but by the Syrians is meant the Hebrews. So Bochart Canaan.
lib. 1. cap. 20. proves at large, that Cadmus, and those Phenician Colo-
nies that came with him, brought Letters into Grece. And indeed the
Greek Letters themselves; carry in them sufficient τεκμήρια, or notices,
of their Phenician and Hebrew origination: For 1. If we regard the very
figure; the Greek Letters, specially such as are more ancient, (whereof
we have some characters given us by Jo. Scaliger in his notes on Euse-
bius) are so exactly answerable to the old Phenician Letters, (now cal-
led the Samaritan, as Bochart,) that there is no one but wil grant, the
former had their original from the latter. 2. Many of the names in the
Greek Alphabet are Phenician or Hebrew; as Αλφα, which is the same
with אֵלֶף Aleph; and Βῆτα, the same with בֵּת Beth; Γαμμα the
same with גִּמֶל Gimel the same with דָּלֶת Daleth the same with דָּלֶת, &c. Neither
was this origination of the Greek Alphabet from the Hebrew hidden to
the Greeks; who according to Varro, acknowledge these names were
not of Greek, but Barbarian, i. e. Phenician or Hebrew Extract. 3. The
Greeks, in their Letters, observe the Phenician order; which that it
was most ancient, appears by the Acrostic verses of David and Jere-
miah, &c. 4. The power both in one & t'other is very much the same. 'Tis
true, Cadmus brought but 16. letters into Grece, whereunto Palamedes,
or Simonides, or Epicharmus, added 4. and Pythagoras one more: yet
this hinders not the former Assertion: For the Arabic and Ethiopic

Tongues

Arguments to
prove the Greek
Letters to be of
Phenician Ori-
gination.

Tongues have their proper Letters, which yet hinders not, but that they are Hebrew Dialects.

§. 3. We find a learned Digression touching the sameness of the Grecian Letters with the Phenician, in Joseph Scaliger his *Animadversions* on Eusebius's *Chronicon*, fol. 110. &c. (Edit. Amstelodam. 1658.) where he gives us the parallel 'twixt the Greek and Phenician letters; and then adds, fol. 111. 'You have an Exemplar of the Phenician letters, together with the different Figures of the Greek; by comparing of which, you may of your self collect, that the Greek letters sprang from the Phenician; seeing they have one and the same Order, and Forme with the Phenician; which in times past all the Canaanites and Hebrews used; as also the Samaritans now use the same; neither were there any other in use, from the time of Moses, to the destruction of the Temple. For those Letters, which the Jews now use in their sacred Books, and other writings, are novitious, and of late original; being but depravations of the Syriac, and these from the Samaritans. (Then he addes) 'Having given an Exemplar of the Phenician from the Samaritan, Canaanitish, or Mosaic, Alphabet, every one may plainly see, that not only the Ionic, but also the Latin, Letters are drawn according to, and from the Phenician; and that it is true, what Plinie writes, that the ancient Ionian Letters were the same with the Latin; which Ionian letters he also calls Assyrian. For the Iones received their Letters from the Phenicians, which, as in all things else it happens, by long use and Progresse of time, declined from their primitive forme; yet so as their origine may be discovered. Therefore Herodotus saies, that the ancient Ionic Letters were most like to the Phenician; and that he saw some monuments of them in Asia — The Greeks called their ancient elements *γῶνικα*, Phenician, because they were given them by Cadmus from the Phenicians. They also called them *καδμεία γράμματα* Cadmeian Letters, as it is manifest out of Herodotus and Timon, &c.

§. 4. Bochart also (*Canaan lib. 1. cap. 20.*) undertakes to demonstrate to us, how the Greeks, by inverting the Position or *situs* of the Phenician Letters, brought their Letters to that Forme they now have. The Greeks (saies he) inverted the *situs* of the Phenician Letters, (after they began to alter the Mode of writing towards the right hand.) Thus of the Phenician Beth was made the Greek B, and of Gimel, Γ &c. For after they began to write from left to right, it was necessarily also, together with the mode of writing, to change the *Situs* of the

the *Letters*. This mutation was made by the conduct of Nature: For as *Julius Scaliger* (*de causis linguae Latin. lib. 1. cap. 46.*) rightly observes; the natural motion is towards the right hand. Yet the Hebrew, or Phenician, mode of writing towards the left, was not unknown to the Grecians: For the most ancient of them imitated the same for the most part. So *Solons Laws* are said to have been written from right to left, after the Hebrew mode: Thus *Bochart fol. 494.* The like also, *Owen Theolog. lib. 4. Digress. 1.* There is no mention (saies he) of any *Letters* amongst the *Gentiles*, before the *Age of Cadmus*. The *Phenicians*, of whom *Cadmus* was, are said to receive the use of *Letters* from the *Syrians*. So *Diodorus lib. 5.* That the *Hebrews* are called *Syrians* none can be ignorant. That the *Phenicians* received not the *Figures*, nor the *Number*, but the use of the *Letters* from the *Syrians*, is evident from what we have mentioned of *Cadmus*. As for the wonted mode of writing amongst the *Syrians* towards the left, the *Grecians* had some same thereof, which they called the *Tapocon*; though the use thereof be not so apparent amongst them. Thus this learned man; and though he differs somewhat from *Bochart* in these points, yet they both agree, with the ancient, herein: namely, that the *Grecians* received, by *Cadmus*, their *Letters* from the *Phenicians*; who had theirs from the *Syrians* or *Hebrews*, according to that of *Eupolemus* mentioned in *Clem. Alexandr. Strom. lib. 1.* as before.

S. 5. This also is demonstrated by our learned *Jackson*, of the *Divine Autoritie* of the *Scriptures*, *fol. 57.* where he speaks thus: The *Greek Alphabet* hath been taken from the *Hebrew*, as 'tis evident to such as wil compare both. The *Grecians* themselves acknowledge, they had their very *Letters* from the *Phenicians*, who were next neighbors to *Judea*— And as both the first *Elements*, and sundry primitive words of the *Greek* and *Hebrew* scarce differ one from another, as much as 3 frō 4. so are the principal or first *Heads* of the *Grecian* invention derived, for the most part frō the *Hebrews*, although by successive Artificial imitation, their varietie grow greater, & their resemblance of *Divine Truth* lesse. To which we may adde that of *Grotius, de veritate Relig. Christ. pag. 17.* Whereunto (saies he) accedes the undoubted *Antiquitie* of *Moses's* writings; with which no other writing may contend: Whereof this is a sufficient Argument, that the *Grecians*, whence al Learning was diffused amongst the Nations, confesse, that they received their *Letters* else where; which *Letters* of theirs have the same ancient Order, name, and fashion or draught, with those of the

Syriac

' Syriac or Hebrew. As the ancient *Attic Laws* (whence the *Roman Laws* were also afterward derived) had their original from *Moses's Laws*. I shal conclude this *Argument* from *Authoritie*, with that of the learned *Hammond*, in his *Annotations* on *Mat. 15. 22.* [a Woman of Canaan.] ' This Woman of Canaan (saies he) is, *Mark 7. 37.* ' called a *Syrophœnician*—That which is said by the Heathens of the original of *Letters* and *Literature* by *Cadmus* from the *Phœnicians*, confirmeth the same; by the *Phœnicians* meaning the *Hebrews*; from whom (according unto *Clemens's* observation, that *Ελληνισμοῦ ἐκ τῶν Ἑβραίων*) the *Grecians* stole all they had. As for *Cadmus* who is generally supposed to have been the first that transported *Letters* into *Grece*, we have (*cap. 6. §. 1. &c.*) proved out of *Bochart* and others, that he was descended from those *קדמונים* *Cadmonites*, mentioned by *Moses*, *Gen 15. 19.* the same with the *Hivites*, who were called *Cadmonim*, i. e. *orientals*, *Josh. 11. 3. Jud. 3. 3.* because they occupied mount *Hermon*, which is the most *oriental* part of all *Canaan*: Hence also *Cadmus's* Wife was stiled *Harmonia*, from mount *Hermon*, whence she came: And because *חיות* *Hivite* signifies also a *Serpent*, they were also said to be turned into *Serpents*: All which I have been confirmed in by learned *Bochart* upon personal conference, as well as by reading his account hereof laid down in his *Canaan*, lib. 1. cap. 19. So *Bochart* in his *Phaleg*, lib. 1. c. 15. tells us expressly, that as *Letters* and sciences were derived from the *Hebrews* to the *Phœnicians*, so from the *Phœnicians* to the *Greeks*.

§. 6. But to give a more *Artificial*, and *Physical Demonstration* of the *Traduction* of the *Greek Language*, as well as *Letters*, from the *Phœnician* and *Hebrew Tongue*: *Plato*, in his *Craylus*, assures us, ' that they, the *Grecians*, received their Names and Language from ' certain *Barbarians*, more ancient than themselves, &c. And, to make his *Position* good, he cites many words, which, he presumes, were of this *Barbarian Origination*. Now these words he cites are evidently of *Hebrew Extract*; which gives us an *irresistable evidence*, that by the *Barbarian Tongue* he meant the *Hebrew*. I shal instance in a few particulars: One word mentioned by *Plato*, as of a *Barbarian Original*, is *Εὐβροῦ* *darkness*, which is naturally and evidently derived from *עֲבֹר* *ereb*, *Gen. 1. 5.* as we have elsewhere proved. Thus *Plato*, *Craylo*, tells us that the *Grecians* derived *ἄσπερ*, *fire*, from the *Barbarians*, namely from *אֵשׁ* *Ur*, which signifies *fire*, as well as *light*. So in like manner, he

A full proof of the derivation of the Greek from the Hebrew by instances out of Plato, &c.

makes *Μῆτις* to be of *Barbarian Origination*; namely from *מוסר*. But this will more evidently appear in those *Trojan* words he there cites, and their *Affinitie* or *sameness*, as to substance, with the *Hebrew*, as *Serranus* has well observed: So *Σαῦας* Ⓢ, the name of a *River*, owes its original to *שׁוּבַע* *he beareth*, by reason of the noise of the water: And *Εκτος* seems derived from *הכר* *to wonder*, because he was a person of great wonder and admiration. So *Πρίαυ* Ⓢ from *פָּרַה* *to bring forth fruit*, because he was *fructificator Patriæ*. Yea the very name *Τέτις* seems borrowed from *תִּירָה* *Exploration*, by reason of that known fable of *Neptune* and *Appollo* their searching *Troy*, when it was built by *Laomedon*. To these mention'd by *Plato*, we might adde many more Greek words, which are most apparently of *Hebrew* and *Phenician* origination. Thus *Πείθω*, *to persuade*, is apparently derived from *פָּתָה* *to persuade*, or *allure*, as *Hof. 2. 4.* And *Εἰςβλη* Ⓢ, *Hebr. 12. 26.* *profane*, from *בָּבֶל* *he confounded*; because *profane* persons confound the differences of things: whence *בָּבֶל* *Babel*, *confusion*, and hence *Εἰςβλη* Ⓢ *profane*. So from *חַטָּאָה*, *Chattaah*, *Sin*, *Gen. 4. 7.* the Greeks framed the Name *ἄττι* *Attee*, i.e. *Hurt*, or *dammage*; and their Poets feigned that it was a woman cast out of *Heaven*: *Pernicious Attee*, that (*αἰαί*) *hurteth all men*, *Hom. Iliad. 19.* We might instance in many other Greek words: as *σοφοί* *wise men*, from *שׁוּפִים* *Sophim*, *speculators*, or *Seers*; which is a title the *Hebrews* gave to their *wise men*, as we have elsewhere observed. So *εὐρύς* *Heaven*, from *אֹר* *Or*, or *Ur*, *Light*. *ἄρπαξ* *an Earnest*, from *עֶרְבֹן*, which signifies the same in the *Phenician* tongue, as *Grotius* on *2 Cor. 1. 21.* Thus *μῶμος* Ⓢ from *מוֹם* *mom* *blame*, and *ἱερός* Ⓢ from *אֵל* *El*, *God*, as *Καδμῆς* from *קַדְמֹן* *Cadmon*, *Gen. 15. 19.* *Μάχης* Ⓢ *Malchus*, (*Perphyries* name) from *מֶלֶךְ* *a King*. So *Κάμιν* Ⓢ *a Chimney*, or *Hearth*, from *חֲמִינִים* *Hearths*, where they kept their *sacred fires*, mentioned *Lev. 26. 30.* So likewise *ὕμνος* *an Ode*, from *אֲוֶה* *I will praise*, and *Ἀσέβης* from *אִתֶּר*; and *Κυνὸς* from *שׁוֹבֵן*, as *Grot. on 2 Cor. 12. 9.* 'Twould be endless to procede, as far as we might, in such derivations of Greek words from the *Phenician* and *Hebrew*. He that wil, may see more of this in *Crinesius, de confusione linguarum*, cap. 10. pag. 83. *Bochart Can. lib. 2. cap. 1. to the 6.*

§. 7. As the Greek Tongue had its origination from the *Hebrew*, and *Phenician*; so in like manner the *Latin* from the *Greek*. That the *Latin*, as well as the *Greek*, Letters, had their origination from the *Phenician* or *Hebrew*, is proved at large by learned *Joseph Scaliger*, in his *Animadversions on Eusebius's Chronicon*, fol. 111. &c, Edit. 1658.

Thus.

The Latin immediately from the Greek, but originally from the Hebrew.

Thus Grotius, de Satisfactione Christi, cap. 8. pag. 164. The whole of the ancient Latin (saies he) was but a depravation of the Greek. So again Grotius Epist. ad Gallos (Epist. 58. pag. 146.) The Latin Tongue (saies he), had its original from the Greek, as this from the Syriac, or the Hebrew, which is the same, &c. And learned Bochari is so confident of this Translation of the Latin from the Greek, as that, once, in a conference with him, he undertook to shew me how, in those two verses of Virgil,

Tityre, tu patula recubans sub tegmine fagi,

Sylvestrem tenui Musam meditaris avena.

each word had its derivation from the Greek: As *Tityrus* from τίτυρος, *tu* from σὺ, *patulus* from παῦλος, &c. I shall instance but in a few Latin words, which had their origination immediately from the Greek, but originally from the Hebrew. As *pelagus* from πῆλαγος, and this from פֶּלֶג *peleg* a river, *Archivum* from Ἀρχεῖον, and this from אֲרֻכִּי *Arche*, *Archives*: Also from ἀΐνια came *sera*, and both from פֶּרֶא *Phere*, a beast. From זֶגֶד *zug*, a yoke, came ζυγός, and hence *jugum*. Also *Scyphus* from σκύφος, and this from סֶפֶר *Scyphus*. Likewise from אֵשׁ *Light* or *fire*, came ἔσθ, fire, and ὕρο, to burne. So from דָּת *lex*, came דָּתָא *to order*, and hence *Tactica*; Also from כִּפֹּר *Cyprus* came κύπρος, and hence *Cyprus*, Likewise from תּוֹר a turtle, תוֹרֵט, & *Turtur*. And from מוֹם *mum*, μῶμος, and hence *Momus*. From פֶּרֶס *pardes* Παρδεισός, and hence *paradisus*. From נֶרֶד *nerd*, נֶרֶס, whence *nardus*. So *Astrum* from Ἀστρον, as this from אֶסְתֵּר *After*. *Caminus*, a Chimney, from Κάμνος, and this from חֲמִינִים *Chaminim*, Lev. 26. 30. *Oda*, from ὕδω, as this from אֹדָה *Ode*. *Arra* from אֲרָפָה, and this from עֲרָבִין *arabcn*. *Sicera* from סִיכָה, and this from שֶׁכֶר *Secar*. So from the Hebrew אֵי, or הֵי, or אֵבִי, the Greek οὖα, and the Latin *va*, seem to be traduced: as from הָאָה *ah* and *aha*: and from נָא, נֵזִי, and *na*: from גָּמֵל *Gamel*, γάμμος, and hence *Camelus*: from תּוֹר *Tor*, תוֹרֵט, and hence *Taurus*: from יֶקֶן *Sac*, יָקָן, whence *saccus*: as *Glossius Grammat. S. lib. 4. Tract. 3. Obser. 5*. Thus from אֵל *El*, אֵלֹהִים, and *Sol*, as from יֵה כֹשׁ *Iah Chus*, יֵה כֹשׁ, *Iacchus*: as *Vossius, de Idol. lib. 2. cap. 16*. From יַיִן *fajin*, wine, יַיִן, and hence (o being expunged) *vinum*, as *Voss. de Idol. l. 1. cap. 18*. Also from מוֹם *Mom*, vice, מוֹמָה, and *Momus*: from קֶרֶן *Keren*, an horn, קֶרֶן, and *Cornu*. *Mede*, *clavis* *Apocalyp. pag. 108.* makes *Achiron*, a river in *hel*, to be derived from *Accaron*, or *Eḵren*, 1 Sam. 5. 11. *Achiron*, the river of *hel*,

A N] vide:
tur fluxisse Graecum vai. Gloss.
Gram. l. 3. tract.
8. Can. 1.

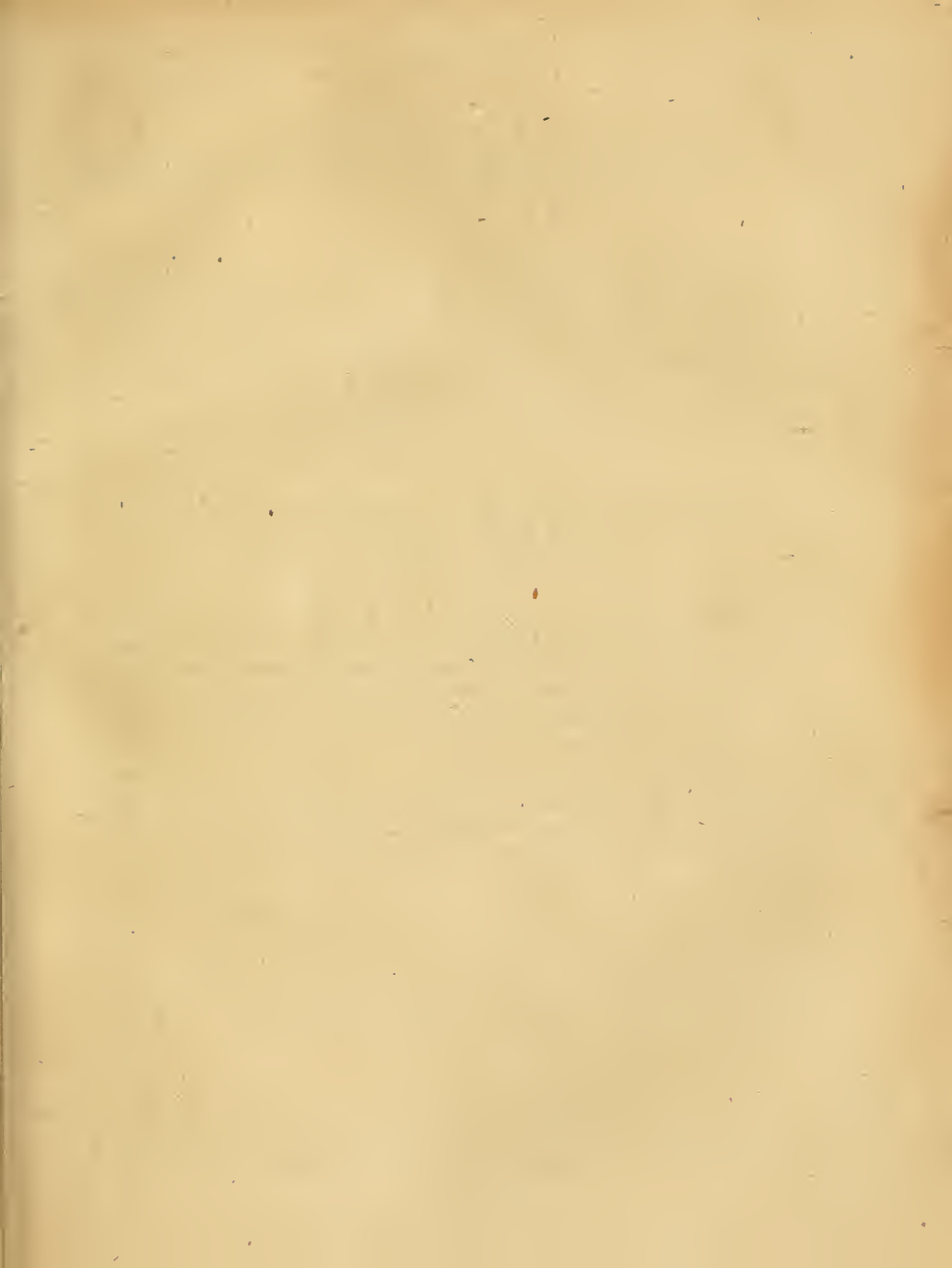
(saies he) as they heard from the Grecians, in sound differs not from *Accaron*, or *Ekrón*, the citie of the *Philistins*, 1. *Sam.* 5. 11. where *Beelzebub* was God, and thence stiled *Accaronius*. From *Accaron* also comes *Charon*, the Boatman of *Stryx*, (whom *Vossius* makes the same with the Infernal *Mercurie*) and *Acheron*. The Grecians by *Acheron* understood *Hel*, so also the *Latins*, whence that of the Poet, — *Acheronta movebo*. He that wil, may find more on this Head, of the *Traduction* of the *Latin* from the *Greek* immediately, but originally from the *Hebrew*, in *Beckman de origine lingue Latine*: Also in *Ger. Vossius* his late book *de origine lingue Latine*. *Crinesius de confus. linguarum* cap. 8. pag. 83. *Jehan. Buxtorf. Philolog. Dissertat.* 2. *Brerewoods Inquiries* touching the *Diversitie of Languages*, chap. 7. pag. 52.

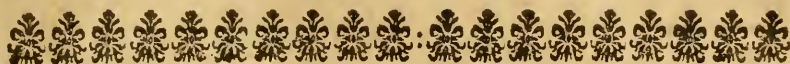
§. 8. As for the other *European Languages*, the *Italian*, *Spanish*, *French*, *German*, *English*, &c. its evident, that they are, as to their present constitution, made up, for the most part, of the *Latin*, and so originally from the *Hebrew*, as has been proved in the former §. 7. I shal onely cul out some of the old *Gallic* and *Britanic* (which as *Camden* and *Bochart* prove, are for substance the same) *Tongue* with some *Saxon* and *English* words, which seem evidently to derive their origination from the *Phenician* or *Hebrew*. First the very name *Britannie*, is, by *Bochart* made parallel unto, and derived from, the *Phenician* כרת אֵנֶךְ *Barat anak*, a land of *Tin*, or *Lead*. Whence the *Welch* *Brith* (which signifies divers colors) seems to receive its Derivation; and hence also the more curious *Welch* Critics derive *Britain*. Thus *Shivers*, from שִׁבְרָה *Shibber*, he brake; and nod, from נֹד, to nod; as also *Mud*, from the *Phenician* מֹד *Mod* or *Mud*, which signifies *slime*; whence in *Philo Byblins*, the first *Chaos* is called μῶδ, mud or *slime*. I shal conclude this Discourse of *Westerne Languages* with some account of the old *Gallic*, *Britannic*, and *Saxon* Gods, with the *Traduction* of their Names from the *Phenician* or *Hebrew* Language. *Jupiter* was stiled in the old *Gallic* *Tongue* *Taramis*; in the *Britannic*, (as in the *Cambric* or *Welch* to this day) *taram* or *taran*; in the old *Saxon* and *English*, *Thur*, (whence *Thursday* for *Dies Jovis*;) and al these from the *Phenician* תָּרֶעַם *tarem*, whereof the *radix* is רָעַע to *thunder*: as hereafter, *Book 2. chap. 1. §. 7.* Again, *Mercurie* was stiled in the old *Gallic*, *Tentates*, (and I presume the same in the *Britannic*;) as in the *German*, *Thisto*, or *Tento*, from the *Phenician* תַּאֲתִיטִּי, *Taantus*,

Other Westerne
Languages from
the Hebrew.

Quod argumen-
to esse debuisse,
Hebræorum vo-
ces in omnes om-
nium linguas se
diffudisse. Sand-
ford De Descentu
su. lib. 1. S. 17

Taanus, whom the Egyptians stiled *Thoyth*, or *Theuth*: Allo the English and German *Man*, or *Men*, according to *Vossius*, came from the Egyptian, *Menas*, of which see what follows, B. 2. C. 4. §. 3. So *Hesus*, another Gallic God, whereby, it is presumed, they understood *Mars*, received its origination from the Hebrew מַיִץ *hizzuz*, potent, or strong, which is an *Attribute* given to the true God, *Psal.* 24. 8. יהוה עוז *Jehovah Hizzuz*, the Lord strong, of which see more B. 2. c. 5. of *Mars*. Farther, *Apollo* was stiled among the old Gauls, *Belenus*, (*Herodian* reads it Βίλιν,) which seems evidently a *Derivation* from the Phenician בעל *baal*, or *beel*, whence *Belus*, as B. 2. C. 4. §. 1. Again, *Hercules* passed among the old Gauls under the name of *Ogmios*, as *Lucian* in *Hercul.* Ὁ γὰρ οἱ Κελτικὸν Ὀγμιὸν ὀνομάζουσιν ὡς τῶν τῆ ἐμπροσθεν: The Celti cal *Hercules*, in their vernacule Tongue, *Ogmios*: which *Bochart* derives from the Hebr. עַמִּי *strangers*, as B. 2. c. 5. Lastly, the Britains (who, as *Tacitus*, and *Caesar* write, had the same sacreds with the Gauls) worshiped a certain Goddesse called *Adraste*, which *Bochart* makes to be the same with the Phenician *Astarte*; whence also the Saxon Goddesse *Aestor*, or *Easter*, which they sacrificed unto in the moneth of April, as hereafter, Book 2. chap. 2. §. 6. As for the several names of *Dignities* and *Offices* among the old Gauls and Britains, viz. *Brennus*, *Mar*, *Rix*, *Patera*, *Cœna*, &c. with their origination from the Hebrew, see what precedes chap. 9. §. 6.





B O O K II.

Of Pagan Theologie, both Theogonic or Mythic,
Phyfic, and Politic ; with its Traduſtion from
Sacred Names, Perſons, Rites, and Stories.

C H A P. I.

*The Theogonie of Saturne, and Jupiter, from Sacred
Names, Perſons, and Stories.*

Pagan Theologie in general, and its Distribution, into Theogonic, Phyſic, and Politic. Theogonic or Mythic Theologie diſtributed into Zabaiſme and Helleniſme ; with the Idea of each. The Theogonie of Saturne: his Grandfather Elion, the ſame with עליון Elion, Gods Name, Gen. 14. 19, 22. His Grandmother Bryth, from ברית berith, Gods Covenant. His immediate Parents the Heaven and Earth, from Gen. 14. 19. His proper name Ilus, from אל El, Gods Name. He was called alſo Moloch, from מולך ; Baal, from בעל beel, &c. His Parallel with Adam in ſix particulars ; with Abraham in four particulars ; and with Noah in fourteen particulars. The Theogonie of Jupiter ; who is called Belus, from בעל beel, Hoſ. 2. 16. זב, which anſwers to the Hebrew חמה heat, and ſo is an alluſion to חם Cham, who paſt for Jupiter among the Egyptians and Africans. Again, he is ſtiled Sydyk from צדיק, Gods name ; Taramis, from תרעם thunder ; Jupiter from Ja, or Jev τάρη, anſwerable to Gods name יה ; Sabafius from צבאות. Phenician fables applied to Jupiter.

§. I. **H**AVING diſpatch'd the Diſcourſe of Languages, and pro- Pagan Theo-
ved their Derivation from the Hebrew and Moſaic Scri- logie, and its
pture ; we now procede to a ſecond part of Philologie, derivation.
which refers unto Pagan Theologie, or Idolatrie ; with endeavors
N to

to demonstrate its *tradition* from, and that by a cursed *Diabolic Imitation* of, *sacred Oracles*, and *Worship*. Al *Pagan Theologie* is, by the *Ancients*, reduced to this *Distribution*. 1. *Θεολογία μυθική*, *Mythic*, or *Fabulous*, *Theologie*, at first broached by the *Poets*; which chiefly regards the *Θεογονία*, *Generation of the Gods*. 2. *Θεολογία πολιτική*, *Politic* or *civil Theologie*, hatched, as 'tis presumed, by *states men*, *Politicians*, and the *common people*; but seated among their *Priests*: This properly relates to their *εὐλαστέρια*, *Idolatrie* or *Worship*: which takes in al their *Sacrifices*, *Priests*, *Temples*, &c. 3. They had also their *Θεολογία φυσική*, *Natural Theologie*, which consisted chiefly in *διδακτικὰς ἀμυνίας* (mentioned 1 Tim. 4. 1.) *Demon-Dogmes* and *Canons*; and was the figment of the wiser sort of Heathens, namely of the *Philosophers*; who rejecting the *multiplicie* of Gods, brought in by the *Poets*, reduced their *Theologie* to a more *Natural* and *Rational Forme*; wherein they suppose but *one Great* and *Soverain God*, which generally they made to be the *Sun*: but he, being *too remote* and distant from human Condition, and Affairs here below, had certain *Demons* (called by the *Phenicians* *Baalim*) or *Midling*, made Gods, which were to be as *Mediators* 'twixt him, the *Supreme God*, and *Men*, &c. Now, that al these three kinds of *Pagan Theologie* were but borrowed, by an *helbred Imitation*, from that *sacred Theologie* and *Worship* seated in the Church of God, we shal demonstrate by each part.

Mythic or The-
ogonic Theo-
logic.

§. 2. As for the *Pagan*, *Θεολογία μυθική*, *Mythic Theologie*, termed by some *μυθολογία*, *Mythologie*, it consisted chiefly in their *Θεογονία*, *Theogonie*, or *Generation of the Gods*. The first that undertook to give an account of the *Genealogie of the Gods*, was *Sanchoniathon*, that famous *Phenician Writer*; who was followed herein by several of the *Poets*; namely by *Orphem*, *Hesiod*, &c. yea, and by some of the *Philosophers*, especially by *Pherecydes*, (*Pythagoras's Master*) who is supposed to have written several *Books* of, *Θεογονία*, the *Generation of the Gods*; whence he was in a more eminent degree, stiled, *Θεολόγος*, the *Divine*. Now that al these *Fables* touching the *Gentile Gods*, their *Generations*, &c. had their *original* from some *Name*, *Person*, or *Thing*, mentioned in *sacred Scripture*, I shal endeavor to demonstrate, first in the *general*; and then from *particulars*. As for the *general Demonstration* hereof, it will be necessary to consider, though but cursorily, the *Rise* and *Progresse* of all *Idol-Gods*, and *Idolatrie*; al of which is comprehended, by some learned

ned men, under these two commun Heads of Zabaisme, and Hellenisme. Zabaisme (so termed from the Zabii, a Sect of Chaldean Philosophers) was the first, and more natural, peice of Idolatrie; which consisted in a Religious Worship given unto the Sun, Moon, and Stars; stiled in Scripture, the Hoasts of Heaven: Hellenisme, which superadded hereto an infinitie, almost, of fictitious and coined Gods, was of more late date, and proper to the Grecians, most skilful in the art of making Gods.

I. As for Zabaisme, which gave a Deitie, and Divine worship, to the Sun, Moon, and Stars; it began very early, even in the instance of the Church; and had made good progresse in the world about the Age of Job, and Moses, as it appears by Job 31. 26, 27. *If I saw the Sun, &c.* as also by Deut. 11. 6. *Take heed lest thine heart, &c.* And, as Owen (Theolog. lib. 3. cap. 4. 188, &c.) observes, this Pagan humor of Idolizing these glorious celestial bodies, seems to have had its rise from some broken Traditions, conveyed by the Patriarchs, touching the Dominion of the Sun by day, and of the Moon by night, according to Gen. 1. 16. and Psal. 136. 7, 8, 9. where the Sun & Moon are stiled the greater lights, not only by a *condescension* or *condescension* to vulgar capacities, as some will have it, but from their peculiar office; the Sun being appointed to govern by day, and the Moon by night: So that albeit the Moon be, in regard of its substance and borrowed Light, inferior to many of the Stars, yet by virtue of its Office, it is above them, and so termed a Greater Light. Now its very probable, that the same of this Dominion, conferred by God on the Sun and Moon, was diffused amongst the Gentiles, first in the Oriental parts; whence their corrupt imaginations, very prone to Idolatrie, conferred a Deitie on these Creatures, which to them seemed most glorious. Thence they termed the Sun מלך Molech, or Melech, the King: also בעל Baal, the Lord; and אל El, God, (whence the Greek ἡλιος, the Sun) likewise בעל שמים Beel Samen, Lord of Heaven; and אלהי עולם Elium, the most High. All which are names, which the Scripture gives the true God of Israel; and, without all peradventure, had their original thence, as hereafter. C. 7. §. 1. &c.

2. As for Hellenisme, its derivation from sacred Oracles will sufficiently appear from the enumeration of particulars, which follow; only take this general account hereof. The Light of Nature, and those *πρώτης* or *πρώτοι νόμοι*, common principles touching the

See Owen Theolog. lib. 3. cap. 4. p. 187.

Sacred Tradition.

Gen. 1. 16. Ps. 136. 7.

2. Of Hellenisme, its rise from sacred Stories. Owen Theol. l. 1. c. 8 p. 86.

Being and Unitie of God, having been very much obliterated by sin, the Greek Poets, who were the first Broachers of Mythologie, having gleaned up many oriental broken Traditions touching God, and the wonders he wrought in behalf of his people, turned al into Fables, or Figments of, I know not what, new Gods. These their fables they divulge, first by Hymnes and Songs, made concerning their new coined Deities; whereby they ravish the ears of the credulous Idolatrously-disposed people. Thence they commit the same to writings, stuffed out with al manner of fables; so that there was scarce discernable any ragge of the old sacred Tradition, whence at first they received their fables. For whatever they heard touching the Existence, Attributes, or providences of God, they wrested unto such fabulous senses, and augmented by such monstrous figments; and out of these, by a strange artificial imitation, and successive multiplication, coined so many prodigious comments relating to some new Deities, as that in a short time their Gods were multiplied to a kind of Infinitie. Thus did Hellenisme, or Polytheisme, spring originally, though by a monstrous kind of Satanic imitation, from true sacred stories touching God, his Names, Attributes, Providences, or People; as 'twil farther appear by the several Deities amongst the Pagans, and their Theogonie.

ostenditur secundum Græcorum Deorum nomina origine non alia, quam Hebraica esse, Sanford, de desc. lib. 1. Sect. 6.

1. Of Saturne, his original names, &c.

§. 3. The first great Idol-God, universally owned by the Pagans, was by them called Saturne; whose Names and Attributes were, as 'tis most evident, but corrupt imitations of sacred Storie. Saturne is supposed to be so called from סַטֵר *latuit*, whence he was stiled *Deus Latius*, and his proper Seat was *Latium*, as *Glass. Gram. 1. lib. 4. Tract. 3.* But we shal begin with Saturnes names, and genealogie, as we find them given us by *Sanchoniathon*, according to *Philo Byblius's* Version, mentioned by *Eusebius*, who brings in *Sanchoniathon* thus discoursing of Saturnes generation and names. He saies first, That the great God, אֵלִיּוֹן אֱלֹהִים *Eliun*, called the most high, generated the Heaven and the Earth. *Eliun*, heb. עֲלִיּוֹן *Eliun*, is one of Gods proper Names, and signifies most High. *Bochart, Canaan lib 2. cap. 2. fol. 784.* supposeth this passage of *Sanchoniathon*, to have been taken out of *Moses's* words, *Gen. 14. 19, 22.* where 'tis said, אֵל עֲלִיּוֹן קִנְה שָׁמַיִם *The most high God possessor, or (as Bochart) generator of Heaven and Earth:* For קִנְה is rendred by him, to generate; it being so rendred by the LXX. *Zach. 13. 1.* The wife of *Eliun*, *Sanchoniathon* makes to be בִּרְתּוֹ *Beruth*,

Gen. 14. 19, 22.

Beruth, i. e. **ברית** *berith*; whence we read of the Phenician God-
 desse *Berith*, *Judg.* 8. 33. which, I presume, received her *origina-* *Judg.* 8. 33.
tion from **ברית**; whereby the *Covenant* which God made with his
 People, which was, as it were, the *Mother* of al their *Mercies*, is
 usually expressed. For the blind *Canaanites* or *Phenicians*, hearing
 much from the *Jews*, of their **ברית** *berith*, *Covenant*, (which they
 made the great *Parent* of al their *Mercies*,) they thence grossly
 conceited, that this **ברית** *beri b* was a Goddesse, the wife of **עליון**
Elion, the most high God. Saturne's immediate Parent is **אור** *Ur*, (from
 the *Heaven*, *Gen.* 14. 19. Whence it follows in *Sanchoniathon*,
 that the first borne son of the Heaven was **Ιλος** & **ἦ Κεῖνον**, *Ilos*, who also
 was called Saturne. This **Ιλος**, given to Saturne, *Bochart* makes to
 be the same with the Hebrew **אל** *El*, a proper name of the true God. *Saturne cal-*
 And that the Phenicians called Saturne **אל**, is manifest by the words *led* **Ιλος**,
 of *Damascus* in *Phot.* CCXLII. thus; **Φοίνικες ἢ Σύροι τὸν Κεῖνον ἢ** *Ilos, from*
Βήλ, ἢ Βολάθω ποιομαζέουσιν, *The Phenicians, and Syrians, call Saturne El,*
and Bel, and Bolathes. Hence from this name **ἦλ**, given to Saturne,
 the *Sun*, which is made his *Royal Throne*, was called by the Greeks
ἦλ. Another name whereby the Phenicians expressed Saturne,
 was *Moloch*, according to *Amos* 5. 26. from the Hebrew **מלך**, *a*
King. They cal him also **בעל** *Baal*, which was originally one of
 Gods sacred names, as *Hoj.* 2. 16. Saturne is also, according to
Bochart, called *Chiun*, *Amos* 5. 26. and *Rephan* or *Remphan*, (which
 is an *Egyptian* stile, or title, the same with *Chiun*, *Añ.* 7. 43. of
 which see more what follows, *Chap.* 2. §. 8. *Moloch.*

But to come to the original Idea of Saturne, by which it wil
 more evidently appear, that not only his Names, but also his
Extrañ, and *Attributes* were al but corrupt imitations, taken up from
 some sacred Person, and Tradition. As for the genealogie of Saturne,
 some make him to be the same with *Adam*; others refer him to
Abraham; and a third sort suppose him to be the same with
Noah. We may indeed take in each of these relations: For its
 wel known, that these poor blind Heathens were wont to attri-
 bute Traditions and Relations, originally different, to one and the
 same person, according as their inclinations led them. Hence
 they framed more than one hundred *Jupiters*, by applying diffe-
 rent stories to one and the same name, and person.

2. Saturnes
genealogie re-
ferred to Adam
in 6 particu-
lars.

§. 4. To begin therefore with those, who refer the storie of Saturne to Adam: So Plato in his *Politicus* fol. 272. describing the golden age, under the reigne of Saturne, saies, 'That God, as supreme Lord, disposed of al; neither were there possessions of Wives, and Children, or Polices, but al lived on the fruits of the Earth, which brought forth fruits, without any agriculture, of its own accord. Then he addes, 'That these first Parents lived naked, *sub Dio*, and had conference with the beasts, &c. Which plainly relates to Adam and Eves state in *Paradise*. And in a conference with *Bochart*, upon the mention of this discourse of Plato to him, he seemed to grant me, that this storie of Saturne might be referred to Adam; though (as he said) 'twas not proper for him to mention it; because he referred Saturne, rather to Noah. And *Stephanus*, πρὸς πόλειον, on *Αδύνα*, tels us, that Κρόνος, Saturne, was called Αδανός, and that this *Adanus* was the Son of Heaven and Earth, Εστὶ δὲ ὁ Αδανός γῆς καὶ οὐρανοῦ παῖς, which is a perfect description of Adams production by God, out of the Earth. Whence *Sanchoniathon*, speaking of Adams formation out of the Earth, stiles him, γένειο αὐτοχθόνα, the character here given to Saturne. And indeed, the very name Αδανός seems to be the very same with *ADAM*. For the Greeks, having no words terminating in *m*, for Adam they pronounced Αδάν. Thus *Vossius de Idololatr.* l. 1. c. 38. 'Neither may we conceive that the memorie of our first Parents was lost in Asia among the Gentiles: Many things prove the contrary. *Adana*, an ancient Citie of *Cilicia*, built by the Syrians, was so called in memorie of the first man Adam. For it is evident, that the Grecians, having no words ending in *m*, for Αδάν, read Αδάν, and the termination added, Αδανός: whence the City Αδύνα. This Αδανός, saith *Stephanus*, was the son of Heaven and Earth: Which agrees to none more properly than to Adam. The same *Stephanus* saith, that he was called Saturne & Rhea: I suppose, because Saturne was the first man, and Rhea the mother of al, Eve, &c. Again, *Vossius de Idololatr.* l. 1. c. 18. gives a good parallel 'twixt Saturne and Adam. 1. 'Adam is called the son of God, Luk 3. 38. because he had no father but what was heavenly: so Saturne is called the son of Heaven. 2. Adam was formed out of the dust of the Earth; so Saturnes Mother was called *Tellus*, Earth, as *Hesiod*, and *Orpheus* tel us. 3. The Worship given to Saturne, among the Greeks and Romans, addes to this parallel. In the Month of

'Septemb.

'Septemb. 19. Kal. on which day the Saturnals were acted at Rome, the Servants enjoyed their liberty; yea the Masters served, while the servants sate at Table; which was a shadow of the libertie which was in Paradise under Adams innocent state, &c. Thus Saturne is brought in speaking in Lucian. *Εν τοῖς περὶ Κεῖρον, Dialog. 1. Kai παύσα, ἡ ἰσχυρία πᾶσι ἡ δόλοιο, ἡ λευδοῖα ἐπέτε γὰρ ἐν ἡμῶν δ' ἔλα. ὡ.* And therefore every where applause, and singing, and play, and equalitie of Honour to al, both servants and free: For under my Governement there was no servant. There are many other particulars wherein Saturne seems parallel to Adam; as 4. Adam is said to be the first that taught men Husbandry; so Saturne. 5. Adam hid himself from the presence of God; so Saturne; whence he was so named from *סָטָר Satar, to hide.* 6. Adam was cast out of Paradise; so Saturne expelled from his Dominion, &c. More of Saturnes Parallel with Adam, see *Vossius de Idolol. l. 1. c. 18. and Book 3. Ch. 4. §. 5. of the golden Age.*

§. 5. Others refer the original of Saturne to Abraham: so San- choniathon, in his, *Θεογονία, generation of the Gods*, saies, that Saturne τὸν ἑαυτοῦ μονογενὲ υἱὸν ἑλοκαυτοῖ, offered up his only son, ἡ τὰ ἀνδρῶν περὶ μέρη, ταυτοῦ ποιῆσαι ἡ τὰς αἰμ' αὐτοῦ συμμάχους καταναλίσκας, also he circumcised the privy parts, and forced his companions to do the same: which evidently refers to the storie of Abraham: and so tis more fully explained by Porphyrie, in his book *περὶ Ἰσθμίων*, quoted by Eusebius, *prepar. evang. lib. 1. cap. 9.* where he makes Saturne, who after his death became a Planet, to be called Israel: his words are these, *Κεῖρον τοίνυν, ὃν οἱ Φοίνικες Ἰσραὴλ προσσηροῦσι, &c.* Saturne, whom the Phenicians call Israel, after his death was consecrated into a star, &c. Then he addes, 'That the same Saturne had, by a Nymph called *Ἀνοβρετ Anobret*, an only son, *ὃν διὰ τοῦτο ἰεὺς ἐκάλει*, whom, for this, they called *Ieoud*, as he is so called, to this day, by the Phenicians. This only son (saies he) being clothed with a Royal habit, was sacrificed by his father, being under great calamitie. This Phenician fable is excellently well deciphred by Bochart. (*Can. l. 2. c. 2. fol. 790.*) and applied to the storie of Abraham's offering up Isaac, &c. Thus *Jeud* amongst the Hebrews is *יֶזְבִּיד Jebid*; which is the Epithet given to Isaac, *Gen. 22. 2.* concerning whom, 'tis evident, that Porphyrie treats. Then he addes, this only son was offered by his father: So Sanchoniathon-- Thence this Saturne, the same with Abraham, whom the Scripture stiles *יִשְׂחָק אֱלֹהִים* 'a Prince

Saturni nomen ex Heb. סָטָר fluxisse dicunt; unde is Latinus Deus fuit dicitur. &c. Glass. Gram. f. l. 4. Traß. 3. obs. 5.

Saturne's parallel to Abraham in four particulars mainly.

Isaac stiled Jeud, from *Gen. 22. 2.*

2 Saturne, frō Abrahams being stiled a Prince of God, *Gen. 23. 6.* called the principal God.

3. Saturne
sacrificeth his
son in imitati-
on of Abraham.
Gen. 22. 2, 3.

4. The Nymph
Anobret. an
imitation of
Sarah, who
being barren
received
Grace, Heb.
18. 11.

' a Prince of God, Gen. 23. 6. the Phenicians made the principal God:
' And they called him *Israel*, the name of that people that sprang
' from *Abraham*; and they consecrated unto him one day in seven,
' as holy, that is, the *Sabbath* day; which was sacred amongst the
' *Jews*; and they sacrificed their sons unto him, after a wicked
' kind of manner, wherein they would imitate *Abraham*, Gen. 22.
' 2, 3. Though, when God had tried *Abraham's* faith and obedi-
' ence, he forbids him to offer his son: but *Sanchoniathon*, and
' *Porphyrie* bring in *Saturne*, as really sacrificing his son. Namely,
' the Devil would fain make men believe so, that it might passe
' for an example: (as indeed it did so amongst the Phenicians, who
' offered their sons to *Saturne*, &c.) The Nymph *Anobret*, or (ac-
' cording to the Phenician name) *חַן עֲנֹבֶרֶת* *Annaberet*, signifies con-
' ceiving by Grace; which is an appellation properly belonging
' unto *Sarah*; who being barren, received, by Grace, a power to
' conceive, &c. as Heb. 11. 11. Thus *Bochart*, who is followed
herein by *Stillingfleet*, *Origin. S. Book 3. c. 5.* ' *Abraham* is here
' called by the name of his posterity *Israel*, *Isaac Jeoud*. So Gen.
' 22. 2. 'Take thy Son: *חַן*' is the same with Phenician *Jeoud*. That
' *Sarah* is meant by *Anobret*, the original of the name implies, as
' *Bochart*, &c. Of *Saturnes* parallel with *Abraham*, *Vossius de Idolol.*
' lib. 1. cap. 18. pag. 142. thus writes: Peradventure also the
' Patriarch *Abraham* was worshiped in *Saturne*: For which no-
' thing else occurs but that of *Porphyrie*, *Euseb. prepar. Evang. l. 1.*
' Therefore *Saturne*, whom the Phenicians name *Israel*, and whom,
' after his death, they consecrated into a Star of the same name,
' when he reigned in those parts, he had an only Son, by a certain
' Nymph of that Country, called *Anobret*; whom therefore they
' call *Jeoud*, a word, which to this very day signifies in the Phe-
' nician tongue, only begotten: And when the King fell into a dan-
' gerous War, he sacrificed this only son, adorned with royal
' apparel, on an Altar erected for this very purpose. Wherein
' (saith *Vossius*) we have three observables. 1. That *Israel*, the
' most ancient King of the Phenicians, was the same with *Saturne*.
' 2. That *Israel* had an only son, thence called by the Phenicians
' *Jeoud*. 3. That this Son was sacrificed by his father. Whence
' may we suppose these things had their original, but from the
' confounding *Israel* with his Grandfather *Abraham*; who was
' commanded by God to sacrifice his only son? as Gen. 22. 1.

' Take

'Take thine only son, &c. where the *Hebr.* כִּח' greatly suits with
'the Phenician *Jeoud*: Neither do these languages differ save in
'Dialect. And truly, in *Orphaicis*, *Abraham* is stiled *μωτογενής*,
'where *Abraham* and *Isaac* are confounded, as here *Abraham* and
'*Jacob*.

§. 6. But the chief stories of *Saturne* and his *genealogie* seem
to refer to *Noah*, according to that excellent *parallel* drawn by
Bochart, *Phaleg. lib. 1. cap. 1. fol. 1.* 'That *Noah* (saies he) passed
'among the Heathens under the name of *Saturne*, there are so
'many things to prove it, that there is scarce left room for
'douting. 1. *Saturne* is stiled *πασυγνῆτορ*, the father of al; so was
'*Noah*. 2. *Saturne*, as *Noah*, was stiled a *Preacher of Righteousnesse*.
'3. Under *Saturne's* reign, as under *Noahs*, all things were commun,
'and undivided. 4. Al men enjoyed the highest *peace* under *Sa-*
'*turne*; as under *Noah*. 5. In *Saturne's* time, as in *Noahs*, al men
'used one speech, &c. 6. *Saturne's* wife was called *Rhea*, or
'*Earth*, because *Noah* was called a man of the *Earth*, as *Gen. 9. 20.*
'אִישׁ חֹדְרָמָה a man of the *Earth*, i. e. according to the Hebrew
'Idiome, a *Husbandman*: which the *Mythologists* took in a pro-
'per sense, for *ὁ ἀνὴρ τῆς γῆς*, the husband of the *Earth*: whence *Saturne*,
'the same with *Noah*, is made the husband of *Rhea*, i. e. the
'*Earth*. 7. *Saturne* is also said to be an *Husbandman*, and planter
'of *Vines*, as *Noah* was. 8. *Saturne* is stiled the president of *Drun-*
'*kennesse*; from *Noahs* being drunk. 9. Hence also came the
'*Saturnalia*, or *Revels*, consecrated to the memory of *Saturne*.
'10. *Saturne* is also said to be the Author of that Law, which for-
'bad the Gods to behold men naked: which was but a *Traditi-*
'on of the curse on *Cham*, for beholding his fathers nakednesse.
'11. *Saturne* is said to arise, together with his Wife and Chil-
'dren, out of the Sea; a Tradition of *Noah*, with his Wife and
'Children, their deliverance from the Deluge. 12. Hence a Ship
'became *Saturne's* symbol; and *Saturne* is said by *Sanchoiathon* to
'sail about the world, as *Noah* in the Arke. 13. *Saturne* is said
'to foretel *Deucolion's* flood, making use of a Dove, &c. answer-
'able to that of *Noah*, &c. 14. *Saturne* is said to have devoured
'al his children besides three, *πολυδρμονίτης*, viz. *Jupiter Hammon*,
'the same with *Cham*; *Neptune*, the same with *Japhet*; and *Pluto*,
'the same with *Shem*. Thus *Bochart* more largely. The like
parallel 'twixt *Saturne* and *Noah* I find in *Vossius, de Idololatr. lib. 1.*

cap. 18. Farther, in Saturne are conserved some reliques of the Patriarch Noah; namely, they saw, as Adam was simply the first of all men, so Noah the first of all that lived after the flood: Adam had the empire of all the world: so had Noah with his family. Noah had three sons; so had Saturne. Noah his three sons divided the world; so did Saturne, &c. So Owen Thol. lib. 1. cap. 8. pag. 89. Saturne, by the Poets stiled *Κεῖρον*, was Time. Thus they mythologised: Noah also, according to the most corrupt Tradition, was stiled such. Time is a space measured by the motion of the Heaven; hence Saturne was stiled the son *ἔκγονον* of Heaven: So also Noah was esteemed. They feigned Saturne to have devoured up his sons, and to have vomited them up again; which alludes to Noah's deluge, &c. Thus also Stillingfleet, Origin. S. Book 3. Ch. 5. §. 8. where he mentions Bockarts parallel betwixt Noah and Saturne in 14 particulars, as before. See Dickins. Delph. Phœn. Diatribe of Noahs Names. Thus we have shewn how the fabulous stories of Saturne, his Genealogie, Names, Attributes, and Offices, were but broken Traditions of sacred Scripture, referring either to Adam, Abraham, or Noah.

Jupiters
Names and
Genealogie
from sacred
storie.

Belus.

Hof. 2. 16.

Zeus.

§. 7. We now procede to Jupiter, (who succeeded Saturne,) to demonstrate, that his Genealogie, Names, and Attributes, were but fragments, or broken Traditions of some sacred storie. First, as for Jupiter's Names, in the fragments of Sanchoniathon, 'tis said, The son of Saturne was *Ζεύς Βελος*, Zeus Belus. *בעל* Baal or Belus, the chief God among the Phenicians, (whereof there were many) signifies properly, Lord: and it was a name assumed by Jehovah, the God of Israel, before abused to Superstition, as it appears Hof. 2. 16. It is elsewhere written *בֵּל* Beel, as *Βελούμιλος*; which answers to the Hebrew *בעל שמים* the Lord of Heaven. As for *Ζεύς*, though it be, as to its immediate origination, a Greek Title, yet the original Reason thereof is Phenician, or Hebrew, answering unto Cham, the son of Noah. For *Ζεύς* is derived *μαεὶ τὸν ζῆον*, which signifies heat, and answereth exactly to the Hebrew *חם* Cham, from the radix *חם* Chamam, to wax hot. By which it is evident, the Greeks stiled Jupiter *Ζεύς*, in allusion to his Phenician or Hebrew name *חם* Cham: Whence Herodotus tels us, that the Egyptians called Jupiter, Ammon: *Ἀμμὼν ὃς Αἰγύπτιοι καλεῖται τὸν Δία*, for the Egyptians call Jupiter Ammon: So Raleigh, Hist. of the world, Part. I. Book I. cap. 6. §. 6. tels us, That the Egyptians, even after the flood, began to entitle Cham, the parent of their own Mizraim, Chammon, or Hammon. Thus Vossius de Idololatr.

Hammon.

Idololatr. lib. 1. cap. 27. Unto Saturne succeeded Jupiter Ammon, that is Cham, or Ham; whence the Egyptians made $\alpha\mu\omega\nu$, the Grecians $\alpha\mu\mu\omega\nu$, from Cham $\square\aleph$ Noahs son: Which appears from this, that Egypt is stiled, not only the Countrie of Misraim, Cham's son, but also the land of Cham, as *Psal. 105. 23, 27.* Also Plutarch, of Isis and Osiris, testifies, that Egypt, in the sacreds of Isis, was termed $\chi\mu\iota\alpha$, whence this but from Cham? yet I shal not pertinaciously dissent, if any wil have the name Ammon primarily to agree to the Sun, rather than to a man, from $\square\aleph$, which signifies heat, and so agreeable to the Sun, the fountain of heat, &c. So Bochart, *Phaleg. l. 1. c. 2.* informes us, that the Africans (who were originally Phenicians) called Jupiter, Hammon, as the Egyptians $\alpha\mu\mu\omega\nu$ Ammon, (whence Ammonius.) So also in his Preface to Phaleg. Bochart assures us, 'That the Africans worship'd Cham, or Ham, under the name of Hammon; as Noah under that of Saturne; whence Africa was call'd Hammonia, or the countrie of Hammon. By al which 'tis evident that this name Hammon, given to Jupiter, had its original from $\square\aleph$ Cham, or Ham, unto which $\alpha\mu\omega\nu$ Sydyk. Again, Sanchoniathon termes Jupiter $\alpha\mu\mu\omega\nu$ Sydyk. So Philo Byblius, *in d. i. t. i.* $\alpha\mu\mu\omega\nu$ $\alpha\mu\mu\omega\nu$ Sydyk, from Sydyk sprang the Cabiri: or, as Damascius in Photius, $\alpha\mu\mu\omega\nu$ Sadyk. Now this name is evidently taken from the Hebrew $\alpha\mu\mu\omega\nu$ Saddik, the just, which is a name given to God, as also to the first Patriarchs, whence Melchisedek. Another name

Taramis.

given to Jupiter, is Taramis, or Taranis, which, according to Camden (*Britan. pag. 14. edit. Lond. 1586.*) is the same with $\alpha\mu\mu\omega\nu$ $\alpha\mu\mu\omega\nu$, Jupiter thundering; to whom Augustus consecrated a Temple. For Taram, or Taran, in the British tongue, signifies thunder; as in the Saxon thor, or thur; whence Jupiters day was by the Saxons called Thursday. Now this name Taram given to Jupiter, Bochart makes to be derived from the Phenician $\alpha\mu\mu\omega\nu$ taren; which, by casting away the servile $\alpha\mu\mu\omega\nu$ prefixed, is the same with $\alpha\mu\mu\omega\nu$ to thunder.

Taram vel taran Cambricâ linguâ, bodieq; est tonitru, & veteri Suecica Thor; unde Jovis dies Suecica Thorst-day, Anglicè Thursday.

§. 8. But nothing indeed does more evidently prove Jupiters origination to have been, from some corrupt imitation, of sacred storie, than the very name it self. For Jupiter (as *Muis* on the *Psalnes* wel observes) is evidently the same with $\alpha\mu\mu\omega\nu$ or $\alpha\mu\mu\omega\nu$ πατήρ, that is, Father Jah, or Jev. Now its wel known that $\alpha\mu\mu\omega\nu$ Jah is a name properly, yea most essentially attributed to God in Scripture, as *Psal. 68. 4.* it being but a Contract of יהוה Jevuah, and so most expressive of the Divine Being, or Essence. That Gods name יהוה Jah, was well known to the Phenicians, who communicated the same

Bochart. can. l. 1. cap. 42. Jupiter from $\alpha\mu\mu\omega\nu$ πατήρ.

Jovis nomen a sanctissimo Dei apud Hebræos nomine יהוה Jevuah, Gloss. Gram. s. lib. 4. Tra& 3. to Psal. 68 4.

to the *Grecians*, is evident by what we find to this purpose in *Porphyrus*; who tells us, that *Sanchoniathon* had much assistance for the compiling of his history from *Jerombalus* the Priest of the God *Iao*, *Jao*. So *Diod. lib. 1.* tells us, that *Moses* inscribed his *Laws* to the God called *Jao*. Indeed the *Grecians* seldome, if ever, expresse, the ineffable name of God, *Jehovah*, by any other than *Id*, or *Iao*, according to the Oracle of *Clarius Apollo*, *Θεός ἐστι καὶ πάντων ὁπάτων θεὸν ἱμμεν' Ιαώ*. So the *Gnosticks*, in *Irenæus lib. 1. cap. 34.* call God *Jao*; and *Jerome* in his Comment on *Psal. 8.* *Jaho*, which *Greek* name *Bochart* supposeth to have been framed out of the 4 letters of יהוה *Jehovah*, which may be read *Jaho*: for which some of the *Greeks* read *Ιεὺ πατήρ* *Ieu pater*, i. e. *Iah*, or *Ieu the Father*. And as *Jupiter* owes its origination to the sacred name of God *Jehovah*, *Jah*, or *Jao*; So also the oblique cases of *Jupiter*, namely, *Jovi*, *Jove*, &c. For how inconsiderable, if any, is the difference in the *Hebrew* 'twixt *Jove*, or *Jova*, and *Jehovah*. This same name *Jao*, in the Oracle of *Clarius Apollo*, is given also to *Bacchus*: As it was not unusual with those *Mythologists*, to give the same name to differing persons, as their humors inclined. *Vossius, de Idol. lib. 2. cap. 16. pag. 386.* endeavors to prove, that *Jupiter* was also called *Janus*, from יה *Jah*; as *Jacchus* from *jah Chus*, and reputed to be the same with the Sun, as *Jana*, *Diana* or *Juno* the same with the Moon. Again, whence was it that *Jupiter* was stiled *Sabastus*? but from that Title of God יהוה צבאות *Jehovah Sabaoth*, the Lord of hosts; a stile so often given to God; as *Esa. 1. 9.* which is rendred *Rom. 9. 29.* the Lord of Sabaoth. See *Owen, Theol. lib. 3. cap. 13.*

Sabastus.
Isa. 1. 9.

Fables applied
to Jupiter, of
Phœnician
original.

§. 9. By all which laid together, I suppose, 'twil seem more than a mere conjecture, that the chief, if not the whole, of *Jupiters* Titles were of sacred origination, though by cursed imitation. We might also shew, that many of the *Fables* applied to *Jupiter*, were indeed of *Phœnician* or *Hebrew* original; as that of *Jupiters* rebellion against his father *Saturne*, from *Chams* rebellion against *Noah*, &c. The fabulous *Jews* relate, that *Cham* cut off his Fathers *Virilia*, whence the Fable of *Jupiters* cutting off his fathers *Genitalia*, as *Laët. lib. 1. cap. 12.* But I shal instance chiefly in that famous Fable of *Jupiters* stealing away *Europa*, which seems evidently of *Phœnician* and *Hebrew* extract, and that from a mistake of the original words. For whereas 'tis said, that *Jupiter* stole away *Europa* under the form of a bul; the Fable, as learned *Bochart* demonstrates, arose from

from the Equivocation of the Phenician אֵלִים, which signifies either a ship or a bul: Now the Grecians, to make the fable more admirable, understand it of a Bul; whereas the Phenician storie meant it only of Jupiters carrying away Europa in a Ship, &c. So the Fable of Jupiters having Hornes, according to that of Ovid, *Met. lib. 5. Lybiis est cum cornibus Hammon*, Amongst the Lybians, Jupiter Exod. 34. 29. Hammon is pictured with hornes, seems borrowed, and that upon a mistake, from the storie of Moses's coming down from the Mount with his face shining; where the Hebrew יָרָא signifies both a beam of the Sun, as also a horne; from which ambiguity the Fable sprang. Again, in the *Metamorphosis* of the Gods in Egypt, 'tis said that Jupiter was turned into a Ram; which Fable Bochart (*de Animalibus sacris part. 2. lib. 1. cap. 10. fol. 62.*) supposeth to have had its rise from the cognation 'twixt the Hebrew words אֵלִים El (the name of God transferred on Jupiter) and אֵילִים ajil a ram; which being Paronymous; and the Plural number of both the same, viz. אֵלִים Elim: the Grecians mistake the latter for the former. The Poets fiction of Minerva the goddesse of wisdom her being produced out of Jupiters head, seems to be drawn from the Scriptures relation of Christ, the wisdom of God, his eternal generation, Prov. 8. 23, &c. as eloquent Du Bosc. (Pastor of the Reformed Church at Caen) observed in a Sermon Preached at Caen. Lastly the tradition of Bacchus's being taken out of Jupiters thigh, is supposed, by Bochart, to be but a tradition of the Patriarchs proceeding ex femore Jacobi, out of Jacobs thigh, mentioned Gen. 46. 26. where Gen. 46. 26. the Hebrew words, which properly signifie out of Jacobs loins, are, by an easie mistake from their ambiguity, translated by the Greek and old Latine, out of Jacobs thigh; whence sprang this Fable, &c. Thus we have shewn how the many fabulous names, genealogies, and attributes, given unto Jupiter, had their original, by Satanic imitation, from sacred storie, Names, and Persons, &c.

C H A P. II.

The Theogonie of Juno, &c. of Hebrew Origination.

Juno the same with Jana, from י' Jah, Gods name. Juno called Diana, Urania, Belifama, Astarte, &c. The original of Astarte, 1 Kings 11. 5, 33. Why she is said to have on her head a Bulls Head. Jo the same with Juno. Isis the same with Juno. Venus, among the Phenicians, the same with Juno. The British Adraste, and Saxon Easter from Astarte. Juno stiled Baaltis, Jer. 7. 18. and 44. 17, 18. Juno stiled by the Arabians Chiun, Amos 5. 26. Which is the same with the Egyptian Rephan, Act. 7. 43. whereby Bochart understands Saturne. Juno Nabo, Esa. 46. 1. Juno Anitis, Here, Esa. 34. 12. Chora, Libera, Proserpine.

The Theogonie of Juno.

§. I. **H**AVING given the Genealogie of Saturne and Jupiter, with their parallel in sacred storie, we now procede to Juno (whom the Mythologists make to be the sister and wife of Jupiter) with endeavors to demonstrate, that the chief Names and Fables given to this Goddesse, were of Hebrew origination. And to give a general key to this *Συγγρμα*, Theogonie, or generation of the Gods, we must know, that the two chief Gods amongst the Heathens, were the Sun and Moon; to which they attributed most of those sacred Names, Attributes, and Stories, (which really belonged to the true God, or some one of the Patriarchs) traduced to them by broken Traditions. Thus they applied the chief names of God to the Sun, which some termed Saturne, others Jupiter, others Apollo, others Ianus, &c. So in like manner they stiled the Moon Urania, Iuno, Iana, Diana, Venus, &c. And as the Sun was called Jupiter from י' ja, *עֲרֵב*, and Ianus, from the same י' jah; so also the Moon was called first Iana, and thence Iuno, from י' jah, the proper name of God. Thus Vossius, *de Idololatr. lib. 2. cap. 26.* 'Iuno (saies he) is referred to the Moon; which Grammarians derive from juvo; but this is not more likely, than that Jupiter should be derived from the same root. I conceive that Iuno is of the same origination with Ianus and Iana, which come, not from

'Iuvan,

‘*Iavan*, but from יה *jeh*, the proper name of God; (as *Iacchus* from יה *ja Chus*) so amongst the ancient Romans *Iana*, and *Juno* were the same. But *O* in women is the *Greecanic* termination; as *Dido*: *A* is no lesse *Roman* than *Greek*. But the change of *A* into *V* is very ordinary, as *Calamus* into *Culmus*, &c. The like he mentions before, lib. 2. cap. 16.

§. 2. Hence some make *Juno*, to be the same with *Diana*; *Juno* called which they suppose to be the contract of *Dea Iana*. So *Vossius*, de *Diana. Idololatr. lib. 2. cap. 15.* ‘The Latin *Diana* (saies he) is the contract of *Diva Iana*, or *Dea Iana*; and both the same with the *Moon*; which, according to the diversitie of its influences, was stiled by the Romans *Diana* or *Juno*. For when the *Moon* was considered with regard to her illumination, she was stiled *Diana*: Thence the *Roman-hunters*, who needed light by night, called upon *Diana*, not on *Juno*. But when the *calesactive* or *generative* influence of the *Moon* came under consideration, she was called, not *Diana*, but *Juno*: whence persons with child invocated *Juno*, not *Diana*.

§. 3. Whence also *Juno* was stiled by the *Greeks* *Ἑρμία*, and by *Urania*. the *Phenicians*, *Belisama*. As for *Ἑρμία Urania*, it evidently received its origination from the *Hebrew* אור *Or* or *Ur*; which signifies *Light*, as *Gen. 1. 5.* אור *Or*; whence the *Greek* ἥρ, *Ἑρμῖς*, *Ἑρμία*. *Heaven*, &c. Of the same import also is the *Hebrew* or *Phenician* *Belisama*, from בעלה שמים the *Queen of Heaven*, which was the *Belisama*. Title, the *Phenicians* gave the *Moon*; as they stiled the *Sun* בעל שמים, the *Lord of Heaven*; or, in one word, מלך מלך *Molech*, the *King*. Al which seems borrowed from *Gen. 1. 16.* This name *Gen. 1. 16.* *Belisama* was not confined to the *Phenicians*, but by them communicated to these *Westerne* parts, as *Bochart Can. lib. 1. cap. 42.* *Belisama*, a *Gallic* name, in the *Punic* signifies the *Queen of Heaven*, and therefore seems to appertain to the *Moon*, or *Urania*, which in *Jeremiah* is frequently stiled the *Queen of Heaven*, מלכת השמים. The *Moon* is the same also with *Diana*, which the *Gauls* greatly idolized. Thus *Bochart*; who here joyns *Belisama*, *Urania*, and *Diana*, as one and the same.

§. 4. The same *Juno* was also stiled by the *Phenicians* אשתרת *Astarte*. *Astarte*, which is evidently of *Hebrew* origination. So *August. lib. 7. locut. cap. 16.* *Juno* (saies he) was without doubt called by the *Phenicians* *Astarte*. *Augustin* is followed herein by *Nic. Lycanus* in his *Glossa*

Why Astarte
was said to
impose on her
head a Bulls
head.

1 King. 11. 5.

Glossa Interlinear. *Abulensis*, who also makes *Astarte* the same with *Moon*: So *Masius* and *Lucian*, in *Dea Syria*. Thus *Bochart Can. lib. 1. cap. 33.* *Sanctoniathon* in *Eusebius præpar. lib. 1.* calls *Astarte* the daughter of *Heaven*; of whom he saies, ἐν ἑαυτῇ τῇ ἰδίᾳ κεφαλῇ βυβλίας παρῶμον, κεφαλῶ ταύρου: *She put on her own head, as an Ensign of Empire, the head of a Bul.* This gives us a good account of her origination, which *Vossius de Idololatr. lib. 2. cap. 21.* thus draws forth. 'The *Moon* (saies he) is here called *Astarte*: Now the 'Buls-head is a good Embleme of the *Moon*; which has her 'horns like those of a *Bul*: whence also the *Egyptian Isis*, 'which was the same with the *Moon*, had horns in like manner. Thus *Vossius*: Who again *de Idololatr. lib. 1. cap. 22.* tels us, 'That this *Astarte* was, according to *Sanctoniathon*, a *Phenician*: And that she was worshipt by the *Phenicians*, as a *God-
desse*, we are taught out of the Scripture, 1 Kings 11. 5. And *Sa-
lomon* went after *Astarte*, the *Goddesse* of the *Sidonians*: where 'tis
'in the singular עשתרת *Astarte*. Chald. עשתרתא *Altartata*,
'whence contractedly, אַשְׁתָּרְתָּ, or *Atarta*. And because עשתרת
'signifies a *stock*, or, as some of the *Rabbines* think, *femal-sheep*,
'therefore *Rabbi D. Kimhi* supposeth, that her *Image* was the
'figure of a *Sheep*. Others more likely judg; that she was cal-
'led *Astarte*, because *sheep* were sacrificed to her: But these opi-
'nions are not repugnant. This *Astarte*, as an *Animal Goddesse*,
'was the daughter of *Agenor*, King of *Phenicia*; who, after she
'was made a *Goddesse*, was called *Astarte* by the *Phenician Priests*,
'as *Lucian. lib. de Dea Syria* relates, &c. *Kircher Oed. Ægl. Tom. 1.*
Synt. 4. c. 13: makes the origination of *Astarte* to be *Egyptian*,
called by the *Grecians* *Atarthe*, and the same with *Isis*. 'Whence
'(saith he) we infer that *Astarte* of the *Sidonians*, was nothing
'else but that great *Mother* of the *Gods*; whom the *Egyptians*
'cal *Isis*; the *Archives* *Is*; the *Grecians* *Cybel*; and *Lucian*, the
'*Syrian Goddesse*: namely she, who yieldeth *seeds* to all things; and
'by reason of varietie of effects has obtained varietie of Names:
'But she is called *Astarte*, from the flocks of *Sheep* and *Goats*
'sacrificed to her; as to *Isis* in *Egypt*-- Moreover the *Buls* horns
'which are given to *Astarte*, afford no small *Indices*, that she was
'the same with *Isis* or *Is*. So *Kircher*. But *Bochart Can. lib. 2. c. 2.*
fol. 787. following *Kimhi*, and other of the *Hebrews*, draws the ori-
ginal of *Astarte*, as also of this Fable touching her wearing a *Buls*
head,

head, from the signification of the Hebrew עֶשְׂתוֹרֶת *Astoreth*, which signifies *herds of Sheep*, or *Kine*. 'Thus *Astarte*, in the Syriac עֶשְׂתַּרְתָּא *Astarta*, amongst the Hebrews is עֶשְׂתוֹרֶת *Astoret*, 1 King. 11. 5, 33. hence the plural עֶשְׂתוֹרוֹת *Astoreth*, herds: 1 King. 11. 3. So Deut. 7. 13. עֶשְׂתוֹרוֹת צֹאן *the herds of thy sheep*. Thus al the 33. Hebrews explain it; and wil, that the Idol *Astarte* have the figure Deut. 7. 13. of a *sheep*. I conceive the word עֶשְׂתוֹרֶת *Astartot*, may be taken in a more extensive notion, and signifie as wel *herds of Kine*, as of *Sheep*. Truly the *Chaldee*, on Deut. 7. 13. renders the Hebrew עֶשְׂתוֹרֶת by עֶרְרִי, and the *Arabic* by كُتَايَ, which are words commun, and signifie as wel *herds of Cattel*, as of *Sheep*. So Joel 1. 18. and Gen. 32. 16. Thus there being included in the name *Astarte* the signification of a *Bul*, as wel as that of a *Sheep*, thou maest, with ease, understand, why she is said to impose on her head, the head of a *Bul*, as the Ensigne of her Empire, i. e. a kind of *Crown* made in the fashion of a *Buls head*: in which habit she is described by *Sanchoniathon*, as ἡστάρτις ἡ ἀστάρτις *Astarte the ἀστάρτις*, traversing the whole Earth: so that she seems to be the same with *Jo*. same with the Greek *Io*, who, being changed into a *Cow*, is feigned to have viewed many countries. To which concures that in *Euripides Phenissis*, how the *Thebans* and *Phenicians* account *Io* the same with the commun mother. By which we understand the ful origination of *Astarte*, as also why she was said to impose on her head, as a *Crown*, the *Buls head*, namely, because עֶשְׂתוֹרֶת signifies a *herd of Cattel*.

§. 5. Hence also the Fable of *Io*, her being turned into a *Cow*. *Jo* the same For *Io* was the same with *Iuno*, it being a contract thereof, if not of *Ido* the name of God, as before. And 'tis possible, that this

whole fable of *Iuno*, here called *Astarte*, her having a *Buls head* for a *crown*; as also of her being changed into the forme of a *Cow*, under the name *Io*, had al the same original with that of *Isis*, (who passed for *Io*, and had also the forme of an *Oxe*, *Bul*, or *Cow*,) namely from *Josephs* fat and lean *kine*; which were the means of preserving *Egypt* from *famine*; and therefore made the *Hieroglyphic* of their chiefest Gods, *Apis* and *Io*, i. e. *Jupiter* and *Iuno*. That *Io* is the same with *Iuno*, appears farther from the description of the *Egyptian Isis*, which they make to be same with the Greek *Io*, and therefore give her the same forme, as *Herodotus*, in *Euterpe*;

Ἰσις ἡ ἀλμυρὴ, ἐκ γαλακτικῶν βουβρων ἐστὶ, καὶ ἀσπίς ἔχουσα τὰν ἰὺν γαστέρα. *The Isis the same with Jo and Iuno.*

image of Isis is feminine, formed with Bulls horns, as the Greeks describe *Io*. By which 'tis evident, that the Greek *Io*, was the same with the Egyptian *Isis*; and both these the same with the Phenicians *Astarte*; they having al one and the same image and forme; namely a crown, after the fashion of a bulls head; which was an Hieroglyphic representing the Moon; but originally taken, as 'tis conceived, from *Josephs* kine; as *Joseph* himself passed amongst them for *Apis*, from *Ab*, father, as he is stiled a father to *Pharaoh*, Gen. 45. 8. whence *Serapis* from *שׁר* a Bul.

§. 6. But to returne again to *Astarte*, and her identitie with *Iuno*, or the Moon; which may farther be proved from that of *Lucian*, de *Dea Syria*: Εἰς δὲ καὶ ἡ τοῦ Φοίνικος χώρα, ἡ Σιδωνίων ἔχουσιν ὡς καὶ αὐτοὶ λέγουσι, Ἀστάρτην ἑστῆναι. Ἀστάρτη δὲ ἐκ τῆς θύρας ἀνελθούσας τῇ: *There is also another Temple in Phenicia, which the Sidonians have; and, as they say, belongs to Astarte: And I conceive Astarte to be the Moon.* But here occurs a difficultie arising from the opinion of many Ancients, that *Astarte* is the same with *Venus*. So *Philo Byblius* out of *Sanchoniathon*, καὶ δὲ Ἀστάρτη τοῖς Φοίνικας καλεῖται Ἀρεσθίτην τῇ λέγουσι. But the Phenicians say, that *Astarte* is *Venus*. So also *Strabo*, Ἀστάρτη ἡ παρ' Ἑλλήνων Ἀρεσθίτην λεγούσα ἡ *Astarte*, which is called by the Grecians *Venus*. This difficultie is resolved by *Vossius*, *Idololatr. lib. 2. cap. 21.* thus: 'In the Oriental

Venus among
the Phenicians
the same with
Juno;

'parts *Venus* and *Iuno* signifie one and the same Planet, viz. the Moon; which has the government of moist bodies: So that hereby its easie to reconcile the differences, so opposite, touching the Goddesse of *Hieropolis*; which we find joyned together by *Plutarch* in *M. Crassus*, γίνεται δὲ πρῶτον αὐτῇ σημεῖον ὅτι τὸ θεῖον ταύτης, ἢ οἱ καὶ Ἀρεσθίτην, οἱ δὲ Ἑλλήνων, οἱ δὲ ἀρχαῖοι καὶ ὁρίσματα παρὰ τὴν ὑγρὰν παραχρῆσται αἰτίαι καὶ εὐσιν νομίζουσιν. 'The first omen was given to him by this Goddesse, whom some cal *Venus*, some *Iuno*, others that Goddesse, which affords the principes and seeds, for all things out of moisture. By which description its apparent, that this *Hieropolitan* Goddesse (I suppose *Isis*) was no other than the Moon, which, by reason of its moisture, was esteemed to be the passive Principle (as the Sun, called *Osiris*, the active) of all Generations, and so called by some *Iuno*, by others *Venus*. So learned *Bochart*, *Can. lib. 2. cap. 16. fol. 850.* 'With some *Astarte* is *Venus*, with others *Urania*, and the Moon: but nothing is more uncertain than the deliries, or dreams of the Mythologists, touching their Gods. So *Tertullan*: 'Every Province has his God; as *Syria Astartes*, and *Africa* the

Astarte and
Venus the
same.

the *Celeſtial Urania*. This Goddeſſe *Aſtarte*, called by the *Africans Ourania*, and by the *Grecians Juno*, was tranſported by the *Phenicians*, and worſhip'd almoſt in all parts where ever they came. We find her worſhiped in the *Iſland Erythia*, betwixt the *Gades* and *Spain*; which was poſſeſſed by the *Phenicians*; and by them termed עשתרת *Aſtoreth*, or עשתרתא *Aſtarta*, i. e. the *Iſland of Aſtarte*: whence 'twas called by others *Αρεθροια*; as by others *Νεκρυνος*, the *Iſland of Venus*, or *Juno*; becauſe *Aſtarte* paſſed ſometimes for *Venus*, ſometimes for *Juno*: as *Bochart, Can. lib. 1. cap. 34. fol. 679*. Again, the *Phenicians* tranſplanting a colonie into *Cythera*, they there erect a Temple to their God *Aſtarte*, then unknown to the *Grecians*: whence *Venus* was ſtil'd *Cytherea*; becauſe ſay the *Mythologiſts*, ariſing out of the Sea, (i. e. *Phenicia*,) ſhe firſt ſate down at *Cythera*. Yea we find ſome footſteps of this Goddeſſe *Aſtarte*, and her worſhip amongſt our old *Britains*. So *Dion* *The Britiſh* in *Nero*, brings in a *Britiſh Amazon*, called *Eundovica*, with her hands liſt up to Heaven, thus praying: *I give thee thanks, O Adraſte, and invoke thee, thou Mother of Mothers.* *Bochart, Can. lib. 1. c. 42. fol. 738.* makes this *Adraſte* the ſame with *Aſtarte*, by the tranſpoſition of *D* and *T*, which are of the ſame *Organ*. To which the ſame *Bochart* adds, *fol. 751*. 'And to *Aſtarte* the *Phenician God*, 'alludes *Aeſtar* or *Eaſter* that *Saxon Goddeſſe*; to whom they ſacrificed in the moneth of *April*, which *Bede*, in his book *de Temporibus*, ſtils *Eaſter moneth*. Yea to this very day the *Engliſh* call their *Paschal Holy-daies*, *Eaſter-time*. So that the *Hebrews* would have the *Germans* the progenie of the *Canaanites*. Thus *Bochart*, who alſo *cap. 44.* proves, that the *Iſland Aſtarte*, in the *Arabic ſinus*, was ſo called from this Goddeſſe *Aſtarte*, to whom the *Phenicians* conſecrated this *Iſland*. Laſtly this Goddeſſe *Aſtarte* got no ſmal footing in the *Jewiſh Church*, paſſing amongſt the *Hebrews* under the name of *Aſtaroth*: as *2 King. 23. 13.* where *Salomon* is ſaid to Build a Temple to *Aſtaroth*, the Idol of the *Sidonians*: which the *LXX.* render *Αςτάρτη Aſtarie*. And *1 Sam. 31. 10.* the Temple of *Aſtaroth* is called by the *LXX.* *Αςτάρτη*; which the *Scholiaſt* expounds *ισχυρ & Αςτάρτη*. So *Judg. 10. 6.* the *LXX.* reads it *Αςτάρθ*, as alſo the *Vulgar Latin*. See *Voffius Idololatr. lib. 2. cap. 21.*

§. 7. *Juno* was alſo called, by the *Phenicians*, *Baaltis* or *Beltis*, whom ſome make the ſame with *Dione*: So *Philo Byblius* out of *Juno ſtil'd Baaltis*.

Sanchoniathon, in Euseb. prap. Evang. lib. 1. *ὁ ἄνθρωπος ὁ Κεῖρος* Βύβλιον τὸ πάλιν διὰ Βααλτίδου τῆς ἡμετέρας δίδωσι. And thence Saturne gave the Citie Byblius to Baaltis; who was also called Dione. The same Philo Byblius makes Baaltis Sister to Astarte: But Vossius (*de Idololatr. lib. 2. cap. 21.*) proves, that Baaltis can agree to none so properly as to Iuno, or the Moon; called also Astarte: For as Baal or Belus, the Title which the Phenicians gave the Sun, passed amongst the Grecians for Jupiter, so Baaltis, the Moon, for Iuno. The same also may be said of Beltis; namely as Saturne, or Jupiter, or Apollo were stiled בל whence בלָא; so Rhea, or Iuno, or Diana בלהּ belah whence בלָאִיס: whence Baaltis or Beltis, from בעל Baal or בל Bel, signifies Queen, answerable to Jeremiah מלכה שמים Queen of Heaven, Jer. 7. 18. and chap. 44. 17, 18, 19, 25. 'Tis true David Kimhi, and the Chaldee Paraphrase understand by this Queen of Heaven, the Sun it self, i. e. Moloch, or Saturne; to which learned Bochart (as I had it from his own mouth) inclines. But Vossius, following Jerome herein, seems to give very probable conjectures, that this Queen of Heaven is the Moon; and so the same with Astarte, Iuno, and Baaltis; which appears 1. from that מלכה is a Feminine. 2. Because the Prophet in these places treats of the Idolatry of the Gentiles; amongst whom the Sun was not reputed a Goddesse but God. 3. 'Tis not to be doubted, but that Baal and Astaroth, amongst the Sidonians, were distinct Gods, and that the former denoted the Sun, and the latter the Moon. That this Title Baaltis is of Hebrew origination, from בעל a sacred name (as Hof. 2. 16.) has been before sufficiently proved: It seems to refer to Gen. 1. 16, 18. as hereafter.

Iuno called
Chiun.
Amos 5. 26.

Hebraorum
quidam existi-
mant Chiun
significare
Saturni Stel-
lam [שבתאי
iis dictam]
qua in Arabi-
ca & Persica lingua dicatur
שבתאי cui voci cum שבת (mutati modo punctu) bene convenit. Ita &

§. 8. Iuno, or the Moon, was stiled by the Arabians Chiun, of which we find mention, Amos 5. 26. and Chiun. Some by Chiun understand Saturne; and indeed כיון Chivvan, the name whereby the Arabians and Persians denote Saturne, is very near akin to this כיון Chiun here, though not without some difference, at least, in the points. But that Chiun here cannot be understood of Saturne, seems probable to Vossius; because there precedes the mention of Moloch, who is Saturne: Therefore Chiun, which follows, must be distinct from Saturne, i. e. the Sun; and cannot be understood of any more properly, than of the Moon or Iuno. That Chiun sig-

nifies

nifies the Moon, the same *Vossius de Idololatr. lib. 2. cap. 23.* proves from the proprietic of the word, and its Identitie with *Remphan*, *Añ. 7. 43.* Yet *Bochart* by *Chiun* understands *Saturne*: So *Bochart Phaleg. lib. 1. cap. 15.* 'The Egyptian word *Kephan* for *Saturne*, as *Moloch* for *Mars*, is also, at this day, in use among the *Copites*; whose tongue is composed partly of the *Greek*, partly of the old *Egyptian*. Whence a clear light may be given to *Stephen* the Martyrs words, *Añs 7. 43.* ἀνελάβας τὴν σκηνὴν τοῦ Μόλοχ, καὶ τὸ ἄστρον τοῦ *Añ. 7. 43.* *Σιῶν* ὡς *Ραμάν*, or as others wil *Ραράν*, or *Ρεμράν*: In the interpretation of which words, Interpreters have hitherto, been puzzled, not comprehending why the *Hebrew* word *כִּיּוֹן Kijun* should be rendered *Rephan*. For so it's read in *Amos 5. 26.* But now the reason is manifest, *כִּיּוֹן Kijun*, according to the attestation of *Aben Ezra*, is *Saturne*; and this name he had also among the *Persians* and *Ismaelites*: Whence the *Egyptians* were persuaded that *Anubis*, which the *Greeks* terme *Cyon*, was the same with *Saturne*, as *Plutarch in Iside.* Also in *Plauti Pamulo*, *Saturne* is called *Chiun*, as *Samuel Petit Miscellan. lib. 2. cap. 2.* Therefore *כִּיּוֹן* is the same with the *Egyptian Kephan*, i. e. *Saturne*. And the *Greek Interpreters* (whom *Stephen* follows) did the more readily use this *Egyptian* word *Rephan*; because they wrote their version in *Egypt*, &c. Touching *Chiun*, *Amos 5. 26.* and how *Remphan*, *Añs 7. 43.* answers thereto, see more largely *cap. 7. §. 10.* also, *Glassius Gram. S. lib. 4. Trañ. 3. Observ. 17. pag. 867. &c. Edit. 2a.* That *Chiun* was an *Attribute* borrowed, though not without blasphemie, from the sacred *Oracles*, was attested by learned *Le Moyen* (Pastor of the Reformed Church at *Roan*) in a Sermon at *Caen*, who affirmed, that *כִּיּוֹן Chiun* in the *Arabic*, signifies the same with *Iehovah* in the *Hebrew*.

§. 9. The moon or *Iuno*, was called also, by the *Chaldeans* and *Juno Nebo*, *Assyrians*, *Nebo*: so *Esa. 46. 1.* *Bel* boweth down, *Nebo* stoopeth, &c. *Esa. 46. 10.* The Prophet here mentions the two chief *Babylonian* Idols. That *Bel* signifies the *Sun*, from the *Hebrew* בֵּל EL, Gods name, whence *El Hel*, and *הַל* the *Sun*, has been before proved. Hence by proportion and paritie of reason, *Nebo* or *Nabo* signifies the *Moon*. *Jerome* on this place conceives, that *Nebo*, was the *Idol*, by which they exercised *Divinations* and sought *Responses*. *Selden* supposeth that *Nebo* was the same with *Nibhon*: But this *Kircher* refutes; proving that *Nibhon* was no other than an *high place*, *Kircher* thinks

it most probable, that *Nebo* and *Bel* were certain portable Idols, transported from place to place; as all those Idols were by which they exercised Divinations; as the *Teraphim*, *Ob*, *Ieduah*, and such like Magic Instruments. *Nebo* was so termed from *Divination* or *Prophecie*. These Idols he takes to be made of Gold and Silver; and to be transported on the backs of Beasts, which he thinks the Text alludes unto, in that it *illudes*, or mocks the worshippers of these Idols; as if their Beasts that carried them bowed down under their burden. As from *Bel* came *Belus*, *Nimrod's* name, so from *Nabo* came *Nabuchodonosor*, *Nabonasser*, with others.

Anitis.

§. 10. Amongst the Persians *Juno*, or the Moon, was called *Anaitis* or *Anitis*, whom some suppose to be *Diana*, according to that of *Pausan.* *Ἀνιταῖδος Ἀνιταῖδος*: others *Venus*. But *Vossius de Idolatr.* lib. 2. cap. 22. proves, that *Diana*, *Juno*, and *Venus*, in those Oriental parts, signified one and the same Deitie; namely the Moon, called by the Persians *Anitis*: according to that of *Strabo*, lib. 11. *The Medes and Armenians religiously worship at the Sacred of the Persians; but the Armenians more specially worship Anaitis; to whom they consecrate their Daughters, men and maid servants; giving her also Temples in Acilisena, &c.* So again lib. 15. of *Cappadocia*. And these Solemnities performed to *Anaitis*, *Strabo* saith he saw. The Sacred of this Goddesse *Anaitis*, they say, were called *Sacarium*, and the holy day consecrated to her *Saca*; because on this day *Cyrus* overcame *Sacæ*. Some also write, that the ancients dedicated unto this Goddesse, some of the fairest Virgins; who were thence, as more sacred, given in Mariage. *Kircher* makes *Anaitis* the same with the Asiatic *Venus*: But we rather incline to that of *Vossius* before mentioned.

Juno stiled Here, and whence.

§. 11. *Juno* was termed by the Grecians *Ἡρᾱ* Here; which is derived by *Vossius*, *de Idolatr.* lib. 2. cap. 26. from *ἠρᾱ* aer; by a wonted *Metathesis* or transposition of Letters: And the reason he gives of this origination is taken from the regence or presidency of the Moon, called *Juno*, over the Air. For as *Jupiter* was taken to be Lord of the Skie, and therefore sometimes stiled *Æther*; so *Juno*, or the Moon, was reputed as *Queen*, or *Regent* over the Air, next unto her, on which she diffused most influences, and was thence termed *Ἡρᾱ*. But I should rather fetch the origination of *Ἡρᾱ* Here, from the Hebrew חורר *Hore*, or, as the Chaldees reads it, חירה *Here*, *Libera*, a name given to *Juno*, as well as to *Proserpine*.

For

For the *Hebrews* termed Princes חורים *Horim*, i. e. *Liberi*, free men: so *Esa.* 34. 12. where the *Chaldee* reads it חירין *Herin*, whence *Esa.* 34. 12. sprang ~~the~~ *Heroes*; and, as I presume, ~~from~~ *Here*; which signifies *Libera*, a *Princess*, as *Iuno* was reputed to be.

§. 12. Hence also *Iuno* was stiled by the *Greeks* κόρη *Core*, i. e. *Juno* called according to the *Latins*, *Proserpine*, *Libera*: so *Servius* on *Æn.* 3. *Chora, Libera*, where having shew'd how *Latona* brought forth first *Diana*, and or *Proserpine*. then *Apollo*; he subjoins concerning the first; for this is *Diana*, *Iuno*, *Proserpina*. The *Moon* was called either *supera*, above, and so she was the same with *Ceres*; or *infera*, beneath, and so she was identic with *Proserpina*; who was called κόρη *Cora*, because the daughter of *Ceres*: Which originally sprang from חורה *Hora* or *Kora*, *libera*. Whence *Vossius de Idololatr. lib.* 2. cap. 28. tels us, that the *Moon*, as she inlightned the lower parts, was called *Libera*, or *Cora*, the Sister of the *Sun*, (who, as he inlightned the lower parts, was called *Liber*) and daughter of *Ceres*.

CHAP. III.

The Theogonie of Bacchus from sacred, or Hebrew, Names, and Traditions.

The several Ages after the Flood. Bacchus from כר בוש *Bar-chus*. Jacchus from יח בוש *Jab-chus*. *Dionysus* from *Exod.* 17. 15. *Jehova Nissi*. Zagreus from *Gen.* 10. 9. *Dithyrambus*, *Briseus*, *Adonis*, *Eleleus*, *Sabus*, of *Hebrew* origination. The *Theogonie* of Bacchus. His parallel with *Moses* in 17. particulars. Bacchus's parallel with *Nimrod*, drawn from his Name Bacchus, i. e. *Bar-chus*, the son of *Chus*, which was *Nimrod*: *Nebrodes* from *Nimrod*. Zagreus, *Belus*, *Liber*, &c. Fables touching Bacchus of sacred original. Bacchus's being borne out of *Jupiters Thigh*, from *Gen.* 46. 26. Bacchus's Wine the blond of *Grapes*, from *Gen.* 49. 11. *Deut.* 32. 14. Bacchus's Ark, &c. from *1 Sam.* 6. 19. Bacchus's expedition into the East, an imitation of the *Israelites* passage to *Canaan*, Bacchus's companion, *Silenus*, from *Silo*, *Gen.* 49. 10, 11, 12. and *Pan* from the *Shepherd* of *Israel*. The *Bacchæ*, their lamentation from *Prov.* 23. 29. &c.

The several
Ages after the
Flood.

§. I. **T**HE *Θεογονια*, or Generation of the Gods, may be reduced to the sundry Ages after the Flood, whereof the Poets made four. The first they called the golden Age; wherein Saturne reigned, Righteousness and Peace flourished, and all things were enjoyed in commun; which Bochart, *Phaleg*, lib. 4. cap. 12. refers to the first hundred years after the Flood, even unto Phaleg's birth. 2. Then follows the Silver Age; wherein Jupiter reigned, and men began to divide the Earth; to till the ground, to build houses, according to that of the Poet, *Tum primum subiere domos*, &c. namely in this Age began the structure, not only of private habitations, but also of that vast, impious Fabric, the Tower of Babel, whence followed, 3. The Brazen Age; wherein sprang up Nimrod, who proved first an Hunter, and then a Warrior, or mighty Tyrant; who converting his designs from Beasts to Men, by Tyranny erected an Empire: as *Virg. Georg. I.*

*Tum laqueis captare feras, & fallere visco,
Juventum, & magnos canibus circumdare saltus.*

Bacchus his
Names and
Attributes
from sacred
Traditions.

Now in this Age flourished Bacchus; who is supposed by the Mythologists to be the son of Jupiter; but by Bochart to be the same with Nimrod; though some refer him to Noah, and others to Moses, as hereafter. And here, in prosecution of our undertaking, we shall endeavor to demonstrate, that the many fabulous narrations of Bacchus, his Names, and Attributes, were but corrupt and broken imitations of Jewish Names, and Traditions. Thus *Sandford de descensu lib. I. §. 17.* where having attested, that the names of Bacchus, Jacchus, Euvius, Adonis, and Sabus, were of sacred, or Hebrew origination; he shews, how those acclamations, *Hie* and *Euvion*, made to Bacchus, were certain names of *Jehova*; Whereby the Ancients, in their solemn Feasts, called upon the true God; but in following times, vice abounding, these sacred Titles were given to their Idol-Gods. Whence he concludes thus: 'Hence the Thebans, a Colonie of the Sidonians, to whom the Religion of the Jews (their neighbors) was known, being willing that their Citizen, the son of Semeles, should be inserted into the number of their Gods, they thought it most advised, to tra-
'duce, not only Acclamations, and Names, but also Festival daies,
'and Ceremonies, and things done, from the Histories of the Jew.
'Therefore we see that those things which are commemorated in
'the sacred Scripture, as most worthy to be known by the Wor-
'shippers

‘shippers of *Jehova*, are many of them, albeit confused, and de-
 ‘torted unto a fable, transferred on *Bacchus*. Therefore *Laetian-*
 ‘*tius* had what we would, when he truly said: *That those things,*
 ‘*which the Poets spake were true, but disguised, or veiled over with appa-*
 ‘*rence and shadow.* Which apparence has place specially in the
 ‘Names of the Gods; which he shews, saying: *That the lies of the*
 ‘*Poets were not in the Fact, but in the Name.* And truly he calls
 ‘those lies, which oft are feigned in the Name; whereas they wel
 ‘understood the *fiction*: yea, the more cunning Priests of the Gods
 ‘understood the same, albeit they concealed it from the commun
 ‘people. Thus *Sandford*.

§. 2. We shal begin with *Bacchus* his Names; and first with 1. *Bacchus*
 his chief Name *Bacchus*; which (as *Bochart* observes) is evidently בר כוש the
 derived from the Hebrew כוש בר Bar-chus, the son of Chus, i. e. son of Chus.
Nimrod; whence those *νῖβρδες* in *Bacchus's* garment, as also in his
 chariot, נמר, i. e. *Tigres*; which are allusions to the name *Nimrod*,
 or *Nebrodes*; as §. 4. 2. As for his Greek name *Ἰάκχος* it seems 2. *Jacchus*
 identic, or the same, with the Hebrew יה כוש *Jacchus*, i. e. *Jah* the from *Iah* *chus*.
 son of *Chus*. Thence also in the Oracle of *Clarius Apollo*, the name
Iao is attributed to *Bacchus*; whence some derive the name *Io*
Bacchus, i. e. the God *Bacchus*. Now that *Iah*, and *Iao* are but con-
 ‘tractions of Gods essential name יהוה we have already proved, Chap. 1.
 §. 8. of this Book; of which more hereafter. Also *Iacchus*, ac-
 ‘cording to the *Syriac*, is יקא or יקא Iacco, i. e. a child sucking:
 the letter י lying hid in *Daghes*. Whence that of *Orpheus* *παῖς Ἰάκχος*,
 the child *Iacchus*. 3. *Bacchus*, from the place of his education,
 was called *Dionysus*: So *Plutarch* makes mention of the flight, 3. *Dionysus*
 from *Exod.*
 Διονύσου, of *Dionysus*. This name *Bochart* (*Canaan praf.*) fetcheth 17. 15. *Jehova*
 from *Exod.* 17. 15. *Jehova Nissi*. ‘Concerning *Nysa* the Citie fa-
 ‘cred to *Bacchus*, *Homer*, being taught by the *Phenicians*, writes
 ‘thus, in his hymne of *Bacchus*,

Εἶσι δὲ τις Νύσση ἄβατον ὄρεσ, ἀνδίων ὄλην,
 Ἰνλῶ ποίνικος, χερσὶν Ἀρύπποιο ῥάδων.

In hac Arabica
 India, quam
 Moses incoluit
 primo, postea
 perlustravit,
 omnia illa
 Bacchi loca
 nullo negotio
 inveniemus.
 Sand. Descens.
 they l. 1. Seff. 18.

Namely, *Nysa* or *Nysa* is a Mountain in *Arabia*, near *Egypt*, where
 is extant this Inscription of *Moses*, *Exod.* 17. 15. יהוה נסי *Iehovah*
Nissi, i. e. the Lord is my *Binner*. But the *Phenicians* interpret it,
 the God *Nisæus*; and the *Grecians* Διόνυσος; as if the name sprang
 from the Mountain *Nysa*. Others derive *Bacchus's* name *Dionysus*
 from the Mountain *Nysa*, which, by a transposition of the letters,

Q

they make to be the same with *Syna*. Thus *Sandford de Descensu lib. 1. §. 18.* 'This *Nysa*, of which there is so much mention in the Historie of *Bacchus*, is of al most famous; namely, because from *Nysa* he was called *Dionysus*. But what the Poets cal the *Nysa* of *Bacchus*, is with us no other than *Moses's Syna*: For by the artifice of *anagrammatisme*, *Syna* is made *Nysa*; as the very testimonie of our senses prove: And the very situation accords: For albeit some latter *Geographers* seek for *Nysa* among the *Indians*, yet the most ancient fixe it in the proper place; so as it agrees wel with the sacred Historie (touching *Syna*). So *Herodotus* placeth *Nysa* above *Egypt*; and *Diodorus Siculus, lib. 4.* 'twixt *Egypt* and *Phenicia*. 4. *Bacchus* was also called *ἄττης Attes*, according to that of the *Rhodian Oracle*.

Magnum Atten placate Deum; qui castus Adonis,

Eivus est largitor opum, pulcher Dionysus.

What the proper import of this name was, the *Grecians* know not: So *Eutath. Odyss. (p. 592. 23.)* οὐκ εἰσὶν ἀρχαῖα τινὰ τῆς Ἀττῆς ἐνδοξία καὶ ἐπιμνηστικὰ ἔχον. It is not for us to find out the origine of *Atta*; neither has it any interpretation. But what they knew not, the *Hebrews* wel understood. For (as *Sandford de descensu Christi lib. 1. §. 15.*) *Atta*, as al know, is the same with the Hebrew *אתה Atta, Thou*; which the Scripture oft applies to God, as *Pf. 90. 1. Thou Lord*. Whence also the *Grecians* added to *Attes, Hues*. So *Demosithenes Hues Attes, Attes Hues*. This *Hues Sandford* makes to be the same with *Jehovah*, and so *Attes Hues* to be no other than *אתה יהוה atta Jehovah, Thou Lord*; which often occurs in the *Psalms* of *David*; and was thence traduced, by the *Grecians*, and applied to their Idol *Bacchus*. But *Bochart, Can. lib. 1. cap. 18.* derives *ἄττης* from *אש הוא Hues, He is fire, Deut. 4. 24. Thy God is a consuming fire*. *Bacchus* was stiled likewise *ζαγρεὺς Zagreus, i.e. A mighty Hunter*, from the character given unto *Nimrod, Gen. 10. 9.* where 'tis said, *he was a mighty hunter before the Lord, &c.* as hereafter §. 4. 6. *Bacchus* was also called *Liber*, according to the proper import of the Hebrew, *חורִי Horim*, which signifies *Princes, i.e. free-men*; whence the name *Heroes, &c.* of which also hereafter §. 4. 7. The names *Ibriambus, Lythirambus, and Dithyrambus* given to *Bacchus*, are one and the same, though variously inflexed; which the *Syrians* expresse by *רחבי אבבן dithere abban*; which signifies *ditariex*, from the fiction of *Bacchus's* being twice born,

Attes.
Hues.

Deut. 4. 24.
5. Zagreus.
Gen. 10. 9.

6. *Liber.*

7. *Ibriambus*
Lythirambus,
Dithyrambus.

as hereafter. 8. *Bacchus* was also called *Briseus*, from ברין רובשא 8. *Brifani*. *briz doubfa*, that is, a lake of honey; from the Fable, of his travelling through a land of Honey, which refers to Canaan. 9. Several other proper names of God were given unto *Bacchus*, as *ja*, *jao*; whence *Jo Bacchus* from יה and יוהו. That *Jao* is the same with יה or יוהו, is made evident by *Sandford, de Descens. l. i. §. 10.* 'It appears, saies he, that the *Tetragrammen*, or four lettered Name *Jehovah*, was known not only by the sound, but also, by its Country, and origination; for they pronounced it *Jao*, and as Hebrew, interpreted it out of the Hebrews. Then he addes §. 11. that *Irenæus, Tertullian, Origen, Eusebius, Epiphanius*, and *Theodoret*, make *Jao* to be the same with *Jehovah*, Gods essential Name. See what follows cap. 8. §. 11. *Heinsius, Aristarcho. S. cap. 1.* and *Glassius* (after him) *Grammat. S. lib 4. tract. 3. observ. 5.* tells us, 'That *Bacchus* was stiled *Jacchus*, from יה Gods name. 'And from *Hallelujah* sprang that famous Greek acclamation to *Bacchus*, הללויה, which was translated (from the Jewish Church) by the Enemy of Mankind, for a contumelie of the Divine name. 10. *Bacchus* was called also *Adonis*, and *Adonæus*, from אדני *Adonai*. That *Adonis* received its origination from אדני *Adonai*, Gods name, *Sandford, de descensu Christi l. i. §. 9.* proves thus: 'That *Adonis* descended from *Adonai*, is sufficiently proved by the testimonie of our senses, (*viz* eyes and ears.) 'This *Adonai* had among the Hebrews a vicarious power in the place of *Jehovah*:---For its very probable, that the Hebrews abstained from sounding the sacred name *Jehovah*, when they perceived it was traduced by the Gentiles, to signifie their Idols. The like he affirms of *Adonis*, §. 15. 11. *Bacchus* was also stiled *Eleleus*, from אל אלוה *El-eloah*. 12. *Evius*, from יהוה. And 13. *Sabus*, from צבאות *Sabaoth*: (as *Plutarch. Sympos. 4.*) *Heinsius, Aristarcho S. cap. 1.* makes *Sabus* or *Sabasius*, *Bacchus's* name among the Greeks, to be derived from שכר *shocher*, to drink down full draughts of Wine; so *Bochart*: But *Sandford* derives it from צבאות. See *Sandford, de descens. Chr. l. i. §. 13, 14.* All these being names peculiar to the holy God, were, by a blasphemous imitation, applied to this Idol-God, *Bacchus*.

§. 3. But to passe on to *Bacchus's* Genealogie; first, some there are who refer the original of *Bacchus* to *Noah*; and that not without some seeming likelihood: which may be drawn, 1. from their

*Eleleu Hie, est
ipissimum He-
braorum Hal-
lulujah. Sand-
ford, de de-
scensu, Ch. l. i.
Sect. 5.*

10. *Adonis.*

11. *Eleleus.*
12. *Evius.*
13. *Sabus.*

cognition in name; Bacchus or Boacchus, having much the same found with Noachus, though this is not of much weight. 2. Bacchus is said to be the first inventor of Wine, which exactly answers to the character the Scripture gives of Noah, that he first planted Vines, &c. Gen. 20. 21.

But the chief contest amongst the Learned, is concerning Moses and Nimrod; to which of these two Bacchus owes his original. Sandford and Vossius refer him to Moses; Bochart to Nimrod. I conceive we may take in both, without any contradiction. For 'tis evident, that those blind Mythologists, who brought in these Genealogies of the Gods, were not so distinct and uniforme in the application of their oriental broken Traditions, as to keep close to Persons; but admitted a very great latitude herein: Some applying their stories to one person, some to another; some a peice to one, and a peice to another, as they affected. Thus some referred the stories of Nimrod, others those of Moses, to their Idol Bacchus. We shal begin with those who make Bacchus originally the same

Bacchus the
same with
Moses.

with Moses. So Sandford, *de descensu Christi ad inferos*, lib. 1. Sect. 17, 18, 19. *Whoever shal examine al the Reasons of Truth in this Theologie of Bacchus, wil find, that the true Bacchus was Moses, or the true God of Moses; and that those things which are chiefly mentioned of Bacchus, are only fabulously to be referred to the Theban Bacchus, or also to Osiris; whom (according to Herodotus) the Egyptians affirme to be Bacchus.* So Owen, *Theol. lib. 1. cap. 8. Voss. Idol. l. 1. c. 30.*

Ferit Or-
pheus Bacchi
sui natales
eum in modū
celebrare, ut
Baccho infan-
rior sit oportet
qui non vide-
at, eum Mosi
potius incuna-
bula, quā
alterius cu-
juspam, de-
pingenda sus-
cepisse. Sandf.
de descensu
Christi lib. 1.
Sect. 18.

by whom we find an exact parallel drawn 'twixt Bacchus & Moses, in these particulars. 1. As Moses, so Bacchus was feigned to have been borne in Ægypt. 2. Orpheus calls Bacchus *Μωϋσῶν*, a name of the same origination with Moses. So Sandford, *de descensu Christi* l. 1. §. 18. *There is extant in Orpheus a hymne, wherein he celebrates Mises; whom in the first verse he stiles Dionysus, and in the third Jacchus. Now Mises differs not from Moses save in punctuation, &c. 3. Bacchus is said to have been shut up in an Ark, and imposed on the waters; as Moses was. Thus Sandford, de descensu Christi, lib. 1. §. 18. Moses's Ark, as also his danger in the waters, and deliverance thence, was known to divers Nations; albeit by several variously, and that most fabulously, detorted unto Bacchus, &c. 4. Bacchus is made to be beautiful in forme, and διμῆταρ, one that had two Mothers; as Moses. Thus also Sandford, de descensu Christi l. 1. §. 18. 'Moses's Adoption was al'o known: therefore the Poets fable Bacchus to be Bi-*
'matrem,

‘*matrem, double mothered*; which they call *Isidas*. ‘The Egyptians (saith Plutarch) affirme, that *Isis*, with a *pensive mind*, and *weeping*, was, by the maids, brought to the Queen, to nurse the Child. Moreover, *Moses’s eximious beauty* was wel known: For when the Poets say that Bacchus was most *beautiful*; whom do they paint forth but *Moses*? 5. Plutarch makes mention of *ἡγας Διονύσου*, the flights of Bacchus; which answers to *Moses’s* flying from Egypt, as *Stillingsf. origin. S. book 3. cap. 5. §. 11.* So *Sandford, de descens. l. 1. §. 18.* ‘The Banishment of *Moses* was known, whence Plutarch (*de Iside*) saies, that Bacchus’s banishment was a commun Song among the Grecians: Also *Moses’s* flight was a mater of commun fame; unto which Bacchus’s flight, so much celebrated by the Poets, refers, as every one ought to acknowledge; specially seing those things, which they mention of Bacchus’s flight towards the *red Sea*, can be understood of none but *Moses*. 6. Bacchus is said to be educated in a Mount of Arabia, called *Nysa*; according to that of *Moses*, who resided there 40 years. 7. Bacchus was hence called *Διονύς* *Dionysus*; which (as *Bochart, Can. lib. 1. cap. 18.*) answers exactly to the inscription of *Moses*, on the Altar by him erected, *Exod. 17. 15. Exod. 17. 15. יהוה ניס* *Jehova Nissi*: which Posteritie interpreted, the God *Nissaus*, i. e. in Greek *Διονύς*, *Dionysus*. 8. Amongst the mysteries of Bacchus, Serpents are reckoned; which answers to *Moses’s* brazen Serpent. So *Sandf. descens. lib. 1. §. 18.* *Moses*, at the command of God, in the desert of Arabia, made a Brazen Serpent; according to the Image whereof, it was said, that a Serpent was in use among the Sacerds of Bacchus; as *Nonnus attests*. 9. Bacchus is said to have a Dog for his companion; which answers to *Caleb*, *Moses’s* companion; whose name signifies a Dog. So *Sandf. lib. 1. §. 19.* *Caleb*, who in Hebrew sounds a Dog, gave rise to that fable of Bacchus’s dog, which alone followed him wandring on the mountains. 10. Bacchus was famous for his passing the *red Sea*, and *Wars*; specially for that he had Women in his Army, as *Moses* in his march towards *Canaan*. So *Sandford, de descens. lib. 1. §. 18.* *Moses’s* expeditions are wel known: For hence it is that *Diodorus Siculus lib. 1. memorates* specially two expeditions of *Osiris* (the Egyptian Bacchus,) the one into *Æthiopia*, the other into *Arabia*, through the *red Sea*. 11. In *Euripides*, the Bacchæ are said to draw water out of a Rock, having struck it with their Rod; and where ever they went, the Land flowed.

Moses, percussit rupem, aqua elicitur: quid aliud sonant a Theatro, illa Euripidis in Bacchi: virga quis arrepta ferit rupem, statim exultat inde ros sidus fontis liquor. Sand. descens. lib. 1. Sect. 19.

flowed with wine, milk, and honey. The first part of this fable answers to Moses's striking the Rock, whence gushed forth waters: the latter part answers to the description of Canaan; which is said to flow with Milk and Honey, *Exod. 3. 8, 17. & 13. 5. & 33. 3.* &c. Whence Bacchus was called *Briseus*, i. e. כְּרִיו רוֹבֵשָׁא a lake of honey. 12. Orpheus calls Bacchus *Διζμοσθεγν*, i. e. the Legislator; and so attributes to him *διπλασια δισμὸν*, as it were, two Tables of Laws, in imitation of Moses, *Exod. 34. 20.* 13. Bacchus was also called *bicornis*, two-horned; as Moses is usually pictured, from the mistake of that Text, *Exod. 34. 29. the skin of his face shone.* To which we may adde what is mentioned in Nonnus's *Dionysiaca*, 'That Bacchus having touched the Rivers *Orontes* and *Hydaspes* with his rod, and dried them up, he passed over; and his staffe being cast on the ground, it began to creep as a Serpent, and to wind it self about an Oke: Again, that the Indians continued in darkness, whilst the *Bacche* enjoyed the Light. Al which exactly answer to the storie of Moses, as face to face in a glasse. 15. Farther, Moses learned on Mount *Sinai* the Rites of Sacrifices, and thence taught them to the people: The same is sung of Bacchus by *Ovid. Fast.*

Ante tuos ortus aræ sine honore fuere.

16. Again, Moses was the first that brought in sacred Music: thus in like manner *Strabo, lib. 10. 453.* informes us, that the Bacchic Music was famous throughout Asia; and that many music Instruments had obtained a *Barbaric name*, as *Jambla, Sambuke, Barbitos, Magades*, &c. which seem all to be of Hebrew origination. 17. Moreover Moses, with the Princes of the Tribes, (who are for Honor sake stiled in Scripture the sons of Joseph) took the bones of Joseph, and carried them to Canaan, *Exod. 13. 19.* whence sprang the old Poets fable of *Osiris's bones*, and of his sons, &c. For the ancient *Osiris*, whom Pan nourished, was Joseph, as *Sandford* will have it. 18. Lastly, we find a fabulous mention of Bacchus's *Maira*, who is referred and seated among the Stars. This *Maira, Sandford*, by an easie Anagramm, resolves into *Maria*, or *Miriam*, who was Sister to Moses and Aaron. Thus *Sandford* and *Vossius* shew, in many instances, how the whole storie of Moses was translated to Bacchus. And *Eochart* himself grants, that these many parallels could not but be borrowed from sacred storie; though he addes, 'Yet I cannot collect, with this great man (*Vossius*)

' (*Vossius*) that *Moses* was the *Phenician*, and *Egyptian Bacchus*. For 'tis not likely, that a person so much hated by these Nations, should be worship'd by them as a *benigne God*. Only, I think, these *Mythologists* alluded to the storie of *Moses*; as in the fable of *Silenus*, to the Prophecie of *Silo*. And truely not only the stories of *Moses*, but of others also, lie hid in the *Mythologies* of *Bacchus*. Thus *Bochart*, *Canaan lib. 1. cap. 18. fol. 486.* which leads us to the following Genealogie of *Bacchus*.

§. 4. Though many pieces of *Moses's storie* and *character* are applied to *Bacchus*; yet I conceive, (with learned *Bochart*) that the chief *Prototype*, or *original Idea*, according to which *Bacchus's picture* was drawn, was *Nimrod*. This may be demonstrated, 1. from the very name *Bacchus*, which seems the same with *Bar-chus*, the son of *Chus*; as also from the Greek *βακχος*, the same with *יה כוש* *Jah of Chus*. Thus *Bochart*, *Phaleg. lib. 1. cap. 2.* Now who sees not, that *Nimrod* was *Bacchus*? for *Bacchus* is the same with *יה כוש* *Bar-chus*, i. e. the son of *Chus*. *Barchus* and *Bacchus* are the same, as *דמשק* *Darmesek*, and *דמשק* *Dammesek*, for *Damascus*. Thus much the *Grecians* themselves tacitely hint to us. 1. By making *Bacchus* to be the son of *Jupiter*; as *Chus*, the father of *Nimrod*, was the son of *Cham*; who passed among them for *Jupiter*, as before. 2. By consecrating unto *Bacchus*, amongst the birds, *κίσσα* the *Pie*, and amongst the Plants, *κίσσος* the *Ivy*; because he was *κίσσος* *Cissius*, *Hebr. כוש* a *Chusean*, or son of *Chus*; as *Nimrod* was. 2. This is likewise evident from *Bacchus's* other name *νεβροδης* *Nebrodes*; which *Bochart* makes to be a derivative from *Νιμρ* *Nimrod*, and this from *מרר* *Marad*, to *Rebel*. It is true, some suppose that *Bacchus* was called *Nebrodes*, from that *Exuvium* *νεβρις* *Hinnule* *hinnuleum*, which he, and his *Bacchantes* were wont to wear: For, say they, this *νεβρις* properly imports. But I should rather think, and say, (as before §. 2.) that *Bacchus* wore these *νεβρις*, as also that he had in his Chariot *Νιμρίν* *Tigers*, in allusion to his original name *νεβροδης*, or *Nimrod*. So *Bochart*, *Phaleg. lib. 1. cap. 2.* 'The name alludes to *Νιμρα* *Nimra*: The *Chaldeans* call a *Tiger* so: Thence *Tigers* in *Bacchus's* Chariot. Others rather derive the name from *νεβρις* *Nebri*; and call *Bacchus* *Nebrodes*. So *Anthol. lib. 1. cap. 38. Epigr. I.* *Νοκτίλιον, τομὸν νεβρίδα, νεβριδότηλον,* as if he were clothed with an *Hinnulean* skin; being ignorant that this is the very name of *Nimrod* among the *Grecians*. See the

Bacchus the same with Nimrod.

1 Bacchus the same with Barchus.

2 Nebrodes the same with Nimrod.

νεβρις Hinnule pellis, exuvium hinnuleū, quod Bacchus & Bacchantes gestare solent. Bacchus Nebrodes vocari dicitur, quod Bacchantes hinnulorum pellibus uterentur. Stephan. in νεβρις, LXX,

- ‘LXX. *Josephus*, and others. Thus *Bochart* derives *Bacchus* his name *Nebrodes*, or *Nebrod*, from *Nimrod*; and this from מרר *Marad*, to *Rebel*. Whence this name *Nimrod* seems to be given unto him, either *Prophetically*, or else *eventually*, after he had rebelled against his Ancestor *Noah*; and usurped an universal Empire over his Brethren. Hence, 3. he is stiled *Gen.* 10. 9. A mighty Hunter before the Lord, i. e. most potent, as *Jon.* 3. 3. *Act.* 7. 20. *Luk.* 1. 6. proportionably whereto, *Bacchus* is also stiled ζαγνις a Hunter: and what is said of *Jupiter*, that he expelled his father *Saturne*, i. e. *Noah*, from his Kingdome, *Bochart* applies to *Bacchus* or *Nimrod*; who, by reason of his rebellious usurpation, was called *Nimrod*. And 4. by reason of the extent of his Dominion he was stiled *Belus*: For that *Belus*, the Head of the *Assyrian Monarchie*, was the same with *Nimrod* (who had the first name given him from his Dominion, and the latter from his Rebellion) is proved by *Bochart*, (in his *Phaleg. lib.* 4. cap. 14. fol. 264.) only the name *Nimrod*, in so much as it was contumelious and odious, was obliterated; and that of *Belus* only retained by the *Chaldeans*. 5. To this name *Belus*, answers that of *Liber*, given to *Bacchus*; which *Bochart* makes the same for import, with חורין *Horim*, *liberi*, free men or Princes; which is given to the *Babylonian Princes*, *Esa.* 34. 12. where the *Chaldee* reads it, bene herin, sons of *Liberi*, or *Heroes*; For thence the name *Heroes* was derived. Whence *Methodius* calls *Nimrod* ἀδελφὸν τῶν ἡρώων, the brother of the *Heroes*, i. e. in effect, *Liber*, a Prince. 6. The Greek Mythologists themselves, though they are ambitious of vindicating *Bacchus* for their country man, yet they acknowledge that *Staphylus*, his Son and Successor, was King of *Assyria*; which is as much as if they had said, that *Bacchus* reigned in *Assyria*. Yea, in the *Epitaph* of *Ninus*, *Nimrod's* Son, and Successor, there is mention made of the *Bacche*; as *Athen.* lib. 12. 7. *Bacchus* is said to be the God of Wine; because *Nimrod* was the first that ruled over *Babylon*, where that most excellent Wine celebrated so much among the Poets under the name of *Nectar*, was found. So *Athen.* Deipnos lib. 1. (whereas (saith he) reports that there was a Wine in *Babylon*, which the natives call *Nectar*; which they called also the drink of the Gods, &c. 8. Lastly, the expeditions of *Bacchus* into the East, even unto *India*, seem evident References unto *Nimrod*, and his successors Achievements in those parts, as *Bochart*, *Phaleg* l. 1. c. 2. That *Bacchus* was the same with *Nimrod*;

Nimrod; and that the whole of his worship was transported out of the oriental parts into Grece, by the Phenicians, see Bochart, *Can. lib. 1. cap. 18.*

§. 5. But we procede to give instances of many *Fables* attributed to Bacchus, which were originally *Traditions* from sacred Scripture, as 1. That Fable, of Bacchus's being borne out of Jupiters thigh; which Bochart (*Can. lib. 1. cap. 18.*) makes to be but a mistaken Tradition from *Gen. 46. 26.* 'Bacchus (saies he) is feigned to have been born out of Jupiters thigh; because the Phenicians understand פהר and פהר, (which properly signifie the thigh) of the verenda; whence that commun saying in Scripture, to procede out of the thigh of the Father, as *Gen. 46. 26. Exod. 1. 5. &c.* So Vossius de Idololatr. *lib. 1. cap. 19.* more largely. 2. In the Tyrian Fable of Bacchus and Icarus, Wine is said to be the bloud of the Grapes; which is an Idiom purely Hebrew; so רם ענב, is used by Jacob, *Gen. 49. 11.* and by Moses, *Deut. 32. 14.* Where the Greeks render it *αἷμα σταφυλῆς*, as Bochart, *Can. 1. 1. c. 18.* 3. Pausanias, in Achaicis, makes mention of a Fable, touching the Greeks finding at Troy *ἀρκαία*, an Ark consecrated to Bacchus; which when Eurypilus had opened, and beheld the statue of Bacchus hid therein, he was presently, at the very sight thereof, deprived of his senses. This, saies Bochart (*Can. lib. 1. cap. 18.*) was taken from *1 Sam. 6. 19.* where 'tis said, that God therefore struck the Betsemites, because they pryed into his Ark, &c. 4. There is another Grecian Fable of 'Bacchus being angry with the Athenians, because they dishonored his Sacred; neither received them with that solemnitie, when they were first brought from Brotia, unto Attica, by Pegasus: wherefore he afflicted them with a grievous disease in their privie parts; from which they could find no remedie, until, being admonished by the Oracle, they yielded themselves more obsequious to the God; and erected Phallos, i. e. certaine Images of those privie parts he had afflicted, for his honor. An egge is not more like unto an egge, (saies Bochart, *Can. lib. 1. cap. 18.*) than this Comment to the Historie of the Philistines; who, when God brought upon them the Hemorrhoides, for their unworthy treatment given the Ark, upon consulting their Oracle, were answered; that they could not be otherwise cured, than by consecrating golden Images of the Hemorrhoides to God; which accordingly they did, &c. *1 Sam. 5. 9. 1 Sam. 6. 4, 5.* 5. There

Grecian fables touching Bacchus of sacred original.

Gen. 46. 26. Bacchus borne out of Jupiters thigh.

Gen. 49. 11. The bloud of the Grape. Deut. 32. 14.

Bacchus's Ark from 1 Sam. 6. 19.

1 Sam. 6. 19.

1 Sam. 6. 4, 5.

is another Fable, of Bacchus's attaining unto Immortalitie, &c. which is evidently a corrupt imitation of the Scripture account of God. So Sandford, *de Descensu Christi lib. 1. cap. 17.* 'We need no way doubt but that belongs to the Great God, which Diodorus Siculus, lib. 3. relates of Bacchus; namely, that among all the Gods, Dionysus only attained to a fixed immortalitie. 6. To which we may adde that of Diodorus lib. 1. and Strabo lib. 17. who affirme, that Osiris (who was the Egyptian Bacchus) his sepulchre was unknowne to the Egyptians; which, saies Sandford (lib. 1. §. 21.) answers to what is said of Moses, Dent. 34. 6. But no man knows of his sepulchre unto this day.

Dent. 34. 6.

Bacchus his
expeditions
into the East.

1. Bacchus his
companion Si-
lenus, the same
with Silo,
mentioned
Gen. 49. 10,
11, 12.

§. 7. The whole fabulous storie of Bacchus's expedition into the East, seems evidently no other than a corrupt imitation of the Israelites passage unto Canaan under Moses and Joshua; as it may appear by these particulars. 1. Bacchus is said to have for his companion Silenus; which fable (as Bochart makes it very plain) owes its original to the Prophecie of Silo, Gen. 49. 10. This also Justin Martyr long since observed; shewing, how the Devils horribly wrested this Prophecie, to establish the mysteries of Bacchus. (1) To begin with the name Silenus; it seems apparently the same originally with the Heb. שִׁילָן Silan; and this the same with שִׁילָה Silo, the name of the Messias, the Angel, or Messenger, sent by God to conduct Moses, and the Israelites unto Canaan. (2) Hence the Greeks make Silenus to be Bacchus's διδασκαλός Preceptor, or Instructor; as Moses was instructed by Silo, (or the Angel,) who is said to be the Lawgiver and Instructor of the people, Gen. 49. 10. (3) Thence they make Silenus to be employed in treading out the Grapes: which answers to Silo his Character, Gen. 49. 11. and his cloaths in the bloud of Grapes. (4) They make Silenus to be alwaies drunk with Wine, and to feed on Milk: which fully agrees with what is Prophecied of Silo, Gen. 49. 11. His eyes shall be red with wine, and his teeth white with milk. But of this more hereafter.

Pan another
of Bacchus his
companions.

2. Another of Bacchus's companions was Pan; who is reckoned amongst one of his chief Commanders, &c. That this fable is also of Jewish original, seems evident (1) from the very name Pan, which, in the Hebrew פָּן Pan, signifies one that stands astonish'd, or stupified with fears, whence Pan is fabled to send Pannic fears, which gave rise to that proverbial speech, Pannic fear. (2) Pan is made the God of Shepherds: Which fable evidently sprang from that

that character of the *Messius*; who is stiled frequently the *Shepherd* of *Israel*; as hereafter.

3. *Bacchus* is fabled to have *Women* in his *Army*, which were called *Bacchæ*, and *Thyades*, and *Mimallonides*, &c. (1) These *Bacchæ* were *Propheteesses* of *Bacchus*, so called, as some think, from *בכה* to lament, according to that, *Ezech.* 8. 14. *מבכות* *Mebacoth*, *Ezech.* 8. 14. weeping for *Tamuz*; For 'tis certain, that the *Sacreds* of *Bacchus* were performed with much lamentation and howling. *Heinsius*, *Aristarcho* cap. 1. deduceth the *Bacchæ* (as *Bacchus*) from *בכה* *ululari*, to howl, or lament; which word *Virgil*, *Æn.* 7. useth of the *Bacchæ*,

Assi alia tremulis ululatus athera complent,

Pampineasque gerunt incinctæ pellibus hastas.

Also he shews, that the lamenting exclamation *בכה*, used by the *Bacchæ*, flows from the *Hebr.* *אָבִי* *heu!* So in *Prov.* 23. *Prov.* 23. 29, 30. *אָבִי* *u.*, is used for immoderate drinking of Wine. *Dru-*

sus, lib. 1. *Animad.* cap. 33. derives the *Bacchæ's* *בכות* from *בָּכָה*, answerable to the *Syriac* *ܚܘܝܐ* a *Serpent*, *Ezech.* 8. 14. The women which celebrated *Thamuz*, or *Adonis*, whom the *Greeks* make the same with *Bacchus*, are said to be *בכות* weeping; from *בכה*, i. e. *Bacchæ*, or, according to the *Greek*, *Βακχυσσῶν*. Whence it appears, that these *Sacreds* were first celebrated in the *East* by these *She-priests* of *Bacchus*. Thus *Heinsius*, and *Glassius* after him. *Bochart* (*Can.* lib. 1. cap. 18. fol. 480.) shews, how these *Bacchæ* cried usually *Euoe!* which he derives from *Prov.* 23. 29, 30.

אָבִי *Euoe!* or *u.*! (2) Thence *Bacchus's* *Thyades*, the same *Bochart* derives from *תעה*, to wander; because, being overcome with wine, and furie, they wandered hère and there. (3) And so *Mimallonides*, he draws from *ממללן* *Memallelan*, prailers; according to that *Prov.* 23. 29, 30. So *Heinsius*, in *Aristarcho* sacro cap. 1. supposeth, that *Mimallonides*, *Bacchus's* *Priests*, were so called from the noise and clamor they made: For *ממללן*, with the *Chaldeans*, signifies prailers, or garrulous persons. Likewise *Thyades*, from *תעה* to wander, or stray; which is used *Esa.* 28. 7. for drunkards. So that *Thyades* must be the same with *μεθυστάδες*, i. e. such as being touched with Wine, or furie, wander up and down: whence *Euripides* calls the *Bacchic Priests* *πλανήτας*, *Erratics*, or wanderers, as *Glas.* *Gram.* S. l. 4. *Traët.* 3. obs. 5.

*The Bacchæ
their lamentation.*

Ezech. 8. 14.

*Quæ in sacris
litteris de Je-
hove cultori-
bus dignissima
cognita comme-
morantur, eor-
um pleraque
vel confusa,
vel ad fabulã
deflexa, in
Bacchum licet
congesta vide-
amus. Verè*

igitur *Lactantius*: *Mendacium Poetarum non est in factis, sed in nomine.* *Sandf. de descens.* l. 1. S. 17.

§. 8. But I shal conclude this of Bacchus with that of Bochart, (*Can. lib. 1. c. 18. f. 486.*) ‘ These examples (saies he) shew, that
 ‘ in this fable of Bacchus there is more than enough, that every
 ‘ where alludes to the rest of the Scripture; yet so, as that the most
 ‘ of these Fables were fetch’d from the historie of Moses; because
 ‘ when the Phenicians came first into Grece, with Cadmus their
 ‘ Commander, the memorie of things done by Moses was yet fresh.
 ‘ For Cadmus lived under Joshua, and was Captain of those Pheni-
 ‘ cians, who, to save themselves from imminent danger, betook
 ‘ themselves to Sea, to search out for other Countries. Thus
 we see how these Fables were conveyed into Grece.

C H A P. IV.

The Theogonie of Apollo, Mercurie, Pluto, Enceladus; and Typhon, Hebraic.

Apollo, from *ἄπολλω* to destroy, the same with Apolluon, Rev. 9. 11. which answers to the Hebrew שׂדַּי Shad, the Devils name, Deut. 32. 17. Apollo called Pythius, from Phut, or Python.. Delus from דָּלַל *delel*, fear. Exod. 20. 23. Belenus from בֶּעַל *beel*, Lord. Pæan, and Jephæon from *ἰαίνω*, to heal. Eleleus from Hallelujah. A parallel betwixt Apollo’s sacreds, and those in the Jewish Temple, and Institutes. The Theogonie of Apollo, as parallel to Joshua : 1. In Names ; as *ἰησοῦς* answers to Joshua or Jesus : the like Pæan, &c. 2. In Stories : Python slain by Apollo, the same with Og slain by Joshua. *ἑλελεῦ* *to*, which began and ended the *ἰαίνω*, sung to Apollo, the same with Hallelujah. Apollo’s parallel with Phut. Mercuries parallel with Canaan, proved by the origination of his name from מִכָּר *Michar*, and other Fables. Mercurie called Taautus, Theuth, Mominus, Casmilus. The Theogonie of Pluto : His Names Muth, Hades, Axiokerfos, Typhon. Enceladus the same with the Devil, Esa. 27. 1. Typhon’s original from Tophet, Esa. 30. 33. Typhon’s parallel with Moses in 5. particulars. Briareus.

gination from the Hebrew language, and sacred Oracles: We now proceed to Apollo, another *supposititious* son of Jupiter, whom the Wiser of the Mythologists is reputed as their *Supreme God*; and therefore termed him the *God of Wisdom*; whereby they generally understood the *Sun*; Which being as the *Eye* of the world, and the greatest *Natural Efficient* of all sublunary corporeal Effects, might well passe for an *Idol God*, amongst those blind Pagans. But, whatever fond conceits these poor Heathens had of their *Idol Apollo*, we doubt not but to evince, that his chief *Names*, *Attributes*, and *Offices* were, by I know not what *Satanic imitation*, of Hebrew, and sacred *Original*. And to begin with his chief name Apollo, in Greek *Apollo* from Ἀπόλλων, a *Destroyer*; whence, saies *Eustathius*, *Iliad. α. ὁ Ἀπόλλων ἐκ τῆ ἀπολλέειν ὀνομαζέται*, Apollo is so named from *apolllein*, to destroy: which exactly answers to the Hebrew שׁד Shad, the Devils name, from שׁדד Shadad, to destroy; whence *Deut. 32. 17. לַשִּׁירִים* to Devils. We find the same name for substance given the Devil, *Rev. 9. 11. Apollyon*, i. e. a *Destroyer*, according to the import of the Hebrew *Abaddon*. So that 'tis evident, this name Apollo answereth exactly to the Devils name שׁד Shad, a *Destroyer*. 2. Another name of Apollo was φοῖβος; which *Sandford, de descens. Christi lib. 1. §. 16.* derives from the *Anagrapfis*, or *rescription* of *Jehovah*: Whence (saith he) at first came *Hoibe*, and hence *Phoibe*: For it is certain, that to words beginning with a vowel, the *Æoles* were wont to prepose a *Digamma*, the force whereof is exprest by *Phi*, whence the ancient Greeks for οἶον writ φοῖον. 3. Another name of Apollo was *Pythius*; which *Bochart* derives from *Phut* the son of *Ham*, *Gen. 10. 6.* whence *Apollo* was said to be the son of *Jupiter Hammon*, i. e. of *Ham*, as before. Thence also they supposed him to have been a *Lybian*, because the Posteritie of *Phut* settled in those parts. Others derive *Pythius* from *Python*, and this from פֶּתֶן *Pethen*, a *Serpent*, which *Apollo* destroyed, as §. 3, 4. *Apollo* was also called by the Ancients, *Delus*: whence the *Iland*, where his Temple was seated, received the same name. Its true, the Mythologists would persuade us, that *Delus* was so named from δῆλον, made manifest; because *Latona* lying hid in the *Sea*, when she was about to bring forth, was made manifest by *Jupiter*. But *Bochart, Can. lib. 1. cap. 14.* gives us a more authentic origination of *Delus*, from the *Phenician* and Hebrew דלח daal, as *Belus* from בעל baal. Now דלח, amongst the *Phenicians* signified *fear*; thence *God*; because the main object

Apollo from
ἀπολλέειν.

Deut. 32. 17.

Ex Abaddon

natus est apol-

lon, aut, sacra

si quis mavult,

apolluon.

Sandf. de

descens. l. 1.

Secl. 6.

Phœbus,

è Jehovah

Hoibe: & ex

Hoibe factū

esse Phoibe,

non est quod

quisquam du-

bitat. Sandf.

Pythius.

Delus from

דלח fear.

A^g. 17. 22.

Exod. 20. 23.

Belenus from
בעל Beel,
Lord.

Gen. 1. 16.

P^{ean}.

Eleleus.

of their fear was God; according to that of the Poet, *Primus in orbe Deos fecit Timor*, Fear was the first that made Gods in the world. Which suits wel with the Hebrew Idiom, which expresseth the worship of God under the old Testament, by fear: As also the Grecians expressed their worship of Demons by δεισιδαιμονία, Demon-fear, A^g. 17. 22. And that this name רחל, or Delus, attributed to Apollo, was of Hebrew origination, seems probable, in that we find the same word given to the Gentile Gods, frequently, by the Paraphrastes on the old Testament; as Exod. 20. 23. רחל Daalim, Gods of silver. Hence the Iland Delus was so called by the Phenicians, from רחל daal, anciently deel, (as from נחל Neel, and Nilus) i. e. the Iland of the God Apollo; whose Temple, Name, and Worship, was at first brought into Grece, and fixed in this Iland of Delus, by the Phenicians; as 'tis made evident by a learned Treatise of Dickinson, stiled Delphi Phœnicizantes. 5. Apollo was also stiled by the Ancients Belenus, as it appears, not only by Ausonius's verse; but also by the Aquileiense Inscription, Apollini Eelenu, to Apollo Belenus, as in Gruerus: whence the Spaniards cal him Veleno. To which agrees that of Herodian l. b. 8. who for Belenus has Βελιν. Thence also the Herbe, which the Latins stiled Apollinaris, the Gauls termed Belinuntia: Now as Delus was originally the same with the Phenician רחל daal or deel; so Belenus, or Belin, the same with בעל Baal, or Beel, or Belus, the chief Phenician God; of which hereafter, Ch. 7. §. 1. Only, as to our present purpose, we may take notice, that as the Phenicians termed the Sun, their cheif God, Belus, and Beelsamen; because they reputed him בעל שמים, the Lord of Heaven; so also the Grecians stiled their Idol Apollo, Βελιν, Belin, or Belenus; supposing him to be the Sun, and so the Lord of Heaven; in imitation of the Phenicians, who, by Satanic inspiration, took the original Idea of this their cheif God Belus, and Beelsamen, from Divine constitution, whereby the Sun was appointed Lord of the day, as Gen. 1. 16. which the Phenicians had traduced to them by some broken Tradition, from the Jews or Patriarchs, (the latter is most approved by Bochart,) as elsewhere. 6. Apollo was also stiled P^{ean} or P^{eon}, and J^{ep^{ee}n}, from those sacred Hymnes which were sung unto him, for his victorie over Python; which was but an imitation of Joshua's victorie over Og, as in what follows, §. 3. And because the P^{ean}s, or Hymnes sung to Apollo, were both begun and ended with ἐλελεν In Eleleu Hie; thence also Apollo (as Bacchus) was called ἐλελεν Eleleus,

Eleleus, and *the* Jeius from that sacred Hymne sung to the true God *הללו יה* Hallelujah, as hereafter, §. 2. and 3. and Book 3. c. 1. §. 1. 1. Hallelujah convertebatur in *ἐλελεῖ ἰη*.

§. 2. Thus we have shewn how the chief Names of Apollo were of Phenician immedately, but originally of sacred, derivation. And it is not lesse easie to demonstrate, that not only his Names, but also his chief Attributes, Offices, Temple, Sacrifices, & Oracles were al originally, by I know not what Satanic allusion and delusion, borrowed from the Attributes, Temple, Sacrifices, and Oracles of the true God, worshiped at Jerusalem. Namely, First, as God had his Tabernacle; so Apollo had his Cortine, exactly answering thereto. 2. As God had in the Tabernacle, his Ark; so Apollo, in his Cortine, his Tripes. 3. As Gods Ark, so Apollo's Tripes, was overlaid with Gold. 4. As God had on his Ark a propitiatorie seat, where stood the *רַבִּי* Responsorie, which the Priest consulted, and thence gave forth Oracles; so Apollo had, on his Tripes, a certain seat, which the Greeks called *ἔλμων*; on which his Pythian She-Priest or Prophetesse sate, and after a pretended consultation with him, or the Devil under his name, gave forth Oracles. Apollo is said to learne his Art of divination from Pan the God of Shepherds: which fable seems borrowed from the Divine Oracle, touching the Messias, stiled the Shepherd of Israel, &c. 5. As Gods Priests had their Ecstasies, & Raptures, whilst the Spirit of Prophecie remained on them; so Apollo's Priests, &c. 6. God had his sacred fire alwaies burning on his Altar, Lev. 6. 12, 13. So also Apollo, proportionable hereto, had his *πῦρ ἀσβεστον* alwaies-burning fire, which they call'd *ἑστία* Estia, as tis supposed from *יה עש* esja, i. e. the fire of Jah, or Gods Sacred fire; as hereafter, c. 9. §. 2.

7. Apollo had a sacred Hymne dedicated to him, called *Pæan*, Apollo's Pæan, consisting of that solemne acclamation *Hie, Hie*; and *Eleleu Hie*; from sacred which is evidently the same with that Sacred Hymne Hallelujah. This wil appear evident from the Original of those Hymns, which, as the Fable goes, was this: Apollo having destroyed the Serpent Python, the first sevenih day after he instituted his Pythic Games, or Holy dayes; wherein the chief contest was among those who sung *παῖδνα*, in the Honor of Apollo. That this Pythic Institution was but a fabulous Tradition of the Hymnes sung by Joshua and the Israelites, upon their Victorie over the Canaanites, is proved in what follows, §. 3. Thus Sandford, descensu lib. 1. §. 21. From the Solemne Praises which the Israelites poured out to God, for the Victories they obtained under the conduct of Joshua, Jo Pæan was sung to Apollo;

הללו יה
Hallelujah
convertebatur
in *ἐλελεῖ ἰη*.
Dickins. Phæn.
cap. 6.
A Parallel
'twixt
Apollo's Sa-
cred and
those of the
Jewish Tem-
ple.

A parallel
'twixt the
Tabernacle,
Ark, Propiti-
atorie and sa-
crifices of
the true God,
and the Cor-
tine, Tripes,
Oracles and
Sacrifices of
Apollo.

Sacred fire.
Lev. 6. 12, 13.

*Quid aliud
verò fuisse in
initio τὸ ἐλελεῖ
ἰε, vel τὸ ἐλε-
λεῖ ἰη putemus
quā Hebræorū
הללו יה*

Hallelujah
Dickins.
Delph. c. 6.

at least hence Pæanisms, specially the more ancient, had their rise. This appears from Eustathius's description : *Παῖν ὁ μὲν ἔστι κατὰ ταύτην κακῶν ἡ ὑπόληψις, &c.* Pæan is an Hymne for the cessation of evils, either present or to come. Hence the Athenians called Apollo *Ἀλεξίμαχος*, he that drove away evils. As for the proper Idea of Pæanisme, it began with *ἰλὲν ἰὲ*; to which they added *ἰὲ ἰὲ*, or *ἰὲ ἰὲ*, which makes up *ἰλὲν ἰὲ ἰλὲν ἰὲ* Eteleenie, the very same with that sacred Hymne *הַלְלֹוּ הַלְלֹוּ* Hallelujah, as hereafter, §. 3. and cap. 9. §. 1. and Book 3. cap. 1. §. 11.

Apollo's Sa-
crifices.

Deut. 14. 23.
& 18. 3, 4.
Numb. 18. 12.

8. God had his Sacrifices, specially the first fruits of Corne, Wine, and Oil, as Deut. 14. 23. Deut. 18. 3, 4. Numb. 18. 12. In imitation whereof, Apollo, or the Devil under his forme, enjoines his Devoti to sacrifice to him Oblations of Corne, Wine, and Oil. This appears from the storie of Anius, Priest of Apollo, who, in time of the Trojan War, brought unto the Grecian Tents; great store of Wine, Cörne, and Oil; which he had received as Offerings to Apollo, &c. Farther, God enjoyn'd the Israelites to offer expiatorie sacrifices, a scape goat, &c. which were as *ἀντιθέματα*, and *ἐντίκρυτα*, expiatorie sacrifices: So Homer informes us, the Grecians were enjoyn'd the same by the Priest of Apollo, for the stopping the Plague in their Camp at the Siege of Troy, &c.

9. As Gods name *Jah* was sacred in the Jewish Temple; so the Delphic Temple had this sacred name *ἰα* or *ἰὲ* engraven on it, as chap. 9. §. 2. Yea the very name *ἰεὺς* Temple, owes its derivation to this sacred name *Jah* or *Hie*, as chap. 9. §. 1. Thus we see how accurate Satan was in paralleling the Names, Attributes, and Worship of the true God.

§. 3. But to give the true Historic Genealogie or Theogonie of Apollo; Some make him to be the same with Joshua; others take him to be Phut the son of Cham. We shal take in both; because (as it has been once and again observed by us) the Greek Mythologists did, according to their differing Interests, Humors, Inclinations, and Fantasies, ascribe different Traditions, and Fables to the same persons; or one and the same Tradition and Fable to different persons. We shal begin with such as refer the Theogonie of Apollo to Joshua. Thus Sandford, *de descensu Christi* lib. 1. §. 21. and Dickinson, *Delphi Phœniciz*. cap. 3. The Parallel betwixt Apollo and Joshua consists of these particulars. 1. They agree in Names. (1) Apollo was called *ἰα*, either *ἰα* ἢ *ἰὲ*, from his skil to heal;

The parallel
betwixt Apollo
and Joshua,
1. in Names.

or

or *ὁπὶ τῷ ῥίπῃ*, from his casting darts. If we consider this name *1. Feior*, the same with *Je-*
Jeios, as to its first Etymologie, viz. from *healing*; so it answers to *same with Je-*
 the Hebr. יהושע *Jehosua*, or *Joshua*, and the Greek Ἰησοῦς *Iesus*, a *sus, or Joshua*,
Savior or *Healer*; which *Joshua* indeed was to the *Israelites*, and so
 a type of *Christ*. Hence also, in imitation of *Joshua*, *Apollo* was
 stiled *Ἀλκιμαχός*, the expeller of evil. If we derive *Jeio*, *Apollo's*
 name, from *ῥίπῃ*, to cast darts, this also refers to *Joshua's* victorie
 over the *Canaanites*, as anon. 2. *Apollo* is stiled also *Παῖον*, or *Παιών*,
 and *Ἰηταυόν*. So *Apollonius de Argonautis* sings:

Ἀμφὶ δὲ θαυμάσιος ἑυρύω χόρον ἰσχύσαντο

Καλὸν Ἰηταυόν, Ἰηταυόν φοῖβον

Μελπόμενοι

2. *Paan*, or
Pæon, & *Je-*
pæon the same
 with *Joshua*.

On which place the Scholiast, thus: *Ἰηταυόν ὁ Απόλλων λέγεται, ἥτοι διὰ*
τὸ πῖμπει τὰ βέλη, ἢ ὅτι ἰάσας ὁ θεὸς αἰτιό. *Apollo is called Jēpaicon*,
either for his casting darts, or because he is the God that causeth health.
 If we derive *Apollo's* name, *Jēpaicon*, from *casting darts*, so it is
 the same with *ῥίπῃ*, shoot Child. Thus *Apollo* is oft introduced
 by the Poets, as *casting darts*, and that (as *Sandford*)

in imitation of *Joshua*, and the *Israelites*, under his con-
 duct; who being terrified at the sight of the *Giants*,
 durst not approche near, but assaulted them by darts,
 at a distance. If we draw this name *Jēpæon*, or *Pæon*,
 from *Apollo's* skil in *Medicine*, then it comes from *παῖον*,
 which among the Ancients was of the same import

with *θεραπεύειν*, to heal. Thence *Lucian de podag.* *Παῖνα πάντων ἐβραγῆ* *Paio antiquis*
θεῶν ἰατρὴν, *Pæon* is, of all the Gods in Heaven, the Physician. (3) *Yea* *therapæo*
 the very name *Apoll*, though, as to its former notion, it be diametri-
 cally opposite to that of *Joshua*, yet it may conduce to make up
 the parallel betwixt these two. For albeit *Joshua* sig-
 nifies (both name and thing) a *Savior*, and *Apollo*, a
Destroyer; yet may the latter Title, on different re-
 spects, wel agree with the former: For as *Joshua* was
 the great *Savior* of the *Israelites*; so was he in like
 manner the great *Destroyer* of the *Canaanites*. Thus
Sandford, descensu lib. 1. §. 21. 'Joshua, with the He-
 brews, signifies a *Savior*: (but) from this that the
 'Canaanian nation was destroyed by *Joshua*, the Poets
 'name him *Apollo*, *ὁπὶ τῷ ῥίπῃ*. To which accords the Historian,
 ' (*D'odor. Sic. l. 1.*) who saies, that by the wars of the Gods, the progenie
 ' of the *Giants* grew wholly extinct.

Ab eo quod prælium contra
 Bazaritas gestum sit Eke-
 bolois, ut narrat Josephus,
 Apollo passim apud Poetas
 sagittas jaciens introdu-
 ciunt. Sandf. desc. l. 1. §. 21.

3. *Apollonius*
 with *Joshua*.

Qui res gestas à Joshua spe-
 ctabant, & ante oculos habe-
 bant legem præceperuntq; Dei,
 quibus obstrictus Joshua, Ca-
 nanaeos omnes funditus ever-
 tere aut fugare tenebatur, illi,
 inquam, Joshuam non ineptè
 Apollinem vocabant. Dick.
 Delphi Pheniciz. c. 3.

Python, Og.

2. As Apollo may be very far parallelised with Joshua in Names, so also in Things, or Exploits done. 1. Apollo was very famous for his destroying Python; whence on the seventh day, from the destruction of Python, they suppose

Postquam Joshua Ameri hæos & Ogum expugnasset, vero plusquam simile est eum proximo subinde Sabbatho gratias Deo maximas & solennes egisse; ac epinicialibus hymnis suam populique Israelitici victoriam celebrasse. Græci igitur (qui rem omnem à Phœnicibus unâ ac Hebræis sciebant) Judeorum Sabbathum, in quo primum facta erat solennis ea ac religiosissima Victoriæ recordatio, speciantes, Apollinem septimo statim die ab occiso Pythone Festum Pythicum instituisse fabulantur. Dickinson, Delph. Phœnic. c. 8.

that Apollo instituted the Pythic Feast, or Holy daies, in commemoration of his victorie over Python. So the Scholiast, in Pindar. prolegom. ad Pythia, *ἡμετέρας δ' ἔπει τ' Πυθιάρα, ἡννικίζοιτο πυθινὸν ἀγῶνα* *ναδ' ἑσθίου κίερον.* When Apollo had destroyed the Serpent Python, the seventh day after he intituted the Pythic Game. This seems exactly to answer to Joshua's destroying of Og, Num. 21.

34, 35. compared with Deut. 3. 11, 13. So Sandford, descensu l. 1. §. 21. Lastly, 'Apollo is for nothing more famous, than for his destroying Python: Homer also does greatly celebrate him for the destroying Typhon: What means this? Why truly, that Python and Typhon are the same; and that by a manifest Anagramme, as by evident relation Typhon is Og. Thus also Dickinson, Delphi Phœnic. cap. I. 'Its necessarie that we shew, how Python and Typhon are one. And first of al we shal, by the artifice of Anagrammatisme, unite these, which a Transposition of the letters hath made two. Hence therefore, peradventure, τ and π (for in the letter τ lies hid π) being transposed, τυφών became πυθών. Typhon and Python have truly Letters, at least in power, (which is enough for Anagrammatisme) the same. But not to build only on these Grammatic punctilio's, lo the consent of the most ancient Poet Homer, (hymn. in Apol.) who sings openly, that Typhon was destroyed by Apollo, whom the Sun, upon Apollo's prayer, turned into putrefaction; and from thence, saies he, τυφών or τυφά, was called πυθά, and Apollo πυθιγ. Εξ τούτου Πυθά κελύειναι, &c.

Ad hac, quia s. Scripturæ frequenter assolent impios & populi Dei hostes (quales erant Ogum & reliqui Canaanæi,) draconum serpen-

tumque nominibus insuare; proinde etiam Typhonem modò serpentem modò draconem vocarunt. Strab. l. 16. Quoniam verò serpens vel aspis Heb. *תנש* Pethen dicitur, hinc τυφών, vocabulo ad Hebraicam vocem fîcto, postea Πυθάρ appellari cœpit. Dickinson, Phœn. c. 1.

heads

heads of the Dragons, &c. So Sandford; descens. lib. 1. §. 20. 'They referred to Joshua, under the Masque of Apollo, the destruction of the Canaanites, as set forth under the name of Dragons, by the Prophets; who in some places assimilate the enemies of God's people unto Dragons and Serpents: And because a Serpent or Aspe is in Hebrew called פתן Pethen, hence some conceive Og, the Canaanite Serpent, which Joshua, under the fable of Apollo, destroyed, was called Python, &c. So again Sandford, descens. l. 1. §. 21. From this, that the Amorites are said to hinder the Israelites in their passage to Canaan, where they were to fix the sacred Tabernacle, and Ark of God, and Divine Oracle, those Dragons and Serpents, against which the Poets feign that Apollo fought, are said to oppose themselves against his instituting his Oracle.

3. Joshua, with the Israelites, upon the destruction of their Enemies the Canaanites, sung solemn Hymnes to God, in commemoration of their Victories: Whence those solemn Hymnes, παιὰν, ἰὸ παιὰν, & ἐλελεῦ ἰὸ, which they sung to Apollo, in commemoration of his victory over Typhon, or Python. *Ie*, is the same with יה *Iah*, Gods name; and *Eleleu Ie* with הללו *Hallelujah*, (as before §. 2.) Jul. Scalig. Poet. lib. 1. cap. 44. tells us, That the *Pæans* were Hymnes, wherein they gratulated the immortal Gods for victory. And Dickins. Delph. Phœn. c. 6. gives us a good account of the original of these Pythian Pæans. 'It remains, saith he, that I clearly shew, both how (the Pæan) the first and chiefest contest in the Pythian Games, as also that famous Brabium, which was wont to be conferred on the Victor, drew their origine from the Historie of Joshua. Which, when I have performed it, will give us a most certain Demonstration, that the Grecians drew the famous occasion of their Pythic solemnitie, as also the chiefest materials of that Pompe, from the Phenicians, or sacred Scriptures, &c. Hence he proceeds to shew how the Grecians, in imitation of the sacred Hymne הללו *Hallelujah*, began and concluded their Pæan with ἐλελεῦ ἰὸ *Eleleu Ie*; And then he concludes: 'And because they began their παιὰν Pæan with *Eleleu Ie*, or *Ekleu Iou*, and so distinguish it hereby from other Hymnes, hence I presume, Apollo was called ἐλελεῦς *Eleleus*, and ἰεῖος *Ieios*. The Greci-

Amorrhæi quondā Josuæ atq; Israelitis per gentem suam transituris ad Sciluntem (ubi Dei Arcam divinumque Oraculum fixuri erant) viâ interdicebant: celeberrimus autem Rex Amorrhitarum fuit Ogus; adeoque pro more quicquid ab aliis insigniter gestum sit, in eum Poeta deferunt: narrant itaque Pythonem obtinisse Apollini, quominus ad Delphos accederet, Oraculiq; præfecturam nancisci posset. Dickins. Delphi Phœn. c. 2.

ἐλελεῦ ἰὸ ἀνα-
παύειν οἱ παιὰν-
νίζοντες εὐάθλα-
σιν. Plutarch.
in Theseo.
הללו יהוה
Hallelu Jeho-
vah, inde ἐλε-
λεῦ ἰὸ. Dickins.
an. Delph. c. 6.

'ans therefore, as out of the Hebrews exploits (under Joshua) they coined their victorious God Apollo; so also out of their Hymnes they framed their *Invincion, &c.* The like account of this *Paan*, and its Traduction from the sacred Hymne Hallelujah, I find in Sandford, *de descensu Christi lib. 1. §. 5.* as hereafter Book 3. Ch. 1. §. 11. who indeed laid the main foundation of, yea, gave the greatest advance to, this (as to others) parallel betwixt Apollo and Joshua.

Apollo's parallel with Phut the son of Ham.

Albeit there are such evident notices, that the fabulous Grecians borrowed much of their pompous attire, wherewith they adorned their victorious Apollo, from the *Wardrobe* of Joshua, his noble exploits and victories over Og, with the rest of the *Canaanean Giants*; yet we may not exclude the parallel betwixt Apollo and Phut the son of Ham, as it is given us by Bochart, *Phaleg lib. 1. cap. 2.* In the familie of Ham, or Jupiter Hammon, Phut is the Pythian Apollo; who that he lived in Africa, we are taught by the historie of the slain Dragon; seeing there is scarce any where found Dragons of so great a magnitude as in Africa, or India then unknown. Moreover there are of the Ancients, who write, that Apollo was a Lybian, and the son of this Hammon. Thus Bochart; whose parallel, betwixt Apollo and Phut, may have its place as well as the former betwixt Apollo and Joshua: For its to me most evident, that the ancient Mythologists were no way uniforme in the application of those fabulous traditions they gathered up; but some applied this storie to that person, another the same storie to another person, as their different humors and affections inclined them. We may, without contradiction to truth, suppose, that the fabulous Poets applied the storie of Joshua his victory over Og, &c. unto their famous Apollo; (as unto Hercules) but the Historians (who affected truth more than delight) referred their Apollo to Phut the son of Ham, who passed for Jupiter Hammon.

§. 4. Another supposed son of Jupiter Hammon was Mercurie; whose Genealogie, Names, and Attributes were al (as it seems probable) of Phenician and Hebrew origination.

Mercuries parallel with Canaan.

1. Mercurie, as to his Genealogie, was said to be the son of Jupiter Hammon; which makes him to be the same with Canaan, the son of Cham, Gen. 10. 6. For Jupiter Hammon was the same with Cham, as before. So Bochart, *Phaleg lib. 1. cap. 2.* finds Canaan the son of Cham to be the same with Mercurie, the son of Jupiter, &c.

2. Thence

2. Thence *Mercurie* is derived, by the Learned, from מַכַּר *Macar*, *Mercurii no-*
to merchandise or sel: which exactly answers to the Hebrew מָכַר *men à מָכַר*
Canaan, which signifies a *Merchant*; for such *Canaan* and his po- *vendidit.*
steritie, who settled in *Phenicia* and *Canaan*, were. 3. Hence also *Gloss. Gram. 5.*
Mercurie was made to be the *God of Trade and Merchandise*; as like- *l. 4. Traß. 3.*
wise famous for Theeverie: Al which alludes to the great trading,
 merchandising, piracies, and craft of *Canaans* posteritie, the *Phe-*
nicians. 4. *Mercurie* is painted with wings; which some refer to
 the ships of the *Phenicians*. 5. *Mercurie* is brought in as alwaies
 employed in *servile messages*; which is supposed to be an allusion
 to the curse of *Canaan*, Gen. 9. 25. *Cursed be Canaan, a servant of ser-* *Gen. 9. 25.*
vants. 6. *Mercurie* passeth among the *Grecians* for the *God of Elo-*
quence; because the *Phenicians*, *Canaans* posteritie, were supposed
 to be the *Inventors*, though they were indeed only the *Conveyers*,
 of *Leters* into *Greece*. Thus *Bochart*, *Phaleg lib. 1. cap. 2.* ‘The
 ‘name of *Canaan* (saies he) is preserved in *Mercurie*; For both
 ‘are so stiled from *Merchandise* and *mercature*. And *Mercurie* was
 ‘a *servant*, as *Canaan*; and the father of *Eloquence*, because *Le-*
 ‘ters came from the *Phenicians*.

Mercuries chief name, amongst the *Phenicians*, was *Taautus*. So *Mercurie cal-*
Sanhoniath n, according to *Philo Byblus's* Version, *ὁ θεὸς ταυταύτης*, *led Taautus,*
 &c. From *Misor* sprang *Taautus*, whom the *Egyptians* call *Θεὸς ταυταύτης* *& Theuth, &c.*
Thout, and the *Alexandrines* *Θεὸς ταυταύτης*, and the *Greeks* *εὐμῆς*, *Mer-*
curie, &c. This *Theuth* or *Mercurie* the *Egyptians* make to be the
 first *Inventor of Sciences*, as also the *Gods Interpreter*: whence he *Joseph the*
 was called by the *Greeks* *εὐμῆς*, the *Interpreter*; which *Bochart* re- *Egyptian*
 fers to *Joseph*, who was the *Egyptian Mercurie*, as *Canaan* the *Phe-* *Mercurie.*
nician. *Plato*, in his *Philebus*, stiles this *Egyptian Theut*, *θεὸς* *God*;
 and *θεὸς ἀνθρώπων*, a *Divine man*, or *Dæmon*: For so the *Egyptians*
 esteemed *Joseph*. Again *Plato*, in his *Phædrus*, termes him *πατὴρ*
γεγενημένος, the father of learning; with whom *Thamus*, King of *Egypt*,
 had many conferences, touching the use of *Leters*; which is applicable
 to none more truly than to *Joseph*. *Cicero* also makes mention of
 him under the appellation of *Thoyth* and *Theuth*. This *Egyptian*
Theuth was called also *Thot*; whence *Vossius* derives our English
God. This *Phenician Taautus*, and *Egyptian Theuth*, the old *Gauls*
 stiled *Teutates*. So *Lucan* to *Taramis* *Jupiter*, joynes *Teutates*;
 whom *Livie*, lib. 26. interprets *Mercurie*. Whence *Bochart* proves,
 that *Teutates* amongst the *Gauls*, was the same with the *Phenician*

The German
Tento or Tuito.

ταυτο, and the Egyptian *Thenth*, or *Thouth*. The same *Thenth* or *Mercurie* was called by the old Germans *Tento*; whence the Germans themselves were stiled *Teutones*, and their Tongue *lingua Teutonica*. So *Bochart*, *Can. lib. 1. cap. 42.* speaking of the Germans, saies out of *Tacitus*, 'That they celebrate *Tuito* their God, produced out of the Earth, and *Manus* his son, as the first founders of their Nation, &c. where he proves, that both came from the Egyptians, who worship'd for their chief Gods *Thenth* or *Mercurie*, the Inventor of Sciences, as also *Menus* or *Menes*, the first of men, which is supposed to have reigned in Egypt. So *Herodot. lib. 2.* βασιλεύει δὲ Αἰγύπτῳ πρῶτον ἀνδράπων ἑλεος Μῆνα, 'They say that *Menes* was the first of men that reigned in Egypt. So *Diodorus Siculus, lib. 1.* And as the German *Tuito*, or *Tento*, came from the Egyptian *Thenth*; so also the German *Man*, or *Men* from the Egyptian *Menus*. Whence the names German, Aleman, Norman, and our English *Man*, as *Bochart, Can. lib. 1. cap. 42. fol. 751.* Another name given to *Mercurie* is *Monimus*; which seems also of Phenician origination. So *Julian* the Apostate in his oration of the Son, tels us, 'That those who inhabit *Edeffa*, a place sacred to the Sun, make *Monimus* and *Azizus* his Assessors. Which *Jamblichus* thus interprets: ὁ δὲ Μόνιμος μὲν Ἑρμῆς εἶναι, Ἀζίζος Ἀφροδίτης. As *Monimus* must be *Mercurie*, so *Azizus* Mars. So *Vossius de Idololat. lib. 2. cap. 5. p. 332.* *Bochart, Can. lib. 2. cap. 8.* *Mercurie*, as reckoned up amongst the *Cabiri*, or *Samothracian Gods*, is called *Casmilus*: So the Scholiast on *Apollonius Argonaut. 1.* Κάσμιλος ὁ Ἑρμῆς ἐστίν, *Casmilus* is *Mercurie*. This *Casmilus*, who is made, not one of the supreme Gods, but a minister to the other *Cabiri*, or great Gods, *Bochart, (Can. lib. 1. cap. 12.)* makes to be the same with the Phenician, or Hebrew *חַדְמֶל Chadmel*, i. e. a minister of God; which was *Mercuries* name, and office; of which hereafter. By all this laid together, it seems very probable, that the chief Names, Genealogies, and Attributes given unto *Mercurie*, were of Egyptian, Phenician, or Hebrew original. Lastly, whereas there is mention made in *Sanchoiathon* of *Tautus* or *Mercurie* his giving unto *Saturne*, as Ensignes of his Kingdome, four eyes, whereof two were open, and two shut; because *Saturne* κοιμώμενος ἔβλεπε, ἢ ἐγρηγορεῖ κοιμώμενος, sleeping did see, and watching did sleep: This *Bochart (Can. lib. 2. cap. 2. fol. 789.)* refers to *Balaam*, Num. 24. 24. falling into a trance, but having his eyes open: or to the Spouse, Cant. 5. 2. I sleep,

Casmilus.

Numb 24. 24.

sleep, but, &c. More concerning the Egyptian *Theuth* or *Mercurie*, and his Identitie with *Joseph*, see in what follows of *Egyptian Philosophie*, Part. 2. B. 1. C. 2.

§. 5. Having discoursed at large of *Jupiter* and his posterity, *Bacchus*, *Apollo*, *Mercurie*; with their *Theogonie* or *Genealogie* from *Cham*, *Nimrod*, *Phut*, and *Canaan*; we now procede to *Pluto*, another son of *Saturne*; with endeavors to demonstrate his Identitie with *Shem*, the son of *Noah*; yet so, as that many *Attributes* belonging to *Moses*, are given unto him. For, as we have again and again observed, the Greek *Mythologists* were no way uniforme in the application of their *fables*; but frequently patched up their *Idol-God*, by a piece of one, and a piece of another *oriental Tradition*; as it wil farther appear in these *fables* of *Pluto*; whose *Names*, *Attributes*, and *Genealogie* seem to have a very great cognation with; yea derivation from, *sacred Names*, and *Storie*.

1. *Sanhoniathon*, according to *Philo Bylius's* version, brings in *Pluto* as the son of *Saturne*, whom he stiles *μῦθ Muth*: *θάνατον ἢ μῦθον* *Pluto's name Muth.* *πλάτωνα ροίνιπες ὀνομάζουσιν*, the *Phenicians* name him *Death*, and *Pluto*: So that he plainly stiles *Pluto* *μῦθ Muth*, from the Hebrew מוֹת *Muth* *Death*. So the Hebrews use *Muth* for *Death*, *Psal. 49. 14. מוֹת יָרֵעַ* *Psal. 49. 14.* *Death shal feed*, &c. Now that the *Phenicians* and *Egyptians*, by *Muth* or *Pluto*, understood *Shem*, the son of *Noah*, (who passed for *Saturne*,) is asserted, and proved by *Bochart*, *Phaleg lib. 1. cap. 2.* where also he gives us the reason of this appellation, in these words: '*Shem* being hated by these *Idolaters*, and so thrust down to *Hel*, passeth for *Pluto*; which alludes to שֵׁמָה, which the Greeks render ἀρᾶνιζεν, to *darken*. Thus also *Typhon* was called by the *Egyptians* *σμῦ Smu*, not without manifest allusion to the name of *Shem*: By the name *Typhon* the *Egyptians* understood al il. *Sanhoniathon's* entire words are these: ἢ μὲτ' ἑπολὺ ἔτερον αὐτῆ παῖδα θοῦ ρέας, ὀνομαζόμενον μῦθ θοῦ θανάτου, ἀρεσθί. θάνατον δὲ τῦτον, ἢ πλάτωνα ροίνιπες ὀνομάζουσιν. Not long after (*Saturne*) consecrated his other son, by *Rhea*, called *Muth* dead: this the *Phenicians* name *Death* and *Pluto*. *Sanhoniathon* acknowledgeth *Pluto* to be the son of *Saturne*, that is *Noah*. And if any demand the reason, why he is called *Death*, *Diodorus Siculus lib. 5.* of *Pluto*, gives us some account thereof; ἢ δ' ἄδω λήγεται τὰ περὶ τὰς ταφάς, &c. 'They report that *Pluto* was the first that discovered the *Rites* of *Funerals*, and *Se-pulture*, and *honors* due to the *dead*; the former Age having no regard

Pluto, Hades.

' regard hereof: Wherefore this God is said to have power over
' the dead; and anciently the *principalitie* and care of the dead
' was ascribed to him. Thus *Diodorus Siculus*. Hence a Key was
made the Ensigne of *Pluto*; according to that of *Pausanius*, *Iliac*.
α. λήγουσι τὸν αὐτὴν ἢ καλέμενοι Ἀδῶν κίχλειδον ἐκ τῷ Πλούτῳ, *They say, that*
Pluto shuts Hades (i. e. the Grave, or state of the dead) *by this Key*;
answerable to that character of Christ, who is said to have the
key of death, and the grave, *Rev. 1. 18.* κλεῖς τῷ ᾧδου, *the key of Hades*.
See more *Vossius de Idol. lib. 1. cap. 19.* where he makes *Saturne* the
same with *Noah*, but *Pluto* the same with *Cham*.

Rev. 1. 18.

2. Hades.

2. Proportionable to this *Phenician* name מוּת Muth, *Pluto* was
stiled by the *Grecians* Ἀδης, *Hades*. For that *Hades*, among the
Poets, was *Pluto*, 'tis evident. So *Sandford, de descens. lib. 2. §. 35.*
' Who knows not that *Pluto* was *Hades*? yet this difference I note;
Pluto is alwaies a name of the person; but *Hades* sometimes also
of the thing: Whence it is that we read εἰς Ἀδῶν κατέλθαι, ἢ εἰς Ἀδου,
but only εἰς Πλάτων, not εἰς τὸν Πλάτωνα. So also 'tis said, that *Pluto*
descended εἰς Ἀδῶν, unto *Hades*; not that Ἀδης *Hades* descended unto
Pluto. So *Diodorus Sic.* τὸν Πλάτωνα μυθολογῶσι, πλεῖστον τὸν Σουερκῶν, δυνάμει
κατ' Ἀδου: So *Apollodorus* brings in *Pluto* reigning ἐν Ἀδῃ. By *Hades*
the ancient Poets understood the *Earth*: For as they made the
Sun to be *Saturne*, or *Jupiter*; and the Moon *Juno*; so the *Earth*
Pluto. Thus *Plato Cratyl.* ὁ Πλάτων, ὅτι ἐκ τῆ γῆς κάτοδεν αἰνῆται, ὁ πλεῖστον
ἱππομαύδης, *Pluto was so stiled, because Plutus, i. e. riches are digged*
out of the Earth: where also he calls *Pluto* Ἀδης *Hades*; because he
was a companion of the dead, who are lodged in the *Earth* or
Grave. Whence *Homer* feigns Ἀδῶν *Hades* to governe the *Manes* in
subterraneous places, that is in cavernes of the *Earth*, or *Graves*.
This is farther evident from the origination of Ἀδης, which, ac-
cording to *Pluto's Canon*, must be drawn from the *Barbarians*
language, i. e. from the *Hebr.* ארמה *Earth*; as *Sandford lib. 1.*
§. 26. and *lib. 2. §. 35.* Hence we learne what is the proper im-
port of Ἀδης in the Scripture; as *Act. 2. 31.* He seeing this before,
spake of the Resurrection of Christ, that his soul was not left in *Hel*, εἰς ᾧδου,
in the grave, or rather, in the state of the dead. For ᾧδου (the very
name which the Poets gave to *Pluto*, feigned to be the God of the
dead as before) in its primarie notion signifies the state of the dead:
and because the dead are usually lodged in *Graves*, therefore the
same word is also used to signifie the *Grave*, proportionable
to

Act. 2. 31.

to שְׂאוֹל *Seol*; Psal. 16. 10. unto which אֵדֶם *Hades* here (Act. 2. 31.) refers. That שְׂאוֹל Psal. 16. 10. signifies not properly *Hel*, but the *state of the dead*, or *Grave*, is evident from the like import of the word else-where, as Psal. 18. 5. חֲבִלֵי שְׂאוֹל which we render *Psalm 18. 5:* (but it!) *the sorrows of Hel*; Whereas this phrase signifies properly the *cords*, i. e. *Sorrows of death*; so it is explicated by the following phrase מִקְשֵׁי מוֹת *the snares of death*; as also by what precedes, verse 4. חֲבִלֵי מוֹת *the Cords or sorrows of death*; which is evidently the same with חֲבִלֵי שְׂאוֹל *the cords or dolours of death*. Yea we find these two מוֹת & שְׂאוֹל joined together, and the latter exegetic of the former, Psal. 116. 3. חֲבִלֵי מוֹת וּמִצְרֵי שְׂאוֹל *Psalm 116. 3.* *the cords or dolours of death*, and *the pains of Seol*: where *Seol*, which answers to *Hades*, is made exegetic of *Maveith*, or *Muth*, *death*; which was also *Pluto's* name. So Psal. 86. 13. what we translate *Psalm 86. 13.* *the lowest Hel*, is in the Hebr. בְּשִׂאוֹל, &c. from *seol*, *the grave*, or *state of the dead beneath*. By al which it appears, that אֵדֶם, Act. 2. 31. *Act. 2. 31.* and elsewhere, as שְׂאוֹל Psal. 16. 10. (which answers thereto) *Psalm 16. 10.* signifie not properly *Hel*, but the *state of the dead*, or *grave*. And *Bochart* was so confident hereof, as that he stuck not to affirme, that אֵדֶם is seldome, if ever, used in the *New Testament*, in any other *notion* or *sense*. This also I find in his learned and acute conference with (as also against) *Veron* the Papist, p. 951. 'The Descent (saies *Bochart*) of *Jesus Christ* to *Hel*, is nothing else but his abode in the *state of the dead*, after his death and sepulture, unto his *Resurrection*. So Rom. 10. 7. *To bring up Christ from the dead*. The same *Bochart* explains more fully, pag. 952. 'and *S. Peter*, Act. 2. 24, 27, 30, 31. shews, that this prophetic of Psal. 16. 10. *Thou wilt not leave my soul in Hel*, could not agree to *David*, because he yet continued in the *state of the dead*; but wel to our Lord *Jesus Christ*, whom God had raised up; having untied the cords, or dissolved the *dolours*, of *Death*, Hebr. חֲבִלֵי מוֹת i. e. those bonds of *Death* and *Hel* were dissolved, or untied by his *Resurrection*: so this word *Seol* must be taken, Psal. 49. 14. *they are put into Seol as sheep*, &c. i. e. simply into the condition of the dead; for there is no other *Seol* for sheep. Briefly, to shew that *Hades* signifies not alwaies the place of the damned, there is made an expresse distinction betwixt the one and the other. *Apoc.* 20. 14. where *Hades* (which is rendred *Hel*) is said to be cast into the lake of fire, (i. e. local or real *Hel*.) Thus

Bochart, who here acutely demonstrates the distinction betwixt Hades, and the real Hel; as also its Identity with death, or the state of the dead; whereof Pluto was by the Poets made the God, and thence stiled Hades. Of which see Sandford, descens. Christi, lib. 1. §. 26. and lib. 2. §. 35. &c. more largely.

3. Answerable to these names מוּת Muth and Ἀδης Hades, Pluto is stiled, in the Samothracian myteries of the Cabiri, (which had their Original from the Phenician Cabiri, of which hereafter) Ἀξιοκέρως Axiokersos; which is the same with the Phenician or Hebrew אַחַזי קֶרֶס Achazi Keres, i. e. Death is my Possession: For אַחַזי Achazi, which the Samothracians read ἄξιος Axios, signifies my possession; and קֶרֶס Keres, amongst the Greek, κέρως, is used for destruction or death, as Jer. 46. 20. Hence אַחַזי קֶרֶס Achazi Keres, death is my possession, strength or power: which is a Character given, by the Hebrews, unto the Devil: Thus the Author to the Hebrews stiles him, Heb. 2. 14. that through death he might destroy him that had the Power of Death, i. e. the Devil. Where, according to the Hebrew Idiome, he stiles the Devil him that had the power of death, i. e. אַחַזי קֶרֶס Achazi Keres, or, according to the Greek Ἀξιοκέρως, the Lord of destruction; which was Pluto's name, amongst the Samothracian Cabiri. The Scholiast on Apollonius Argonaut. 1. tells us: Ἀξιοκέρως ὁ δὲ ὁ Ἀδης. Axio Kersos is Hades, i. e. death, &c. as Vossius Idololat. lib. 2. cap. 57. pag. 620.

4. As Pluto was termed by the Phenicians מוּת death; and by the Samothracians Ἀξιοκέρως; so also by the Egyptians Typhon; whom they supposed to be a monstrous Giant, cast down by Jupiter into Tartar, as an enemy of the Gods; that is, in plain language, the Evil God, or Devil, cast down to Hel. That Typhon amongst the Egyptians was the same with Pluto amongst the Grecians, and both originally the same with Shem, is evident from what was before mention'd out of Bochart; namely, 'That Typhon was called by the Egyptians Σμυ Smu, which (saies he) refers to Shem. But more of this in the following Section.

5. 6. To the Fable of Pluto, the God of Hel, we may subjoine that of the Giant Enceladus, who was very near akin unto, if not the same with, Pluto. The Mythologists fable, that this Enceladus was Εὐρυπύγῃς, a Giant that fought against the Gods; who therefore was, either by Minerva, or Jupiter himself, cast down to Hel; and there overwhelmed with that very great Mountain Aetna:

Whence

Enceladus the
same with the
Devil, Esa.
27. 1.

C.4. *Enceladus and Typhon of Hebrew Origination.* 51

Whence, say they, proceeded fire out of his mouth and nostrils; Which some refer to the burnings of *Ætna*, &c. That this fable was brought into *Grece* by the *Phenicians*, originally from the Jewish Church, seems evident (as *Bochart* * has well observed) * *Canaan. l v. cap. 28. f. 581.* from many considerations. 1. The very name *Εγκέλαδος* *Enceladus*, is, by *Bochart*, made to be the same with the Hebrew עקלathon, i. e. tortuous or crooked: which is the very Epithet given to the Devil, *Esa. 27. 1. Leviathan that crooked serpent*, נחש עקלathon, *Nahus akalaton*. The transmutation of the Hebrew עקלathon into the Greek *Εγκέλαδος* seems natural and easie; which is soon done, by the change only of ט into δ, and פ into κ; as in *αγκύλος* crooked, from עקול *akul*.

2. That *Enceladus* is exactly parallel to the Devil his Character, *Typhon* his *Esa. 27. 1. &c.* is evident from his other name *Typhon*, or *Typhos*; Original. who is thus described by *Pindar*, *Pythia I* ἐν ταφάρῳ κείται θεῶν πολέμιος τυφὸς ἑκατομύδατος. 'There lies in Tartar that hundred headed 'Typhos the enemy of the Gods. So *Apollodorus lib. 1.* 'There 'appeared the hundred headed Dragon, *Typhon*, &c. The like *Hyginus*, cap. 152. 'Tartar procreated out of the Earth *Typhon*, 'of huge magnitude, of a monstrous form, with an hundred Dragon heads. Which being laid together, *Bochart* (*Can. lib. 1. cap. 28. fol. 581.*) thus explicates to us: 'If we wil look ' (saies he) to the reason of the Allegorie, there is no dout, but 'this Giant *Enceladus*, (or *Typhon*) whom *Jupiter* by a Thunder-bolt struck down to *Tartar*, (because he made an insurrection against the Gods,) and kept in those Abysses of the Earth, there to burne in everlasting flames, is the same with that *Akalathon*, or crooked Serpent the Devil, which God, *Esa. 27. 1.* smote with his sword, and 2 *Pet. 2. 4.* σεσάρῃ ζῶντι ταραπίπτειν, but cast them down to hel, &c. And that these Grecian Fables of *Typhon*, had their original from the Hebrews, appears

1. First from the very name *Typhon*; which *Bochart* fetcheth *Typhon* from the Hebrew תופת *Tophet*; whence the Greek *τύφος*, which *Tophet*, the signifies the same with καίειν, to burne: Thence *Esa. 30. 33.* תופת is the same with that place in the valley of *Hinnom*, where they sacrificed their children to *Moloch*, by casting them alive into the fire, as 2 *King. 23. 10.* *Jer. 7. 31, 32.* This valley of *Hinnom*, wherein *Tophet* stood, by reason of those barbarous cruel flames, became a symbol or type of *Hel*; whence from גיהנום *Gehinnom*, the

the Greeks termed Hel fire *τινα Gekema*. Hence also *Tophet*, the place in this valley of *Hinnom*, where this fire burned, gave original to *Typhon*, as some conceive.

2. The *Attributes* given to *Typhon* prove him to be the same with the Devil, according to that character given him in Scripture. For (1) 'tis said, that *Typhon* waged war with *Jupiter*, and contended with him for the Empire; whence he was struck down by *Jupiter* into *Tartar*, &c. So the Scripture assures us touching the Devil, that for his sin against God, he was cast down to Hel. (2) 'Tis said, that when *Jupiter* had, by a fierie Thunder-bolt, struck down *Typhon*, he laid upon him the mountain *Ætna* in *Sicilie*; which was by him set on fire: Whence all mountains, that had any eruptions of fire, were fabled to lie upon *Typhon*: Which answers to the Devils character, 2 Pet. 2. 4. *cast them down to Hel*.

2 Pet. 2. 4.

Typhons parallel with Moses.

3. And because the *Egyptians* looked on *Typhon* as an evil God, or the cause of all ill, therefore they take the stories of the Patriarchs, specially such as most infested them by opposing their Idolatry, and attribute them unto him. We have already mentioned the storie of *Shem*; who being alwaies hated by the posteritie of *Cham*, (amongst whom the *Egyptians* were) passed amongst them for *Pluto* and *Typhon*. We shal now endeavor to shew, how the *Egyptians*, out of their cursed humor, applied the whole storie of *Moses* unto *Typhon*. Learned *Bochart* (in a conference with him) informed me at large, out of *Plutarch* and others, touching the parallel betwixt *Typhon* and *Moses*. 'Plutarch (said he) in his *Isis* and *Osiris*, tels us, (1) That *Typhon* made war with the Gods, i. e. with the Egyptian Idols; so *Moses*, Exod. 8. &c. (2) *Typhon* was the son of a Queen; so *Moses* the adopted son of *Pharaohs* daughter. (3) *Typhon* was hid in an Ark, and cast on the river *Tanaïs*; so *Moses*, Exod. 2. 3. (4) *Typhon* had command of all the beasts; so *Moses* of the Frogs, &c. Exod. 8. 5, &c. (5) *Typhon* is said to divide his Armie into 13. parts; so *Moses* the Israelites into 13. (i. e. reckoning the two sons of *Joseph* as distinct) Tribes. These, with some other instances were given me by *Bochart*, touching the parallel betwixt *Typhon* and *Moses*: And I find some mention of the same in his *Historie de Animalibus sacris*, part. 1. lib. 2. cap. 34. That which gave occasion to the *Egyptians*, and *Greeks* to infer so many parcels of *Moses's* storie into their Mythologie of *Typhon*, was the freshnesse and noveltie of *Moses's* Achievements;

*Illustres illæ
Mosis victo-
riæ adhuc re-
centi memoria
celebres, ma-
gis innotuisse
putandæ sunt.
Sandf. lib. 1.
§. 7. 12.*

ments ; who lived much about the same time, when this Fable-coining Art began ; as before, in *Bacchus's* genealogie. *Sandford*, *Vossius*, and *Dickinson* make *Typhon*, by the art of *Anagrammatisme*, *Typhons parallel with Og*, the same with *Python*, the Serpent *Apollo* destroyed ; which they take to be a fable of *Og*, the Giant of *Basan*, destroyed by *Joshua*, as before §. 3. and in what follows chap. 5. §. 3. We may take in both one and the other of these References ; because the *Mythologists* agreed not in the application of their Fables.

3. Another name given to *Enceladus*, which argues his genealogie to be the same with the Devils, was *Briareus*. This name *Bochart* (*Can. lib. 1. cap. 28.*) makes to be the same with בלעל *Belial*, the name given, by the *Hebrews*, to the Devil. Thence for Βελιάλ, 2 Cor. 6. 15. the *Syriac* has ܢܢܘܕ, as also the *Arabic*. So in *Hesychius* Βελιάλ is δαίμων, &c.

CHAP. V.

The Theogonie of Hercules and Mars of Hebraic Derivation.

Hercules's origination Phenician or Hebraic. *Hex* from the *Chaldee* הַרְהַר *Hera*, a *Princesse*. *Hexall's*, *Q. Hex* *all's* the glorie of *Juno*, or the great *Hero* : whence he was called also by the *Phenicians* *Melcarthus*, the *King of the Citie*. *Hercules's Temple* in the *Straits*, of *Phenician origine* ; as it appears by the *Rarities* therein. *Hercules* called *Ogmios*, either from *Og King of Basan*, or from עֲגֵמִי *Agemi*, *strangers*. *Hercules's character* by *Lucian* : his expedition into *Spain*, and *Gallia*. The *Phenician Hercules* the same with *Joshua* : Which is proved 1. from the place of their Expedition ; which was *Arabia*, called by the *Grecians*, *India*. 2. From the Identitie of the persons they fought against : The *Giants* were the *Canaanites*, and *Typhon* was *Og of Basan*. 3. From their mode of fighting. 4. From the place where the battel was fought. *Nysa* the same with *Syna*, or *Nissi*, *Exod. 17. 15.* 5. From *Typhon's Bed* ; which is the same with that of *Og*, *Deut. 3. 11.* 6. From *Hercules's name Melicarthus* ; which is proper to *Joshua*, as also to *Mars*. *Hexall's*
the

the same with Mars and Joshua. The Phenician Hercules contemporary with Joshua. The Theogonie of Mars, and his parallel with Joshua, as also with Nimrod.

Hercules's
origination
Hebraic.

§. I. **H**AVING gone thorough the *Genealogie of Saturne, Jupiter, Juno, Bacchus, Apollo, &c.* with the several *Attributes* given to them, we now procede to *Hercules*; whose name is by *Fuller, lib. 2. miscel. S. cap. 7.* derived from the *Phenician or Hebrew האר כל, beholding al things*: Whence he makes *Hercules* to be the *Sun*, and so the same with *Baal*. Others, supposing *Hercules* to be son of *Juno*, draw the origination of his name also from her; according to that of the *Etymologist*, *Ἡρακλῆς, Ἡρῆς υἱός*, *Hercules*, is so called, because he was the *glorie* of *Juno*. Though I cannot mislike this *Etymon*, yet I shal reduce it originally to a *Phenician or Hebrew* extract; making the Greek *Ἡρ* the same with the *Chaldee* חִירָה *Hera*, or חִירִין *Herin*, as *Esa. 34. 12.* whence the Greek *ἦρας*, and the Latin *Heroes* received their derivation. The Hebrew חִירָה, which the *Chaldees* read חִירִין and חִירִין, and the *Syrians* חִירִין, coming from חִיר *albut*, signifies *albatos*; thence *principes, primates*, and *Heroes*; because such usually wore *white garments*. So *Ecclef. 10. 17.* בֵּן חִירָה, also *Jer. 27. 19.* חִירָה *Princes*; and *Jer. 39. 6.* חִירָה from חִיר, the fem. חִירָה *white*. So that according to this *Phenician or Chaldee* origination, *Hercules* signifies the *great Hero*, or *Prince*. This also suits with *Hercules's Phenician* name *Melicarthus*, mentioned by *Philo Byblius*, out of *Sanchoiathon*, *Euseb. prepar. lib. 1.* τὸ δὲ Δημαρῦντος γένεσθαι Μελικάρθου, ὁ γὰρ Ἡρακλῆς, *Of Demarantes is begotten Melcarthus; who also is Hercules*. *Melcarthus*, in the *Phenician* tongue, is *Malec Kartha* מלך קרתא, the *King of the Citie*, i. e. (saies *Bochart*) of *Tyre*. Thence also the *Amathusians* called *Hercules*, *Μάχιμα*, i. e. *King*; as *Hesychius*: and others *Μαχίμας*; which answers to *Ἡρακλῆς*, i. e. *Hero*, or *Prince*, &c. Farther, that *Hercules*, both *name* and *person*, was originally not of *Greek*, but of *Phenician* Extract, is evident by the *Places, Temples, Worship, and Rites* consecrated unto him. To begin with that ancient *Temple* dedicated to *Hercules*, in the place called *Hercules's pillars*, at the mouth of the *Straits*. It is evident, that *Hercules* was worshiped here after *Phenician Rites*, as *Appianus* in *Ibericis*: *Hercules's Temple*, (saies he) *which is at the Pillars, seems to me to have been built by the Phenicians; for he is worshiped to this very day after a Phenician rite*:

Hercules's
Temple at his
pillars, of
Phenician
origine.

rite: neither is their God Theban, but Tyrian. Mela would have this Temple to belong to the Egyptian Hercules, but to be built by the Tyrians: But Bochart proves, that the Egyptian Hercules was the same with the Phenician. This Temple, dedicated to Hercules, *The Rarities in Hercules Temple.* was very famous for many Rarities, (which were most fabulous) appendent and belonging thereto: As 1. that it was placed, as they anciently conceived, at the most extreme part of the world; whence Hercules's pillars had a *ne plus ultra* attributed to them. 2. This Temple is conceived to be most ancient, and to have had its original structure from the Phenicians, in their first navigations into those parts, about Moses and Joshuas time. 3. They say also, that the mater of the Wood continued after many ages incorrupt. 4. There were various Sculptures, which added value to that Temple, with many donaries, as the Hydrus, Diomedes's horses, Hercules's 12 labours cut in stone, Pygmalion's golden Olive. 5. They imagined also, that Hercules himself was hid in that Temple; and that by the presence of that Deitie they were secured from all danger, as Bochart, *Can. lib. 1. cap. 34. fol. 676.*

§. 2. Moreover, that Hercules was of Phenician or Hebrew original, wil farther appear by what footsteps we find of him amongst the old Gauls and Britains. The Gauls termed Hercules, Ogmios: *Hercules called amongst the Gauls,* so Lucian in *Hercul: Ὁ Ἑρμῆς οἱ Κελτοὶ Οὐμίον ὀνομάζουσιν παρ' ἡμῶν τῇ Ἀνχαίᾳ:* *the Gauls,* 'The Celti (a Tribe of the Gauls) call Hercules in their Mother-tongue, Ogmios. Some deduce this name Ogmios from Og King of Basan, who was slain by Joshua, the Phenician Hercules. Thus Dickinson *Delphi Phœniciz. cap. 4.* 'But whence Οὐμίον? was it not *See more of this Sect. 3.* 'from Ug, the slain Giant? For as the Grecians called Apollo, 'from the slain Dolphin, Δελφίνιον; so peradventure, Hercules, or 'Joshua, from slain Og, was called Οὐμίον Ogmios: For I suspect that 'μ (either from a Celtic or Greek *Epemthesis*) was more lately foisted in: For the Grecians oft insert μ in the middle of words, as 'Eustathius in *Il. 2.* But Bochart (*Can. lib. 1. cap. 42. fol. 737.*) makes Ogmios to be a Phenician, or Hebrew appellation, the same with 'אגמי agemi, i. e. in the Arabic, Barbarians, or strangers; because Hercules coming from Africa, or the Gades, after many unwearied labors and travels, both by Sea and Land, at last arrived amongst the Gauls. So much the picture of Hercules, related by Lucian, in *Hercul.* gives us to understand; where he is described *Hercules's character by Lucian,* *2407, &c.* 'A decrepit old man, bald behind, with the remainder of

Hercules his
expedition
into Gallia.

‘ of his hair white ; or a wrinkled skin, and swarthie, just like
 ‘ old Mariners. More touching this description of *Hercules*, see
 in *Bochart, Can. lib. 1. cap. 42. fol. 737.* and *Dickins. Delph. Phœn.*
cap. 4. As for the way, by which *Hercules* passed into *Gallia*, we
 find good conjectures thereof in *Bochart, Can. lib. 1. cap. 41.* ‘ The
 ‘ same *Hercules* (saies he) who fixed his foot in *Spain*, seems also
 ‘ to have invaded *Gallia* ; not by the *Pyrenean Mountains*, which
 ‘ was too difficult a task, but by the *Ligutic Sea* ; by which the
 ‘ *Rhodani* first, and after the *Phœæ*, found passage into *Gallia*. As
 ‘ an instance hereof, take the sharp battel fought betwixt *Hercu-*
 ‘ *les* and the *Ligures*, near the mouth of *Rhodan* ; whereof not
 ‘ only the Poets, but also *Historians* and *Astronomers* make mention.
 ‘ *Hercules* might also passe from the *Gades*, through the Ocean,
 ‘ into *Gallia*. Yea, the same *Bochart* proves also, that *Hercules*
 ‘ was in *Britannie*. So *Can. lib. 1. cap. 39.* *Plinie lib. 7. cap. 56.*
 saies, ‘ That *Midacritus* was the first that brought *Lead* from the
 ‘ *Ilands Cassiterides*. For *Midacritus* we must read *Melicartus*, or
 ‘ *Melcaribus*, the *Phœnician Hercules* in *Sanchoniathon* ; to whom the
 ‘ *Phœnicians* referred their *Westerne* navigations. For *Midacritus*
 ‘ is a *Greek* name ; now the *Grecians* knew nothing of the *Ilands*
 ‘ *Cassiterides*, as *Herodotus* acknowledgeth. Who this *Phœnician*
Hercules, who visited these *Westerne* parts, was, and in what Age
 he lived, is disputed by the Learned : *Bochart, Phœleg lib. 3. cap. 7.*
 tells us, That the *Phœnicians* are thought to have sailed into *Spain*, and
 even unto *Gades*, under *Hercules* the *Tyrian Commander* ; whom some
 make *synchronous* with *Moses* ; but I am deceived, if this expedition were
 not in that Age, wherein the *Jews*, being masters of *Canaan*, forced the
 ancient inhabitants to wander elsewhere : so that as one part of them
 passed into *Boœtia*, under *Cadmus* ; so another into *Africa* and
Spain, under *Hercules* : This is manifest by the two *Tingitane* (called
Hercules’s) pillars, which were to be seen with a *Phœnician* inscrip-
 tion ; which taught, That those Pillars were erected, by those
 who fled from the face of *Joshua*, the son of *Nave*, the Robber,
 &c. *Eusebius*, in his *Chronicon*, ad numerum 498. tells us, that
 Ἡρακλῆς τῆς ἐστίν ἐν ποταμῷ ῥωδίζαντος διωδὼν Ἰταλικοῦ βασιλῆως. *Hercules*, surnamed
Diodas, was said to be in *Phœnicia* about this time. If so, he must
 then be contemporarie with *Moses* : For the year 498. falls in with
 the 73 year of *Moses*, as *Bochart, Can. præf. fol. 3.*

§. 3. As for the many Fables, touching *Hercules* his unwearyed
 labors,

labors, and warlike atchievements, some conceive them to be tra-duced from *Eſau*; but others, on more probable conjectures, from *Joſhua* his victorious exploits, &c. Thus *Sandford, de deſcenſu Chriſti lib. 1. §. 20.* ‘Some one perhaps wil wonder, ſeing things are thus, how it comes to paſſe, that *Joſhua* found no favour among the *Poets*, who ſeem to be ſilent concerning him: But truly it proves quite otherwiſe; for they mention more of him than of any other, except *Mofes*: So that who their true *Hercules* was, who alſo their true *Apollo* was, wil eaſily appear, when the true account of al thoſe things, which they ſo much ſing of the *Giants* wars, is brought to light. For its manifeſt, that the *Poets* drunk in almoſt al this whole *Hiſtorie*, from the *Hebrew* monuments; and that the War undertaken (by *Joſhua*) againſt the *Canaanites*, was the fountain, whence *Greece* ſucked in the moſt of thoſe things they ſable of their *Giants*, overcome by the *Gods*. The Fables agree, that the *Gods*, which engaged againſt the *Giants*, i. e. *Canaanites*, came up out of *Egypt*; and that they were twelve *Tribes*; alſo that they conſtituted *Bacchus*, i. e. *Mofes*, commander in chief of the whole *Armie*: But becauſe the main conduſt and ſtreſſe of the War (after *Mofes*’s death) was incumbent on *Joſhua*, therefore they attribute the chief management of the War unto him, under the deſguife of *Hercules*, &c. So *Voffius de Idololat. lib. 1. cap. 26.* where he gives us a lively parallel betwixt *Hercules* and *Joſhua*, in theſe particulars. 1. Whereas ’tis ſaid that *Hercules*, as wel as *Bacchus*, made an Expedition into *India*; hereby he proves muſt be meant *Arabia*: For the *Greeks* eſtimated al countries beyond the mid-land Sea, as parts of *India*. His own words are theſe: ‘For the expedition both of *Liber* and *Hercules* was undertaken in *Arabia*; which cannot be denied, when we have proved, that *Liber* was *Mofes*, and *Hercules* *Joſhua*, &c. Thus alſo *Sandford, de deſcenſu Chriſti lib. 1. §. 20.* ‘That under *Hercules* muſt be underſtood *Joſhua*, firſtly appears, by commemorating that (which is the head of this affair) the *Egyptian* *Hercules* and *Dionyſus*, by commun counſel and conſent, engaged againſt the *Indians*: That theſe *Indians* were the *Canaanites*, we have already ſhewn. That this *Dionyſus* was *Mofes*, I hope none can further dout. Muſt not this *Hercules* then be *Joſhua*? truly the time exactly accordeth, according to *Auſtin*, who aſſignes to *Hercules* and *Bacchus*, their times betwixt the departure of the

Hercules his parallel with Joſhua.

Hercules the ſame with Joſhua, as is proved by many particulars.

1. The place of their expedition the ſame, viz. *Arabia.*

2. The persons ' Israelites out of Egypt, and the death of Joshua, &c. 2. As for the same, namely Hercules was Joshua, and Typhon Og. 10. relates, that on the one side there were engaged Typhœus, with the rest of the Giants; and on the other part, Jupiter, with Hercules, and the rest of the Gods. This Oriental Hercules (saies Vossius) for some Ages, more ancient than the Theban, was by his true name called Joshua, who made war with the Canaanites; amongst whom were the sons of Anak, and other Giants, as Numb. 13. 29, 34. But more particularly, the land of Basan was called the land of the Giants, as Deut. 3. 13. amongst whom Og was King, as vers. 11. Now this Og is

Quid enim Hog Hebræis significat? ustulatum scilicet: & quid Typhœum Græcis, annon pariter ac penitus idem? Typhœin enim Hesiychio est choris phlogos Kapnon aneinai; item phlegesthai, kaieythai. At verò Poeta Typhaum, nomine ardentem cum primùm representassent: nihil illis deinde in promptu magis, (nomini omen ut responderet) quàm eum etiã introducere ardentem corpore & percussum fulmine, ex acie denique fugientem. Sandford, de descensu Christi, lib. 1. Sect. 20.

' called by the Grecians, τυφῶν, τυφῶς, τυφῶν, or τυφῶν; which words being derived from τυφῶν, to kindle or burne, have the same import with 'Og; which comes from ὀγ, i. e. burnt. So ' that Typho is the same with Og. The same is mentioned by Sandford, (from whom Vossius seems to have borrowed this, as many other of his choicer notions) de descensu Christi lib. 1. §. 20. We see that the war of Hercules against the Giants, and that of Joshua against the Canaanites, exactly agree both in time, and place, and mode of fighting. Let us now consider the Enemies, whereof

Typhœus was the Prince; who, that he was the same with Og of Basan, I am convinced by many indubitable arguments; the chief whereof is taken from his Bed. For Homer (Iliad. β.) tells us, that the chief of the Giants had his Bed, ἐν Ἀρμιῳ, in Arimis; which exactly answers to that of the sacred Scripture, Deut. 3. 11. For only Og King of Basan remained of the remnant of the Giants; behold his Bedsted was a Bedsted of Iron: Is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, &c.

'Tis possible, that Hercules, from this name Og, was by the Phenicians first, and then by the old Gauls, stiled Ogmius; as Lucian in Hercul. The Celti call Hercules Ogmius, as before §. 1.

3. Their mode of fighting the same, as Jos. 10. 11.

3. Hercules seems parallel with Joshua in the mode of fighting, and viclorie. 'Tis said of Hercules, that whilst he was fighting with the Giants, Jupiter rained down stones, &c. This answers exactly to the storie of Joshua, his strenuous atchievement, and God's raining down stones, by which he slew a great part of the Giants, Joshua 10, 11. The Lord cast down great stones from Heaven upon

upon them, unto Azekah, and they died, &c. Thus Sandford, descensu Christi, lib. 1. §. 20. 'Whence had Homer the Tradition of this horrible Earthquake, thundering, and lightning (in the Giants war?) It may be he had from the thing it self: For this fight in *Basan* (mentioned Josh. 10. 11.) was of al most formidable; both by reason of the immense preparation, as also from the horrid Judgment of God, which in that day he most powerfully showered down on his most fierce Adversaries; although we want not probabilitie, that the Poets here mixed stories, which in the sacred Scriptures are distinct, and so drew to this storie (Josh. 10. 11.) like passages; such as we find in Dav'ds Psalmes, as Psal. 77. 18. *The voice of thy thunder was in Heaven, the lightnings lightened the world, the Earth trembled and shook, &c.* Thus likewise Dickinson (who follows Sandford herein, as in many other like Parallels) *Delphi Phœniciz. cap. 4.* 'Moreover as *Joshua*, (Josh. 10. 11.) So *Hercules* also was aided by stones sent from Heaven: whence, I suppose, he received the name *Saxanus*; the origination whereof *Lillius Gyraldus*, (in *Hercule*) confesseth he was ignorant.

4. There is also a very great agreement 'twixt *Joshua* and *Hercules* as to the place where this battel was fought. 'Tis confessed that some make this place, where *Hercules* thus contended with the Giants, to be in *Narbonne*, between *Massilia* and the mouth of *Rhodan*; others in *Pallene*; others in *Arcadia*: But *Vossius* (*de Idololatr. lib. 1. cap. 26.*) gives us a more probable conjecture, that this place, where *Hercules* and the Giant *Typh* fought, was in *Arabia* near *Nysa* and *Serbonis*; This may be proved out of *Apollonius* in *Ἀργυαυτικ. β.*

Ἰκίτο δ' ἄλυσας.

"Οὐρα ἡ πεδίων Νυσαίων, &c. He (i. e. *Typhœus*) came thus to the mountains and *Nysseian field*; where also he lies overwhelmed under the water of *Serbonis*, &c. That by *Nysa* here is to be understood a mountain of *Arabia*, the Scholiast acknowledgeth: which mountain *Nysa* or *Nysa* some conceive to be the same with Mount *Syna*, different only by a Transposition of letters: Others take it to be the same with the mount *Nysa*, sacred to *Bacchus* or *Moses*, who was called *Διόνυσος*, the God of *Nysa*, from *Exod. 17. 15.* *Jehovah Nysi*, the Lord is my banner, as before chap. 3. §. 5. of *Bacchus*,

Non nisi à *Jehoschuha* lapidibus è cœlo cadentibus adjuto, ortum habere potuisse de *Hercule* fabulam, qua is similiter adjutus dicitur à Poetis. Sandford desc. l. 1. Sect. 20.

4. In the place of the Battel which was near Nysa in Arabia.

Hic nobis peropportune succurrer Apollonius: Typhæon fulmine percussus, & ardens, ad Nysæos montes venit, ibique videri desit. Hoc testimonio confecta res est. Est enim hic Serbonidis lacus in confinio Ægypti, Nysa autem in Arabia, Sandford, de Descens. lib. 1. Sect. 20. Exod. 17. 15.

'Tis true, some Mythologists place this *Nysa*, near which *Hercules* overcame the Giant *Typhon*, in *India*; but 'tis evident, that the ancient Grecians meant thereby no other than *Arabia*; for they stiled al the Oriental parts beyond the midland Sea, by this name of *India*; as it appears by that of *Ovid de Arte Amandi*,

Andromedam Perseus nigris portavit ab Indiis.

Whereas *Perseus* brought not his wife *Andromeda* from *India*, but from *Joppa*, a town of *Phenicia*, as *Strabo lib. I.* καὶ τὰ νοτιὰ τῶν Ἀρμενίων ἐστὶν ἡ Συμψήναι πόλις. So *Dickins. Delph. cap. 4.* and *Vossius*, as before.

As for *Serbonis*, the other place, near which the Giant *Typho* was overcome by *Hercules*, *Ptolemeus* tells us, that *Serbonis* was betwixt *Egypt* and *Palestine*; and according to *Plutarch*, (in the life of *Antoninus*) the *Egyptians* cal the *Marshes* of *Serbonis*, the expiration of *Typho*. And whereas 'tis said by *Apollonius*, That *Typhon*

lies overwhelmed under the water of *Serbonis*; this fable some conceive to be drawn from *Job 26. 5.* where that which is rendred by us, *dead things are formed under the waters*, is translated by others, *The Giants grone under the waters*. Whence it evidently appears that *Hercules's* destruction of *Typho*, near to *Nysa* and *Serbonis*, relates to the destruction of *Og*, and the other *Canaanitish* *Giants*, by *Joshua* and the *Israelites*, in their passage to *Canaan*.

Quin, & mihi penitissime persuasum est, fabulam istam de Typhone in lacu Serbonidis pridem submerso non aliunde confictam fuisse, quam ex Jobi 26. 5. Gigantes gemunt sub aquos. *Dickins. Delph. Phæn. cap. 2.*

5. The bed of *Typho* the same with that of *Og*, *Deut. 3. 11.*

5. Whereas 'tis said *Deut. 3. 11.* that *Og King of Basan had a bed* *bed* of *Iron*, &c. a learned man has thought, that the memorie of this iron *bedsted* remain'd amongst the *Gentiles*. So *Homer, Il. c.* speaking of *Jupiters* striking down this Giant *Typho*, by his thunder-bolt, adds ἐν Ἀρμενίᾳ ἔστι πόλις τυφώϊδ' ἔμμεται ὕδατος, *In Aramea*, where they say *Typhon's bed* remains.

This is thus expressed by *Virgil*,

—Durumque Cubile

Inarimes, *Jovis imperiis imposita Typhæo.*

sive autem Typhonis nomen species, sive historiam, vix ovum Ovo similis invenias, quam Typhoni Ogum. *Dick. Delph. Phæn. c. 2.*

Where, what *Homer* expressed in two words ἐν Ἀρμενίᾳ, *Virgil*, upon a mistake, joins in one *Inarimes*, yet so as we may safely conclude he means the same. Farther, that this Ἀρμενα *Armina*, where *Homer* and *Virgil* place *Typhon's bed*, is the same with *Syria*, is evident from that of *Strabo, lib. 13.* τὰς Σούρας Ἀρμενίας διχονται, ἧς νῦν Ἀρμενίας καλεῖται, by the *Armini* they understand the *Syrians*, who are now called *Arami*: rightly indeed; for *Aram* the Son of *Sem*, was the father of the

Syrians;

Syrians; whence Syria was also called **ארם** *Aram*, and the Syrians *Arimeans*; as *Strabo*, lib. 16. **Ελληνες Αρμενίους ἱκάδαν ἢ Ἀρίμους**. Of this see more *Dickinson*, *Delphi Phcen.* c. 2. where he proves that *Og* and *Typhon* are the same. 1. From their names: *Typhon* comes from **τύφειν**, to burne; which answers to **עו** *Og*, burned. 2. *Og* was the Head of the Giants, who fighting against the Lord, were destroyed, yea cast down to Hel; which is thence stiled, *Prov.* 21. 16. **קהל רפאים**, the Congregation of the Giants. Hence the Grecians fabled, that *Typhon* was not only **Γίγας**, a Giant that fought against the Gods; but also by them cast into Tartar, there to burne for ever. That by the Giants war, we are to understand, that of *Og*, and the rest of the Canaanites, see *B. 3. C. 8. 6. 1.* and *Dick.* c. 1. Hereby we may gather, that *Typho* answers to *Og*; who was slain in *Aramæa* or Syria by *Joshua*. So *Vossius de Idololat.* lib. 1. cap. 26. where he concludes: These things sufficiently shew, that *Hercules's* battel against the Giants, and *Typho*, was committed in *Arabia* and *Syria*; in which places they fought against the *Canaanites*, and *Og* King of *Basan*, as *Moses* teacheth. Neither does the Age of *Hercules* and *Joshua* differ: only we may not understand the *Theban*, but the *Oriental Hercules* hereby; whom we may call the *Egyptian Hercules*; because he (i. e. *Joshua*) was borne in *Egypt*; also the *Indian*, i. e. the *Arabian, Hercules*; because he performed his great Achievements here; also the *Tyrian* or *Phenician Hercules*; because the *Tyrians* transferred the things done by this *Joshua*, to their *Hercules*.

6. The Identity betwixt *Hercules* and *Joshua*, may be concluded from the name *Melicartus*, given to *Hercules*, by *Sanchoniathon*, *Euseb. præp. lib. 1.* **Μελίκαρτος ὁ ἢ Ἑκαλῆς**, *Melicartus*, who also is *Hercules*. *Melicartus* is either the same with the *Phenician* **מלך קרתא** *Melec Kartha*; which signifies King of the Citie: or else with **מלך ערץ** *Melec arits*, the terrible or strong King: for from **ערץ**, *arits*, strong or terrible, by an easie transposition, came the Greek **Αἰτῆς**, the name which the *Egyptians* gave unto *Mars*, who in these oriental parts passed for the same with *Hercules*. So *Vossius de Idololat.* lib. 1. cap. 22. where, having given the first Etymon of *Melicartus*, from **מלך קרתא**, he addes, 'but 'tis lawful to affirm, 'that the last part of the word is the same with **Αἰτῆς**. For *Mars* and *Melicartus* the same with *Mars*.

Verè locum signaverat Homerus cin Arimois, quod Virgilius cum non intellexisset, uno verbo Inarimes reddidit: Error manifestus. Diserte enim princeps ille Poetarum Arimos notat, quos in Syria collocat Possidonius, cui Strabo stipulatur, totus Sarcos Arimos dechontas, &c. Sandford, de Descensu Christi lib. 1. Sect 20.

and Hercules were promiscuously used in those *Oriental* parts. Now *Αρης*, with the *Egyptians*, was *Mars*, and of the same original with *Αρης*; namely from *אריס* *arits*, which, by the *trajection* of *t*, makes *Artis*, or *Αρτης*; and hence by the *rejection* of *τ* came *Αρης*. Now the Heb. *אריס* *arits* signifies a terrible, and (*מלחמה*) a valiant, man, or warrior. This is the proper character of *Joshua*, who was contemporary to, and I presume, the same with, the *Phenician Hercules*. And indeed this Age, wherein *Hercules* is said to live, afforded no one comparable to *Joshua* for Warlike Achievements.

7. *Ηερακλῆς*
the same with
Mars and Jo-
shua.

7. Yea, the Greek *Ηερακλῆς*, the name of *Hercules*, gives us farther conjectures, that he was amongst the *Phenicians* the same with *Mars*, the God of *Battel*; and both the same originally with *Joshua*. For *Ηερακλῆς* (as before) is the same *Ηερε κλις*, *Hera's Glorie*, or *fame*. Now *Ηερε* is either (by an usual transposition of letters) the same with *Αρης*, *Mars's* name, from *אריס* *arits* or *aris* (for the Greeks, and Latins write *z* by *S*.) terrible or valiant; or else with the *Chaldee* *הרין* *Herin*, and the *Syriac* *הארין* *Harin*; which signifies *Princes*, or *Heroes*: So *Eccles. 10. 17.* *בן חורין* sons of *Princes*, as *Jer. 27. 19.* *הורין*; whence the Greek *Ηερας*, *Heroes*. Hence we find both these joyned together by *Hesychius*, in his character of the *Persian Princes* or *Heros*: *Αρταῖοι οἱ ἡρώες ἀρχὴ πῆρσαι*, the *Artai*, or *Martial Commanders*, are called by the *Persians*, *Heroes*. *Αρταῖος* from *Αρτης*, the name of *Mars* and *Hercules*, signifies a great and terrible *Champion*. So *Herodot. lib. 6.* tells us, that, according to the Greek tongue, *Αρτοξέρξης*, *μὲγας Ἀρτις*, *Artoxerxes* is a great *Warrior*; From *אריס*, which denotes a terrible and valiant *Warrior*. And then, whereas *Hesychius* saies, that these *Artai*, or *Warriors*, were by the *Persians* stiled *ηρώες*, this is the same with the *Chaldee* *הרין* *Herin*, *Princes*, *Nobles*, *Heroes*, as before. So that whether we derive *Hercules* from one or t'other, it comes al to the same; namely, that he was the same with *Mars*, a terrible *Champion* or *Hero*; which answers exactly to *Joshua's* character; who was the most renowned *Champion* of his Age, wherein *Hercules* was supposed to live.

8. That the
ancient Her-
cules was a
Phenician,
and the same
originally
with Joshua.

8. That the most ancient *Hercules* was not a *Grecian*, but a *Tyrian*, or *Phenician Hero*, and the same with *Joshua*, may be concluded by what we find of him in *Lucian*, *Eusebius*, and othe^s. First, that the most ancient *Hercules* was not a *Grecian* but *Tyrian*, is evident by what is delivered concerning him in *Lucian*, of the *Syrian* *Coddesse*.

Goddeſſe. That Temple (ſaies he) of Hercules, which is at Tyre, belongs not to the Theban Hercules, which the Greeks ſo much extol; but that I ſpeak of is more ancient, ſtil'd *Ἡρακλῆς*, the Tyrian Hero. Thus Lucian, who calls Hercules *Ἡρακλῆς*, whence *Ἡρακλῆς*, and both from *חֵרִי* Princes, Heroes, &c. as before.

9. That this Phenician Hercules was the ſame with Joshua, Voſſius 9. Hercules (de Idolol. lib. 1. cap. 26.) proves, as by many other arguments, ſo ſpecially from their parallel as to the time, and age, wherein they lived: His words are theſe; *Tea that this Hercules lived in the ſame Age with Joshua, is the opinion of the Ancients; as Eusebius, in Chronis. For, num. 142. he brings in Moses enjoying the blessed Vision of God on Mount Sina: and 5. years before, namely num. 137. you find, that Hercules, ſurnamed Desanaus, was greatly famous in Phenicia.* This name *Desanaus*, given to Hercules, ſome make to be derived from *דַּשְׁכֵּן* *Daschen*, fat and ſtrong, whence *Pſal. 22. 30. רִשְׁנִי אֶרֶץ* the fat or ſtrong of the Earth, i. e. the potent, or mighty of the earth: which appellation exactly ſuits with Hercules, (who was ſtil'd potent) as alſo with Joshua. Hence alſo Hercules is fabled to be fellow ſoldier with Bacchus; and together with him to appear at the mountain Nyſa, againſt the Giants: which exactly answers to Joshua's accompanying of Moſes, whom many of the Poets called Bacchus, as before chap. 3. §. 3.

Others make Hercules to be the ſame with Samſon. Thus Pool, Synopf. Criticor. on Judg. 16. 30. out of Bonſrerius, A. Lapide & Serarius. 'Many, ſaith he, think that the Gentiles borrowed their fable of Hercules out of the Hiſtorie of Samſon; ſeing in truth Hercules was no other than Samſon. This is proved (1.) From the Agreement between the times of Hercules and Samſon. (2.) From their Agreement in Exploits, and Characters: Hercules is made to be a perſon of huge ſtrength, both of body and mind; He killed a Lion, &c. So Samſon. Hercules was by Jupiter made a ſlave to Eurytheus; and for the regaining of his libertie, was to work out ſo many huge labors: What means this, but Samſons being a ſlave to the Philiftines; and for the delivering of himſelf and his friends, his undertaking ſo many hard exploits? Moreover, the effeminate ſervitude of Hercules with Omphales; as alſo his penitence after ſo many Homicides, and Luſts; with his reiterated expiations; and at length his voluntarie death in the mountain Oeta, do not theſe things ſpeak Samſons petulence

contemporary
with Joshua.

Fuit Hercules
ille Ægyptius,
Poſſevino teſte
ad annos cir-
cirer 200 ante
Alexandrum,
quod Joshua
temporibus
aptè convenit.
Dickinſon
Delph. c. 4.
Desanaus.
Pſal. 22. 30.

in

'in *Dalila*, and then his bitter servitude, and thence his penitence, and lastly his voluntarie death? What means *Hercules's* two pillars but those which *Samson* thook. (3.) *Hercules* was worshipt by the *Lycians* and *Phenicians*, as an *Hero*, and great God. And *Samson* lived about the same place. (4.) Their Names agree, *Samson* signifieth a little *Sun*: and truly that *Hercules* was the *Sun* appears by his name, according to *Macrob. Saturn.* Thus *Pool* of the Parallel betwixt *Samson* and *Hercules*: But *Vossius, de Idololat. lib. 1. cap. 22.* refutes this; by shewing, that the *Phenician Hercules* lived about the same time, that *Moses* was present with God in the Mount, according to *Eusebius*; and therefore he cannot be the same with *Samson*, whose Age suits better with the *Theban Hercules*. Thus much for *Hercules* his genealogie from, and paritie with, *Joshua*, &c.

Mars his
Theogonie.

§. 4. Having done with *Hercules*, we shal adde a little more touching *Mars*, who amongst the *Phenicians* was the same with *Hercules*, and so originally *Joshua*; as it may farther appear both from his Names, and Attributes.

1. As for the *Greek* name *Αρης*, it may fetch its Etymon either from עֲרִיץ *Aris*, terrible and strong; or from חֲרָרִין *Harin*, Princes, Heroes; as in the foregoing Section. *Heinsius* deduceth *Αρης* from הָרִם, the *Sun*; which the *Greeks* worshipt also under the name of *Mars*. The *Latin Mars* might be derived from *Αρης* by the apposition of *M*. But *Glassius Gram. S. lib. 4. Tract. 3. observ. 5.* derives *Mars* from מָרָה, he rebelled; and so we may look on him as the same with *Nimrod*. *Vossius* fetcheth it rather from מָרַץ *Marats*, pollere, to be strong, &c. Whence also *Mars* was called by some אַזִּיז. So *Julian* the *Apostate*, in his oration of the *Sun*, speaks thus: 'It is lawful yet to draw forth somewhat from the Theologie of the *Phenicians*: Those who inhabit *Edeffa*, a place from al eternitie sacred to the *Sun*, give him two Assessors, *Monimus* and *Azizur*. Which *Jamblichus* thus interprets, as *Monimus* is *Me curie*, so *Azizus Mars*, &c. אַזִּיז seems apparently but a derivative from the *Syriac* and *Arabic* עֲזִיז *Aziz*, which signifies strong. So *Psal. 24. 8.* יְהוָה עֲזִיז *Jehovah Hizzuz*, the Lord strong: whence *Mars* was stiled by the *Phenicians* עֲזִיז *Hizzuz*. The same name was also given him by the ancient *Gauls*, as it appears in the Historie of the old *Gauls*; by *Antonius Gosseninus, lib. 1. cap. 28.* also by *Bochart, Can. l. 1. c. 42.* *Hesum* properly signifies strong or mighty; as עֲזִיז *Hizzuz* amongst 'the

Psal. 24. 8.

the Hebrews, and מַרְי aziz with the Chaldees, &c.

2. As for the Genealogie, and Attributes of Mars, some make him Mars his parallel with Hercules, and so, by consequence, parallel unto Joshua. So Vossius, *de Idololat. lib. 1. cap. 22.* tells us, 'That Me-

licarthus, Hercules's name, may be derived from Melec-Artes; for Mars and Hercules passed promiscuously, amongst the Orientals, for one and the same God. If so, then Mars, as well as Hercules, runs parallel with Joshua. This seems to agree with what Diodorus, *lib. 5.* speaks of Mars: ἡ Ἀφροδίτη μὲν θεοῦ ἐστὶν ἀρχαίου καὶ ἀσχετοῦ πατο-

πλίου, ἡ Ἐρμῆς δὲ καὶ ἀσχετοῦ, ἡ δὲ Ἑλένη δὲ καὶ ἀσχετοῦ ἐστὶν ἀρχαίου, ποσει-

δωντα τὸν ἀπειθῆντα τοῖς θεοῖς. The Mythologists report, that Mars was the first who furnished armature, and Soldiers with Armes, and brought in the mode of fighting by signes given; and destroyed all those, who would not believe the Gods. I am not ignorant, that Vossius (*de Idololat. lib. 1. cap. 16.*) refers this description of Mars to Nimrod, whom they make to be the first Inventor of Armes, and militarie Affairs: but there are some things that may incline us rather to believe, that Joshua gave the original Idea to this Oriental Tradition touching Mars. As 1. Diodorus tells us, that this Mars destroyed such as disbelieved, or disobeyed the Gods: Which cannot properly be referred to Nimrod, who was the first that taught men to disbelieve and disobey the Gods; but it may be very appositely applied unto Joshua, who was zealous and bold in destroying the unbelieving, and disobedient, both Jews, and Canaanites, &c. 2. Whereas he tells us, that the Mythologists say, Mars was the first that invented militarie weapons and affairs, &c. This may as well refer to Joshua, as to Nimrod. For albeit Nimrod began wars in Asia the greater, or Babylon; yet we find no considerable wars amongst the Canaanites, or Phenicians, til Joshua's time; who by reason of his great militarie Exploits and victories, might well be reputed the God of War, Mars, or Hercules. 3. That which may add to this parallelising of Mars with Joshua, is, that the Mythologists (whom Diodorus here brings in as the Authors of this description) found abundant more matter and reason to reduce the stories, they had received by Tradition touching Joshua, unto Mars, than those of Nimrod: for the stories of Joshua were then, when Mythologie began to creep into the world, very fresh and pregnant, &c. 4. We have proved before, out of the concessions of Vossius himself, that Mars was the same with Hercules, and therefore with Joshua.

Mars's parallel with Nimrod.

3. Yet we need not reject, but may also allow, without any contradiction, a parallel betwixt Mars and Nimrod: as 1. Nimrod was called by his subjects, Belus. So Servius on Virg. *Æn.* 1. saies, that Belus was the first that reigned in the Assyrian Monarchie. Mars also had the same title given to him; whence some derive bellum War, from Belus, Mars's name. 2. Nimrod is said to be a mighty hunter, i. e. Warriour, Gen. 10. 8. so Mars. See more of this parallel betwixt Nimrod and Mars, in Vossius de Idololatr. l. 1. c. 16.

CHAP. VI.

The Theogonie of Vulcan, Silenus, Pan, Prometheus, Neptune, Janus, Æolus, Rhea, Minerva, Ceres, Niobe, and the Sirenes.

Vulcan the same with Tubalcain, Gen. 4. 22. Silenus's parallel with Silo, Gen. 40. 10, &c. Silenus the same with Silas, and Silo. Silenus is said to be without Father and Mother; as Silo and Melchisedek his Type, Heb. 7. 3. Silenus is said to be the greatest Doctor of his Age, from Silo's Character, Gen. 49. 10. Silenus's riding on an Ass, from Silo's, Gen. 49. 11. Silenus's being filled with Wine, from Silo's, Gen. 49. 12. Silenus's meat Cows milk, from Silo's Character, Gen. 49. 12. Silenus's Parallel with Balaam. The Theogonie of Pan, and his parallel with the Hebrew Messias. Pan the same with Silenus, Faunus, and Satyrus. Pan's parallel with Abel, Israel, and Cham. Prometheus's Theogonie, and Parallel with Noah; as also with Magog. Neptune's Theogonie, and parallel with Japhet. Janus's parallel with Noah, and Javan. The Theogonie of Æolus, Rhea, Minerva, Ceres, Niobe, and the Sirenes, Hebraic.

Vulcan the same with Tubalcain, Gen. 4. 22.

§. 1. FROM Mars we passe to Vulcan, who was exactly parallel unto, and derived from, Tubalcain; as both their Names and Attributes prove: First, as to the name Vulcan, Vossius, de Idololatr. lib. 1. cap. 16, shews us, that Vulcanus is the same with Tubalcannus, Gen. 4. 22. only by a wonted, and easie mutation of B into

into V; and casting away a syllable: As from *χαλκτα*, *laſte*, and *Unde niſi à*
 from *ἀρουα*, *rura*. *Tubalcain*

2. As for the main *Art* or *Office* attributed to *Vulcan*, we have
 it mention'd by *Diodorus lib. 5.* *Ἡρακλῆς δὲ λίγυσι ἐνὶ τῷ γυνῆς τ' αὐτῇ τ' οἰκίῃ*
ἱρακλῆς ἀπ' αὐτοῦ, καὶ τ' αὐτῇ τ' χαλκῷ καὶ χρυσῷ καὶ ἀργυρῷ καὶ τῶν ἄλλων ὅσων τῶν ἐν τῷ πυρὶ
ἱρακλῆς ἀπ' αὐτοῦ, &c. *Vulcanus.* Sandf. de
 Descens. l. 1.
 Sect. 21.

By *Vulcan*, as they ſay, was invented the fa-
 brication of Iron, Braſſe, Gold, Silver, and al other metals,
 which receive the operation of fire; as alſo the univerſal uſe of
 fire, as employed by Artificers, and others. Whence the Ma-
 ſters of theſe *Arts* offer up their prayers, and ſacreds to this God
 chiefly: and by theſe, as by al others, *Vulcan* is called πῦρ *fire*;
 and having by this means given a great benefit to the commun
 life of men, he is conſecrated to immortal memorie and honor.
 Thus *Diodorus*: wherein he gives us an exact account why the
Mythologiſts conſecrated *Vulcan*, and made him the *Cod* of fire, and
 al *Arts* perfected by fire. Which exactly answers to the character
 given to *Tubalcain*, Gen. 4. 22. *Tubalcain an inſtructor of every Arti-*
ficer in Iron and Braſſe, &c. Thence *Bochart*, in his Preface to
Phaleg, ſpeaks thus: 'The Grecians, when they write of the
 firſt Inventors of things, to *Tubalcain*, who firſt invented the
 conſtiture of Metals, they ſubſtitute the *Curetes*, or the *Cyclopes*,
 or *Vulcanus Lemnius*, &c. This alſo exactly answers to *Sancho-*
niathon's character of *Vulcan*, whom (according to *Philo Byblius's*
 Verſion) he calſ χρυσοῦς, in the Phenician Tongue *חורש אור Chores-*
ur, i. e. *πυρρὸς χρίτης*, one, who by the operation of fire, fabricates metals
 into any forme: Whence *Lucian* calſ *Vulcan* πνεῖστω; and the Poets
 feign him to be the chief fabricator of al *Jupiter's Thunderbolts*, &c.
 So *Bochart*, *Can. lib. 2. cap. 2.*

§. 2. We now come to *Silenus*, ſo famous amongſt the Poets, *Silenus the*
 whom they place in the order of their Gods; whoſe Names, Gene- ſame with
 alogie, and Attributes, apparently prove him to have been, by a *Silo.* Gen. 49.
 monſtrous Satanic imitation, of ſacred origination. 1. As for his ^{10.}
 Greek name, which is variouſly written either *Σιλωῆς*, or *Σειλωῆς*, or
Σαλωῆς, or *Σιλλωῆς*, *Bochart* (*Can. lib. 1. cap. 18. fol. 482.*) makes it
 to be an evident derivation from the Hebrew *שִׁילָה Silo*, the Meſſias's
 name, Gen. 49. 10. for from *שִׁילָה Silo* comes *שִׁילָן Silan*, whence
Σιλωῆς Silenus.

2. Neither does *Silenus* agree with *Silo*, the *Jewiſh Meſſias*, in
 Name only, but alſo in Genealogie, according to that of *Diodorus*,

lib. 3. Πρῶτος γὰρ τῶν ἀπάντων βασιλεύσας, καὶ τῆς Νύσης Σιλωῆν, ὃ τὸ γένος ὄθει
 ὡς καὶ πάντων ἀγνοῖας διὰ τὴν ἀρχαιότητα, *The first that ruled at Nysa was*
Silenus; whose Genealogie is unknown to al, by reason of his antiquitie.

*Nysa, where
 Silenus reign-
 ed, the same
 with Sina, or
 Nissi.*

1. As for *Nysa*, where *Silenus* reigned, it seems either the same with *Mount Sina*, (by the transposition of S. and N.) the place where God delivered the law to *Moses*, who therefore was said to reign there, as *Vossius*; or else *Nysa* is the same with the place where *Moses*, *Exod. 17. 15.* built an Altar, and called the name of it *Jehovah Nissi*, as *Chap. 5. §. 3.* Whence *Nysa*, according to *Bochart*, as before. And that which makes this more evident is, that this *Nysa*, where *Silenus* reigned, is the same with that of *Bacchus*, who is called Διόνυσος, the God of *Nysa*, from that of *Moses*, *Exod. 17. 15.* *Jehovah Nissi.* For *Bacchus* and *Silenus* are made by the Poets to be inseparable companions, as *Chap. 3. §. 3.*

*Silenus's Ge-
 nealogie, as
 Silo's un-
 known.
 Heb. 7. 3.*

2. As for *Silenus's Genealogie*, *Diodorus* also tells us, *That it was unknown to al, by reason of its Antiquitie, or Eternitie*: Which answers to the Hebrews account of their *Messias*, *Hebr. 7. 3.* *without father, without mother, having neither beginning of daies, &c.* the character of *Melchisedek*, the type of *Christ*.

*Silenus and
 Silo agree in
 offices.
 Gen. 49. 10.*

3. There is yet a more exact Parallel betwixt *Silenus* and the Hebrew *Silo* or *Shiloh*, as to *Attributes*, and *Offices*: For 1. Of *Silo* 'tis said, *Gen. 49. 10.* *And to him shall be, קִהְיָ, the Doctrine of the people, or the Congregation of the people, to be endocrinated.* Thus *Silenus* is also made, by the Poets, to be the greatest Doctor of his Age: For he is called ἰατρίᾳ διδάσκαλος, *Bacchus's Preceptor*, i. e. according to *Vossius's* account, *Bacchus* was *Moses*, and *Silenus* was *Silo* or *Christ*, who instructed *Moses* on *Mount Sina*, or *Nysa*, the place where *Bacchus* and *Silenus* were said to be. Again *Tertullian, de Anima, cap. 2.* makes *Silenus* 'to be a *Phrygian*, who being brought by the Pastors to *Midus* the King, had from him his great Asses ears. *Vossius (de Idololat. lib. 1. cap. 21.)* thus deciphers this fable: 'It is no wonder that *Midus* is said to lend *Silenus* his Asses ears; because he was the most intelligent of his Age, both in nature and in Antiquitie: The import is; that *Midus* listened greatly to him as his Instructor. I suppose *Silenus* is said to be a *Phrygian*, because the *Phrygians* were some of the first great Mythologists; who traduced fables into *Grece*, particularly this of *Silenus*, from the *Phenicians*, and *Hebrews*.'

*Silenus the
 great Doctor;
 as Silo is
 styled.*

2. Another Attribute given to *Silenus* is, *ἐν τῷ τῷ πονεῖ ἵκεται*, *Silenus's riding on an Ass*; And hence *Silenus* had a particular *remarque* for riding on an *Ass*: Which *Bochart* refers to that *prophecie* of *Silo*, *Gen. 49. 11. Binding his Asses Colt to the choice Vine.* *Gen. 49. 13.*

3. The *Mythologists* fable *Silenus*, *Camrade* of *Bacchus*, to be employed in treading out the *Grapes*. This *Bochart* refers to *Gen. 49. 11. He washed his garments in wine, and his cloths in the blood of Grapes*; Which is explicated, *Esa. 5. of such as tread out the Grapes.*

4. They characterise *Silenus*, as one that was *alwaies drunk*; as 'tis supposed from what follows, *Gen. 49. 12. His eyes shall be red with wine*: Which *Salomon* makes the character of one overcome with wine, *Prov. 23. 29, 30. To whom redness of eyes, &c.* *Silenus's being filled with wine, from Gen. 49. 12.*

5. They ascribe to *Silenus* for his meat, *Cows Milk*: Which *Bochart* makes to be traduced from *Gen. 49. 12. And his teeth white with Milk*. Whence he concludes thus: 'The Devil could have imagined nothing more abominable, whereby to profane the most holy mysteries of our Religion, and to expose it to the evils of most wicked men, &c.' *Silenus's meat Cows milk, from Gen. 49. 12.*

6. That *Silenus* had its original traduction from *Silo*, the *Jewish Messias*, will farther appear from that of *Pausanius*, *Eliacon*: 2. *ἐν τῷ τῷ ἑβραίων χωρῇ Σιλῆνῳ μνημα*, *The Monument of Silenus remains in the Countrey of the Hebrews*, i.e. al the Traditions of *Silenus* came from the *Hebrews*, whose *Messias* he was. I know, that *Sanctus d. de Descensu Christi* l. 1. §. 21. supposeth *Balaam* to be *Silenus*. 'Nothing, saith he, hinders, but that *Balaam* should be *Silenus*; namely, he who was so famous for his *Ass*, and *Prophecie*. The ancients fable, that *Bacchus* gave a reward to a certain *Ass*, that he should speak with human voice, with which the *Giants*, which were *Bacchus's* enemies, were terrified. Whence came these things but from the sacred Scriptures? *Numb. 22. 28. The Lord opened the mouth of the Ass, &c.* which being divulged far and near, we need not doubt, but that the *Moabites* were terrified thereat. So *Stillingfleet*, *Origin. S. Book 3. cap. 5. sect. 11.* makes this whole fable of *Silenus* to be taken from the storie of *Balaam*, to whom he seems parallel; in that both were noted for their skill in *Divination*; both taken by the water, *Numb. 22. 5.* both noted for riding on an *Ass*, &c. *Numb. 22. 5.* Though 'tis possible, that many Branches of *Silenus's* storie may be referred to that of *Balaam*, yet I should rather refer the

the main of it to *Silo*, Gen. 49. 10. according to that of *Bochart* (*Can. lib. 1. cap. 18. fol. 482.*) *The first of Bacchus's companions is Silenus, whose fable took its original from the Prophecie of Silo, Gen. 49. 10. In a monstrous manner detorted, &c.* This may be farther evinced by what follows of *Pan*, which some make the same with *Silenus*.

The Theogonic of Pan, & his parallel with the Jewish Messiah.

§. 3. That *Pan*, whom the Poets feign to be the God of Shepherds, was parallel to, and, as 'tis presumed, originally traduced from, the Jewish Messiah, stiled the Shepherd of Israel, may be evinced from their parallel Names, Attributes, and Offices. 1. As for the origination of *Pan*, *Bochart* (*Can. lib. 1. cap. 18. fol. 483.*) groundedly draws it from the Heb. פָּאן *Pan*, which signifies such an one as is struck, or strikes with astonishing fears, and stupifying terrors, as *Psal.* 88. 16. and the reason of this notation is considerable: For *Pan* being supposed to be one of *Bacchus's* Commanders, is said to have sent astonishing fears on al their enemies; whence that proverbial speech, of *Pannic* fears. This seems to allude to the storie of Israel's being conducted in the wilderness by *Chrit*, the Shepherd of Israel, who cast *Pannic* fears on al their Enemies; according to

Josh. 2. 9, 24. that confession of *Rahab*, *Joshua 2. 9. Your terror is fallen upon us, &c. so vers. 24. The inhabitants of the countie do faint because of us.*

Josh. 5. 1. The like *Joshua 5. 1. Their heart melted, neither was their spirit in them any more, because of the children of Israel.* 2. *Pan* is called also by the Latines, *Sylvanus*: which some derive from *Sylvis*; but others, on more probable conjecture, make it the same with the Greek *Silenus*, or *Silas*: And so in Scripture the same person, who is called *Sylvanus*, *1 Thes. 1. 1.* is stiled *Silas*, *Act. 17. 4.* as *Groi* u, and *Deodati*. Now *Silas* is the same with *Silenus*, from שִׁילָה *Silo*,

Pan the same with Faunus. or שִׁילָן *Silan*. 3. That which makes this farther evident, is the Identitie betwixt *Pan* and *Faunus*; which *Bochart*, *Can. lib. 1. cap. 18.* asserts in these words, 'Faunus, amongst the Latines, is the same God, and of the same original, with *Pan*: for פָּאן with some sounds *Fun*. Thence *Ovid*, in *Phædra*;

----Faunique Bicornes

Nunne contactas attonue:---

And *Bochart* (*Can. lib. 1. cap. 33.*) affirms, that many make *Faunus* to be the same God with *Sylvanus*, and both the same with *Pan*: and then he addes, 'And truly, *Evander Arcas* was the first that brought the worship of *Faunus* into *Latium*, out of *Arcadia*, where

C. 6. *Silenus, Pan, Faunus, and Satyrus, the same.* 71

‘where *Pan* was worshiped. 4. Yea *Vossius*, de *Idololatr.* lib. 1. c. 8. *Satyrus* the same with *Pan* and *Silenus*, seems to make *Satyrus* the same with *Pan*, *Faunus*, and *Silenus*; and the main difference he makes between them is only this, ‘That whereas *Pan*, *Faunus*, *Silenus*, and *Satyrus*, are al wood Deities; the name *Satyrus* is more general, and usually attributed to the younger; whereas that of *Silenus* was given to the more ancient. That which makes for this affirmation is, that *Pan*, *Faunus*, *Satyrus*, and *Silenus*, are al reckoned as companions of *Bacchus*, in his expedition. *Bochart* (*Can. lib. 1. cap. 18. fol. 483.*) derives *Satyr* from שַׂיִר *Sair*, which amongst the *Hebrews* signifies both a Goat and Devil; (as *Maimonides*) because the Devil oft presents himself in the forme of a Goat, &c. But

2. To passe from Names to the Thing it self: *Pan* is said to be an Egyptian God, who came up with *Bacchus* to fight against the Giants. So *Diodorus Sic. Bibl. 1. Unto this God Pan the natives not only erect ἀγάλματα, Images in every Temple; but also they have a Citie in Thebais, which they call χέμιν, [i. e. Cham’s Citie,] but interpret it, παρὸς πόντιν, the Citie of Pan.* By which it is evident, that *Pan* was an Egyptian God; and, as we may presume, the same with the Hebrew *Messias*, who conducted *Moses* (the Egyptian *Bacchus*) and the *Israelites* out of *Egypt*, unto *Canaan*, striking terrors into the *Canaanites*, as before. That *Pan*, the God of *Shepherds*, and those many fabulous Attributes and Offices given unto him, were originally borrowed from the Jewish *Messias*, held forth in the old Testament under the Embleme of a Shepherd, is proved at large by *Jackson*, in his discourse of the Divine Autoritie of sacred Scripture, fol. 31. where he cites a relation out of *Plutarch*, touching the mourning of the Demoniac Spirits, for the death of their great God *Pan*, and the ceasing of al their Oracles thereupon: Which was truly and only verified in *Christ*, whose death put a period to al Heathen Oracles, as both Sacred and Pagan stories relate. But to finish this Genealogie of *Pan*, *Bochart* (in the Preface to his *Phaleg. fol. 2.*) reduceth his original to *Abel*. ‘The Greeks (saies he) when they write of the first Inventors of things, substitute *Pan* the Arcadian unto *Abel*, the Prince of Pastors, &c. *Sandford*, de descensu Christi lib. 1. §. 19. supposeth *Pan* to be the same with the Patriarch *Israel*, or *Jacob*. His words are these: For *Joseph* is that old *Osyris*, nourished by *Pan*, whom I conceive to be *Israel*. *Dickinson*, Delph. Phan. cap. 4. makes *Pan* the same with *Cham*: *Pan a fable of the Messias*, *Pan Israel*.’

*Israel Patri-
archa versus
fortè Pan
Gentilium,
Park. ex
Sandf. Pan
Cham.*

Cham: which he endeavors to prove from that of *Diodor. Sicul. l. i.* where the same Citie in *Egypt*, which is called *χίμυς*, i. e. the Citie of *Cham*, is interpreted by the Natives, the Citie of *Pan*. We need not exclude either of these Parallels with *Pan*; because we find that the *Mythologists* were, according to their different humors, very *difforme* and different in the application of their *Fables*. Only, I suppose, the great *Pan*, so much Idolised by the Poets as the God of *Shepheards*, refers chiefly to the *Jewish Messias*, the great *Shepherd of Israel*, as before.

*Prometheus
Theogonie and
Parallel with
Noah.*

§. 4. We now procede to *Prometheus*, and his *Cenealogie*, *Names*, and *Attributes*; with their *parallel* in *sacred storie*, and *Persons*. There is some difference among *Philologists* about the *Traduction* of *Prometheus*; some reducing him to *Noah*, others to *Magog*, *Japhets* son: Which controversie may be, with much ease, reconciled, by taking in both *reductions*. For its certain that the old *Mythologists* were no way *uniforme*, or *conforme*, in the application of those fables, they gleaned up in the *Oriental parts*. Therefore to begin with those who make *Prometheus* the same with *Noah*; as *Vossius, de Idololatr. l. b. i. cap. 18. pag. 141.* ‘The Patriarch *Noah* (saies he) ‘is adumbrated to us, not only in *Saturne*, but also in *Prometheus*; ‘whose Feast is called at *Athens* *πρωμῆθαια*, in which there is a con- ‘test of *Lamps*; also an *Altar* in the *Academie*, on which the ‘*Lamps* are wont to be kindled in this Contest; as ‘tis attested by ‘*Harpocration*, &c. This *Rite*, consecrated to *Prometheus*, I presume, had its original *Idea* from the *Lamps*, which burned in the Temple at *Jerusalem*, and from the fire on the *Altar*: Whence also that fable of *Prometheus’s* stealing fire from Heaven: (which may allude to *Elijah’s* praying for fire, which descended from Heaven, &c.) But as to the *Parallel* betwixt *Prometheus* and *Noah*, take these particulars. 1. As under *Noah*, so also under *Prometheus*, the great *Floud* was supposed to happen. So *Diodorus, l. i.* *ἡ Νεῖλον ἐπεί κατακλύσας πολλὴν τῆς Αἰγύπτου*, &c. They say that *Nilus*, having broken down its bounds, overwhelmed a great part of *Egypt*, especially that part where *Prometheus* reigned, which destroyed the greatest part of men in his *Territorie*. Whereas some may object, that this is meant only of a particular *Deluge* in *Egypt*, under *Prometheus*, &c. ‘Tis replied, that as the *Grecians* attributed the general *Floud* to *Deucalion*, so the *Egyptians* attributed the same to *Prometheus*, or, as *Eusebius*, to *Ogyges*; whereas all these fabulous *Deluges*, were but broken

broken *Traditions* of the real universal *Deluge*, under *Noah*. And particularly, that this under *Prometheus* was the same with that of *Noah*, *Vossius* endeavors to prove from the notation of the name: For (saies he) *μεγανθυς* signifies one, who is so wise, as to foresee evil; whereas on the contrary, *επιμεθυς* is one, who is too late, or after-wise: which agrees to *Noah*, who being divinely taught, foresaw the flood, and so preserved himself and his. 2. *Prometheus* is said to rebuild and restore human kind after the Flood: Which exactly answers to *Noah*, the father of Man-kind, &c. 3. *Herodot. lib. 4.* tells us, that *Prometheus's* wife was called *Asia*. And indeed, *Noah's* wife was no other than *Asia*, or *Asiatica*, an *Asiatic*. But whereas it may be objected, that *Prometheus* is made to be the son of *Japetus*, and therefore cannot be *Noah*, but must be his Grandchild; *Vossius* replies, that 'tis no wonder, if in Ages so remote, posteritie mis-called the Father and the son, and so confounded one with t'other.

2. *Bochart*, to avoid this contradiction, makes *Prometheus* to be 2. *Prometheus* *Magog* the son of *Japetus*, or *Japhet*. So *Bochart, Phaleg lib. 1. his Parallel cap. 2. fol. 11. also lib. 3. cap. 13.* where he proves, that *Prometheus* is the same with *Magog*. 1. In that he is stiled the son of *Japetus*, as *Magog* was the son of *Japhet*. 2. From the eating of *Prometheus's* heart; which fable sprang from the name *מגוג* *Magog*; which, being applied to the heart, implies its consumption, or wasting away. 3. *Prometheus* is said to have his seat, and to lie, in *Caucasus*; because *Magog*, and his posteritie seated themselves there. 4. They fable, that fire and metals were invented by *Prometheus*; (as formerly by *Vulcan*;) because there are many subterraneous fires and metals in these places. *Stillingfleet, Crig. S. Book 3. cap. 5. §. 9. &c.* follows *Bochart* herein.

§. 5. From *Prometheus* we passe to *Neptune*; which is indeed *Neptune the* a name rather appellative and commun, than proper. For as in an- same with cient times, specially before the *Trojan wars*, they stiled al illu- *Japhet*. strious Kings, *Jupiter*, and al renowned Captains, *Mars*, or *Heracles*; so also they called every Insular Prince by the name of *Neptune*: Whence multitudes partook of one and the same name; which made their characters and stories the more fabulous and ambiguous: Yet are we not without evident ideas and notices of their *Traduction*, originally, from some sacred person, or storie; as has been already demonstrated, by a large enumeration of particulars;

lars; which wil farther appear by the genealogie and storie of Neptune, who according to the general consent of the Learned, was originally Japhet the son of Noah. For look, as the memorie of Noah was preserved in Saturne; and of Shem (whose posteritie possessed the septentrional and oriental Asia) in Pluto; and also of Cham (whose progenie seated in the Meridional Asia, and Africa) in Jupiter Hammon; so also the memorie and storie of Japhet was continued in Neptune, as Philologists generally accord, and that on these rational conjectures. 1. From the very name Neptune; which Bochart derives from נִפְתָּה Niphta, which belongs to Niphal, or the the Passive Conjugation of פָּתָה Patha to enlarge; whence יַפֶּת Japhet, according to the allusion of Noah, Gen. 9. 27. יַפֶּת אֱלֹהִים יִפְתְּ אֱלֹהִים Japhet Elohim lejaphet, i. e. God shal enlarge Japhet. Proportionable whereto Neptune was called by the Greeks

Unde etiam
Japhetus nisi a
Japhet. Sand.
desc. l. 1. §. 22.

The Parallel
twixt Japhet
& Neptune.

Gen. 9. 27.

Ποσειδών of
the same ori-
gination with
Japhet.

Ποσειδών, which Grammarians in vain attempt to deduce from the Greek tongue; seeing, as Herodotus in Euterpe assures us, the name Ποσειδών, was at first used by none, but the Libyans or Africans, who alwaies honored this God. Namely Ποσειδών or Ποσειδάων, is the same with the Punic פִּשְׁטָן Pefitan; which signifies Expanse or broad; from פִּשַׁט Pefat, to dilate, or expand. Whence it appears, that Ποσειδών and Japhet are Synonymous; and both derived from Radix's, signifying latitude: which wel suits with Neptune's Character; who is stiled ὁ ἐν μεγάροις ὁ ἐν ὤφει, latè imperans, and latisonans; as also ὁ ἐν στήθεϊ, one that has a large breast, &c. See more of this Bochart, Phaleg lib. 3. cap. 1. 2. From the Genealogie of Neptune; whom the Mythologists make to be Saturnes son; as Japhet was son to Noah, who passed for Saturne.

Neptune the
God of the Sea
from Japhets
possessing the
Islands.

3. Neptune was fabled to be the God of the Sea, and Instructor of Navigation: So Diodorus lib. 5. τῶν δ' ἄλλων θεῶν, τῶν ἐν Κρήνῃ ἢ Πλάτῃ γεννητῶν, εἰσὶν οἱ κρηταὶ Ποσειδάωνα μὲν πρῶτον χρησάμεν τὰς ἐν θάλασσῃ ἱερᾶς, ἢ εἰς οὐχὶ τὰς παρὰ τὴν εἰσὶν τῶν ἡγεμονίαν ταύτην τῷ Κρήνῃ, &c. 'The Cretenses say, that amongst other Gods borne of Saturne and Rhea, Neptune first began to manage the Affairs of the Sea, and to instruct for Navigation; he having obtained this prefecture from Saturne, whence it came to passe, that in after time the common Vogue so far obtained, that whatever was done at Sea, was said to have been in the power of Neptune; and therefore the Mariners sacrificed unto him. Thus Diodorus. Al which seems to have been taken up from the real storie of Japhet, and his Posteritie,

ritie, their possessing the Ilands in the midland Sea, Grece, &c. So Bochart, *Phaleg lib. 1. cap. 2.* 'Japhet (saies he) passed for Neptune the God of the Sea; because his portion was in the Ilands, and Peninsules. In the Ilands are Britannie, Ireland, Thule, Crete, Sicilie, Sardinia, Corsica, Baleares, &c. In the Peninsules are Spain, Italie, Grece, Asia minor, &c. So Lactantius, *de falsa Relig. l. 1. c. 11.* At the maritime places, with the Ilands, belonged unto Neptune, &c. This suits with Plato's origination of Neptunes Greek name; who (in his *Cratylus*) deriveth *νεοειδής*, *νεαὶ τὸ πόντῳ δ' ὕδωρ*, from his giving drink, i. e. the Sea and Water unto al: Which argues thus much, that they looked on Neptune as the God of the Sea, and that in allusion to Japhets possessing the maritime parts of Europe, &c.

4. Neptune was also called *ἵππευ* Equestris: Which is thus explicated by Diodorus, *lib. 5.* where having spoken of Neptune, as God of the Sea, he addes, *μεγαλύνει δ' αὖτις, ὅτι τὸ τῆς ἵππου δαμάσειον πρῶτον, καὶ τὸ ἑνὶ πλοῦ καταδίδει καὶ τὸν πᾶσι τὸ ἵππειον ἀπ' ἧς ἵππευ αὐτὸν ὀνομάζει*, 'They adde also this of Neptune, that he was the first that tamed horses; and that the Science of Horsemanship was first delivered by him: Whence he was stiled *ἵππευ*, a good horseman. This also Vossius applies to Japhet; (*Vossius, de Idolol. lib. 1. cap. 15. pag. 118.*) his words are these: 'Japhet had for his portion the Mediterranean Ilands, and the European continent: Wherefore his posteritie had need of a twofold Science, 1. Of Nautic, to direct them in their Navigation. 2. Of Horsemanship to conduct themselves in those rude and wild countries, thorow which they were to passe, into the Northerne and Westernie parts of Europe. This I conjecture was the cause why Neptune, whom I interpret Japhet, was made to be the God of Nautic Science, and Sea Affairs; as also of Horsemanship, &c. But touching the Parallel twixt Japhet and Neptune, see more Bochart, *Phaleg. l. 3. c. 1.*

5. 6. As for the Theogonie of Janus and his Parallel; if we consider him historically, and according to the Mythologie of the Poets, so he refers to the storie of Noah, or Javan. That which inclines some to make him Parallel with Noah, is 1. The cognation of his Name, with the Hebrew *יָאֵן* *jain*, *vine*; whereof Noah was the first Inventor, according to Vossius. Again, 2. Janus was pictured with a double forehead; because he saw a double world, that before, and after, the Floud; as Noah. 3. As the beginning, and propagation of mankind, after the Floud, was

from Noah; so also they ascribe the *beginnings* of all things unto Janus: Whence the entrance to an house is called by the Romans, *Janua*; and the entrance to the year *Januarie*. Whence some make the name *Xisuthrus*, given by the *Assyrians* to Noah, (as in the storie of the *Flood*, Book 3. Chap. 6. §. 4.) to signifie an entrance or door, from *יָצִיץ*, a post or threshold of a dore, as *Vossius*.

4. *Latium*, where Janus's seat was, (whence part of old Rome was called *Janicula*) was called *Oenotria*. Now *οινωτρια* comes from *οινος* Wine. Thus much for Janus's parallel with Noah. Others

2. With Javan. refer the origination (both name and person) of Janus, to Javan the son of Japhet, the parent of the Europeans. For 1. *יָוָן* Javan is much the same with Janus. 2. Thence that of *Horat. lib. 1. 3. Japeti Genus*. So *Voss. Idol. lib. 2. cap. 16. Janus's* name taken historically is the contract of Javan.

Of Æolus's
Origination.

§. 7. To Janus we might subjoin Æolus, the God of the winds, and King of the Æolian Islands, with notices of his Translation from the Phenicians and Hebrews. But we shal touch only on his name, which seems to be a good key or Index to decipher his fabulous Office. This fable of Æolus, the God of the Winds, is supposed to have been first brought into Grece by Homer; who had it from the Phenicians; with whom *עֵוֹל* aol (as the Greek *αἰολα*) signifies a Storme or Tempest: which the Chaldee Paraphrase more fully expresth by *עֵוֹל* alol: and the King Æolus is thought, by the Phenicians, to be the King *עֵוֹלִין* aolin of Tempests: as *Bochart, Can. lib. 1. cap. 33. fol. 658*.

Grecian God-
dessees of Phe-
nician and
Hebrew ex-
tract.

1. Rhea, from
Gen. 9. 20.

§. 8. Having discoursed at large, touching the chief of the Grecian Gods, and their Translation from the sacred Oracles; we shal briefly touch on sundry of their Goddessees, and their derivation from the sacred fountain, 1. Noah is called *Gen. 9. 20. אִישׁ הָאָדָמָה*, a husband of the earth, i. e. a husband man. Whence the Mythologists made Saturne, i. e. Noah, the husband of Rhea, i. e. the Earth. Some derive Rhea, by an easie anagrammatisme, from Era. So *Sandford, Descens. lib. 1. §. 26.* 'The Greeks refer Era (Heb. *עֵרָא* eres.) i. e. the Earth, unto the number of their Gods: by 'what Ceremonie? Namely according to the old Grammarian 'rule, changing Era into Rhea. After the same manner Aer began 'to be Hera: for this origination *Ἡρα* we have from Plato. I should rather derive *Ἡρα* from the Chaldee *חֵרָא* Hera, Libera, which was Juno her name; whence also *חֹרָא* Cora, or Hora, and Ceres as before, C. 2. §. 1. & C. 5. §. 1. &c.

2. As

2. As for *Minerva*, *Vossius* (*de Idololatr. lib. 1. cap. 17.*) makes her to be the same *Naamah*, *Tubalcains* sister, *Gen. 4. 22.* Her name *Σηνα* *Stephanus* makes to be *Phenician*; *Σηνα ἡ Ἀθηνᾶ καὶ ποσειδάς*: which *Bochart* derives from *נָחַם* to move *War*; whence the *Oncean Gates* at *Thebes*. The fable of *Minerva*, her being born out of *Jupiters* head, they generally refer to the generation of *Christ*, the *Divine wisdom*.

3. *Ceres* is, by *Bochart* substituted, and made parallel to *Adam*, or *Cain*, the first tillers of ground. 4. *Niobe* (whom we may mention among the Goddesses, though not so reputed generally) is by some made the same with *Lot's wife*, who was turned into a pillar of *Salt*; i. e. of *Sulphureous*, *bitumenous*, and *salty* mater; wherein she was partaker of *Sodom's* judgment, which overtook her: Whence the fable of *Niobe*, her being turned into a pillar of *stone*, &c.

5. As for the *Sirenes*, (which according to the fable were in number three, partly *Virgins*, partly *Birds*, whereof one sung with *Voice*, the other by *Pipe*, and t'other by *Harpe*) *Bochart* (*Can. lib. 1. cap. 28.*) makes the name to be purely *Phenician*, or *Hebrew*; in which tongue *שִׁיר* *Sir*, signifies a *sing*, (whence *Salomons's Song of Songs*;) thence *שִׁירֵי* *Siren*, a *singing Monster*, &c. 6. As for *Juno*, and *Jana*, from *יה*, thence also *Diana*, *Astarte*, *Venus*, &c. we have fully handled them before, *chap. 2.*

§. 9. Thus much for the *Theogonie* of the *Grecian* and *Roman* Gods, and Goddesses, which wil receive farther evidence from what follows, touching the *Genealogie* of the *Phenician* and *Egyptian* Gods. For that the former were but the product of the latter, is evident. Thus *Sandford*, *de desc. lib. 1. §. 6.* 'We may not fetch the names of the Gods from the *Grecians*, but from the *Phenicians*, or *Egyptians*. It remains therefore that we treat of the *Apotheosis* of the *Barbarian* names; which among those ancients had not one and the same origination. For either something was coined out of *foreign Leters*, the name being relinquisht; or the name, together with the thing, was traduced unto some mysteries of *Religion*. This again was accomplit in two manner of waies; either when a *strange Name*, (so far as the nature of the *Tongue* would admit it) the right order of the *Leters* being relinquisht, was referred unto the Gods; or else the *Leters* being transposed or changed, a new name was composed out of the old; which thence, according to the same laws of *Tongues*, was in-vested

vested with the Rites of some Deities. Thus all those appellations of the Gods, which Greece borrowed from the Barbarians, may be digested into three ranks. 1. Either they flow from the sole explication of Nature; as from Abaddon sprang Apollon; or if you will rather, according to the sacred Phraseologie, Apollun: 2. from the pronunciation of the name; thus from Japhet, was made Japetos: or lastly from an Enallaxis of the Letters; according to which form it is as clear as the light, that from Admah first sprang Hadan, and hence Hadan. Thus Sandford of the origination of the Grecian Gods from the Egyptian, Phenician, or Hebrew names. See more of this Chap. 7. §. 12.

CHAP. VII.

The Theogonie of the Phenician, and Egyptian Gods; with their Hebrew Origination.

Baal from בעל, Baal, and Bel from אל, El. Beelfamen from בעל שמים. Beelzebub, 2 King. 1. 2. בעל זבוב. Baal Peor, Psal. 106. 28. Numb. 25. 1, 2, 3. Moloch the same with Baal. Adramelech and Anamelech, 2 King. 17. 31. Esa. 30. 33. Tophet and Gehinnom, whence רמא. The Samothracian Cabiri, Phenician Gods. Σαδν from צדיק God's name, Psal. 119. 137. Cabiri from כביר. Axieros אחוּי ארץ. Axiokerfos from אחוּי קרץ. Cadmilus from חרמאל, the Minister of God. Eliun from עליון, God's name. Βαφει from ברית, Judg. 8. 33. Plautus's Pannulus: Alonim, &c. from Gen. 14. 19. Ilus from אל El; whence also Ἰλιος, and Heliogabalus. Ελαμ from אלהים Elohim. Βατούλα from ביחאל, Gen. 28. 18. Of Dagon, Rimmon, &c. The Egyptian Gods, their original Hebrew. Apis, a symbol of Joseph; so Serapis, from אב, Gen. 45. 8. Osiris the same with Moses or Adam; as Isis with Eve, from Ischa. Mnevis the same with Joseph. Orus, Remphan, &c. The Metamorphoses of the Gods in Egypt. The causes of Mythologic Theologie.

§. 1. **H**AVING gone through *Hellenisme*, or the *Grecian Divinitie*, *The Theogonie of the Phenician Gods Hebraic.* we now passe on to the *Oriental Gods*; with endeavors to demonstrate, how their *Genealogie*, *Names*, and *Attributes*, received their derivation from the *sacred Language*, and *Oracles*. We shal begin with the *Phenician Gods*, which were the first, if not as to time, yet as to *dignitie*, whence the *Grecians* traduced the chiefest of their Gods. And amongst the *Phenician Gods*, the chief was *Baal*, *Bel*, or *Belus*; concerning which there is some difference amongst *Philologists*; yet al unanimously concur in this, that its *origination* was from some *Hebrew* and *sacred name*; which wil evidently appear from the notation thereof. *Damascius*, in the life of *Isidore*, mentioned by *Photius*, tels us, *Οτι Φοίνικες η̃ Συροι τον Κεiron Ηλ, η̃ Βελ, η̃ Βολαθω ιερονομαζουσιν*, *The Phenicians and Syrians cal Saturne, El, Bel, and Bolathen.* *Vossius*, as also *Kircher*, *Oed. Egypt. Tom. 1. Synt. 4. cap. 5.* make *Bel* the contract of *Beel*, from *בעל* *Baal*, the *Lord*; which name belonged originally to *God*, as it appears from *Hosea 2. 16, 17.* But *Servius*, on *Virgil*, supposeth *Bel* to come of *אל* *El*, *Gods name*; whence the *Greek* *Ηλ* *El*, and the *Digamma* being added, *βελ* *Bel*, and so *Belus*. *Bochart*, in a personal conference he favored me with, gave me a good conciliation of these two opinions, by affirming, that there was originally a twofold *Belus*, the one *Affyrian*, from *באל*, *Heb. באל*, originally *אל*, the *Affyrian God*; whence *Nimrod*, the first of the *Affyrian Monarchie*, was called *Belus*: The other *Belus* was a *Phenician*, from *בעל* *Baal*, the *Phenician God*; whence *Ithobaal*, King of *Tyre*, and *Jezebel* his daughter; as also many of the *Phenician Kings*, who were called *Belus*. 'Tis true, *Bochart* makes the *Phenician בעל* *Baal*, to have had its original from the first *Phenician King* of that name; but yet I conceive it not improbable, but that the first *Phenician King*, might be so called from their Gods name *בעל* *Baal*; which was the title they gave the *Sun*, from his office, *Gen. 1. 16.* as he was reputed the *Lord of Heaven*: Or else, which seems most probable, we may suppose the *Phenicians* to have had various *בעל* *Baalim*; some *supreme*, which they stiled *θε̃ς φυσικος η̃ ἀθάνατος*, *natural and immortal Gods*; such were the *Sun* and *Moon*: others, which they stiled *θε̃ς ε̃μμε̃τος*, *mortal Gods*, viz. the souls of their great *Heroes* and *Kings*. As for the former *supreme natural Gods*, they called the *Sun Baal*, and the *Moon Baaltis* or *Beltis*, that is, in the *Scrip-ture language*, the *Queen of Heaven*. As for the mortal or made *Baalim*,

The Supreme
Baal stiled
Beelsamen.

Baalim, they were no other than the Souls of their chief *Heroes*, or *Princes*, which after their death received an *επιθεσις*, or *Deification*; and so became a kind of *midling Gods*, or *Mediators* betwixt the *supreme Gods* and *men*, (which the *Greeks* called *δαίμονες* *Demons*) whereof we find frequent mention in *Scripture*, as *Jud.* 10. 6, 13. The *Phenicians* stiled their *supreme Baal* בעל שמי Baal Samen. So *Sanchoniathon*, according to the *Version* of *Philo Byblius*, in *Eusebius*, *præpar. lib. I. cap. 7.* Αὐχμῶν δὲ χειρῶν τὰς χεῖρας ὀρίγειν εἰς θεοῦς πρὸς τὸν ἥλιον τῦτον γὰρ, θεὸν ἐνόμιζον μόνον, θεοῦ κύριον Βεελσαμὴν καλεῖσθαι, *A drought happening, they lift up their hands to Heaven, to the Sun. For this (saies Sanchoniathon) they account the only God; calling him Beelsamen, the Lord of Heaven.* Beelsamen here, according to *Philo Byblius's* explication, is, in the *Phenician Tongue*, בעל שמי Beelsamen, i. e. the *Lord of Heaven*: whence *Philo Byblius* immediately subjoins, ὃ ἐστὶ παρὰ ποιητῆς κύριος θεοῦ, which is in the *Phenician Tongue*, *Lord of Heaven.* To which he addes: ζωὸς δὲ παρὰ Ἑλλήνων, but in the *Greek Tongue*, he is *Zeus*, *Jupiter.* So that *Beelsamen* is the same with ζωὸς Ὀλύμπιος *Jupiter Olympius.* So *Vossius*, *de Idol. lib. 2. c. 4.* 'This (saies he) we may confirme from the *H brew Tongue*, which differs in a dialect only from the *Phenician.* For what the *Phenicians* pronounce *Beelsamen*, the *Hebrews* write בעל שמים Baal Schamaim, i. e. *Lord of Heaven*, &c. Thus also *Bochart* (*Can. lib. I. cap. 42.*) And indeed al this touching *Beelsamen*, *Sanchoniathon* seems to have evidently traduced from that *Function* or *Office*, which *God* had laid on the *Sun*, mentioned *Gen. I. 16.* The greater light to rule the day, as *Psal. 136. 8.* The Sun to rule by day.

The Theogonie
of Baalzebub
2 King. I. 2.

§. 2. This *Phenician God Beelsamen*, the *Jews* called *Beelzebub*, as 2 *King. I. 2.* *Baalzebub the God of Ekron.* Concerning the *Ety- mon* of *Baalzebub*, various are the conjectures of the *learned.* The additament זבוב zebub signifies a *fly*: whence some think it was added by the *Jews* in way of *opprobrium*, or *scorne*; as if one should say, the *Lord of a fly.* It is the most probable, that this name *Beelzebub* was given th^s *idol God*, not by the *Accaronites* or *Phenicians*, but by the *Jews*; and that from a great content, and just hatred of the *Accaronitic Idolatrie.* *Vossius* (*de Idolol. l. 2. c. 4.*) following the conjecture of *Learned * Jos. Scaliger* herein, thinks

* Id quod dicebatur Baal zebahim, Deus

visitarum, joculari vocabulo Scriptura vocavit Deum muscæ, quod in Templo Hierosolymitano muscæ carnes visitarum non liguriebant, cum tamen Gentium sana à muscæ infestarentur propter nidorem visitarum. Jos. Scalig. Elench. Tri. Hæres Numi. 5.

that

that this name *Beelzebub* was curtail'd by the *Jews*; who, by an easie mutation, turned the *Accaronitic* name (according to *Scaliger*) בעל זבוב *Baal zebahim*, the Lord of Sacrifices, into the contemptuous Title of בעל זבוב *Baal zebub*, the Lord of flies, i. e. a God that regarded only flies; or that could not drive away the flies, by reason of their multitude, from the Sacrifices. But *Ath. Kircher*, *Oed. Ægypt. To. 1. Synt. 4. cap. 5.* thinketh that this Idol was called *Beelzebub*, even by the *Accaronites* themselves; and that it was the same with *Myagrus*, the God of flies, mentioned by *Pausanias*, in *Arcadicia*. Thence *Philastrius* saith, That in the City of *Accaron* they worship a flye. 'Adde to this (saith *Kircher*) that *Jupiter* and *Hercules* were worshiped by the *Europeans* under the same name: Hence *Jupiter* was surnamed by the *Grecians* *Στομβιός*, from his driving away of flies. *Myagrus*, *Apomyus*, and the like, do signally implie a flye, and signifie the Lord of flies. So *Hercules* *Κορώνιος* was worshiped by the *Trachinii*, and so called, because he drove away the *Κορώνες*, i. e. in their tongue the *Locusts*. Thus *Kircher*. This name *Beelzebub* is, in the New Testament, changed into *Βελζεβυλ*, *Beelzebub*. *זבוב* being made *זבול* *zebul*, for greater content sake: For *זבול* signifies dung or abominable, by which name the Gentile Gods are characterised, 2 King. 23. 24. whence this name *Βελζεβυλ* is in 2 King. 23. 24. the New Testament applied to the Prince of the Devils; as indeed this *Accaronitic* *Beelzebub* was the chief of their Idols. Hence also *Hel* was by the Greeks called *Accaron*, according to that of the Poet, *Acheronta movebo*; because *Beelzebub*, the Prince of those Demon Idols, was God of *Accaron*, as *Mede* and *Bochart*. The like *Glossus* (*lib. 4. Grammat. S. Tract. 3. observ. 4.*) 'The name *Baalzebub*, 2 King. 1. 2. which in the New Testament is written *Βελζεβυλ*, 2 King. 1. 2. B being changed in L. *Mat. 12. 24. Luk. 11. 15.* refers to the Idol *Mat. 12. 24.* of *Ekyon*; and signifies the Lord of a flye or flies: Peradventure because it was thought to drive away those pernicious flies which infested the *Ekyonitish* Countrey, as *Hercules* was stiled *κορώνιος*, from his driving away *Locusts*, and *Apollo* *στούβιος*, from dispersing the *Phrygian* mice. -- The *Jews* traduced the name of this Idol to expresse the Devil by, and moreover changed *Beelzebub* into *Beelzebub*, which signifies the Lord of Dung. See more of this in *Selden, de Diis Syriis Syntag. 2. pag. 211.* That *Beelzebub* was the same with *Beelsanem*, &c. See *Owen de Idolol. l. 5. c. 5.*

The Theogonie
of Baal Peor
Hebraic.

Numb. 25. 2,
3, 6.

Hof. 9. 10.

Psal. 106. 28.

§. 3. This Phenician Baal passed amongst the Moabites and Midianites under the Name of Baal-Peor. So Numb. 25. 2, 3, 6. Psal. 106. 28. Hof. 9. 10. בעל פעור Baal peor, which the LXX. render βαλπεωρ. He was called Baal peor from the mountain Peor, where he was worshiped, as Num. 23. 28. So Apollinaris (Catena patrum Cræcorum) on Psal. 106. 28. And they were joined to Baal peor]

Εἰδωλον δὲ τὸ Βάαλ ἐν τότῳ οὐρεῖ. Εὐκλως δὲ τὸ Βάαλ Βάλ ὀνομάζεται διὰ τοῦτο ὅτι καὶ οὐρεῖ τῷ καλεῖται.

The Idol of Baal is in the place of Peor; but the Greeks call Baal, Belus, whom they affirm also to be Saturne. Joseph Scaliger makes Baal Peor to signifie the same with Δία Βεργαῖον, Thundering Jupiter. Jerome on Hof. 9. lib. 2. tells us, that Baal Peor, the Idol of the Moabites, is the same with Priapus. So Isidorus, Orig. lib. 8. cap. 11. 'Baal Peor' (saies he) is interpreted an image of Ignominie; for it was an 'Idol of Moab, surnamed Baal, on the mount of Peor, which the 'Latins call Priapus, the God of Gardens, &c. Thus also Ainsworth, on Num. 25. 3. 'Peor hath the signification of opening the 'mouth, and was the name of this Idol, as some think, of filthiness, 'and fornication committed together with Idolatrie, (as this Historie sheweth) and to be that which in other Languages was 'called Priapus. But as Nebo the God of Babylon hath his name of 'Prophefying; So Peor might likewise be so called of opening the 'mouth of Prophefie. Thus he. The like Alb. Kircher, Oed. Ægypt. Tom. I. Synt. 4. cap. 5. 'We conclude, saith he, that Beelphegor was 'no other than Priapus, which appears first from the Etymon of 'the name: For Priapus in Hebrew is פְּעוֹר פֶּה Pehorpeh, i.e. Os nuditatis. So Baal aruch: פְּעוֹר פִּירוּשָׁה פֶּה. וכעל פְּעוֹר פִּירוּשָׁה. And Beelpheor 'explicated, is os nuditatis. Whence its evident that Priapus drew 'its origine from the Hebrew Peorpe; to which it is much akin. 'To this adde, that Peorpe among the Hebrews signifies Veretrum; 'which was the figure given to Beelphegor, as Jerome. This Idol 'was in great veneration among women: also effeminate men 'did greatly adore it, as Hof. 4. 4. And they sacrificed with Harlots. 'Jerome renders it effeminate persons, and understands it of the 'Priests of Beelphegor, or Priapus, &c. That this Baal Peor was the same with the Grecian Priapus, seems evident by their parallel sacrifices and worship. For, as fornication was a main peice of worship, they performed to their lascivious God Priapus, so we find the same performed to Baal peor, even by the Israelites. So Numb. 25. 1. Israel is said to commit whoredome with the daughters of Moab:

Moab: which is explicated *vers. 2. by bowing down to their Gods*] *i. e. in a way of Fornication: whence 'tis said vers. 3. Israel joined himself to Baal Peor*] *i. e. worshiped him by fornication.* We have it expressed in the same manner, *Psal. 106. 28. By joining himself to Baal Peor, is meant their worshipping him by fornication: And by eating the sacrifices of the dead we must understand (with Austin on this place) their sacrificing to dead men, as to Gods; or Baalim. They worshiped Baal Peor, their chief God, (which Vossius makes to be the Sun) by fornication and sacrifices. Or else we may refer these sacrifices of the dead, to those they performed to their inferior Baalim; which were some noble Heroes or Princes; who after their death were deified, and so became midling Gods or Mediators; as elsewhere. But thus much for Baal Peor, concerning whom, see more Vossius de Idololatr. lib. 2. cap. 7. Kirch. Oed. Egypt. Tom. 1. Synt. 4. cap. 5.*

§. 4. The Phenician Baal passed amongst the Ammonites under the name of Moloch, from מלך Melech, the King. So 1 King. 11. 7. Moloch is stiled the Abomination of Anmon, which *vers. 5. is stiled Milcom, &c. So Lev. 18. 21. Lev. 20. 2, 3, 4, 5. 2 King. 23. 10. Thus Amos 5. 26. with the parallel, Ait. 7. 43. we find mention of the Tabernacle of Moloch; where Junius and Tremelius subjoin this exegetic Note: You have ministered in shew, in the Tabernacle of the living God; but you have worshiped really Moloch, the God of the Ammonites, (which by your impiety, you have made yours) and other Gods of the Heathens, Synecdochically. This God of the Ammonites, the Prophet in this place only mentions; because the Ammonites being their neighbors, he would more sharply strike at their Idolatry.* Tarnovius saies, that the Affixe in מלכ notes, that the Israelites framed an Idol proper to themselves, according to the forme of the Ammonitic Idol. See more Glassius Gram. S. lib. 4. Tract. 3. observ. 17. (pag. 867. edit. 2.) That Moloch is the same with Baal or Belus, appears 1. from the parallel import of the names: For as Baal signifies Lord, so Moloch, King. 2. We find them also both joined in one word, Malech-Belus, i. e. Lord-King. 3. Their Identity is farther evident from the Image of Moloch, which consisted of seven conclaves, relating to the Sun, Moon, and 5. Planets; answerable to that of Baal. 4. Baal and Moloch had also the same reference: for as Baal passed for the Sun, and Saturne, so Moloch. That Moloch was the same with Saturne is evident, partly from the sameness of their sacrifices, namely

children, which were offered to both; partly from the name *King*; which is given to *Saturne*, and is the same with *Moloch*. Yet *Selden* denies this *Identitie* 'twixt *Moloch* and *Saturne*. 5. Their *Identitie* is farther apparent from the sameness of their worship. So *Owen* (*de Idololatr. lib. cap. 7.*) That *Moloch* (saies he) is the same with *Baal*, seems to be evident from the sameness of their worship: for they sacrificed also their sons to *Baal*, and that in the valley of *Hinnom*, as *Jer. 7. 31, &c.* This Idolatrous worship is thus explicated by *Kimbi*, on 2 *King. 23. 10.* And he defiled *Tophet*. 'There, saith *Kimbi*, they made their sons passe to *Moloch*; The place was called *Tophet*; and they say, from Drums beaten, and Dancings, which were performed in the time of the Sacrifice, to drown the noise and cries of the Children Sacrificed; lest perhaps the Father being moved with the lamentable cries of his Child, should deliver him out of the hands of the Officers. This place here is said to be defiled, i. e. al dead Carcasses, and what ever was unclean, was to be cast into it; that so the memorie of those cruel Sacrifices might be buried in Oblivion. This Image of *Moloch*, was hollow, having within it 7. Conclaves, or rather Receptacles. He that would offer his Son to it, had a Conclave opened. The face of this Idol was like that of a Calf. His hands laid open and ready to receive what was offered, by those that stood by: and whiles the Child burned in the Idol, they danced, beating drums, that his voice might not be heard. Thus *Kimbi*. As for the worship performed to *Moloch*, we have a general account thereof in the Scriptures abovenamed; namely, that the Parents in honor of this Idol God, were wont to traduce their children through the fire. This Traduction, as *Vossius* (*de Idol. l. 2. c. 5.*) will have it, was not a burning of them, but *sebruation*, i. e. *purgation* of them; or a certaine kind of *expiation*, wherein the children were led, or drawn by the Priests, or Parents, through a space between two great fires, &c. This he conceives is the meaning of al these Scriptures, which mention their passing through the fire, not their combustion. Though he denies not, but that, besides this kind of *Februation*, there were also *expiations* made by burning of persons in time of calamitie, &c. This explication, of that Learned man, seems not to answer fully the mind and import of those Scriptures, which mention the sacrificing their children to *Moloch*: For *Psal. 106. 37, 38.* 'tis said, they sacrificed their sons and

and daughters to Devils, and shed innocent blood, the blood of their sons, &c. See more of this, C. 9. §. 9. of sacrificing human blood to Saturne. Unto Moloch we may refer the Gods of Sepharvaim, Adramelech, and Anamelech; to whom also they burned their sons, as 2 King. 17. 31. Adramelech, from אדר' מלך, signifies the great and valiant Moloch, or King. אדר' Addir is an attribute given unto God, which signifies properly potent, valiant, great, excellent, as Psal. 93. 4. Anamelech imports the Oracle, or answer of Moloch: for ענה implies an answer. Or else it may be derived from the Arabic عني, which signifies rich, as Vossius, lib. 2. cap. 5. So Kircher, Oed. Egypt. Tom. 1. Synt. 4. cap. 15. 'The men of Sepharvaim call Moloch by other names, sometimes Anamelech; sometimes Adramelech. The Rabbins say he had the forme of an horse and Mule. So cap. 20. he addes, 'I suppose therefore that Anamelech and Adramelech, were one and the same Idol with Moloch: For it was proper to the Nations, to adumbrate one and the same God, namely, the Sun and Moon, by divers figures, in divers Nations. There the Effigies of Moloch in the valley of Hinnom, near Jerusalem, was quite another thing from what it was at Sepharvaim. This I premit, lest any should from the diversitie of the Idols conclude, a diversitie of the Deities. Bochart (Can. lib. 1. cap. 28. fol. 584.) tells us, 'That Adranus is the name of a Syrian or Phenician God, as the compound Adramelech, 2 King. 17. 31. which Idol, some of the Hebrews make to have the effigies of a Mule, others of a Peacock. This Adramelech signifies a magnific King, &c. I shal conclude this of Moloch, with that account I find of him in Bochart, (Can. lib. 1. cap. 28. fol. 528.) 'Tophet, amongst the Hebrews, is אש ג'הנום, the fire of Gehinnom, i. e. the valley of Hinnom, or Hel, as they take it, Job 17. 6. and Esa. 30. 33. the translation being taken from the valley of Tophet, which is also Gehinnom; in which they were wont to cast their children alive into the fire, in honor of their Idol Moloch, as 2 King. 23. 10. and Jer. 7. 31, 32. which custome the Phenicians usurped before Moses's time; as it appears Levit. 18. 21. Deut. 18. 10. and the Carthaginians retained this impious superstition even unto Hannibal's time. Of this see more C. 9. §. 9.

§. 5. Amongst the Phenician Gods we may reckon the four Samothracian Gods, called Cabiri; which, though worshiped in Samothrace, yet were they of Phenician origination, and extract; as
 The Samo-
 thracian Ca-
 biri, Phenici-
 an Gods.
 'twill

Adramelech
 and Aname-
 lech.

2 King. 17. 31.

Job. 17. 6.

Esa. 30. 33.

2 King. 23. 10.

Jer. 7. 31, 32.

twil appear by the consideration of particulars. We have a good general account of these *Cabiri* in the ancient Scholiast, on *Apollonius Argonaut.* I. Thus, *Μουσίου δὲ ἐν τῇ Σαμοθρακίᾳ τοῖς Καβίροις, ὧν Μνάσιος φασὶ καὶ τὰ ὀνόματα. τίτταρος δ' εἰσὶ τῶν ἀειδμῶν, Ἀξίεροϛ, Ἀξιοκέρσα, Ἀξιοκέρσος, Κάσμιλος. Ἀξίεροϛ μὲν ἔν ἐστιν ἡ Δημήτηρ, Ἀξιοκέρσα δὲ ἡ Περσεφόνη. Ἀξιοκέρσος δὲ ὁ Ἄδης. ὁ δὲ περσιδίμῳ τίταρτῳ Κάσμιλος ὁ Ἑρμῆς ἐστίν, ὡς ἰσοφῇ Διονυσίου φασιν.* They 'worshiped in *Samothrace*, the *Cabiri*, whose names are mentioned 'by *Mnaseus*. They are in number four, *Axieros*, *Axiokersa*, *Axiokersos*, *Kasmilos*. *Axieros* truly is *Ceres*; *Axiokersa* *Proserpine*; *Axiokersos*, *Pluto* or *Ades*; and the fourth, *Casmilus*, is *Mercurie*; 'as *Dionysodorus* relates their names. That these *Cabiri* were of *Phenician* extract, is evident by what we find of them in the fragments of *Philo Byblius*, taken out of *Sanchoniathon*, as *Eusebius*, præpar. lib. I. ἐκ δὲ τῶν Συδικῶν διόσκουροι καβείροι, from *Sydyk sprang the Dioscuri or Cabiri*. We find the like mention'd by *Damascius*, in *Photius*: *Σαδικὸς γὰρ ἰσίνοντο παῖδες, ὧς Διοσκῆρος ἐρμηνεύει καὶ Καβείροις*, *Sadyk* begat children, which they interpret, *Dioscuri* and *Cabiri*. First *Sydyk* or *Sadyk* was a *Phenician* God, yea their chief God, answering to the *Grecian* *Jupiter*, and no other than a *Satanic Ape* of the sacred name *צַדִּיק Saddyk*, attributed to the true God of *Israel*, as *Psal.* 119. 137. and elsewhere. And as the parent *Sadyk*, so al his children, called *Cabiri*, were also of *Phenician* and *Hebrew* extract. This is excellently wel demonstrated by *Bochart*, *Can. lib.* 1. cap. 12. fol. 426. where he asserts, 'That the *Cabiri*, from *כביר*, Great, were *Phenician* 'Gods, worshiped chiefly at *Bezytum*: and al the *Samothracian Cabiri* were of *Phenician* origination; as their names import. The same *Bochart*, (*Can. lib.* 2. cap. 2. fol. 784.) on these words of *Sanchoniathon* [*Διόσκουροι καβείροι*] affirms, that the *כבירים Cabbirim* were the Great and Potent *Phenician Gods*, as the word imports. This wil be put out of dout by an examen of the particulars. The first of these *Cabiri*, as mentioned by the Scholiast on *Apollonius*, is *Ἀξίεροϛ*, whom he interprets *Ceres*: And so indeed the *Phenician* signifies (according to *Bochart's* origination) the God of the Earth: for *Axieros* amongst the *Phenicians* soundeth *אחי ארץ Achazi-eres*, i. e. the Earth is my possession or Dominion; which was *Ceres* her title. Thence follows *Axiokersa*, and *Axiokersos*, which differ only in gender and termination; and are by the Scholiast attributed to *Proserpine* and *Pluto*, whereunto they answer, according to the *Phenician* Origination: For *קֶרֶס Keres* signifies d-

struction

Sydyk or
Sadyk, from
Saddik Gods
name.

Pf. 119. 137.

Cabbir.

Axieros
Ceres.

Axiokersa
Proserpine.

fructu and death, as in *Jer.* 46. 20. and so כרן אחזי *Achazi Keres*, *Axiokerfos* death is my dominion or possession, according to the Hebrew character of the Devil, *Heb.* 2. 14. whom the Grecians called אדמ, from ארמה the Earth, and the Phenicians מות *Muth*, Death, and the Latins *Pluto*: as before *chap.* 4. §. 5. Lastly κασμילος *Casmilus*, or *Cadmilus*, another of the Phenician *Cabiri*, is the same with חרמאל *Casmilus Chadmél*, which signifies, the minister of God, proportionable to *Mercuries* name, who passed for the Minister of the Gods. So *Bochart* (*Can. lib. I. cap. 12. fol. 429.*) ‘*Chadmél* (saies he) *Me. curie* is changed into *Cadmilus*, because the Phenician אל is by the Greeks rendered ια, whence, in the Phenician Theologie, ια is the same with Κεφ; namely, *Saturne* is called אל *El*, thence ια, as in *Damascius*. Yea *Bochart*, in the same place proves, that the very Priest of these *Cabiri*, called by the Greeks κός or κόν, as *Hesychius*, κός ιερὸς καβειρῶν, was of Hebrew origination: For κός *Coes*, is the same with the Hebrew כהן *Coen*, a Priest: It being usual with the Greeks, from Hebrew words ending in N, to forme their Accusatives; as from *Jonathan* יונתאנ.

Coes from כהן Coen.

§. 6. Hence there follows, in *Sanctioniathon's* θειογονία, or description of the Phenician Gods, another Generation of Gods called *Eliun*, &c. *Philo Byblius's* words are these, καὶ τέτος γίγεται τις ἐλίου, According to these is generated *Eliun*, called the most High. The Greek ἐλίου *Eliun* is exactly the same with the Hebrew עליון *Elion*, a name in a peculiar manner attributed to God, signifying the Most High; and so indeed *Philo* explicates his name, calling him ὁ ὑψιστος, the most High. This God *Eliun*, had for his wife Βερίθ, i. e. in the Phenician and Hebrew ברית *Berith*, a Covenant. We find mention of this Goddesse, *Judg.* 8. 33. *Baal-Berith* their God: which, as it seems probable, had its original from a Satanic imitation, of Gods entering into Covenant with Abraham; whence he was stiled a God of (or in) Covenant: And hence the Devil (who affected nothing more than to be an Ape of the Great God) would needs assume the same stile of ἐλίου βερίθ, in the Phenician ברית עליון *Elion Berith*, the most High of (or in) Covenant: which is rendered, *Jud.* 8. 33. *Baal Berith*, as in what precedes, *C. I. §. 3.* The *Carthaginians* (who were but a Branch of the Phenicians, as the name *Puni* imports) make use of the same Title, to expresse their supreme Gods by; as 'tis evident by *Plautus's Pænulus*: (which is the greatest Relique we have of the Punic Language) in the beginning where-

Of Eliun his Theogonie, or Genealogie, & Attributes from sacred names and series.

Berith, her Theogonie, Judg. 8. 33.

Plautus's Pænulus,

of we find these words: *N'yth alonim Valonuth*: which *Scaliger* in his Appendix to *Emendat. Temporum*; and *Bochart Canaan lib. 2. cap. 6. fol. 801.* thus explicate, *נא את עליונים ועליונות*, I worship the Gods and Goddeses. *נא* is a particle of asking, *את* a note following the Accusative case. 'The reason, saies *Bochart*, why 'I explicate *alonim Valonuth, the Gods and Goddeses*, is given us by ' *Scaliger*: *Ελιον* is the name of God amongst the Phenicians, (as ' *Philo Byblius* teacheth us) who stile each of their heavenly Host ' by this name, as in *Plantus's Panulus*; and *Sisensa*, on that place, ' has noted, that *Alon*, in the Punic Tongue, is God: *Philo Byblius* proceeds to shew, how that this *Ελιον*, *Elium*, called the most High, lived near *Byblus*, and begat *δεξνς*; whence the Heaven was called by this name *δεξνς*, *Uranus*. That this whole fable of *Elium's* begetting *Uranus*, is but a Satanic imitation of *Gen. 14. 19, 22.* is excellently demonstrated by *Bochart, Can. lib. 2. cap. 2. fol. 784.* 'That *Elium* is said to generate Heaven, is (saies he) taken ' from *Moses's* words, *Gen. 14. 19, 22.* *אל עליון קונה שמים*, 'The most high God, generator of the Heavens. For *קנה* signifies also ' to generate, as the LXX render it, *Zach. 13. 5.* *אני קנתי*; and so it ought to be rendered, *Gen. 4. 1.* *I have begotten.* *עליון* *Elium* is the same with *Philo's* *Ελιον*: only for the Hebrew *שמים*, *Philo* puts *δεξνς*; which is of the same import, signifying Heaven, as also of Hebrew origination from *אור* *Or*, light; whence *εξ & δεξνς* Heaven, as before *C. 1. §. 3.* *Philo* addes, *That this Elium, or most High, engaging with Beasts, perished, but was by his Posteritie e'ndscribed to the Gods, & δεξνς δεξνς οἱ παῖδες ἐτίλκοντο, whom his Posteritie worship with drink offerings, and sacrifices.* This part of the fable seems to refer to *Adam*, and *Eve*, their engaging in conference with the Serpent, and *Fal* thereupon; who were notwithstanding reputed and worshipped as Gods, by their Idolatrous Posteritie.

The Theogonie
of Uranus
Hebraic.

Gen. 14. 19,
22.

The Genealogie
of Ilus
from El, Gods
name.

Gen. 14. 19.
22.

§. 7. After *Elium*, and his Son *Uranus*, there follows, according to *Sanchoniathons* *Διογενία*, the sons of *Uranus* or Heaven, which are *Ilus*, *Retylus*, *Dagon*, *Atlas*. The first borne of *Uranus* was (as before *Chap. 1. §. 3.*) *Ilus*: So *Philo Byblius* *Ιλος* *ὁ υἱὸς ἑξ Ελιου*, *Ilus*, who also was *Saturne*. *Ιλος* is evidently the same with *אל* *El*, a proper name of God. For what the Phenicians and Hebrew write *אל* *El*, the Greeks usually write *Ιλος*, *Ilos*. So the Phenician *חדמל* *Chadmel*, the minister of God, or *Mercurie*, the Greeks render *Κάδμιλος* *Cadmilos*, as before. And that *Sanchoniathon* writ *אל* *El*, according

to the Hebrews, not *Ιουδαιος*, (which was added by *Philo Byblius*) is evident by what we find mention'd by *Photius*, 262. out of *Damascius*; *φοίνικας καὶ Σούροι τὸν Κρόνον ἢ τὴν Βῆλ καὶ Βολαθύου ἱερονομάζουσιν*. The Phenicians and Syrians call Saturne *El*, and *Bel*, and *Bolathes*. Where *ἢ El* is perfectly the same with *אל*, the strong or mighty God: and *Gen.* 14. 19, 20. We find *אל El* joined with *עליון Elion*. From the Phenician *אל* and *El*, or *Hel*, came (as our English *Hel*, so) the Greek *ἥλιος*, the Sun; which generally passed amongst the Phenicians for Saturne, their chiefest God; as elsewhere. Hence also the Sun was worshipped, at Emesa in Phenicia, under the Title of *Ελαιαγάβαλος*, or *Heliogabalus*. So *Herodian*, lib. 5. *τὸν γὰρ οἱ ἑπαρχεῖαι εἰβουσιν τῇ Φοινίκῃ φωνῇ Ελαιαγάβαλον καλεῖντες*, This the natives worship, calling him, in the Phenician tongue, *Elæagabalus*. Some give this *Elæagabalus* a Greek origination, and so make it to signifie the Sun of the Gabalites. But *Rockart*, on more grounded reasons, gives it a Phenician Origine, *אלה גבאל* *Ela gabal*, which in Greek signifies, *θεὸς πλάτης*, or *ὁ κτίστης*, God the ficer or Creator: which the Hebrews express by *אל היצר*, God who created althings; and the Arabians by *אל גאבאל* *Algabil*, God the maker. Namely, the Phenician Philosophers, *Sanctiathon*, *Mochus*, &c. perswaded themselves, that the Sun was the great Architect, or framer of althings: whence *Perphyrie* calls the Sun, *κτίτωρ τῆς οἰκουμένης*, the creator of the world. This is a Paraphrase on the Phenician name *Elæagabalus*, or *Heliogabalus*; which was not of Greek, but Phenician, origination: For the *Emisenes*, amongst whom the worship of this God flourished, had nothing to do with the *Gabalites*. By al which it appears, that *ΙΛΩ*, *ἥλιος* & *Ελαιαγάβαλος* were al traduced from *אל El*, Gods sacred The Phenician name. Hence it follows in *Philo Byblius*, *οἱ δὲ σύμμαχοι Ἰλῶ τῷ Κρόνῳ Ελωείμ* *Elohim*. *ἑπεκλήθησαν, ὡς ἀν Κρόνῳ*, The companions of *Ilus*, i. e. Saturne are called *Elohim*, that is to say, *Chronies* or *Saturnians*. As *Ilus* comes from *אל El* or *אלה Eloah*, so *Ελωείμ* from *אלהים Elohim* Gods name, which is applied also to *Angels* and *Judges*.

§. 8. Hence follows another Product of Uranus, called Betylus, The Phenician or Betylion. So Philo Byblus out of Sanchoniathon, *Ἐμὸν θεὸν ἔδειξεν Βετυλίαν ἐκ Βυτίλια, λίθους ἐμψύχους μηχανισαμένῳ*, The God Uranus excogitated Bety-Babel. *ἡα, ταυ ng fashioned them into living stones.* Bechart (*Can. lib.2. cap.2 Gen.28.18. fol. 785.*) conceives, that Sanchoniathon, for living stones, writ *אבני נשפ* anointed stones; from the radix *שׁוּף*, which amongst the Syrians signifies to anoint; but *פ* and *שׁ* being transposed,

How these
Betylia came
to be Theogo-
nised or made
Gods.

posed, for □'שׁו, Philo Byblius read □'שׁו; whence he changed anointed into living stones. And 'tis not improbable, but that the Devil might have an hand in this transmutation, thereby to infuse a principle of Idolatry into the credulous people; persuading them, that these Stones were indeed living. So Damascius tells us, ἰδοὺ τὸ βέτυλον διὰ τὸ αἰετὸν κινεῖσθαι, I saw a Betylus moved in the Air. As for the original of these Betylia, or Betyli, 'tis made very probable by the learned Jo. Scaliger, Bochart, and Owen, that they had their original, by an Hel-bred imitation, from Gen. 28. 18, 19. and Gen. 31. 13. the stone which Jacob erected, as a memorial of Gods apparition to him; whence he called the name of the place Bethel, the house of God: and thence the Phenician Betylia, or Betyli. Thus Bochart, *Cau. lib. 2. cap. 2. fol. 785.* 'Sanctioniathon' called the Betylia, anointed stones: which sprang from the example of Jacob, who, Gen. 28. 18. called the place Bethel, &c. which 'God confirms, Gen. 31. 13. The Phenicians therefore imitating 'this, first worshiped this very stone, which the Patriarch anointed. So Scaliger, in Euseb. (fol. 198. edit. 1.) tells us, that the Jews relate so much; namely, 'That although that Cippus (or stone) 'was at first beloved by God, in the times of the Patriarchs; yet 'afterwards he hated it; because the Canaanites turned it into an 'Idol. Neither did the Phenicians only worship this stone at Bethel, but also, in imitation of this Rite, erected several other Betylia, and that on the very same occasion. For look as Jacob erected this pillar of Stone, as a memorial of Gods Apparition to him; so in like manner the superstitious Pagans, both Phenicians and Grecians, upon some imaginarie, ἐμφανεία, or Apparition of some God, (or the Devil rather) would erect their Betylia, or Pillars, in commemoration of such an Apparition. So Photius, out of Damascius, tells us, καὶ τὴν Ἡλίω πόλιν, &c. 'That near Heliopolis, in 'Syria, Asclepiades ascended the Mountain of Libanus, and saw 'many Betylia or Betyli, concerning which he relates many miracles. He relates also, 'That these Betylia were consecrated 'some to Saturne, some to Jupiter, and some to others, &c. So I havecrinus, βέτυλον λίθον γινώσκον καὶ τὸ λίβανον τῆς Ἡλίου πόλεως, Betylus is a stone which stands at Heliopolis, near Libanus. This stone some also call στάλην Stela, which is the same word by which the LXX. render Jacob's pillar, Gen. 28. 18. מַצְבֵּה; where the LXX. read it στάλην: so Lev. 20. 21. Again, this Betylus, or Betylion, is by some called

Gen. 28. 18,
19.
Gen. 31. 13.

called *Abdir*, *Abadir*, *Abaddir*. So *Priscianus*, lib. 5. '*Abadir* is God; *Abaddir* the same with *Betylus*.
 'Also that stone which *Saturne* devoured for *Jupiter*, called by the
 'Greeks *Betylus*, has the same name given it. *Bochart* (*Can. lib. 2.*
cap. 2.) thinks this *Abdir* or *Abaddir*, to be derived from אבן עיר
Ebin dir, which signifies a round stone; for such was the figure of
 the Phenician *Betylia*, as *Damascius* in *Photius*: 'The *Betylus* was a
 'globe exact and round, of a whitish color, in length the Diamo-
 'ter of a span; but it appeared sometimes greater, sometimes
 'lesser, sometimes also of a purple color. Or else *Abaddir* may
 be the same with the Hebrew אב אביר *Ab-addir*, the magnific fa-
 ther; by which name the Phenicians called their Gods, as *Austine*
Epist. 44. Al which laid together, gives us evident notices,
 that this *Betylus* (the product or issue of *Uranus*) was but a cor-
 rupt Ape of *Jacob's Bethel*, *Gen. 28. 18, &c.* See more of this in
Owen de Idololatr. lib. 3. cap. 8. pag. 224. Also *Bochart, Can. lib. 2.*
cap. 2. and *Stillingf. Orig. S. Book 3. cap. 5. §. 10.*

§. 9. We find mention also in *Sanchoniathon*, of *Dagon*, Δαγών &c. The Theogonie
 &c. Σίτων, *Dagon who is Siton*: So in what follows, Δαγών ἐκείνην εἶπε σίτων of *Dagon*.
 &c. ἐστὲν, ἐκείνην Ζεὺς ἀέρεα &c. *Dagon*, because he found out bread corne
 and husbandrie, is called *Jupiter the Husbandman*. Whence *Dagon* is
 referred to אֵל בֶּרֶךְ bread corne, as *Bochart*. We find frequent mention
 of this God in Scripture, as *1 Sam. 5. 4, &c.* *R. Kimbi* saith, That
Dagon from the navel downward, had the figure of a Fish, אֵל, and thence
 was so called: and that the two palmes of his hands were cut off, on the
 very threshold. And this is the Interpretation of those words, *1 Sam. 5. 4.*
 Only the stump of *Dagon* was left to him, i. e. the figure of the Fish re-
 mained in him. *Antonius Nebrissenfis* makes *Dagon* to be a Godeffe,
 called by *Strabo*, *Phaie*, and *Macrobius*, *Tercetus*; also Αἰδέα and
 Αἰεγῆτις. And *Diodorus lib. 3.* declares, 'That there was not far
 'from *Ascalon*, (a famous City of *Syria*) a Pool full of Fishes; and
 'near it the famous Temple of *Dercetus*, whose Effigies had the
 'face of a man, but the bodie of a fish. Which answers exactly
 to *Kimbi's* description of *Dagon*; of which see more largely
Kircher, Oed. Aegypt. Tom. 1. Syntag. 4. cap. 16. fol. 338. &c. The
 Scripture also, *2 King. 5. 18.* makes mention of *Rimmon*, another
 Phenician or Syrian Idol, of which we find little account elsewhere.
 Some think *Rimmon* to be *Venus*, because רִמְמוֹן *Rimmonin*, *Pome-*
granates were sacred to her. *Selden* makes *Rimmon*, the same with
 the Phenician *Elion*; which *Hesychius* styles ἑλίων, from ἑλίων exalted,

i. e. *ἡ ἑρμῆς* *ἡρμῆς*, as Philo Byblius explicates it. But Kircher, *Oed. Ægypt. Tom. 1. Syntag. 4. cap. 21.* conceives it most probable, that Rimmon is the same with the Godesse Pompona, which the ancients made to preside over Apples and other Fruits. For that this Godesse was in great veneration among the Nations, the *Flamen Pomponalis* sufficiently proves. And this he confirms from the Etymon of the name Rimmon; which is taken from Pomo an Apple, as Pomona; and Flora, from Floribus; and Tellus, from Terra; and Dagon, from *דגן* Breadcorne, &c. There were several other Phenician Gods (already mentioned,) which had an Hebrew extract. As Taurus, the same with Canaan and Mercurie, of whom see chap. 4. §. 4. Muth, the same with Pluto; as chap. 4. §. 5. Astarte, or Astartoth, the same with Juno: chap. 2. §. 4. Baaltis, the Queen of Heaven: Jer. 7. 18. as chap. 2. §. 7. Melcarthus, the same with Hercules: chap. 5. §. 4. Azizus, Mars, cap. 5. §. 5. Chrysor, from *חרש* Aur, the same with Vulcan, or Tubalcain: chap. 6. §. 1. of this Book.

Taurus.

Muth.

Astarte.

Baaltis.

Melcarthus.

Azizus.

Chrysor.

The Egyptian Gods, their Theogonie of Hebrew original.

§. 10. Having gone through the Genealogies of the Phenician Gods, we now procede to the Egyptian; wherein we doubt not but to give evident notices of their Hebrew origination. Bochart, in a conference, assured me, That none of the Egyptian Gods were more ancient than the Patriarchs, Joseph, &c.

Apis, a symbol of Joseph; which is proved by three particulars.

1. I shal begin with Apis; which seems apparently a Symbol of the Patriarch Joseph; as Vossius (*de Idololatr. lib. 1. cap. 29.*) has well demonstrated: So Julius Maternus, and Rufinus lib. 2. *Histor. Eccl. cap. 23.* Also Suidas, in *Σειξνικ*, tells us, that Apis was a symbol of Joseph, &c. Vossius makes this probable, 1. From the greatness of the benefits, which the Egyptians received from Joseph; which no symbol was so apt to expresse as the Egyptian Apis, made in the forme of a Bullock; and so resembling the fat and lean Kine: Yea, we find the spirit of God, *Deut. 33. 17.* comparing Joseph to a Bullock. So Sandford, *de descensu Christi lib. 1. §. 19.* 'Joseph also is ' Apis, who, for the supplie of bread-corne afforded to the Egyptians, was worshiped under the forme of an Oxe, (so that none ' may wonder he is mentioned in Scripture under the forme of an ' Oxe, *Deut. 33. 17.*) according to which resemblance also Minucius, in times past, the Prefect of Provision at Rome, was in very ' like manner honored with the forme of a golden Oxe or Bul.

And that which makes this more probable is, that the Golden Calf,

Calf,

Calf, worshipt by the *Israelites*, *Exod.* 32. 4, 5. was but an imitate of the *Egyptian Apis*. Thus *Kircher*, *Oed. Egypt. Tom. 1. Synt. 4. cap. 10. Exod. 32. 4.* And he made them a molten *Calf*. 'Where, although the Hebrew עֵל, and the Greek μόσχος may denote a *Calf*, yet we oft find עֵל in sacred Scripture, put for שׁוֹר, an *Oxe*, as *Psal.* 105. They made a *Calf* in *Horeb*. So *Jonathans Chaldee Paraphrase*, on *Hos.* 13. for עֵלִים has חֲזִירִים *Oxen*. And *Herodotus* oft styles that famous *Oxe Apis* μόσχον, the *Calf*. Wherefore *Oxe* and *Calf* are oft put, each for other. Hence he proves; That the *Hebrews* by this μοσχολατρία, *Calf-worship*, expressed the worship of *Apis*, which, whiles they were in *Egypt*, they worshipt with so much devotion. *Jerome*, on *Hos.* 4. confirms this persuasion: It seems, saith he, to me that the children of *Israel* in their solitude made the Head of a *Calf*, which they worshipt, and *Jeroboam* made golden Calves that they might preserve the superstitious worship of *Apis* and *Muevis*; which they had learned in *Egypt*. This *Kircher* farther demonstrates from the *Chaldee Paraphrase* and *Rabbines*; as also from the parallel Rites and Worship which were given to *Apis* and the *Golden Calf*. All this may give us a strong conjecture that *Apis* was a symbol of *Joseph*. This also is well explicated by *Godwyn*, in his *Hebrew Antiquities*, *Chap.* 5. where he proves that the *Golden Calf* was taken up in imitation of the *Egyptian Apis*, and this is an *Hieroglyphic* of *Joseph*; The figure of an *Oxe*, under which *Apis* was worshipt, being a fit Embleme to continue the commemoration of *Joseph*, both because the years of plenty and famine were foretold by the Apparition of *Oxen*, as also because an *Oxe* is the lively *Hieroglyphic* of an industrious Husbandman; which *Joseph* was to the *Egyptians*, in providing Corne and Victuals for them in Famine. 2. The same is demonstrated from the great reverence and esteem *Pharao*, and the *Egyptians*, had for *Joseph*; who received from them, whilst alive, the greatest symbols of honor that might be. *Pharao* made him *Keeper of his Seal*; clothed him with a *Princely Robe*, and chain of *Gold*; called him *Saphenath paneah*, i. e. according to *Onkelos* and *Jonathan*, the Interpreter of secrets; and lastly made him *High Steward of Egypt*. Neither can we suppose, but that he, who was so greatly honored by them whilst living, had also as great honor after his death; specially if we consider, that it was the mode of the *Egyptians*, to preserve the memories of their noble Benefactors, by some significative

ficative Hieroglyphics, or Symbols; which, though at first were intended for civil commemoration only, yet were afterwards abused to Idolatrie. Thus Suidas (in Sarapis) tells us, That Apis being dead, had a Temple built for him, wherein was nourished a Bullock, the symbol of an Husbandman. 3. The same may be evinced from the very names Apis and Serapis. For Apis seems evidently a derivative from אב, a Father, as Joseph styles himself, Gen. 45. 8. אב for a father to Pharaos: Whence Vossius inclines to think, that acclamation אברך abrech, which Pharaos commanded to be made before Joseph, had its rise; for Onkelos makes it a compound of אב, a father, and רך rech, rex, a King. As for Serapis, it was the same with Apis, and also a symbol of Joseph: which Vossius collects from this. 1. That it had a Buskel on its head; as a symbol of Joseph's providing Corne for the Egyptians. So Suidas in Σάραπισ: μισθον ἔχει ἐν τῇ κεφαλῇ. 2. From the Etymon of Serapis; which is derived either from שור an Oxe, or from שר Sor, a Prince, and Apis: both of which are applicable to Joseph, &c.

Apis, from
אב,
Gen. 45. 8.

Serapis, the
same with
Apis.

Osiris, the
same with
Moses.

2. Next follows *Osiris*, who by the best conjectures we can make, seems to be the same with *Moses*. For 1. *Diodorus* tells us, that *Osiris* was called by the Greeks Διόσκοτος, the name of Bacchus, i. e. Διός, Jupiter's son, and Νύσα Nysa, a place in Arabia, where *Moses* was; as before, chap. 3. §. 3. 2. The body of *Osiris* was said to be buried in an Island of Nilus; as *Moses* was cast into the river. 3. *Diodorus* tells us, that *Hercules* was the chief Captain of *Osiris's* Armie: That *Joshua* was *Hercules*, who accompanied *Moses* out of Egypt, and commanded the *Israelites* in their military exploits; we have before proved C. 5. §. 3. 4. Again, *Diodorus* saies, 'That *Osiris* had in his Armie Αἰνυβίς, *Anubis*, covered over with a Dogs skin; which thence was pictured with a dogs head, and called κυνέριος, the dog-keeper, &c. Al which seems to refer to *Culeb's* name, which signifies a dog, &c.' 5. Farther, *Pan* is said to war under *Osiris*. By *Pan* is meant the Jewish *Messias*, who was the Shepherd of *Israel*, and led them in the wilderness, as before, C. 6. §. 5. &c. 6. Lastly, *Osiris* is said to have *Hornes*, &c. from the mistake of *Moses's* character, who is thence pictured with *Hornes*. *Sandford, de descensu Christi lib. 1. §. 18.* makes *Osiris* the same with *Joseph*. 'Moses (saies he) with the Prince of the Tribes, carried up the bones of *Joseph* unto Canaan; hence the Poets fable of *Osiris's* bones, &c. For *Joseph* was that old *Osiris*, whom *Pan* nourished, whom

Osiris, the
same with
Joseph.

'I con-

‘I conjecture to be *Israel*. *Osiris*, considered Physically, was the Sun, as hereafter, chap. 8. §. 9. Of *Osiris* see more *Vossius*, de Idololat. lib. 1. cap. 30. where he makes a threefold *Osiris*, the 1. Egyptian, the same with *Misraim*; the 2. Theban; the 3. Arabian, the same with *Bacchus*, and so with *Moses*, as before chap. 3. §. 3. But *Plutarch* and *D. odor* seem to make the Egyptian *Osiris* the same with the Arabian. So *Nonnus Dionysiacon* 4. καὶ ἀλγυμῖα διότου Ὀσίριδος, Adam, as *Isis* and of *Osiris* the Egyptian *Bacchus*, &c. Otherwise, we may make *Osiris* the same with *Adam*, and so his wife *Isis* the same with *Eve*; from *Ischa*; which in Hebrew signifies a wife, as *Vossius*, de Idol. lib. 1. cap. 3, 8. *Sandford*, de descensu lib. 1. §. 18. makes *Isis* to be the same with *Moses*’s Mother, as before, cap. 3. §. 3. See more of *Isis* chap. 2. §. 5. of *Juno*, and of *Osiris*, chap. 8. §. 9.

3. Another of the Egyptian Gods was called *Mnevis*, a sacred Bul, worshipt at *Heliopolis*. So *Plutarch*, lib. de Iside & Osiride: ὁ δὲ ἐν Ἡλιούπολει προσκυνοῦντο βεῖς ὃν Μνεῦιν καλεῖσθαι, (Ὀσίριδος δὲ ἱεγόν, ἔνιοι δὲ καὶ τῷ Ἀπιῷ πατέρι νομίζουσι) μῆλας ἐστὶ καὶ εὐσεβέως ἔχει τιμὰς καὶ Ἀπὸ, The Bul, which is

nourished at *Heliopolis*, called *Mnevis*, (which is sacred to *Osiris*, and, as some think, the father of *Apis*) is black, and next in honor after *Apis*. *Vossius* (Idol. lib. 1. cap. 29.) supposeth *Mnevis* and *Apis* two distinct sacred Bulls, whereof *Apis* was worshipt at *Memphis*, and *Mnevis* at *Heliopolis*. Albeit we allow them to be distinct, as to the seat of their worship, and some Rites; yet, I conceive, we may grant them to have the same original Idea and platforme; namely *Joseph*, who was worshipt by them of *Memphis* under the forme of *Apis*, and by them of *Heliopolis* under the symbol of *Mnevis*. *Vossius*, de Idol. lib. 1. cap. 27. makes *Mnevis* a symbol of *Menas*, the first Egyptian King, whom *Herodotus* calls μῆνι Men; whence the German, and our English, *Man*, which refers to *Adam*, as before, chap. 4. §. 4. *Mnevis* considered Physically, was a symbol of the Sun: as chap. 8. §. 4.

4. Another Egyptian God was *Orus*, who, taken historically, is supposed to be *Aaron*; but if we consider him Physically, so he is the same with the Sun, from ὤρ Or, the Sun, or light, as chap. 8. Sect. 9.

5. That *Ramphan*, Act. 7. 43. was an Egyptian God, and the same with י"ב Cijun, Amos 5. 26. as also with *Saturne*, see what precedes chap. 2. §. 8. Thus also *Kircher*, Oed. Ægypt. Tom. 1. Synt. 4. cap. 22. ‘We say, that the name *Raphan* is Egyptian or Coptic;

Osiris, the same with *Adam*, as *Isis* the same with *Eve*. *Isis* vera Gentilium *Mosis* mater est. *Sandf.* lib. 1. Sect. 18.

Aaron, frater *Mosis*, verus Gentilium *Orus* est, frater *Osiridis*. *Sandf.* def. 1.2 §. 19.

‘Coptic; and it signifies in the Egyptian Idiom no more than *Saturne*; as it is manifest from our *Onomastic Copto-Arabico-Latin*, where *Saturne* is called *Rephan*, by reason of his Gigantic magnitude: One thing I wonder at, why *Amos* 5. 26. we find not *Rephan*, but *Chiun*. Whether these two were divers names of one and the same Idol; or one name, diverse, only by corruption, is doubtful. The *Rabbines*, make *Chiun* a name diverse from *Rephan*, the same with כְּנַיִם *Cevanim*, i. e. *sweet-junkets*; which were offered to the *Queen of Heaven*, or *Venus*, which we before called *Succoth benoth*. But this we approve not -- That of *R. Kimbi* is more probable, who affirms, That *Chiun* is the same with the Star *Saturne*: and so *Saturne* is called in the *Arabic & Persic Cevan*. *Drusus* with others, thinks that *Cevan* and *Rephan* is the same name; which the *Persians* received from the *Egyptians* changing *R* into *C*. But we affirm *Chiun* crept not into the Scripture by an error, as *Drusus*; but that the Prophet studiously used it in this place as a name of the Idol, which the *Egyptians* call sometimes *Saturne*, sometimes *Hercules*: For *Chiun* in the *Coptic* tongue is the same as an *Image*, *Figure* or *Idol*; by which name they promiscuously, by way of Eminence, called the Image of *Saturne*, or *Hercules*: They stiled *Saturne*, as one of the seven *Planets*, for the vehemence of the effects which he produced, *Rephan*, i. e. *the strength of the Giant*. Therefore *Chiun* or *Chon* the Idol of *Saturne* they called the Star *Rephan*. And that the *Egyptian Hercules*, whom *Herodotus* reckons among the eight *Egyptian Gods*, was called *Chon*, or *Chiun*, is evident from those words of the *Etymologicum Magnum*, καὶ τὸ Ἰθαλικὸν τὸν Ἡρακλῆα παρὶ τῶν κτῆων ἦ Ἀγοπῶν διαλεκτικὸν καὶ αὐτὸν λέγουσιν, &c.

Egyptiorum
Dii qui apud
Poetas cele-
brantur, popu-
lorum Israeli-
ticorum duo-
decim tribus
sunt. Sandf.
desc. l. 1. § 20.

6. The Poets fable, that the Gods, who fought against the Giants, came out of *Egypt*, &c. This some refer to the twelve Tribes of the *Israelites*, that came out of *Egypt* under the conduct of *Moses*, &c. Thus *Sandf. Descens. lib. 1. §. 20.* ‘The fables agree, that the Gods, with whom the Giants fought, came out of *Egypt*; these were the twelve Tribes. They constitute father *Bacchus* the General of the whole Armie: This is *Moses*, &c. The same is more largely asserted by *Dickinson, Delph. Phœniciz. cap. 2.* of which see *Book 3. cap. 8 §. 1.*

§. 11. I shal conclude this discourse of the Pagan *Θεογονία*, or genealogie of their Gods, with an ingenious observation of *Bochart*,

in *Hist. de Animal. sacris*, Part. 2. lib. 1. cap. 10. fol. 62. wherein he gives us the original of the fabulous Metamorphoses of the Gods in Egypt, drawn from Hebrew Paronomasies. 'The Egyptians (saith he) fable, that Isis was changed into a Swallow; because Isis openly alludes to סִיס *Sis*, a Swallow. And the fabulous Metamorphoses of Gods, do often depend on the allusion of words. So Anubis was feigned with a dogs head; because נובה *Nobeach* signifies barking. And the King Apis is worshiped in an Oxe, in allusion to אֲכִיר, whereby the Hebrews expresse an Oxe. Thence the LXX. read *Jerem.* 46. 15. אֲכִיר for אֲכִיר, as they would expresse it for אֲכִיר. And in the Giants war, the Gods, for fear of the Giants flying into Egypt, changed themselves into diverse shapes, *Ovid. lib. 5. Metamorph.* *Dex g egis, dixit, fit Jupiter, Lybiis est cum cornubus Hammon.* Jupiter, the chiefest God is turned into a Ram; because אֵל, God's name, and אֵיל *ajil*, a ram; are paronymous; and the plural of both is אֵלִים. Bacchus, called by the Egyptians Osiris, is changed into a Goat; because שַׁעִיר *Seir*, which signifies a Goat, alludes to Osiris. Juno assumes the figure of a Bullock; because עֲשֵׂתוֹת *Ashtaroth*, whereby Juno was called, (also *Asiarte*) signifies an herd of Bullocks, &c. Thus Bochart. Whereby we see what a world of fables were coined, touching the Gods their Genealogies, and Metamorphoses; and al from mistakes of Jewish words, Stories, or Mysteries.

§. 12. Thus we have dispatched the first part of Pagan Theologie, called Mythologie, or the fabulous Genealogies of the Gods: Wherein we have given very probable, if not scientific, notices, that their chiefest Names, Attributes, and Offices, were assumed in imitation of, and derivation from, some Hebrew Names, Attributes, Persons, and Traditions. We have this summed up in *andford, de descensu Christi lib. 1. §. 6. to the 25.* where he first laies down this conclusion, That the names of the Grecian Gods were of Hebrew origination; and then, having shewn how the Grecians formed and shaped their assumed Deities out of Hebrew names, and stories, he proceeds to particulars, and demonstrates, that אֵל was traduced from אֵל *El*, אֱלֹהִים *Elohim*, §. 7. as from אֵל or *dai* in *Shaddai*, אֵל, Jupiter's name: § 8. From יְהוָה *Iehova*, יְהוֹ, יְהוֹה, יְהוֹה, *Ieje*, *Heje*; as also יְהוּ in *Jupiter*, *Jove*, *Envios*, &c. were traduced: §. 10. 11. 12. 13. From צְבָאוֹת *Sabaoth*, צָבָא, צָבָא, &c. Sect. 14. From אֲדֹנָי *Adonai*, אֲדֹנִי, *Adonis*: Sect. 15. אֱלֹהֵי הַבַּיִת *Iehus*, as the American

Hob, from *Jehovah*. Lastly, that ~~anax~~ *Jacchus* was derived from *H' Jab*, or *Jehovah*; as in like manner al the Sacred of *Bacchus* from the Historie of *Moses*, the same *Sandford* proves at large §. 17, 18, 19. The like he proves of *Hercules*, whose Theogonie he derives from *Joshua*: §. 20, 21. See more of this in what precedes, *chap. 6. §. 10.* of this Book.

As for the causes of this *Mythologic Theologie*, they may briefly be reduced to these heads. 1. One great spring was the *ambiguïtie* and *equivocation* of the *Hebrew* words, wherein these *oriental Traditions* were first delivered. This made the *Grecians*, unskilled in the *Hebrew* Idiome, very apt to mistake things. 2. The *sublimenesse* of the *maters* or *mysteries*, unto which these fables related, gave a great occasion to their original. 3. The *imperfection* of the *Tradition*; which was conveighed in a very broken and mangled manner, specially to the *Grecians*, &c. 4. An *affected humor* in *Mythologists*, inclining them to attribute the *Attributes* or *Actions* of several persons to one chief, or of one to several; Hence many *Jupiters*. 5. But the main *prolific principle* of *Theologic Mythologie*, was a vain humor of *imitation*, which posselt the *Grecians*, and led them to coin Fables; as hereafter.

CHAP. VIII.

Of Pagan Natural Theologie, and its Traduction from Scripture Mysteries, and Stories.

The Distribution of Theologie. Natural Theologie most ancient, and traduced from Divine: Which is proved 1. from its End. 2. from its Object, 1. Supreme, which was the Sun. The sundry appellations given to the Sun, as their supreme God. *HELIO*, from *EL*, Gods name. The causes of mens *Idolising* the Sun, from Gen. 1. 16. Its Dominion, Composure, Motion, &c. Job. 31. 26, 27. Deut. 4. 2. The Sun *Idolised* by the Jews. Demons the immediate object. Their Names, Original, *Indivine*, Nature, Offices, conformable to the Jewish Messias. Of Columnes, Images, and other mediums of Natural worship. The Time when, and Places where, Natural

Natural Theologie first took place. Chaldea the first seat thereof, Ur, Gen. 11. 28, 31. so stiled from *ור* Or, the Sun, worshipt there, under the Symbol of Fire, instituted by Nimrod. The Sun stiled Bel from *אל* El; thence *בעל*, Esa. 46. Nebo the Moon: the rise of its Deitie. The Persian Natural Theologie. Amanus the Sun, from *חמה*, Lev. 26. 30. Mithras the Sun. Horses sacrificed to the Sun, as 2 King. 23. 11. The Natural Theologie of the Magi, the same with that of the Zabii. The Egyptians Natural Theologie. The Sun stiled Orus, Osiris, Mnevis, Esa. 19. 18. Apis. The Egyptian Demons. The Phenician Natural Theologie. The Sun called Baal, Beelsamen, Aglibelus, Moloch, Eleagabalus, Adon, &c. The Moon Astarte, &c. The Phenician Baalim. The Grecian Natural Theologie. The first Grecian Gods Planetarie. The Sun named, and worshipt in Saturne, Jupiter, Dis, Dies pater, Jao, Apollo, and Bacchus. The Grecian Demons. The designe of the New Platonists of Alexandria, to reforme their Natural Theologie. The Roman Natural Theologie. Janus the Sun, &c.

§. 1. **P**agan Theologie, as we formerly hinted, was anciently distributed into *μυθικῶν, φυσικῶν, ἢ πολιτικῶν*, 1. Mythic; which sprang from the Poets figments. 2. Physic; which resulted from the Mysteries of Nature; and mans corrupt contemplations thereon. 3. Politic or civil; which owes its original to the Institutes of Legislators, and the Idolatrous inclinations of the People. The first that gave this distinction, was Q. Mutius Scaevola, the son of Publius, whom Tullie calls the Pontifex. So August. de Civit. lib. 4. cap. 37. 'It is related (saies he) that Scaevola, the most learned Priest, disputed of the three kinds of Theologie; the first from the Poets; the second from the Philosophers; the third from the Princes of Cities. The first he saies was Nugarie, &c. Terentius Varro followed Scaevola herein, as August. de Civit. Dei lib. 4. c. 4. 'There are three kinds of Theologie; the first is called Mythic or fabulous; used by the Poets: another Physic; which the Philosophers used: a third Civil, in use amongst the People. The First is accommodated to the Theatre; the Second to the Universe; the Third to the Citie. Thus Varro. The Poetic was accounted by the more wise Heathens, Scaevola, Varro, &c. most fabulous and absurd: the Civil was preferred before the Poetic; yet not approved by the forenamed Varro and Scaevola; because 'twas mixt

The distribution of Theologie into Fabulous, Natural and Civil.

with many falsehoods, and things unbecoming the Gods. The *Physic Theologie* was that which the wiser Pagans, specially the *Philosophers*, approved and commended.

We have treated at large of the *Poetic* or *fabulous Theologie*, in the seven foregoing Chapters; wherein we have explicated the *ἱστορία*, or *fabulous Genealogies* of the *Pagan Gods*, with more than mere conjectural proofs of their *Traduction* from some *Hebrew Names, Persons, Attributes, or Offices*. We shal now procede to the *Pagan ἱστορία φυσική*, *Natural Theologie*; with endeavors to demonstrate its *origination* from sacred *Oracles, or Operations*.

Natural Theologie most ancient; with its derivation from Divine Theologie demonstrated.

§. 2. This *Natural Theologie* was of al most ancient: For the *Poetic* or *fabulous Theologie*, was but an *Allegoric Exposition* of the *Natural*; as the *New Platonists* wil have it. Hence they make *Jupiter* to be the *Sun*, or *Æther*; and *Juno* to be the *Moon*, or *Earth*, &c. As for the time when this *Natural worship* was first assumed, we shal not be peremptorie therein; but this, we no way dout but to prove, that it was taken up in imitation of, and derivation from, that *Divine Worship*, which was due to the true God, Cerator of *Heaven and Earth*. This we shal endeavor to demonstrate from the end, objects, authors, and chief Seats of this *Natural Theologie*.

1. From its End.

1. The chief end, for which this *Natural Theologie* was at first instituted, seems evidently no other than this; namely, a vain designe or attempt to reduce *lapsed mankind* to that *pristine state of happinesse*, which it once enjoyed, by virtue of the first *Covenant*, and stil retained some remote *Physical capacitie* of, and inclination unto. For, without al peradventure, these first *Natural Theologists*, could not but receive some *imperfect notices, or broken Traditions*, from their *Ancestor Noah*, concerning *Adams happy State in Innocence*, his *Fall*, and of the way of *Redemption* by a *Savior*; which comparing with those *νοῦνοι νότοιαι*, *commun Notions*, ingraven upon their *Nature*, made them somewhat *emulous* of regaining that *lost happinesse*: in order whereto, they conceit this their *Natural Theologie*, to be the most proper expedient. And that this was the chief end thereof, wil appear by what follows, concerning the Object of *Natural Theologie*.

2. From the Object of Natural worship, which is, 1. Supreme, referring to some Planet, or the true God.

§. 3. As for the Object of this *Natural Theologie*, it was either ultimate and supreme, or intermediate and next: The ultimate and supreme Object was, for the most part, some *Planetarie Deitie*; first the *Sun* alone; then the *Moon*, and other *Planets*. Though I dout not,

not, but that the first *Chaldean Philosophers*, as also the wiser *Grecians*, *Pythagoras*, *Socrates*, *Plato*; &c. terminated their *Natural worship*, ultimately on the true, *eternal*, *infinite God*; though they let it passe through the hands of their *Idol-Demons*, or false *Mediators*; of which hereafter.

2. The *intermediate* or next object of *Natural Theologie* or *Worship*, *The Semi Gods* or *Demons*. was some *Midling*, *made Gods*; who had been originally some *Heroes*, or *Noble men*; but after death, by I know not what *Satanic* *impulsions* or *Consecration*, were made (in imitation of the Hebrew *Emanuel*) *θεάνθρωποι*, *God-men*, or *Men-Gods*, and *Mediators* betwixt the *supreme God* and *Men*. These *Mediators* were stiled, in the *oriental parts*, *בעל*, *Baalim*; and by the *Grecians* *δαίμονες*, *Demons*. We find this distinction excellently wel explicated by *Philo Byblius*, who, in the *Prologue* of his work, (as *Euseb. lib. 1.*) saies, *That the most ancient of the Nations, the Phenicians and Egyptians had, besides the Planetarie Deities, which he calls, θεῶν εὐσεβέες, Natural Gods, also θεῶν ἀνθρώπων, mortal or Men-Gods: namely the Souls of their great Heroes, or Benefactors.* For thus he speaks, οἱ παλαιότατοι ἢ βαρβάρων, ἑκατέρως δὲ ποινικῆς τε καὶ Αἰγυπτίων, παρ' ὧν καὶ οἱ λοιποὶ παρήλαβον ἀνθρώποι, θεῶν ἐνέμιζον μεγίστους, τὸς τὰ πρὸς τὴν βιωτικὴν χρείαν ἐνεργήτας ἢ καὶ κατὰ τὴν διοικητικὴν τὰ ἔθνη διακρίνας τε τέτρες καὶ ποικίλιν αἰτίας ἀγαθῶν ἡγέμενοι, ὡς θεῶς προσεκυκλῶν. 'The most ancient of the *Barbarians*, specially the *Phenicians* and *Egyptians*, (from whom the rest of men received this custome) esteemed as their *supreme Gods*, such as found out, or administred, things necessary to life, or in some regard afforded great benefit to Nations. But those who were esteemed as *Benefactors*, and *Authors* of many good things, they worshipped as *Gods*, i. e. as *made Gods* or *Mediators*, &c.

§. 4. I shal begin with the *supreme natural God* or *Gods*; and endeavor to demonstrate his, or their *Traduction* from the True God *Jehovah*, his *Names*, *Attributes*, *Operations*, or *Oracles*. The first God was the *Sun*: the original of his *Deification*. So *Philo Byblius*, out of *Sanchonia'ion*, tels us, that the *Phenicians* made the *Sun* their chief God, τὸν θεὸν ἐνέμιζον μόνον θεῶν κύριον, θελοτάτω καλῶντες ὅτι παρὰ ποινίξει κύριον θεῶν, *This they counted the only Lord of Heaven, calling him Beelsamen; who with the Phenicians, is Lord of Heaven*, i. e. *Hebr. בעל שמי*. The *Affricans* stiled him *בל* *Bel*, and the *Grecians* *εὐελ*, from *אל* *El*, *Gods Name*. Thus *Sandford, de Descensu Christi, lib. 1. §. 7.* 'In the first place, saies

saies he, **ל** El, Gods name offers it self; also *Elohim*, and *Elohe*; which differ so little, that ~~the~~ *Helios* seems to occupie al three. For whence, I pray you, came *Helios*? the most learned confesse, that it is not of Greek origination. Some affirme that it is of *Punic*, others, that it is of *Assyrian* Origine: both of which proves what we intend. For both *Herodotus*, when he understands the *Hebrews*, calls them *Phenicians*; whose Tongue the *Punics* [*Peni ipsi quasi Phœni, corrupto nomine appellati*] so called from the *Phenicians*, used: Also *Tacitus* affirms, *That the Assyrians gave origine to the Hebrews, and possessed their Countrie*. Therefore they that make *Helios* an *Assyrian* or *Phenician* name, confesse also that it is *Hebrew*: Which also the Interpreter of *Virgil* (*Servius*, *Æn.* 1.646.) demonstrates from this argument; because *Helios* is draw from that Language wherein *Hel*, Hebr. **ל**, signifies God. Now, none can be ignorant, that in the sacred Scriptures *Hael* [Hebr. **האל**] is used for God, which the Greeks of old sounded *Hel* [Gr. **ηλ**] as its confest by our Divines (*Theodorus*, contra *Her. lib.* 5. cap. de *Spiritu. S. & Nicet. Orthod.* l.b. 2. cap. 29.)--Which things standing thus; the Ancients (*Macrob. Saturn.* &c.) did, though darkly define, or limit the universal multitude of the Gods by the *Sun* alone: And we lesse wonder at it, that this God (the *Sun*) should traduce his name from the *Prophetic Writings*; seeing hence also he seems to be furnished with his *Chariot* and *four horses*. For, that the *Grecians* detorted *Elis's* fiery *Chariot* to make up this fable, of the *Sun's Chariot*, is affirmed by *Chrysostomus*, *Serm. de Helia*.

The original ground and spring of Idolising the *Sun* seems this. First, God, *Gen.* 1. 16. bestows a *delegated Dominion* on the *Sun*, making it the *Lord of the day*: so *Psal.* 19. 1, 2, 3, &c. And without dout this *delegated Dominion* was, by sacred *Oral Tradition*, handed down, throughout al Ages of the Church, by the Holy Seed, until it was committed to the Holy Scripture by *Moses*. From this *Sacred Tradition*, lodged in the bosome of the Church, we may safely grant, the *Apostate* Sons of *Noah*, *Cham*, &c. received some notices and discoveries, of this *Delegated Sovereigntie*, committed to the *Sun*; whence they, forgetting their *Creator*, place the *Sun*, his creature, in his room; and so make it their *Natural God*, and *absolute Lord*; calling it *Baal*, *Beelsamen*, *Moloch*, &c. titles which import a *Sovereigntie*, and *Dominion*, as *Gen.* 1. 16.

2. To this we may adde, as another cause of the *Suns* being *Deified*, its admirable *composure*, and *motion*; whereby the hearts of these *Idolatrous Sons of Noah* were ravished, first into *Admiration*, and thence into *Adoration* of this so glorious a creature. Indeed these *Admirable perfections* of the *Sun*, afford excellent matter of *Admiration* and *Contemplation* to a gracious heart; that can *contemplate* and *admire* the infinite perfections of his *Creator*, in his glorious creature, as *Psal.* 19. 1, 2. But an heart *Idolatrically* inclined, soon looseth the sense of its *Maker*, in such *Illustrious* and *beautiful objects* of sense. Hence *Plato*, in his *Cratylus*, draws the *origination* of the name *Sun* God, from *sun*, to *run*; because the *course* of the *Sun* (their supreme God) was of al most *rapid* and *swift*, as *Psal.* 19. 5. *Plato's* own words we shal hereafter mention. It may suffice at present to hint, that the *swift* and *orderly motion* of the *Sun*, and other *Planets*, gave the first occasion of their being so much *admired* and *adored* as Gods. This *Lactantius*, *lib.* 2. *cap.* 24. gives as the *original cause* of the *Egyptian Idolatrie*. 'Seing (saies he) in *Egypt* they could hardly contain themselves within doors, 'by reason of the delicious constitution of their countrie, they 'spent whole nights in contemplating those *Celestial Bodies*, moving in such a constant regular manner; whence they insensibly 'fel into this persuasion, that the *Stars* were *Gods*, and *Conservators* 'of the *Universe*, which therefore they worshiped with various 'Rites and Ceremonies, &c. 3. Another cause of the *Suns* being *Deified*, was those *sensible influences*, and *effects*, which flowed from it. Man naturally is apt to ascribe a *Divinitie* to what affords him *relief* and *succour*, specially if it be an *universal Cause* of Good. Now the *Sun* having such a *prolific* and *powerful influence* on al *sublunaries*, and *sensibles*; no wonder if the *corrupt imaginations* of mans foolish heart, attribute a *Deitie* unto him, as *Rom.* 1. 18, 21. This was that which *inveigled* the *Idolatric Israelites*, into a *superstitious Adoration* of these *Planetarie Deities*, *Jer.* 44. 17, 18. for then had we plenty, &c. Therefore God checks them for these *Vanities*, *Jer.* 14. 22. and *Paul*, *Act.* 14. 17. plainly indicates, that the *Gentiles*, from a vain expectation of *Succor* from these *Celestial bodies*, were inticed into an *Adoration* of them. And *Judicial Astrologie*, *Judicial* which began to flourish amongst the *Chaldeans* and *Egyptians*, even *Astrologie*, in the beginning of *Idolatrie*, afforded a more powerful influence to this *Idolatric Deifying* of the *Sun*. For these *Judicial Astrologies* ascribed,

2. The glorious structure and regular motion of the Sun caused it to be adored.

3. The Suns influence, another cause of its being Idolized.

Rom. 1. 18, 21.

Jer. 44. 17, 18.

Jer. 14. 22.

affcribed, almost al manner of Influences and Effects, both Natural, Moral, and Divine, to these Celestial bodies; and then, no wonder, if they passe for Gods. For if we grant the Hypothesis, which Judicial Astrologers have to this very day contended for, That these Celestial Constellations and bodies have an universal influence, not only on Natural bodies, but also on Politic States, yea on the spirits of men, and that directly; this, I say, being granted, I cannot see how we can rationally denie them a Deitie.

4. The Suns residence in Heaven a farther cause of its being Deified.

4. Another prolific cause of the Suns being Deified, was his glorious Residence in Heaven. There is, as 'tis observed, an innate persuasion in the heart of man, that the proper Object of our worship resides in Heaven; whence men naturally, on al occasions of Divine adoration, lift up their eyes to Heaven, as Gods place of Residence. Now those Apostate sons of Noah, finding nothing in Heaven more glorious than the Sun, conceit that the only object of their Worship.

Job 31. 26, 27.

That these were the genuine causes of that Natural worship and Divinitie, which the first Idolaters gave to the Sun, is evident from what we find in Job 31. 26, 27. *If I have seen the Sun, &c.* This good man treats here professedly, of that Idolatrous worship given to the Sun, which in his Age (who lived about 450 years after the Dispersion) had gotten a great footing amongst those Idolaters. And he gives us the chief springs and roots of this Idolatric Deification of the Sun and Moon; which were these.

Dent. 4. 19.

1. An Eye pleasing contemplation of these Glorious Creatures, v. 26. *If I behold the Sun when it shined, &c.* This is explained by Moses, Dent. 4. 19. *And lest thou shouldest lift up thine eyes to Heaven* where-by is implied, that an Idolatric Contemplation of the Sun, &c. was a main cause of mens Idolising of it. 2. Another cause is the hearts Admiration of, and cleaving to, these glorious objects. So Job 31. 27. *If mine heart did flatter me in secret.* The heart is the main fountain of Idolatrie, as Dent. 10. 16. *Beware lest your heart deceive you,*

Dent. 11. 16.

and turne you aside to other Gods: The Heart is the great Idol-maker. Whence follows Adoration, which formaliseth the Idol: So Job 31. 27. *If my mouth did kisse mine hand;* Which was a species of Adoration. Thus the contemplation of the Eye draws on the Admiration, and affectionate Inclination of the Heart; whence follows Adoration and Deification of the Sun, &c. This was long ago well observed by Diodorus Siculus, lib. 1. 'The most ancient Inhabitants of

‘ Egypt (saith he) contemplating the world above them, and the
 ‘ whole Universe, fell into a *stupendous* *Admiration* of the Sun and
 ‘ Moon; and esteemed them as *eternal* and *first* *Gods*: Whence they
 ‘ called the Sun *Osiris*, and then the Moon *Isis*, &c. Thus we see,
 how first the *Sun*, and the *Moon*, and in after time the other
Stars, came to have a Divinitie ascribed to them. We find this
 well set forth by *Vossius*, *de Idol.* l. 2. c. 5. ‘ As by little and little,
 ‘ mankind departed from the worship of the true God, so in the
 ‘ same degrees, *πολυθεΐας*, *Polytheisme* began insensibly to increase.
 ‘ First *Divine* honor was given to the Sun; because there was no-
 ‘ thing more conspicuous, and more acceptable to our senses than
 ‘ it. Next, the Moon seemed to gain the same honor; which
 ‘ therefore was taken into a *copartnership* in worship. Hence the same
 ‘ honor is communicated to the whole *host of Heaven*, and then to
 ‘ the whole *machine* of Heaven. Afterwards the like was attributed
 ‘ to the Elements; and lastly to the whole Universe; because the
 ‘ whole was conceived to be of a *Divine nature*. Mean while, as
 ‘ there is one nature of althings, so the more wise directed their
 ‘ worship to one *Deitie*, &c. By which its apparent, that the more
 ‘ judicious *Philosophers* (such as *Pythagoras* and *Plato* were) acknow-
 ‘ leged only one *supreme* and *chief* God; which some made to be
 the *Sun*, others the true God, that *first*, *infinite*, *eternal* Being, which
 gave Being to althings; according to the Scripture account of
 God his worship, &c. as hereafter. See more of the original of
 these *Planetary Deities* in *Owen*, *Theolog. lib. 3. cap. 4.* who, I con-
 fesse; has furnished me with much light herein.

Yea, these glorious excellencies of the *Sun*, did not only invea-
 gle the hearts of poor Heathens into Idolatrie, but also many of
 the carnal Jews were enticed thereby. *Joseph Scaliger, Triberes,*
cap. 27. tells us, That the Sun was worshipt for a God by the *Essenes*
 in *Judæa*; and that which founded this perswasion in him, is an
 expression in *Philo the Jew*, *πάλιν διαμαρτυρεῖ*, thus: *δις δὲ καὶ ἑκάστῳ*
ἡμέραν ἐκδασιν ὀρχαῖσαι, καὶ τὸ ἑω, καὶ καὶ τὸ ἑσπέραι ἡλίου μὴν ἀνίσχοντες ὑμνεῖται
αὐτῶν, καὶ οὕτως ὑμνεῖται ἑωτὸς ἑκατὴν τὴν δέκατον αὐτῶν ἀναπληθύνει. ‘ Twice
 ‘ every day they (the *Essenes*) are wont to pray; morning, and
 ‘ evening: at the rising of the Sun begging felicitie, I say, true
 ‘ felicitie; namely, that their minds may be replenisht with hea-
 ‘ venly light. That which addes to this perswasion is a passage
 of *Josephus*, who, speaking of the *Essenes*, saies, *That when they go to*

fool, having digged a pit, they sit thereon, covered round with their cloaks, *ὡς οὐ τὰς ἀνὰ τὴν ὀρεῖσιν τῷ θεῷ*, lest they should injure the God of Light, i. e. the Sun. Petavius, in his Notes on Epiphanius, follows Scaliger in this persuasion of the *Essenes* worshipping the Sun, though C. Salmasius, Jo. Crocius, and G. Vossius dissent.

The original
of Demons,
with their
names.

§. 5. Having dispatcht the *supreme natural God*, or *Gods*, which takes in the *ultimate object of Natural Theologie*, and *worship*; we now procede to the *Secs. Divites*, the *mortal*, or *made Gods*, which were intended as *Mediators* betwixt the *supreme God* and *mortal men*. For these blind *Heathens* had so far a sense of their *lapsed state*, and *distance* from the *supreme God*, as that they conceive it too great *presumption*, yea, *impossible* for them to have communion with him, but by some *Mediators*, or *mediums* of *Worship*. Whence they *canonised*, or *instituted* certain *midling Deities*, and *Semi-Gods*; which should be as *Mediators* and *mediums* betwixt them and the *supreme God*, to transmit their *Prayers* and *Sacrifices* to him, and his *Precepts*, *Rewards*, and *Influences* to them. These *Made-Gods*, and *mediums* of *worship*, were either *Persons*, or *Things*. The *Persons* were the souls of some *Heroes* deceased, and *canonised*. The *Things* were *Columns*, *Pillars*, *Images*, and at last, whatever carried any thing of *Divinitie*.

We shal begin with the *Pagan Men-Gods*, which were the first, and most *universally* received *Mediators*, or *mediums* of that *Natural Worship*, which the *Heathens* performed to their *supreme God* or *Gods*. And here we doubt not but to demonstrate, that these *midling Men-Gods*, or *Mediators*, were taken up in *imitation* of, and *derivation* from, the *Jewish Messiah*, which was *Emanuel*, and *δεδεικνυμενος*, *God-man*, or *Mediator* betwixt *God* and *men*. This we shal endeavor to make good, both from their *Names*, *Nature*, *Institution*, and *Offices*. First as to their *Names*; these *Men Gods* were stiled

The original of
the Baalim
and Demons.

1. The origi-
nation of their
names.

בַּעַלִּים *Baalim*, *Lords*: which name was originally sacred and peculiar to the true *God of Israel*, as 'tis evident from *Hof. 2. 16, 17*. And shalt call me no more *Baal*, &c. They were called by the *Grecians* *ἡμίθεοι*, from the *Hebrew* עֲרֵבִי or עֲרֵבִי, *Princes*, as before, *chap. 5.*

§. 1. But the commun name the *Greeks* gave them was *δαίμονες*, *Demons*; because they had the *knowledge* and *inspection* of al human *Affairs*, answerable to the character of the *Jewish Messiah*. The *Romans* called these *Demons*, *Semidei*, *half Gods*, *Medioxumi*, *midling-Gods*, and *Deastri*, *star-Gods*: because they supposed their residence

to be chiefly in some *star*; of which elsewhere. 2. As for their original institution of these *Baalim* or *Demons*, Mede on 2 Pet. 2. 1. (Diatrib. 3. pag. 538.) proves at large, that the *Baalim* amongst the Phenicians; were nothing else but the Souls of Great men deceased, deified, and worshiped for Gods. 'For (saith he) Baal, or Bel, a Phenician King, was after his death Deified: whose worship Jezabel, the daughter of Ithobaal, King of Tyre, brought into Israel. Whence 'tis most probable, the Grecians received their doctrine and worship of Demons. So Mede in *Clavis Apocalyp.* on Rev. 9. 20. discourseth of these Demons, as the same with those *Baalim*, stiled also in Scripture the *Holt of Heaven*, from Belus a Phenician King, &c. Though it is not improbable, that Belus the Phenician King, might be so called from Baal, or Baalim, their Gods and Lords; and these so called from Baal, God's name. That these *Baalim*, or *Demon* Gods, were none other than the Sculs of some Great Heroes deceased, is evident from Psal. 106. 28. They joynd themselves to Baal-peor; and ate the sacrifices of the dead. 'Hereby (saies Deodati) is signified the origine of Idolatrie, which began by attributing divine Honor to persons deceased. Thales and Pythagoras seem the first that brought these Demons to any exact Idea, forme, or shape. 'Tis true, the Poets, Orpheus; Homer, and Hesiod, brought some rude Ideas, or rather first lines out of the Oriental parts, Egypt, &c. yet (as Plato wel observes) they made little distinction betwixt their Demons and superior Gods. But Thales and Pythagoras, who conversed in Egypt, and dealt much in Jewish Traditions, paring off many Poetic fables, and ridiculous Attributes applied to those Demons, made them more Artificial and Philosophic Mediators. Plutarch gives us the mode how this Pagan *Deification*, or *Deification* was accomplished. 'We ought (saies he) to judge, and firmly believe, that the souls of virtuous men, according to Nature and Divine Justice, become, of holy men and Saints, *Demie-Gods*; and of *Demie-Gods*, after they are perfectly (as in the sacrifices of Purgation) purified, they become entire and perfect Gods. Montaigne (*Essais liv. 2. chap. 12.*) gives it us more fully thus. 'See a little this mode of ancient *Deifications*. After the grand and proud pompe of Enterrement, when as the fire began to seize on the top of the Pyramide, and the Bed whereon the person deceased lay, they let flie, at the same time, an Eagle; which flying aloft, signified, that his soul flew up to Heaven, whereof

2. The original of their institution.

Rev. 9. 20.

Psal. 106. 28.

The mode of this Pagan *Deification*.

we have a thousand *Medailles*, &c. To this Pagan Deification of their Demons, the Popish canonisation of their Saints exactly answers, as their Canonists ingeniously confesse; And both one and t'other were but corrupt imitations of the true Messiah, &c. as hereafter shal be proved.

3. The nature and condition of these Demons.

3. As for the Nature, and Condition of these Demons, the Poets, *Orpheus*, *Homer*, and *Hesiod*, discourse somewhat confusedly of them: but the Philosophers, who were the chief Founders and Promoters of this *Δαιμονολογία*, *Demonologie*, treat more distinctly of them. Thus *Plutarch* (*Placit. Philos.* 1. 8.) tells us, that *Thales*, with *Pythagoras*, *Plato*, and the *Stoics* hold, that the Demons are spiritual substances, of a middle nature and condition betwixt the Immortal God, and the Heroes. This opinion *Thales* is supposed to have brought with him from Egypt into Grece. For that the Egyptians held the same, is affirmed by *Jamblichus*, *de myster. Ægypt.* But there is none that treats more accurately and amply of these Demons, their nature, and quality, than *Plato*; who in his lib. 13. *de legib.* calls them *θεῶν γένετες*, begotten Gods; also *εἰδωτοί*, visible Gods. Again, he makes them to be *εἰδωλα καὶ εἰκόνας*, Idols and Images of the supreme God, the Creator. And more fully in his *Symposium*, fol. 202. &c. he describeth these Demons to be of a middle nature, betwixt God and men: His words are *πᾶν τὸ δαιμόνιον μεταξὺ θεῶ καὶ ἀνθρώπων, καὶ ἐν μέσῳ ἀμφοτέρων ἐστίν*, &c. Every Demon is between God and man, being plac'd in the midst of both. He likewise calls these Demons, *ἔργα θεῶν*, the works of God; and *τὰ ὑπὸ θεῶν γινόμενα*, things made by God: and sometimes he calls them *ἀθάνατοι* immortal. As for the quality and dignitie of these Demons, he says, (*Politico.* fol. 251.) *Δαίμονας συνάρχοντας τῷ μεγίστῳ θεῷ*, Demons are Co-rulers with the greatest God. Al which Platonic Contemplations exactly answer to the Scriptures character of the true Messiah, who is said, in regard of his Humanitie, to be made, or begotten; also a visible Image of the Invisible God; *θεῶ ἀνθρώπου*, God Man, and Mediator betwixt God and man; also Co-ruler with God, &c.

4. The offices of these Demons answerable to those of the true Messiah.

4. Lastly, we have a very ample and exact account in *Plato*, concerning the Offices of these Demons; which fully answer to, and therefore, we may presume, were originally traduced from, the Scriptures account of Christs Offices. So *Plato*, *Symp.* fol. 202. After a discourse of the Nature of this Demon, *Socrates* demands, *τίνα δυνάμει ἔχει τὸ δαιμόνιον*, what facultie or power has this Demon? *Diotima* replies: *ἐπιλωστὺν καὶ διαπορθεμὺν τοῖς ταῖς παρ' ἀνθρώποις, καὶ ἀνθρώποις ταῖς παρὰ θεῶν*, (they

(they have a facultie) to interpret, and transmit the Affairs of men to the Gods, and the Affairs of the Gods to men. Then he proceeds to explicate, what these Affairs of men and the Gods were: *Ἡ μὲν δόξα καὶ θυσία, of Men, the prayers and sacrifices; τὰ δὲ ἐντολὰ καὶ τὰ ἐμμελῆ, of the Gods, their Commands, and Rewards for sacrifices.* And hence taking occasion to open his mind more fully, he saith,

2. That al Divination procedes from the conduct of these Demons. 2. Demons the

3. That also by vertue of their Mediation, al Communion with the Gods is transacted: *Θεὸς δὲ ἀνθρώπου ἐμμελῆ, ἀλλὰ διὰ τέτοιο πᾶσι βῆν ἡ ἐμμελία καὶ διαλεχθῆναι τοῖς θεοῖς πρὸς ἀνθρώπους, &c.* God mixeth not with man, but by the mediation of this Demon; by whom al communion and conference betwixt the Gods and men is maintained. Wherein we have al the Offices of Christ explicated by Plato, and applied to his Demon, which we cannot rationally imagine, could ever have entered into his brain, without the assistance of some sacred Tradition.

The Pythagoreans held the same sentiments of these Demons; so also the Stoics, as Laertius in Zenon: *οἱ αὖτε καὶ τινες δαίμονας ἀνθρώπων συμπάθειν ἔχοντας, they say also, there are certain Demons, which have a sympathy with, or care of, men.* And as the Pagans took the Idea of their *Δαιμονολογία, Demonologie*, from the Scriptures account of the true Messias, so in like manner the Papists received the original Idea of their *ἀγιολάτρεια, Saint-worship*, from this Pagan Demonologie; as 'tis evident from 1 Tim. 4. 1. *δ. δασκαλίας δαίμονων, doctrines of Demons*: which is excellently opened, and demonstrated by Mede on this Text, in a Treatise called, the *Apostasie of the later Times*, from pag. 31. to 37. edit. 1. But more concerning the Translation of Pagan Demons from the true Messias, in the following discourse of Pythagorean Philosophie, Part. 2. B. 2. C. 8. §. 11.

§. 6. Besides these Men-Gods, or Demons; the Pagans had many other medi-
 other mediums of Worship, which were a kind of midling or repre-
 sentative Gods, interposing betwixt them and the supreme God, or
 Gods. Amongst these we may reckon their sacred Columns, which
 the Greeks call *στάλα Stelæ*: so the LXX. on Lev. 26. 1. Deut. 16. 22. 1. The Pagan
 where they render *מצבה pillar*, by *στάλα*, which Kimhi makes to
 be a stone erected for prayer. Much of the same import were the
βαυλῖα Betylia; which were at first only symbols of a Divine presence,
 but afterwards abused to superstition, and made Gods, as in the for-
 mer Chapter, §. 8. Clemens Alexandrinus tels us, 'That these *στάλα*,
 'or sacred Columns, were invented, in imitation of the pillar of
 'Cloud,

‘Cloud, that went before the Israelites in the wilderness. Certain it is, that the wiser of the Pagans did not worship these Stones, as *supreme Gods*, but at first only as *commemoratives* of some *Divine presence*; and afterwards as an *Organ* or *Bodie*, which was informed and actuated by some *Divine* or rather *Demoniac* spirit.

2. The Pagan
αἰδωμένα,

2. Of the same import also were the Heathen εἰδωλάτα, or *Images* artificially composed, for the reception of some *Divine Spirit* or *Influence*. For these poor *Heathens* finding their *supreme Gods*, the *Sun*, *Moon*, &c. too remote and absent, they conceit it necessary to have certain *Images* and *Symbols*, to represent, and receive the *Influences* of their *absent Deities*. This *superstitious* inclination induced the *Israelites* to make a *Calf*, *Exod. 32. 1.* *Plotinus Ennead. 4. lib. 3. cap. 11.* unfolds this whole myserie, shewing, ‘That they ‘estimated not these *Images* or *Pillars*, *simply* and *absolutely* as ‘their chief *God*; but only as *symbolic bodies*, informed and influenced by the soul of their *God*: as a *Glas* is informed by the *Image* or *species* that falls upon it, of which elsewhere. Unto this *Head* also we may refer the numerous multitude of *Egyptian petty Deities*; which were made, not the *ultimate object* of their *Adoration*, but only *mediums* thereof. For finding, as they thought, somewhat of *Divinitie* in almost every *Creature*, they made it a *medium* of adoring their *supreme Gods*. All these *symbolic Images*, *sensible Formes*, and *visible Representations*, which the wiser *Heathens* used as *natural Mediums* of that *Devotion* and *Worship*, they bestowed on their *supreme God*, seem to have received their original *Idea* and *derivation* from those *Symbolic Types* and *shadows*, which were appointed the *Jewish Church*, for the more solemn *Celebration* of *Gods worship*; as hereafter.

The original
seats of Pagan
Theologie.

§. 7. Having gone through the *Objects* of *Natural Theologie*, with the *original grounds* of their being *Deified* and *Adored*, we now procede to a more full *Inquisition* into the particular *Places*, where this *Pagan Theologie* first took root, and whence it diffused it self into other parts; together with the *Causes* thereof. We have afore (§. 4.) shewed, that the *ultimate* and *supreme Object* of this their *Natural Theologie* was, amongst the first and most of the Pagans, made to be the *Sun*; and that in *Imitation* of the true *God*, *Creator* of *Heaven* and *Earth*, who inhabits the *Heavens*. As for the *Time* when men began first to *Idolise* and *adore* the *Sun*, it cannot be precisely determin’d; some fixe the time about the

The time
when this
Natural Theo-
logie began.

Nativitie

C. 8. Chaldea the original seat of Pagan Theologie. III

Nativitie of Serug, 63 years after the Babylonian dispersion. But Owen (*de Idol. lib. 3. cap. 7. pag. 212.*) conceiveth, that immediately after the Babylonian dispersion, the Apostate seed, forsaking the worship of the true God, fel to adore the Sun. And that which seems to confirme this perswasion is, that Nimrod, by the Assyrians called Belus, the first that usurped temporal Monarchie and Dominion over his brethren, whilest living, and after his death, was Deified by them, under the name of Bel; which the wiser of them, *σοφωτες*, applied to the Sun. That the Deification and Adoration of the Sun was very ancient, is evident from Moses, Deut. 4. 19. and Job 31. 26, 27.

But to come more closely to our present substratum. The original seat or place, where this Natural Theologie began, is left somewhat uncertain by Antiquitie. Diodorus Siculus, *Biblioth. lib. 1.* makes the Egyptians the first that led the dance to this superstitious Adoration of the Sun: who is followed herein by Lactantius, and others. Yet I would, with submission, incline to think, that the Babylonians and Chaldeans were the first, that broached this Natural Adoration of the Sun. And that which confirms this opinion is, first Scripture evidence, as Rev. 17. 5. where Babylon is called the Mother of Harlots, &c. i. e. saith Mede, the first Parent of Idols; for Babel; as she was the first seat of temporal Monarchie, so also of Idolatrie. This is farther evident from sacred Historic Observation; which gives us an account of the mode, or manner how the Sun was at first worshiped. Thus Job 31. 26, 27. *If I have kissed my hand with my mouth, &c.* So 1 King. 19. 18. *And every mouth which has not adored him, kissing the hand.* These places refer to the Gentiles mode of adoring the Sun, by lifting the right hand to their mouth; of which there is frequent mention amongst Pagan Writers. So Apuleius *Apol. 1.* for worship sake to move the hand to the lips. The same Tacitus expresseth, by *worshiping with the hand*; and Martial, by *saluting with the hand*: Which (saies Vossius, *de Idol. lib. 2. cap. 3.*) was most ancient, and perchance sprang from the manner of worshiping the Sun, in those first times, specially at his rising, &c. So Gladius, *Grammat. S. lib. 4. Tract. 2. Observ. 22.* on Job 31. 27. *וְיָדִי לִפְיָי* and my hand hath kissed my mouth. The sense is, If when I have seen the Sun and Moon, I moved mine hand to my mouth, by way of worship. So Drusus *lib. 1. Observ. cap. 20.* where, out of Minutius felix in Octavio, Apuleius, *Apol. 1.*

The original seat of Pagan Theologie, not Ægypt.

Chaldea the first seat of Natural Theologie.

Job 31. 26, 27. 1 King. 19. 18.

' *Apol. 1. Plinie lib. 28. cap. 2.* he demonstrates this to be an old
' Rite of Idolaters, ' That when they passed by any Temple, they
' moved their hand, in reference to a kisse, whereby they wor-
' shipped their Idol-God, &c. So *Mollerus* in *Psal. 2. 12.* ' This
' (saies he) was one kind of Idolatrie: for seing men could not
' attain to kisse the Sun and Moon with their mouth, they exten-
' ded their hands to those Celestial bodies, and thence moving it
' back to their mouth, they kissed it (in token of homage and
' worship). Now we know this *Mode* of worshiping the rising
Sun, was peculiar to the *Chaldeans* and *Persians*, at least in its *primi-*
tive Institution. But more of this in what follows.

Gen. 11. 28,
31.
Ur of Caldea,
so stiled from
𐤅𐤓 Or the
Sun, which
was here wor-
shipped under
the Symbol of
fire.

Amongst the *Assyrians*, one chief Seat of this *Natural worship*,
given to the Sun, was *Ur of Caldea*, mention'd *Gen. 11. 28, 31.* so
called from 𐤅𐤓 Or, the Sun, as he is stiled *Job 31. 26.* For 𐤅𐤓
Ur is evidently the same, originally, with 𐤅𐤓, the Sun: Whence
sprang the *Egyptian* 𐤅𐤓 Orus, and the *Greek* 𐤅𐤓 *aurora*, and the *Latin*
aurora; as from 𐤅𐤓 Ur, the *Greek* 𐤅𐤓, and the *Latin* *Uro*; of
which hereafter, in the *Historie of the Creation.* This also suits ex-
actly with the wonted origination, which the Learned give of
this *Chaldean Ur*; namely, that it was so stiled from 𐤅𐤓 Ur, that
sacred fire, which was worshiped here; the Original whereof seems
this: The *Zabii*, or *Chaldean Philosophers*, supposed the Sun, their
chief God, to be a globe of fire; whence they worshiped fire, as a
symbol thereof; and so from the Sun's name 𐤅𐤓 O, called this Citie
of *Caldea*, where he was worshiped, 𐤅𐤓 Ur; which signifies both
Light and Fire.

Thus *Glossius* (*Grammat. S. lib. 4. Tract. 3. Observ. 6.*) on *Neh. 9. 7.*
' And I brought him, 𐤅𐤓, out of Ur of the Chaldeans. The vulgar
' Latin renders it, from the fire of the Chaldeans; which elsewhere it
' translates, from Ur of the Chaldeans, *Gen. 11. 31.* &c. Ur is the
' name of a Citie, which the *Greeks* call 𐤅𐤓 & 𐤅𐤓, wherein the
' sacred fire was (as it is conceived) conserved, and worshiped by the
' Chaldeans; whence it was called Ur, which otherwise signifies
' Fire. So *Forsterus* in *Lex.* informes us, that Ur had its appellation
' from fire; which the Chaldeans worshiped as a God: For when they
' saw, in times past, fire descending from Heaven, and consuming
' the sacrifices of the Patriarchs, they supposed it to be a God.
Though I conceive (with submission) that the main reason they
worshiped fire as a God, was; because they supposed the Sun, their
chief

chief God, to be a *Globe of Fire*, as hereafter *Book 3. Chap. 9. §. 12.*

As for the *first Institution* of this *sacred fire*, they refer it to *Nimrod*: So the writer of the *Alexandr. Chronicle*, pag. 64. *Αὐτὸν Νίνον ἔτι Νιμρόδ τοι Νεβρώδ οἱ Ασσυρίων τετραμήνην Ὀδὸν διδόντες Ασσυρίους εἶπεν τὸ πῦρ*: The *Assyrians* surname *Nimrod*, *Ninus*: This man taught the *Assyrians* to worship *of sacred fire*, as a *Symbol* of *the Sun*. In this *Citie of Ur*, where this *sacred fire* was worshioped, as a *Symbol* of the *Sun*, *Harar*, *Abrahams* brother died, as *Gen. 11. 28.* And 'tis conjectured *Abraham* himself was born here; from whence he went forth, as *Gen. 11. 31.* being called to the foot of *God*. So *Esa. 41. 2.* called him to his foot, i. e. *God* called him to leave his *Idoltrous* kinred, and to follow his conduct to the promised land.

The chief names, under which the *Sun* was worshioped amongst the *Assyrians*, were first *Belus* or *Bel*: Which some derive from *בעל* *shipt under Bel* *Baal*, a *Lord*; others, and that more properly, from *בל* *Bel* (with- from *אל* *El*, out *ו*) and this from *אל* *El*, *Gods* name: Whence the *Greek* *ἥλιος*, the *Sun*. Thus *Servius*, and *Sandford*, as before §. 4. so *Esa. 46. 1.* *Esa. 46. 1.* *Bel is broken down*. That by *Bel* here is meant the *Sun*, *Vossius* asserts. 'Tis true, if we take it, *ισμενως*, *historically*, it may be applied to *Nimrod*; who passed amongst the *Chaldeans* under the name of *Bel* or *Belus*; but if we take it, *ουσιας*, *Physically*, for their first *supreme God*, so it implies the *Sun*, as *Vossius*, *Idol. lib. 2. cap. 6.* Hence *Plinie, lib. 37. cap. 10.* makes mention of a certain precious stone consecrated to the *God* of the *Assyrians*, called the *eye of Belus*; by reason of its resemblance to to the *Sun*. Now this name *Bel*, whether we draw it from *בעל*, *Baal Lord*, or from *אל* *El*, *God*, it is evidently no other than a corrupt imitation of some sacred name of *God*.

2. The *Sun* was also called by the *Assyrians* *Adad*: So *Macrobius. 2. The Sun lib. 1. Sat. cap. 23.* 'See what the *Assyrians* (saies he) imagine called *Adad*. 'of the power of the *Sun*: The *God* which they worship, as the 'Supreme and greatest, they cal *Adad*, which signifies *One*, &c. This title is generally granted to be of *Hebrew*, and sacred original, though persons differ in its *Radix*; some drawing it from *אחד* *Achod* (mentioned *Esa. 66. 17.*) one: others from *היה*, *beautie*. The *Great Promoters* of this *ἡλιολάτρεια*, *Sun-worship*, among the *Chaldeans* were the *זב"ב*, *Zabii*, their chief *Philosophers*: Of whom see more largely, *Part. 2. Book 1. Chap. 4.* Of *Chaldean Philosophie*. That the *Sun* was worshipt as a *God* among the *Sabeans*

(who appertained to the *Chaldeans*) appears from that of *Theophrastus*, lib. 9. *Hist. Plant. cap. 4.* *Συνάγει παλαχθὲν ἡ σελήνη καὶ ὁ λιβανωτὸς εἰς τὸ ἱερὸν τοῦ ἡλίου.* τούτο δ' ἔστι μὴ ὃ Σαβαῖον, ἀγιάτατον δὲ πολλὸ τῶν ἀπὸ τοῦ τόπου. So *Vossius*; *de Idololatr. Addenda lib. 2. pag. 11.*

The Moon worshipped also as God: and the motives here- of. As the *Sun* was the first, and *supreme God* amongst the *Chaldeans*, so in aftertimes, the *Moon* also began to receive *Divine Honors*, and the *Adoration*. The *Motives* that induced these blind Heathens to *Idolise* this piece of Gods workmanship, were these, or such like.

Gen. 1. 16, 17.

1. The *Dominion* which God, in the first Creation, delegated to her as *Regent of the Night*. So *Gen. 1. 16, 17.* concerning which the Heathens received some imperfect notices by tradition from the Church of God, &c.

2. The *admirable composure* of the *Moon*, and its apposite situation in *Heaven*; together with its differing phases, and Aspects; its *Conjunctions* and *Oppositions* to the *Sun*; its *Increases* and *Decreases*; with its powerful Influences on all *Sublunary*, specially moist bodies, gave a great occasion of its first *Adoration*. Thus *Aristot. de generat. Animal. cap. ult.* δια τὴν πρὸς τὸν ἥλιον κοινωνίαν καὶ τὴν μεταλήψιν τῶν ὥρων· γίνεται γὰρ ἀπὸ αὐτοῦ ἥλιος ἰσότης. By reason of its communion with the *Sun*, and reception of light: for it is, as it were, a lesser *Sun*. Hence the *Moon* is stiled by the *Chaldeans*, *Nebo*, *Esa. 46. 1, &c.* as before *Ch. 2. §. 5.*

Esa. 46. 1. Nebo.

Thus much for the *Chaldeans* supreme Gods, which filled up a great part of their *Natural Theologie*; specially in the beginning thereof. For the *Chaldean Philosophers* stiled *Zabii*, (whence the whole of their Theologie was termed *Zabaisme*) allowed not of any but, *θεοὶ φυσικοί*, *Natural Deities*; the chief whereof was the *Sun*. As for the *Demons* and *Heroes*, they seem to have had their first institution in *Phenicia* or *Egypt*; and belonged more properly to the *Grecians*.

Of the Persians, their natural Theologie, and its symbolising with the Chaldean.

§. 8. To the *Natural Theologie* of the *Affyrians*, we may refer also that of the *Persians*. For the ancient *Persian Magi* (as we shal hereafter prove in the *Persian Philosophie*) received their first *Institutes* and *Rites* from the *Zabii*, which is sufficiently evident by their *Symbolisation*. For look as the *Sun* was called by the *Chaldeans*, *Bel* and *El*, from *𐎢𐎺𐎠 El*, and worshipt at *Ur* under the *Symbol* of fire; (because they supposed him to be composed of fire, as the original word *𐎢𐎺𐎠* Or signifies) so amongst the *Persians*, the *Sun* was called *ομανός* *Omanus*, or *Αμανός* *Amannus*, from *𐎠𐎢𐎴𐎡* *Chama*, or *Ama*, which signifies both the *Sun*, and *fire*, or the *fiery Sun*, from

The Sun stiled Amanus from 𐎠𐎢𐎴𐎡 the Sun.

חום Chom, Heat. Thus Strabo lib. 11. makes mention of *Αμανός*, the Persian God. From this *Amanus* (Heb. **חמה**) sprang the Persian **חמני** Chamanim; which the Greeks called *πυραθῆα* Pyrathea, sacred fires, or rather Hearths, where their sacred fire was preserved, and worshiped, as a symbol of the Sun, their fiery God. Hence Levit. 25. 30. we read of **חמניכ** Chamanicem; which some render your Images: But Vossius (*de Idol. lib. 2. cap. 19.*) translates it Pyrea, vel Pyraethea vestra, your Hearths, whereon your sacred fire (the symbol of the Sun) is preserved and worshiped, answerable to that at Ur in Chaldea. In imitation whereof the Grecians also had their sacred fire; which they worshiped, called *Ἑστία*, i. e. saies Vossius, from **יהוה**, the fire of Jah, or Jehovah (of which see more in the Chaldean Philosophie.)

This *Amanus* or Sun-God, worshiped under the Symbol of fire, was called also by the Persians, *Mithras*. So Hesychius *μῖθρας ὁ ἥλιος παρὰ πέρσων*, amongst the Persians the Sun is called Mithras. Again, *μῖθρας ὁ ἀρχαῖος ἢ πῖρρος θεός*: Mithras is the chief God amongst the Persians. Thus Strabo lib. 15. *τιμῶσι τὸν ἥλιον ὡν καλεῖται Μῖθραν*, They worship the Sun, whom they call Mithras. The like Suidas: *μῖθραν νομίζουσιν Πέρσαι τῇ τὸν ἥλιον*. This Mithras, Kircher *Oed. Aegypt. Tom. 1. Synt. 4. cap. 20.* makes to be the same with Mars Hippius among the Persians; whom they worshiped under the forme of horses; with which Mars was supposed to be delighted. The Origination of the word, Vossius (*de Idolol. lib. 2. cap. 9.*) fetcheth from the Persian **מתר** Mether, or Mither; which signifies Great; and in the comparative **מתרי** Mithri or **מתר** Mithra, Greater; the same with *δυνατός*, Lord, or Major: whence Scaliger derives *Mithridates*, &c.

Farther, that the Sun was the Supreme God the Persians worshiped, is evident from the Sacrifices they performed; Of which Herodotus lib. 1. gives us this account, *Θεὸν δὲ μόνον ἥλιον σέβοντες, καὶ θύουσιν ἵππους*, They worship the Sun as the only God, and sacrifice Horses to him. The like Strabo 11. and Tacitus, or Justin, lib. 1. The Persians believe the Sun to be the only God, and consecrate Horses to him. Thus also Xenophon, lib. 8. *Παῖς. ἵππον ἀγνῶναι θύμα τῷ ἥλιῳ*. So Philostr. lib. 1. *de Vita Apoll.* tells us, That the Persian King, when he sacrificed, offered a white horse to the Sun. Ovid. lib. 1. *Fast.* gives us this witty account hereof, *Placat equo Persis radiis Hyperiona cinctum, Ne deus celeri victimam tarda Deo*. Kircher, *Oed. Aegypt. Tom. 1. Syntag. 4. cap. 20.* conceives it probable, that the men of *Sepharvaim*, who bordered

on Persia, and were by the command of *Sahnanaſſar*, transplanted into *Samaria*, observing their old worship of *Adramelech*, brought this *ἵππων*, or Horse-worship with them unto *Samaria*; from whom the superstitious *Jews* learned the same. Thus *Kimbi* on 2 *King*. 23. 11. 'They who worshipt the Sun, had prepared for them horses, which they mounted in the morning, riding towards the Sun, being as it were about to salute him, and sacrifice such Animals as were most grateful to him. That this piece of Asiatic Idolatrie was imitated by the *Israelites*, appears from 2 *King*. 23. 11. where 'tis said, *Josias abolished the Horses, that the Kings of Judah had given to the Sun, - and burnt the Chariots of the Sun with fire.* This plainly refers to this Persian Idolatrie, which the *Israelites* had suckt in. Whence also *Ezek*. 8. 16. The *Israelites* are reprehended for that they turned their faces towards the East, and worshipped the Sun. Which was a piece of superstition they borrowed from these *Asiatics*.

Albeit the *Persians* admitted some kind of Symbols, in the worship they performed to the Sun, their supreme God, yet they rejected all kind of *ἑἰκαστά*, Images, as unmeet to have any place in their Natural Theologie: Thus *Owen* (*de Theolog. lib. 3. cap. 8. pag. 223.*) 'In those ancient times amongst many Nations, *ἑἰκαστά*, Images were in no use, no not known; yea, some abhorred them. This is evident of the *Persians*, who took them away, &c.

Thus we have gone through the Natural Theologie of the *Chaldeans* and *Persians*, shewing how both worshiped the Sun as their supreme God, under the natural Symbols of sacred Fire, Kissing the hand, bowing towards the East, &c. without those pompous Images, and Ceremonies, which the *Grecian Hellenists* afterwards introduced.

The *Zabii* and *Magi*, the first Instructors of this Natural Theologie.

As for the main Composers, and Promoters of this Natural Theologie, they were *Philosophers*, specially *Astrologers*; who were called by the *Chaldeans*, *Zabii*; whence their Theologie was called *Zabaisme*; which contained Institutes for the right worshipping their Planetarie Deities; which were the figments of their Astrologic Contemplations, and Admirations. These *Philosophers*, or *Astrologers*, were called by the *Persians* *Magi*; who borrowed the choicest parts of their Natural Theologie, or worship from the *Chaldean Zabii*; as hereafter, in our Discourse of the *Chaldean* and *Persian* Philosophie. Yea, according to the relation of our English men, who visited *East-India*,

Anno 1595. The *Bumians*, Priests of those *Indians* who inhabit *Cambaia*, worship the *Sun* for their God; professing themselves to be descended from *Noah*, &c. as *Sandford*, *Descens.* lib. 2. §. 84. Now, to sum up the Heads of this *Demonstration*. It seems evident, that these *Chaldeans* and *Persians* took the original *Idea* of this their *Natural Worship* performed to the *Sun*, from that worship which was due, and so performed by the holy seed of *Shem*, to the true God, *Creator* of *Heaven* and *Earth*, in whose room they place the *Sun*; because their foolish hearts could not comprehend the *Invisible God*.

§. 9. We now procede to the *Natural Theologie* of the *Egyptians*, who also worshiped the *Sun* as their chief *Natural God*. So in the *Egyptian Theologie*, they stile the *Sun* *μὴν ὁ οὐρανὸς εὐρύνει*, *The only God of Heaven*. The Original cause how the *Sun* came to be *Deified* and worshiped by the *Egyptians*, was their natural inclination to *Airologie*; for which they had no smal advantages, by reason of the situation of their Countrey, and the serenitie of the *Heavens*, in those Parts; which induced them to spend much time, in eye-pleasing contemplations of the *Sun*: Whence their hearts were enticed, first into *Admiration*, and thence into an *Idolatric Adoration* thereof: as has (before §. 4.) been proved out of *Diodorus* lib. 1. and others.

The *Sun* was worshiped by the *Ægyptians* under sundry *Symbolic* appellations. 1. He was stiled *Ægypt*, *Horus*, or *Orus*, from *אור* *Horus from light*, fire, or the *Sun*: *Os* being added by the *Grecians*, according to their wonted mode, only as a production of the name. That *אור* signifies the *Sun*, is evident from *Job* 31. 26. *If I saw, אור, the Sun*: of which see more *Book* 3. *Chap.* 9. §. 12. Thence *ὁ οὐρανὸς εὐρύνει*, *Origenes*, as *ὁ οὐρανὸς εὐρύνει*. This *Egyptian Orus*, or *Horus*, *Suidas* makes to be the same with the *Grecian Priapus*, and both *Symbols* of the *Sun*. So *Suidas* in *περίπρω*. τὸ εἶδμα τῷ *Πριάπῳ*, τῷ *Ὀρῳ* παρ' *Αἰγυπτίων* κεκλημένῳ, εὐδραποειδὲς, ποιεῖται ἐν τῇ δεξιᾷ σκῆπτρον κατιχόν. *Ex* *אור* *Job*. 31. 26. *Sol* *Ægyptius* *Orus* appellatur, *Gloss.* *Rhetor. Tract.* 1. cap. 4. The Image of *Priapus*, called by the *Egyptians* *Horus*, they frame wth a human forme, holding a *Scepter* in his right hand, &c. whereby, saith *Vossius*, is signified the *Empire* of the *Sun* over the whole world. Thus for *Orus* considered *Physically*. If we consider *Orus* *Mythically* or *Historically*, for a man, then we may, with *Sandford*, (*Desc.* lib. 1. 19.) suppose him to be the same with *Aaron*: whence the fable of *Orus's* being brother to *Ofris*; whom *Sandford* takes

to be *Moses*: or else we may take *Orus* or *Horus* to be the same with *Hur*.

Osiris the Sun. 2. The Sun was also worshiped in *Egypt* under the name of *Osiris*. Thence the Ancients cal *Osiris*, *Titan*, and *Phæbus*. And *Diodorus, Biblioth.* 1. makes *Osiris* to signifie the same amongst the *Egyptians*, as πολυόφθαλμος many eyed: an Epithet given to the Sun, by reason of his diffusion of raies and light, into al parts of the World. 'Tis true, *Osiris* taken historically, signifies *Misraim* the son of *Cham*, or *Moses* (as *ch.* 4. §. 10.) but if we consider him φυσικός, Naturally, he is usually made a symbol of the Sun. So *Diodorus Siculus Biblioth.* 1. πρῶτον μὲν Ἡλίον βασιλεύσαι τὸν κατ' Ἀἴγυπτον, ὁμῶν μιν ὄντα τῷ κατ' ἀστέρι ἄστρον, *The Sun reigned first in Egypt, sirnamed by the star which is in Heaven, i. e. Osiris.*

Mnevis the Sun.

3. Again at *Heliopolis*, in *Egypt*, the Sun was worshiped under the Symbol of *Mnevis* a sacred Bul. So *Macrob.* 1. 1. *Sat.* c. 21. 'At *Heliopolis*, there was a Bul consecrated to the Sun, which they worshiped under the title of *Neton*. For *Neton*, saies *Vossius*, we must read *Mnevis*. This *Heliopolis* was the same with that which the Hebrews cal *Bethsemes*, the house of the Sun, or, as you have it more fully, *Esa.* 19. 18. *The Citie of the Sun.* I am not ignorant that our English version renders the Hebrew *Heres*, destruction: but *Grotius* gives it another translation, rendring it the *Citie of the Sun*, i. e. (saith he) *Heliopolis*, a Citie devoted to Idols, where *Mnevis* the sacred Bul was worshiped. *Gataker* on *Esa.* 19. 18. עִיר הַהֵרֶם, speaks thus: 'There is a double reading here in the Hebrew. Some render the Text, *Heliopolis*, or the Citie of the Sun shall be accounted one. There were divers Cities, in divers Countries, consecrated to the Sun, and that bare therefore his Name, being deemed one of the Heavens Principal Gods: Of this sort was *Bethsemes*, among the *Canaanites*: *Kirheres*, and *Kirheresheth* among the *Moabites*; and among the Greeks *Heliopolis*; called by the Latins *solis oppidum*. This Citie, called so anciently, but in latter times *Damietta*, was a Citie much addicted to Idolatrie; and is reckoned, by *Herodote*, for one of the sixe, unto which the *Egyptians* used, at some set times, to repair out of al quarters; because there was their famous Temple of the Sun, and there was kept *Mnevis*, one of their sacred Buls, which they worshiped for a God; as *Apis*, the other of them, at *Memphis*: So that the Prophets intendment is to intimate, that some of those *Egyptian* Cities, that had been most

Esa. 19. 18.
Heliopolis:
Græci urbs
antiqua, præ-
cipua Idolola-
triæ sedes.
Grot.
Esa. 19. 18.

‘most polluted with Idolatrie, should receive the sincere service
‘and worship of God, &c. of which see more *chap. 7. §. 10.*

4. As the Sun was worshiped at *Heliopolis*, under the symbol of *Apis the Sun.*
Mnevis; so at *Memphis* under the figure of *Apis*, another *sacred*
Bul; which historically refers to *Joseph*, (as before *chap. 7. §. 10.*)
but *Physically* to the *Sun*.

5. The Moon was worshiped amongst the *Egyptians*, under the
name of *Isis*. So *Diodorus Biblioth. lib. 1.* tells us, ‘That the most
‘ancient *Egyptians*, contemplating and admiring greatly the Ce-
‘lestial bodies of the *Sun* and *Moon*, judged them to be the eter-
‘nal first Gods; whence they called the *Sun Osiris*, and the *Moon*
‘*Isis*; which they picture with Hornes; because the *Moon*, in its
increase, is horned. Of *Isis* see *ch. 2. §. 5.*

As the *Egyptians* had their supreme God, or Gods; so also their *The Egyptian*
Deastri or *Demons*; which were as *Mediators* twixt them and their *Demons.*
supreme God. So *Herodotus, lib. 2.* makes mention of twelve
Egyptian Gods, which were no other than the 12 *Signs* of the *Zodiac*;
whereof one was *supreme*, and the rest *subordinate* to, and *Mediators*
with, that *supreme God*, &c. Yea, in proceſſe of time, the *Egyptians*
made every creature, that had any thing of Divinitie in it,
as a *medium* or *Symbol* of that worship they performed to their *supreme God*.
Whence we may collect, that the *Egyptian Gods* came
to multiplie into such an infinitie, not from a multiplicite of
supreme Gods, but of *mediums*, or *symbols*, whereby they worshiped
the *Sun* their supreme God. That the *Egyptians* had their *Deimons*,
or *midling Gods*, which were to be *Mediators* betwixt them and
their *supreme God*, is evident from what is generally asserted of
Thales, and *Pythagoras*, that they brought their *Demons*, and *Demonologie*
out of *Egypt* into *Grece*. And *Bochart*, in a Sermon at *Casn*,
asserted, that the *Egyptians* had a *Citie* which was stiled *πῆλις Ἡρώων*, the
Citie of the Heroes, or *Demons*, of whom *Joseph* is supposed to have
been the first.

§. 10. I come now to *Natural Theologie*, as it flourished amongst *The Natural*
the *Phenicians*; who gave, if not the first lines, yet the main line *Theologie of*
ments and *forme* to the *Pagan demonologie*, *Demonologie*. The *Pheni-* *the Phenicians*
cians stiled their supreme God *על Baal*, or *Belus*; which histori-
cally refers to the first *Phenician King*, but *φυσικῶς*, *Physically*, to the
Sun. This *Phenician Baal* is by *Jerome*, on *Hos. 2. 16.* also by *Baal a symbol*
Bochart, distinguished from the *Assyrians Bel*, which is written in of the *Sun*.

Hebrew

Hebrew בל, (as in the Prophet Daniel, &c.) from אל El, God's name: whereas the Phenician Baal is written בעל Baal, Lord, (which was also originally God's name;) and when applied to the Sun, he is usually stiled בעל שמים, Lord of Heaven. So Philo Byblius, our So Beelsamen. of Sanchoniathon, tels us, That the Phenicians count the Sun their only God, calling him Beelsamen, i. e. the Lord of Heaven, as before chap. 7. §. 1. Thence Bethsemes, among the Canaanites, was so called, because of the Suns being worshipt there as God: as §. 9. This Belus passed amongst the Romans, under the name of Belenus, as Julius Capito-
 I King. 9. 18. linus; or, as Herodian, lib. 8. stiles him βίλος, which name they ap-
 I Chron. 8. 4. plied Historically to Apollo, but Physically to the Sun. In Palmyra, a Citie of Phenicia, built by Salomon, and called by the Hebrews תדמור, Thadmor, there was extant this Marble Inscription,

Aglibelus and
 Malach-belus
 the Sun.

ΑΓΛΙΒΗΛΩ ΚΑΙ ΜΑΛΑΧ
 ΒΗΛΩ ΠΑΤΡΟΙΣ ΘΕΟΙΣ.

To Aglibelus, and to Malach
 Belus the Countreie Gods.

This is rendred by Bochart, (Can. lib. 2. cap. 8. fol. 811.) To the summer and winter Sun. This the Learned gather from the effigies of both graven in Marble. Aglibelus, in the Phenician, עולי בעל, signifies the Round Lord; which is the figure of the Sun. And Malach Belus, in the Phenician מלך בעל Malach Baal, imports the Lord King; both names given to the Sun; of which see more Jo. Scaliger, de emendar. Tempor. lib. 5. and Selden de Diis Syrum cap. 1. Syntag. 2. Bochart, Can. lib. 2. cap. 8. Salmastius and Vossius applie these Titles to the Sun, and Moon. So Voss. de Idol. lib. 2. cap. 5. where he makes Aglibelus to be the Sun, and Malach-belus to be the Moon, i. e. the Lord King, and the Lady Queen; as in Latin the Moon is stiled both Lunus and Luna. Thus Vossius in his Addenda, lib. 2. pag. 4. 'If Malach-belus be Lunus the Moon, 'then Aglibelus must be the Sun; However it may be, I as yet see 'no reason, but that Malach-belus may sound the Lord of the Round, 'or of the Mundane Amphitheatre, &c.

Moloch the
 Sun.

2. Hence in Celosyria, the Sun was worshiped under the name of Moloch, (from מלך Melech, the King) which was the supreme God amongst the Ammonites: as I King. 11. 5, 7. 2 King. 23. 10. Lev. 18. 21. Levit. 20. 2, 3, 4, 5. In which we are also given to understand the mode, how this God Moloch was worshiped; namely, by causing their children to passe through the fire, which was a symbol

C. 8. *The several Phenician Titles given the Sun.* 121

of the Sun: of which see *Vossius, de Idol. lib. 2. cap. 5.* and before chap. 7. §. 8.

3. By those of Ekron (a part of Phenicia) the Sun was stiled *Belzebub* the **כַּעַל זַבְחִים** *Baal zebahim*, or, according to the Hebrew Title, *Sun.* **כַּעַל זַבְחִים** *Baalzebub*, the God of flies; as before chap. 7. §. 2.

4. Again, the Sun passed amongst the Moabites (a Tribe also of *Baal peor* the Phenicians) under the name of **כַּעַל פְּעוֹר** *Baal peor*, as before *Sun.* chap. 7. §. 3. Thence we find mention of a Citie among the Moabites called *Kirheres*, and *Kirharestheth*, i.e. the Citie of the Sun, answerable to the Greek *ἡλιόπολις*, as §. 9.

5. At *Emesa*, the Sun was worshiped under the name of *Ela-elagabalus*. So *Julius Capitolinus* informes us, 'That the Phenicians the Sun. cal the Sun *Heliogabalus*. Thus *Herodian, lib. 5.* So *Vossius, de Idol. lib. 2. cap. 5.* 'The Sun is called by the *Emiffenes, Alagabalus*, or 'Elagabalus; for which the Greeks and Romans write *Heliogabalus*; 'yea, in *He. odian, Ελαγὰββαλος*. That the Sun was hereby signified, 'both *Dio* and *Herodian* shew, who expound it *ἡλίου*; also the 'Stones, on which is engraven, *Sol Alagabalus*; as the ancient 'Coin, on which there is *sacerdos Solis Dei Elagabali*, prove the 'same. The first part of the name *Elagabali*, comes from **אֱלֹה** *Elah*, or *Arab. Alah*; which signifies *God*, &c. Now *Elagabalus*, in the Phenician tongue, is **אֱלֹה גַבַּל** *Elagabal*, which signifies *God the Creator*; the title given the true God of Israel, as chap. 7. §. 7. and *Boch. Can. lib. 2. cap. 5.* where he shews, how the Phenician Philosophers persuaded themselves, that the Sun was the great *Architect* and framer of al *visibles*; as it appears out of *Jamblichus*, in his Book *De Myster. Egypt. cap. 17.* whose footsteps *Julian the Apostle* following, in his Oration of the Sun, amongst other things has this: *Some formes the Sun perfects, others it effects, others it beautifies, others it excites: neither is there any thing produced without the effective influence of the Sun. Whence the Egyptians stile the Sun ὁ δημιουργός, the Opificer of the Universe, &c.* Thus *Fuller, Miscell. s. lib. 1. cap. 14.* 'Elagabalus is the same as ὁ δημιουργός, the Sun the Opificer, or framer of the world: as he is stiled by *Porphyrus*, in *Eusebius, prepar. Evang. lib. 3. cap. 4.* Thence he makes **גַּבַּל** *Gabal*, to signify the same with **בְּנוֹיָא**, a *Framer*, or *Builder*. But *Vossius, de Idol. l. 2. c. 5.* supposeth **גַּבַּל** *Gebel* in Arabic, to signify a *Mountain*; and thence *Elagabalus* to import, the God of the Mountain, wherein his Temple was: whence a great stone rising up in the fashion of a Mountain, was made a Symbol of this God.

6. The Inhabitants of *Edeffa*, in like manner, worshiped the Sun as their *supreme God*. Thus *Julian the Apostate*, in his Oration of the Sun, saies: 'We may yet draw somewhat out of the *Phœnician Theologie*. They who inhabit *Edeffa*, a place from Eternitie sacred to the Sun, make him to have two Assessors, *Monimus*, and *Azizus*; which *Jamblichus* interprets *Mercurie* and *Mars*, two *Demon Gods*. As for *Mars*, *Julian* calls him, *ἡλίου προπορευτής*, the Sun's forerunner.

Adonis the Sun.

7. Lastly, the Sun was called by the *Phœnicians* *אדון* *Adon*, and *Adonis*; which signifies *Lord*, and is the same with *אדוני* *Adonai*, a name proper to the true God of *Israel*. That *Adonis* was the same with the Sun, is evident from his Identitie with *Bacchus*; as *Plutarch. lib. 4. Sympof. cap. 5.* where he brings in the verses of *Phanocles*, touching *Adonis's* rape on *Venus*. Now that *Bacchus* was the Sun, is proved in the following Section, *parag. 4.* Of which see *Vossius, de Idol. lib. 2. cap. 4.* as elsewhere.

The Moon styled Astarte.

Though the *Phœnicians* worshiped the Sun as their *supreme God*, yet they gave a very great, yea, the next honor to the Moon; which they worshiped also under the names of 1. *Astarte*, in the *Phœnician* *עשתרתא*, which the *Hebrews* read in the plural, 2 *King. 23. 13.* *עשתרות* *Astaroth*: of which see what precedes of *Juno, Chap. 2. §. 5.* 2. *Belisama*. 3. *Baalit*. 4. *Cinn*, *Amos 5. 26.* 5. The *Queen of Heaven*. All which titles belonged *Mythologically* to *Juno*, but *Physically* to the Moon, as we have before proved of *Juno, chap. 2. §. 7. &c.*

Belisama. Baalit. Cinn.

The Phœnician Baalim.

As the Sun and Moon were reputed; by the *Phœnicians*, as their *supreme Gods*, which they called, *θεοὶ φυσικοὶ καὶ ἀθάνατοι*, *natural and immortal Gods*, so they had their *inferior Baalim*, *Lords* or *Mediators* betwixt them and their *supreme God*, or *Gods*; which were none other than the souls of some great *Heroes*, or *Princes deceased*, and *Deified*. Thus *Julian the Apostate*, in his Oration of the Sun, makes *Mercurie* (who was historically *Canaan*) and *Mars* Assessors to the Sun, the *supreme God*. So *Hercules* is generally reputed as one of these *Phœnician Heroes*, or *Demons*, and so indeed his name imports; which some derive from *ἥρως* *Herōs*; and *ἄρξ* from *ἡρῶν* *Herin*, *Princes*: whence *Hero*, as before, (*chap. 5. §. 1.*) in our account of *Hercules*, whom we judge the same with *Joshua*. Amongst these *Baalim* or *inferior Men-Gods*, we may reckon *Belus*, with other of the *Phœnician Kings*; who were after death *Deified*, and

and made *Mediators*, betwixt Men and the supreme God : of which see more in *Pythagor. Philosophie*.

§. 11. We come now to the *Grecians*, their *Natural Theologie* and *Worship*; which in its first rise and last refinement seems very probably the same with that in the *Oriental parts*. As for the first rise of *Natural Theologie* in *Greece*, *Plato*, in his *Cratylus*, assures us, that the first, and most ancient *Grecians* had the same Gods with the *Barbarians*, viz. the *Sun*, *Moon*, and *Stars*: his words are, οἰκοῦντες μοι οἱ πρῶτοι τῶν ἀνθρώπων, οὐκ ἔβλασαν τέρας μόνος θεῖς ἡγεῖσθαι, ὡς περ οὖν ποιοῦσι τῶν βαρβάρων, οὐκ οὐδ' ἐσθλόν, &c. They, who first inhabited Greece, seem to me to have had the same Gods, as many of the Barbarians now have, viz. the *Sun*, *Moon*, &c. And then he subjoins, εἰς τὸ ἐν αὐτὰ ἑστῶτες πάντα καὶ ἰβήτα θόρον, καὶ διαίτα, καὶ ταύτας τ' αἰεὶ οὐκ ἐπὶ τῷ θεῷ αὐτοῖς ἐπορεύεσθαι, When therefore they behold al these moving in continued course, from the nature of εἶναι, to run, they called them θεῖς, Gods. Thence *Herodotus*, tells us, That the Gods were a long time worshiped by the *Hellenes*, without any proper distinct Names or Titles; only under the commun name of θεοί: whereby, as we may presume, they understood the *Sun*, *Moon*, and *Stars*. Thus *Sandford*, descens. lib. 1. §. 25. 'It seems to me, that the ancient *Grecians* conceived the *Sun*, *Moon*, *Earth*, *Stars*, and *Heaven* to be the only Gods. And more fully, in what precedes, lib. 1. §. 6. *Sandford* assures us, out of *Herodotus*, that the ancient *Hellenes* worshiped not their Gods under any proper name, but called them only by that commun name θεῖς, that is to say, διατάς, disposers; because they disposed of al sublunarie Affairs. But at length, when the *Pelasgi* began to flourish, Greece began to hear of the names of the Gods; which the *Grecians* received from the *Barbarians*, specially the *Egyptians*; according to the *Oracles* approbation. *Plato* derives θεῖς from εἶναι, to run, and so applies the origination of the Gods to the *Planetary* or *celestial Bodies*, as before.

Zeno, in *Stobæus*, saies, τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰς ἄλλας ἀστράς, ὡς καὶ οὐρανὸν, καὶ οὐρανὸν, πνεύματι πυρὶ, The *Sun*, and *Moon*, and other *Stars*, are intelligent, and wise, fiery fire. His meaning is, that these celestial Bodies, composed of fire, were informed and actuated by some wise, intelligent, divine Spirit. For we must know, that the wiser of the *Grecian Philosophers*, *Pythagorus*, *Plato*, *Zeno*, &c. who were the chief-Institutors of this *θεολογία φυσικὴ*, *Natural Theologie*, were not so sottish, as to make the *Sun*, *Moon*, and *Stars*, to be simply,

The Grecian
Natural
Theologie.
The first Gre-
cians worshiped
Planetary
Deities.

The Stars,
bodies or seats
of their Gods.

and absolutely Gods; for then indeed they were no better than the Poets or Mythologists, whom they so greatly cried down; but they made these Celestial bodies to be, as it were, the bodies of their Gods, or the chief seat of their Residence. Thus Possidoneus, in Stobæus, saies of the Stoics: ἀστὲρ ἢ θεὸς αὐτὰ θεῶν, they say a Star is a Divine bodie, or the bodie of a God. So Philo the Jew, who did greatly Platonise, libro de opificio mundi, calls the Stars ἀθανάτων θεῶν, Divine Images, i. e. informed and actuated by some Divine spirit: And lib. de somniis, he calls them ἀσθάρτους ἢ ἀθάνατους ψυχὰς, incorruptible and immortal souls, i. e. in regard of that spirit which informed them. Others refer the Physic Theologie of the Grecians to the first principles of Nature. So Sandford, de descensu lib. 1. §. 27. 'That fable of the four sons of Saturne, all that have indeavored to search into Antiquitie, have understood of the first principles of things. Also many by Jupiter, have understood the fire; by Juno, the Air; by Neptune, the Water; by Pluto, the Earth, &c. whence, by an easie Anagrammatisme, he derives Aer from Hera.

*Philosophers
the Composers
of this natural
Theologie.*

This is a good key to open to us, what that Natural Theologie; which the Grecian Philosophers brought in, imports. We must remember, that the Poets, who preceded the Philosophers, and were the great broachers of Mythologic Theologie, had, by their fabulous *ὑπόκρισις*, or generation of Gods, coined a world of Gods, which referred to some Oriental person, or tradition. The Philosophers being easily convinced, by their travels into the Oriental parts; (where they found the original Records of these fabulous persons, and stories,) that these Gods were but *θεοὶ θνητοὶ*, mortal Gods, or deceased men deified; they endeavor to reduce this Mythologic, to a Physic, or more natural Theologie. And thus they make first but one supreme God, whose chief throne or seat they suppose to be the Sun; and many other inferior midling Gods, which they call Demons, or men Gods; which were the souls of great Heroes deceased, residing principally in some Star or other, as before, §. 5. As for their supreme God, the wisest of them; Pythagoras and Plato, &c. understood him to be the first, eternal, infinite, and most unchangeable Being: Only, out of fear, or complaisance, complying with the superstitious humor of the people, they expressed him by the common names of Jupiter, Apollo, &c. This is evident from this, that the chiefest names of their Idol-Gods, are but references to, as well as derivations from, the one true God.

Thus.

C. 8. *The stiled Saturne, Jupiter, Cronos, Zeus, &c.* 125

Thus in the Grecians *Jao*, in the Latins *Jove*, in the Phenicians *Jevo*, in the Thracians *Evie*, in the Athenians *Hues*, in the Eolians *Phoibe*, in the Americans *Hioh*, in the Egyptians *Bacchus*; one and the same name *Jehovah* is evidently seen by al that wil, saies Sandford, *de Descens. lib. 1. §. 22.* This supreme God the Philosophers generally supposed to have his residence in the bodie of the Sun; *The Sun stiled* which was thence called by some ~~κεῖνο~~ Saturne, from ~~χρόνο~~ time, *Saturne, Jupiter, &c.* because the Sun's motion is the measure of Time. Others stiled him *ζῆρ* from *ζῆρ*, heat; because the Sun was thought to be fire. Whence he was also stiled *Jupiter Hammon*, from *חמ* *Han*, or *חמה* *Jovem autem Hamma*; which signifies the Sun; thence *אממן* *Amman*, the Temple *fuisse Hebraorum Deum &* of the Sun. He was called also *Ζεύς Ηλιοπολίτης*, *Jupiter of Heliopolis*; *putavit Varro, who was no other than the Sun, as Vossius, de Idol. lib. 2. cap. 13. & siquid est* The Sun was also called *dis*, and *Diespater*, (the names of *Jupiter*) from the Hebrew *די* or *דאי* in *Shaddai*, Gods name. He was likewise stiled *יאו*, or *יאה*, (another name of *Jupiter*) from *יהוה* *putavit. Sand. de desc. Christi lib. 1. §. 10. lib. 1. §. 13.* *Jah*, God's name. Thus Sandford, *de Descensu Christi lib. 1. §. 10.* This is that which sometimes *Apollo Clarus*, being consulted, *which of the Gods was called Jao*, is said to answer: (*Macrobiius*, 1. *Saturnal.*)

Ἥλιον δὲ Δίπαι; μετόπισθε δ' ἀβρὴν Ἰάω, &c.

Cunctiorum dicas supremum numen Jao,

Hic tibi vere novo sit Jupiter, Helius æstu,

Dis cùm sœvit hyems, Autumno mollis Jao.

That the Sun is signified in these verses, the Interpreters of the Oracles (*Apollo Clar.* &c.) have determined. And indeed it cannot be otherwise; For they knew no other name of the Sun but *ἥλιος*. As for *πῦρ ἱερόν*, the sacred fire, which was the ancient name whereby the Sun was stiled, before the introduction of the other Gods, length of time had extinguished it. Lastly, the mention of the *Seasons* of the Year, which follow upon the motions of the Sun, leaves no room for dubitation, but clearly teacheth us, that *Helios* and *Jao* are the same with, or traduced from, *Elohim*, and *Jehovah*: So also *Orpheus*:

Unus & idem Dis, Jovis, Helius, Dionysus.

This we mention, to shew, that the name of *Jehovah* was known to the Ancients, not only by sound, but also by its origine: For they pronounced it *Jao*, and as Hebrew, interpreted it according to the Hebrew writings. So *Diodorus Siculus*, *Bibl. lib. 1.* acquaints

us, that *Moses among the Jews writ Laws for the God called Jao.* By al which it evidently appears, that those Attributes *Δις, Ιάν, &c.* given to the *Sun*, were but *Satanic imitations of sacred Attributes.* Of this see more what precedes of *Jupiter, Chap. 1. §. 8. &c.*

3. But the more proper name, by which the *Grecians* expressed the *Sun*, was *Apollo.* So *Julian the Apostate, Hymno in Apollinem,* ὃν Ἀπόλλων ὃν ἡμεῖς αὐτοὶ τὸ το νεῖον ὄνομα πᾶσι ὃν γινώσκουσιν, *Apollo is the Sun it self; which name is amongst al commun and known.* Thus *Plato, in Cratylus,* explicating the name *Apollo*, shews us how it signifies the *Sun.* So *Cicero, lib. 3. de Nat. Deorum,* tells us, *That the Sun is a God, which the Grecians cal Apollo, as the Moon Diana.* Thus much is also evident from his other name *εὐθεῖα*, which *Hesychius* explicates, by *καθαρῆς, λαμπρῆς, ἀγνῆς, i. e. from the most pure light of the Sun.* Farther, that the *Sun* passed amongst the *Grecians* for *Apollo*, is demonstrated, 1. From his *Forme*, which *Julian, Hymno in Apoll.* describes thus : *ἀει καλὸς, ὃ ἀει νέος, alwaies beautiful, alwaies young; because the Sun never waxeth old.* 2. *Apollo* is said to have invented *Medicine*, and to be father of *Esculapinus*; because the generation and virtues of *Plants* depend on the *Sun*, its influence. 3. *Apollo* is said to be the eye of *Jupiter*, and the God of *Divination*, because the *Sun* is the eye of the *World*, and that which discovers things most obscure and secret. 4. Al the *Sacreds* and *Rites* of *Apollo* are applied to the *Sun.* So *Vossius, de Idol. lib. 2. cap. 12.* 1. The *Laurel* was consecrated to *Apollo*, as that with which, they con-ceited, he crowned his head; whereby they signified the *heat, influence, and virtue of the Sun*; the *Laurel* being a *Plant* alwaies green, and as they say, of a *fiery nature.* Thence the *Athenians*, in the seventh daies Hymne, which they sung to *Apollo*, decked themselves with *Laurel*, as *Proelus* tells us. 2. Of *Animals*, the *Wolf* was also consecrated to *Apollo*; either, because he is, as the *Sun*, *θευδαιρῆς, most quick-sighted,* as the Scholiast on *Aratus*; or because he is *very watchful*, and goes forth early, as the *Sun*, to seek his prey. Hence *Lupus* from *λύκος, light.* Yea, *Apollo* himself was called *λύκος*, not because he was worshipt in *Lycia*, as some wil have it, but because he is the fountain of light, as the *Sun* is. That the several Names, Rites, &c. given to *Apollo* were of *Hebrew* origination. See what precedes *Cap. 4. §. 1. &c.*

4. The Sun was also worshiped by the Grecians under the name *Bacchus the Sun* of Διόνυσος, *Bacchus*. So *Ulpianus, ad orat. Demosthenis*, εἰπαὶ τὸν Διόνυσον ἢ Ἀπόλλωνα ἢ ἥλιον καλεῖσθαι, *Because they call the Sun Bacchus, and Apollo*; whence *Bacchus* was stiled πυρραχὺς, *borne of fire*, from their commun supposition, that the *Sun was fire*. Hence also those Titles of *Bacchus*, τὸς, ἄτης : *Hues* is by *Bochart* derived from שׁוּא הוּא *Hues, he is fire*, Deut. 4. 24. as *Attes* from אַתָּה אַתָּה *atta-es, thou art fire*; as in what precedeth, chap. 3. §. 2.

5. *Yea, Vossius, de Idol. lib. 2. cap. 13.* makes *Mercurie* and *Mars*, if we take them *Physically*, to signify the *Sun*. So also *Hercules*, as *Voss. de Idol. lib. 2. cap. 15. &c.* Al these, and other of the *Grecian* Gods, considered φυσικῶς *Physically*, were but symbols of the *Sun*; though, if we consider them μυθολογικῶς *Mythologically*, they may be referred to some Oriental person or God, as before. This was long since wel observed by *Macrobius, lib. 1. Sat. cap. 17.* *The diverse virtues of the Sun gave names to diverse Gods.* Again he addes; *The several appellations of the Gods, may, by a certain hidden reason, be referred to the Sun.*

As the wiser of the *Grecians* seated their immortal supreme God in the bodie of the *Sun*, so in like manner they placed their Demons *The Grecian Demons.* in the bodies of the Stars. So the *Stoics* stiled a *Star*, σῶμα θεῶν, *a Divine Corps*, informed by the soul of some *Demon*, and subordinate to the supreme God. Thus *Austin* explicates the mind of the *Stoics, de Civit. Dei lib. 4. cap. 11.* 'The *Stoics* hold, that al the Stars are parts of Jupiter, (i. e. the *Sun*) and that they al live, and have rational souls; and therefore without controversie are Gods, i. e. *Demon-Gods.*' So *Philo the Jew, lib. de pietate*, calls the Stars, ἀρχόντας τινὰς ὑπαρχοὺς ἢ πάντων πατέρας, *certain Rectors subordinate to the Parent of the Universe*: whereby he means the true God of *Israel*, according to the opinion of some more intelligent *Platonists*; though the most meant thereby the *Sun*.

§. 12. We shal close up this discourse of *Natural Theologie*, *The designe of the new Platonists, to reforme natural Theologie.* with some reflections on its in its highest elevation and refinement; which was by the *New Platonists*, of the sacred succession, in the schools of *Alexandria*, and that by means of the great *Assistances*, which they had from the sacred Scriptures and Churches of *Christ*. After that the broad, and glorious light of the Gospel shone on those *Oriental* parts, specially on *Egypt*, (according to that promise *Esa. 19. 18.* *One shal be called the Citie of the Sun, i. e. Heliopolis*, devoted

ed to the worship of the Sun) the wiser and more ingenuous of those *Platonists*, in the schole of *Alexandria*, saw a necessitie of reforming their *Natural Theologie*; specially of rejecting those many *Fiditious Gods*, which were crept into the bodie of their *Theologie*. This, I say, these *Platonic Philosophers* were forced unto, by Arguments the Christians urged, not only from reason, but also from *Plato's* own *Philosophie* and *Concessions*; which clearly disproves a multiplicitie of Gods. Hence these new *Pythagorising Platonists*, to save their *Natnial Theologie*; pretend, that al the ancient *Θεολογία μυθική*, *Mythic Theologie*, was but an *allegoric* explication, *ὑπόκεινται*, of the *Physic Theologie*. Thus they reduce al their supreme Gods, *Saturne*, *Jupiter*, *Apollo*, &c. to the *Sun*; and the lesser inferior Gods they make to be *Demons*, or the souls of some deceased *Heroes* deified, and lodged in the *bodies* of the *Stars*. Thus *Plotinus*, *Ennead. 2. lib. 9.* contends hard for these *Deatri* or *Star-Gods*. This was the *Theologie* which *Julian* the *Apostate* contended for; as it appears by his *Oration* for the *Sun*; which he makes to be the one *Eternal supreme God*. The chief heads of this *sacred succession* in the schole of *Alexandria*, who indeavored this Reformation of their *Natural Theologie*, were *Ammonius*, (whom some make to be a *Christian*) *Plotinus* his successor, *Porphyrie* successor to *Plotinus*, *Jamblichus* the successor of *Porphyrie*, &c. And the chief means, which gave them most Assistance in this designe, for the Reformation of their *Natural Theologie*, was indeed the *sacred Scriptures*, and *Christian Religion*. For they had the *LXX's* Version by them in their *Librarie*: Besides, *Ammonius*, the head of this Succession, who was either a *Christian*, or wel inclin'd, mixed *Scripture-notions* with his *Philosophie*. See more, touching the advantages these *New Platonists* had from *Scripture-light*, for the Reformation of their *Natural Theologie*, in our following Discourses of *Egyptian Philosophie*, Part 2. Book 1. cap. 2. §. 10, 11. Also of *Platonic Philosophie*, Part 2. Book 3. cap. 4. §. 4, 5, 16, 19.

The Roman
Natural Theo-
logie.

§. 13. We should now come to treat of the *Romans*, their *Natural Theologie* and *Worship*; but herein we shal find little or no difference from that of the *Grecians*, whence it had its original. For as the *Grecians*, so the *Romans* had their *Superior* and *Inferior Gods*. The chief and supreme of their Gods, considered *Physically*, was the *Sun*; which was worshiped amongst them under differing Names and Formes, viz. of *Saturne*, *Jupiter*, *Apollo*, &c. I shal mention

mention only that of *Janus*, which was the chief God amongst the Romans, and considered Physically, a Symbol of the Sun. As for the origination of the name, we have before shewn, how it was derived from *Jan*, Gods name, as *Jan*, the Sun, from *Jan* El. And that the Sun was worshiped amongst the Romans, under the name of *Janus*, is evident from the Testimonie of *Nigidius Figulus*, that learned Roman; who declares, that *Apollo* was *Janus*. Now al know that *Apollo* was the Sun. So *Arnobius*, lib. 3. saies, that some made *Janus* to be the Sun. 2. The Genealogie of *Jan*, *Jan* proves the same: For he is called the Son of Heaven; which is proper to the Sun. 3. This is farther demonstrable from the character *Terentianus Maurus* gives him, viz.

Jan pater *Jan* tuens, dive biceps, biformis
O cate rerum sator, O principium Deorum.

This *Vossius*, de Idololat. lib. 2. cap. 16. applies to the Sun. If we consider *Janus* historically, and according to the Mythologists, so he refers to *Noah*, or *Javan*; as before chap. 6. §. 6. &c. The Romans had also their Demons or midling Gods, which they called *Medioximi*, and *Deastri*; which were the souls of great Heroes, Deceased, and lodged in the Stars. So *Julius Caesar* is said to become a Star, &c. But yet we must grant that the Roman-Theologie was not so much Physic or Natural, as Politic; and therefore belongs to the following Chapter.

C H A P. IX.

*Politie Theologie traduced from Divine Institutes
Corrupted.*

The Greek Sacreds, *isgrigues*, &c. from יא, and this from יה Jah, Gods Name. Numa the first Institutor of Politie Theologie, and that in imitation of Jewish Institutes. Pagan Laws concerning the worship of God, from God. The Delphic Temple, and its sacreds framed in imitation of Gods Temple, &c. Pagan Altars in imitation of Jewish, Acts 17. 23. The Grecian Esia, from יה ש Es-ja, Gods fire, Lev. 6. 12. Pagan Priests in imitation of Jewish. Coena and Coes from כהן Coen. The Pontific College, Vestments, Orders, Qualifications, and Purifications, of Jewish origination. Pagan Sacrifices Imitates of Jewish. The Jewish Holocaust, Levit. 1. 2, 3, 4, 5, 6. largely explicated; with its parallel amongst the Pagans. Jewish Expiatorie Sacrifices imitated by Pagans. The Scape-goat, Levit. 16. 17. whence the Altar to the unknown God, Acts 17. 23. 1 Cor. 4. 13. *analepudata*, Numb. 19. 2. The Red Heifer imitated by the Egyptians. The Oblation of Human bloud to Saturne, an imitate of Abraham's offering Isaac, the Paschal Lamb, and Christs Sacrifice on the Crosse. Acts 7. 4. Esa. 30. 33. The custome of sacrificing men Catholic. Pagan Federal sacrifices from Jewish, Gen. 15. 10. Jer. 34. 18. Ps. 50. 5. What a Covenant by sacrifice imports, and how far it was imitated by Pagans? Pagan customes of feasting on sacrifices, from the Jews. The Lectisternia from the Jewish Passeover, Joh. 13. 23. The Pagan Teletes of Judaic origine. Pagan first Fruits and Tenths, in imitation of Jewish, Gen. 4. 3. Pagans universally observed a Seventh day Sabbath, in imitation of Gods Sabbath. Pagan Oracles, Prayers, Abstinenes, and Ceremonies, from Jewish. The Jewish Phylacteries imitated by the Indians, Persians, and Babylonians. Jewish Funeral Rites imitated by Pagans. The Sum of Pagan Theologie an imitation of Divine.

§. 1. **H**AVING gone thorow Mythic and Physic Theologie, we are now come to the Politic; wherein we no way doubt but to discover evident notices of its Tradution from Jewish Rites. Politic Theologie was so called, 1. From its first *Institutors*, who were *Legislators, Statesmen, and Politicians*. 2. From its *End*; which was to keep the people in awe, and obedience to Laws. As for the description thereof, we have it wel delivered, out of *Varra*, by *Austin, de Civit. Dei, lib. 6. cap. 4.* where having described Mythic Theologie seated amongst the *Poets*; and Physic formed by the *Philosophers*; he describes Politic or Civil Theologie, seated amongst the *Priests*, thus: 'The third sort, in the Cities the Citizens, but specially the Priests ought to understand and administer: Wherein we are taught, what Gods are to be worshiped publicquely; what Sacreds and Sacrifices are meet for every one to performe, &c. Herein we have, besides the first *Institutor*, and *Ministers*, also the chief mater of this Politic Theologie; which consists in those *Sacrifices*, and *Sacred Rites* of Worship in use amongst them; whereby it is farther differenced from the Mythic Theologie, which chiefly respects the *Genealogie* of the Gods; also from the Physic Theologie; which mainly refers to the *Ætiologia*, & *Ætiologia*, *Sun*, and *Demon Theologie*. So that this Politic Theologie may, in a more peculiar manner, assume and appropriate to its self, the name of *ἰδωλατρεια*, *Idolatrie*, or *Idol-worship*. Now that al Pagan Idolatrie, or Politic Theologie, sprang from the Jewish Oracles, or Scripture misconstrued, is asserted by *Goodwin*, in his *Jewish Antiquit. lib. 4. cap. 1, 2.* So also *Cudworth*, in his *True notion of the Lords Supper, pag. 15.* saith, That Paganisme is nothing else but Judaisme degenerated. Hence some learned men derive the very Greek names *ἱεῖον*, a Temple and *ἱερεὺς*, a Priest, from the Hebrew *יָה* *Jah*, Gods name. For *יָה*, by an easie change of the final aspiration, (which the Greeks use not) they first sounded *יֵה*, which exactly answers to, or indeed is the same with, *Jah*, according to that of *Hesychius*, *יֵה τὸν Θεὸν σηματοῦν καὶ ἑβραῖως*, *Ja*, among the Hebrews, signifies God. Thence from *יֵה*, they formed *ἱεῖον*: whence that common acclamation in their *Pæan* sung to *Apollo*, *ἱεῖον ἱεῖον*. But in as much as the ancient Grecians had not the use of *י*, til *Simonides* brought it in, according to that of *Plato*, *ἐχρησάμεθα, ἀλλὰ, τὸ παλαιὸν* hence, instead of *ἱεῖον* they used *ἱεὺς*; whence sprang *ἱεῖον*, a Temple, *ἱερεὺς*, a Priest, and other sacred Names among the Grecians, as *Señ. 13.*

Hie Græcorum est Hebraicum Jah, ex quo omnia sacrorum vocabula apud Græcos. Sandf. lib. 1. sect. 5. Thus likewise Sandford, *de descens.* lib. 1. §. 5. 'At the sacreds of the Grecians were taken from the Hebrews: many also of the names of the Gods were drawn from the Hebraic. We wil begin with Hieron, [*iegr*] whence had it its origination, but from *ie Hie*, as Grammmarians teach us? Now, if from this little word, *Hie*, the Temples, Priests, Sacrifices, and lastly al sacreds

Omnem sacramentum ornatum ab Hebrais in Græciā penetrasse, omnem cultum nationem ab Ægypto processisse, omnia Deorum nomina, anaphonemata, ceremonias, regestas a Judæis desumpta videt. Sandf. Descens. lib. 1. Sect. 22. were denominated (for from whence *iegr*, from thence also *iegr*, & *iegr*, and whatever else of that kind came) we may not dout, but that the Ancients understood therein, some illustrious and eminent Nature and Power; which, unlesse we have recourse unto the Hebraics, we shal never find. And this indeed the very Ceremonie of the Greeks compels us unto: for their Sacred Hymne *Pean*, consists chiefly of this acclamation, *Hie, Hie*, whereof they make *Elelen* the Proanaphonesis. Now if we, as the Law of *Peanisme* requires, prepone *Elelen* to *Hie*, it makes *Elelen Hie*; which is the very same with the Hebrew *Hallelujah*, &c. Thus Sandford of the Traduction of the Greek *iegr*, *iegr*, *iegr*, &c. from the sacred name *iegr Jah*. Of this see more Book 3. C. 1. §. 11. That Paganisme is nothing else but Judaisme degenerated, I shal endeavor to prove, both from the Causes, and Parts of Pagan Idolatrie.

§. 2. The chief seat of this Politic or Civil Theologie, was the Roman Empire. For look as Physic Theologie had its origine and chief Seat in the Oriental Parts, Chaldea, Egypt, Phenicia, &c. and Politic Theologie its chief Seat in Grece; so in like manner Politic Theologie at Rome. And the first, at least the chief Institutor thereof, was Numa Pompilius; who had his Original Idea, or Platforme from the Jewish Church and Oracles. So Cassander (in his Consultat. Art. 21.) acquaints us; 'That Austin out of Varro affirmed, that the Romans, for more than 170 years, worshiped their Gods without Images: which, said Varro, if it had yet remained, the Gods had been more purely observed. And to confirme this his opinion, amongst others, he produceth as a witnesse the Jewish Nation. Clement writes, 'That Numa, the Author of this Institute, was a Pythagorean; who being aided by those things which Moses had delivered, prohibited the Romans from making any Image of God. Thus Cassander. The like I find in Plutarch, in the life of Numa Pompilius: where he tells us, 'That Numa forbade the Romans to believe, that God had any forme or likenesse of Beast,

‘or Man, (which is agreeable to the *Pythagoreans*, who thought
 ‘the Gods were invisible, and incorruptible, and only intelli-
 ‘gible) so that in those former times, there was in *Rome* no Image
 ‘of God, either *Painted*, or *Graven*, for 170 years. They built
 ‘Chappels to the Gods at *Rome*; and yet neither with Picture or
 ‘Image of God within them. For they took it at first as a Sacri-
 ‘lege, to present heavenly things by earthly formes; seeing we
 ‘cannot possibly attain to the knowlege of God, but in mind and
 ‘understanding. Thus *Plutarch*, conformable to that of *Varro*,
Austin, and *Clement*; who make *Numa* to have traduced this his
 simple mode of worship from the Jewish Church. And, albeit that
 of *Clement*, concerning *Numa*’s being a *Pythagorean*, may not hold
 true; because *Pythagoras*’s coming into *Italie*, was not til many
 years after *Numa*’s death; yet his, and our *Affertion*, that *Numa*
 received the *original Idea*, of this mode of Worship from the Jewish
 Church, is no way prejudiced hereby. For *Numa* might receive
 the Traditions hereof from the *Phenicians*; who possessed many
 maritime Towns of *Sicilie* and *Italie*, and often sailed into these
 parts: as before, *Book 1. cap. 8. §. 5.* Or else ’tis possible, that
 this (as many other *Institutes* and sacred *Rites*) was afterward added
 to the *Constitutions* of *Numa*, and so passed for his, by the advice
 of *Pythagoras*, who was stiled τὰς ἡθελαι δὲ τὰς μυστικὰς, the *Jewish*
Ape, or *Imitator*. However it came to passe, yet certain it is,
 those ancient Heathens; who first instituted this *Pagan Theologie*
 or *Idolatrie*, had more refined apprehensions of God, and of his wor-
 ship, than their followers; which we cannot rationally impute
 to any other cause save this, that they were more intimately and
 thoroughly instructed in the *Jewish Religion* and *Worship*. This wil
 farther appear by the ensuing particularities.

§. 3. First, it was generally confessed, by the first great *Institu-* *Laws concern-*
tors of Laws for the worship of the Gods, that they received their *ning worship*
Institutions and *Laws* from some *Divine Oracle*. So *Numa Pompilius*, *of Gods from*
 when he came to deliver his *Laws* for the worship of the Gods, *Gods.*
 pretends to a *Divine Inspiration*. Thus *Plato*, *de leg. 6. fol. 759.*
 laies down this as a general Concession, That al *Laws* and *Constitutions*
 about the *Worship* of God, must come from God: His words are,
 Ἐκ Δελφῶν δὲ καὶ τόμους καὶ τὰ θεία νομοθετοῦντες, *Laws about Divine matters must*
 be fetched from the *Delphic Oracle*, &c. So again *Plato*, *de Leg. 1c.*
 καὶ ἰσχυρὰ διοικούντες καὶ νόμους; *It is not lawfull to constitute Gods, or Sacred,*
 beyond

beyond the Law. So likewise, *de Repub.* 5. fol. 468. Plato saith, That concerning the worship of the Demons, we must consult God's Oracle, in what rank those blessed men are to be had; and with what Ensignes they are to be honored, &c. We have reason enough to conclude, that Plato learnt this, as well as other Divine Traditions, from the Jews, with whom he had about 14 years conversation in Egypt. Yea, we are not without probable conjectures, that Plato, when he refers us to the Delphic Oracle, for al Divine Constitutions and Laws about Worship, he means no other than the sacred Oracles of the true God, whence he borrowed the choicest of his Contemplations, and Traditions.

De Græcorum religione ostenditur primo sacra Græcorum ab Hebræorum ceremoniis derivasse. Sand. de desc. Christi lib. 1. sect. 5.

The Temple & Sacreds at Delphos framed in imitation of Gods Temple, and other sacreds at Jerusalem.

¶ Fah, Græci Delphici Templi foribus inscribatur Delph. Phœn. c. 10. Sand. de sc. l. 1. §. 13.

§. 4. More particularly; One great part of this Politic and sacred Theologie, regards the Heathen Temples, and their Consecration to some God; which seem exactly parallel to, and therefore, as we may presume, were framed in imitation of, God's sacred Temple at Jerusalem. The Devil indeed delighted much to play the Ape, and to be worshiped by his Devoti in the same, or a like mode, as the true God was worshiped at Jerusalem. 1. Hence, as God had his Temple, wherein they prayed, and sung *Hallelujahs* unto God; so the Devil had his Temple at Delphus, where they sung *ἱαλεῖ ἰα*, or *ἰά*, *Elelen Ie*, or *Ia*, unto Apollo. So Eutathius in *Odys.* Παῖδες γὰρ δὲ αἰετοῖσι ἔλπον ἡξίον δὲ, ἑκαὶ μύσας ἰῆ, ἰῆ, Beseeking their Demon to be propitious to them, they cry out *Je, Je, i. e. Fah, Fah*. Whence we are informed by some learned men, that the ancient wise men of Grece writ this sacred name of God, on the very dores of their Delphic Temple. Hence also the very name *ἱερὸν* Temple, was so stiled from *ἱ* Hie; which is the same with *Fah*, as before, §. 1. 2. As God had his Tabernacle, so Apollo had his Cortine, exactly answering thereto. 3. As God had, in the Tabernacle, his Ark, so Apollo had in his Cortine a Tripos, conformable to the Ark. 4. As the Ark, so the Tripos also was overlaid with Gold. Whence Apollo is said *δωσὼς εἰς τρίποδος ἐν χρυσῷ κέρει*, To give ambiguous responses from his golden Tripos. And as the Ark was compassed about with a golden Crown, so Apollo's Tripos: *σφιδέντω ἱερῷ δὲ τρίποδος*. The Tripos was bound about with a Crown, Scholiast in *Aristoph. Pluto*. 5. On the Ark there was placed *ἱναθῆεν ἑκατόμυα*, a Propriatorie seat: In imitation whereof, the Delphics had a certain seat they called *ἄλμυρ*, which was placed on the Tripos; whereon Apollo's Pythian Prophetesse sate, and, after consultation with the Demoniac spirit, gave forth

forth Oracles, in *Satanic* imitation of Gods Divine Oracles. Thus Dickinson, *Delphi Phœnic. cap. 11.* 'Not only the mysteries of the *Tripod*, but also those of the *Cortine* and *Holme*, seem apparently to be translated from the *Tabernacle* and *Ark*. For the *Delphics*, that they might compose themselves exactly to the *Hebraic* mode, instituted the *Cortine* after the likeness of the *Tabernacle*; the *Tripod* according to the patterne of the *Ark*; the *Holme* according to the forme of the *propitiatorie seat*; and a *Table*, answerable to the *Table* whereon stood the *Shewbread*, &c. Yea, we are told, that not only the *Pagan Temples*, but also their other more exact pieces of *Architecture*, were derived from that stately structure of the *Jewish Temple*. So *Selden, de Jure Nat. lib. 1. c. 2. fol. 27.* tells us, That *Villalpandus*, that *Egregious* Divine of our Age, as also *Mathematician*, wil have the more perfect and complete Idea of all *Architecture* amongst the *Greeks*, and *Romans*, to have flowed from the *Hebrew proportions* in the *Temple* of *Salomon*, and other of his structures. See *Villalpandus's* own words, in *Ezech. Tom. 2. Part. 2. lib. 5. disput. 1. cap. 13.*

Ad similitudinem Tabernaculi, cortinam; ad Arca fœderis exemplum, Tripodem: ad umbram Propitiatorii Epithematis, Holmum, &c.
Dickinson, *Delph. c. 11.*

§. 5. As the *Pagans Temples*, so also their *Altars*, seem to have been taken up in imitation of those amongst the *Jews*. I shal mention only the *Altar* at *Athens*, dedicated to the *unknown God*, *Act. 17. 23.* That this *Altar* was dedicated to the true God of *Israel*, though *unknown* to those blind *Grecians*, *Paul's* words seem to assure us: unto the *unknown God* (saies he) whom ye ignorantly worship, &c. whereby he seems to intimate, that the *Altar* was dedicated to the true God, albeit they knew him not. This wil be farther evident, if we consider the *Original* of this *Altar*; whereof we have a good account given us by *Diogenes Laertius*, in the life of *Epimenides*, thus: *Epimenides* was counted *Divinus*, a great *Devoto*: he staid a *Plague* amongst the *Athenians* thus: he took a black and a white sheep, and carried them to *Areopagus*, from whence he let them go which way they would; commanding those that followed them, that wheresoever they laid down, they should sacrifice them to *Negethoris* *dis*, to some peculiar, meet God. And to this very day (saith *Laertius*) throughout the *Athenian* *Pagi*, there are *Altars* to be found without name, which were then made in memorie of this *Expiation*, as 'tis certain, &c. That *Epimenides* (reputed such a *Devoto*) by his peculiar God, meant the true God of *Israel*, concerning whom he had received some traditional notices, seems very probable, by the sacrifices which

Pagan Altars in imitation of the Jewish.
Act. 17. 23.
The Altar to the unknown God.

The Grecian
ἱεῖα, and the
Roman Vesta,
in imitation
of the sacred
fire. Levit.
6. 12.

which he institutes, which were but a corrupt imitation of the Scape-goat amongst the Jews; as hereafter §. 8. Yea, not only the Altar, but the fire which burnt on the Altar at Jerusalem, was very far imitated by the Grecians and Romans. Lev. 6. 12. The Jewish Priests are commanded to keep the fire burning on the Altar; And the Grecians receiving some broken traditions hereof, make a Law, that there should be preserved at Delphæ, τὸ ἀσπασιν, unextinguished fire. This fire they called ἱεῖα, as 'tis supposed from the Hebr. עֵשֶׂה *Es-ja*, the fire of *Jah* or *Jehovah*. So Josh. 13. 14. the Sacrifices of God are called, עֵשֶׂה *Ese*, the fires of *Jehovah*: which answers to the Greek ἱεῖα, called by the Latins *Vesta*; as *Vossius*, and *Dickins*. *Delph. Phæn. cap. 11.*

The Pagan
Priests in
imitation of
the Jewish.

§. 6. Another part of *Politick Theologie* regards the ordering of Priests, and their Offices; wherein also the Pagans owe very much to the Jewish Priests, for their *Original Ideas*. We shal begin with some appellations given to Pagan Priests, which were but derivatives from the Jewish. Thus the Priest of the *Samothracian Cabiri* was called *Coes*, from the Hebrew כהן *Coen*, a Priest. So a sort of Priests amongst the *Gauls* were called *Coene*, from כהן *Coen*. Also another sort of Priests were called *Patera*, from פטר *Pater*, to interpret, Gen. 40. 41. as *Bochart* affirms. But to passe on to the first institution of Pagan Priests, specially amongst the Romans; wherein we doubt not but to give evident notices of their Translation from the Jewish Priest-hood originally. *Plutarch*, in the life of *Numa Pompilius*, gives us a good account of the original Institution of the Roman Priests. ' *Numa Pompilius* (saith he) erected the Pontific College, and he was the first Pontifex. The chiefest of those Bishops, whom they call the great Pontifex, hath the Dignitie and Authoritie of the High Priest, and Master of the Pontific Law: who is to see, that none break the ancient Ceremonies, nor bring in any new thing into Religion, but that every one should be taught by him, how they should serve the Gods, &c. Here we see an order of Priesthood amongst the Romans, exactly answering to that amongst the Jews. For as the Jews had their High Priest, and inferior Priests under him; so the Romans: As the Jewish Priests were the Conservators of the Mosaic Law; so the Romans, of their Pontific, or Canon Law, &c.

The Pontific
College.

2. The *Vestments* the Roman Pontifices wore, seem much the same with those of the *Jewish Priests*. For as the *High Priest* amongst the *Jews* had his *Miter*; so also the Roman Pontifex maximus. Thus *Lud. Vives in August. Civit. lib. 2. cap. 15.* 'The *Apex* is the top in the *flamen*, or that which they wore upon the head; to wit, a *Cap.* The Romans give not the *Apex* to any but the chief Priests, as we now the *Miter*, &c. So *Bochart*, in his Discourse against *Veron*, proves, that the ancient Pagan Priests had their *Miters*, &c. Again, as the *Jewish Priests* had their *Ephod*, which was a white-Linnen Vestment they wore upon their upper garment, when they administered about holy things; (whence a white garment was much affected by the Jews, as *Eccles. 9. 8. let thy garments be alwaies white:*) so also the Roman, and other Pagan Priests, according to the institutes of *Pythagoras*, were to performe all Acts of Worship in white garments, &c. Thus *Diogenes Laertius*, in the life of *Pythagoras*, tells us, that he held, *οὐκ ἐν ὀδυμῆας λουχισμοῦσιν, ἀλλ' ἐν λευκοῖσιν*, That the Gods must be alwaies worshipt with praises, (or a good Conscience,) and with a white Vestment, &c. This, without doubt, he learnt from the *Jewish Ceremonies*, wherein he seems to have been very much versed, if not initiated. Lastly, immediately before *Aarons* death, God bids *Moses*, *Num. 20. 26. Strip Aaron of his Garments, and put them upon Eleazar his Son, &c.* In imitation whereof among the Gentiles, their Priests and Prophets, who did wear some Ornaments, and Ensignes of their Dignitie, used solemnely to put them off before their death, as resigning them up to their Gods, and judging it an unmeet thing to die in them, as appeareth by the exemple of *Cassandra* in *Æschylus*; and of *Amphiaraus* the Prophet, in *Statius Papinius, Theabid. 7.*

3. In the Pontific College, instituted by *Numa Pompilius*, and perfected by *Pythagoras* his Institutes, there were not only differing orders, but also differing degrees in the same order of Priests: for some were *Novices*, who were not admitted to the view and participation of their *Mysteries*, but after long purifications and probation, with many sacred Ceremonies necessarie for their initiation: in order whereto, *Pythagoras* appointed those of his College, five years probation and preparative discipline; which being expired, they having approved themselves worthy, were admitted to the state of, *τελειοι*, the perfect, and so made partakers of all *Mysteries*, &c. All which, as also the whole of his Collegiate constitutions, orders, and discipline,

discipline, Pythagoras derived from the Jewish College of Priests, and Levites; who had their Novices and perfect, their five years probation, or preparation for their Service and Office; as we prove at large in our Discourse of the Pythagorean Philosophie, and the parallel betwixt the Pythagorean and Jewish College, Book 2. Chap. 6. §. 4, 5, 6.

4. The qualification of Pagan Priests the same with the Levitic.

4. Concerning the qualification of particular Priests, Moses's Law required that they should be perfect, without blemish, or any bodily defect. The like Plato requires in his constitutions touching Priests: Plato de leg. lib 6. fol. 759. 'He that is, by suffrage, chosen into the order of Priesthood, must, after examination, be found to be, *ὁλόκληρον ἔχοντα καὶ νόμιμον*, without blemish, and legitimate.

5. The Pontific purifications of Pagan Priests Judaic.

5. The Jewish Priests had their legal Purifications and washings, before they entred upon any sacred administration; so in like manner the Pagan Priests; specially, such as were of Pythagoras his College. So Diog. Laertius, in the life of Pythagoras, tells us, 'That Pythagoras held the Gods were to be worshiped with a pure body; which puritie was attained by Expurgations, Washings, Sprinklings, and Abstinences from all defilement, &c. This, we need no way doubt, he traduced from the Jewish Ceremonies, in which some think he was initiated; at least, he could not be unacquainted with these Rites of the Jews, with whom he had 20 years conversation in Egypt, and more than 10 years in Babylon; as we prove in the storie of his life. Justin Martyr, Apol. 2. confidently affirmes, 'That all those purifications and washings, which the Ethnicks used in their Sacred, had their original from our Scripturates, abused by the Devils Hel-bred affectation of likeness to God; yea, that the Pythagorean mode of discalceation, or putting off the shoes, at entrance into the Temple, was taken up in imitation of Gods command to Moses, when he drew near to the burning bush, Exod. 3. 5. To put off his shoes, &c.

Pagan Sacrifices from Jewish.

§. 7. A main part of Politic Theologie consisted in certain Canons, or Rules, laid down for the right ordering of Sacrifices; all which were but Satanic imitations of, and derivations from, Jewish, or other sacred Sacrifices. This we dare confidently affirme, because we have such rational grounds for the demonstration thereof. Neither are we without great Autoritie to confirme the same. We find mention of Sacrifices instituted by God, long before the Levitic Institutions. So Gen. 4. 4. and 15. 19. But more specially

Job 42. 8. where God commands *Job's* friends, To take unto them seven Bullocks, and seven Rams for a burnt offering, &c. This sacred Institution received a new stamp and signature, under the *Levitic* Constitution; so at the bringing back of the Arke, *David* offered seven Bullocks and seven Rams, and *1 Chron.* 15. 29. So *Ezechias* *2 Chron.* 29. 21. Hence the *Moabites* and *Aramites*, took up this custome, originally, as I presume, either from *Abraham*, *Job*, or some other of Gods Church. For we find it practised, by *Balaam* (who was an *Aramite*, where *Abraham* lived a while) and the *Moabites*, *Num.* 23. 1. And *Balaam* said to *Balak*, prepare me here seven Bullocks, and seven Rams. Where *Amisworth* observes: 'That the *Aramites*, and *Moabites*, and other Nations, having learned from their Ancestors, the manner of sacrificing unto God, retained it til *Moses's* time, and long after; though corrupted with their own superstitions, and abused to much impietie. But this is more clear in the *Mosaic* Sacrifices. Learned *Bochart, de Animal. S. part. 1. lib. 2. cap. 33. fol. 325.* gives us an excellent demonstration hereof. 'There were (saies he) several sorts of Sacrifices amongst the *Jews*; some *Holocausts*, or whole burnt-offerings, some *pacific*, some *propitiatorie*. There were also *Sacrifices* of *Times* and *Persons*, *Votive*, *Consecrative*, &c. which the *Egyptians*, *Grecians*, and *Romans*, in many things, affected. Whence you may learne, that the *Gentiles*, from a cursed *κακὸς ζῆλος*, evil zeale, affected to give the same worship to their Dunghil Gods, which the *Israelites* gave to the true God.

This we may prove from the beginning of the first chapter of *The Jewish Leviticus*; where we have certain Rites prescribed for the offering an *Holocaust*. First, 'tis said, *Lev.* 1. 2. That the Oblations should be taken, as wel from Bullocks, as from Sheep, and Goats; for *זָבַח* signifies both. In imitation whereof, the Heathens sacrificed Bullocks, Sheep, and Goats to many Gods. Thus *Achilles* in *Homer*, joines these three together. Hence it follows, *Levit.* 1. 3. a burnt Offering of a Bullock, &c. God begins with a Bullock, which *Livie* often calls the greater Sacrifice. So *Αὐθιγὰν*, in the *Proverbs* of the Ancients, signifies to make pompous provision; because none but the rich could offer a Bullock, as *Erasmi Adag.* Then *Moses* adds, *Lev.* 1. 3. That the Bullock must be [a male without blemish.] This also was observed by the *Egyptians*, as *Herodotus*, *lib. 2. cap. 41.* The *Egyptians* universally sacrificed clean Bullocks, and those Males and Calves.

Moses requires that this Holocaust be קָדַשׁ, τῆλειος, perfect; which word is also used by Achilles, in Homer, who is said to make an offering to Apollo αἰῶν τοῖς τελεσίων, &c. of perfect Coats. It follows in Moses, Lev. 1. 4. *And he shall put his hand upon the head, &c. namely, for the confession of sin, as Lev. 16. 21. Herodotus lib. 2. cap. 39. mentions the like of the Egyptians, who were wont to lay an execration on the heads of the Sacrifices, in these or such like words; That if any evil were impendent on them that sacrificed, or on whole Egypt, it might be converted on this head. And Plutarch, in Isis, saies, That after they had imprecated on the head of the sacrifice, they cut it off.*

Levit. 1. 5.
Before the
Lord.

It follows Levit. 1. 5. *And he shall kil the Bullock before the Lord. [Before the Lord] i. e. at the dore of the Tabernacle, as vers. 3. where the Altar stood, as Levit. 17. 3, 9. Thus Plato, de Leg. l. 10. laies down this as an inviolable constitution, That no one have an Altar in his private house: Wherefore they usually placed the victims before the publique Altars. So Virg. lib. 9. Æn.*

Et statuam ante aras aurata fronte Juvenum.

And lib. 2. Georg. *Et ductus cornu stabit hircus ad aram.*

And the sacred Goat being led, shall stand at the Altar: which answers Psal. 118. 27. to that of the Psalmist, Psal. 118. 27. *Bind with cords (i. e. bring bound with cords) the sacrifice to the burnes of the Altar. 2. God commands [he should kil the Bullock] He, i. e. either he that offers the Bullock; or, as they wil have it, some Levite: as it may be gathered from 2 Chron. 30. 17. and 2 Chron. 35. 10, 11. where the Levites were to kil the Paschal Lamb; but the Priests were to sprinkle the blood. Thus it was amongst the Romans; the Priest did not kil the Victim, but the Popa or Victimarie, at the beck of the Priest; who therefore standing by the Victim, now and then said: Agon? i. e. Agone? shall I do it? 3. Then it follows [And sprinkle the blood] The Levite having killed the Victim, the Priest received the blood in a vessel; which Moses, Exod. 24. 6. calls אֲגָנוֹת aganoth; and the Chaldee מִזְרִיקָא, that is to say, an Aspersorie: the LXX render it εὐχρίστειν, so the vulgar crateras. In imitation whereof, the Popa having killed the Victim, the Priest received the blood in a Vessel; which vessel the Attics called σπάργανον. Homer Odys. 7. styles it ἀμύμον, The Latin Pateras. So Virg. Æn. l. 3. *Sanguinis & sacri pateras*— which he understands of the Victims, as Servius. 4. This blood is said to be sprinkled [upon the Altar] as Exod. 24. 6. This also was imitated by the Pagans: whence that of the Poet:*

--- Illius

Lev. 1. 5.
Sprinkle the
blood.

--- Illius Aram

Sæpe tener nostris ab ovilibus imbuet agnus.

The tender Lamb from our flock shal often moisten his Altar, i. e. (saith Servius) pour out his bloud on the Altar, &c. So Lucian, lib. de sacrificiis, ἡ δὲ ἱερὴ τοῦ αἵματος τῆς βοῦς ἀνέχεται, the Priest pouring out the bloud on the Altar.

Thence it follows, Lev. 1. 6. *And he shal slay the burnt offering, Levit. 1. 6. and cut it in pieces.* After the killing of the Holocaust, follows the *slay and cut.* excoriation, and dissection: Whereof we find also a satanic imitation amongst the Heathen: So Homer Iliad.

Καὶ ἐσέφατον καὶ ἐτέμενον

Μυρτὸν καὶ ἱκταμόν. *And they killed, and excoriated, and cut in pieces, &c. So Virg. lib. 1. Æn. An Tergo diripiunt costis.*

As to the Dissection, it was not made rashly, but with great Art and Industrie; as it appears in Homer often (Iliad 11 &c., &c.) μετὰ μέτρον καὶ ἀπὸ τέχνης, they accurately, or artificially dissected, &c. which seems to have been taken up in imitation of the Jewish Priests their accurate Dissection of the Sacrifices: which the LXX expresse by ἀποσπᾶν, as Gen. 4. 7. Prov. 3. 6. and 9. 5. which word 2 Tim. 2. 15. is also used in the New Testament, 2 Tim. 2. 15. signifying rightly to divide; which refers to the accurate Dissection the Priests made of the Sacrifices. So Heb. 4. 12. The word of God is compared to the two edged knife, whereby the Priests divided the Sacrifices, &c. See more of these things in Dilherri Tractatu, de κακοζήνῃ Gentilium. Whence Bochart acknowledgeth he had not a few of his notions. It follows Liv. 1. 8. Put fire on the Altar. Whereto the Delphic ἱεὶς or sacred fire, from ἦ ὤν Es-ja, the fire of God; as also the Roman Vesta seems to refer, as before §. 5.

§. 8. Besides the Holocaust or burnt-Offering, the Jews had also *The Jewish their expiatorie Sacrifices*, specially that of the two Goats, whereof *expiatorie sa-* one was to be a scape-goat, as Levit. 16. 7, 8, 9, 10. In imitation *cifices imita-* whereof the Egyptians had also their Goat Sacrifices and worship; as *ted by the* Bochart, de Animal. Sacr. Præfat. 'In allusion to Lev't. 16. 7. we *Heathens.* 'have shewed (saies he) that the Egyptians were very exact and *The scape-goat* 'pompous in their Goat-worship. Thence Tragedie from τραγῳδία, *Lev. 16. 7.* a Song over the Goat, sacrificed to Bacchus, &c. And indeed the original of that Altar to the unknown God, Act. 17. 23. seems to have been taken from the Jewish sacrifice of the two Goats. We have mention'd somewhat before §. 5. out of Diogenes Laertius, who relates

relates the storie, how *Epimenides*, to stop the Plague at *Athens*, took a white and black sheep, &c. I shal adde, for a confirmation hereof, what I have met with in *Lud. Vives*, in *August. de Civit. lib. 7. cap. 17.* 'There were (saith he) at *Athens* many Altars consecrated to unknown Gods, as *Acts 17. 23.* So *Pausanias* in *Attica*, *ἱεῖα ἀγνώστων θεῶν*, Altars of the unknown Gods: which Altars were by the invention of *Epimenides* erected at *Athens*. For the Region laboring under the Pestilence, the *Pythian Oracle* being consulted, made answer, That the Citie ought to be expiated, as also the Countrey; neither should the sacreds be performed to any of their particular Gods. *Epimenides*, who was then at *Athens*, departs, and commands that the Sacrifices should be let go thorough the fields, and the Sacrificers follow them; and in that place where they made a stop, Sacrifice them to the propitious unknown God. Therefore from that time to the Age of *Diogenes Laertius*, there were seen in the *Attic Pagi* many Altars, without name, &c. In imitation of the Jewish scape Goat, *Levit. 16. 8.* the Greeks had their ἀπὸ τῶν ζῴων, which *Tranquillus*, in *Julio Cesare*, calls *Vagum*, as *Gloss. Grammat. S. lib. 4. Tract. 3. Observ. 2. De Nom. Prop.* These expiatory sacrifices were called by the Grecians (in imitation of the Jewish expiatories) *σκευαθάριμα* & *στυφίμα*. So *Hammond* on *1 Cor. 4. 13.* *σκευαθάριμα*, &c. These termes (saith he) signifie those things, that were used in the lustrating of a Citie, amongst the Gentiles; which *Hesychius* renders ἀντίλυτρον, ἀντίβουλον, denoting those that were paid for others ransomes, or put to death in others stead. This Heathen custome, from whence al this comes, being, in a manner, but a Transcript of the *Azazel* or scape-Goat amongst the Jews, that was sent into the wilderness, with al the sins of the people upon him; who was therefore called *σκτομυαίον*, rejectaneous, or refuse, &c.

To this of the scape-Goat we may adde that other Jewish sacrifice of the red Heifer, which was offered for purification, as *Numb. 19. 2, 9.* a red Heifer without spot, &c. whereto we find a parallel in the Egyptian Sacrifices, as is wel observed by *Bochart, de Animal. Sacr. part. 1. lib. 2. cap. 29. fol. 290.* 'God, saies he, commanded to sacrifice a red Heifer, *Numb. 19. 2.* The Jews copulate these two together, *אֲדָמָה תְּמִימָה*, a perfect red. Whence *Maimonides*, in *Traſat. de Uacca rufa, cap. 1. §. 2.* If it has but two hairs white or black, it must be accounted unclean. According to which

1 Cor. 4. 13.
σκευαθάριμα.

Numb. 19. 2.
The red
Heifer imi-
tated.

which superstition, the Egyptians sacrificed red Bulls, with such an accurate observation hereof, that if the Bull had but one hair black or white, it must be accounted profane: So Plutarch in *Iside*. To which we may adde the Sacrifices of Pigeons, amongst the Jews; which the Heathens, by a cursed, *παρομοια*, or emulation imitated, as Bochart in his Preface to *Hist. de Animalibus* S. 'The sacrifices of Pigeons, the Ethnics, by a wicked emulation usurped, &c.

§. 9. But the great expiatorie sacrifice was the Paschal Lamb; The oblation which was in a more peculiar manner a Type of the Jewish Messias or Christ, who is stiled the Lamb of God, slain from the foundation of the world: the Image whereof we have in Abrahams intentional sacrificing his son Isaac, &c. Al which the Devil (who greatly affected to be Jehovah's Ape) assumed to himself, as an homage due from his Devoti. So Eusebius, *Præpar. Evang. lib. 1. cap. 9.* proves out of Porphyries Book, *ἀπὸ τῶν Ἰουδαίων*, that the Phenicians (by the Devils Inspiration) took the original Idea of offering their Sons to Moloch or Saturne, from Abrahams intention of offering his Son Isaac. Porphyries words are these, 'Saturne, whom the Phenicians call Israel, had by a Nymph called Anobret, an only Son, which for this they called Jend, who being cloathed in a Royal habit, was sacrificed by his Father, &c. That by Saturne and Israel must be meant Abraham; by the Nymph Anobret, Sarah, from *חַן עֹבֶרֶת*, conceiving by grace; by Jend, Isaac who is stiled, Gen. 22. 2. *יְחִיד* Jebid, We have sufficiently proved out of Bochart, in our discourse of Saturne, chap. 1. §. 5. Thus Kircher, *Oed. Ægypt. Tom. 1. Syntag. 4. cap. 15.* explicates Porphyrie. 'It is (saith he) most likely, that the Gentiles had, if not al, yet some part of their superstitions hence: Although in many monuments of profane Writers, its plain to be seen that they miserably corrupted sacred Historie, by their false narrations; and from things done by God, they formed their profane Deities. Therefore we count their opinion likely, who conceive that the Sacred of Moloch, were drawn from the Sacrifice of Abraham, and Isaac. But as Abraham's intentional sacrificing of his only Son Isaac, was an Image or Type of Christ, the only Son of God, his being offered on the Crosse, as a ransome for sinners; so we need not dout, but that the Devil, in exacting human blood as an expiatorie Sacrifice, had a very great reference to, and imitation of, that Sacrifice, which he knew Christ was to offer on the Crosse. This inhuman mode of offering human

human blood to Saturne, began in Phenicia, where Saturne passed under the name of Moloch: We have the manner of it described by Diodorus, *Biblioth. lib. 20.* 'There was (saies he) amongst them a brazen Statue of Saturne, of a vast magnitude, whose hands hanged down on the Earth, so contorted and involved, that children, who were brought to it, fell down into a ditch full of fire. Many of the Rabbines make these Sacrifices to Moloch, not the Combustion, but only Februation of their Children, which was performed, by drawing the children through a space, between two fires. So R. Levi Ben Gerson on 1 Chron. 23. There was, saith he, a fire on both sides, through which they caused the children to passe. So Rambam, lib. 3. perplex. These Vossius follows, as before Chap. 7. S. 4. But others conceive their children were really burned; and this they prove from many Scriptures; as Jer. 19. 4, 5. And have filled this place with the blood of Innocents. 5. To burne their sons with fire, for burnt offerings unto Baal. Which is spoken evidently of the fire of Tophet, consecrated to Moloch. Kircher, *Oed. Egypt. Tom. 1. Synt. cap. 15.* reconciles both these opinions, thus: 'We must remember that the Hebrews were imbued with a twofold superstition: one consisted in their Pyrolatrie, or fire-worship, which they learnt from the Chaldeans; such were their Februations, or Lustrations, by passing thorow the fire; and by this Ceremonie they falsely believed their children were expiated. The other Superstition was of those who burnt their children to Moloch in the valley of Tophet. But I much question, whether this Lustration by passing thorow fire, were ever used among the Hebrews. However, I question not but the Scriptures mentioned, imple real Combustion, as before. This cruel custome of Sacrificing children to Moloch or Saturne, the Jews sucked in from the Phenicians; whereof we find often mention in Scripture, as Act. 7. 4. The place where these sacrifices were offered was Tophet, in the valley of Hinnom, which thence was made an Image of Hel, as Esa. 30. 33. whence sprang the Greek *γίνα*, Gehenna, i. e. the valley of Hinnom, as before C. 7. §. 4. From the Phenicians, the Carthaginians also received the same Rites. So Tertullian, *Apol. cap. 9.* In Africa they publicly sacrifice their Sons to Saturne. Thus Auguſt. *de Civit. lib. 7. cap. 19.* Carthaginians.] Lud. Vives on this place saies, 'That it was a Custome very ancient, in dangers of War, for the Prince to sacrifice the Son, which

was

‘ was most dear unto him, to pacifie the wrath of the revengeful Devil. But the *Carthaginians*, who sprang from the *Phenicians*, sacrificed a man to *Saturne*. Also in *Latium* a man was offered to *Saturne*, &c. And indeed in proceſſe of time, this horrid piece of Idolatrie became *Catholic* and *Universal*: neither was there any part of the Devils worship, wherein the *Pagans* did more generally conspire, than in this of Sacrificing *human blood* to their enraged Idols. *Arnobius* tells us, That it was the common fashion, in past times, to worship *Jupiter* of *Latium*, with mans blood. Yea, the historie of the *Decii* acquaints us, That it was not unusual amongst the *Romans*, for men alive to devote themselves to the infernal Gods. *Herodotus* affirms, That the *Egyptians* sacrificed living men to their brutish Gods. Amongst the *Thebans* (who were also a colonie of the *Phenicians*) the storie of *Menecus*, is famous; who, for the preservation of the Citie, devoted himself to the *Infernal Gods*. *Procopius* tells us, ‘ That the Inhabitants of the Ile of *Thule*, observed this custome of sacrificing men, even down to his time. The same *Cicero* and *Plutarch* mention of the *Gauls*: and as to the *Britans*, *Cesar*, *Comment. lib. 6.* gives this reason hereof, ‘ Because the *Druides* thought, that nothing was a meet expiation for mans life, but the life of man. Thus we see how ambitious the Devil was to be worshiped with *human sacrifices*, in imitation of that sacrifice to be performed by the Son of God; at least in imitation of its Types in the *Jewish Church*. See *Owen*, *Theol. lib. 1. cap. 8.* also *Grotius de Satisfact. cap. 10.* where he proves at large, that it was most usual with the Heathens to pacifie the Devil, the God of this world, by human sacrifices, and that in imitation of the *Jewish Sacrifice*, and *Christ*, the original Idea of al. I am not ignorant, that a Learned man of this Nation and Age, conceives these Sacrifices to have been transmitted from the *Pagans* to the *Jws*, rather than from the *Jews* to the *Pagans*; and to countenance his Assertion, he quotes somewhat out of *Grotius* and others. But that *Grotius* was of a contrary persuasion, is sufficiently evident from what I have on several occasions cited out of him, and particularly from what he laies down, *De Satisfact. c. 8.* It was, saith he, the custome of the *Hebrews* to sacrifice white Sheep, without spot or blemish; whence the *Gentiles* derived their custome of sacrificing white sheep without spot or blemish; which being taken or culled [eximenter] out of the flock, were thence called *eximie*, *eximious*, a word first

used in sacred, and thence presently translated to profane uses. Thus Grotius.

The Jewish
federal sacrific-
es imitated
by Pagans.

§. 10. As the Jews had their Sin offerings, so also their Federal Sacrifices; as Gen. 15. 9, 10. God being about to renew his Covenant with Abraham, bids him take certain Beasts and divide them, &c. The like we find practised by the Israelites, Jer. 34. 18. And more particularly, Psal. 50. 5. we find mention made of a Covenant by Sacrifice; which refers to the manner of Federal Sacrifices; wherein the parts being divided, those who entred into Covenant, passed between the parts thus divided, &c. These Federal Sacrifices were much in use amongst the Heathens, and as tis presumed, in imitation of those amongst the Jews: So Muis, on Psal. 50. 5. a Covenant by Sacrifice. 'It is (saith he) a known phrase; 'the original whereof seems to be taken from Gen. 15. 9, 10. and 'the like we find Jerem. 34. 18, 19. In making Covenants, to the 'end they might have a greater Religion and Faith attending 'them, they killed Victimes, and dissected the Beasts: by which 'Ceremonie they, who enter'd into Covenant, intimated an im- 'precation on themselves, that he who first violated the Cove- 'nant, should be smitten as the Beast, adhibited to establish 'the Covenant, was smitten: Yea, that his punishment should be 'by so much the greater, by how much the more powerful God, 'whom they appealed unto as a witnesse, was. Which custome 'obtained also among the Heathens, (namely by Traduction from 'the Jews) who being about to make a Covenant, and Peace with 'their Enemies, divided an Hog or Sow with a flint; as it appears 'out of Livie lib. 1. and from that of Virgil,

Stabant & caesa iungebant fœdera porca.

The like Mede, on Mal. 1. 11. Diatrib. 2. pag. 504. where he proves at large, that a sacrifice is a federal oblation, or Symbol of a League and Covenant, 'twixt man and his offended God. For the clearing whereof we must know, that it was the universal custome of mankind, to contract Covenants of Friendship by eating and drinking together: So Isaac with Abimelech, Gen. 28. Jacob with Laban, Gen. 31. David with Abner, 2 Sam. 3. Jos. 9. 14. Hence a Covenant is called ברית, from ברה, to eat. So Herodorus tells us, the Persians were wont to contract Leagues of friendship inter vinum, & epulas. The like Tacitus reports of the German. Amongst the Greeks and other Nations, they did eat bread and salt together. Such are the sacrifices 'twixt Man and his offended God; they are epule
fœderales,

federales, wherein the Sacrifice being first offered unto God, and made his, he becomes the *convivator*, and vouchsafeth this grace to man, to eat and drink with or before him, in token of reconciliation. That the *Offerer* did partake of the *Sacrifice*, is evident from *Exod.* 34. 15. and that the Sacrifices were Symbols of our Covenant with God, is apparent also from that *Salt*, wherewith the Sacrifices were seasoned, *Mark* 9. 49. which, among all Nations, is a token of *friendship*. Thence *Levit.* 2. 13. 'tis called the *salt of the Covenant*, because a symbol of its *perpetuitie*, and *friendship* contracted thereby. Now if the *Salt*, which seasoned the Sacrifice, were *sal federis*, what was the Sacrifice it self but *epulum federis*, as *Gen.* 15. 9, 10. and *Psal.* 50. 5. Whence it is evident, that the Pagans symbolised with the Jews in their Covenants by Sacrifice. Thus *Bochart, de Animal. S. part. 1. lib. 2. cap. 33.* Again, as *Jer.* 34. 18. the *Israelites* part between the parts of a divided Calf; so the *Egyptians* and *Macedonians*, between the parts of a divided Dog: *Xerxes's* armie 'twixt the parts of a divided Man; the *Greek & Trojan Heroes* 'twixt the parts of a divided Hog: And the *Moloss* entred into Covenant by a divided Bullock. And among the *Scythians*, those who were partakers of the same *conjurati*on, confirmed their mutual faith, by eating the flesh of a roasted Bullock cut in pieces. We find somewhat of like kind performed by *Saul*, *1 Sam.* 11. 7. and by *Abraham* *Gen.* 15. 9.

As in those *Federal Sacrifices*, there was a *Division* made of the *Pagan feast-* parts; so likewise the persons entering into the Covenant, were *ing on sacrifici-* to eat of those parts, as an argument of their *mutual confederation ces from Jews.* and *friendship*. This is evident from the *Jewish* manner of eating the *Paschal Lamb*, which being a *Sacrament* or *seal of the Covenant*, 'twixt God and them, was first sacrificed at the Temple, and then brought home to their private families, and eaten by them, as a pledge of their reconciliation, and *confederation* with God. And indeed all the *Jewish Sacrifices*, at least such as were Types of *Christ's* Sacrifice offered on the *Crosse*, were but *federal oblations*; and their feasting upon them, but *symbols* or tokens of their *federal communion* with God, in those Sacrifices; whence the Pagans derived their *federal sacrifices* and feasts thereupon. So *Cudworth* in his *Notion of the Lords Supper*, pag. 5. where he shews us, 'How the Gentiles in their worship received the custome of sacrific- ing, and feasting on their Sacrifices, from the Jews. For *Paga-*

nisme is nothing else but *Judaisme* degenerate, &c.

The Pagan
Leſtiſternia.

This is farther evident from the Pagan *Leſtiſternia*, or the *feasts* they made to their Gods, in times of calamitie; of which *Auſtin de Civit. lib. 3. cap. 17.* ſpeaks thus: "There ariſing a great pe-
ſtilence the people conceived that new *Leſtiſternia* were to be
exhibited. Theſe beds were prepared for the honor of the
Gods; whence this *sacred* (or *sacrilege*) received its name. *Lud. Vives* on theſe words *Leſtiſternia*, &c. gives us this comment: "In
times paſt they feaſted lying upon beds: but as often as there
was a feaſt exhibited in any public Temple, for the pacifying
the anger of the Gods, it was ſacred: and there were beds
ſtrewed or prepared, as if they were to lie down and feaſt with
the Gods: this they called *Leſtiſternium*, preparing the Beds. Theſe
Leſtiſternia ſeem very anſwerable to the *Jewiſh* manner of eating the
Paſſeover, a ſymbol of their *federal communion* with God; which at
firſt institution they ate ſtanding, in token of their ſpeedy moti-
on; but after their coming to *Canaan*, they were wont to eat it on
their beds, according to their mode of feaſting: as it appears by our
Saviors eating the Paſſeover; *Joh. 13. 23.* where he that was the
beloved Diſciple, lay with his head in Chriſts boſome, and ſo the
next in his, &c. So that we need not dout, but theſe *Leſtiſternia*
had their original *Idea* from the *Jewiſh* mode of feaſting on their
Sacrifices; which was a federal Rite, or a ſeal of their *confederation*
with God; as the Lords ſupper is to Chriſtians. Laſtly, among
the Pagans Expiatorie Sacrifices we may reckon the *Grecian τελετήs*
Teletes, which was a *myſterious Sacrifice* very ſumptuous; ſo called,
as *Suidas* conceives, becauſe in it there was a great conſumption
of things Sacrificed; For *τελέειν* ſignifies *to conſume*, as well as *to*
perfect. Others think theſe Sacrifices were called *Telete*, becauſe
they were moſt *absolute*, and wanted nothing to beſpeak them
perfect. But I rather incline to the origination of *Plato*, who,
Repub. l. 2. makes theſe *Telete* to be offered only for the dead; and
ſo to be derived from *τελευτήσας*; implying ſuch Sacrifices as freed
men from infernal torments. Theſe Sacrifices were offered to
their ſupreme Gods, as the Sun, Moon, &c. To theſe Sacrifices
thoſe which the Papiſts offer for Souls in Purgatorie, exactly an-
ſwer. And they are evidently Satanic Imitations of *Judaic* expi-
ations and Sacrifices, as Symbols of Chriſts Sacrifice which deli-
vers from Hel.

§. 11. Beſides their *expiatorie* and *federal Sacrifices*, the *Jews* had
alſo

also their *Thank-offerings*, called more properly *Oblations*, in Hebrew *מנחה* *Minchah*; which consisted chiefly of the *Tenth* and *First-fruits* of the Earth; specially of *Corn*, and *Wine*, and *Oyl*; as *Deut.* 18.3,4. *Numb.* 18.12. *Deut.* 14.23. The same the Devil requires of his *Devoti*, as it appears by the storie of *Anius*, the *Priest* of *Apollo*; who in the time of the *Trojan* war, coming into the *Grecian* Campe, brought with him store of *Corn*, *Wine*, and *Oyl*; 'which (saies *Bochart*, *Can. l. 1. c. 14. f. 440.*) were abundantly supplied to him 'from the *Oblations*: For of al the increase of the Earth, these 'three the Devil, God's Ape, exacted of his *Worshippers*. The like *Bochart* (in a *Sermon* he *Preached* at *Caen*, *Decemb.* 30. 1663.) asserted on *Gen.* 4. 3. *At the end of the daies*: whence he proved, 'that by *daies* was meant the *year*; at the end whereof, which was in *September*, *Cain* and *Abel* offered up these *Sacrifices*, which were 1. 'as *commemorations* of the *Creation*, which was in *Autumne*. 2. as 'thankful acknowledgements of Gods blessing them with the fruits. 'of the Earth; answerable whereto the *Jews* had their *Feast* of 'in-gathering of the fruits: whence we read of the joy of *harvest*, &c. 'Deut. 14.22,23. *Psal.* 4.7. Also the *Feast* of *Vintage*, which was in 'September. Hence the men of *Sichen* had their custome of sacrific- 'ing, and feasting at the end of the year, of which we read *Judg.* '9.27. *Jer.* 41.1,5,8. Hence also other *Heathens* had the original 'of their *Bacchanalia*, which they celebrated about the end of the 'year, with *Tragedies* and *Comedies*, wherein also *Wine*, *Corn*, and *Oyl* 'were offered, answerable to the *Jewish* *Institutes*: which customes 'are retained by some to this very day. Farther, the *Heathens*, 'in imitation of the *Jews*, offered *Tenth*s to their Gods. So *Dio- genes Laertius*, in the life of *Solon*; saies, 'That al the *Athenians*, 'separated the *Tenth*s of their *Fruits* for public *Sacrifices*, and 'commun good. So *Tertullian*, in his *Apol. cap.* 14. *The Tenth*s of al are devoted to *Hercules*. Thus *Ainsworth*, on *Gen.* 14. 20. *Tenth*] This Service was also kept among the *Heathens*, as *Pisistratus* ty- rant of *Athens* writeth to *Solon*; so among the *Latins* they were wont to pay *Tithes* to their God *Hercules*, as *P. mp. Letus, de Sacer- dot. Macrobius Saturn.* l. 3. c. 12: So King *Cyrus's* *Soldiers* (by the advice of *Cresus*) were stayed from spoiling the *Lydians* *Citie*, that the *Tithes* might be first paid to *Jupiter*, *He. odor.* in *Clio.*

§. 12. Hence it were not difficult to demonstrate, that al the *Pagan Festivals*, viz. the *Saturnalia*, *Bacchanalia*, *Lupercalia*, *Quir- nalia*, &c. had their original from the *Jewish* *festivals*. But we shal

The Jewish
Tenth and
first fruits.

Deut. 18.3,4.
Numb. 18.12.

Gen. 4. 3.

Pagans gene-
rally observed
the seventh
daies Sabbath
in imitation of
Gods Sabbath.

at present instance only in the *seventh daies Sabbath*; which was generally observed by the *Pagan Idolaters*, and that in imitation of the Church of God. *Linus* makes mention of an ἑβδομῆς, a *seventh day*, observed amongst the *Saints*, &c. So *Hesiod. 2. dier.* ἑβδομῆς ἡμέραν ἁγίαν, the *seventh day holy-day*: So *Porphyrus*, in his book, *de Iudæismo*, of the *Jews*, (quoted by *Euseb. præpar. Evang. l. 1. c. 9.*) tells us, 'that the *Phenicians* consecrated to their principal God *Saturne*, whom they also called *Israel*, one day in seven, as holy, &c. And the *Grecians*, in commemoration of *Apollo's* victorie over *Pytho*, (which is supposed to be but a fable of *Joshua's* Victorie over *Og*, King of *Basan*) are said every *seventh day* to sing an hymne to *Apollo*, who instituted the *Pythic Games*, or *Holy daies*, the first *seventh day* after his victorie, as before C. 4. §. 3. *Aulus Gellius, l. 13. c. 2.* speaks of certain *Ethnic Doctors*, who were wont to *Philosophise* only on the *seventh day*: To which suits that of *Lucian* in *Pseudologista*, touching the seventh daies being granted to *Schole-boys*, as an *holy day*: whence also *Lampridius*, in *Alex. Severus*, observes of him, that the *seventh day*, when he was in the *Citie*, he ascended the *Capitol*, and frequented the *Temple*. Thus *Clemens Alex. Strom. l. 5.* ἡ ἑβδομῆς ἡμέρα ἡ ἁγία, ἣν οἱ Ἑβραῖοι, ἀλλ' οἱ Ἕλληες ἰσταν, not only the *Hebrews*, but also the *Greeks* observe the *seventh day* as holy. So *Euseb. 14. de præpar. Evang. l. 13.* affirms, 'That not only the *Hebrews*, but almost all the *Philosophers*, and *Poets*, acknowledged the *seventh day* as more holy. Yea, *Josephus*, in his last Book against *Appion*, affirms, 'That there could be found no *Citie*, either of the *Grecians* or *Barbarians*, who owned not a *seventh daies rest* from labor. This *Sabbath*, or *seventh days rest*, which the holy seed of *Noah* observed as holy to God, the *Idolatrous* seed consecrated to the *Sun*, their supreme God, and thence called it *Dies Solis, Sunday*. This *Idolatric Translation* of the *Sabbath* from God to the *Sun*, seems to have been very ancient, and therefore not so much in imitation of the *Jewish Church*, as of the *Patriarchs*, and holy seed of *Shem*. So *Lud. Cappel Thes. Sahnur. de cultu.* 'In the most ancient writings of ' the *Ethnics*, namely of *Homer, Linus, Orpheus, Callinachus*, &c. there ' are extant various Testimonies of a *seventh day*, sacred in general: ' as also of a *seventh day* recurrent, observed by the *Ethnics* as sacred: ' which observation seems to have been derived to them by *Tradition* from the *Fathers*, and long usage. The like I find in *Usher*, his Discourse of the *Sabbath*, p. 73. ' The *Heathens* (saies he) ha l ' their knowlege of God, and the *Sabbath* from the first *Fathers*, ' by *Tradition*, who lived before the dispersion.

Athenienses,
septimo quoque
Luna die hym-
num canentes
Apollini: ut
monet in illud
Hesiodi,
ἑβδομῆς ἡμέραν ἁγίαν
ἡμέραν. Vossius
de Idolol. l. 2.
cap. 12.

§. 13. The Pagan Prophetic predictions, and Oracles had their original Idea from Gods Divine Oracles, and Prophetic Revelations. So Jackson, on the Script. fol. 29. shews us, 'How the Devil counterfeited God's manner of speaking, as well as his manner of Apparition: For the Heathens (as well as the Jews) were resolved of future events by Dreams, Visions, and Oracles. Godwin, Jewish antiquit. l. 4. c. 20. proves, that all pagan Divination and Witchcraft was derived from Jewish Oracles corrupted, &c. We find an excellent account of the Pagan Divination taken up in Imitation of the Judaic Oracles, in Ainsworth, on Numb. 22. 6. 'Gods people were wont to ask Counsel of him, and to have his direction in their wars, Judg. 1. 1. & 20. 18, 27, 28. 1 Chron. 14. 10, 14, 15, 16. and after victories, they used to praise the Lord with Songs, Judg. 5. Ps. 18. and to honor him with the spoils of the Enemy, consecrated to his house of service, as Numb. 31. 50. And this the Nations of the World, after a sort, practised; save that instead of seeking to the Lord, according to his word, they sought by Divination and unlawful Arts; as Balak now did by Balaam, the Southsayer: Nebuchadnezzar, by Divination consulting with Terephims, and looking in the liver, and entrails of Beasts, Ezech. 21. 21. Agamemnon, by sacrifice to Jupiter, and praying to him for victory over the Trojans, Homer Il. 2. and other like. -- In which Heathenish opinions and practices, there may be some footsteps seen of the ancient true Religion. For when God would deliver up Jerusalem into the hands of the Chaldeans, he first by a signe to his Prophet, signified his departure from his Temple, Ezech. 10. 1, 4, 18, 19. & 11. 22. -- So when the Heathens carried Images & Idols with them in their Armies, (as the Philistines did their Gods. 1 Chron. 14. 12.) they foolishly imitated Gods people, who sometimes carried the Ark of his covenant (the token of his presence) before them in their Battles, 1 Sam. 4. 3, 8. Numb. 14. 44. Thus Ainsworth. And as God answered the Jews by Urim and Thummim. so the Devil his Devotion in the like manner. Thus Grotius, de Imper. sum. potest. p. 135. 'El an writes, that the chief Priest amongst the Egyptians, had hanging about his neck, *αγαλα εν σαρειρ*, an image of Saphir, which was called *αλθουα*. The like Diodorus Siculus relates. Whence it appears, that the neighboring Nations imitated the Jewish mode, in respect of the Urim and Thummim. as the Devil is wont to be Gods ape. For in the time of the Hebrew Judges, the Idol Priests had also their Ephod, whence they gave forth Oracles, as Judg. 8. 27. So Mede on Deut. 33. 8. (Diatr. 2. p. 368.) shews, how the Teraphim, amongst the Idolaters, answered to the Urim and Thummim amongst the Jews, &c.

§. 14. 'Twere

*Pagan Oracles
and Devotion,
with Abstinences
and Ceremonies from
Jewish.*

Judg. 8. 27.

§. 14. 'Twere easie to shew, how much of the Pagans Devotions, Abstinences, and Ceremonies have their original from Jewish institutes. To begin with their prayers; *Vossius* (*de Idol. lib. 2.*) tells us, that *Κύριε ἰλίουσιν*, *Lord have mercy upon us*, was an usual forme of prayer amongst the Gentiles, as wel as Jews. So *Arrian. Epist. lib. 2. cap. 7.* Ἄ δὲ τὸν ἑπικαλούμεθα δέομεθα αὐτοῦ, *Κύριε ἰλίουσιν*, calling upon God, we pray, *Lord have mercy upon us*, &c. 2. As for Abstinences, *Bochart* (in his Preface to *Hist. de Animal. S.*) tells us, ' That not a few of the neighboring Gentiles abstained from ' *Swines flesh*, after the custome of the Jews. 3. Touching Ceremonies, we have before, *Señ. 6.* proved, how the Pagans sacred Vestments, Purifications, and Washings were but borrowed from Jewish Ceremonies. We might prove the same of the Heathens Circumcision, (which *Pythagoras* is said to have received from the Jews,) as *Brewerwoods Inquiries, chap. 13.* But we shal content our selves with the mention of some few other.

Phylacteries.

We know the vain glorious Jews, specially the *Pharisees*, wore their *Phylacteries*, [i. e. little membranes, whereon certain sentences of the Law were written,] as *Math. 23. 5.* on their Foreheads, Armes, &c. from a false construction of *Exod. 13. 16.* *Deut. 6. 8.* Whence the *Indians, Persians*, and *Babylonians* took up the same, and that in imitation of the Jews. So *Hieronymus*, in *Math. 23. 5.* ' The *Pharisees* (saies he) ill understanding those commands of the Lord by *Moses. Ex. 13. 16. Deut. 6. 8.* *Thou shalt bind these words as a signe on thy hand*, &c. wrote the Decalogue of *Moses* in Membranes, folding them up, and binding them on their foreheads; making them, as it were, a crown for their head, that so they might be always before their eyes; which to this very day the *Indians, and Persians, and Babylonians* do; and he that has this, is accounted among the people as Religious.

As for Funeral Rites, the Jews were wont to rent their mantles, and shave their heads, in token of their sorrow, as *Job. 1. 20.* and elsewhere: so in like manner in great Funerals, or fatal mournings, it was usual among the Heathen to rent their garments, and shave their heads. As to the former, *Virgil. Æn. 12.* describes a mourner thus,

— It scissa veste Latinus

Conjugis attonitus factis urbisque ruina.

Job. 1. 20. *Herodotus lib. 1.* recordes, that the like gestures were among the *Lacedemonians*, and *Livie li. 1.* among the *Sabines*; as *Caril* on *Job. 1. 20.*

This may suffice to make good our Assertion, that the Pagan Politic Theologie or Idolatrie had its original from Jewish and Divine institutes corrupted.

§. 15. I shal conclude this Head of *Pagan Theologie*, with a great observation of our learned *Sandford, de descensu Christi lib. 1. sect. 17.* ' They, saies he, reason it; ' who conjecture hence, that the Jews and Grecians had one and the same God, ' because there are found among both the same Names, and *Anaphonemata*, and ' things done: whereas that is more true, yea, without al comparison, most true, ' that among the most ancient people, there was one & the same Theologie, which ' the Grecians turned into Fables; & so from truth it self al was turned against the Truth To which agrees that, *1 Machab. 3. 48.* ὡς τὸ βιβλίον τὸ νόμος ἑβραίων τὰ ἱερὰ τὰ ὁμοιωτάτα ἢ εἰδόμενα αὐτῶν, from the book of the Law did the Gentiles draw the similitudes or Idols of their Idols. For hence for the worship of their Gods, they assumed the same Names, in Religion and Antiquitie, sacred: hence also they borrowed their Holydaies, Rites, Ceremonies, as also many noble Exploits; as *Dickins. Delph. Phœniciz c. 6.*



BOOK III.

Of Pagan Poesie, Historie, Laws, and Oratorie;
with their Traduction from sacred Oracles.

CHAP. I.

*Of Pagan Poesie, and its Traduction from sacred
Oracles.*

Poesie the most ancient of Human Literature. Divine Poesie most ancient, and the Idea of Human: which is proved, 1. by *Authoritie*, 2. by *Artificial Demonstration*: 1. From the first Poets, Linus, Orpheus, Homer, and Hesiod. 2. From the Original occasion of al Poesie, viz. God's Miracles and Apparitions in, and for, his Church. 3 From its *Impulsive cause*, viz. *Admiration* 4. From the agreement betwixt Divine and Pagan Poesie in their main end, viz. *Worship*. 5. From the parallel betwixt Divine Poesie and Pagan, in their forme of production; which was by Divine Enthusiasme. Plato's description of Poetic Enthusiasme, as parallel to Divine Enthusiasme. The Greek Rhapsodist parallel to the Jewish Psalmist. 1 Sam. 10. 5, 6. Poesie not an Art, but Divine Afflation. 6. The Traduction of pagan Poesie from Divine Oracles, is proved from its Mater; which is either Theologic, Philosophic, or Historic. 7. Lastly, the same is demonstrated from the parts of Poesie; which is either Eicastic, or Phantastic; and both from sacred Symbols and Oracles.

§. I. **W**E have dispatcht, in the foregoing Books, two chief parts of *Philologie*; namely the *original of Languages*, and *Pagan Theologie*. We now procede to a third branch thereof, viz. *Poesie*; with indeavors to demonstrate its derivation from sacred Oracles. First, that *Poesie* was the most ancient of al *Artificial Literature*,

Poësie the most
ancient part of
human Litera-
ture.

ture, specially amongst the Grecians, is generally affirmed by the Learned; and we have for it the Testimonie of *Strabo*, lib. 1. where he undertakes to prove, that *Prose* is only an imitation of *Poësie*, &c. Thus also *Vossius*, (*de Histor. Græcis* lib. 1. cap. 1. pag. 7.) asserts and proves, That the Greek Historians and Philosophers were after the Poets. So also *Jackson* (on the *Antoritie of the Scripture*) gives it as from unquestionable Antiquitie, that al other set speech, whether Historical, or Rhetorical, was but the progenie of *Poësie*, falling in latter times from its wonted state. And indeed its evident from the thing it self, that al the ancient Learning of the Grecians, both *Historie*, *Moralitie*, *Philosophie*, and *Theologie*, was delivered in *Poësie*. Hence *Orpheus*, and other Poets were anciently stiled διδάκται, Teachers; because they taught men *Theologie*, and *Moralitie*, &c. Whence also the ancient Discourses of the Philosophers were stiled ἀῤῥα καὶ δόξα, Songs, &c. because they delivered their precepts of *Philosophie* in verse. So *Pythagoras*, and the rest of the Philosophers of his Sect: Yea, among the *Latins*, carmina were used for moral Precepts; as *Stillingsf.* Orig. S. Book 1. chap. 4.

That Divine
Poësie was most
ancient, and the
Spring or Idea of
Human.

§. 2. As *Poësie* was the first piece of artificial Discourse amongst the Pagans, particularly the Grecians; so tis as certain, that Divine *Poësie* preceded Human; yea that the latter was but a corrupt imitation of the former. We have the original forme, and mode of Scripture *Poësie* laid open to us by *Joseph Scaliger*, *Animadversiones in Euseb Chron.* (fol. 6, 7. edit. 1658) ' We find not (saith he) in the *Psalter*, or *Lamentations* any Cantic bound up by Laws of *Metre*, but the Discourse is merely *Prose*, animated by a poetic character. -- Only the Cantic of *Moses* in the last Chap. of *Deuteronomie*, the *Proverbs* of *Salomon*, and almost al the Book of *Job*, are bound up under the necessitie of *Ryme*; which *Ryme* is like two *Dimetrian Iambics*, with a *Tinnulus* to the ears. — ' The Cantic of *Moses* is a *Ryme* drawing near unto a *Tesrameter Iambic*, not unto an *Hexameter Heroic*, as *Josephus* will have it. — ' Yea, there is no *Hexameter* or *Pentameter* to be found in the Sacred Bibles: neither does the *Ryme* in them consist of any exact *Modes*, but the *Ryme* is sometimes shorter, sometimes longer, according to the capacitie of the sentence, &c. Thus much for the judgment of *Jos. Scal.* touching Scripture *Poësie*, its several Modes, &c. That *Moses* was the most ancient of al Poets is proved by *Josephus*, l. 2. contra *Appion*: as *Mariana* in his Preface to *Genesis*. We find *Moses's* Prayer deliver'd in a kind of poësie, *Psal.* 90. Also *Moses's* Song;

Song, upon Gods delivering the *Israelites* out of the hands of *Pharaoh*, *Exod. 15. 1*, Then sang *Moses*, &c. which was seconded by the Song of *Miriam*, *ver. 20*. Likewise *Jobs Discourses* are, for the most part, in Verse. Al which pieces of *Divine Poësie* are much more ancient than any piece of *Pagan Poësie*. And we need no way doubt, but that the latter was, by I know not what artificial *Satanic imitation*, the Product of the former; as it may be demonstrated, both by *Inartificial* and *Rational Argumentation*.

§. 3. As for *Inartificial Arguments* or *Authoritie*, we shal begin with that of *Tertullian* (*Apolog. cap. 47.*) Who is there, (saies he), of the Poets who hath not drank of the prophets fountain, &c. Thus *Jackson*, in his learned *Discourse* of the *Authoritie of the Scriptures*, proves at large, That the most of those *fabulous Narrations*, and *feigned stories*, mention'd by *Heathen Poets*, had their original platforme, as also their main foundation and rise, from some real issue of *Divine Power*; and therefore may be referred to some *historical relation* of sacred writ. So *Jacks* of the *Scriptures* fol. 27. 'Albeit the events, which the most ancient Poets relate, through long distance of time seem most strange to us, yet 'is the ground such, as upon better search, may alwaies be referred 'to some *Historical Truth*; which yeilded stufte to *Poëtic structure*, as 'day spectacles doe unto night *Visions*. Again, the same *Jackson*, fol 34. speaks more fully thus: 'Continually, whilest we compare ancient 'Poets or stories with the *Book of Genesis*, and other Volumes of sacred 'Antiquitie, these sacred Books give us the patterne, of the making 'thoughts of anciens Times. And the *Heathen Poems*, with other fragments of *Ethnic writings*, contain the *Dreams* and *Fancies* which succeeding Ages, by hearsay and broken Reports, had conceived concerning the same or like maters. For any judicious man, from the 'continual and serious observation of this *Register of Truth*, may find 'out the original, at least of al the principal *Heads*, or commun places 'of *Poëtic fictions*, or ancient *Traditions*; which, it cannot be imagined, they should ever have come into any mans fancie, unlesse 'from the *Imitation* of some *historical Trnth*, or the *Impulsion* of great 'events, stirring up *Admiration*, &c. The like, the said *Author* addes, fol. 49. where he proves, 'That the Poets have borrowed their best 'stage attire from the glorious wardrobe of *Israel*. And again fol. 56. 'The sacred Antiquitie of *Jewrie* was to other Nations, as *Nilus* 'to *Egypt*, the main stream or principal river. Thus *Jackson*; of which 'more hereafter.

Testimonies to prove the Translation of Pagan Poësie from Divine Oracles.

Artificial Demonstration.

1. From the first Authors of Poësie amongst the Grecians.

§. 4. We procede to the Artificial or Rational Demonstration of our Assertion, touching the Traduſion of Pagan Poësie, from Divine; which we ſhal endeavor to make good from the first Authors, Occaſions, Ends, Principes, and Parts of al Pagan Poësie. As for the first Authors of Pagan Poësie, they are generally ſuppoſed to have been the Grecians: but as for the time when Poësie began to take root amongst them, 'tis ſomewhat uncertain. That *Moses* was more ancient than al the first Grecian Poets, *Tatianus* (*Orat. contra Græcos*) thus demonstrates: 'For the present I wil most diligently declare, that *Moses* was more ancient, not only than *Homer*, but also than other Writers who preceded him, I ſay, than *Linus*, *Philamon*, *Thamyris*, *Amphion*, *Museus*, *Orpheus*, &c. *Orpheus* lived together with *Hercules*. *Museus* was *Orpheus*'s his Disciple: of *Amphion* we need not ſay more, becauſe it is certain that he flouriſhed two Ages before the Trojan war. *Carion* in his *Chron. lib. 2.* makes *Linus* to be the first of the Greek Poets, who taught *Hercules* Letters, and *Musiſc*, &c. His words are theſe: 'What time *Linus* flouriſhed in, we may gather thence, that he is ſaid to teach *Hercules* Letters, and *Musiſc*; who when young being chid, ſel into a paſſion of anger, and thence threw the Table, wherein he drew his Letters, at *Linus*'s head; with which blow he died. They ſay that *Linus* was the first that brought Learning into *Greece* from *Phœnicia*, &c. Hence we may ſafely conjecture, first that *Linus* was by birth a *Phœnician*, for ſuch the ancient *Hercules Tyrinus* his Scholar was, as before. 2. That *Linus* also lived about the time the *Canaanites* were expelled *Canaan* by *Joſhua*. For about this time *Hercules Tyrinus* also lived; who tranſplanted ſome Colonies of theſe *Canaanites* or *Phœnicians* into *Africa*, *Spain*, and ſuch parts as bordered on the *Midland Sea*; whence the chief parts of *Joſhua*'s achievements, are by the Mythologiſts transferred to him, as before: (unleſſe we make this *Hercules* diſtinct from, and after, *Hercules Tyrinus*.) 3. Whence also it appears that the choicest materials of *Linus*'s Poemes were of ſacred Origine. For he being a *Phœnician*, and living about that time, wherein God wrought ſo great wonders in behalf of the *Iſraelites*, he could not but have ſome Notices thereof. Yea, we have reaſon enough to conclude, that moſt of his Mythologie, or fabulous Narrations touching the Gods, their *Prophæcia*, Genealogie, and exploits, were but broken Traditions, and Imitations of ſome ſacred Perſons, Exploits, and Stories in the Jewiſh Church. And albeit we have few Reliques of his Poemes, yet what remains ſeems to owe its origine to the

Linus, the first of the Greek Poets, traduced the choicest of his Poësie from ſacred Oracles and Operations.

the sacred Fountain, opened amongst the Israelites; specially that most celebrated Verse

Πάσι πάντα θεῶν τελέεται ἡ ἀδυνατον ἐστίν.

Its easie for God to atchieve althings; and with him nothing is impossible. This Golden Verse, we may presume, Linus gained from the Divine Oracles, or his own observations of Gods Divine power in, and with, his Church.

§. 5. Next to Linus follows Orpheus, whom Carion (lib. 2. touching the ancient Learning of the Jones) makes to be Linus's Auditor, and companion of the Argonauts. This Orpheus is said also to have writ the wars of the Titans, and the Expedition of the Argonauts. Its reported also, that he was torne in pieces by the women in Thracia, out of a superstition; because he had changed their Laws. Some make the Poetic Age to begin with Orpheus. Its certain he was a great Promotor, if not the first Inventor of the *Θεογονία*, Generation of the Gods, Justin Martyr styles him, τὸς πολυτέκτονος πατρὸς διδάσκαλος, The first Teacher of Polytheisme. He was a great Instrument the Devil employed for the erecting of Idolatrie, together with Melampus, Musæus, Arion, Methymneus, Amphion of Thebes, and Eumolpus the Thracian: Who were al great Promotors of Idolatrie; as well as of Poesie; whereof, we need no way dout, but that they received the original Idea from the Jewish Church. For, that Orpheus was in Egypt, is generally confest: whence, as 'tis said also, he brought most of his Superstitious Rites and Customs into Grece; wherein those who were initiated, were called Ὀρφεωπλεῖται. Thus Sandford, de Descens. l. 1. § 22. Orpheus is said to be the first that brought into Grece the Sacreds of 'father Bacchus; who also, as Diodorus reports, at the same time, 'and with the same indeavor, brought in the mysteries of Hades, according to those things which he had inbibed in Egypt, from the 'sacred Hebraic Scriptures, τὰ ἡ μνησόμεθα, τὰ ἡ αὐτοῖς ἱερὰ πλάζας, imitating these things, but other things framing of himself. The like Stenachus Eugubinus, de Peren. Philof. l. 2. c. 2. There is no one ignorant that Orpheus came into Egypt and thence transported his sacreds and Theologie, who testifies the same of himself in Argonautica,

Ἡ δ' ὅσον ἀγνοῖων ἱερὰ λόχον ἐξελόχυστα

Μέμνιν ἐς ἡγάθεν πλάσας ἱερὰς τι ποιῆας,

Απίδες αἱ περ νεῖλα ἀγάρθ' ἐπεδύναται.

Now that the Egyptian Rites, and superstitions, were of Jewish extract originally, is elsewhere proved. They say also, that Orphe-

Orpheus's Poë-
sie derived from
sacred Scripture.

Orpheo, qui sub
Judicibus flo-
ruisse a quibus-
dam dicitur, cir-
ca Cadmi tem-
pus, qui ab illo
edoctus. Sand-
ford de De-
scensu l. 1. § 22.

Diodor. l. 1.

us traduced much of his Learning from Phenicia : which we may very justly suppose, if that hold true, which we have before mention'd out of *Carion*, that *Linus* was his Preceptor. This seems farther evident from that *Philosophic Tradition*, fathered on *Orpheus*, ἐκ τῆς ὕδατος τοῦ κατέβη, of water Slime was made : which was a great Phenician Tradition, as it appears by the fragments of *Sanchoniathon*, wherein we find mention of this ἰλύς, which he makes to be the same with his μῶλ, in the Phenician Tongue מוֹל *mod*, the first mater or Chaos, out of which all things were framed. Now that this Phenician *maxime* (as the most part of their Learning) was originally derived from the Jewish Oracles, is sufficiently demonstrated, Court Gent. part. 2. B. 1. C. 3. §. 13, 14. and B. 2. C. 2. §. 4.

Euseb. ex Tim.
Chron. πρὸς
κοσμ.

Suidas. in Or-
φείδ.

Orpheus (according to *Eusebins*) makes mention of the first Creation of man out of the Earth ; as also of the Infusion of the rational Soul by God. And *Suidas* attests, that *Orpheus* held, there was a certain Countre ἀόβροτον invisible, ἀνοράστιας οὐκ ὁρατός ; following herein the Traditions of *Moses*. We have a full explication of *Orpheus's* Theologie, and its derivation from the *Mosaic*, in *Steuch. Eugub. de peren. Philos. lib. 7. c. 10*. After *Mercurius Trismegistus*, it remains that we shew how the other Grecian Divines accord with the Theologie of *Moses*. As *Trismegistus* was the first of the Egyptian Divines, so *Orpheus* of the Grecian, unto whom all the following philosophers, specially *Pythagoras* had regard, as the very Grecians themselves attest. Thence the same *Eugubinus* proceeds to draw up the parallel 'twixt the Theologie of *Moses* and *Orpheus*. The first part of *Orpheus's* Theologie he makes to consist in the praises of the eternal most wise Creator. The second part treats of the Chaos, namely of the creation of the Earth and Water, &c. wherein he shews what cognation there is 'twixt *Moses* and *Orpheus*. This *Orpheus* was very skillful in Music, as well as Poesie, which gave him a mighty advantage on the *Thracians* and *Macedonians*, for the Civilising of them: whence 'twas fabled, That he drew men and trees after him, i. e. by the Noveltie and pleasingnesse of his Music, and Poesie, he insinuated his Moral Precepts into the minds of men, and drew them to a chearful embracing of the same. This also he derived from the Church of God, as else-where. So *Vossius de Philosophorum Sectis*, C. 3. §. 4. speaks concerning him. *Orpheus* was a Thracian. Many have writ in the days of old, Ὀρφεὺς, Poemes according to the Doctrine of *Orpheus*. *Suidas*, in Ὀρφεὺς, enumerates some of them. The chiefest of these was named *Onomacritus* ; who lived in

in the times of Pisistratus's Sons. Of whom Tatianus, *contra gentes*, thus speaketh: Ορφεὺς ἑστὶ τὸν αὐτὸν χρόνον Ηρακλῆϊ γάρρεν, &c. Orpheus was contemporary with Hercules. But the *Pæmes* that passe under his name, are said to have been composed by Onomacritus the Athenian, who lived under the Government of Pisistratus's sons, about the 50. Olympiad. There are many Fragments of the Ορφεϊκῶν, which Henry Stephanus, in his *Philosophic Poësie*, hath collected together. But the most famous fragment is that in *Justin Martyr*; in which there is somewhat of Abraham, and the *Mosaic Tables* of the Decalogue.

§. 6. Next to Orpheus we may adde Homer; who lived about 150. years after the Trojan war, not far from the Age of the Prophet *Esaia*, as *Carion Chron. lib. 2.* That Homer was in Egypt, is generally confest by such as have written his life, Thus Steuch. Eugubin. de Peren. *Philos. l. 2. c. 2.* That Homer embraced the Egyptian Disciplines and Theologie his whole Poësie testifies. So also Grotius on *Mat. 10. 28.* saies, That Homer was in Egypt is evident, &c. Yea Sandford, *Descen. l. 2. §. 37.* thinks that Homer was born and bred in Egypt. That Homer had many of his Fictions from some real Scripture Tradition, which he gathered up whilest he was in Egypt; we may safely conjecture, even from his stile and the Affinitie of many of his expressions with the Scripture Language. Thus Raleigh, *Hist. Part. 1. B. 1. C. 6. Sect. 7.* It cannot be doubted, but that Homer had read over all the Books of Moses, as by places stolne thence, almost word for word, may appear; of which *Justin Martyr* remembreth many, in the Treatise Converted by *Mirandula*. The like *August. Eugubinus, de peren. Philos. l. 1. c. 1.* For whence caust thou conceive that Grandiloquence of Homer, so many Ceremonies of worship, and Sacrifices, in which thou shalt find a manifest concord with the Sacred Scriptures, should flow? &c. For the more full evidence whereof see *Duport's Gnomologia*, or parallel 'twixt Homer and the Scripture; also *Bogan's Homerus Hebraizans*.

§. 7. Next to Homer follows Hesiod; who is said to live, 100 years after Homer, somewhat before the Babylonian Captivitie. *Carion (Chron. lib. 2.)* tells us, 'He was a Priest of the Muses Temple in Helicon. His Poemes contain partly Discourses of Morallitie, partly a description of the year, or, as we phrase it, a Calendar: for such was the Learning of the Ethnic Priests. - He received the chiefeft part of his Learning from the Phenicians, and Egyptians; unto whom many of the Grecians sailed. They write that Hesiod being old was slain, &c. That Hesiod received some of his choicest Traditions from the sacred Oracles,

Homer's choicest notions from Scripture.

Egyptum, ubi & natum Homerum cum Heliodoro suspicor, & eruditum plane vidcor. Sandf. Descen. l. 1. §. 37.

Hesiods Poemes from Scripture.

if not immediately, yet *originally*, wil appear probable to any that shal take the pain to draw up the *parallel*. I shal only mention a particular or two; as his description of the Chaos, Πένταξ ἢ ὁπάντα χᾶος γένετ', &c. *First of al the Chaos was produced*, &c. where he seems to give a description of the *first mater* or *Chaos*, exactly *parallel* to the *Mosaic Delineation* thereof. Gen. 1. 2. And indeed the whole of his *θεογονία*, or *Genealogie* of the Gods, seemeth to be but a *corrupt Imitation* of *Divine Persons, Actions, and stories*, as before, B. 2.

A second Demonstration from the first occasion of al Poesie; which was the stupendous works of God.

Ilustres ille
Mosis Victoria
adhuc recentis
memoria celebres
magis innotuisse
putandæ sunt,
&c. Sandford
de Descent. l. 1.
§. 12.

§. 8. Having demonstrated the *Traduction* of *Pagan Poesie* from *Divine Oracles*, by shewing what recourse the first *Inventors* thereof had to the *Phenicians, Egyptians*, and originally to the *Jews*; we now proceed to a second *Demonstration*; namely to evince the same from the *original ground* of al *Poesie*; which we doubt not but to prove, was one and the same both in *Divine* and *Human Poesie*. As for the *original ground* and first occasion of al *Poesie*, it sprang from the *stupendous Miracles*, and *affecting Providences*, which God vouchsafed the instant state of his *Church* and *People*, for their *securitie* and *encouragement*. For (as hereafter) the first Ages, after Gods delivering his people out of the *Egyptian* bondage, being filled up with *admirable effects*, and wonderful passages, of *Providence*, which God was pleased to afford the instant state of his *Church*, for the *confirmation* of her faith, and to give the whole world *ocular demonstrations* or sensible experiments of his *Deitie*, and *Providence*; the sense and apprehension of such wondrous issues of *Providence*, could not but make a deep *impreſſe*, on the tender and soft *Affections* of his own people, in whose behalf these *signal providences* were vouchsafed. Now the *Church* in this her *Childish state*, (like *Children* who are much affected with wonders) being struck with the sense of these prodigious *Apparances* of *Divine Power* in her behalf; and having her *Affections* much stirred and moved hereby, was not able to contain herself within bounds, (for *Affections* melted are very diffusive) without venting her self in *Poetic Hymnes* and *Raptures*. For *Affections* are the greatest *Wits* that may be, and delight to vent themselves in *Poesie*; which is a *Witty Art*, or rather *passion*; and therefore the most *expressive* of extraordinary and choicer *Affections*. Alas! who so dul or *stigmatic*, but can, upon some more than ordinary experiments of *Divine Providence*, find some *poetic strains*, to vent his more warme and melted *Affections* in and by? Thus much *Experience* learnes us, that where any *extraordinary occasion* happens, for the moving the *Affections*, specially *Admiration, Love, Joy, or Sorrow*, there

this

this Poetic vein is most pregnant and ripe. For as speech was given to man for the communicating his conceptions or mind unto others; so Poesie (which is the most witty and affectionate speech) for the more lively representation of our choicer Apprehensions and Affections, stirred up by some extraordinarie events or experiments of Providence. This seems to be the genuine and original ground or occasion of al poesie, specially sacred. For we find in Scripture, that the People of God, having received signal and unexpected deliverance, found no more proper method for the celebrating of the same, than by spiritual Hymnes or Psalmes, which are Divine Poesie. Of this sort were the Songs of Moses and Miriam, Exod. 15. 1. 20. which, so far as we can learne, were the first pieces of Poesie the world was made partaker of; and what the occasion hereof was, is very plain, viz. Gods wonderful deliverance, vouchsafed the children of Israel at the Red sea. so likewise we find many other parcels of Sacred Scripture, which were intended as commemorations of signal providences written in verse. Thus was it usual with those Divine Writers, upon any extraordinarie Experiments or Observations of Divine Providence, to give lively expressions thereof by extemporarie Hymnes, or Poems, as Judg. 5. 1 Sam. 2. Luk. 1. 46, 68. with other Scriptural Hymnes and Songs, which were the ordinarie effects of extraordinary and astonishing Providences.

And as this gave the first occasion or rise to al Divine Poesie, so also to al human and pagan. For what was it, that at first brought in the use of Poesie amongst the ancient Heathens, but certain Experiments and Traditions of the stupendous operations of God, which the first fabulous Poets, Linus, Orpheus, Homer, and Hesiod, having gleaned up in Phenicia and Egypt, made the foundation and mater of their poetic fictions. This before we (§. 3.) hinted out of Iackson, who proves, That the chiefest part of those fabulous Narrations, and feigned stories, with which the first Poets stuffed their Writings, had their foundation in, and rise from, those extraordinarie issues of Divine Providence, which the great God vouchsafed in the behalf of his Church, &c. To which we may adde, that Satan (who greatly affects to be Jehovah's Ape) not only adulterated the miraculous Providences of God, by turning them al into Grecian Fables, but also counterfeited the like, thereby to render himself the more venerable. We have a full instance hereof in the Egyptian Magicians, who counterfeited the miracles done by Moses. Thus also, as God vouchsafed his Church and People many glorious Apparitions and manifestations of himself, either by the second Person

in the *Trinitie*, his assuming a *transient corporeal forme*; or by *created Angels*, as Gen. 28. 17, 18, 19. where *Jacob* had an Apparition of *God*, and thence called the place *Bethel*, &c. So also the *Devil*, in imitation of *God's Apparitions*, appeared in *sensible formes and shapes* to his *Devoti*, who therefore erected their *Betylia*, or pillars of Stone, in commemoration of their *Demon's Apparition*, and that in imitation of *Jacob's Bethel*; as before c. 7. §. 8. Thus *Jackson*, on the Scriptures, fol. 34. 'Whence came this conceit, of *God's* appearing in *sensible shapes*, into *Homer's*, and other ancient *Poets* heads? surely, as *God* 'had spoken in divers manners unto the old world, so he appeared in 'divers formes unto the *Israelites*. And as the *Devils* had counterfeited *God's* manner of speaking to his *People*, so did they the manner 'of his, or his *Angels*, Apparitions: Thus did the *Devil* appear in the 'shape of *Castor* and *Pollux* to the *Romans*, &c. By which we come to understand whence the *Poets* *Imagines*, *Epiphanies*, or *Apparitions* of their *Gods* had their Original. Proportionable whereto, it would be no difficult mater to shew, how the chief *Heads*, or *common places*, of *Poetic figments*, had their foundation and rise from some *sacred storie* of persons or things taken up, by I know not what, *Satanic imitation* and *Tradition*. But of this more hereafter. c. 4, 5 &c.

3. Demonstr.
from the Impul-
sive cause of al
Poësie, which
was Admirati-
on.

Divine Poësie
from Admirati-
on.

§. 9. Having gone through the *Procatartick cause*, or *occasional ground* of al *Poësie*, both *Divine* and *Human*, we now procede to its *Impelling cause*; thence to demonstrate the derivation of *Human Poësie* from *Divine*. As the prodigious astonishing *Providences* and *Apparitions* of *God*, in the behalf of his *Church*, were the first occasion of al *Poësie*, both *Human* and *Divine*; so the immediate *impulsive cause* thereof was *Admiration*, with other suitable *Affections*. And look, by how much the more *stupendous* and *amazing* the *Objects* of *Admiration* are, by so much the more *violent* wil its *impulsion* on the *Soul* be. Whence it could not be, but that the astonishing *amazing Providences* of *God*, vouchsafed to his *Infant Church*, should fill the world with great *admiration*, and other *Affections* correspondent therewith: And hence the *Soul* being *impelled* by *Admiration*, found no way so proper to vent it self, as by *Poetic Raptures*, and *Hymnes*. Thus it was with *Divine Poets*; and thus also with *Pagan*. And by how much the more *admirable* the *Subject* to be expressed was, by so much the more *studious* and *accurate* these first *Poets* were, to deliver their *mater* in such a *forme* and *manner*, as should be most acceptable and pleasing.

Hence

Hence we find the more *Affectionate* parts of *Divine Scripture*, to be delivered in *Verse*; which *method* was also *imitated* by the first *Ethnic Poets*: whence *Jackson*, on the *Scriptures*, fol. 43. observes, 'That the reason, why *Divine Poemes* are so rare now adays, is, because the World being so far degenerate and drench'd in *Atheisme*, our Senses are not moved with the admirable *products* of God's power; nor our minds bent to observe the waies of his *Wisdom*, so as to be stricken with the true Admiration of them. Whereas in the Worlds *Infance* (when *Atheisme* had so little rooting) the Senses and minds of men were more struck with the *Admirable Experiments* of *Divine power*; whence flowed deep *Admiration*, and commotion, of *Affections*, which are very *wittie* and *natural Poets*. Neither was it *Admiration* in general only, which we make to be the first *impulsive cause* of *Ethnic Poësie*, but a particular *Admiration* of those great amazing *providences*, which also gave the first occasion to *Divine Poësie*. For the first *Greek Poets*, *Linus*, *Orpheus*, &c. living in the Ages immediately following (it not in the same) those, wherein God wrought such *Miracles* for his people the *Israelites*, we cannot rationally *presume*, but that they must have some *Notices* of those *miraculous Operations* of God, which could not but fill them with *Admiration*, and thence impel them to vent the same in their *Poëtic strains*, as before.

Ethnic Poësie
from Admirati-
on of Divine O-
perations.

§. 10. The Traduction of *pagan Poësie* from *Divine*, may be farther demonstrated from their *parallel Ends* and *Designes*. We might draw the *parallel* betwixt *Pagan Poësie* and *Divine*, in many *secondarie lower ends*: as they both agree in this, that they were intended, by their first *Inventors*, 1. to give *lively colors* and *representations* unto things: 2. to expresse our *choicest conceivings*, and most raised *Affections*, in the most pleasing and taking manner, &c. But to let passe all *lower ends*; the Agreement of *Ethnic Poësie* with *Divine* in the *supreme end*, though in relation to a different *Object*, sufficiently argues the Traduction of the former from the latter. The main end and supreme intendment of *Divine Poësie* was, to celebrate the great Name of God, appearing in the stupendous operations of his hands; and thereby to maintain his *Adoration* and *Worship* in the world. This is evident by all the sacred *Hymnes*, *Psalmes*, and other *Poëtic strains* in *Scripture*. Now that all *Ethnic Poësie* had, at least in its first rise, the same *supreme end*, though misplaced on a false object, or *Idol*, is evident. *Strabo* (lib 1.) acquaints us, That the great designe of their first Poets was, *ἡμᾶς ἀγαγεῖν πρὸς τὴν ἀδωρᾶν*, &c. gently to allure and draw on the people to a *Reverence* and *Adorati-*

4. Demonstr.
The parallel be-
twixt Pagan
Poësie and Di-
vine, as to their
ends.

on of the Gods. And indeed the Greek *Idolatries* and *Superſtitious* were never formed or ſhaped to any perfect ſtature, til the Poets came into play, namely *Linus*, *Orpheus*, *Amphion*, &c. ſpecially *Orpheus*, who, by the *noveltie* and *pleaſingneſſe* of his Poëſie, mixed with *Muſic*, inſenſibly drew, and inveigled the minds of men into *Idolatrie*. This ſeems apparently the *d ſigne*, not only of *Orpheus*, but alſo of the reſt of the firſt Poets; wherein indeed they proved very ſucceſſeful, as it appears by their *Poetic Theologie*; which conſiſts of nothing elſe but of *fabulous Traditions* of their Gods, &c. in order to the advancement of their *Idolatrous worſhip* and *Superſtition*. Thus, as *Divine Poëſie* was calculated for the promoting of the *true worſhip* of God, ſo *Pagan* for the *Devils worſhip*: yea the latter ſeems to have been wholly taken up in *imitation* of, and *d rivation* from, the former. For the Devil knew full wel, that God, out of infinite *condeſcendence* to the *infant ſtate* of his Church, was pleaſed to communicate to them this extraordinary gift of *Poetic Raptures* and *Hymnes*, thereby to render his *Service* more agreeable to them: therefore he, out of an *ambitious humor*, would needs play God's *Ape* herein, and communicate to his *Devoti* a *Diabolic gift* of *Enthuſiaſtic Poëſie*, thereby to render his *Idol-worſhip* more delightſome and taking. Thus, as God was wont to deliver his *ſacred Oracles* in *Ecſtatic poëſie*, ſo alſo the Devil his in *Diabolic Enthuſiaſmes*: and both one and t'other conſpired in their *ſupreme End*; which was the *Eſtabliſhment* of their *Service*, and the *Advancement* of their *Names*. Only the Devil, and his *Idolizers*, acted herein the parts only of *Blasphemers*, *Uſurpers*, and *Apes* of God. But of this more in the following Section.

5. Demonſtr:
From their pa-
rallel Forme or
Mode of Com-
poſure, which
was by Enth-
uſiaſme.

1 Sam. 19. 5, 6.

§. 11. A fiſt *Demonſtration*, to evince the *Traduction* of the firſt *Pagan Poëſie* from *Divine*, may be fetcht from their agreement in the *forme* and *mode* of *Production* or *Compoſure*. We know, that the *Forme* or *Mode*, wherein the firſt *Divine Poëſie* was delivered, was *Enthuſiaſtic*. So the Songs of *Moses*, and *Miriam*, *Exod. 15. 1.* were by *Divine Afflation*, or *Extemporarie Enthufiaſme*. So *1 Sam. 10. 5, 6.* we find there mention made of a *Muſic* and *Poetic meeting* of the *Prophets*, attended with *Enthuſiaſtic Inspirations*, and *Prophecying*. It is conceived by ſome, that thoſe who are ſaid to *prophecie* at theſe *Meetings*, were ſome of the chiefſt of them; who having their minds inwardly inſpired, and agitated by an *Enthuſiaſtic Divine Afflation*, were thereby enabled to compoſe *extemporarie Hymnes*: ſo that being under a *Divine Ecſtaſie*, they were transported, beyond the ordinarie capacity

capacitie of their *natural Fancies*, into a *Rapture*, for the composing of such *Hymnes*, as might most conduce to the celebrating the *Name* and *Honor* of God. Such also were the *Songs* of *Deborah* and *Barak*, of *Esaïas*, *Simeon*, and *Anna*, Luk. 2. 25, 36. And we find the like exercise of this gift in the Church at *Corinth*, 1 Cor. 14. 26. where it seems evident, that those *Hymnes* or *Psalmes*, there mentioned, were *extemporarie*, (as *Grotius* observes,) i. e. proceeding from an *Enthusiastic Afflation*, or *Divine Inspiration*. Yea, *Mede* (*Diatrise* 1. pag. 177.) interprets *prophecy* 1 Cor. 11. 5. to be singing of *Psalmes*, or *Divine Hymnes*; with this Observation, 'That a *Poet* and *Prophet* were anciently termes equivalent, because *Prophecies*, both *Divine* and *Heathen*, were delivered in *Poesie*. Now, in imitation of this ancient mode, or forme, of *Divine Poetic Enthusiasme*, (or *Enthusiastic Poesie*,) the *Devil* also vouchsafed his *Poets* (specially such as were immediately employed in his *Worship* and *Service*) a *Diabolic Afflation*, or *Enthusiasme*. Thus the *Dithyrambus*, or *Song* dedicated to *Bacchus*, was a kind of *Enthusiastic Rapture*; and the *Corybantes* that sang it, are described as persons *Ecstatic*, or rather *phrenetic*, and mad. So *Strabo*, lib. 10. $\delta\tau\epsilon\ \epsilon\iota\delta\omicron\upsilon\sigma\iota\sigma\mu\omicron\varsigma\ \epsilon\pi\iota\delta\omicron\sigma\iota\sigma\iota\ \tau\omicron\upsilon\tau\alpha\ \delta\epsilon\iota\chi\alpha\iota\ \epsilon\chi\epsilon\iota\sigma\iota\ \delta\omicron\iota\kappa\epsilon\iota\varsigma\ \kappa\epsilon\tau\epsilon\ \mu\alpha\sigma\tau\iota\kappa\acute{\omicron}\varsigma\ \gamma\acute{\omicron}\nu\epsilon\iota\ \pi\alpha\lambda\alpha\iota\sigma\tau\acute{\omicron}\nu$, *Enthusiasme* seems to have a kind of *Divine afflation*, and to come near the *Prophetic kind*. Yea indeed, as in the *Jewish Church* a *Poet* and a *Prophet* were termes equipollent, so also in the *pagan* Temple. Whence *Paul*, Tit. 1. 12. calls the *Grecian Poet* a *Prophet*. So amongst the *Latines*, *Vates* signifies both a *Poet*, and *Prophet*; because the *Heathen Priests* and *Prophets*, (in imitation of the *Jewish*) delivered their *Oracles* and *Prophecies*, for the most part, in *verse*. And 'tis evident the *Heathens* conceited their *Poets* to be divinely inspired, whilst they uttered *Oracles* from, and *Hymnes* unto, their *Gods*: for they were herein transported beyond the power of *sense* or *Reason*, suitable to many *Ecstatic Diabolic Enthusiasts* of latter Ages. These *Enthusiastic poets* had *Hymnes* of all sorts; some dedicated to their particular *Gods*, as $\iota\omicron\ \pi\omicron\gamma\epsilon\ \tau\omicron$ to *Diana*, $\iota\epsilon\lambda\ \tau\omicron$ to *Ceres*, $\Delta\iota\delta\epsilon\gamma\mu\beta\ \tau\omicron$ to *Bacchus*, $\Pi\alpha\upsilon\alpha\ \tau\omicron$ to *Apollo*, Adonis to *Adonis*.

The chief of these *Grecian Hymnes* was *Pæan*; which consisted chiefly of that solemn Acclamation Id, Id, Ie, Ie , whereunto some prefixed *Elelen*, so sung *Elelen Ie*, which is the very same with the Hebrew *Hallelujah*. Thus *Sandford*, de descensu l. 1. §. 5. 'This whole mode of acclamation, whether we pronounce it *Elelen jou*, or *Elelen Delph*, *Phenice*, was taken from the Hebrew *Sacreds*, viz. from *Hallelujah*.

Hymni Pæanibus similimi.

Jul. Scalig. poet. l. 1. c. 45.

Luk 2. 25. 36.

1 Cor. 14. 26.

1 Cor. 11. 5.

Tit. 1. 12.

Resert Pausan. in Phocæicis, primum omnium et præcipuum certamen in Pythiæ eorum fuisse, qui in Apollinis honorem Παιᾶνα canerent. Quippe ut Διδῆγεμῶς Baccho, Διανῆ Τηρηῶ, Ἰῆλῶς Cerevisita Παιᾶν Apollini prius fuit, & prius qui in ejus laudem solummodo concinnabatur. Dictis Delph, Phenice, cap. 6.

Epinicia erant,
 quæ in certami-
 nibus victori ca-
 nebant. Pæanes,
 quibus gratula-
 bantur Diis im-
 mortalibus pro
 victoria. Ful.
 Scal. Poet. lib.
 1. cap. 44.

That *hū*, or *hā*,
 is the same with
 ה' *Jah*, Gods
 name, is evident
 from that of He-
 sychius. *hā* &
 δὲν οὐκ αὐτὸς
 ἔσθ' Ἐβραῖος.

For we may not but confesse, that the Greeks, in their commun sa-
 creds, of *Hallelu* made *Elelen*, and of *Jah*, *Hie*; the Accent being
 traduced on the first leter, according to the Grecian mode. Thus
 also *Dickinson*, *Delph. Phœnix*. c. 6. Before Paan, they were wont
 to pronounce the solemn *συναγωγὴν*, or *acclamation*, *ἐλελεν*, to
 which they added *hū*, *hū*, or *hā*, *hā*. Now what can we imagine
 this *Elelen le*, or *Elelen Ion*, in the beginning to have been, but the
 Hebrew *הללו יה* *Hallelu jah*, which formule of words the Hebrews
 were often wont to use in their Hymnes; in the beginning, by way
 of exhortation; in the end, as an acclamation. In imitation whereof,
 the Greek *ἐλελεν hū*, was both the *συναγωγὴν*, i. e. the exhortation
 of the Pæanisme; as also *ἐπὶ ποδῶν*, and *ἐρῶμεν*, the Epode, and Accla-
 mation, with which the Hymne was concluded. See more of this in
 what precedes, B. 2. c. 4. §. 2, 3. and c. 9. §. 1. The Grecians had also
 their solemn Hymnes for their Gods; some dedicated to the propitious
 Gods, which the old Greeks called *καλὰ θεῶν ὕμνους*, and the Latins pro-
 perly *indigitamenta*, and *carmina calatoria*; others they had to their
Vejoves, or *leva numina*, which the Greeks called *ὕμνους ἀπώτροπαις*,
 and the Latins *Carmina Averruncalia*. Thus the old Romans had their
Affamenta; which were Hymnes particularly made and sung to the ho-
 nor of some peculiar God; whence the *Affamenta Janualia*, *Junonia*,
 &c. These *Diabolic* Hymnes some, on probable conjectures, conceive
 to have been inspired by Satan (as many other parts in Pagan Worship)
 in imitation of those *Enthusiastic* Hymnes, which were in use amongst
 the sacred Prophets and Poets, as before, 1. Sam. 10. 5, 6. Thus *Jackson*,
 of the Authoritie of Scripture, fol. 47. 'Grece had her *Helicon*, and
 'other (by her) reputed sacred wels; whose waters drunk made men
 'Poets on a sudden, where Demoniactal Spirits would frequent, and
 'might inspire such with Poetical furie as did observe their Rites and
 'Ceremonies, Counterfeiting the Spirit of divine prophecies, as they
 'had done Gods voice in Oracles. See more of this *Stillingsfleet Origin*.
 S. Book 2. chap. 2.

Plato's discourse
 of Enthusiastic
 Poësie examined
 and parallelised
 with Divine
 Poësie.

§. 12. But none treats more accurately and fully of *Ethnic Poësie*,
 its original forme or mode of production, than *Plato*; whose Discourse
 hereof, being examin'd and parallelised with *Divine Poësie*, will give
 us a full Demonstration, that the former was but a corrupt imitation
 of the latter. *Plato* indeed supposeth al Poësie to have been, in its origi-
 nal, *ἐνδοθε μίμησις*, an *Enthusiastic imitation*, or *Divine Enthusiasme*,
 whereof he treats at large in his *Io*: where being about to expli-

cate the Divine force of Poesie, under the person of a certain Rapsodus named *Io*, he shews, that Poesie came not by *Art*, but, ἐνθουσιασμός νῦν, by certain Divine Enthusiasm, &c. Now that this whole Discourse of Plato, touching the original of Poesie, was but a Satanic imitation of, and derivation from, sacred Poesie and Oracles, we shal endeavor to evince from the *Severals* thereof.

1. The very Title of this Discourse carries somewhat of Sacred and Divine in it. For *Io* is but the contract of *Ιωω*, the name which the Grecians gave to God, answerable to the Hebrew *Jah*, as before. This *Io* Plato makes to be ῥαψωδός, one of their Rapsodi, (who were also called ῥαψωδοί, because they carried rods, which were the Ensignes of their Art,) whose Office it was to recite and interpret Heroic Verses, specially those of *Homer*, as *Serranus* observes here. And *Strabo*, lib. 1. giving us an account of the original of the Grecian ῥαψωδία, Rapsodies, saies, That they were Poemes which were sung ἐν ῥαβδῳ, on the rod, or wand, i. e. the Rapsodists, holding a Rod, or branch of Laurel, in their hands (as *Plutarch*) sung *Homers Iliads* to the Harpe, as *Hesiod*'s ἑρπεα. For Poemes amongst the old Greeks were (as the same *Stabo*, lib. 1.) but λόγοι μουσικοὶ, Lessons fit to be sung by the Rapsodists. Whence their ῥαψωδία, and our English Rapsodies. Thus much for Plato's Rapsodist, which seems exactly parallel to, and but an Ape of, the Jewish Psalmist, whose office it was to sing those sacred Hymnes or Psalmes, which were composed by the Prophets, upon some Music instrument. This also seems to have been the office of the Sons of the Prophets. By which it seems very probable, that the Greek Rapsodies and Rapsodists, were but Satanic Imitates of the Hebrew Psalmists, &c. Yea, the very name ῥαψωδία whence Rapsodie comes, owes its origination to the Hebrew מְרַנֵּן Ode, as before.

2. But to passe on to the inwards and heart of Plato's Discourse touching Poesie, its original, &c. First he shews (in his *Io*, fol. 532.) that Poesie was γαργαλὶς τῆς τέχνης, a graphic Art, or Art of Imitation. I am apt to think, he hereby refers to the true original of al Poesie; namely, that it was but an artificial imitation of Divine Poesie, and Oracles. For he could not but know that the main figments of the Greek Poets, were but dark shadows or artificial imitations of real stories, conveyed to them by Oriental Traditions. Without dout Plato, who lived so long with the Jews in Egypt, could not but know, that most of those fictions, wherewith the Poets had filled up their writings were but imitations of real effects and stories, exhibited in those

The Greek Rapsodist from the Jewish Psalmist.

Plato in *Ione* ῥαψωδός non solos cantatores, aut recitatores. Ἰὼ ἑρπεα, sed & interpretes agnoscit. Eosdem vero non modo ῥαψωδός, sed ῥαψωδός quoque dictos legere est: itemque ῥαψωδός: quippe cum Scipionibus prodibant rubris: quibus Iliadem profitebantur. *Jul. Scal. Poet. l. 1. cap. 41.*

Poesie an art of imitation.

Oriental

Oriental parts, specially amongst the *Jews*: whence he stiles al *Poësie* a *Graphic Art*, or *Artificial imitation*, i. e. of *real Events*, persons, and Things, conveyed to them by *Oriental Tradition*.

Poësie, not an
Art, but Divine
Afflation.

3. The principal thing, that *Plato* undertakes to prove, is, that *Poësie* properly is not an *Art*, either *Natural*, or *Acquired*, but *θεῖα δυνάμεις*, a *Divine power*, or *Afflation*; such as was in *Euripides's* his *stone*, called *Μαγνήτης λίθος* (saith he) *ὃν ἡ Μῆσα ἐδίδου ᾧ περὶ αὐτὴν, ὃς δὲ τῷ ἐδίδου τούτων ἄλλων ἐνδεσπάζοντων ὁρμαδὸς ἐξαρτῶται*. *Plato* 70, fol. 533. Whence he addes, that *Poets* being rapt into an *ecstatic furie*, like unto that of *Bacchus* his *priests*, were wont to *Versifie*. By which we see how the *Devil*, in the *Effusion* of his *Poetic Oracles*, affected an *Imitation* of *Gods Divine Afflation*, or *Enthusiasme*, vouchsafed his *Prophets*. Thence *Plato* (Jo fol. 538.) addes, that a *Poet* was a *volatile*, yet *sacred Person*, *καὶ ἔστιν ἡμῶν, ὃς ἐστὶν*; neither could he *versifie* before he was, *ἐνθουσιαστικῶς ἐκ τῆς τοῦ θεοῦ ἐκστασεως*, *enthustastically inspired by God*. He farther addes, that he was *καρπῶν καὶ ὁ νόστος μαντικὸς αὐτῶν ἐστίν*, *phrenitic and ecstatic*. Which is exactly parallel to the *Scriptures* character of *sacred Poets* and *Prophets*; and their *ecstatic enthusiasms*. Yea, yet farther, he saies: *These Poets could not versifie by Art*, *ἀλλὰ διὰ μοίαν*, but *this facultie came by a Divine Afflation*, according to the *Impulse* of their *Muse*. And he proves, it could not come by *Art*; because *Art* extends it self to al under that kind, &c. Wherefore he addes, *That God useth Poets as Instruments*, *ἀλλὰ ὁ θεὸς αὐτοὺς ὡς ὁ λέγων*, But 'tis *God himself* that speaks in them. Hence saies he, *Tynnichus* composed the *psalm*, and stiles it *ἐν ψαλμῷ τοῦ Μουσῶν*. And lastly, he concludes with a pretty *Allegorie*, concerning a *long chain* or *series* of *ecstatic Poets*, drawn by *Apollo*, or their *Muse*, which way he listeth, *ὁ δὲ θεὸς διὰ πᾶσαν τέταν ἔλκει τὴν ψυχὴν, ὅπως αὐτὸς βέλῃται*, but *God by al these draweth the soul, which way he listeth*, &c. *Plato* here (as *Serranus* observes) makes *God*, under the assumed names of *Apollo*, and *Musa*, *ἀρχηγὸν καὶ πρωτεύον*, the *principal and first efficient* of all *Poësie*, by virtue of whose *Divine Inspiration*, the most unskillful, if good men, sometimes are enabled to *versifie*: whence that commun *Proverb*, *An Orator made, but not a Poet*. Hence also that of *Plato*, *ποίνης ἐνθεστικῆς μαδῆς καὶ μιμητικῆς*, *Poësie* is an *enthusiastic Madnesse* and *Imitation*. The like is asserted by *Aristotle*, *Rhetor. lib. 3. cap. 7.* *διὸ καὶ περὶ τοὺς ἑμπότους ἐνθεστικὰ μαδῆς, ἔδεον δὲ ἡ ποινῆς*, wherefore *enthusiasme* is very agreeable to *Poësie*; for *Poësie* is a *Divine Rapture*. Thence also it was, that *Homer* begins his *Iliads*, with *Μῦθον ἀείδε θεὰ*, calling upon his *Muse* for *Divine Inspiration*, with confession afterwards, *καὶ δὲ τ' ὄντα ἐκ Διὸς ἐστίν*, that

Teccino igitur
invocant poetæ
Musas, ut furore
imbuti peragant
quod opus erat.
Jul. Scalig. Poet.
l. 1. c. 2.

that al Prophecie and Divine Inſpiration is from God. So

Eſt Deus in nobis, agitante caſciſcimus illo,

Impetus hic ſacræ ſemina mentis habet.

To ſum up this Demonſtration. Its evident, by al that has been laid down, that Pagan Poëſie, according to its Original Forme, Mode, or manner of Production, was judged to be, not ſo much an Artifici- al, or Natural Art, but the Product of a Divine Afflation, or Inſpi- ration; though indeed it were no other than the iſſue of Diabolic Enthufiaſme; whereby the Devil, under the names of *Apollo, Muſa,* &c. vented his Effuſions and Oracles in imitation of that Divine Poëſie and prophecie, wherein the ſacred Oracles and Hymnes of God, were delivered by his prophets, under Divine Afflation or Enthufiaſme.

§. 13. A ſixth rational Argument to evince the Tradition of Pa- gan Poëſie from Sacred Oracles, may be drawn from its mater; which may be diſtributed into Theologic, Philoſophic, and Hiſtoric. The firſt and original mater of Poëſie was Theologic; namely, touching the Do- gmas, the Genealogies of the Gods, their Metamorphoſes, Apparitions, Oracles, and Worſhip; which were taken up, and brought in, by Satan, the God of this World, in Imitation of the true God, his Apparitions, Oracles, and Worſhip, as has been at large demonſtrated in the fore- going Book. This Theologic Poëſie was introduced by Orpheus, Amphi- on, and thoſe other great Promoters of Idolatrie, as before, §. 5. &c. 2. As for Philoſophic Poëſie, 'tis either, 1. *πονοροικη*, Physiologic; which treats of the origine of the Universe, the Chaos, the Principles of Nature, &c. Of which ſort are (beſides ſomewhat in *Hefiod* of the Chaos) the Poems of *Empedocles, Nicander, Aratus, Lucretius, &c.* Al which Poetic Physiologiſings were but corrupt imitations of, and Traditions from, *Mofes's* deſcription of the Creation, *Gen. 1.* as it ſhal be made evident in the following Chapter. 2. Another branch of Philoſophic Poëſie is *ἠθικη* Ethic; which treats of Personal Morals; of which *Phocylides, Pythagoras, Theognis,* and others writ; who, we need no way doubt, received their choicelt Materials from the Divine Ethics of *Mofes, Job, David, and Salomon.* 3. As for *οἰκονομικη*, Oeconomic Poëſie, taught by *Hefiod, &c.* alſo 4. *πολιτικη* Politic Poëſie, uſed by *Solon, Tirtius,* &c. 'tis as evident they had their Original from *Mofes's* Oeconomics, and Politics: of which hereafter. 5. We now come to Hiſtoric Poëſie; which is either Mythologic, ſimple, or mixt; and al but traduced and borrowed from Divine Suries, as in the following Chapter.

§. 14. Laſtly, I ſhal a little conſider the ſeveral kinds of Pagan Poëſie,

L I

and

Sixth Demon-
ſtration from the
mater of Pagan
Poëſie.
Theologic.
Primum eum
Theologorum:
cujuſmodi Or-
pheus & Am-
phion, quorum
opera tam Divi-
na fuerint, ut
brutis rebus eti-
am mentem ad-
didiffe credun-
tur. *Jul. Scal.*
Poet. l. 1. c. 2.
Philoſophic.

Seventh Demon-
ſtration from the
ſeveral kinds
of Pagan Poëſie.

and thence endeavor to demonſtrate its *Traduction* from Divine Poëſie and Prophecie. Plato gives Poëſie a threefold *Distribution*. 1. Into ἀπλὴ δῶγναι, a ſimple narration: 2. διὰ μιμήσεως γιγνομένη, into mimetic Poëſie: 3. διὰ ἀμφοτέρων, into that which is mixt of both. Thus Plato, *de Repub.* 3. ſol. 392. We ſhal treat only of *Mimetic Poëſie*: which the Platonists diſtribute into εἰκαστικὴ, *Eicaſtic*, and φανταſτικὴ, *Phantaſtic*. The Original of *Eicaſtic Poëſie* they make to be this: *Oration* or ſpeech was given by God to man, as a companion of his *Reason*, to the intent that he might the more variously and happily expreſſe his conceptions, either for *Necesseſſitie*, or common *Converſation*, as in civil Diſcourſe, or for *delight* and *ornament*, as in Poëſie: which was at firſt inſtituted, as wel to *delight*, as to *teach*; or elſe to *teach* with *delight*; according to that of *Horace*,

Docere volunt & delectare poete.

And the *delights* or *ſuavities*, which attend the *teachings* of Poëſie, ariſe from its *Eicaſtic Art* or ſkil in *Imitation*: whence alſo *Eicaſtic Poëſie* received its origination; namely, ποιητικὴ from ποιεῖν, to make; and εἰκαστικὴ, from εἰκάζειν, an *Image*; becauſe its main uſe lies in *framing Images*, and *pleaſing representations* of *perſons* or *Things*. Now this *Image-making Poëſie*, ſeems evidently an *imitation* of ſacred *Images*, *Figures*, and *Types*, ſo commun in the *Jewiſh Church*. Yea (as we have elſewhere proved) al the *Egyptian Hieroglyphics*, and *Grecian Symbols*, or *Images*, ſeem no other than corrupt *Imitates* of *Jewiſh Types*, and *Figures*. That *Eicaſtic Poëſie* had its original from *Sacred Types*, may be evinced from the *ſeverals* thereof, as from *Epics*, *Lyrics*, *Epigrammes*; but ſpecially from *Comedies*, and *Tragedies*. For a *Comedie*, as the name imports, was a ſong or hymne ſung in their *villages*: and a *Tragedie* (according to the imports of its name) a Poeme ſung at the *ſacrificing* of a goat, &c. and both alluſions to the *Jewiſh Feſtivals* and *hymnes*, whence they were borrowed, as elſewhere. *Laertius* tells us, ‘ That about the 50th Olympiad, *Thelpis* began to preſent *Tragedies*, &c. And ‘ the people were much taken with the *Noveltie* of the thing; for as ‘ yet there were no contentions therein. At laſt *Solon* abſolutely for- ‘ bad him to teach, or act, *Tragedies*; conceiving their falſcie hurtful, &c. by which it appears that *Tragedies* and *Comedies* came not in uſe, ‘ til after the *Jewiſh Learning* was diffuſed thorough *Greece*.

2. *Phantaſtic Poëſie* is that, which altogether *ſigns* things; and thoſe for the moſt part *uncomely*, or at leaſt things *comely* in an *uncomely* manner.

Eicaſtic Poëſie
its original and
parts.

Of *Comedies*
and *tragedies*,
their original,
&c.

Phantaſtic Poëſie.

ner. Such are your *Romances*, which so much please the wanton wits and humors of this corrupt Age. This kind of Poësie was greatly disliked by *Plato* (*de Rep. lib. 3. fol. 385.*) who much disproved three things particularly in these *Phantastic Poets*. 1. The *Subject* of their Poësie; which, saith he, is not the truth it self, but some εἰδωλα, *Idols only*. 2. The *Forme* of their Poems. 3. Τρόπος ᾠδῆς, the manner of their singing, or ὡδὴς: Whence he makes a Law in his *Ideal Commun wealth*, 'That such *Romantic Poets*, inasmuch as they corrupted the *Simplicities* & 'Gravities of *Morals*, should have no room in his *Commun wealth*; but 'should be, though with an honorable dismissal, expelled. So *Plato de Repub. 10.* τὸ μιμητικὸν παρὰ δέχεται αὐτοῖς ὅτι μιμητικὴ. *That no one embrace this kind of mimetic Poësie, because it corrupted moral conversation.* This *Mimetic Poësie* *Plato* styles *Tragic*; whereof he makes *Homer* to be the first Parent. His own words are these: ἐκ τῶν τιμωμένων ἀπὸ Οὐμήρου ἀφ' ἑαυτοῦ πάντες τοῦ ποιητικῆς μιμητὰς εἰδώλων ἀρῶσιν ἐπ', καὶ τ' ἄλλων περὶ ὧν ποιεῖται, καὶ ἄλληθ' ἐκ αἰθέρου. *May we not then make al the Mimetic Poets to spring from Homer, who imitated the Idols or pictures of virtue, and of other things on which they versified, but never touched on the truth.* This made *Plato* so much crie down *Homer*, and *Hesiod*, because they wholly busied themselves about the phantasmes or pictures of Truth, but regarded not the Truth it self. Yea, he comes to this general conclusion, ποιεῖται καὶ τὰ ὑποκριτῶν, καὶ χορευτῶν, *That al Poets were but Hypocrites, or Stage plaiers, in that they only personated things, and embraced, εἰδωλα καὶ εἰκασίας, false Images and Idols, without ever handling τὰ πρὸς τὴν ἀλήθειαν, the true Affections of things.* That which made *Plato* so severe against these *Phantastic Romantic Poets*, was their dwelling wholly upon *Fables*, without regard to those original *Traditions*, or *sacred Ideas*, of Truth, from whence these *Fables* were derived.

Thus we have shewn, how the ancient Heathen Poets stole their choicest Poetic Fictions, both *mater*, and *forme*, from the *sacred Oracles*; according to that great Aphorisme of *Justin Martyr*, who, speaking of the *Gentile Poets*, saies: καὶ τὰ αὐτὰ ἡμεῖς τοῖς ἄλλοις διδάσκωμεν, ἀλλὰ πάντες τὰ ἡμεῖς μιμούμενοι λέγουσιν: *We think not the same with others; but they al imitating ours, (i.e. the Scriptures) speak the same with us.* That the Poets had many figments and Fables, in imitation of the *Jewish Messias*, his *Nativity*, *Passion*, and *Ascension* up to Heaven, see what follows, c. 5. §. 7, 8. Also their fictions of the *Creation* and *first Chaos*, &c. see c. 3. Their fables of *Adam* his state of *Innocence*, &c. see chap. 4. Their

figments of Man's *Fal*, &c. see chap. 5. Their fictions of *Noah's flood*, see chap. 6. Farther, what their Fables were of the worlds *conflagration*, *last Judgment*, &c. see chap. 7. Lastly, their fabulous narrations of the *Giants wars*, &c. see chap. 8.

CHAP. II.

Of Pagan Historie, and its Traduction from sacred Records.

The Traduction of Pagan Historie from Sacred, is demonstrated; 1. From the ancient Historiographers, 1. Phenician, as Sanchoniathon & Mochus, 2. Egyptian, as Manethos, and Hermes. 3. Chaldean, as Berosus, &c. 4. Grecian, as Cadmus Milesius. Eumelus, Hecataus, Aristeas, Pherecydes Lerus, and Diodorus. The 2^d Demonstration from the mater of Pagan Historie, and its parallel with many Maters, storied in Scripture. Eusebius's great designe to prove, that Ethnic Historians traduced their chief materials, from sacred Records. Cleodemus's imitation of Moses. Also Diodorus and Strabo mention many pieces of Moses's Historie. Pagan Chronologie derived from Scripture account of Times. Pagan Geographie from sacred. Japetus from Japhet, Chemia from Cham, Cadmus from Cadmonim, Gen. 15. 19. From Hermon, Jos. 11. 3. came Harmonia. Moses's Geographie the most perfect Idea of al other. Mythologic Historie not merely feigned, but Fables of real stories. Its original ground was Gods miraculous works, storied in Scripture, or conveyed by Tradition, &c.

Sacred Historie the original Idea and Spring-head of al Pagan: which is demonstrated.

S. 1. **H**AVING gone through poësie, which is generally esteemed the most ancient of Grecian Literature, we now passe on to Historie; wherein, we no way may doubt, but to give evident Demonstration of its Traduction from sacred Historie. That Sacred Scripture-Historie was most ancient, and that which gave the original Idea and platforme to al Pagan Historie, we shal endeavor to evince by several Demonstrations. This in the general is asserted by Pool, *Synops. Critic.* on *Judg.* 16. 30. out of *Alapide* and *Serarius*, 'It is certain (saith he) that many of the Gentile fables had their rise from true Histories, and sometimes from the sacred Scriptures. The first *Palaphatus* in *Præfar. de Incredibilibus*; the latter *Origen*, l. 4. *contra Celsum*, confesseth!

The

• The fables of the *Titans* were drawn from the historie of the *Giants*;
 • *Deucalions* flood from that of *Noah*, *Phaetons* conflagration from
 • the burning of *Sodome*, the *Elysian* fields from the *Terrestrial Para-*
 • *dise*. But to descend to particulars.

1. This may be demonstrated by a particular *examen* or *Inquisition* into the most ancient *Pagan Historiographers*, and pretenders to *Antiquitie*. Amongst *Historians*, the *Grecians* come so far short of any real *pretension* to precedence herein, as that there is no one amongst them, who is not 500. years, and more, younger than the *Trojan war*. And indeed, they themselves ingenuously acknowledge themselves to be, as to al *Records* of *Antiquitie*, much younger than the *Barbarians*; Whereby we must understand the *Phenicians*, *Egyptians*, *Chaldeans*, and originally the *Jews*; whose sacred *Oracles*, and *Ecclesiastic Historie*, was the *Spring-head* of al that followed.

The first piece of *Pagan Historie* seems to have been seated amongst the *Phenicians*, who had amongst them two famous *Historiographers*, *Sanchroniathon*, and *Mochus*. *Sanchroniathon* (who is by *Bochart* supposed to have been more ancient than the *Trojan war*) writ in the *Phenician* tongue an *Historie*, partly *Mythic* and *Theologic*, touching the *Theogonie*, or *Genealogie*, of the *Gods*; and partly *Natural*, touching the first origine of the *Universe*, the *Chaos*, &c. The *Materials*, he confesseth, he had from the *Priest* of the great *God Jao*, or *Jeho*, i.e. *Jehovah*, the *God of Israel*, whom the *Pagans* called *Jao*, as before *B. 2. C. 1. §. 8.* and *C. 8. §. 11.* And that *Sanchroniathon* did really derive the choicest parts of his *Phenician Historie* from the *sacred Scriptures*, we have else where, *part. 2. B. 1. C. 3. §. 6, 7. &c.* sufficiently proved, by a parallel betwixt one and t'other, according to what fragments we find of *Sanchroniathon* in *Euseb. prepar. l. 1. 10.* out of *Philo Byblius* his version Thus *Vossius de Histor. lib. 1. cap. 1. pag. 3.* 'Grece (saies he) has none, who is not much younger than *Sanchroniathon*. *Porphyrus lib. 4. adversus Christian*, saith, 'That *Moses* and ' *Sanchroniathon* gave the like account of persons and places; and that ' *Sanchroniathon* extracted his account, partly out of the *Annals* of the ' *Cities*, and partly out of the book reserved in the *Temple*; which ' he received from *Jerombalus*, *Priest* of the *God Jeho*, i. e. *Jao*, or *Jehovah*. *Tatianus (contra Græcos orat.)* gives us this excellent account of the other *Phenician Historiographers*, which he proveth to be younger than *Moses* by many years. After the *Historie* of the *Chaldeans* the ' *affairs of the Phenicians* stood thus: there were amongst them three

1 From an inquiry into the originals of al Pagan Historie.

Phenician Historie from Scriptures.

'Theodotus, *Hyppocrates* and *Mochus*: the books of these were translated into Greek by *Chatus*, who also accurately writ the lives of the Philosophers, &c. in their Histories there is mention made of King *Hiram*, who gave his daughter to King *Salomon*—Now *Salomon*, who was contemporarie to *Hiram*, was much inferior to the age of *Moses*. The like we have proved of *Mochus* his *Physiologic* Historie, in what follows of *Phenician Philosophie*. This *Mochus* continued *Sanchoniaton's* *Phenician* Historie; his works were turned into Greek by *Chatus*: he is said to be the first Founder of the Doctrine of *Atomes*; as hereafter, part 2. B. 1. c. 3.

§. 2. But the great pretenders to ancient Annals and Records were the *Egyptians*; who framed a monstrous Register or Account of *Dynastes*; even such, as if true, would have extended beyond *Adam*. But this mistake *Bochart* (in a conference he was pleased to favor me with) rectified, by shewing, 'How these *Egyptian Dynastes*, or Kings, could not possibly be supposed to have followed successively, (for then they would have reached up even beyond *Adam*,) but were several *Reguli*, or particular *Dynastes*, which governed, at one and the same time, several principalities, (answerable to the *Saxon Heptarchie*:) so that the *Egyptians*, out of a vainglorious humor reckoned them as successive, who were contemporarie. This *Bochart*, farther confirmed, by shewing, how the *Egyptian* Gods, who were the most ancient of their *Dynastes*, extended not beyond *Joseph*, *Moses*, &c. Others rectifie these foul mistakes, touching the *Egyptian Dynasties*, by shewing, that the *Egyptians* reckoned their *Dynasties* according to the *Lunarie years*, whereof 13. make but one entire *Solarie* year. See more fully of this, *Vossius de Idololatr. lib. 1. cap. 28. The Egyptian Dynasties were not successive, as Manethos thought, but collateral, &c.* But wheresoever the mistake lies, it matters not; it seems probable, that these *Egyptian* Records never publicly appeared in the world, at least in the Greek Tongue, til after the LXX their Translation of the sacred Scriptures into Greek. For the first *Egyptian Historian*, we find any considerable mention of, was *Manethos*, one of the *Heliopolitan Flamens*, who flourished under *Philadelphus*, about the 130. *Olympiad*; and writ many things, as *Eusebius prepar. Evang lib. 1. thus*. 'The *Egyptian Manethos* translated into Greek at the *Egyptian historie*, and al that belonged properly to the *Theologie* of this Nation, compiled in the sacred book which he writ, as in his other Commentaries. *Vossius, Histor. Græc. lib. 1. cap. 14. tells us, that by this sacred book of Manethos,*

The Egyptian
Annals from
Jewish.

Of Manethos
historie.

thos, must be understood the Historie, which he composed at the command of Ptolomæus Philadelphus, wherein he begins from the most ancient and fabulous times, and continues unto almost the times of Darius Codomannus, whom Alexander overcame. And Eusebius, in his Chronicon, annotates on the 16th year of Artaxerxes Ochus, (i. e. Olymp. 107.) Thus far Manethos. Manethos distinguished his Historie into 3 Tomes: the first contained τὰς θεῶν καὶ ἡμιθεῶν δυναστείας, the Dynasties of the Gods and Semi-Gods, in number eleven: the second comprehended 8 Dynasties; the 3^d two. Whence Manethos translated his Historie, he himself informes us; who saies, ἰερεὺς βιβλία γεγράμμενα καὶ τῷ προπατόρι & Τριμεγίστῳ Ἑρμῇ, That in writing his sacred books, he followed his Fore-father Hermes Trismegistus. Eusebius, in his Chronicon, tells us, ' That Manethos extracted his Historie from Pillars erected in the land of Seriadica, on which ' there were sacred notes engraven, in a sacred Dialect, by Thout, ' the first Mercurie. These Manethos translated into Greek, and dedicated to Philadelphus. Josephus lib. 1. contr. Appion, gives us some fragments of this Historiographer. We have also an Epitome of this whole worke, brought to light by Joseph Scaliger, in his notes on Eusebius Chron. fol. 250. edit. 1^a. 'Tis not improbable, that the ancient Hermes Trismegistus, out of whose memoirs Manethos is said to extract his Historie, was either Joseph or Moses, as we have proved, part 2. B. 1. c. 2. Touching the ancient Hermes Trismegistus, see Stillingfleet Orig. S. book 2. c. 2. And tis as probable, that Manethos had great assistance in compiling his Historie from the sacred Scriptures, which had been newly translated into Greek, by the appointment of Ptolomæus Philadelphus. So Stillingfleet orig. S. lib. 1. cap. 2. §. 8 &c. ' As for Manethos, and his Historie, it was published by the command of Philadelphus, which might very probably be occasioned upon the view of that account, which the holy Scriptures being then translated into Greek, did give of the world, and the propagation of Mankind, upon which we cannot imagine, but so inquisitive a person, as Philadelphus was, would be very earnest to have his curiositie satisfied, as to what the Egyptian Priests could produce to confront with the Scriptures, &c. That the choicest parts of the Egyptian Historie, were but broken Traditions of Jewish storie, is hereafter demonstrated in the Egyptian Philosophie, &c.

§. 3. The Chaldeans also were great pretenders to ancient Annals and Records: yea, there was (as Justin tells us) a great contest betwixt them and the Egyptians, about the Antiquitie of their Dynasties, and

Records,

The Chaldean
Annals derived
from the sacred
Annals of the
Jews.

Berosus Babylonius, Beli, in Babylone Sacerdos, qui Alexandri ætate vixit, & Antiocho post Alexandrum tertio, Chaldeorum historiam tribus libris perscripsit, & regum gesta exposuit: cuiusdam Nabuchodonosor nomine, qui Phœnicibus & Judæis bellum intulerit, mentem facit: quæ quidem à Prophetis nostris commemorata sic evenisse scimus, sed multo post Moysi ætatem, annis ante Persarum regnum septuaginta. Berosum certe locupletissimum esse testem vel ex Jube de Assynis scripta constat historia, quam se ab illo accepisse fatetur. Tatianus contr. Græcos Oratio.

Records. But certain it is, the *Caldeans* may not compare with the *Jewish Church*, as to the *Antiquities of Records*. For, albeit they had sufficient occasion given them for a contest in this kind, from the *Jews* daily conversation with them in *Babylon*; yet the first, that we find durst publish their *Annals* in Greek, was *Berosus*, 'who (as *Vossius Histor. Græc. lib. 1. cap. 13.*) was born two years before the death of *Alexander*; and was only 64 years aged, when *Antiochus S. C.* began to reign; to whom he offered his Book, which he published in the time of *Ptolemæus Philadelphus*. Thus *Vossius*; who is herein followed by *Stillingfleet*, *Origin. S. Book 1. chap. 2. sect. 8, 9, 10.* where he shews, how the *Chaldean Dynasties of Berosus*, and the *Egyptian of Manethos*, were published about the same time the *LXX's* Translation of the Bible was effected. And then he concludeth: 'Now for *Berosus*, that he published his Historie of the *Chaldean Antiquities*, after the *LXX's* Translation, is evident, in that he dedicates it to *Antiochus S. C.* The like he addes, chap. 3. S. 10. 'Now for *Berosus*, although the *Chaldeans* had occasion enough given them, before this time, to produce their Antiquities, by the *Jews* converse with them in *Babylon*; yet we find this Author the first, that durst adventure them abroad in Greek. Now that *Berosus* published his Historie after the *LXX's* Translation, is manifest, &c. Though I question, whether this Learned mans Assertion, [that *Berosus* published his *Annals* after the *LXX*] can be clearly demonstrated: because *Vossius* (*de histor. Græc. lib. 1. cap. 14.*) makes him to be an old man, when *Manethos* was a Youth, &c. Yet this, I conceive, may be groundedly concluded, that both *Berosus* the *Chaldean*, and *Manethos* the *Egyptian Historiographer*, in the composing their Histories, could not but have much light, and assistance, from the sacred Records and Antiquities of the *Jews*, with whom they had daily conversation. For as there were, about this time, many of the most learned *Jews* in *Egypt*; so also at *Babylon*, where, after their returne, they left three famous Scholes, *Sora*, *Pumbeditha*, and *Neharda*: whence we need not to doubt, (as we have elsewhere proved, viz. in the *Chaldean Philosophie*,) but that the *Chaldeans* received many choice Traditions and pieces of Antiquities. Yea, we find many fabulous narrations in *Berosus*, relating to the *Caraclysm*, the *Tower of Babel*, &c. which we cannot rationally conjecture, could have any other original Idea, and spring head, but Scripture relation, or sacred Tradition, whereof we find very many vestigia and characters, in those mythologic Historiographers, *Berosus*, &c. though mixed with a world of

of their own figments. Neither need we suppose these Traditions to have been derived to them by the *Greek version* of the LXX, but by daily conversation with the *Jews in Babylon, and Egypt*. Yea, why may we not assert, (what we have elsewhere endeavored to prove) that the *Egyptian and Chaldee Tongues*, differing from the *Hebrew* only in some Dialect; these Learned men in both Nations, (as the *Phenicians* also,) might read the *sacred Scriptures* (without much assistance) in its *original Hebrew*, without being obliged to any *Greek Translation* or *Interpretation*. That the *Chaldean Annals* were conformable unto, and derived from, the *sacred Annals* of the *Jews*, I was informed by conference with Learned *Bochart*, who proved his assertion out of *Simplicius*, who makes mention of a Book of *Aristotles*, wherein he relates, how he desired *Alexander* to send him the Records of the *Chaldeans*; upon the view whereof he found, that their Dynasties, and account of Times, contained but so many years, &c. which (said *Bochart*) answers to the *Scriptures account of Times*.

S. 4. We now passe on to the *Grecian Records and Annals*, wherein we doubt not, but to give very evident notices and demonstration of their *Traduction* from *Sacred storie*, and *Jewish Antiquities*. *Tatianus* (contra *Græcos oratio*) proves at large that *Moses* was more ancient than al the *Grecian Historiographers*; yea, more ancient than the *Trojan war* by 400 years. His words are these: 'He that is wise ought diligently to observe, that, as the *Grecians* testify of themselves, there was anciently no annotation of historie among them, For *Cadmus*, who first brought letters from *Phenicia* to the *Grecians*, entred into *Beotia* many years after. Wherefore if *Moses* be equal with *Inachus* (the first King of the *Argives*) he must be more ancient than the *Trojan war* by 400 years. Thence having fully demonstrated this, *Tatianus* concludes thus: 'So now it appears by which is mentioned that *Moses* was more ancient than those ancient Heroes, and that he preceded the Age of the Gentile Demons: and it is equal, that we give credit to the Elder, (rather than to the *Grecians*) who drew his Dogmes, which they not well understood, from the fountain. For many of the *Grecian Sophists*, being induced by a certain curiosity endeavored to deprave and corrupt whatever they learned from *Moses*, and the like wise men. *Moses* was not only more ancient than *Homer*, but also than others that preceded him, &c. The like *Vossius*, de *hisor. Græcis lib. I. c. 1.* proves, that the *Grecian Historiographers* were much younger than *Moses*. For the *Grecians* could

The *Grecian Historiographie* latter than, and derived from the *Mosaic*.

' not name any one Historian of their Nation, who was not more than
 ' 500 years younger than the *Trojan war*. But *Moses* was more ancient;
 ' and that by some Ages, as Pagan writers acknowledge; particularly
 ' *Appion the Alexandrine*, who makes *Moses* to have lived in the time
 ' of *Inachus*: whence there must be, betwixt the death of *Moses* and
 ' the destruction of *Troy*, no lesse than 685 years. But if we follow *Eu-*
 ' *sebius*, (as we ought,) *Moses* lived in the time of *Cecrops*, the first Athe-
 ' nian King. And so *Moses* was 400 years younger than *Inachus*: yet
 285 years before the *Trojan war*. Yea, the same *Vossius* proves, that not
 only the *sacred Historiographers*, but also the *Phenician*, *Egyptian*, and
Chaldean, preceded, by many Ages, the *Greek Historians*. For the *Grecians*
 had nothing comparable for Antiquitie to the *Phenician Annals*, com-
 posed by *Sanchoniathon*; or to the *Egyptian*, which *Manetho* transcribed;
 or to the *Chaldean*, collected by *Berosus*; not to name the fountains,
 whence these were extracted. *Iustin Martyr* assures us, that the *Grecians*
 had no exact Historie of themselves, before the *Olympiads*: his words are,
 ἔσθ' Ἐλλήσι πρὸ τοῦ Ὀλυμπιάδων ἱστορεῖσθαι; The *Greeks* had nothing storied
 of them before the *Olympiads*. Yea *Thucydides*, in the beginning of his
 famous Historie; confesseth, That before the *Peloponnesian war*, which
 was waged in *Artaxerxes's* and *Nehemiah's* age, he could find nothing,
 which he could safely confide in, by reason of the extent of time. His
 words are, οὐδὲν ἔστιν διὰ χρόνου πλεονεξίας: whence Learned *Bochart*, in
 the beginning of his Preface to his *Phaleg*, collects, that al the anci-
 ent *Greek Historians* were but *Mythologists*, *fable writers*, or relaters
 of fabulous Traditions, which they had traduced from the *Oriental parts*.
 So that the true and simple *Greek Historie* began, but where the Sa-
 cred ended, &c. The like is asserted by *Stillingfleet*, *Origin. S. Book.*
 1. cap 4. 'How far (saies he) the *Greek Historians* are from meriting
 ' belief, as to their account of ancient times, wil appear to any that shal
 ' consider, 1. That their most ancient Writers were *Poetical*, and appa-
 ' rently fabulous, 2. That their Elder Historians are of suspected credit,
 ' even amongst themselves. 3. That their best Historians either dis-
 ' cover or confesse abundance of Ignorance, as to the Historie of anci-
 ' ent times, &c. Al this wil be more fully evident, if we a little consider
 and examine some of the most ancient *Greek Historiographers*, their An-
 tiquitie, &c.

Greek Histori-
ans.

1. Cadmus.

I shal begin with *Cadmus Milesius*, the son of *Pandion*, whom *Cle-*
mens Alexandrinus, *strom. lib. 6.* calls καδμου ὁ παλαιν, the ancient *Cad-*
mus, who is supposed to have lived about the *Trojan war*; as *Plinie*,

lib. 7.

lib. 7. cap. 56. But this, *Vossius* (*de Histor. Græc. lib. 1. cap. 1.*) conceives to be a mistake, and therefore inclines rather to the opinion of *Josephus*, who, lib. 1. contra *Apion*, tells us, that the first, who assaied to write *Historie*, were *Cadmus Milesius*, and *Aculisæus Argivus*, who lived a little before the Expedition of the Persians against the Grecians, &c. By which tis evident that this *Milesian Cadmus* was many Ages after the ancient *Cadmus*, who brought Letters out of *Phenicia* into *Græce*. This *Milesian Cadmus* is supposed to have been the first, that left behind him *Historie* in *Prose*. He is said to have written 4. Books, touching the Edification of his own Citie, as also of all *Ionis*. 2. To whom we might adde *Eumelus Corinthius*, who lived about the 9th Olympiad; whose genuine piece was *προσωδίων ἐς Διόν*, a precatorie Hymne of one entering into *Delus*: whence *Pausanius* transcribed some things. To whom also is attributed the *Corinthian Historie*. But of this *Eumelus* see more *Vossius*, *Hist. Græc. lib. 4. c. 1.* 3. Next follows *Hecataeus the Milesian*; who flourished in the beginning of *Darius Hystaspis*, about the 64 Olympiad, as *Suidas*; who also makes him to have been the Auditor of *Protagoras*, and to have led the way to *Herodotus Halicarnassensis*. Some make this *Hecataeus* the first that writ *Historie* in *Prose*; as *Pherecydes*, the *Syran*, was the first, that writ, in *prose*, of the Gods, and the Nature of things. 4. To these we may adde *Aristæus Proconnesius*, who writ in *prose* *Θεογονίαν*, the *Theogonie*, or *Genealogie of the Gods*: also in verse 3. Books, wherein he comprehended the *Historie of the Hyperborean Arimaspes*. He flourished about the 50. Olympiad, as *Suidas*. See more of him *Vossius*, *Hist. Græc. l. 1. c. 5.* 5. The next we shal adde, is *Pherecydes Lærius*, who flourished about the time of *Xerxes's* expedition into *Europe*, (Olympiad. 75.) and was more ancient than *Herodotus*, though younger than *Pherecydes Syrus*, with whom some confound him. See *Voss. Hist. Græc. l. 1. c. 1.* 6. As for *Diodorus Siculus* his *historie*, tis much fabulous, or, as he himself names it, *παλαιή μυθολογία*, the ancient *Mythologie*, containing fabulous narrations of the ancient Heroic times, or the great Exploits of the first great Heroes; wherein there are to be found evident vestigia, or footsteps, of sacred storie, conveyed to the Grecians by Oriental Traditions. And indeed, much of the first *Grecian Historie*, as well as *Poesie*, was *Mythologic*, or fabulous, relating to some real storie transacted or recorded in the Jewish Church, as wil appear by what follows. Thus we have dispatcht our first Demonstration, touching the Translation of Pagan Historie from Divine; by shewing,

2. *Eumelus.*3. *Hecataeus.*4. *Aristæus.*5. *Pherecydes Lærius.*6. *Diodorus.*

how al the first Pagan Historiographers, both Phenician, Egyptian, Chaldean, and Grecian, were not only much younger than, but also Imitators of, sacred Historiographers. This wil more fully appear in, and by, the following *Sections*.

2d. Demonstration from the mater of Pagan Historie, and its imitation of Divine storie.

Eusebius Pamphilus his designe to prove, that Ethnic Historians traduced their choicest materials from the sacred Records.

§. 5. Our 2^d Argument to demonstrate the Traduction of pagan Historie from Divine, shal be taken from their parallel mater. That the ancient Ethnic Historians traduced many of their choicest materials, specially of their *Mythologie*, from sacred Ecclesiastic Records, is rationally evinced by the learned *Philologists*, who have made inquisition hereinto. Amongst the Ancients, none have spent more elaborate studies herein than *Eusebius*, (who flourished under *Constantine*, and was called *Pamphilus*, from his friendship with *Pamphilus* the Martyr,) Bishop of *Cesarea* in *Palestine*, who writ *Chronicles* from the beginning of the world, to the year of our Lord 326; wherein his *ἡ πρώτη* or main designe is to demonstrate, that the *Mosaic Records* were more ancient, by far, than the *origines* of al the Egyptian, and Chaldean Dynasties, or Grecian Antiquities; yea, than the *Geogoniz*, *Genealogie* of al the fabulous Gods, &c. In this *Chronicon*, he gives us abundant notices of his indefatigable indeavors, and searches into the Libraries of *Philosophers*, *Historians*, and *Divines*, not only Grecian, but also Egyptian, and Phenician; thereby to convince the Gentiles of the prioritie of the Divine Records; as also of the Traduction of their choicest Ethnic stories and *Memoires* from the sacred Hebrew fountains. And this indeed he did most successfully accomplish, both in this his *Chronicon*, and also in his learned Commentaries *de preparatione Evangelica*, and in his 20 books *Demonstrationis Evangelicae*, whereof there are now extant but 10. as *Vossius de Hist. Græc. lib. 2. cap. 17*. This noble designe of *Eusebius* has been carried on by many Learned *Philologists* of this, and the former Age, viz. by *Joseph Scaliger*, *Vossius*, *Bochart*, &c.

But to descend to particulars: That *Sanchuniathon* and *Mechus* amongst the Phenicians, *Manethos* amongst the Egyptians, *Berosus* amongst the Chaldeans, and the ancient *Mythologic* Historians amongst the Grecians, derived many of their ancient Materials originally from the sacred Records, has been already in part demonstrated, and wil farther appear in what follows. I shal at present give an instance or two more: *Vossius* (*de Histor. Græc. lib. 4. pag. 510. Edit. 2^a*) gives us an account of one *Cleodemus Malchus*, who composed an Historie, according to the forme, and in imitation, of the *Mosaic*; concerning which

1. Cleodemus Malchus his imitation of Moses's historie.

which Alexander the Polyhistorian thus speaketh, in Josephus (*Antiquit. lib. 1. cap. 16.*) Κλεόδημος ὁ προφήτης ὁ καὶ Μάλχος ὁ ἱσραὴλ τὰ ἑβραίων καὶ αἰῶν καὶ Μωϋσῆς, &c. Cleodemus the Prophet, surnamed Malchus, who composed an Historie in imitation of Moses, the Jewish Law-giver, declarereth, that Abraham had some sons by Chetura, naming three, particularly Apher, Suris, Japhra. From Suris, Assyria was so called; from Apher, and Japhra, the Citie Aphra, and the Region Africa. By the conduct of Hercules, these waged war against Libya, and Antæus: Hercules also, by the Daughter of Aphra, begat his son Dedorus, from whom Sopho sprang, whence the Barbarians were stiled Sophaces.

2. I shal adde hereto what I find mentioned by Preston, on God's Attributes, Sermon 3. pag. 54 &c. 'And for Abraham many speak of him, and also of Moses; there are many that agree in their stories of him, but the Chaldee Historians specially, and some of the ancientest Greek Historians. Diodorus Siculus relates the historie of him, (though mingled with falsehoods,) of what he did in Egypt, and what Laws he gave the people, and how he cast out the Canaanites; and that he said, he received his Laws from a God called Jao; and that they were such Laws, as separated that people from all others; and that his God was such an one as could not be seen, &c. And Strabo saith, that he reproveth the Egyptians for worshiping visible Gods, and therefore he was cast out, and his people with him, &c. We find also many other considerable passages of sacred Records, though mixed with many fables, in Herodotus, Hecataeus, Alexander the Polyhistorian, Hieronymus Egyptianus, Mnaseas, and Abydenus, which we shal have occasion to mention in the following chapters.

Diodorus and Strabo imitate Moses his Historie.

§. 6. A third Demonstration, to evince the Tradition of Pagan Historie from Divine, may be drawn from its Forme; which is either simple, or mythologic: whence Historie, as to its formal constitution, is distributed into simple, and mythologic. The chief parts of simple Historie are Chronologie, and Geographie, both of which owe their original to sacred Records.

3d Demonstration from the forme of Pagan Historie, which is simple, or Mythologic.

1. As for Pagan Chronologie, that it owes its original to sacred Annals, is apparent by what has been formerly mentioned (§. 3.) out of Aristotle; who, by those Records he received from Alexander, of the Chaldean Dynasties, gives us an account of times answerable to, and, as we may justly presume, in imitation of, the Scriptures account of Times. This was also the great designe of Eusebius Pamphilus, in his *Chronicon*; wherein he makes the Mosaic account of Times, the

Pagan Chronologie derived from Scriptures.

fountain and measure of *Ethnic Chronologie*. We have an excellent observation to this purpose given us by Learned *Melancthon*, in his Preface to *Carion's Chronicon*; whose words are these: 'God would have the *Beginnings, Institutions, and Conservation* of human kind to be known by his Church. — Therefore he would also have an *Historie* written, and delivered to us by the Fathers, in the best order, and most exact account, of times. And this is the singular glorie of the Church, that no where else, in the whole masse of Mankind, there can be found a more ancient series of *Empires, and Times*. Neither has any other Nation such certain numbers of years passed so exactly computed.—And let the younger Students consider, that *Herodotus* begins his *Historie*, where *Jeremiah* ends; namely, in the King *Achaz*, who killed *Jeremiah*. So also *Bochart*, in his Preface to *Phaleg*. 'The *Grecians*, if they write *Historie*, as soon as they rise up to the more ancient times, they presently fall into Fables: and *Thucydides* confesseth, he could know nothing certainly of things before the *Peloponnesian war*, by reason of the Longinquitie of Time. Thus the *Greek Historie* began then, and there, when, and where the *Sacredlest, &c.* This very much demonstrates the *Perfection, and Antiquitie* of the *Scripture Chronologie*. But as for *Traduction* of *Pagan Chronologie* from *Sacred*, we have it more fully demonstrated to us by *Preston*, of *Divine Attributes*, *Serm. 3. pag. 54, 55.* I wil (saies he) adde to this but one Argument for the *Autoritie* of the *Scripture*. Consider the exact *Chronologie* which is found in the *Scriptures*, and the agreement of them with the *Heathen Histories*. In latter times, there have been great confusions: but the greatest evidence, that is to be found, is the *Table* of *Ptolomy* lately found, which doth exactly agree with the *Scripture*. He exactly sets down the time, that *Nebuchadnezzar*, and *Cyrus*, reigned.—So also the time, when *Jerusalem* was taken; which compare with the *Scripture*, and you shall find these agree with *Daniel* and *Jeremiah*. And this is the greatest testimonie the *Scripture* can have from *Heathen men*. Thus *Preston*.

Pagan Geographie from sacred Geographie. //

§. 7. A 2^d part of simple *Historie* is *Geographie*, or the Description of *Countries, Cities*, and other places; wherein also sacred *Geographie*, delivered in the *Scriptures*, has had not only a precedence, but also a very great *Ideal causality* on *Pagan Geographie*. *Porphyrie, lib. 4. advers. Christian.* tels, That *Sanchoniathon* gave an account of *Persons, and Places*, conformable to that of *Moses*; which account he received in part from *Jerombalus*, the *Priest* of *Jeuo*, or *Jehovah*; as before §. 1.

of this Chapter. This is incomparably wel demonstrated by *Bochart*, in his *Phaleg*; the designe of which book is to shew, how the *Geographic descriptions*, which the ancient *Pagan Historians* give of the dispersion of *Noah's* Posteritie throughout the world, are exactly conformable unto, and therefore, as we may regularly presume, derived from, *Moses's* *Geographic* narration of *Noah's* posteritie, their dispersion through, and peopling of, the world, *Gen. 10.* So *Phaleg*, lib. 3. cap. 1. *Bochart* proves, that from *Japhet*, mentioned *Gen. 10. 2.* the *Grecians* refer their first Plantations and Genealogies to *Japetus*, whom they make to be the most ancient man; so that it passed even into a Proverb, more old than *Japetus*, or *Japhetus*. Thus from *Javan*, *Japhet's* son, *Gen. 10. 2.* the *Grecians* derived their *Ionians*. Also from *אליש* *Elisa*, *Javans's* son, *Gen. 10. 4.* the *Grecians* traduced their *Elis*, *Elysian fields*, *Hellas*, and *Eolus*; as *Phaleg*, lib. 3. cap. 4. So from *Chittim*, *Gen. 10. 4.* *כתי*, the *Grecians* named *Citium*, a Citie in *Cyprus*; as *Phaleg*, lib. 3. cap. 4. Thus from *תרשיש* *Tarsis*, *Gen. 10. 4.* came *Iberis*, or *Spain*; as *Phal. lib. 3. cap. 7.* The like originations of Regions or Cities *Bochart* collects from the other sons of *Japhet*. He also demonstrates the same in *Cham*, and his posteritie; who peopled *Canaan*, *Egypt*, and *Africa*. Thus from *Cham*, *Egypt* is stiled, in *Plutarch*, *Chemia*, for *Chamia*, i. e. the land of *Cham*; as tis stiled in the *Psalmes*. And from *Canaan*, the son of *Cham*, *Gen. 10. 6.* *Phenicia* was called by the *Grecians* *Χαν*, which is the contract of *Canaan*, thence in *Stephannus*, the inhabitants of *Phenicia*, or *Canaan*, are called *Χαναιοι*, from *כנען*, *Canaan*; as *Bochart Phaleg*, lib. 4. cap. 34. Again, amongst the sons of *Canaan*, there were the *Hivites*, who inhabited about the mount of *Hermon*, *Jos. 11. 3.* and *Judg. 3. 3.* which is the Easterne part of *Canaan*, *Psal. 87. 13.* whence they are called *Cadmonim*, i. e. *Orientalis*, *Gen. 15. 19.* and *Hermonijim*, i. e. of *Hermon*, *Psal. 42. 7.* Hence the *Grecians* called the chief Commander of this *Phenician Colonie*, that came to build *Thebes*, *Καδμωυς*, *Cadmus*, and his wife *Harmonia*, or *Hermonia*. And they feigned, that both *Cadmus*, and *Harmonia* were turned into Serpents; because the name *Hivite*, according to the Hebrew, signifies a *Serpent*. Lastly, *Moses* tels us, *Gen. 10. 13.* *Mizraim* begat *Ludim*. From *Misraim Egypt*, and from *Ludim Ethiopia*, were so called. Answerable whereto *Di. dorus*, lib. 3. shews, what communitie there was betwixt the *Ethiopians*, and *Egyptians*; and thence concludes, that they were very near akin and allied; as *Bochart*, in his Preface to *Phaleg*, about the middle. Thus has this Learned man

From *Japhet*,
Japetus, &c.

From *Chana*
Chamia, &c.

Josh. 11. 3.

Gen. 15. 19.

demon-

demonstrated at large the parallel, or rather sameness, betwixt Sacred and Ethnic Geographie: whence we may safely conclude the derivation of the latter from the former. And the same Bochart, in his Preface to *Canaan*, (about the beginning) tells us, 'That *Moses*, by Divine Revelation, approved himselfe more skillful in Geographie, than either *Homer*, or *Hesiod*, or any of latter times amongst the Grecians. For he mentions more Nations, and those more remote by far. Neither doth it suffice him to name them, but withal he opens their original; shewing us in what Age, and from what Place, and upon what occasion, each were dispersed into Countries most remote, even from the *Caspian*, and *Persic* Seas, to the extreme *Gades*; and al this in one Chapter, (Gen. 10.) and that obiter. Thus Bochart, who is followed herein by *Stillingfleet*, *Origin. S. book 3. c. 4. §. 8.* The certaintie of the Propagation of al Nations from the posteritie of *Noah* is evident hence, that in al that account, which the Scripture gives of the propagation of Nations from the sons of *Noah*, there is some remainder in the historie of that Nation, to justifie the reason of the imposition of the name, from the names of the Nations themselves, which have preserved the original name of the Founder in their own: as the *Medes* from *Madad*, the *Ionians* from *Javan*, &c. By al which it appears, that Sacred Geographie, or the Scriptures account of the origine of al Nations from *Noah's* posteritie, is not only most certain, perfect, and ancient; but also the most perfect Idea and mesure of al Pagan Geographie.

Pagan Mythologic Historie from Scripture mysteries, and real events of Providence.

§. 8. Having gone through *Chronologie*, and *Geographie*, (the chief parts of *simple Historie*) we now procede to *Mythologie*, another Species of Historie, resulting from its formal constitution. And indeed *Mythologic Historie*, as it was of al most ancient, so was it most proper for the infant state of mankind, had it been rightly (and according to its original Idea in Scripture) undertaken. For in Historie, the forme ought to be suited to its mater, as in Nature; not the mater to the forme, as in our Scholes: wherefore the mater of the first Historie being the wonders of Providence, with many Jewish Types, and more sublime mysteries; no wonder, if the first Pagan Historiographers clothed such mysterious, and, as to them, unintelligible maters with a mythologic forme and garbe. Thus *Strabo*, lib. 11. speaking of the ancient Records of the *Syrians*, *Medes*, and *Persians*, tells us, That they gained no great repute in the world, *ὅτι τὸ μυθώδες αὐτοῦν διαφέρει*, &c. by reason of the *Philomythie*, or fabulous narrations of the Historians. And *Diodorus* calls this *Mythologic*

logic Historie (wherein he much abounded) *παλαιὰ μυθολογία*, the ancient Mythologie; which, he confesseth, admitted of great diversitie, and thence obscuritie; whereof he gives this reason, *καθόλου ὃ πᾶς παλαιὸς μῦθος ἐχ' ἄπλοιο ὡς συμπορονησέμεν ἱστορίαν ἔχειν συμβέβηκε*: In the ancient fables, there is no uniforme, and, in al things, agreeing historie to be expected. Thus Diodor. lib. 4. Wherein he grants, that the historie of ancient times was mixed with many fables, which yet had some original Idea of Truth, unto which they related. Vossius (de Histor. Græc. lib. 2. cap. 2.) makes an Apologie for Diodorus Siculus, and the rest of these ancient mythologic Historiographers, against the imputations of Ludovicus Vives and Bodinus; wherein he shews, 'How these Mythologists, who delivered *μυθικὴν ἱστορίαν*, mythic Historie, were 'not to be reputed as merely fabulous, or feigned; for they had some 'historical truth wrapt under these fables delivered by them, as 'tis evident, by what is storied of the Flood, and Tower of Babel by Berosus, &c. Neither ought it to move us, that these Mythologists differ amongst themselves in many things: For albeit these 'fabulous narrations took their origine from some real storie or truth, 'yet by reason of the length of time, and the varietie, and vanitie 'of wits, 'tis no marvel, if there be found some dissention, yea falsehood in mythic Historie. By which its evident, that this mythologic Historie, though mixed with much varietie, vanitie, yea falsehood, was but a corrupt imitation of some marvellous issues of Providence, or some real storie happening in, or about, the Church of God, and communicated to the Grecians, by Oriental broken Tradition. This may be farther demonstrated by what Aristotle, in his Proeme to his *Metaphysics*, (quoted by Stobæus serm. 3.) mentions, touching the original of Mythologie: *Διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ οὖν καὶ τὸ περὶ τὸν ἥραν ποιοῦσθαι*, &c. Men began to Philosophise from Admiration, &c. then he concludes, *ὃ δὲ μῦθος συγκέσται ἐκ θαυμασίων*, a fable is composed of things wonderful. This holds true in mythologic historie, as well, as Philosophie, the original of one and t'other being the same. For Mythologie, as wel Historic as Poetic, was founded on some real event of Providence, or Scripture storie, traduced by Tradition, as has been wel observed by Jackson on the Scriptures. fol. 47. where he acquaints us, 'That from 'the true wonders of God storied in Scripture, and transacted in *Jurie*, or 'thereabouts, the Medes, Persians, and Syrians, were so much addicted to 'fabulous narrations, which the first Ages were so much delighted in, 'and thence were ambitious of coining the like wonders, as Strabo

Mythologic historie not mere fictions, but fables of real truths.

'tels us. And *Greece*, as it received *Artificial Learning* from *Asia*, so 'did it drink in this humor with it, whence sprang al that *ancient mythologie*. For the Scriptures account of the *Creation, Flood, Tower of Babel*, with many other stories of *God's miracles*, vouchsafed in the 'behalf of his people in *Egypt, Judee*, and the regions round about, 'having by some imperfect Traditions been far spread, when *Greece* 'first began to affect fabulous relations; hence, as children unacquainted with the real storie, they made many additions of their own, and 'applied those effects to many *persons and things*, which had no affinity therewith: as 'tis commun amongst men. The like *Amyraldus T'hes. Salmur. de Auctor. Script.* where he proves the veritie of sacred Historie thus: 'How can it be but that these [Scriptures] should be 'true, which receive a Testimonie either from nature it self, as the 'Historie of the Creation, or from the very *Fables of the Poets and monuments of ancient Historians*, as the *Deluge, the Conflagration of Sodome*, and the like. For in these there remained some portent: us 'shadows of those things whose bodies are contained in the Scriptures. Thus the reports of Gods miraculous works of *Creation, Providence, and Preservation* of his *Church* (which were in that infant state of the Church exceeding remarkable) flying up and down the world, cut and mangled by *artificial enlargements and alterations*, those ancient Pagan Historians, being posselt with a *Curiositie*, yet ignorant of the true *causes, and grounds* of those extraordinarie events, misapplied the same to unsuitable *maters, persons, and causes* amongst themselves, which had no affinity therewith; as in the foregoing Chapter.

CHAP. III.

Moses his Historie of the Creation imitated by Pagans, &c.

The origine of the Universe proved, 1. by Testimonies, 2. by Arguments. *Platos's Ideas in imitation of Moses, Gen. 1. 31. God's real effiicence expressed by Pagans, as Gen. 1. 1. God's creating the Heaven how understood by Pagans. The Gentiles derived their Chaos, and first Matter, from Gen. 1. 2. אַפֶּסֶת from עָרָץ, Gen. 1. 5. מֵאֵר from כּוֹרֶם. The Spirits forming the Universe, Gen. 1. 2. called by Plato the soul of the world, &c. Hence procedes the Forme of the Universe, consisting in its order, perfection, and goodnesse, Gen. 1. 31. which Plato very far imitated. Moses's description of Light, Gen. 1. 3. &c. signifies fire,*

out of which the Celestial Lights were framed: Gen. 1. 14, 15, 16. whence the Greek Philosophers traduced their notions, that the Sun and Stars were fire, Gen. 1. 5. the Night Elder than the Day, Gen. 1. 6. the firmament fluid matter, Water or Air. From Gen. 1. 6. the Sun was made Lord of Heaven, &c.

§. 1. **H**AVING given a general account of Pagan Historie, and its Traduction from Sacred; we now procede to demonstrate the same from particulars: and we shal begin with some Pagan stories, touching the origine of the Universe; which are exactly parallel unto, and therefore, we need no way dout, but were originally derived from, the Mosaic description of the Creation. And first, that the world had a beginning, answerable to that of Moses, Gen. 1. 1. In the beginning, &c. was generally asserted by al, both Poets, and Philosophers, before Aristotle. For that novel opinion, touching the eternitie of the World, Aristotle seems to ascribe to himself, as the first Founder thereof: whence speaking of the ancient Philosophers, he saies, *ἡ ἀρχὴ τοῦ κόσμου*, therefore truly they al say, the world was made. This confirmed by Philoponus (de creatione mundi,) who asserts, that al before Aristotle asserted the origine of the Universe. The same is affirmed by Bochart, as elsewhere. Thus Steuchus Eugubinus, De Peren. Philos. l. 7. c. 1. 'The world therefore had a beginning which is asserted by the Grecians, Egyptians, Phenicians, Chaldeans, the whole Orient, al learned and religious persons. Thus Plutarch, de Placit. Philosoph. saies, that Pythagoras and Plato held *ἡ ἀρχὴ τοῦ κόσμου*, that the world was made by God. The same is affirmed by Laertius. Aristotle's doubts or objections against the origine of the Universe, see in his Top. 19. de celo 1. 10. wherein he confesseth his contradiction to the Ancients, because he could not (forsooth) bring his carnal reason to a compliance with Oriental Tradition therein. For the great Hypothesis, on which the Ancients founded their persuasions, touching the origine of the Universe, was not any human argument of their own, but some broken Tradition, originally sacred; which they gleaned up in the Oriental parts. Thus Orpheus, Hesiod, Apollonius, Aristophanes, amongst the Poets; and Thales, Pherecydes, Pythagoras, Numenius, Anaxagoras, Anaximenes, Parmenides, Timæus Locrus, Democritus, Empedocles, Xenophon, Socrates, but none more fully than Plato, amongst the Philosophers: Also Diodorus Siculus, Strabo, and Plinie, with others amongst the Historians; as Eusebius Prepar. Evang. lib. 1. cap. 7. Oren Theolog. lib. 1. cap. 8. pag. 75. And Strabo, lib. 15. speaking

That the world had its beginning, as Gen. 1. 1.

a Est *תְּשֵׁבָה*
nomen abstractivum
à primitivo
תְּשֵׁבָה, quod capi
put significat,
unde *תְּשֵׁבָה*
non simplex initium, siue principium significat, sed primum illud capitale, & admirandum omnium rerum initium, quod ex nihilo aliquid esse potest. P. Fagius Exeges. in Gen. 1. 1.

Toto enim Oriente fama vagabatur mundum ab omnipotenti Deo Creatum, cui sapientiores vetustioresque Græciæ, utpote minores, discipulique subscripserunt. Steuch. Eugubini. De Peren. Philos. l. 2. c. 2. So again, l. 7. c. 8. Superest, ut ipsam mundi Creationem omnes Gentēs, & Philosophos, uno aut altero excepto, omnem vetustatem fuisse confessam, exemplis comprobemus. The like, l. 7. c. 13. Post Thaletem ceteri quoque, qui propter investigationem Naturæ dicti sunt Physici, non solum Creationem mundi conf. si sunt, sed eum etiam creationis ordinem posteritati scriptum reliquerunt, quem apud Moysen traditū cernimus. Plutarchi, οἱ φυσικοὶ τὸν γῆναι ἀρχαίαν φασὶ τὴν γῆναι τὸν κόσμον.

of the Brachmanni, saies, αὐτὸς ὁ θεὸς ὁ εἰς πάντα ὁμοῦ ἐστίν, ὅτι καὶ παρὰ τοῖς ἑλλήσι. &c. In many things they have the same sentiments with the Grecians, that the world had its beginning, and shal have its end; and that God, the framer and governor thereof, influenceth the whole, &c. Whence it appears, that it was the commun persuasion of the Grecians, (as wel as of others) that the world had its beginning. So the Egyptians, as Diogenes Laertius informes us, (Proam.) constantly believed the same. That which made Aristotle (as we may justly presume) disbelieve the same, was his vain Philosophising humor, which induced him to reject al Oriental Traditions, which would not stoop to his reason, &c.

Testimonies to prove, that the Pagan stories of the origine of the universe had their origine frō Moses's description thereof, Gen. 1.

§. 2. That these great Pagan Maximes, touching the origine of the Universe, had their original by Tradition from sacred Historie, is sufficiently evident, both by Authentic Testimonie, and Rational Demonstration. As for Testimonies, we shal begin with that of Ichan. Grammaticus, de mundi creat. lib. cap. 2. pag 4. where, speaking of Moses his description of the Creation, he addes, Πλάτων δ' ἐν τῷ θεῷ κατὰ τὴν διδασκαλίαν περιγράφει, καὶ πολλοὶ τῶν ἄλλοις αὐτὸν ἐμιμήσανται, Plato teaching the production of the Universe by God, in many things also imitates him, i. e. Moses, &c. Thus also Steuch, Eugubinus, De Peren. Philos. l. 1. c. 17. ' The same word that Moses useth, In the beginning ἐποίησεν, God made ' or created the Heaven and earth, the same is used by Plotinus. Does ' not the Mosaic Theologie run thus; That God made al things Good, and beheld al things which he had made, that they were Good? From these sayings of Plotinus, it appears that God and the mind are the same. And the same Eugubinus, l. 7 c. 9. demonstrates, That the Egyptian Trismegistus agrees with Moses in describing the Creation: which he confirms by a parallel of several particulars. The like he proves, cap. 10. of Orpheus, whom he makes to be the Head of the Grecian Divines (as Trismegistus was of the Egyptian) and one much versed in the Mosaic Theologie. This is also most positively asserted by Ludov. Vives, de verit. fidei pag. 157. ' The production of the world (saies he) is so ' described by Moses, that the greatest wits have both admired its ' profunditie, and embraced the truth of the narration. So the Pythagorians,

C. 3. Testimonies to prove the origine of the Universe. 37

'goreans, and Plato, who follows them in his *Timæus*, have followed the *Mosaic* description of the world's procreation, almost in the same words, &c. Yea Plato himself, in his *Timæus*, fol. 29 seems to acknowledge, that what notices he had of the origine of the Universe, were communicated to him by some fabulous, or imperfect Tradition originally sacred. His words are these. 'Its meet, that I, who discourse, and you who hear, remember we have but human Nature, and therefore may expect concerning these things only, *ἐκ λόγων μὲν*, some probable fable, or Tradition; neither is it lawful for us to inquire farther. Plato here acknowlegeth, that concerning the origine of the Universe, we could have only some probable fables, or Traditions, which were originally sacred. I shal adde hereto only the Testimonie of *Mestrezat*, that great French Divine, in his Treatise (on Heb. 11.2.) called, *de la vertu de la foy*, pag. 79. 'These Egarements, or vain notions (sais he) of the Philosophers, yea of the principal, namely Aristotle, and the Stoics, touching an eternal first mater, &c. gives us sufficiently to understand, that they who have discoursed more orthodoxly of the Creation, as Plato, &c. derived that which they knew hereof from the rays, which the Celestial Revelation had scattered amongst the sons of Noah; or from Abraham and his Posteritie, amongst the Syrians, and Egyptians.

§. 3. But to come to a more rational eviſion of our position, we shal though but cursorily, run through the whole series, of the Worlds Creation, as delivered by Moses; and thence endeavor to shew how far Plato, and others, endeavored to imitate Moses herein. 1. *Moses* makes God to be the first cause or creator of althings, Gen. 1. 1. God created. And the first piece of this Divine effiſcence is by Divines referred to the Divine Ideas or Decrees, according to which original exemplar althings were made, as Gen. 1. 31. very good. i. e. (saies Austin) conformable to their original patterne in the Divine Decrees, &c. In imitation whereof Plato, in his *Timæus* fol. 30. treating of Gods orderly and wise production of the Universe, sets forth these Decrees of God, under the notion of Ideas, &c. He saies, there was an universal Idea beyond althings made, according to which they were al made. For he makes this first universal sovereign Idea the *ἰδέα*, Exemplar, or *εἰκὼν*, image, of althings. This Idea, existing in the mind of God, he stiles *ἀσώπῃς*, & *ἀεὶ παρὼν*, indivisible or simple and eternal, namely, an uniforme, and eternal exemplar, according to which the Universe was delineated or chalked forth. In which regard Plato called the world

Rational arguments to prove the Pagans traced their stories of the worlds origine from Moses.
1 Plato's Ideas answerable to Moses, Gen. 1. 31.

eternal, i. e. *ἄνατολος*, because its great *Exemplar*, existing in the *Divine Ideas* or *Decrees*, was eternal. Thus Plato, in his *Parmenides*, fol. 134. tells us, 'That God, by vertue of these *Divine Ideas*, has a perfect knowledge of all things. Which *Ideas* (saies he) have their original, not in us, but in the absolute wil and sovereign pleasure of God: For otherwise God should not be our Lord, neither should he have the knowledge of human Affairs, which to grant is absurd, &c. All this answers fully to the Scriptures, and our Divines account of God's decrees. Hence Plato supposeth the Universe to be *ζῶον ἐν λόγῳ*, *ἐν τῷ πνεύματι*, a living intelligible creature, i. e. as he himself addes, *ὅτι ἡ τοῦ θεοῦ πρόβλεψος*, by reason of Gods prevision. By which living intelligible world he seemes to mean no other, than that *παραδείγμα καὶ νοητὸν εἰκόνα*, *exemplar and intelligible Image of all things existing in the mind of God*, whereof he had before philosophised. This he calls elsewhere his *κόσμος ἰδεαῖνος*, *Ideal world*, and *νοητὸν αὐτὸ ζῶον, πανταχῶς ζῶον*, *intelligible, self-living, alwaies living*. From all which we may collect, what was Plato's genuine opinion touching these *Ideas*, which he makes to be separate from matter, existing without their singulars, as certain universal exemplars of all things made, &c. And whence could such sublime distinct notices of God's *Divine Wisdom* and *Decrees* enter into Plato's head, if not by some Tradition originally sacred, and Jewish? Of this see more what follows of Pythagorean and Platonic Philosophie, where we have treated more professedly of these *Divine Ideas*: as Part. 2. Book 2. chap. 8. §. 7, 8. of Pythagorean Philosophie.

Siquidem & Mercurius adhibuit mundano Opifici εἰς τὸ ἀρχέτυπον. Hæ (Ideæ) sunt apud Platonem ζῶον νοητὸν, Animal intelligibile, omnium scilicet rerum origo; apud Timæum Locrensem κόσμος ἰδεαῖνος. Nimirum mundus sapientiæ Divinæ antiquam res creatorum, ὡς ὁμοιωσι, Stench. Engub. de peren. Philos. l. 7. c. 10.

Gods real efficiency, Gen. 1. 1. how far imitated and expressed by Pagans.

§. 4. As for the real productive efficiency of God, and the manner how it produceth all things in Nature, we find a good account thereof in Plato, *Phædo* fol. 10. 1. telling us, *There was one first beantie, or chief Good, Which was the cause of all the rest; καλὸν αὐτὸ καὶ αὐτὸ, καὶ μέγα, καὶ ἀγαθόν, καὶ πάντα πάντα*, &c. *Beantie of it self, and by it self, and great, and good; and from it all things else procede*. So in his *Theæt.* fol. 57. Plato saies, 'It was unworthy of a Philosopher to treat only of second causes, and let passe God, who was the first and chief, or principal cause; yet not only αἰτίαν αἰτιότατον, the supreme cause, but also αἰτίαν αἰτίων, the cause of causes: for all other causes were but ἐκωλύτις καὶ ἐκωρηγὰ, concauses, and cooperative under God. As Plato, so Orpheus before him very far conspired with *Muses* in the Description of God's Creation, as it is largely proved by *Stenchus Engubin. de peren. Philos. l. 7. c. 10.* where having clearly demonstrated this Hypothesis, by a parallel of several particulars, he concludes: 'From these it is manifest that Orpheus, the Prince of the Grecian Theologie, asserting the Creation of the

the world, and also teaching the manner how it was created, doth wonderfully agree with *Moses* herein. Thus also *Plato*, in his *Sophista*, fol. 215. saies, that *Natural things* can not spring up of themselves; but they were *ἡγεμονία τοῦ δημιουργοῦ*, the product of Gods workmanship. and more particularly, in his *Repub. lib. 6. fol. 509.* *Plato* asserts, 'one supreme, ἰδέα τ' ἀγαθῆ, Idea of Good; which giving Being and virtue to all things else, must of necessitie excel al in dignitie and efficacie. (And he addes) 'That in this chief Idea of Good (which is God) consists the hinge of our life and happinesse; and that it was the first cause of althings, both *ἑσθλόν, ὁρατὸν, visible, and intelligible.* 1. He saies it is the first efficacious cause of the Being of althings, *ἀρχὴς, ἀναρχὸς, τελευτηριὸς, ἐκτιστὸς ἢ ἐκ ποῦ, τὸ ὄντα ἐποίησεν, The first fabricator, perfecter, essentialiser of Beings, or he that gives Essence to Beings; yea, he calls him, αὐτὸν, very Being, &c.* He speaks expressly thus: *τὸ εἶναι, ἢ τὴν οὐσίαν ἐκ τ' ἐκείνης ἰδέας ἀναρτῶν, Being and Essence sprang from this Idea.* 2. *Plato* saies, that this Idea of Good is so the cause of althings; that he is above, and beyond althings; yea altogether *ἀμυγνόν, immixed, and simple;* seing his Majestie does far excel althings *πρεσβύτης, ἢ ἀνάρχης, in Antiquitie and power:* whence he makes this Idea of Good (which is God) to be *Eternal, Infinite in power, and independent in working.* But as for al created good things, he supposeth them to be not *τὸ ἀγαθόν, the very good;* but only *ἐκ γὰρ τοῦ ἐσθλοῦ, Good by derivation from, or participation of, God's original Goodnesse:* whence he files them *ἐκγονοί, product;* and *ἔργα, works;* and *δημιουργήματα, fabricates of that first chiefest good.* Of al which he treats more fully in his *Timæus*, as hereafter in *Plato's* Philosophy, Part. 2. B. 3. c. 9.

§. 5. We passe on to the effects of this Divine Creation; the first whereof is, according to *Moses's* relation, *Gen. 1. 1. the Heaven.* Whereby some (if not the most Divines) understand the Heaven of Heavens; that glorious seat or habitation of Angelic Beings, &c. Answerable to, and in imitation of, this supreme Heaven, the Pagan Mathematicians framed a ninth Sphere, void of Stars, &c. Thus *Johan. Grammaticus, de creat. mundi, lib. 1. cap. 2.* 'Before *Ptolemaeus*, and *Hipparchus* the mathematicians, no one acknowledged the ninth and extreme Sphere wanting stars. For *Plato* with others, mention only eight Spheres. This I only mention, to shew, that *Ptolemaeus* and *Hipparchus*, who preceded him, consent with *Moses*, in supposing an extreme Sphere, void of stars; yea, *ἐκ αὐτοῦ ἢ καὶ οὐκ ἀπὸ αὐτοῦ ἐκλήθη, ἢ τὴν ἀρχὴν, from him [i. e. *Moses*] rather did they take the original*

Trismegistus prodiderat Mentem cuncta fecisse, exornasse, *Orpheus* Amorem omnium ἐκ ποῦ produxisse. *Stench. Eugeub. de perven. Philos. l. 7. c. 11.*

God's creating the Heaven, and Angels, *Gen. 1. 1.*

In Imitation whereof the Pagan Philosophers framed their ætærum Empyreum, &c.

of this invention. Thus *Joh. Grammaticus*. This also is affirmed of *Aratus* by *Stench. Eugubinus, de peren. Philosoph* l. 7. c. 14. 'It seems admirable to me, that *Aratus*, one of those ancient Poets before *Plato*, should agree so much, not only with all superiors, but also with *Moses* himself, touching the creation of the Heaven, and Stars, &c. The *Inhabitants* of this supreme Heaven were the blessed *Angels*, which Divines generally suppose to have been created together with this first *supreme Heaven*, according to that of *Job*. 38. 7. *When the morning stars sang together*, &c. Answerable whereunto we find, in *Sanchoniathon's* storie of the Creation, mention made of ζῶα νοεζα, intelligent Animals, (or, according to *Aristotle's* notion, living intelligences,) by which *Bochart* (*Can. lib. 2. cap. 2.*) conceives the *Angels* to be understood. So *Stillingfleet Origin. S. book 3. chapt. 5.* tells us, 'That *Sanchoniathon* sets forth the creation of *Angels* under the ζωογονία, *צופה שמיים* contemplators of Heaven: whence I presume *Aristotle's* opinion of the Heavens being moved by Divine Intelligences, received 'its original, &c. That the ancient Philosophers philosophised much on *Angels*, see *Stench. Eugubinus, de Peren. Philos.* l. 8. c. 1.

[Gen. 1. 2. without forme and void.] Hence the Pagans derived their Chaos, and first Mater.

§. 6. Then it follows in the Mosaic Historie, Gen. 1. 2. *And the Earth was without forme, and void, and darknesse was upon the face of the deep.* From this description of *Moses*, the Poets derived all their fabulous narrations, touching the first Chaos; as the Philosophers also their *μετέωρα ὕλη*, first mater of the Universe. The first, and indeed the most exact, description of the first Chaos, we find in the ancient Pagan Historiographers, in the fragments of *Sanchoniathon*, translated by *Philo Byblinus*, and quoted by *Eusebius, præpar. lib. 1. c. 10.* where it is said, that in the beginning of things, there was a Spirit of dark Air; which he calls *χάος ἐπεβῶδες*, i. e. saies *Bochart*, (*Can. lib. 2. cap. 2.*) in the Phenician tongue *כרית ערב* *Chauth Ereb*, Evening darknesse. The notion Chaos is taken from Gen. 1. 2. the word *ἐπεβῶδες* from *ἐπεβῶ*, (as *Plato*, and *Hesiod* read it,) and *ערב* from Gen. 1. 5. *ערב Ereb*, Evening. Thus *Hesiod*, *Ἡτοι μὲν ἀπὸ τοῦ χάος ἤλκετο*, &c. first of all the Chaos was produced: whence follows, *ἐκ χάος γ' ἐπεβῶς τι*, *αὐλαὶ τερνὲς ἐξήλκοντο*, from the Chaos sprang the Evening, and dark night: whence 2. 'tis added in *Sanchoniathon's* fragments, *ἐκ ἐκ τῆς αἰθέρας συμμιχρῆς τῆς ὕλης ἐγένετο ὡς τῆς τῆς αἰθέρης*. From the conversion of the spirit with the Chaos, there emerged *Mot*, i. e. slime, or corrupt watery mixture, which some call *Ilus*. That which *Philo Byblinus* translated *ὡς Mot*, *Bochart* supposeth to have been in the Phenician Tongue (wherein *Sanchoniathon* writ) *מור*

Mod

*Græcum ἐπεβῶ-
nouns inquam pla-
nè id ipsum est,
quod Hebraicum
ערב Ereb,
nempe occasus,
aut vespéra. Bo-
chart, Can. l. 2.
v. 2.*

Mod; it being usual with the Greeks, to expresse the Hebrew $\aleph$ by τ (as from τ $\aleph$ τ $\aleph$.) Now $\aleph$, in the Hebrew signifies the first matter; which words, though we find it not used in Scripture, yet Bochart supposeth, it might have been used by the Hebrew philosophers, as $\aleph$ τ $\aleph$ amongst the Arabians. This *Mod*, first mater, or *Chaos*, is expressed much in the same manner by *Plato*; who calls it, $\alpha\omega\rho\iota\gamma\tau\iota$, somewhat without forme; and $\alpha\tau\alpha\kappa\tau\omicron\nu$ $\epsilon\delta\theta$, a confused Masse; also he saies it was $\epsilon\gamma\epsilon\theta$, darknesse; the conjugate of the word used by *Philo Byblius*, in his version of *Sanhoniathon*; as also by *Hesiod*, which I sprang from the Phenician or Hebrew $\aleph$ τ $\aleph$ *Ereb*. Gen. 1. 5. To which we may adde that of *Ovid*, *Metamorph.* l. 1. fab. 1.

Quem dixere chaos, rudis indigestaque moles, &c.

3. It follows in *Sanhoniathon*, $\aleph$ $\epsilon\kappa$ $\tau\alpha\upsilon\tau\omicron\varsigma$ $\epsilon\gamma\epsilon\gamma\epsilon\tau\omicron$ $\tau\alpha\upsilon\tau\alpha$ $\alpha\omega\rho\iota\gamma\tau\iota$ $\kappa\tau\alpha\tau\alpha\varsigma$ $\aleph$ $\gamma\epsilon\gamma\epsilon\tau\omicron\varsigma$ $\delta\lambda\omega\tau$, out of this *Mod*, or *Chaos*, proceeded the whole seed of the Creation, or the genesis, or generation of the Universe. *Mochus*, another great Phenician Philologist, (who continues *Sanhoniathon*'s Phenician Historie, and whose Books were interpreted by *Cetus*,) makes this first mater of all things to be *Atomes*; which he derived from the Jewish Philologie, as hereafter in his *Philosophie*. The *Chaos* is described by *Orpheus* in *Argonaut.* thus, $\pi\rho\omega\tau\alpha$ $\tilde{\iota}$ $\alpha\epsilon\rho\chi\upsilon\varsigma$ $\chi\alpha\epsilon\theta$ $\epsilon\mu\alpha\sigma\tau\eta\tau\alpha\iota$ $\upsilon\mu\iota\omicron\varsigma$. In this beginning was the ancient *Chaos*, &c. This (saies *Steuchus Engubinus*, de peren. *Philosoph.* l. 7. cap. 10.) *Chaos* is called by *Moses*, the Earth, and Water; which two being commixed together is called *Aphar*; to which answers the Greek $\iota\alpha\upsilon\epsilon$, used also by *Orpheus*. Thence it follows in *Orpheus*, that the *Chaos* changed its Natures. This was the second Creation of the World, or the second world, namely, the production of most beautiful formes, out of that informe and rude principle. Out of this *Chaos*, addes *Orpheus*, there was first of all segregated $\epsilon\gamma\epsilon\gamma\epsilon\tau\omicron\varsigma$, the Heaven or heavenly substance, i. e. light. So *Moses* after the mention of the *Chaos*, presently subjoynes, Gen. 1. 3. and there was light, $\aleph$ τ $\aleph$ Or *Græc.* $\epsilon\phi$, whence $\epsilon\gamma\epsilon\gamma\epsilon\tau\omicron\varsigma$. But none describe this more fully than *Plato* in his *Timæus*, fol. 10. where he tells us, That this *Chaos*, or first mater, was $\gamma\epsilon\gamma\epsilon\tau\omicron\varsigma$, the stock, or $\epsilon\delta\theta$ $\epsilon\pi\alpha\upsilon$ $\kappa\omega\mu\epsilon\tau\epsilon\delta\alpha$, the species, out of which every thing was composed. Again he stiles it, $\tau\epsilon\lambda\omicron\upsilon\varsigma$ $\gamma\alpha\mu\epsilon\tau\alpha\varsigma$ $\kappa\omega\mu\epsilon\tau\epsilon\lambda\omega$ $\delta\tilde{\iota}$ $\tau\epsilon\delta\iota\kappa\tau\omega$, &c. The subject of all generation, and, as it were, the Nurse thereof; which had no complete perfect Being of its own, but rather was a potential informe passive subject only. So again, in his *Timæus*, fol. 12. *Plato* makes this first mater to be $\gamma\epsilon\gamma\epsilon\tau\omicron\varsigma$, $\aleph$ $\kappa\omega\mu\epsilon\tau\epsilon\chi\epsilon\iota$, $\aleph$ $\mu\epsilon\tau\epsilon\chi\epsilon\iota$, $\aleph$ $\tau\epsilon\delta\iota\kappa\tau\omega$, out of which the four Elements, and all things else, were

The first Chaos
the seed of the
Creation.

composed: Whence *Aristotle* his scholar derived his confused Notions of the first *mater*, that it was 1. *Informe*. 2. *Indefinite* or *rude*. 3. A *pure power*, or *passive principle*, *void*, but capable of any *Forme*. 4. Hence,

a R. D. Kimchi in radicibus suis sic scribit. Thohu & Bohu desolationem, & vacuitatem significant. Et sapientes qui scrutantur rerum naturas, dixerunt, Thohu est res, cui non est similitudo ac figura, sic tamen disposita & preparata, ut quamvis recipere possit similitudinem & formam, id quod Greci Hylin vocant. P. Fagius Exeges. in Gen. 1. 2.

also *Aristotle* borrowed his notions about *Physic privation*, which he makes to precede the introduction of a *Forme*, and appendent to the first *mater*, answerable to, and, I doubt not but, originally from, Gen. 1. 2. without *forme*, and *void* a. Lastly, that the ancient Poets derived their *Chaos* from Gen. 1. 1, 2. is asserted by *Mariana* the Jesuite, on Gen. 1. 1. The like *Velcurio* in his *Physica*, lib. 1. cap. 14. affirms of the Philosophers, that they derived their first *mater* hence. See more of this in what follows of *Plato's* *Physics*.

Gen. 1. 2. The Spirits forming the Universe, expressed under the notion of the Soul of the world by *Plato*, &c.

§. 7. It follows in *Moses's* description, Gen. 1. 2. And the Spirit of God moved upon the waters. In imitation whereof 1. In *Sanchoniathon's* Historie of the Creation, his first *mater*, or *Mot*, is stiled *inûs*, *slime*, or corrupt watery mixture. So in *Orpheus*, ἐκ τοῦ ὕδατος καὶ τοῦ πύρρος, of water *slime* was made. Thus *Steuch. Engubinus*, de peren. Philosoph. 1. 7. c. 10. 'That *Orpheus* held the Creation of things began from rude and 'dul *mater*, and that the *Chaos* was that ancient *slime*, out of which all things were educed, is declared by *Athenagoras*, who interprets *Orpheus*. So *Apollonius*, Εξ ἰλῆς ἐβλάστησεν χθονὸς αὐτῇ, out of *slime* the Earth was made: where the Scholiast tells us, that 'the *Chaos*, or first *mater* was water, 'which settling became *slime*, and the *slime* condensed became *Earth*, &c. Hence *Thales* held water to be the first *mater* of althings. Also *Pythagoras*, and *Plato*, their πρῶτη ὕλη, first *mater*, was the same with this *Phenician inûs*, as both name and thing argue. And al but corrupt imitations of Gen. 1. 2. as we shal hereafter prove in the *Physiologie* of *Thales*, *Plato*, &c.

Gen. 1. 2.

b Verbum

מרחב

non simplicem motionem, agi-

tationem, & superlatationem significat, sed ejusmodi quam *Milvus*, aut alia avis peragit, tendens in Aere, ut *Caprio*. Vel qualem *columba* perficit, cum ovis ad excludendum pullos incubat: ut R. *Selomo*. In hac ergo significatione si accipias verbum, pulchre significabit vim illam Dei fortricem, ex ruditate omnia formantem. Fagius Exeges. in Gen. 1. 2.

Energie.

Energie: The meaning is, that the *Spirit of God* moving on the waters, with a *plastic and efformative virtue*, formed and shaped every thing into its proper forme. Hereof also we find great imitations in Pagan writers. For to begin with *Sanchoniathon*, who seems most ancient, and one of the first that drank of the sacred fountain, (though he mixed his Jewish Traditions with great fables and corruptions,) he calls this motion of the spirit *ἀέρας ζωνών, ὃ ἀνδραπόδον, a dark and blustering wind*. Take the whole together, as we find it in *Euseb. l. 1. 10.* where the first moving principle of the Universe is made to be 'a dark blustering spirit or wind, who finding the *Chaos* confused, and involved 'in darknesse, without bounds or order, being moved with the love of 'his own principle, he made a contexture, called Love, whence the first 'production of althings proceeded: (though the spirit it self had no generation,) from this connexion of the spirit was produced *Mor*, 'which some call *Ilus*, *slime*, or *watery mixture*, and of this was made 'the seed of al creatures, and the generation of al things. This description of the *Spirits* first Agitation or motion on the watery mixture, though it carries in it many corrupt additions, yet it is not without considerable notices of its first Traduction from *Moses's* storie, *Gen. 1. 2.* And so *Eumenius* the Philosopher, cites the very words of *Moses* *Gen. 1. 2.* the spirit of God moved on the face of the waters, to prove this opinion; as *Porphyrie*, *de antro Nymph.* And as the *Phenicians*, so also the *Egyptians* and *Grecians* were not without some broken Traditions of this *Plastic formation* of althings by the Spirit, as it is well observed by *Steuch. Eugubinus*, *de Peren. Philos. l. 7. c. 10.* 'For 'whom *Moses*, in his language calls the Spirit, to wit *Sapience*, *Mercurie* calls *νῦν*, the *Mind*, *Intelligence*, *Orpheus* *ἔρατα*, Love. Therefore 'there are among the *Hebrews*, who interpret *Moses's* Spirit the will. 'And *Aristotle. 1^o Major. Philosoph.* interprets that Love, which 'Divines make the first Principle of althings, *Cupiditie*. Saying, that ' *Parmenides* made Love or *Cupiditie*, the first Principle: *Καὶ εἰ τις ἀνὰ τὰ ἔρατα ὃ ἐμδουλῶν ἐν τοῖς θεοῖς ἐδύνατο ὡς ἀρχὴν εἶεν καὶ διαβολὴν.* *Cornutus* also, explaining the ancient Theologie, saies, ὃ δὲ ἔρατ' οὖν αὐτοῖς ἱερῆον ἢ ὁρμὴ ἢ ἐκ τὸ γεννᾶν, *That love which with them is called an impetus or cupiditie to generate*. This sufficiently explicates what *Orpheus* meant by this ancient Love. There is one of *Orpheus* verses amongst the ancient Philosophers, which mentions this Divine love: *Καὶ αὐτὸς πρῶτος γένετο, καὶ ἔρατ' πολυτήρης*, *The first productive Principle was Wisdome and Sweet Love*. The *Stoics* also held, there was, λόγος σπερ-

ματικὸς τὸ κόσμον, a *spermatic efformative word*, whereby the world was formed and shaped into its particularities, &c. So *Diog. Laert.* of *Zenon* which *Plato*, in his *Timæus*, calls, λόγον δεσποτικόν: This others call δυνάμιν πλαστικῇ, a *plastic power*. *Plato* styles it, ἡ ψυχὴν τὸν κόσμον, the *soul of the world*, or the *universal Spirit*. So *Lud. Vives*, in *August. civit. lib. 10. c. 23.* 'Anie one (saies he) that inclines to favor *Plato*, 'may easily defend, that the *soul of the world*, is that *Spirit*, which 'moved on the face of the waters, *Gen. 1. 2* whom they seem to make 'the great efficient, who imparts life and essence to althings through- 'out the masse of the Universe, &c. So *Cardinal Bessarion, lib. 3. cap. 22.* tels us, 'That what is spoken of *Plato*, and of al the *Plato- nists*, touching the *soul of the world*, that, in our Religion, is in- 'terpreted of the *Divine Spirit*: as *Carpent. on Alcimous digres. 2. pag. 235. §. 8.* See more of this in *Plato's Physics*, *Court Gent. part. 2. B 3. C. 9. § 5.*

*Plato's descrip-
tion of the forme
of the Universe
conformable to
that of Moses,
Gen. 1. 31.*

§. 8. From this *Universal Spirit* (or *Spirit of the Universe*) his *prolific Agitation, Fomentation, or Formation* of althings procedes, and that according to *Moses's* description, the *forme of the Universe*, which consists in that *Order, Harmonie, Beautie, Perfection, and Goodnesse*, which appeared therein, and in each part thereof; according to *Gen. 1. 31.* And God saw every thing that he had made, and behold it was very good, i. e. God beheld althings clothed with the most perfect order, harmonie, beautie and forme of goodnesse, conformable to those *Universal Ideas* of Goodnesse, lodged in the platforme of his *Eternal Wisdome and Decrees*. And *Plato*, discoursing of the *forme of the Universe*, speaks very far the mind, and almost in the same words, of *Moses*. So in his *Timæus, fol. 12.* *Plato* teacheth us, 'That out of the 'Chaos or first mater, confused and indigested, God most accurately 'formed and disposed the Universe into the most harmonious, orderly, and beautiful forme. His own words are, δὲν ὁ κόσμος, δέταξε, διεξμαρ- σατο, οὐκίστην, ἰδρυέμενον, he adorned, disposed, conformed, composed; and fashioned althings, &c. Yea, he undertakes to lay down the mode, how this rude indigested Chaos, was brought to this perfect forme; namely, 'the *Divine Opificer*, by whose δεσποτικὸς λόγος, effective word, althings 'were essentialised, did by a prudent persuation formalise, or reduce 'into an exact light, order, and forme, the first Mater, otherwise darke, inordinate, and informe. And, in his *Timæus, fol. 32.* he gives us a more full account of this *forme of the Universe*: He supposeth the whole Universe to be (according to his *Allegoric mode of philosophi- sing*.)

a Admonet
Nachmanni per
[dicere Dei] pro-
ductionem rerum
creatarum signi-
ficari, per [vi-
dere Dei] com-
placitiam &
approbationem e-
ius, qua rebus
creatis ac produ-
ctis, perpetuam
subsistendi, du-
randiq; vim ad-
didit. Verba sunt
hec: Productio
rerum ad actum
vocat[ur] dicere
Dei subsisten-
tia, vel duratio
vocat[ur] [videre
Dei] rerū sub-
sistentia à com-
placito Dei, &c.
P. Fagius Exe-
ges. in Gen. 1. 31.

C. 3. *The Beautie, Order, and Perfection of the Universe:* 43

ψυχὴν ἑμψυχον ζῶντα, a living intelligent Animal, consisting of body and soul: the Bodie he calls *τὸ ὁρατὸν καὶ αἰσθητὸν*, the visible and tractable Mater, which consisted of the four Elements, Earth, Air, Fire, Water: but the Soul he makes to be the Spirit of the Universe, (or that Universal Spirit) which actuated and influenced the same: whence sprang *ἁρμονία καὶ συμμετρία*, 'an happy Analogie, Symmetrie, or Proportion and Order, amongst al its parts; by means whereof, things of themselves most opposite, were copulated and linked together, by, I know not what, agreeing Discord; wherein its forme, perfection, and goodnesse consists. And Plato, having discoursed at large of this perfect forme, order, and harmonie of the Universe, which resulted from its universal spirit, or soul, he concludes, (*Timæus* fol. 37.) *ἀΐψια δὲ ὧν χροὸς ἀγαλμα ἠράδντε καὶ εὐσεβῶν*, God contemplating this new framed Image of the immortal Gods, rejoiced and recreated himself therein, &c. That Plato in al this imitates Moses, seems very evident, both from his own expressions, as also from the observation of Johannes Grammaticus, de creatione Mundi, lib. 7. cap. 11. *Καλῶς ἄρα Μωυσῆς οὐκ ἔκαστορον ἐν τῇ συμμετρικῇ ὡρᾷ*, &c. 'Rightly therefore the great Moses concluding the generation of the Universe, And God saw al things that he made, and behold they were very good. Plato also imitates him in this, who shewing how the Universe was framed by God, saith, that the Father, who generated the Universe, had considered this mobile Animal, the framed Image of the eternal Gods, he rejoiced and recreated himself therein; specially when he considered it was made exactly conformable to its Paradigme, or universal Exemplar. Whence also Plato himself, *Timæus* fol. 92. calls this Universe, thus formalised and perfectionated, *εἰκὼν τῷ νοντὶ θεῷ αἰσθητὴ*, a sensible or visible Image of the intelligible insensible God: which, as tis supposed, he traduced from Moses's description of Man, Gen. 1. 27. in his Image, &c. Thus Johannes Grammaticus de Mundi creatione lib. 6. cap. 21. p. 249. *Μωυσῆος βῆν' ἀνθρώπου κειμήλια εἶναι τὸ κατ' εἰκόνα γενεῖναι θεῷ, καὶ καθ' ὁμοίωσιν. Πλάτων ἐπὶ τὰ ἐν τῷ κόσμῳ πάντα τὰ πρὸς αὐτὸν ὅσον, &c.* What Moses spake properly of Man, that God made him according to his Image and likeness, this Plato translates to al things in the world. Thus we have seen, how exactly Plato's Notions of the forme of the Universe, consisting in its Order, Harmonie, Beautie, Perfection, and Goodnesse, and that in conformitie to the Divine exemplar, do conforme to, and therefore, as we may presume, were derived from, Moses's description of the same, Gen. 1. 31. I might adde hereto the opinion of Pythagoras,

The forme of the Universe consists in its beautie, order, perfection.

Autore Laertio pronuntiant idem Thales καὶ ἄλλοι οὐκ ὀνομασθέντες cum subscribentem Theologi Mosaicæ. Steuch. Eugubini. de Peren Philos. l. 7. c. 12.

thagoras, who asserted the like beautiful Structure, Harmonie, and Perfection of the Universe; and thence (according to Plutarch) was the first that called it, *κόσμος*, which signifies Ornament, Beautie, &c. Also Thales held the world, being God's work, was most beautiful, wel disposed, and perfect. Of which see more Pythagoras's Philosophie; Part. 2. B. 2. C. 7. and Thales, pag. 2. B. 2. C. 3. §. 5.

Moses's description of the light Gen. 1. 3. imitated by Pagan writers.

§. 9. Having discoursed at large of the first Efficiency, Mater, Spirit or Soul, and Forme of the Universe, as laid down by Ethnic Physiologists, Naturalists, and that in imitation of the Mosaic Historie, Gen. 1. we now procede to some of the chiefest parts of the Universe, and their original Constitution; wherein we doubt not but to give evident vestigia, or notices of many Mosaic Traditions in Pagan writers. We shall begin with that great Master-piece of the inanimate irrational world, Light; which is mentioned by Moses, as the first species or part of God's Creation, Gen. 1. 3, 4, 5, 6. v. 3. *Let there be Light*, אור: out of which Light the Celestial Lights were composed, as Gen. 1. 14, 15, 16, 17, 18. We shall not at present much concerne our selves in that great Philosophic Dispute, what this first Light (out of which the Celestial Lights were composed) was: Only the opinion of the old Jewish Philosophers seems to have been, that this original Light was fire. Thus also many Moderne Philosophers, and Divines. As Comenius, in his *Physicks*, cap. 2. Touching the Nature of Light. 'The primeve Light, saith he, was nothing else, but a Splendor, or great flame, immissed into that dark Mater, to render it visible and divisible into Forme. For in the primigenious (i. e. the Hebrew) tongue, Light and Fire are of the same Appellation, אור and אור Or or Ur, whence the Latin Uro, I burne: and truly the Celestial light, doth both really burne or heat, as well as Shine. That the first Light, Gen. 1. 3. &c. was fire, is excellently demonstrated by Richardson, (that acute Philosopher and Divine,) in his Exposition upon his Divinitie Tables, (Table 5. MSS.) thus. *Ignis*] 'It's made of the first mater; when its said, [*Let there be Light*] if we look at אור, it cometh from אור fire. Again, that light which made the day then, is the same light that now makes the day: its not altered, after it was made. If our Light be a Substance, its either Heavenly, or Elementarie. That Light is a substance, its local motion sheweth: Accidents have it not, but by reason of the substance. Optics confesse, that Light, radii, and species move in time. And we see, that Light moveth, by the Sun's

'Sun's dispersing its beams: which *motion*, though it be speedy, yet
 'it is in time. So *place* and *time* bear witness, that *Light* is a *substance*.
 'Some imagine, that the Sun, &c. begets the *species* in the Air; and
 'so *Light* is only the *species* of the thing that is *Light*: but these *spe-*
 'cies are *substance*, by the testimonie of *Optics*. That our *Light* is
 'fire, appeareth farther from the *beams*, and their burning; which is
 'the propertie of fire, when he parts are united. Again, their con-
 'ceit is, that neither the *Sun*, nor the *beams* are hot, but by acci-
 'dent, by *reflexion*, &c. But 1. why should the *Sun beams* come
 'down, if only to inlighten, and not to warme? 2. Again, there
 'is an Element of fire, as our fire sheweth: it moveth *localiter*, and
 'therefore it is a bodie; and with a *simple motion*, and therefore tis a
 'simple bodie, and its place is above. Again, Creatures must enjoy
 'fire, which would not of it self come downward, &c. 3. Again that
 '[*Let their be Light*]' was the place of fire, made before the Air: and
 'if fire was not then made, then when was it made? And it was good,
 'therefore *perfect*; therefore no *Qualitie* without *Substance*; for that is
 'not *perfect*: its not an *effect* without a *cause*; nor a *Light*, after put
 'into the *Sun*, for then it were *imperfect*. 4. Again, if the *beams* of
 'the *Sun* were not fire, how could the beams shine in the Air? its there-
 'fore from the *fire* that is in them. 5. If the *Sun beams* be not fire,
 'they cannot draw substances unto them: and why do these draw
 'them nearer? do the beams grow weaker, when the vapors come
 'nearer? its not therefore by *attraction*, that these draw them thi-
 'ther; but fire desireth to carry them up. Thence *Richardson* addes,
 on the Attribute of *Ignis* *φωσφορος*.] 'God commendeth fire unto us by
 'Light, to shew us the use of fire. We say, bring hither a *Light*, i.e.
 'a *Candle* or *Torch*, to give light. Fire is *Light*, because the *act* of
 'the *forme* upon the *mater*, doth so *subtilise*, and so equal it, that it
 'extendeth al alike, and makes it *polite*, and so clear, and bright.
 'Glasse is clear from its *politenesse*, and its ful of fire: so the *Carbuna-*
 'cle. Air also is ful of *Light*, because *transparent*, by reason of the
equalitie. Thus *Richardson*: whose acute Discourse I have quoted
 at large, because the world has not yet been so happy, as to see it
 in public.

That אור signifies the *Sun*, as wel as *Light*, is evident from Job.
 31. 26. if I saw, אור, the *Sun*: whence sprang Orus the Egyptian
 God, whom they made to be the *Sun*, as before, B. 2. C. 8. §. 9. And
 that

The primigenious
Light, Gen. 1. 3.
the same with
fire.

that the Hebrew אור *Or*, or *Ur*, signifies *fire*, as well as *light*; tis evident by *Ur* of *Chaldea*; which was so stiled from אור *Or*, or *Ur*, that *sacred fire*, [worshiped there as a smybol of the *Sun*. Hence also from the Hebrew אור *Ur*, came the Greek $\pi\upsilon\rho$, *fire*. Thence also the Greek $\phi\acute{\alpha}\varsigma$, which answers to the Hebrew אור , signifies *fire*, as well as *light*. So in *Enripides*, in *Rheso*; $\epsilon\pi\iota\ \sigma\phi\iota\gamma\ \eta\ \phi\acute{\alpha}\varsigma\ \pi\alpha\lambda\acute{\epsilon}\mu\circ\iota\ \tau\omicron\sigma\sigma\upsilon\ \gamma\ \phi\acute{\alpha}\varsigma$: *the Enemies never before lighted so great a fire*. Yea, *Esa. 10. 17.* God under the notion of *Light*, is said to be for a *fire*, i. e. a *ferie light*. So *Mark* (who speaks according to the Hebrew Idiome) calls the *fire light*, *Mark 14. 54.* $\phi\acute{\alpha}\varsigma\ \tau\omicron\ \phi\acute{\alpha}\varsigma$, *to the light*, i. e. *fire*. So that according to the Jewish account, *Light* and *Fire* are *identic*; both *name* and *thing* the same.

Out of this primigenious light or fire the Celestial Lights were made, Gen. 1. 14. 15, 16. &c.

Out of this *primigenious Light*, or *Fire*, the *Celestial Lights* and *Stars* were composed; as *Moses*, *Gen. 1. 14, 15, 16, 17, 18.* Thus also *Apollinaris*, who saith, $\tau\epsilon\ \gamma\ \sigma\epsilon\pi\tau\gamma\acute{\upsilon}\rho\alpha\ \epsilon\alpha\tau\omicron\varsigma$, &c. *Out of the primigenious Light*, whatever was most pure, God put into the *Sun*; the rest he bestowed on the *Moon*, and other *stars*, &c. Thus *Maximus on Dionysius*; $\tau\omicron\ \sigma\epsilon\pi\tau\omicron\tau\iota\varsigma\ \sigma\epsilon\phi\acute{\alpha}\varsigma\ \tau\eta\ \sigma\epsilon\pi\tau\eta\ \eta\mu\acute{\epsilon}\rho\alpha\ \mu\epsilon\tau\epsilon\sigma\sigma\upsilon\alpha\tau\iota\delta\alpha\ \epsilon\iota\varsigma\ \eta\lambda\iota\omicron\nu$, *on the fourth day he transformed the Light, created the first day, into the Sun*. Al is wel and fully laid down by *Grotius*, on *2 Peter 3. 7.* *Vossius*, de *Idol. lib. 2. cap. 39.* essaies to give us the *mode*, how al this was accomplished. 'God (saies he) on the 4th day created the *Sun* and 'Stars, in the upper part of the *Firmament*: God made these *Celestial bodies* out of that *primigenious Light*, that first *Light* remaining according to *forme* and *nature*, but not according to its former state; being compact into the *Sun*, that so it might alternate 'Nights and *Daiies*; and discriminate *Tears*, *Moneths*, and other 'Seasons. Which reason of the immutation of this *Light*, is given by *Moses*, *Gen. 1. 14.* Thus *Vossius*: who, in what follows, proves, that the *Stars* are *igneous* or *fiery*, both by *Scriptural* and *rational* arguments.

Now in imitation of this *Mosaic description*, touching the creation of the first *Light*, or *fire*, (out of which the *Celestial lights* were framed,) the old *Pagan Philosophers* held the *Celestial Bodies* to be composed of *fire*. Thus *Parmenides*, *Heraclitus*, and *Zeno* held, as *Stobaeus* in *Eclog. Physic. fol. 85.* So *Thales* held the *stars* to be *ignite*, *Empedocles* the *Heaven* to be compacted of *Air* and *fire*; *Anaxagoras*, *Democritus*, *Metrodorus*, that the *Sun* was $\mu\acute{\upsilon}\rho\sigma\omicron\nu\ \delta\iota\alpha\ \pi\upsilon\rho\omicron\varsigma$, a *masse* or *globe* of *fire* like red hot iron, as the same *Stobaeus* in *Eclog. physis* 2

scis, fol. 55. &c. where see this argument largely asserted. But none insists more fully on this Theme than *Plato*, who in his *Timæus*, frequently calls *Light* πῦρ, *fire*, from ὄρ Or, or ur, Gen. 1. 3. which signifies *light* and *fire*. So in his *Definitions* (collected by his Successor) we find the Sun thus defined, ἡ αἰὲρ πῦρ ἡ ἐστὶν ὁ οὐρανός, *the Sun is a celestial fire*: as Job. 31. 26. the Sun is called ὄρ Or, or ur, whence πῦρ Pur, *fire*. Thence *Sandford*, de descensu Christi l. 1. §. 10. informs us, that the ancient name, whereby the Grecians stiled the Sun, was πῦρ ἡ ἐστὶν, *the sacred fire*; which they worshiped (in imitation of the Chaldeans) as their supreme only God: as before, B. 2. c. 8. §. 11. And that *Plato* received these his *Physiologic* Contemplations from *Moses's* relation, Gen: 1. 3, 14. &c. is affirmed by *Vossius*, de Idol. lib. 2. cap. 38. pag. 517. ' *Plato* (saies he) learned this doctrine from the *Mosaic* Tradition, as *Iustin Martyr*. Apol. 2 and coheret. ad Græcos. And ' albeith he might not see any Translation of *Moses*, yet he might have ' it from the posteritie of the Jews in *Egypt*, who fled thither in the ' time of *Nebuchodonosor*; or from the *Egyptians*, who had it from the ' Jews. Thus *Vossius* shews us, how *Plato* traduced his opinion, touching the ignite nature of the Stars, from *Moses*. Hence the Fathers (who generally Platonised) followed *Plato* herein, as that which was very consonant to, and, as they presumed, derived from, *Moses*. So *Tertullian* (libro de Anima,) *The Sun is a bodie, because fire*. Thus also *Theodoret*, *Basil*, *Chrysostome*, &c. as *Vossius*, de Idol. lib. 2. cap. 38, 39. Where he defends this opinion, touching the Stars being fire, as the proper sentiment of the old Philosophers, and Fathers, against the Aristotelians and Scholemen; with endeavors to prove its identitie with, and Derivation from, the *Mosaic* Description of light, Gen. 1. 3, 14, 15. See more of this, part 2. B. 3. C. 9. §. 12. of *Plato's* *Physics*.

§. 10. There follows in *Moses's* Description, Gen. 1. 5. *The Evening and the Morning were the first day*: whence the Jews alwaies reckoned the beginning of their day, as also of the Creation, from the Evening. In imitation whereof many of the Grecians both Poets and Philosophers held, *That the Night was elder than the Day*. So *Plutarch*. Symp. 4. τὸ πρὶν τὸ πῦρ ἦν ἡ νύξ, ὡς αὐτοῖς, *they account that darknesse was more ancient than light*. Thus *Stanley* (*Histor. Philos.* part. 1. chap. 6. §. 5.) tells us, that *Thales* held, *the night was elder than the day*. This circumstance of the Creation was held also by *Orpheus*,

The Pagans received these notions of the stars being fire, from *Moses*, Gen. 1. 3.

Gen. 1. 5. The night elder than the day.

and Hesiod, who had it from the Phœnicians. as hereafter, Part 2. B. 2. C. 3. §. 5. Of Thales.

Gen. 1. 6.

The firmament a fluid, aerial, or waterie mater.

§. 11. Again, Gen. 1. 6. &c. tis said. *Let there be a Firmament in the midst of the waters, &c.* where the Hebrew רקיע signifies the Expanse, i. e. diffusive Air or water. And that the Firmament was made of some fluid waterie or aerial part of the Chaos, is strongly conjectured by the Learned, both from name and thing. Thus Vossius, de Idol. lib. 2. cap. 39. pag. 516. Divine Moses (saith he) teacheth us, that the first daies work was the rude Earth, compassed about with water, and the light, or the lucid bodie of fire. Thence he relates, that on another day there was made the Expansum, or Firmament; and that in the midst of the waters; so that beneath, it has the Terrestrial waters; and above, the Celestial. This Expansum (which in its upper part is called Ether, and in its lower part, next the Earth, called Air) is made of water; because

רקיע Hebræis, teste Ab. Ezra, est res extensa, five expansa; vel eo modo, quo aulæ expanduntur, vel quo argentum malleo deducitur & attenuatur. Ad vim illius vocabuli, Scriptura in multis locis alludit, ut Psal. 104. 2. &c. Cælum igitur Hebræis ab ex- tensione רקיע, & quod aquæ quedam materia est, שמי' dicitur. P. Fagius Exeg. in Gen. 1. 6.

waters are pellucid. Also this Expansum is said to be seated in the midst of the waters. Farther, this appears from the name שמי' given to it, the Etymon whereof, according to general consent, comes from שמי' waters there. The like Paulus Fagius on this place. Answerable hereto many of the ancient Philosophers held the Firmament, or Heaven, wherein the stars were, to be of a fluid, aerial, or waterie substance. Thence Plato, in his Timæus, affirms, That the stars are not fixed in the Firmament, but move up and down, and as it were dance in the same; and herein Plato is followed by Ptolomie, who affirms, That not the Heavens, but the Stars therein move. And Aristotle (de cælo lib. 2. cap. 9. text. 56) acknowledgeth, that according to his Predecessors, it was generally concluded, that the Heavens were either of an aerial, or fiery nature. His words are Εἴτε ἐκέπειν τὸ σῶμα τῶν ἀστέρων, εἴτ' ἐκ ἀέρος καὶ πυρὸς καὶ ἀέρος καὶ πυρὸς ὡς ἀστὲς ἐαὶν. Empedocles (as §. 9.) joins both these together, making the Heaven to consist, partly of Fire, partly of Air: which opinion, if by fire, we understand the Celestial lights, and by Air the Firmament, seems most orthodox, and agreeing to Moses's Description. So Wendelin, in his book de Cælo, makes the Heaves to consist of a fluid, aerial substance, &c.

Gen. 1. 16, 18. the Sun Lord of Heaven, &c.

§. 12. Again Moses tells us, Gen. 1. 16. &c. God then made two great Lights, the greater Light to rule the day, &c. The Sun and Moon are here called the Greater Lights, not in regard of their Quantitie, but Qualitie and office; as they have a kind of delegated power and Sovereintie over al Natural bodies; affording greater Light and Influ-

ence,

ence, than the other Stars. So *Paulus Fagius*, in his *Exegesis* on this text. 'They are, saies he, called *Greater Lights*, not from their bulk or *Quantitie* of Bodie, seing, according to the *Mathematicians*, the other Stars, a few only excepted, are greater than the *Sun* and *Moon*; but by reason of the *Amplitude* and *Claritie* of *Splendor*; wherein they excel the other Stars. Thence he addes on v. 18. and to rule over the day and the night. By מֶשֶׁר, which with the Hebrews signifies properly to rule and have power, *R. Nachmanni* understands the Office of those Luminaries, as distinct from their *Splendor*, whereby they illuminate the universe: So that by דְּמִשְׁלָתָא, *Dominion*, must be understood the Influence and power those Luminaries have over all bodies, &c. In imitation whereof the *Phenicians* called the *Sun* כְּעֵל שָׁמַיִן, the Lord of Heaven, also מֶלֶךְ מֹלֹךְ *Moloch*, the King; and thence they worshiped him as their *supreme Lord* or *God*. Likewise the *Moon* they called *Belisama*, and *Baaltis*; or, according to the *Scripture Dialect*, the *Queen of Heaven*; which gave rise to the *Phenician Baalim*, and the *Grecian Demons*; and so to the *Pagan* *ἱερόλογια* *εὐχῶν*, *Natural Theologie*, as before, *Book 2. chap. 8. §. 3.* &c.

C H A P. IV.

Pagan Fables of Adam's Formation, &c.

Ethnic Imitations of Adams creation and happy state in Paradise, Gen. 1. 26. Gen. 2. 8. Adams Formation out of the dust imitated by Pagans: Also fables of the Souls Creation, and Infusion, Gen. 2. 7. Eves Formation out of Adam, expressed Gen. 2. 21, 22. Imitated by Plato's Androgynon. Mans being formed after the Image of God, Gen. 1. 27. expressed by Plato: and Mans happy state in Paradise, Gen. 2. 8. expressed by Plato under the Golden Age. Gen. 2. 25. nakedness, Gen. 3. 1. Conference with the Serpent. Of the Golden and Iron Ages. Adam's memorie preserved under Saturne, Tuiſſo; and Eves under Isis. Paradise or Eden imitated by the Elysian fields; and Adonis's garden. The tree of life, Gen. 2. 9. expressed by Nectar and Ambrosia, &c.

S. 1. **H**AVING dispatcht the *Historie of the Creation* in general, we now come to the *Historie of Man*, his *Creation* and *Happy State in Paradise*; whereof we doubt not but to discover many evident *Vestigia*, and *broken Traditions* in Pagan writers; which were originally of *Sacred Extract*. We shal begin with the *Creation of man*, mentioned Gen. 1. 26. and Gen. 2. 8. and the Lord formed Man out of the dust of the earth, &c. In imitation whereof the first Parent of mankind is stiled by *Sanchoniathon*, (according to the version of *Philo Byblius*) γῆνι καὶ αὐτὸν ἔσθω, *One sprang out of the Earth*, &c. So *Plato*, de *Repub. lib. 3. fol. 414.* makes mention of a *Phenician fable*, touching the *Fraternitie* of all men, in regard of their *Original extract* out of the Earth. And *Serranus* upon this place observes, 'That *Plato* here illustrates the *Institution of Magistrates* by a Fable, which he termes *Phenician*, because the *Phenicians* affirmed, *That Men sprang out of the earth*; that so, by the *Communitie* of the same original, they might the more sacredly defend mutual Peace, and Concord. This Fable (addes *Serranus*) seems to be a *Vestigium* of the *Primitive Truth*; so that truly by the Appellation, φοινικῶν τινος, of a certain *Phenician Fable*, the *Judaic Doctrine* may be understood, &c. The Reasons that might induce *Plato*, to call these, and such like *Jewish Traditions*, *Phenician Fables*, are such as these, 1. *Canaan*, which the Jews possessed, was originally the Countrey of the *Phenicians*, whence *Phenicia* is still called by some *Canaan*; neither is it indeed any other than a skirt of *Canaan*, as *Portugal* is of *Spain*. We therefore might *Plato* terme the *Jews*, who inhabited *Canaan*, *Phenicians*; in as much as *Phenicia* was but an *Appendix*, or rather originally a part thereof. 2. Or 'tis likely *Plato* forbore to mention the *Jews* by name: thereby to secure himselfe from that envie and *Odium*, which followed such as had any honorable regard to the *Jews*. That those Fables which *Plato* termes *Phenician*, were originally *Jewish Traditions*, we have once and again proved, and shal hereafter farther confirme. Again *Plato*, in his *Politicus*, fol. 271, saies expressly; *That the first man was produced out of the earth*, as hereafter. Yea not only *Plato* but *Aristotle* also seems to have had some broken Traditions of mans Creation, &c. Thus *Steuch. Eugub. de Peren. Philos. l. 4. c. 4.* 'Thou shalt, saies he, 'See *Aristotle* and *Moses* discoursing in the same Words, about mans creation. As *Moses* said, *God created them male and female*, So *Aristotle* in the same Words. As *Moses* said, *God breathed in the spirit*, and

Gen. 1. 26. Gen. 2. 8. Adams formation out of the dust imitated by Pagans.

Aristotelem sate-
ri Deum mascul-
um & feminam
creasse ad gene-
ris humani peren-
nitatem cum Mose
mirifice consen-
tiam. Steuch.
Eugubin. de Pe-
ren. Philos. l. 4. c.
20. per totum.

* and so Aristotle, in *libris de Generat. Animal.* saies, that the mind came *ἄνωθεν*, from without, &c.

§. 2. As for the *Infusion of the Human Soul*, it is thus exprest by *Moses*, *Gen. 2. 7.* and *breathed into his nostrils the breath of life, and man was a living soul.* We find the *Creation and Infusion of the human soul* exprest in the same manner, yea almost in the same words, by *Sanchoniathon*, according to *Philo Bybilus's* version; thus, *The first men* (saies he) *were made ἐν τῇ κολπίᾳ ἀνέμου*, of the *Colpia* of the wind, or *Spirit.* *Bochart*, *Can. lib. 2. cap. 2. fol. 784.* gives this account hereof: *Colpia* is the same with *קול פי יהוה* *Col-pi-jah*, the voice of Gods mouth, by whose *Inspiration and Word man was made*, as *Gen. 2. 7.* The *Chaldaic Oracle* speaks thus, *Κεῖ σι ἀπεδένε πρὸς τὸ εὖς, &c.* *Thou must hasten to the light and splendor of the father, whence thy Soul, indued with a great mind, was sent*, Which *Pfellus* the *Philosopher* thus explicates, *ἐκ τοῦ ἀποσπέρματος ἢ ψυχῇ τὴν ὁμοίαν ἔλαβεν, &c.* Scing the soul receives not its substance from the seed, neither does consist of a corporeous temperament, but receives its being from God above, unto him again it ought to convert and ascend to that *Divine light*, &c. Whence *Steuch. Eugub. De Peren. Philos. l. 9. c. 11.* concludes thus: 'By these things therefore it easily appears that al Nations, even the very *Romans*, had the same Theologie, touching the Human Creation, with the 'Mosaic, among the *Hebrews*, and ours. Whence also *Orpheus*, touching the *Production of Man out of the dust*, and the *Infusion of the Rational Soul*: speaks thus: *τὸ δὲ τ' ἀνθρώπων γένε' (εἴπερ Ὀρέειδς) ὡς αὐτὸ τὸ θεὸς πλασθέν ἐκ γῆς, καὶ ψυχῇ αὐτὸ λαβεῖν λογικῇ*, *Mankind* (saith *Orpheus*) *was framed by God himself, out of the Earth, and received from him a Rational soul*: as *Eusib. ex Tim. Chronographo* ὡς κοσμοποίας. Hence *Steuch. Eugubin. de Peren. Philosoph. l. 9. cap. 1.* peremptorily concludes, 'That it cannot be, but that it should be *Divinely* related or delivered by succession from the first men; which is 'so constantly believed and asserted by al the *Philosophers*, that our 'Souls are given us by God, and taken from his *Divinitie*, that we have 'Similitude with him. Whence it comes to passe that we are immortal and created with reason, far otherwise than things corporeous. Yea the same *Eugubinus*, *l. 9. c. 7.* proves, That *Aristotle* wonderfully agrees with the *Mosaic Theologie* herein, of which see more part 2. B 4. c. 1. §. 1.

§. 3. Concerning the *Formation of Eve*, *Moses* tels *Gen. 2. 21.* that she was formed out of *Adams rib*, &c. Whence *Man* and *Wom-*

The Souls infusion.

Chaldaica Theologia confirmat hominem a Deo creatum, anima q̄ exterius infusam in corpus. idem asserunt *Aegyptii Philosophi* & item oraculum *Apollinis.* *Steuch Eugub. de Peren. Philos. l. 9. c. 5.*

Gen. 2. 7. And breathed, &c.

Gen. 2. 21, 22. Evae Formatio.

Eph. 5. 31.

man are stiled by Paul, Ephes. 5. 31. *one flesh*; which he seems to understand, according to the Jewish Cabal or mystic sense, applying the whole to Christ and his Church, whose Union was mystically expressed by this Formation of Eve out of Adam. In imitation hereof Plato, in his *Symposiastic Dialogue* (concerning the Nature of love) mentions a piece of Cabalism, wherein he brings in Aristophanes discoursing in this manner, *The ancient nature of men was not as now it is, but very differing; for then it was ἀνδρῶν Adrogynon*, both in name and kind, i. e. commixt of Male and Female sexe. This Platonic ἀνδρῶν, or Man Woman, seems evidently some broken Tradition of the Jewish Cabalism, wherein we find mention thereof; (as Grotius hath observed) which originally sprang from the storie of Eves being formed out of Adam, and so one flesh with him, as Cudworth in his Discourse on the Union 'twixt Christ and his Church.

Gen. 1. 27.

Mans being
formed after
the Image of
God.

§. 4. Gen. 1. 27. 'tis said, *God created man in his own Image, &c.* This Image of God is elsewhere made to consist in Holinesse and Righteousnesse. This Divine formation of Man after the Image of God, is lively described by Pagan Writers, and that, as we may regularly conclude, in imitation of this Mosaic Description. Thus Steuch. Eugubin. de Peren. Philos. l. 9. c. 1. having asserted that the Philosophers Contemplations of the Souls Divine extract, &c. could not have any other origine, but from the Mosaic or sacred revelation, he proceeds to particulars. 1. saith he, what is delivered of Souls, and has been famous among all nations, Chaldeans, Egyptians, Hebrews, and Greeks, is, *That they were Divine*, i. e. that they had Societie and communication or Similitude with God, &c. Thence Philo. pronounceth in the name of the Philosophers, that the Soul is ἡ ἀποσπασμένη ἢ ἀπὸ τοῦ θεοῦ, an abstract or ray from God, which the Oracle of Apollo calls αἰθέρα, part. Yea Aristotle calls the Soul ψυχὴ παρὰ θεόν, most akin to God: again he saies, *That the mind alone is θεῖον, Divine*. But this is expressed more fully by Trismegistus ad Asclepium: ὁ νῦς ἕκ ἐστὶ ἀπαιτῶμεν ἐκ τοῦ θεοῦ καὶ οὐκ ἀπὸ τοῦ θεοῦ, ἀλλ' ὡς ἀπὸ τοῦ θεοῦ καὶ ἀπὸ τοῦ θεοῦ ἡ ψυχή, *The mind is not abstracted from the Substance of God, but a kind of Emanation, as the light of the Sun*. So Steuch. Eugubin. De Peren. Philos. l. 9. c. 8. Plato in his Critias (according to Serranus's observation fol. 106.) affirms, *That, in the daies of old, there flourished, in the first men, οὐρανία, a Divine particle of God; also θεῖα φύσις a Divine Nature; which rendered them blessed*. This elsewhere he stiles εὐσείαρχα, the Old Nature. And more particularly in his Theatetus, Plato, discoursing of this

this Likenesse of Man to God, makes it to consist in this, that Man be *ἁγία καὶ σοφία καὶ δικαιοσύνη*, Holy with Wisdom and Righteousnesse: which exactly answers to Pauls Character of the Image of God; Ephes. 4. 23, 24. *ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆ ἀληθείας*, in righteousness and true holiness: to which if we adde that, Col. 3. 10. *ἐν ἐπιστάσει* in knowledge, &c. we have a full explication of Moses, and that conformable to Plato his Description of the Image of God in Man. Thus also Pythagoras, and his followers, as Steuch. Engubin. de Peren. Philosoph. l. 9. c. 2. 'That Man was invested by God with many excellent Endowment, and the Prince of all Animals, according to Moses's description, is attested by Architas Tarentinus, and that in Divine words, for the whole familie of the Pythagoreans. Thence he concludes 'And thus Architas and Pythagoras agree with Moses, who saies, he made him after his own Image, &c. Yea Aristotle, in 10. de Moribus, calls the mind or Soul, *ἀνθρώπου ψυχὴν θεοῖς*, the best and most like to the Gods; being as it were of the same Stock and of a like nature. Thence he calls a Wise man, who retains and cultivates this Divine likeness *θεοειδέστερον*, most friendly to God; whence Steuch. Engubin. de Peren. Philos. l. 9. c. 11. concludes; You see then how Aristotle asserts, that God and man are akin. So Tullie, in the name of the Romans, among whom he was the Prince in Philosophie, saies, *That because there is nothing better than Reason, it is both in man and God the same; and the first Societie, in regard of Reason, is twixt man and God.* Hence addes Egubinus; Tullie clearly explicates, in latin words, first the Mosaic, and thence the Peripatetic Philosophie. Again Plato in his *Timæus*, fol. 92. makes mention of *ἡμῶν τῆ θεοῦ νοῦν ἀποδόντα*, a sensible Image of the Intelligible God; which though we applie it to the Universe in general, yet has it a more peculiar relation to Man, and that in Imitation of Moses, Gen. 1. 27. So Iohannes Grammaticus, de Creat. lib. 6. cap. 21. What Moses (saies he) most properly affirmed of Man, that he was created according to the Image of God, Plato transfers to the whole Universe, &c. Neither had the Philosophers only, but poets also, evident Notices of mans Creation after Gods Image: This Paul observes of Aratus, one of the Heathen Poets, *τὸ θεοῦ γένεσθαι ἐστέν*. For we are his offspring, Act. 17. 28, 29. which the same Paul explains of mans Alliance to, or Ressemblance of, God. We find Mans Creation, after the Image of God, lively set forth by Ovid in his *Metamorph. lib. 1. fab. 2.* of Mans Creation, *Sancilius his animal, Mentisq; capacius alta,*
Deerat adhuc, & quod dominari in cætera posset,

Natus homo est, sive hunc divino semine fecit, &c.

Gen. 2. 8.
Mans being
placed in Para-
dise and
happy state.

S. 5. Man being made after the Image of God, was placed in Paradise, &c. Gen. 2. 8. This happy state of Man in Paradise was shadowed forth by the Ancients, under fabulous Narrations of the Golden Age, concerning which Plato discourseth very amply, and that in Imitation of the Mosaic description: so in his Politicus (fol. 272. Edit. Steph.) Plato saith, Θεὸς ἐνέμεν αὐτοῖς αὐτὸς ὀψιπῶν, νέμεται δὲ καὶ ἐν πολιταίᾳ τὰ ἐκ ἧται, καὶ κτήσεις ζῴων καὶ αἰδῶν. ἐν γῆν δ' ἀνεβίβησαντο πάντες, &c. 'God the most wise Governor, distributed to them, and according to his first Distribution there were neither human Politicks, nor Possessions of Wives or of Children; for all lived from the Earth. Then he addes, 'But they had abundance of fruits, Apples and Trees; and a soil very fruitful, which subministr'd these fruits, of its own accord, without the labor of Agriculture. All which is but a reflexe Image of Paradise, and Mans happy state therein; where he had leave to eat of all the fruits of the Garden save of the tree of Knowledge, as

Gen. 2. 25.
Naked converse-
ence with the
Serpent.

Gen. 3. 4.

Gen. 3. 23. &c. Again 2. Plato addes in the same place, ζῶντες δὲ καὶ ἀσφατοι θυραυλῆες τὰ πολλὰ ἐτέροισι, They lived naked and expedite, sub Dio: which exactly answers to that, Gen. 2. 25. And they were both naked, &c. 3. Plato mentions also a Conference betwixt our first Parents and Beasts: his words are πρὸς τὸ μὴ μόνον ἀνθρώποις, ἀλλὰ καὶ θηρίοις διὰ λόγον συνεῖν συγγίνασθαι, They did not only converse with Men but with Beasts also, &c. which suits well with the Conference 'twixt Eve and the Serpent, Gen. 3. 1, 2. And then Plato concludes thus: These things we must omit, ἕως ἄν ἡμῖν ἀντιπρὸς τις ἐκείνους παύῃ, until there appear some one meet to interpret these things to us. Whereby it seems manifest, that Plato had received some broken Traditions or stories, originally Jewish, whilst he was in the Oriental parts, touching the state of Innocence; but wanting a clear and perfect account thereof, we was content to let these things passe, till he could have some skillful Interpreter to informe him concerning them. Serranus, fol. 251. gives this explication of these passages of Plato: 'That Plato (saies he) derived these Traditions elsewhere, he himself acknowledgeth, in that he calls this narration μυθόν, a Fable; whereof he expects a meet Interpreter. He signifies therefore that the truth of these things were delivered to him by Tradition, from the primitive times. Therefore, that he might state the difference 'twixt the Golden Age, under Saturnes Reign, and the Iron miserable Age, which he lived in under Iupiter, he laies down these Assertions. The motion of the Universe, which God made, is twofold

This difference
'twixt the
Golden and I-
ron Age.

'twofold *ταυτὲς δὲ διαίτες*: one *ἰσopermōtaw* equally follow-
 ing, the other *multiforme* and various. The former *uniforme* motion
 he makes to procede from the *Analogie*, which he stiles *ορβάναν*,
wisdom; and this following, *ἐκ τῆς οὐρανοῦ* *Caro* *αὐτὸ καὶ ἀσχετὸς*, from
 a peculiar gift of God harmonising it according to its Principles:
 whence it has, *ἐκ τῆς οὐρανοῦ ἀδανείου* *ἔργου* *ἀνυσσέως*, a framed *Immor-*
talitie from its Maker. But as for the other motion (*διαίτης*) *difforme*,
 it springs from the Necessitie of *corporeā mater*; and variously hur-
 ries the whole *Universe*, and affects it so, that great and dangerous
 vicissitudes are brought on al inferior things. *Saturne* therefore reign-
 ing, (saies *Plato*) mankind enjoyed its *ἀρετῆς*, vigor, or *ἡλικίας*, perfect
 state, immediately after mens being produced out of the Earth, &c.
 whence this Age was truly *Golden*, when these *γυνεῖς*, men produced
 out of the Earth, lived *sub Dio*, &c. Thus *Plato*, and *Serranus* out of him.
 Again *Plato*, in his *Politicus*, fol. 271. having mentioned many things
 of the *Golden Age*, speaketh thus thereof: *Our first Ancestors, who sprang*
up immediately after the first Revolution, delivered these things unto us,
οἱ καὶ τὸν *ἔνδο* *παιδῶν*, *ἐκ δὲ δαίμων*, *ἀποστῆναι*, which Fables many now adates, not
 rightly, disbelieve. Where *Serranus* upon the whole, observes thus:
Plato affirms that man sprang out of the Earth. 2. That he was *ἄ-*
στρεπτος, and naked. 3. That he enjoyed a truly happy, and *Golden*
 Age. 4. That he had conference with Beasts. 5. That he was of al men
φιλοσοφώτατος, the greatest Philosopher. 6. That he needed not external
 Accommodations, &c. These are the Mysteries of that Fable, which
 he learned from the *Phenicians*, as *Serranus*. That *Saturne*, who is said
 to reigne in the *Golden Age*, was the same with *Adam*, we have for-
 merly endeavored to prove, in the *Genealogie* of *Saturne*, Book. 2. c.
 1. To which we may adde somewhat out of *Vossius*, de *Idolol.* lib. 1.
 cap. 18. 'We now (saith he) passe to *Saturne*, whom we make to be
Adam. And to make this more clear, let us consider a little what the
 Poets fable of *Saturnes Golden Age*, and its agreement with the Age
 of *Adam*. This is most lively painted forth, by that ingenious Poet *O-*
vid, 1. *Metamorph.*

Saturne the
same with A-
dam, &c.

Aurea prima sata est etas, qua, vindice nullo,
Sponte sua sine lege fidem rectumq, colebat.
Nondum precipites cingebant oppida fossa.
Non galea, non ensis erat. —
Ipsa quoq, immunis, rostroq, intacta, nec ullis

*Saucia vomeribus, per se dabat omnia tellus :
Contentiq; cibus nullo cogente creatis, &c.*

How exactly does al this answer to the state of *Man* in *Paradise* ?
So that I no way dout, but that the poets drew this by some Tradition. Namely the first Age of Men, in the Poets, is the same as in the Scriptures; and so *Saturne* is the same with *Adam*. For that *Saturne* was no other than a *Man*, the very *Gentile Historians* dare not denie. What wonder is it then if so many things, which belong to *Adam*, were attributed by the *Gentiles* to *Saturne*? 1. From *Adams* hiding himself from the face of God, *Gen. 3. 10.* came the name *Saturne*: For סַטַר *Satar* signifies, *latere, to hide*: Whence also *Saturne* was stiled *Latin. 2.* The Kingdome which *Saturne* first obtained was the same with *Adams*, *Gen. 1. 28.* 3. As *Adam* was driven from his Government and *Paradise*; so *Saturne*. 4. As *Adam* turned *Husbandman*, so *Saturne* is said to find out *agriculture*, whence he is pictured with a mowers Sith, &c.

Vossius, de Idolol. lib. 1. chap. 38. Supposeth, that the memorie of *Adam* was preserved amongst the old *Germans* under the name of *Tuisto*, or *Tuio*, their chief God; who (say they) sprang out of the Earth, and had a son called *M A N*. The same *Vossius* makes the *Egyptian Isis* a broken tradition of *Eve*; from the *Hebrew Ischa*.

The Memorie of
Paradise preserved
under the
Elysian fields.
Eden.

§. 4. Others make the *Elysian fields*, so much talked of by the poets, to be but a corrupt Imitation of *Paradise*, or the *Garden of Eden*. That which makes for this conjecture is an observation I find in *Bochart, Can. lib. 1. cap. 34. fol. 664.* That this Fable of the *Elysian fields* is *Phenician*, may be gathered from the very name, which is of *Phenician* extract: for amongst the *Hebrews* עָלַי & לֵא, *alas*, signifies to exult and rejoyce: thence עָלַי *alis*, joyful; whence *Elysus*: for 'twas usual amongst the *Ancients* to change *A* into *E*, as *Enakim* for *Anakim*, &c. so that the *Elysian field* signifies a place of delight and pleasure; and so tis interpreted by *Virg. lib. 6. En.*

— exinde per amplum

Mittimus Elysium, & pauci lata arva tenemus.

Al this suits with the import of the *Hebrew* עֵדֶן *Eden*; which signifies a *Garden of delight* or *Pleasure*.

Others have conceived, that the storie of *Paradise* was preserved amongst

amongst the *Heathens*, under the Fable of *Adonis's* garden, which comes near to that of *Eden*, as *Stillingsf. Orig. S. book. 3. c. 3.* yea, Pagan writers seem to have had some broken Traditions not only of the Garden of *Eden* in general; but also of the *Tree of Life*, *Gen. 2. 9.* so *Mr. Du Bose* (in a Sermon at *Caen* *March 11. 1663.*) observed, That the Poets fictions of their *Divine Ambrosia*, which makes *immortal*, and their *Nectar* which makes young, were but *Traditional fragments* of the tree of life. This seems farther evident by what we find in *Athen. Deipnos. lib. 1.* *χεῖρας δὲ ἐν Βαβυλῶνι εἶναι ἐνὶ γῆρα δὲ καὶ αἶνον νέκταρ*, *Chereas* reports, that there is a wine in *Babylon* which the Natives call *Nectar*: whence *Nectar* was stiled, *πῶμα θεῶν*, the drink of the Gods: for it came out of the East into Grece with the Gods themselves; as *Owen. Idololat lib. 3. cap. 8.* By which it appears that *Nectar* and *Ambrosia*, were *Divine Drinks*, to make men *Immortal*; which came originally from the East, specially *Babylon*; which is generally supposed to be near the place where *Eden* was seated; and therefore we have probable grounds for this conjecture, that these *Divine immortalising drinks*, *Nectar* and *Ambrosia*, owe their original to the *Tree of Life* in *Eden*.

Adonis's Garden.

The tree of life. *Gen. 2. 9.* immortalized by *Ambrosia* and *Nectar*.

CHAP. V.

Pagan Fables of Paradise.

Ethnic stories of Mans Fal and Redemption by Christ. *Plato's* conceptions of *Mans Fal*, according to *Gen. 3. 23, 24.* *Plato's* opinion of the *Preexistence of Souls*, and their *slaverie in the Bodie*, but a *Symbol of Mans Fal*. *Plato's* notions of *Original sin*; *Gen. 5. 3. sin ingenerate*, &c. *Mans Natural State in Sin* termed a *spiritual or Moral death*, *Gen. 2. 17.* *Plato* acknowledgeth an *universal contagion of Human Nature*. 1. Of the *Mind*; which he makes to be immersed in *Ignorance*. 2. Of the *Wil.* 3. Of the *Affections*: The *Tyrannie of self Love*, &c. *Plato* had some imperfect Notices of *Mans Redemption*, and the *Restoration of althings by Christ*. *Plato* had some imperfect Notices of a *Trinitie*, which he understood not. The *New Platonists* had their *Tenets, Trinitie* from *Scripture*: the *Platonic λόγος*, an *Ape of Christ*.

Christ. Poetic Fables of Christ his Incarnation, Passion, Ascension, &c.

Plato's Conceptions of Mans fal from Gen. 3. 23. 25.

§. 1. **H**AVING gone through Mans Creation and happy state, we now procede to discourse of his Fal and Recoverie; whereof the blind Pagans had also no smal discoveries, as we may presume, from Scripture, or Jewish Tradition originally. Indeed I find no Heathen to discourse more Divinely of the Fal of Man then Plato; who (as in the former chap. 4. §. 5.) expresseth the same under the Symbolic Image of the Iron Age; 'wherein this Motion of the Universe was *ὑποκρίματα* 'multiforme; which springing from the necessitie of Corporeal Mater, 'hurried the Universe into many vicissitudes, &c. So again (in his *Critias*, fol. 106.) Plato having discoursed of *θεῖα φύσις*, a Divine Nature, which flourished in men under the Golden Age, he addes, 'This Divine Nature being at last contempered *τῷ θνητῷ* with the mortal, or 'sensual part in man, *ἀνθρώπου ἡ ἐκ ἐμφυσιῶτος*, the human inclination, 'or custome prevailed, even to the pestilential infection, debauching, and ruine of mankind: and from this fountain all evils rushed in upon man, *κάλιστα τ' τιμωτάτων ἀπολαύτων*, losing the best of their precious things. So likewise in his *Theætetus*, Plato, having discoursed of Mans likenesse to God in the Golden Age, addes, 'That by how much the farther man departed from this rectitude, by so much the deeper he fell 'into a kind of *ἐδωκ' ἡ ἀνθρωπεία* Nothingnesse and Inhumanitie: whence he makes two *δείγματα*, Exemplars; the one, *θεῖον*, Divine, and most happy; which was the paterne of Mans estate in Immortalitie; the other, *ἀθεον* Atheistic, or ungodlike; the paterne of mans fal. Al which coming so near to the Scripture language, we cannot rationally conjecture what original it should have, if not from Scripture, or Jewish Tradition. Thus Origen (*contra Celsum* lib. 4.) conceives, That Plato, by his conversation with the Jews in Egypt, understood the historie of Mans fal; which he (according to the Egyptian mode) in his *Symposiacs*, expresseth under the Fable of Porus (i. e. Adam) his being drunk with Nectar, and then going into Jupiters Garden, (that is, Eden) and being circumvented by *penia* i. e. the Serpent, was thence cast out, &c. which seems an evident vestigium of Adams Fal, and being cast out of Paradise, according to Gen. 3. 23, 24.

§. 2. Plato discourseth also, very Divinely, of that general Confusion which happened upon the Fal; and particularly, of mans losse thereby. So in his *Politicus*, fol. 251. 'After (saies Plato) the Golden Age

The general losse by mans Fal.

Age was expired the supreme God left the sterne and Government of the World; and from that *ἀναμυσία* Confusion, or disorder; destru^{ti}on, without al peradventure, had happened to the World, had not God provided, &c. And particularly, concerning mans disorder and Impotence by the *Fal*, Plato, in the said *Politicus* fol. 274. speaks very plainly thus, *ἀντὶ δὲ ἀδυναμίας ἀνθρώπων καὶ ἀφύλακτοι γυνέτες καὶ ἀπῆχνοι* — ἐκ τούτων πάντων ἐστὶ μεγάλης σπουδῆς ἡ σωθῆναι. 'Men being rendered very infirme and unskilful, and unable to preserve themselves, by reason of al these they were in great straits.

§. 3 Yea farther, Plato seems to have understood, either immediately from the Scripture, or from the *Jews*, by Tradition, much of the cursed *slaverie* which Sin and the *Fal* brought upon mankind. so in his *Phædrus*, fol. 245. Plato compares the soul to a winged Chariot, which while it was in its golden perfect State, soared aloft, and passed through Heaven and Earth; but when it was thrust into the bodie, it lost its wings, and remained there a Prisoner, under the Tyrannie of unlawful passions. Whence he gives this origination of the Bodie; *σῶμα* the bodie, is as it were *Κῆνα* a sepulchre or Grave for the Soul. Hence some make Plato's opinion of the souls Preexistence, but a Cabal of mans *fal*. Thus Steuch. *Eugubin. de perem. Philos. l. 9 c. 1.* The Ancients hearing of Adam's being driven from Paradise, they believed that the Soul was cast out of Heaven upon the Earth, and imprisoned in the bodie as a Punishment of certain Sins. And thence they reported that *σῶμα* was so called from *τῆς* the bodie, i. e. the Sepulchre of the Soul: and there came an ancient Tradition to them, that for some great Sins men lived in the bodie, of which Plato makes mention. Behold the like depraved sense from Moses's Books; who was of al most ancient of a barren countrie, &c. So Stilings. *Origin. S. Book 3. c. 3. §. 17.* 'As to the degeneracie of the souls of men; this was the common complaint of those Philosophers, who minded the government of themselves, and the practice of virtue; specially of the Platonists & stoics. The Platonists al complain of the *slaverie* of the Soul in the bodie; and that it is there by way of punishment for something which was done before; which makes me think, that Plato knew more of the *Fal* of mankind, than he would openly discover; and for that end disguised it, after his usual manner, in the Hypothesis of Preexistence, which, taking it Cabalistically, may import only this, that mens souls might be justly supposed to be created happy; but by reason of the Apostasie of mans Soul from God, al souls now come into their bodies, as into a

Platos Traditions of the Preexistence and present Slaverie of the Soul in the Bodie.

* kind of prison, &c.

Plato's notions
of original sin
and its traducti-
on, Gen. 5. 3.

§. 4. Moreover Plato seems to have had some pretty distinct *Notices* or *Traditions* touching *Original Sin*, and its *Traduction* from *Adam*, according to that of *Moses*, Gen. 5. 3. This *likenesse*, in which *Adam* is said to generate his sons, is not to be understood so much *Physically*, as *Morally*, i. e. of a *likenesse in sin*: There was not a *Lust* in *Adam's* heart, but he communicated a seed thereof to his posteritie. So *Plato* (*Timæus Locutus* fol. 103.) gives us very evident notices of *original Sin*, and its propagation: his words are [Καίη] μὲν αἰτία ἐν ᾧ γενέσθαι καὶ σοιζέσθαι ἐκ γένου καὶ ἀνθρώπων, ἢ ὁ ἑαυτῶν, &c. The cause of vicioussitie is from our Parents, and first principes, rather than from our selves; so that we never relinquish those Actions, which lead us to follow those primitives blemishes of our first parents, &c. whence elsewhere, he saies, ἡδὲν ἐν ὅλοις ἐν ἑκάστῳ κακὸν καὶ νόσημα, There is wcl nigh in every one an ingenite evil and disease. So *Plato*, de legibus lib. 5. πάντων δὲ αἰτίαν καὶ ἀρχὴν τοῦ κακοῦ τοῖς πατέρεσσι καὶ μητέρεσσι ἐν τοῖς ψυχαῖς ἐστίν, &c. The greatest evil of al is implanted in many men, and fixed in their souls; wherein men pleasing themselves, at last grow so intangled, as that they cannot wind themselves out. This ingenite Corruption he termes self-love, &c.

Mans State in
sin termed a mo-
ral or Spiritual
death; according
to Gen. 2. 17.

§. 5. Again, *Plato* (*Gorgias*, fol. 493.) termes this state of men under *Sin*, a *Moral* or *Spiritual Death*: and that according to the opinion of the wise: whereby 'tis possible, he means the *Jews*. His words are, Ἐγὼ γὰρ ἀκούω ἀπὸ σοφῶν, ὡς εἶναι ἡμῶν νεκρῶσιν. καὶ τὸ σῶμα οὖν ἡμῶν οἶμα, I have heard from the wise men, that we are now dead; and that the bodie is but our sepulchre. That these wise men, from whom *Plato* received this Tradition or Hearsay, were the *Jews*, seems very probable; because it was a commun expression amongst the *Jews*, and that grounded upon the word or sentence of God, Gen. 2. 17. Thou shalt surely die, That al men now are dead in Sins: Hence we may presume *Plato* received this Tradition. Or, if we had rather, by these wise men we may understand the *Pythagoreans*; who asserted, that sin was a moral death. Whence *Pythagoras*, when any of his schole were given up to sin, and excommunicated, he placed a Coffin in his place; denoting thereby, that he was dead, &c. Yet 'tis very probable, that *Pythagoras* traduced this, as other Principes, from the *Jews*, as we have hereafter proved in *Pythagoras's Philosophie*. This spiritual death in sin is farther expressed by *Plato* under the Notion of κακότης, Corrupt or bad Nature: So in the Platonic Definitions, κακότης is defined, κακία ἐστίν, an evil in Nature, again καὶ τὸ νόσος, a disease of Nature. Answerable where-

to we have a confession of *Grotius*; who affirms, *That the Philosophers acknowledged, σμύρον ἀνθρώποις τὸ ἀμυρᾶναι, it was connatural to men to sin.*

S. 6. Yea farther, *Plato* seems to acknowledge an *universal Contagion*, or *Corruption diffused* throughout the whole of *human Nature*, both *Understanding*, *wil*, and *Affections*. 1. As for the *corruption of the Understanding*, *Plato*, in his *Repub. lib. 7. fol. 613.* gives a lively *Description* thereof, under an *Allegorie* of a person, who from his *Injustice* lay bound neck and heels together, in a dark dungeon; where he could see only some imperfect shadows, by means of a certain fire kindled at the top thereof, whence he concludes τὸ τῆς ψυχῆς ὁμα κατὰ τοὺς οὐκ ἐστὶ ἐν σφραγισμῷ ἀγνοίας βορβόρη, *The eye of the soul is immersed in the barbaric gulf of ignorance.* And elsewhere he saies, ὁ νῦν βδὲ ἐν ἐπαταῖ, *the present life has but a dreaming knowledge of things;* whence also he stiles our present knowledge, νυκτερινή νύξ, *a night day.* Yea *Plato*, in his *Timæus*, fol. 90. seems to give us the original cause of this native darknesse, that overspreads the soul; namely *Adam's Sin.* *Truth* (saith he) *is the food and proper Motion of the mind, it being connatural to it; which, παλαιὸν γέννηται ἐν τῇ κεφαλῇ διασπαρμένον, was in times past left in the Head, &c.* what *Plato* should understand by the *Head*, if not *Adam* the head of man-kind, we cannot imagine. 2. *Plato* mentions also the *corruption of the wil*; and seems to disown anie *Freewil* to true Good; albeit he allows some ἐφύται or *natural disposition* to civil good, in some great *Heroes*. Yea, he brings in *Socrates* refuting that opinion of the *Stoics*, *That virtue was διδασκόν, teachable.* 3. *Plato* discourseth very largely and divinely, touching the *irregularities of the Affections, or Passions.* So de *Repub. lib. 9. fol. 575* he discourseth of *self-love*, the root of al *Affections*, as the great *Tyrant* over man kind, πρῶτος καὶ ἐν αὐτῷ ὁ ἕως ἐν τῷ αὐτῷ ἀναρχία καὶ ἀνομία ζῶν, *Love is a Tyrant in him, living in al manner of Disorder, and irregularitie: where he large'y, and elegantly describes the Tyrannic commands and irregular motions of inordinate Love in men.*

The universal contagion of human Nature.

1. The Corruption of the understanding.

2. The corruption of the wil.

3. The disorder of the affections or Tyrannie of self love.

S. 7. As *Plato* had clear *Notices of Mans Fal and Miserie*, so in like manner he seems to have been not without some broken *Traditions of the Way and Means*, appointed by *God*, for mans recoverie out of this lapsed and miserable state, which we may no way doubt were, at least originally, derived from the sacred fountain amongst the *Jews*. In the general, *Plato*, in his *Politics*, fol. 251. tells us 'That After the *Golden Age*, the *Universe*, by reason of that Confusion, that came upon

Plato of Mans Redemption and the Restauration of althings by Christ.

‘ upon it , had been dissolved , had not God , *παλιν ἐπέθεν αὐτῷ πάλιν γυνάμενον*, again taken upon him to sit at the sterne , and governe
 ‘ the world ; and restore its dissolute , and almost unjointed, parts, to
 ‘ their ancient order , and place, &c. Here Plato shews how that pe-
 ‘ stilential, *ἀποξίς*, Confusion , which did overspread the Universe, would
 quite have ruined it, if God had not again interposed, and applied a
 remedie. And, in his *Epist. 6.* fol. 323. Plato seemeth to discourse
 more particularly and distinctly, of the way and Meas of the worlds
 Restoration and Conservation; Let there (saies he) be a Law constitu-
 ted and confirmed by oath, calling to witnesse , *τὸν ἑὸν πάντων ἔδον, ἡμεῖς-
 ναι πῶτε ὄντων καὶ ἑὸν μελλόντων, ὅτε ἡμεῖς καὶ αἱ εἰς πατέρες ἐπιμνησάμενοι ὅν ἄν
 ὄν ὄντας φιλοπεζώμεθα εἰς μέγα πάντες οὐδὲν εἰς δύναμιν ἀνθρώπων ὁδὸν μέλων,*
 The God of althings , the Governor of Beings present , and things to come;
 the Father of that governing cause; whom , according to our Philosophie ,
 we make to be the true Being , who may be evidently known by al so far as
 it comes within the capacite of happy-knowing men. Serranus on this
 place tels us, That some understand this description of Plato to refer to
 the Trinitie , (as his λόγος in Epimoude has a peculiar respect to the
 Messias) So Sandford (de descens. Christi. l. 2. §. 37.) tels us , That this
 ‘ Trias or Trinitie of the Gods, so famous among al Nations, was, as
 ‘ some conjecture , but a certain vestigium or footstep of the most sa-
 ‘ cred Trinitie , not altogether extinct; albeit greatly conspurcated
 or obliterated in their minds. But although we may not grant , Pla-
 to had any distinct Notices of the Trinitie , yet he might learn ma-
 ny things which he understood not, from the Phenician doctrine, refer-
 ring originally to the Trinitie ; particularly to the Messias, Redem-
 of mankind : concerning whom there were many broken, and origi-
 nally Jewish Traditions , scattered up and down in the Oriental Parts ,
 specially in Phenicia, and Egypt ; which these blind Heathens under-
 standing not, corrupted by many fabulous mixtures, and misapplied to
 things they had no cognation with. Yea Plato , elsewhere, ingenuously
 confesseth, he had received many Fables or mysteries , by Tradition
 from the Ancients , which he understood not, but expected some In-
 terpreter thereof. Amongst which we may reckon this great Jewish
 Mysterie , of the Restauration of althings by the Messias; whereof Plato
 had received some glimmering imperfect Notions, or Traditions, which
 he understood not, but expressed by ἡμεῖς the Mind, and λόγος the word,
 &c. Neither were these sentiments proper only to Plato , but com-
 mun with him to other Philosophers ; as it is wel observed by Steuch.

Engu.

How far Plato
 had some imper-
 fect Traditions
 of a Trinitie,
 which he under-
 stood not.

Admoneundus
 es suspirari etiam
 Christianis
 Doctoribus quod-
 dam (ut mihi vi-
 deatur) hanc De-
 orum Triada
 apud omnes Gen-
 tes celebratam
 vestigium quod-
 dam S. Trinita-
 tis fuisse in illo
 nam cordibus et si
 nisi conspurcatis,
 non penitus ex-
 tinctum tamen.
 Sandf. Desc. l.
 x. §. 37.

Eugubinus, de Peren. Philosophia l. i. c. 3. 'The Grecians following the Chaldeans, and Egyptians (from whom they borrowed their Philosophy) institute [*ἡ ἀρχὴ*] the chiefest Good, in the first rank. Also the Divine Mind, in Greek νοῦς, they place in the second rank. I say that Divine mind primogenit, and the unigenit of the Eternal Father. Anaxagoras there ore, who imitates the Ancients, declares, that the principle of althings was νοῦς the Mind: And that he meant hereby no other than the Divine Mind, appears chiefly hence, that he esteemed this Mind most Wise, and called him according to the attestation of Aristotle *ἀνὰ τὴν ἁπλότητα*, without mixture, without passion, which is proper only to God. Anaxagoras attributed to the same mind althings, as Moses among the Hebrews. But whereas some late Admirers of Platonic Philosophie endeavor to prove, that Plato, and his followers, asserted, and owned, *τριάδα*, a Trinitie; we must know, that this belongs not so much to Plato, as to his Commentators, Plotinus, Proclus and Porphyrie. For I cannot remember, that I ever met with the word *τριάς* in Plato; though somewhat of the thing may possibly, be enigmatically delivered by him: only Plotinus and Porphyrie with Proclus discourse much of this *τριάς*, Trinitie; which we may presume, they had not from Plato, but from their Master Ammonius, Head of the sacred succession at Alexandria; who was, if not a Christian, yet a great Follower of Christians, and one that made it his business to reforme Platonic Philosophie by the Scriptures; as we have proved at large in Plato's philosophie: by which tis evident that the Platonic *τριάς* Trinitie, and λόγος word, owe their original to the sacred scriptures. 'Tis true; some of the later Platonists of the Alexandrine Schole, would fain perswade us, that the Evangelist John stole his Divine λόγος, word, from Plato's λόγος. so Amelius, as Drusus in Annot. John. i. observes: 'Amelius, saies he, the Platonic Philosopher, having read this principle, (of the Divine word) complains that John, the Evangelist, transferred into his book his Masters Mysteries; and appropriated to himself Plato's Secrets. By Jupiter, saith Amelius, this Barbarian agreeth with our Plato, that the WORD of God was constituted in the order of a Principle. This Imputation of Amelius is indeed most false: for Plato as well as John, seem both to have derived their Divine λόγος from the Jewish Doctrine and Mysteries. That the Notion λόγος, word, was not unknown to the ancient Jews, is evident, from the frequent mention made thereof in the Chaldaic Thargum; which termes it *כִּימְרָא יְהוָה*; the word of

The new Platonists had their *τριάς* Trinitie from Ammonius, who had it from the scriptures.

Ceterum appellatione τὸ λόγος non Johannis datum tempore nata, sed antiqua, & Judæis etiam non incognita fuit, ex quo patet, ad Gentilium quoque sapientum, appellationem istam τὸ λόγος quodammodo pervenisse aures, *Gloss. Phil. S. l. 1. Tr. 4. §. 3.*

Jebova; by which those ancient *Paraphrasts* understood the *Messias*, as its evident from *Gen. 3. 8. Ps. 2. 12. Ps. 27. 1. &c.* From this Jewish fountain the pagan λόγος so frequent in *Plato's* scholæ had its origination; as *Gloss. Ph. lolog. S. lib. 1. Tract. 4. §. 3.* That the *Philosophers* opinions of *Christ*, and his *Redemption* of man kind owe their original to the *Scriptures*, and Jewish church see *Justinian*, the Jesuite, *Comment. in 1. Jean. 1. 3. parag. 54.* So *Tertullian*, *Apol. cap. 21.* 'The ancient Sophistes (saies he) were of this opinion, that the word and wisdom, which they called λόγος, framed the world. *Zeno* saith, that this word was the Author of order. Again he addes, 'This myserie of the Incarnation of the word, was known by them, from whom you receive al your follies of the Divinitie; which were invented by sacrilegious emulation, to destroy the eternal verities of one God-man, by opposing thereto lies, which have some resemblance therewith, &c. Thus *Diodati*, on *Mat. 2. 2 his Star.*] 'The belief thereof having spread diverse waies; which, without dout, were al derived from the Prophets, that the King of the world was to be borne in Judea; They argued, that this Star was the signe thereof; perhaps from the prophecies of *Baalam*, *Numb. 24. 17.* which might come to their notice, &c. To this we may add that poetic fiction; that *Minerva*, the Goddesse of wisdom, was produced out of *Jupiters* Head; which some refer to the eternal Generation of *Christ*, the wisdom of God. *Prov. 8.* Also the Phenician *Baalim* and Grecian Demons, which were but Apes of the True *Messias*, as we have proved in the former B. c. 8. §. 5.

Poetic adumbrations of Christ his Nativitie, Passion, Ascension, &c.

§. 8. Yea, *Sandford* (or *Parker* out of his papers) de descensu Christi lib. 3. §. 137. mentions several Fables of the Gentile Poets, which adumbrate, or shadow forth, *Christ*, his Nativitie, Passion, Resurrection, &c. 'we think not the same things with others; but they, by imitation, speak the same things with us, saies *Justin Martyr*, of the Gentile Poets. *Albumasar*, in his greater *Introductorie tractatu 6;* saies, There ascendes in the first face of that signe a beautiful and honest Virgin, having in her hand two ears of Corne, and she nurseth a Child; and a certain Nation (i. e. the Jewish) calleth this Child *Jesuu*. Here both *Albertus*, and *Sixtus Senensis* collect, that our Saviour was in some manner adumbrated in the Gentiles Fables and Figures. *Justin Martyr* instanceth particularly in these figments: That *Christ* the son of God, was to come, the Devils understood out of the Holy Prophets: whence they produced, by their Poets, many, who should be called the sons of *Jupiter* 3.

Suppo;

Supposing by this means, that men would estimate the matters which concerned Christ for *prodigious Fables*, and *Poetic narrations*, no lesse than those of the *Poets*. Therefore those things which belonged to the one only *Messias*, they traduced to many. So in *Perseus*, they make him to be borne of a *Virgin*; and under *Dionysus*, they feign him to ride on the Colt of an *Ass*; and being torn in pieces by the *Titans*, to returne to his Fathers throne in Heaven. Thus *Origen*, contra *Celsum*, lib. 4. *Bacchus* (i. e. the son of God) falling from *Jupiters Throne*, was torne by the *Titans*: and his members being again composed, he ascended alive up to Heaven. Which fable the Greeks interpreted figuratively of the soul; but it seems rather to be a shadow of Christ his *Descent*, *Passion*, and *Ascension*. So also Christ his raising up the dead, was Fabled in the Poets, in *Esculapius's* being the *Physician* and raiser up of the dead. As also the Poets feigning the *Heroes* to be sent down to *infernal places*, and thence to ascend up into Heaven, seems but a *Fable of Christs suffering* the pains of *Hel* in his soul, and afterwards ascending up to Heaven. Whence *Sands. Descens. l. 3. §. 137.* concludes: 'That Christs descending down to Hel, i. e. suffering Hel pains in his soul, was by the Poets couched under several shadows; specially under that Fable of *Esculapius*; who, as they Comment, restored *Dumvirbius* (i. e. as I conjecture *Adam*) to life again; whereupon he was, by a Thunderbolt from *Jupiter*, cast down to Hel. Whence the Poet *Æn. 7.*

*Ipse repertorem Medicinæ talis & artis
Fulmine Phœbigenam Stygias detruxit ad umbras.*

'Only there is none of the sons of *Jupiter* found, on whom the punishment of the Crosse was transferred; whence it's very probable that this mysterie was unknown, even to the Devils themselves.

C H A P. VI.

Solons Conference with the Egyptian Priest.

The Historie of the Flood imitated by Pagan writers. Solon's conference with the Egyptian Priest, touching Deucalion's Flood. The several Assumings of Diverse Nations in ascribing Noahs Flood to some one of their own Nation. The Egyptians ascribe Noahs Flood to Prometheus; the Assyrians ascribe it to Xisuthrus; the Thessalians to Deucalion; the Athenians to Ogyges. Mention made of Noahs Flood by Abydenus, Berosus, Polyhistor, Mnaseus, Damascenus, &c.

§. 1. **A**Nother great piece of Scripture Historie relates to the Flood, and the Deluge of mankind thereby, whereof we find many broken Fragments in Pagan Historians and Writers. Plato, in his *Timæus*, fol. 22, 23. gives us an excellent explication of *Deucalions Flood*; as also of some other pieces of *Antiquities*; and that, in imitation of *Sacred Historie*. The occasion of this *Discourse* was this: he brings in his kinsman *Solon* travelling to *Egypt*, to informe himself in the *Wisdom* of the *Ancients*. His words are as followes: 'When *Solon* came to *Egypt*, he said, he was greatly esteemed and honored by them; but when he inquired of the *Inhabitants* and *Priests*, who were most skillful in *Antiquities*, touching ancient *Matters*, he found that neither he, nor any other of the *Grecians* knew any thing of true *Antiquities*. Wherefore he designing to draw the *Egyptians* to discourse of these ancient *Affaires*, rather than to give his own thoughts of them, proposed certain *Questions*; with endeavors to reduce the *Series* and account of times to a certain number of years: and first he demands, *πῶς Φωγώντις τὸ πρῶτον λεχθέντος, καὶ Νιόβης, καὶ μετὰ τὴν κατακλυσμὸν αὐτῶν Διουκλίου καὶ Πύρρως, αἵ δὲ ἐγένετο μυθολογεῖν καὶ τοῦ δὲ αὐτῶν γενεολογῶν*, of *Phoroneus*, the first so called, and of *Niobe*; and after the Flood again, concerning *Deucalion* and *Pyrha*; of whom men are wont to *Mythologise* and *Genealogise*, &c. Then one of the *Egyptian Priests* saies, *Σόλων, Σόλων, Εὐκλως αἱ παῖδες ἐσὶ, γέναν δὲ Εὐκλως οὐ γέναν*, *Solon Solon, you Grecians are alwaies Children: There is no Grecian ancient. Solon* demanding the Reason why he spake thus, the Priest answered.

Solons conference with the Egyptian Priest, about the chief pieces of Archaeologie.

answered, Νέοι ἐστέ (εἰπεῖν) τὰς ψυχὰς πάντες ἑδεμύατο γὰρ ἐν αὐταῖς ἔχουσιν, εἰς ἔχουσιν ἀκαλῶς, παλαιὰν δόξαν ἔδιδε μάθμενα χρόνῳ πολλόν ἔδει. πὶ δὲ γὰρ. πῶς αἱ ποὶ τῆς, πολλὰ καὶ κατὰ πολλὰ φθοραὶ γυνόσκουσιν ἀνθρώπων καὶ ἔσονται, ποὶ καὶ καὶ ὕδατι μέγιστα, Ye are all said to be young in regard of your souls: For ye have therein no ancient opinions, flowing from first Tradition, nor any Chronologic science. But the cause of these things is, There have been, and shal again be many Destructions of men, in many places; and those very great, by reason of Fire and Water, &c.

Thus *Plato* concerning *Solons* conference with the *Egyptian Priest*, about ancient *Mythologie*: which seems evidently but corrupt broken Imitations of Sacred Records, as may be demonstrated from the particulars here mentioned. First *Plato* here mentions the words of a certain *Egyptian Priest*, telling *Solon*, that the *Grecians* were ignorant of the account of true *Archeologie* or *Antiquitie*; having only some Fables or shadows of those real stories, which were loged amongst the *Egyptians*: *Proclus* conjectures that this *Satic Priest* was, in the *Egyptian tongue*, called *Pateneit*, as *Selden de Jure Natur. Heb. lib. 1. cap. 2. fol. 27.* 'Tis possible that this *Priest*, whom *Plato* terms *Egyptian*, was really a *Jew*. For 'tis certain, that there were multitudes of *Jews* in *Egypt*, at, or about the time of *Solons* being there; who living amongst the *Egyptians*, passed under the same name, at least with *Plato*, who knew full well, that the name of a *Jew* was odious to his countrymen; whence he stiles them *Egyptians*, as else where *Phenicians* and *Chaldeans*, on the like account. 2. But what ever this *Egyptian Priest* was; that the ancient traditions, he here gives us, were originally sacred, we doubt not but to prove even from his own explication, as it follows.

§. 2. First this *Egyptian Priest*, after he had upbraided the *Grecians* with their *Childishnesse*, and ignorance in true *Archeologie* or *Antiquitie*, he proceeds to the resolution of *Solon's Questions*; and shews, that all those great pieces of *mythologie*, which *Solon* was so inquisitive into, namely touching *Phoroneus*, *Niobe*, *Deucalion* and *Pyrrha*, were but fabulous Narrations or symbolic Images and covers of some real storie and event, which happened to man-kind. 2. To make this good, he laies down this general Assertion, That all the remarkable changes which had been wrought in the world, or should be hereafter, and were the original occasion of these fabulous stories, were wrought by Fire and Water. He instanceth first in the storie of *Phaeton*, who was supposed

Pyrrha.

Niobe.

Phoroneus.

Of Deucalions
Flood.

to have set the world on fire; which seems to have its rise either from Gods destroying Sodom and Gomorrah with fire from Heaven, or else from the last Conflagration of the world by fire, whereunto also the Fable of Pyrrha seemes to relate: for πυρ, whence it is derived, signifies fire, as in its proper place. 2. As for the Storie of Niobe mentioned here by Solon, as one of the great, μῦθοι, Fables, which deserved great Remarque, it seems clearly to refer to the storie of Lots wife, her being turned into a pillar of Salt, at the destruction of Sodom; as else where. 3. Touching the Fable of Phoroneus, it seems to refer to Pharaoh King of Egypt, who was drowned in the red Sea; which appears, 1. From the cognation twixt the Names; the Greek Φαραων being the same in sound with the Hebrew פֶּרַעֲוֹ Pharaoh. 2. From the Mater; which, according to the Priests application, refers to some Deluge; as in what follows 3. As for Deucalions Flood, that it was but, μῦθος, a Fable, or Symbolic shadow of Noahs Flood, we shal endeavor or demonstrate both from the explication of the Egyptian Priest, as also from other Topics.

§. 3. This Egyptian Priest, having demonstrated the many vicissitudes that happened in Nature, from fire and water; and explicated that by fire, under that fable of Phaeton, he proceeds to discourse of the great Deluge by water; Thus Plato (*Timaeus* fol. 22. 23.) ὅταν δ' αὖ οἱ θεοὶ τῶν γῆν ἡμετέραν ἀπαλεψεῖν κατεβόλζοντο, οἱ μὲν ἐν τοῖς ὄρεσι διασώζονται βεβηκόσιν οὐρανῷ, οἱ δ' ἐν ταῖς περὶ ἡμῶν πόλεσιν εἰς τὴν θάλασσαν ἐσθλὸν ποταμῶν ἔειπον. But again the Gods, being about to purge the earth by water, brought a deluge, the herdsmen and shepherds were saved on the mountains; but those that lived in the cities with us, were carried away by the Flood of waters into the Sea, &c. Thus Plato of the Egyptian Priest. Serranus on this place observes, That this priest saies, that those who dwelt on the mountains, namely the Cowherds, and shepherds, were preserved; which is a vestigium or Symbol of Noah, with his sons, being preserved in the Ark, which rested on mount Ararat. Then the priest goes on to describe the times before the flood thus: There was, in times past, before the great Deluge of waters, a famous citie, which now belongs to the Athenians, adorned with the best Laws both for war, and al civil life; which received its first seed from Tellus, and Vulcan, &c. Again Plato, *de leg.* fol. 675. speaks farther hereof thus: τὰ ποταμῶν ἀνθρώπων φθογὰς γινώσκειν καταχυσμοῖς, &c. There happened many Destructions of men by Floods, &c. where Serranus thus annotates: Plato here makes mention of a certain Flood, as if he meant not that of Deucalion, which, without doubt was in Attica only, but some one more universal, in which the whole world was immers-

ed, &c. By which it appears that the *Deluge*, of which *Plato* makes mention, was *universal*, and so the same with that of *Noah*. This will be farther evident by what follows.

§. 4. That the sacred storie of *Noah's flood*, was traduced among pagan writers, under the assumed names of *Xisuthrus*, *Dauca- lion*, *Ogyges*, *Prometheus*, &c. and that by Tradition from the Jews or Patriarchs, is generally confessed by such as are vers'd in Antiquitie. The Assyrians attributed the Flood to one *Xisuthrus*; whom they supposed to be a King of Assyria, who sent out birds to see if the Flood were asswaged. The circumstances of which stories, as delivered by *Abydenus* and *Alexander the Polyhistorian* make it evident, that it was but a Tradition of that universal Flood under *Noah*; as *Eusebius*, in *Chronicon* (edit. 2.) fol. 5. with *Scaliger* thereon. Thus *Vossius*, de Idol. lib. 1. cap. 18. 'To this (saies he) we may refer, that, in *Alexand. the Polyhistorian*, and *Abydenus*; who relate the storie of the Universal Flood, *Noah* is called *Xisuthrus*; as in *Cy- ril*, the beginning of his book against *Julian the Apostate*: and he addes, that the word seems to be *Assyrian*. Which I oppose not; seing we find the like word זִיז, whence מזוזל *mezuzal*, the post of a dore or threshold, as *Deut.* 6. 9. From *ziz* or *zuz* as it signifies the post or threshold of a dore, by an *Anadiplosis*, comes *Xisuthrus*: and thus was *Noah* called, being as it were the threshold or dore, i. e. the beginning of all things after the flood. 2. The Egyptians ascribe this general Flood of *Noah*, to *Prometheus*. So *Diodor. lib.* 1. tells us, 'That whilst *Prometheus* reigned in *Egypt*, the greatest part of men were destroyed by a flood, &c. That *Prometheus*, was a symbol of *Noah* we have in *Book.* 2. cap. 5. §. 4. proved out of *Vossius*, and others. 3. The *Thessalians* make *Dauca- lion* to be the person, who escaped the Flood. The storie whereof, as mentioned by *Apollodorus*, is exactly parallel with that, which the Scripture gives of *Noah*; and with some transmutation of names, viz. of *Dauca- lion* into *Noah*, and of *Parnassus* into *Ararat*, &c. may be easily identified therewith. 4. The *Athenians* ascribe the Flood to *Ogyges*; not that the Flood of *Ogyges* and *Dauca- lion* were particular Deluges, as many suppose, but as *Dauca- lion* was of Eldest memorie in *Thessalie*, so was *Ogyges* at *Athens*; and so the Flood, as being a matter of greatest Antiquitie, was, on the same account, in both places, attributed to both these. And who knows not, how commun it was with the *Grecians* to attribute that to their own Countrie, Cities, and Persons, which belonged to some Oriental Persons or Places, Thus did they corrupt the Traditions touch-

The Several Assumings of diverse Nations, in ascribing No- ah's flood to some one of their own nation.

Touching *Noah's* parallel with *Janus*, see before *Book.* 2. chap. 6. §. 6.

1. The *Assyrians* ascribe it to *Xisuthrus*.

2. The *Egyptians* to *Prometheus*.

3. The *Thessa- lians* to *Dauca- lion*.

4. The *Atheni- ans* to *Ogyges*.

Pagan Asserti-
ons touching the
Flood.

Abydenus, Bero-
sus, Polyhistor,
Damascenus,
&c. of Noahs
Flood.

ing the Flood; as Stillings. Orig. S. lib. 3. chap. 5. See 5. wel observes.
§. 5. Bochart, in his preface to Phaleg about the beginning, speaks
fully to this purpose, thus: 'Also the Ethnic writers, in many things agree
' with Moses: To search this matter a little at the bottom, the same
' of the Flood, wherein a few only remaining, the rest of men perished,
' was diffused among all Nations. The Hieropolitans (in Lucians Dea
' Syria) frame a large Historie thereof, and that drawn out of their own
' Archives, every way parallel to Moses's Narration; excepting that,
' in stead of Noah, the name Deucalion is substituted. Plutarch makes
' mention of a Dove sent forth out of the Ark, &c. The same Abydenus. From
' whom also we learne, that the Ark rested in Armenia; and that the
' Reliques thereof are yet extant there: which is also taught by Bero-
' sus, and Polyhistor, and Nicholas Damascenus. Epiphanius also affirms,
' that they were to be seen in his time, &c. The like Bochart in his phaleg. l. 1.
c. 4. Also Voss. Isago. Chronolog. dissert. 4. c. 2. and 3 And Grotius, Annot in l.
1. de Verit. Relig. &c. where we have many concurring Testimonies of the
most Ancient, touching the universal Flood and its Traditional notices a-
mongst the Pagans. So Berosus makes mention of the Flood and Ark, wherein
Noah was preserved: and Alexander the Polyhistorian of the preservation
of Animals in the Ark. Martinus (Histor. Sinic. l. 1 p. 12.) tells us, That
there is great mention of the Flood amongst the Sinic writers, &c.

§. 6. Owen Theolog. lib. 2. cap. 3. pag. 150. Speaks
expressly thus: ' That many things concerning the Flood
' were extracted out of the sacred text, every one sees: Josephus An-
' tiqu. lib. 1. cap. 4. Relates things out of Hieronymus Aegyptius, Bero-
' sus, Mnasemus, Nicholas Damascenus. The same Eusebius, in his
' Chronicon, out of Abydenus, and Alexander Polyhistor. But many
' of the first Mythographers confound the Universal Deluge, with that
' particular Flood of Deucalion, or with that of Ogyges (which long
' preceded) so that Posteritie could understand neither one nor ano-
' ther. Johan. (de Lact. de origin. Gent. American. lib. 1. pag. 115) ac-
' quaints us ' That there is a constant Tradition of the Flood amongst
' the Indians, both in New France, Peru, &c. But none speaks more
fully on this Argument, than Preston, on the Attributes of God,
Serm. 3. ' The 2d. Argument (saies he) by which we confirme the
' Truth of the Scriptures, is taken from the Testimonies, that are given
' to them by our enemies, the Gentiles themselves being Judges: As
' to instance in the Flood; there are many that have made mention of
' it. Those Floods, that are related by the ancient Greek Historians,
' come

'come so near it, that they must needs have the relation of it from the
'Jews. They have mingled it with many falsehoods: we have not the
'writings of them, but fragments in the writings of others; as of
'Alexander Polyhistor in Josephus, and Cyril: They say that there was
'a great flood, and that there was one Nisurus (I suppose, Xisuthrus) to
'whom Saturne revell'd it; and bad him make an Ark; and he did so;
'and gathered some of al beasts into it; and that the Ark was in Armenia;
'and that the fragments of it are in Heliopolis.

§. 7. As for the memorie of Noah; it was preserved amongst an-
cient Heathens, under several assumed names: As among the Chineses,
he passed under the name of Proncus; who is by them said to have es-
caped alone with his Familie: among the Chaldeans, under the Fable of
Oannes; who had part of a Fish and part of Man: as also amongst the
Assyrians; under the title of Xisuthrus, as before. Among the E-
gyptians and Thessalonians, Noahs memorie was preserved under the
Symbol of Prometheus; as in like manner amongst the Peloponnesians, he
was stiled Phoroneus; whom Phoronides calls πατήρ τῶν ἀνθρώπων, the Fa-
ther of men, or the Protoplast. Again, among the Grecians and Ro-
mans, Noah passed under many fabulous titles; as of Saturne, whom
Bochart (phaleg lib. 1. cap. 1.) parallels with Noah in 14 particulars, as
before in our Genealogie of Saturne. Book 2. chap. 1. §. 6. He was cal-
led also Janus, as some think from *Janus*; because of Noahs planting
Vines: And that which confirms the same, is, that Janus was caracte-
rised, bifrons, one that had a double forehead, looking, *ἑρπύων* ἔ-
μπροσθεν, forward and backward; as Noah saw two Ages. Moreover Ma-
crobius tells us, that Janus was stiled *Conversus à conferendo*; because
he was the Seminarie of Mankind: which is parallel to Noah. a A-
gain some make Bacchus the same with Noah, in that Bacchus is said
to be twice borne, the Planter of Vines, &c. That Deucalion and O-
gyges were the same with Noah, we have already proved. See more of
Noahs Ethnic Names in Dickinson's, Delphi Phanicizantes, Diatrib. de
Noe nominibus Ethnicis. Stillingf. Origin. S. book. 3 chap. 4. §. 8. and chap.
5. §. 5. S.

§. 8. Yea, we find some memorie not only of Noah, but also of the
Raven and Dove sent forth by Noah, preserved in some fragments a-
mongst Pagan writers. b So Bochart, in his Preface to *Histor. de Animal.*

Noahs memorie
preserved under
the Names Pron-
cus, Oannes,
Xisuthrus,
Prometheus,
Phoroneus,

Janus;

a As before B. 2.
chap. 6. §. 6.

Noahs Dove;

b Thus Sandf. de
descensu l. 1. §.

22. Plutarch, out of the ancient Theologie (i. e. the Jewish) makes mention of the Dove sent forth one
of Noah's Ark.

Sacris, tells us, ' That peradventure to the Raven sent forth by *Noah*, ' belongs the Greek Fable of the Raven sent forth by *Apollo*, which ' returned not 'til after the figges were ripe. But more expressly in the ' same Preface, *Bochart* affirms ' That of this historie of the *Dove* sent ' forth by *Noah*, there are very evident *vestigia* or characters to be ' found in *Abydenus*, *Plutarch*, and the *Arabians*, &c. To conclude this discourse of the *Flood*; we have a concise, yet clear *Hypotyposis*, or Ad- umbration given of it by *Ovid*, *Met. lib. 1. Fab. 7.*

Fit fragor & densi funduntur ab aethere nimbi.

See more in *Seneca, lib. 3. Quest. c. 27.* And *August. de Civit. Dei. lib. 18. c. 12.* with *Ludov. Vives* thereon.

CH A P. VII.

Ethnic stories of the Worlds Conflagration, The last Judgement, Mans future Immortal state, from sacred Oracles.

Plato of the Worlds Conflagration. The Stoics *ἐκπύρωσι* *from the Jews. Testimonies ancient and Moderne to confirme the same.* 2. *Per. 3. 7. πνεὺς ἁγίου.* *Pagan notices of the last Judgement. The Jewish opi- nion of the Seven Thousandth year to be the day of Judgement. Plato's thousand years from Jewish Tradition. The opinion of Plato touching the Souls Immortal state, which he acknowlegeth was conveyed by ancient Tradition. Thales, Pherocydes, and others touching the Souls Im- mortalitie.*

§. I. **H**AVING demonstrated what evident *Notices and Traditions* the Pagans had of the first *Diluge*, or Destruction of the old World by *Water*, we now procede to shew, what discoveries they had of the last *Conflagration*, or *Dissolution* of the World by *Fire*, with the day of judgement ensuing, and that in *Imitation of Scripture Tra- dition*, or *Sacred Prophecie*. As for the Worlds *Dissolution by Fire*, that it was wel known to the *Jews*, (though we find no mention there- of in the old Testament) we may safely conjecture, because we find it mentioned in a book called *Cedrus Libani*: also *Peter* in his second Epistle

Epistle to the dispersed Jews, chap. 3. v. 9, 10, 11. makes mention of a promise touching the day of the Lord, wherein all things should be dissolved, &c. which possibly refers to Enoch's prophetic of the last Judgment mentioned by Jude, v. 14, 15. and that Pagan writers received their Contemplations of the world's Dissolution by fire, from some Oracles, originally Jewish, seems evident. The Poets in their fictions, make Pyrrha the wife of Deucalion: whereby they symbolically signify unto us, that as the world was formerly destroyed by Water, so it should be again by Fire: for Πῦρ, whence Pyrrha, signifies fire. So Plato in his Timæus, fol. 22. tells us That the great Vicissitudes, and Dissolutions of the world sprang from Fire and Water: and he begins with that by Fire, which he thus expresseth: That fable which is so commun amongst you, touching Phaeton, the Son of the Sun, his burning the world with fire, &c. This, I say, μὲν οὖν ἡ ψευδὴς ἱστορία, τὸ δὲ ἀληθές ἐστι τὸ αἰεὶ γινώ, ὃ καὶ ἔσται ἐν παντι παρὰ νῦν, ὃ δὲ ἀπὸ μὲν ἡμετέρας χρόνων ἀνελπίστου ἔστι τὸ γινώ, πρὸς πολλὰ ἔσται, hath the figure of a Fable, but the truth is this; there shall be a great parallaxe (or change) of things in Heaven and Earth, and in a short time, a great Dissolution of all things upon the earth, by reason of much fire. Thus Plato, who he evidently refers the fabulous storie of Phaeton's burning the World, to the last conflagration. So Serranus on this place: 'It is, saies he, the commun opinion of the 'Platonists, that the World shall be destroyed by fire: which they 'signifie by the word ἀναπύρεσις, refinement by fire. Plato delivers this as the explication of the Egyptian Priest, in answer to Solon's question about Pyrrha, Phaeton, &c. 'Tis possible this Egyptian Priest, from whom Solon received this Tradition, was himself a Jew, though concealed by Plato: however, that the Tradition was originally Jewish, we doubt not but to demonstrate.

Plato's opinion
of the last constellations.

§. 2. Neither was this the opinion of the *Platonists* only, but also of some other *Sects* of *Philosophers*, specially of the *Stoics*; who generally asserted, *The dissolution of the World by fire*; which they termed, *ἐκπύρωσις*, *Expurgation by fire*; and that in imitation of, and derivation from, the *Jews*. So *Seneca*, *Quest. Natural.* 3. 13. *The Worlds period shal be by fire*. The like *Seneca*, *Epist. de Consolat. ad olyb.* fol 64. 'There are some things that threaten ruine to the World: and this world, which comprehends althings, *divine* and *human*, shal, if we may believe it, one day be dissipated, and immersed in its old confusion and darkness.

Again, fol. 92. he speaks more plainly thus. 'And when the time shal come, wherein the world being to be renewed,

The Stoics
ἐκπύρωσις.

S f 2

2. *Pet. 3. 7.*

'ed, must extinguish it self, all things shal fall by their own power; and the stars shal rush upon the stars; and all matter burning in one fire; What ever now shines in the World shal then Burne. *Grotius*, in his *Annotat. on 2. Pet. 3. 7.* acquaints us, ' That *Seneca* had these Traditions from the *Stoics*, who called this final dissolution of the World by fire, *ἐκπύρωσις*. This *Zeno*, of *Cittium*, received from the *Phenicians*. For *Cittium* was a Colonie of the *Phenicians*, in *Cyprus*. *Heraclitus* received the same from the *Pythagoreans*. *Pythagoras* had it from the *Jews*. There is a mention of this Tradition in the book called *Cedrus Libani*: as God in times past let loose the raines to the waters, so wil he again let them loose to fire. So *Sophocles*,

Ὀρα πυρὶς γαῖοντα ἐν *Caesari* γὰρ
 Χρύσανθον αἰδῶν.

Heraclitus's opinion hereof is related by *Diogenes Laertius*, in his life, thus, *ἓν ἐστὶν κόσμος, γινώσκοντες τὸ αὐτὸν ἐκ πυρὸς καὶ πάλιν ἐκπύρωσιν*, There is one World, and that produced of fire, and shal be again reduced into fire. *Ovid Metam. lib. 1. fab. 7.* expresseth this last conflagration thus:

*Esse quoq; in fati reminiscitur affere tempus,
 Quo mare, quo tellus, correptaq; regia cœli
 Ardeat, & Mundi moles operosa laboret.*

Lactantius thinks this sprang from the *Sibylles* prophecies; But these, at least as now extant, seem spurious. I should rather conclude that all these *Ethnic Stories* of the last conflagration, owe their Original to some Jewish Traditions; as it may appear by what follows.

§. 3. Besides what observations we have made out of *Heathen writers*; we have the same confirmed by *Christians*, both ancient and moderne. *Minutius Felix* observes this to have been the general persuasion of *Stoics*, *Epicureans*, and *Plato*: His words are (pag. 110) these. ' Among the *Stoics* it is a constant opinion that the humor being consumed, this world shal turne into fire: and the *Epicureans* have the same sentiment of the conflagration of the Elements: and of the ruine of the Universe. *Plato* lies, that the parts of the world shal now be drowned, and at another time burned, &c. And that these *Prophetic discoveries* of this final Conflagration, were diffused among the *Gentiles*, from sacred Oracles originally, is confirmed

Testimonies of
 Ancient and
 Moderne touch-
 in the Worlds
 Conflagration.

‘firmed by what we find to this purpose in *Amyraldus*, *Theses Salmur-*
par. 3. de Resurrectione, pag. 890. ‘Some shadow (saies he) of this
 ‘truth touching the Resurrection, seems to have been apprehended by
 ‘those, who, in times past, held the world should be purged by fire;
 ‘which the *Stoics* called *καθάρσις*, purification by fire; whence they
 ‘affirmed it should be so restored, as that every one should receive a
 ‘new life. And although this may seem to be fetcht from *Zeno’s* *Porch*,
 ‘and so to relate to their fate; yet the *Stoics* derived it from else-
 ‘where; for *Zoroaster* was of the same opinion, as *Clemens Alexan-*
drinus, *Strom. 5* and *Diogenes Laertius* affirms, that *Theopompus*, a
Peripatetic Philosopher, drew the same from the Discipline of the *Ma-*
gi. Again *Clemens Alexandrinus* attributes the same persuasion to
Heraclitus, who received it from the *Barbaric Philosophie*, i. e. from
 ‘a certain consent of all those men, which amongst various Nations
 ‘passed for *Wise men*. Which seems to have flowed originally hence,
 ‘that God in times past indulged his people with some knowlege of the
 ‘Destruction and Restauration of the Universe. Thus *Amyraldus*. That
 ‘by the *Barbaric Philosophie*, whence *Heraclitus* derived those notions
 of the final conflagration, must be meant the *Wisdom* of the *Jews*, we
 have hereafter (part. 2. book 1. chap. 4. §. 1. and B. 2. C. 1. §. 1. and
 B 3. C. 2. §. 1.) proved.

§. 4. But none speaks more fully to this present purpose than *Gro-* 2. Pet. 3. 7.]
tius in his *Annotat.* on 2. Pet. 3. 7. *πῶς μένεται*] ‘This, saies he, is a
 ‘most ancient Tradition confirmed by Christ: we have testimonies of
 ‘this Tradition, in *Hystaspes*, the *Sybilles*, and *Sophocles*; also in *O-*
vid, *Seneca*, *Lucan*, as we have shewen in our *Annotates*, ad lib. 1.
 ‘de *veritate Christian. Relig.* about the end. An *Indice* whereof we
 ‘have in the observation of the *Astrologers*, touching the approache of
 ‘the *Sun* towards the earth; of which see *Copernicus*, *Revolutionum* lib.
 ‘3. cap. 16. &c. Then he concludes thus. ‘These *Celestial fires*
 ‘being jumbled together with the *Subterraneous*, thence that final
 ‘Conflagration, so fatal to the world, shal arise; as formerly the
 ‘*Flood*, from the coalition of the *Celestial waters*, and the *Subterra-*
 ‘*neous*; &c.

§ 5. Neither were the Heathens without many broken Traditi-
 ons, concerning the last Judgement; which we may no way doubt were
 conveyed to them, originally, from the *Jewish Church*, or sacred ment.
 fountain. The *Jews* had clear Notices of the last judgement, which was
 to ensue upon the worlds Conflagration; and that, as we may presume,

from *Enoch's Prophecie*, commun amongst them, as *Iude* intimates, v. 14, 15. or from other *Divine Revelations*. And more particularly, the Jews had a commun, and famous, *Tradition of the worlds duration* 6000 years, and the 7000 years to be the day of *Judgement*, &c. of which see *August. de civit. Dei lib. 22. cap. 7.* and *Lud. Vives* thereon: also *Mede*, *Diatr. 4. pag. 476. to 491.* *Broughion* likewise, in his *Principal Positions* pag. 14. asserts the same, out of the *Jewish Rab- bines*, viz. That the world at the 6000 year by the old expectation, in al likelihood shal end. So *Mede* (*Diatr. 4. pag. 490.*) saith, 'It is true, ' the primitive Fathers, specially those that believed the *Chiliad*, conceived the world should last, and the church therein labor, 6000 years; and that the 7000 should be the day of *Judgement*, and *Sabbath*; in which the *Saints* should reign with *Christ* their Lord; according to the *Jewish persuasion*. Now that the *Heathens* had some fragments, and *Traditions* hereof may be evinced out of *Plato*, *de repub. lib. 10. fol. 621.* where he thus *Philosophiseth*, 'Seing the soul is immortal, ' and patient of labor, we must, by a kind of pleasing violence, fol- ' low on towards the *Celestial blisse*, that we may be friends to our ' selves, and the Gods; and *Victors* in that long passage of the thousand years, &c. His own words are these, *ἐν ᾧδε, ἐν τῇ χιλιετῇ ποροῖα ὡς διαλυθῶμεν ἐν περὶ ἡμεν*, that we may live happily here, and in the thousand years, when we come to them. Here *Plato* makes mention *χιλιετῆς πορῆς*: of a passage of a thousand years, which comes very near the forenamed *Jewish Tradition* of the 7000 year being the day of *Judgement*: whence sprang that notion of *Annus Platonicus*, the *Platonic year*; which I take to be the same with, or at least a corrupt imitation of the *Jewish 7000 year*, wherein they place the day of *Judgement*. Again *Plato*, in the same *lib. 10 de Repub. fol 614.* mentions a *Phenician* or *Egyptian Fable* of Gods righteous *Judgement* in that great *Platonic year*, his words follow: 'Truly I will relate to thee a Fa- ' ble of *Hermus Armenius*, an excellent personage, of the Stock of ' *Pamphilus*; who being raised from the dead, related those things ' he saw in *Hel*. He said therefore, that after his soul was separated ' from his bodie, he travelled with many; and come into a certain ' Divine place, in which he saw two *hiatus's* or breaches of earth ve- ' ry near unto him; also two others above in heaven. Between these ' *hiatus's* there sate Judges; who after they had passed judgement on ' the souls of men deceased, commanded the just to ascend on the right ' hand, into the upper place of Heaven, with the monuments of their

Jude 14, 15.

The Jewish per-
suasion of the
7000 year to be
the day of Judge-
ment.

The Platonic
year an Image
of the day of
Judgement.

'their judgement hung before them; but the unjust, on the contrary,
'they commanded to passe to the left hand, into the lower place,
'with *memoires* of al that they perpetrated in their life time, banging
'behind them. Thus *Plato*: and *Serranus* on this place addes, that
'*Plato* here, to demonstrate the just judgement of God, brings a
'certain *μῦθος*, *fable*, (or *ἔμλογον*) taken from the *Doctrine* of the E-
'gyptians, or *Phenicians*. That *Plato* derived these his *contemplati-
ons* of the last judgement from the *Mosaic Doctrin*e, is rationally ar-
gued by *Lud. Vivus*, in *August de civit. Dei lib. 22. cap. 28.* Thus
Eusebius (*lib. 2. prepar. evang.*) supposeth; that *Plato* received by
'Tradition, from the *Mosaic doctrine*, both the mutation of the
'world, and the *Resurrection*, and judgement of the damned in Hel.
'For *Plato* relates, that time being expired, the terrene stock of
'mankind should come under a Defection; and the world should be
'agitated with unwonted manners; yea shaken with the vast De-
'struction of al living things: Then, after some time, it should be
'again settled by the endeavor of the supreme God; who, that the
'world might not fall in pieces, and perish, wil again receive the
'Governement thereof, and adde to it Eternal youth and Immortali-
'tie.

§. 6. Yea there seems to have been a *Catholic Fame* and *Traditi-
on* diffused amongst mankind, touching the *Resurrection*, *Last Judge-
ment*, and *Immortalitie* of the *Soul*, which could not, as we may rati-
onally conceive, have its original from any other, save the sacred
fountain of *Israel*. *Socrates* is brought in by *Plato*, (*Phædo fol. 91*)
philosophising on the souls subsisting, and duration after the Bodies dis-
solution; and upon a supposition of *Cebes*, that this duration might
be long, but not eternal; *Socrates* undertakes to demonstrate, *That
mens Souls endure for ever*. His words are, *Κέβης δ' ἐμοὶ ἔδειξε ὅτι περὶ μέν μοι
ἐσυγχωρεῖν, ποὺ χρονιώτερον γὰρ εἶναι ψυχῶν σώματα. ἀλλὰ τὸ δεῦρ' ἄλλο πα-
ρ' ἐμὲ, μὴ ποτὶ δὴ σώματα, καὶ πολλάκις καταπίψασα ἡ ψυχὴ, τὸ τελευταῖον
σῶμα καταλείψουσα οὐδ' αὐτὴ ἀπολείπει, καὶ ἢ αὐτὸ τὸ πρὶν θάνατον ψυχῆς ὅλεσθαι.
ἐπεὶ δὲ οὐκ οἶμαι γ' ἀπὸ ἀπαράδεικτον εἶναι ταῦτα.* *Cebes*, truly seems to grant
this unto me, that the soul is more lasting than the bodie: but this remains
uncertain to al, whether the soul, after the consumption of many bodies,
it self having put of the last bodie, perisheth, &c. Upon this Question
Socrates begins a new Dispute, and proves, *That the soul never pe-
risheth; because it was spiritual*, and *ἀσποκίνητον*. What *Plato* means
by his *ἀσποκίνητον* is wel explained by *Alcinous*, of *Plato's Doctrin*e,

Pagan frag-
ments of the Re-
surrection, last
Judgement, and
Immortal State
of the Soul.

cap. 25; Ἀντικείμενον δὲ ἐνὶ ἑαυτῇ, &c. Plato saith that the soul was self moveable; because it hath an innate, or connate life, ever acting of it self. Farther, Plato, in his *Timæus*, *Philebus*, *Phædrus*, *Minos*, Books of common wealth, and epistles, over and again proves the Immortalitie of the soul. Yea, a Aristotle himself, albeit in his lib. 1. de Anima, he seems to reject his Master Plato's ἀντικείμενον, yet elsewhere he seems inclined to assert the souls immortalitie, so lib. 1. de anima text. 4. he describes the Soul ἀπαθὴ καὶ ἀμιγρὴ εἶναι, to be void of passion and mixture, i. e. Simple and incorruptible. So again, textu 7. πῶς αὖτις ἁπλοῦς καὶ ἀσύνθετος ὁ νοῦς, what is sensible is corporeal; but the mind is separate, i. e. incorporeal, and spiritual: whence he concludes, textu 19, 20. νοῦς αἰὶνός ἐστι, &c. The mind alone is separate, what ever it be, and this alone is immortal, and eternal. See more of this J. h. Grammat. præf. ad Arist. de Anim. and Voss. Idol. lib. 1. c. 10. Plato, in *Phædo*, tells us, That men should revive, and from the State of dead become living; and the souls of dead men should remain; and that, in those who were good, better, but in those who were bad, worse. Again, Plato (or who ever else were the composer) epist. 7 gives us some account of the conveyance of these Traditions, touching the Souls final Judgement and Immortalitie. His words are οὐρανὸν δὲ θεὸς ἀνιέει, &c. We must alwaies give credence to the Ancient and Sacred Traditions; which declare unto us that the soul is immortal, and that it hath judges, and receiveth great Judgement, when tis separated from the bodie. This πάλαι καὶ ἱερὸς λόγος, ancient and sacred word, or Tradition, whereby they came to understand the Immortalitie of the soul and its future state, Plato, elsewhere, (as we have observed) stiles θεῖον καὶ ἐς βεβαιότερον λόγον, a Divine and more sure word. For having proved the souls Immortalitie, &c. by the best rational arguments he could produce, he concludes, there was a Divine and more sure word, or Tradition, whereby it might be known: This Divine and more sure word, was no other than the Divine Scriptures, termed, 2. Peter. 1. 19. a more sure word of Proph. cie, as we shal hereafter prove. The first Founders of Grecian Philosophie, *Thales*, *Pherecydes*, and *Pythagoras*, (who much traded in oriental, and Jewish, Traditions) were very positive in their Assertions, touching the souls Immortalitie: *Plutarch*, 10. de Placent. Philos. making mention of *Thales*, and *Pythagoras*, their Heroes or Demons, saies, they held them to be, καὶ χωρισμέναι τοῦ σώματος καὶ πάλαι ἄπαν, Souls separate from bodie. Moreover Plato's fables of the souls Descent into the bodie, and Ascent again unto Felicitie,

a Aristotles de animi immortalitate, ac Divinitate sensit, ac dixit quæ superiores, Chaldaei, Pythagoras, Aratus, Mercurius Trismegistus, exinde Philo, & Marcus Tullius. Steuch. Engub. de Peren. Philos. l. 9 c. 8.

Pagan fragments of the Resurrection, last Judgement, and immortal state of the Soul.

tie, seems borrowed from Moses. ^b *Thales Milesius*, the Head of the Ionic Philosophers, defined the soul, *ψὺν αἰὶ κλοντοῦν καὶ ἀντολευροῦν*, a Being alwaies mobile and self mobile. And *Diogenes Laertius* saies of this *Thales*, *ἔντο δὲ καὶ αὐτὸν πρῶτον ἐμὴν ἀθανάτου τὰς ψυχὰς λέγειν*, Some say, that he was the first that affirmed the soul was immortal, i.e. *Thales* was the first that discoursed philosophicly, of the souls Immortalitie; which he learned whilst he was in *Egypt*, by Tradition, originally from the Jewish Church, or Patriarchs, as we have proved in what follows of *Thales's* Philosophie: *Phercydes Syrus*, *Pythagoras's* master, asserted the same touching the souls ἀθανάτου, Immortalitie. and future state: which he received by Tradition immediately from the Phenicians (he himself being descended from them) but originally from the Jews, as we have endeavored to demonstrate, in the account of him, and his philosophie. *Diogenes Laertius*, in his proeme, tels us, *Θεοπόμπος καὶ ἀναβιάσσαν καὶ τὸν Μάγος ἐνὶ τῷ ἀνδράτι, καὶ ἐστὶν αὐτὸν ἀθανάτου*, *Theopompus* affirmed, that according to the *Magi* men should revive and be immortal. That the *Magi* traduced this, as other pieces of their Philosophie, from the Church of God originally, we have endeavored to prove, in what follows of their philosophie. *Caesar*, in his commentaries; *de bello Gal. lib. 1.* And *Valerius Maximus, lib. 2. cap. 6.* assert the same of the *Druides*; namely, that they had this particular and strong persuasion that the souls of men perished not. So *Serachus Eugubinus* de peren. *Philos. l. 9. c. 1.* saies, 'That by most ancient Tradition, that there are rewards for Virtue and vice after death, seeing it does admirably answer to the heavenly reveled wisdom, it is necessarie that it have a like origine and fountain, &c. Yea, besides what has been mentioned, *Owen, Theol. lib. 1. cap. 8.* addes, 'That through out *America*, there were scarce any who doubted hereof; yea, some had received Traditions of the last Resurrection, and that before our Europeans arrived in those parts. From whence he argues, that there had obtained a Catholic fame touching future Judgement; which persuasion was accompanied with a presumption of the souls Immortalitie; which though it might be demonstrated by reason, yet seeing it gained credence rather amongst the vulgar sort than amongst the *Sophists*, cannot be ascribed to any other than Tradition. Whence he concludes, *al these things, as 'tis evident, were conveyed throughout al mankind, from most ancient Tradition, &c.* Thus also *Sandford, Descensu, l. 2. §. 84.* tels us, that whatever the Ancients philosophised, touching the various states of souls, in the Sun

Ascensus anime infelicitatem, id quod Plato a Mose mutuatus est, Senof. Dec. Scenif. l. 2. 1. Sect. 84.

Cicero in 1. Tuscul. quæst. saies that Phercydes was the first that asserted the Immortalitie of the Soul; and that this opinion was after him confirmed by his Scholar, Pythagoras;

and *Moon*, &c. this may be not without the Imitation of sacred Scriptures, referred to the Heavenly mansions. And when *Plutarch* saies, that the *Sun* who gave the mind receives it again; how near does this come to that of *Salomon*, *Eccles.* 12. 9. *The Spirit returns to God that gave it.* We may affirme the same of the *Indians*: *Strabo*, lib. 15. affirms, that the *Brachmans* sabled the same with *Plato*, *αὐθάρατος ψυχῆς*, touching the Immortalitie of the soul; and that herein they did *ἐμφορῶν ἐν τοῖς δόγμασι*, Symbolise in Dogmes with the *Grecians*. *Stenclus Engubin.* De Peren. Philosoph. l. 9. c. 12. saith, 'That there is a wonderful concord both of the *Roman*, & also of the *Grecian Philosophie* with the *Hebraic*, touching the Condition of souls, 'whether we regard their *Origine*, and their *Nature*, and *Propertie*, 'or their *future State* after departure from the bodie. Yea, according to the attestation of *Hackwel*, and other of our *English men*, who viewed, An. 1595. those oriental parts, the *Bamianes*, *Indian Priests*, inhabiting *Cambaia* affirme, That the soul returns whence it came; and that there is a *Resurrection* of the bodie, &c. The resurrection of the bodie, and its *Reunion* with the soul, is supposed to have been preserved & transmitted among the *Heathen Philosophers*, under that corrupt persuasion of their souls, *μετεψύχωσης*, termed also *μετεμοσμάτωσις*, and *παλιγγενεσία*, *Transanimation*, *Migration* from bodie to bodie, and *Regeneration*. Which not only the *Pythagoreans*, but also many other *Philosophers*, both *oriental* and more *western*, maintained; as the *Egyptians* according to *Herodotus*; who, saies *Pythagoras*, had this *Tradition* from them. The like *Julius Caesar*, lib. 6. affirms of the *Druides*, in *France*. And *Appianus*, in *Celticis*, affirms the same of the *Germans*. Yea *Josephus*, *Antiquit.* lib. 18. cap. 2. affirms the same of the *Pharisees*. Thus *Vossius* *Idololat.* lib. 1. cap. 10. 'It was (saith he) the commun consent of Nations, 'that the soul subsisted after it's separation from the Bodie; yea among many there were reliques of its reconnection with the bodie; 'which we call the *Resurrection*. But this they greatly corrupted in 'that of the; *μετεψύχωσης*, *Metempsychosis*, &c. Thus we have demonstrated what evident notices the *Heathens* had of the last conflagration, with the ensuing *Judgement*, and mans *immortal state*; and al from sacred oracles, and *Traditions*.

CHAP. VIII.

Of the Giants war, the Jewish Asses, &c.

Gen. 11. 4. The building the Tower of Babel expressed by the Pagans, under the Symbol of the Giants War, &c. Those who were under the confusion at Babel called αἰετῶνες *, men of divided tongues, Gen. 10. 8, 9.*

גִּבּוֹר a Giant, thence the Giants war. Appions fable of the Jews worshipping the Golden head of an Ass, whence it sprang. Num. 19.

18. בִּי יְהוּדָה Pi jao, which Appion interprets the Head of an Ass. Tacitus's fable of Asses discovering wells to the Jews in the Wildernesse, Ethnic Imitations of Samsons Foxes, and Jonah's Whale. How these Traditions came to be corrupted.

a Also the Canaanites war against the Israelites was couched under the same fable of the Giants war.

§. 1. **A** Nother piece of Sacred Historie refers to the Tower of Babel, its Structure, and the Confusion, which happened thereon, mentioned, *Gen. 11. 4.* whereof we find many remarkable Traditions scattered up and down amongst Pagan writers. Thus Bochart, in his Preface to *Phaleg*, about the middle; 'What follows (saies he) concerning the Tower of Babel, its structure, and the confusion of Tongues ensuing thereon; also of its Builders being dispersed throughout various parts of the Earth, is related in expresse words by *Abidenus*, and *Eupolemus*, in *Cyrellus*; and *Eusebius*, &c. Bochart here proves at large, that upon this dispersion the Nations were peopled by such as are mentioned in Scripture. So in his *Phaleg lib. 1. cap. 13.* Bochart gives us a description of the Tower of Babel, out of *Herodotus*, parallel to that of the Scripture. And whereas 'tis said, *Gen. 11. 9.* that 'Twas called Babel, because the Lord confounded their Language, hence Pagan writers called those of this dispersion, and their successors, *μεισπες*, men of divided tongues, So *Hom. Iliad. α. περὲ μείσπων ἀνθρώπων*, generations of men having divided tongues, i. e. saies *Dydimus μεμεισπέντων ἄνθρωποι ἐχούτων*, of men having a divided speech. So *Owen Theolog. lib. 3. cap. 4.* 'The Confusion of Tongues was about the 101 year after the Flood, when men were made, *μεισπες*, of divided Tongues. It has been the commun opinion of Antiquitie, that men were called *μεισπες*, from that division of Tongues, which they suffered at the building of Babel, &c. Again, *Gen. 10. 8, 9.* Nimrod the Head of this fa-

The Giants war, an imitation of the Tower of Babel, &c. Gen. 11. 1.

tion, who were engaged in this designe of building Babel, is called a *Mighty one*; where the Hebrew גיגית signifies a *Giant* or *Mighty one*: whence the Poets fabulous stories of their *Gigantomachia*, or *Giants war* against Heaven; which is excellently described by *Ovid*, *Metaph. lib. 1. fab. 5. de Gigant.*

*Affectasse ferunt Regnum Cœleste Gigantes,
Atq; congestos struxisse ad sidera montes.*

Thus *Stillingf. Origin. S. book 3. chap. 5.* 'The Giants making war against heaven, was onely a Poetical adumbration of the designe at the building of Babel, whose top in the Scripture, *Gen. 11. 4.* is said to reach to Heaven, גומים, which in the Hebrew signifies only a great height, &c. The like *Preston* on the *Attributes*, *Ser. 3. pag. 53.* (*edit. 2a.*) 'Abydenus affirmeth that it was a commun opinion, that the men, whom the Earth brought forth, gathered themselves together, and builded a great Tower, which was *Babel*; and the Gods being angry with it threw it down, with a great wind; and thence sprang the confusion of Tongues, &c.

Others refer the storie of the *Giants war*, to the *Canaanites*, their war against the *Israelites*; So *Sandford*, de *Descensu Christi l. 1. Sect. 20* 'It is manifest, that the Poets sucked in this whole Historie of the *Giants war*, from the Hebrew Monuments; and that the war waged against the *Canaanites*, was the fountain whence *Greece* drank most things, which they fable touching their Giants, &c. Thus also *Dickinson*, as in the margin, of which see more *B. 2. C. 5. Sect. 3.* of *Hercules* parallel with *Josua*. Though the former reference of *Bochart* seem more authentic, yet we need not exclude this later of *Sandford*; for it is apparent, that the *Mytologists* differed much in the application of their fables; and applied the same to different persons, and times, as their humor inclined them: whence we may well allow that some of them should refer the *Giants war*, to the *Canaanites*, as others, to the *Builders of Babel*.

Mihi porro la-
eulentum vidi-
tur Gigantes il-
los, quorum apud
Poetas haud in-
frequens est men-
tio, Amorhaeos
fuisse, Anakro-
rum reliquias;
& Deos, qui (ut
singunt) ex Æ-
gypto proveni-
entes adversus
Typhonem
prælio dimica-

bant, Israelites extinxisse; quia & ipsi ex Ægypto processerunt, Ogmq; Anakæorum omnium, tunc temporis facile Principem devicerunt; ejusque Regnum, quod Terra Gigantum vocari solet, in ditioem suam redegerunt. Quam autem ob causam Dii tandem disti fuerint Israelitæ, in promptu est explicare: notum quippe homines pios & fideles ab Habræis appellari בני האלהים i. e. filios Dei. Hinc ergo Prisci illi Græci, qui non modo Hebraicæ Historiæ & res gestas, sed etiam Phrases modosq; loquendi, vel ab ipsis Hebræis, vel a Phœnicibus edocili sunt, Israelitas Dei filios appellare didicerunt, tandem vero & Deos. Ita sane: ni forte per Deos intellexerunt non omnes Israelitas, sed Mosem duntaxat & Josuam: quos ipsi prius in Deorum album ascræ cum retulissent, jam tum nequissime colebant: illum Bacchi nomine, hunc Apollinis sive Herculis. *Dickinson* Delphi Phœniciz. cap. 2.

§. 2. To this we may adde that fable of the Jews worshipping the golden Head of an Asse in the Temple at Jerusalem, which seems evidently a mistaken tradition of some Hebrew Storie, Name, or Thing. The first inventor of this figment was Appion Grammaticus, who was an Egyptian, and lived under Tiberius; the occasion whereof is variously given by the Learned. Tanaquillus Faber, of Caën in Normandie, gives this origination hereof, 'There was a place of the Heliopolitan prefecture in Egypt, where Onius builded a Temple after the Jewish Rite, called Oni^{us} *Ἰωνία*, the Region of Onius; and the Temple it self was called Oni^{us} *Ἰωνίου*, the Temple of Onius, or Oni^{us} *Ἰωνίου*; which those of Alexandria so understood, as if it had been taken *ὄνιον ἔκ ὄνου*, from an Asse worshiped there. Bochart de Animal. Sacr. l. 2. cap. 18. fol. 226. gives this account hereof. 1. We find God stiled in Script. *בדד* badad, alone; so Dent. 32. which being of the same, or of a like sound with *בדד* *בדד* boded a wild Asse, Hos 8. 9. these calumniating profane Heathens, by a blasphemous allusion, interpret the former by the later. 2. 'Yet because Appion was an Egyptian, I had rather (addes Bochart) fetch the origination of this fable from the Egyptian tongue; wherein *Πῖον* is the same with *ὄνιον* an Asse: whence those profane Gentiles interpret what is attributed to God, Num. 9. 18, 20, 23. &c. *פִּי יְהוָה* Pi-jao, to signifie an Asse. For the Ancients sounded *פִּי יְהוָה* pi-jao, or *πῖον* pieno, as in Prophezie: Wherefore when the Egyptians read in the sacred Scripture, or often heard from the Jews, that the Priest consulted in the Sanctuarie or holy place, *פִּי יְהוָה* pi-jao, the mouth of the Lord, and that pi-jao said, &c. they impiously feigned, that pieno, i. e. in the Egyptian tongue, an Asse, was worshiped by the Jews. Thus Bochart. Owen, Theolog. lib. 5. c. 10. pag. 379. refers this fable to Arons Calf. His words are these. 'From Arons calf some took occasion] of coining that famous figment of an Asses golden head, worshiped by the Jews, in the Temple at Jerusalem. 'Tis possible this fable of the Jews worshipping the head of an Asse, might have its rise from that Prophecie touching the Jewish Messias's riding on an Asse, as Gen. 49. 11. of which before, B. 2. C. 3.

§. 3. We may refer hereto, what is mentioned by Tacitus and Plutarch, touching the Jews; who when they thirsted in the Wildernesse, had wells discovered to them by Asses; whereof Heinsius gives us this account. 'I do no way dout (saies he) but that this error sprang from Anachronisme, and confusion of Histories: which I suppose might have its rise, 'from what they had heard touching the Asses cheek, wherewith Samson slew a thousand men; and from whence by Samsons prayers there sprang a fountain, &c. But Bochart, de Animal. S. part. 1. l. 2. c. 18 fol. 227. gives,

The fable of the Jews worshiping the golden head of an Asse.

Tacitus's fable of the Jews having wells of water discovered to them by Asses in the Wildernesse.

another account of this fable. 'We conceive, that when *Tacitus* affirms [*cum grex asinorum agrestis e pastu in rupē nemore opacā concessit, sicutus* *Moses* conjectura herbidi soli largas aquarū venas aperit] he does hereby describe the desert of *Elim*, wherein, after long thirst, the *Israelites* had fainted, had not God, by a miracle, sweetned the bitter waters; and at length in the *Palmerree* shade, opened so many fountains, as there were Tribes of the people, *Exod.* 15. 27. *Elim*, in the Hebrew עֵלִים, signifies *Fields*. But *Josephus*, *Antiq.* l. 3. c. 1. for *Elim*, reads *ילם*, as if it had its original from *Asses*. For among the *Assyrians* *Ilim* signifies *Asses*. Whether this fable, which *Plutarch* and *Tacitus* relate, touching the *Asses* discovering Fountains to the Jews in the desert, sprang hence, yea or no, I leave to others to judge. Thus *Bochart*.

An Ethnic
imitation of
Samsons foxes.

§. 4. We may adde hereto other *Ethnic fables*, which were of Jewish origination. I shal content my self with one or two mentioned by *Bochart*, in his preface to *Histor. de Animal. S.* In memorie (saies he) of *Samsons Foxes*, *Judg.* 15. 4. there were let loose in the circus at Rome, about the middle of April foxes with firebrands. Whereunto appertaines that which the *Baotians*, who sprang partly from the *Phenicians* boast of themselves, that they could Kindle any thing by means of a torch affix to a foxe; and that of *Lycophron* a *Cilician*, by whom a fox is termed λαμπρὸς, from its shining tail; or from a torch bound to its tail. The same *Bochart* tels us, 'That the great fish, which swallowed up *Jonah*, although it be called a whale, *Mat.* 12. 40. and by the Lxx *Ion.* 2. 1. Yet it was not a whale properly so called, but a dog fish, called *Carcharias*. Therefore in the Grecian fables, *Hercules*, is said to have bin swallowed up of a dog, and to have layen three dayes in his *Intrals*. Which fable sprang from the sacred historie, touching *Jonah*, the Hebrew Prophet; as 'tis evident to al.

A fable of Jo-
nabs Whale.

§. 5. Thus we have gleaned up many fragments and broken Traditions of *Pagan writers*, in imitation of, and derivation from, sacred stories and Records. I shal conclude this Discourse with some account how these sacred Traditions came to be so depraved and converted into fabulous narrations: wherein I shal follow the vestigia of learned *Bochart*, and *Stillingfleet*, who have given us a good origination hereof. *Stillingf. Origin. S.* book. 3. cap. 5. Sect. 1. &c. pag. 578. tels us, 'That it fared with this Tradition of the first Ages of the World, as with a person who hath a long time travelled in forreign parts; that through its continual passing from one Age to another, and the various

How these Je-
wish Traditions
came to be cor-
rupted.

various humors, tempers, and Designs of men, it received strange disguises and alterations as to its outward favor, and complexion; but yet there are some certain marques remaining on it, by which we find out its true original. As for the causes of this depravation they are either more general, or more particular. The general causes or means, whereby these Jewish Traditions came to be corrupted by the Heathens were,

1. The gradual decay of knowledge, and increase of Barbarisme
2. The gradual increase of Idolatrie.
3. The confusion of Languages.
4. The Fictions of Poets. The particular courses which the Mythologists took to disguise ancient Traditions, were, 1. By attributing what was done by the great founders of Mankind, to some of their own Nation; as Noah's flood to Deucalion, &c. 2. By taking the Idiom of the Oriental Languages in a proper sense. 3. By altering the names in ancient Traditions. 4. In Equivocal phrases, by omitting the sense which was more obvious and proper, and assuming that which was more remote and fabulous. 5. By ascribing the Actions of several persons to one, who was the first or chief of them. Of all which more fully hereafter.

CHAP. IX.

Pagan Laws imitation of Jewish.

Dent. 4. 5, 6. Jewish Laws the fountain of Pagan, as Plato, Diodorus, &c. The Grecian Laws translated from the Mosaic. Plato of the Grecian Legislators. Minos's Cretian Laws originally from the Jews. Lycurgus and Solon received their Laws originally from the Jews. Attic Laws of Judaic origine. Plato's Laws of Jewish origine. His College from the Jewish Sanedrim: So likewise his ordering of Priests, Excommunications, &c. Roman Laws derived from the Jews. Numa Pompilius, Pythagoras, and Zoroaster received their Institutes from the Mosaic.

§. 1. **H**AVING gone through many ancient pieces of Mythologie, and Pagan stories; and demonstrated their Translation from sacred Historie, we now proceed to a fifth piece of Philologie, Which regards Human,

Deut. 4. 5, 6.

Human Laws; which, we doubt not, but to demonstrate, had their origine in derivation from, and imitation of, *Divine Laws*, communicated to the *Jewish Church*. This may be first demonstrated from that great *Prophetic Oracle* or *Prediction*, laid down by the Spirit of God, Deut. 4. 5, 6. Behold I have taught you *Statutes* and *judgements*, even as the Lord my God commandeth me, keep therefore, and do them; for this is your *wisdom* and your *understanding* in the sight of the *Nations*, which shall hear al these *statutes*, and say; Surely this great Nation is a wise and *understanding* people. As if he had said, these *Statutes* and *judgements*, which I have imparted to you, as the mouth of God, the great *Legislator*, carrie so much of *equitie* and *Wisdom* in them, that the very blind *Heathens*, upon notices given of them, shall greatly admire, and readily embrace them as being the most exact *Idea* and *platforme* for the government of their civil *Polices*, and *Societies*.

§. 2. That *Pagan Laws* were derived from the *Divine Statutes*, imposed on the *Jewish Nation*, may be demonstrated from the very confessions of *pagan Legislators* themselves. *Plato*, de *Legibus*, lib. 4. confesseth, that al *Laws* came from God; and that no mortal man was the founder of *Laws*, His words are *ὅτι οὐδὲν ἄνθρωπος νομοθέτην μὲν*, &c. No mortal man ought to institute any *Law*, i. e. without consulting some *Divine Oracle*. Whence al the first *Legislators*, *Minos*, *Lycurgus*, *Numa*, *Zalencus*, &c. pretended, they received their *Laws* from the Gods *Apollo*, *Minerva*, &c. though indeed they were but broken *Traditions* of those *Institutes*, which were imposed on the *Jewish Church* by the God of *Israel*. This is well observed by *Owen*, (*Theol. lib. 4. cap. 4. pag. 332.*) 'The wiser of the *Heathens* knew full well, that al *Right*, and *Power* derived its origine from God himself. For whereas al power is, *κατὰ θεοῦ*, seated in God, they most rightly supposed, that none could be duely partaker thereof, but by him; and thence they judged it most equal, that al *Laws* imposed on the *Societie* of the people, should flow from his *Divine institution*. This *Truth* they either saw, or heard to be consigned in the *Mosaic*, *νομοθεσία*, *Legislation*. Hence the most famous *Legislators* amongst the *Gentiles*, *Zalencus*, *Lycurgus*, *Minos*, and *Numa* feigned, that they received those *Laws*; whereby they intended to oblige the people, from I know not what Gods; viz. *Numa* pretended he had his *Laws* from the Nymph *Egeria*, in the *Arcine Grove*; *Minos* from *Jupiter*, in the *Cretensian Den*. *Lycurgus* from *Appollo*, at *Delphus*; *Zalencus* from *Minerva*. Neither indeed do these figments

'owe their original to any other, than some common fame, or Tradition of this *Israelitic Legislator*. Thus *Heraclitus*, (cited by *Stobaeus*, *Serm.* 3. fol. 48.) saith expressly, ὅτι οἱ ἀνθρώποι νόμους ἀνέβησαν ἀπὸ τοῦ θεοῦ, *Al human laws are nourish'd by one Divine law*, &c.

§. 3. Yea, it seems evident, and that from the confession of pagan writers themselves, as well as from *Jews* and *Christians* that the *Mosaic institutes* or *Laws* were of al. most ancient, and the fountain of the choicest *Pagan Constitutions*, or *Laws*. Thus *Diodorus Siculus*, *Biblioth. lib.* 1. According to that ancient institution of *Life*, which was in *Egypt*, under the *Gods*, and *Heroes* in those fabulous times, it is said, that *Moses* was the first, who persuaded the people to use written *Laws*, and to live thereby, Μωϋσῆς ἀνέβη καὶ τῷ ἔθνεϊ διδάξαι, καὶ τοὺς νόμους ἀνέβησαν ἀπὸ τοῦ θεοῦ, *Moses*, a man commemorated to have been of a great soul, and well ordered life. Thus *Diodorus*; whereof we have this explication given us by *Mariana* the *Jesuite*, in his preface to *Genesis*. ' *Moses*, after the invention of *Leters*, was the first of al. that persuaded the people to use written *Laws*: which is produced by *Cyril* out of *Diodorus*, *lib.* 1. *contra Julian*. There was in *Egypt*, amongst the *Jews*, a certain man of great mind and life, called *Moses*, who first persuaded the people to use *Laws*. Thus also *Owen*, *Theolog. lib.* 4. cap. 4. 'There is none (saies he) who hath taught, that there were amongst mankind any written *Laws* more ancient than the *Mosaic*: Neither is it confirmed by any authentic Testimonie, that there were any stated laws, although unwritten, (besides the dictates of right reason) constituted by the people for their governement, before the *Mosaic Age*. But that the fame of the *Mosaic Legislation* should spread it self far and near, was foretold by the spirit of God, *Deut.* 4 5, 6. viz. the Nations hearing of this Legation, should condemne themselves of follie, &c. For the most ancient of the *Greeks* do acknowledge, that *Moses* was the first of al. *Legislators*. So *Diodorus*, *Bib. l.* 1.

§. 4. But to demonstrate more fully the Traduction of *Pagan Laws* from *Divine Mosaic institutions*, we shal examine the most ancient *Legislators*, and *Laws*, among the *Grecians* and *Romans*; with endeavors to evince their cognation with, and derivation from, *Jewish Institutors* and *Institutes*. We shal begin with the *Grecian Legislators*, (who, as tis generally confessed, were more ancient than the *Romans*,) and endeavor to demonstrate the Traduction of their *Laws* from *Moses's Institutes*. This is fully asserted by *Grotius*, *de veritate*

Relig. Christ. pag. 17. 'Adde hereto (saies he) the undouted Anti-
 'quitie of *Moses's* writings; an argument whereof is this, that the most
 'ancient *Attic* Laws, whence in after times the *Roman* were derived,
 'owe their origine to *Moses's* Laws. The like he mentions *de Jure*
 '*Bellic. & pacis*, p. 19. 'Who may not believe, that seeing the law of *Mo-*
 '*ses* hath such an expresse image of the Divine wil, the Nations did
 'wel in taking their laws thence; which that the *Grecians*, specially the
 '*Attics* did, is credible: whence the ancient *Attic* laws, and the *Ro-*
 '*man* twelve tables, which sprang thence, bear so much Similitude
 'with the *Hebrew* laws. Thus likewise *Cunæus*, *de Repab. Hebr.* pag.
 '2. 'Truely the *Grecians*, whilest they ambitiously impute their benefi-
 'fits to al Nations, they place their giving Laws amongst the chiefeft:
 'For they mention their *Lycurgus's*, *Draco's*, *Solon's*, *Zalencus's*; or
 'if there be any names more ancient. But al this gloriation is vain: for
 'this aërial Nation is silenced by the Jew *Flavius Josephus*; whose *A-*
 '*pologie* (learned to a miracle) against *Apion*, that enemy to the Jews,
 'is extant.— *Flavius* shews there, that the *Greek* Legislators, if compa-
 'red with *Moses*, are of the lowest Antiquitie, and seem to have
 'been borne but yesterday, or t'other day, &c. I find the same in
 '*Mariana*, his preface to *Genesis*. '*Moses* (saies he) was not only
 'the most ancient of *Poets*, but also the first of al *Lawgivers*: which
 '*Josephus*, *lib. 2. contra Apion*, evinceth from the very name of
 '*Law*, which was altogether unknown to the Ancients; yea so, that
 'the word is not to be found in *Homer's* books, &c.

S. 5. I find no where a better account of the *Grecian* Legisla-
 'tors, than in *Plato*, his *Minos*, fol. 381. where, giving us an ac-
 'count of the first *Institutors* of al their *Laws*, he mentions three as
 'most famous; namely *Minos*, *Licurgus*, and *Solon*: but the chiefeft
 'of these he makes to be a *Minos*; who brought *Laws* out of *Crete* into
 '*Greece*: His words are, ἀλλὰ τίς τῶν αὐτῶν νομίσαντα τὰ βέλτιστα σέβειν ἵκεν δι-
 'δάσκειν; ἀλλὰ καὶ ἐκ Κρήνης, But the best of these *Laws*, whence came they,
 'thinks't thou? *Minos*. They say from *Crete*. *Serranus* on this Text com-
 'ments thus: 'Plato wil have *Lycurgus*, and the *Grecian* *Lawgivers* de-
 'rive their *Laws* from *Crete*, by means of *Minos*, their Conductor
 'and Guide. But the *Cretians* drew their *Laws* from the *Jews*: for
 'many of the *Jews* lived and had commerce with the *Cretians*, as 'tis
 'most probable. As *Minos*, so *Lycurgus* also, that great *Lacedemo-*
 '*nian* Legislator, travelled into *Crete* there to acquaint himself with
 '*Jewish*, and *Mosaic* *Institutes*: this seems evident by what is mention-
 'ed of him by *Plutarch*, in the beginning of his life; where he relates,

b Minos igitur,
 qui omni genere
 sapientie excel-
 lere visus est, &
 ingenio ciaras,
 & legalibus lati-
 sub Lunco, qui
 post Danaum
 regnavit, undeci-
 ma post Isaacum
 astate floruit, Ta-
 tiamus contra
 Græcos.

b Lycurgus
 multo post illi
 captivitatem na-
 tas annis centum
 ante Olympiades
 Lacedæmonis
 leges præscripsit.
 Tatum. contra
 Græcos orat.

' that *Lycurgus* travelled into *Crete*, there to informe himself touch-
 ' ing ancient Laws, &c. Now that the *Cretians* received their Laws
 from the *Jews*, may be farther evident from that great commerce and
 correspondence which was between them, by reason of their vicinitie,
 and the *Phenicians* navigation into *Crete*, &c. Farther that *Solon*, the
 great *Athenian* Lawgiver, derived the chiefest of his Laws from the
Mosaic Institutes, seems very probable hence, because (as we have
 before proved out of *Plato's Timæus*, fol. 22. chap. 6. §. 1.) *Solon* tra-
 velled to *Egypt*, on purpose to informe himself touching the wisdom
 of the *Ancients*, i. e. the *Jews*, &c. Thus *Steuchus Engubinus*, de peren.
Philosoph. l. 2. c. 2. *Proclus* relates, that *Solon* heard at *Sai* among the
Egyptians, a Priest named *Patanis*, at *Heliopolis* one called *Oclapus*, at
Sebemytum, *Ethimus*, as the *Histories* of the *Egyptians* attest. Yea, the
 manner of *Solon's* writing his laws from right to left, argueth their ori-
 gine to be *Hebraic*. More concerning *Solon's* being in *Egypt*, &c. see
Vossius de Philosophor. selectis c. 2. §. 3. Yea *Carion*, in his *Chronicon*, l. 2. of
Solon, saies expressly, ' That *Solon* did so wisely distinguish *forensic* *Actions*,
 ' that their order answers almost exactly to the *Decalogue*. And that
 the *Attic* Laws were in their first institution, exactly parallel to, and
 therefore imitations of, the *Mosaic* Institutes, I suppose wil appear very
 evident to any, that shal take a full view of *Attic* Laws, as laid down
 by *Petir*, in his learned book *de legibus Atticis*. I shal give a Specimen
 of some few *Attic* Laws, which seem to have an evident cognation with,
 and derivation from, the *Mosaic*. The most ancient of the *Attic* Legisla-
 tors was, as tis supposed, *Triptolemus*; three of whose Laws are famous
 amongst the *Ancients*: so *Porphyrus*, lib. αὐτῶν τῶν ἐν Ἀθήναις, 4. It
 is, saies he, affirmed, that the most ancient of the *Attic* Legislators was
Triptolemus, of whom *Hermippus*, in 2. αὐτῶν τῶν ἐν Ἀθήναις, writes thus,
 And they say, that *Triptolemus* gave Laws to the *Athenians*; and *Xeno-*
crates, the *Philosopher* writes, that there remains in the *Eleusine* Temple,
 three of his Laws: τὸ γένεϊς τιμᾶν • θεῶν κατ' οἶκον ἀγᾶν • ζῶν μὴ σί-
 νειν. That parents are to be honored: That the Gods are to be worshiped
 with the fruits of the Earth: That flesh is not to be eaten. The same is
 mentioned by *Jerome*, lib. 2. advers. *Jovinianum*. Now that these
 Laws are al of *Mosaic* origine seems evident. As for the first, That
 Parents are to be honored, it is the same with the 5th Commandment,
Honor thy father and mother. Touching the 2^d Law of *Triptolemus*,
 That the Gods are to be worshiped by fruits; it being, by the injurie of
 time, antiquated, it was again revived by *Draco* (another ancient, *At-*

Solon,

Attic laws of
Judaic origine.

tic Legislator; who by reason of the severitie of his Laws, is said to write them in bloud) thus: ΘΕΟΥΣ ΤΙΜΑΝ ΚΑΤΑ ΔΥΝΑΜΙΝ ΣΥΝ ΕΤΕΡΗΜΙΑ, ΚΑΙ ΑΠΙΣΧΑΙΣ ΚΑΡΠΩΝ, *The Gods are to be worshiped so far as we are able, with a good conscience, and the first fruits.* Thus Porphyrie in the fore-named place: whereto he addes, τῆς θύτης ἀπ' οὗ ἔδωκεν ἡμῖν ἀτελείων εἰς τὸ βίον ἀπαρχὴν ποιῆσαι, *It is but just and equitable, that we give the Gods the first fruits, who have given us all the provisions of our life:* which seems apparently but a transcript of the Mosaic Institute, touching the first fruits being offered to God. As for Triptolemus's third Institute, concerning Abstinence from flesh, it seems traduced from the Mosaic Institution, touching Abstinence from unclean beasts, &c. Another Attic Law, referring to Sacrifices was this, καὶ ἐν θυσίαις ἰόντας, φέρειν ἕξ αὐτῆς τὸ θυσίαι τοῖς οἰκέταις, *Let those who sacrifice, carry some of the sacrifice home with them.* This also seems an imitation of, and therefore a derivation from, the Mosaic Institute, which appointed Him that sacrificed, specially in that sacrifice of the Paschal Lamb, to eat of his own sacrifice at his own house. Again, amongst the Attic Laws, we find this, τὰ ὑπολειπόμενα τῶν θυσιῶν τοῖς ἱερεῶσι λαμβάνειν, *Let the Reliques of the sacred victims be given to the Priests.* These reliques, saies the Scholiast on Aristophanes, ad vespas, were the skins, and legs. This Law seems evidently traduced from the Mosaic Institute touching the reliques of the sacrifices, which belonged to the Priests. Thus I have instanced only in some few Laws mentioned by Learned Petrus, in his first Title of his lib. 1. He that has time to spend in running thorow the other Laws by him mentioned, will find a great quantitie of Materials to fil up this parallel. I shal adde only that law of the Areopagites, against casual man slaughter, by punishing the offender, ἀπεναντιοῦ, with a years banishment, parallel to the Jewish citie of Refuge, as Masius in Josh. 20.

Plato's College
from the Jewish
Sanedrim.

§. 6. That Plato derived the original Idea of his Politic Constitutions, and Laws from Moses's Institutes, I conceive may be evidently demonstrated from their cognation each to other. 1. Plato's institution of his sacred College, καὶ νομοφύλακων, such as were to be Conservators of his Laws, has a very great cognation with, and therefore seems to be but an imitation of, the Jewish Sanedrim. This College we find instituted by Plato, de Leg. 12 fol. 95 1. αἱ δὲ σύνορον ἵτω καὶ πόλιν ἐπιστάτων, ἐπὶ δ' ἑστὰ νέων καὶ ἀρετῶν μαγιστράδων. Then he ordains, that there should be present in this College, in the first place, some of the Priests, καὶ ἱερέων καὶ τὰ ἀρετὰ ἐκείνων, such as excelled in virtue, and the faithfull discharge.

of their Office. Thence he addes, of the Conservators of the Laws, such as excel in virtue and age, &c. Lastly he concludes with a *Curator* or *Provist* of the whole Discipline, &c. This College he termes *σύνοδος νυκτερινή*, the Night-College, which consisted of the chiefest of the Priests, the Elders of the people, and the chief Magistrate; exactly parallel to the great Sanedrim of the Jews, consisting of the chief Priests, the Elders of the people, and the chief magistrate. Whereunto also the Roman Senat seems to answer; which consisted of Priests, and Consuls; at *Grosius de Imp. sum. circa sacra*, pag. 388.

2. Again, *Plato, de leg. lib. 6. fol. 759.* makes a law for the ordering of Priests, which seems evidently to be of Jewish origination. His law runs thus: *Δομῶμεν ὃ [scil. ἱερεῖα] ὃ ἀπὸ λόγῶν τε καὶ πρὸς τὴν ὁδὸν καὶ ἡγήσασθαι*, After the examen and election of the Priest, let him be approved, who is perfect and legitimate: which answers in all points to the Jewish Priests their Election, and Approbation; who were to be without blemish, and legitimate.

Plato's Law for the ordering of Priests.

3. *Plato, de Leg. 9. fol. 881.* institutes another Law, for the Excommunication of such as should strike their Parents. His law runs thus: He that shall be found guilty of striking his Parent, let him be for ever banished and excommunicated from Sacreds. Yea, he ordains farther, that none eat or drink with such an excommunicated person, lest he be polluted by communion with him. Every one may see how exactly this answers to the Jewish institutes, about Excommunication; &c. *Clement Alexandrinus, in admonitione ad Gentes*, speaking to *Plato*, saies expressly, *ὅμοιός ἐστι τῷ ὅτι ἀληθεύς, καὶ δόξα τῷ θεῷ, παρ' αὐτῶν δοξαῖσιν ἐστὶ ἐκείνων*, But as for Laws, whatever are true, as also the opinion of God, these things were conveyed to thee from the Hebrews.

For Excommunication.

4. Yea not only *Plato's*, but also *Aristotle's, Politics*, at least some of them, seem to owe their origine to *Mosaic institutes*. For *Aristotle*, in his *Politics*, gives us certain ancient Laws against selling their possessions; which seem plain derivations from *Moses's institutes* against selling possessions, &c. as *Cuneus, de Repub. Heb.* pag. 21.

Against selling possessions, see part 2. book 4. chap. 1. §. 3. of Aristotle's Politics.

§. 7: As the Grecian, so the Roman Laws also, owe their origine to the *Mosaic institutes*. This necessarily follows upon the former, for (as we before §. 4. proved out of *Grotius*) the Roman Laws were for the most part extracted out of the Attic and Grecian. So *Melancthon*, in his Preface to *Carion's Chronicon* tells us, 'That the Roman Citie received its Chiefest Laws and judicial order from Athens: For she frequently imitated the particular Examples of this Republic; as when the

Roman Laws of Jewish origine.

‘the greatnesse of Usuries gave an occasion to Sedition, Rome followed the counsel of Solon, concerning *οὐραρχία*, and reduced Usuries to the hundreds, &c. Albeit the Romans received much of their Civil Law from the Grecians; yet as for their Pontific or Canon law, it proceeded muchly from the *Etrusci*, who received theirs from the Hebrews. So Grotius, in his Annotat. on Mat. 12. 1. ‘In the Pontific Roman law, whereof a great part proceeded from the *Etrusci*; and ‘the *Etrusci* received it from the Hebrews, &c. yea, we have proved at large in what foregoes (Book 2. cap. 9. of Politic Theologie) that the Pontific Laws, for Collegiate Order, Priests, Vestements, Purifications; and al other Sacreds amongst the Romans, were but imitations of Jewish institutes. The same might be farther evinced touching their Civil Law, the 12. Tables, the Agrarian Law, &c. which seem evidently derivations from Moses’s Judicial Law.

§. 8. But this will be apparently demonstrated, by a brief reflection on the first great Lawgivers amongst the Romans. To begin with Numa Pompilius, the main Founder of the Roman Laws whom some suppose to have been instructed by Pythagoras, the Jewish Ape; because of that agreement which is to be found betwixt his Institutions, and those of Pythagoras. But this crosseth the course of Chronologie, which makes Pythagoras much younger than Numa. I should rather judge, that Numa received his Laws immediately from the Phenicians, who frequented the Sea-ports of Italie, even in, and before Numa’s time. That Numa received his Laws originally from the Jews, is asserted by Clemens Alexandr. *stom. lib. 1.* and by Selden. *de Jure Nat. Gent. Hebr. lib. 1. cap. 2. fol. 14.* ‘Numa (saies he) the King of the Romans, is thought by Clement, *stom. 1.* from the similitude of his Doctrine, to have been instructed by the Jews, at least to have imbibed their Doctrine, &c. This resemblance betwixt Numa’s Discipline, and that of the Jews, appears in many particulars, as in his forbidding graven Images of God, his Pontific Law, College, Priests, &c. as before book 2. chap. 9. §. 1. &c. To Numa we may adde Pythagoras; who, though a Grecian by birth, yet gave many Laws to the Italians, both by his Philosophic Instructions, as also by his Scholar Zaleucus, who gave Laws to the Locrians, and others. Zaleucus Pythagoras’s Disciple, who lived about the Babylonian Captivitie, was the first that committed Laws to writing, in imitation of Moses’s written institutes: For Lycurgus’s Laws were not written. Thence Strabo, speaking of the Locrians, to whom Zaleucus gave Laws, saies, *οὐραρχία*

Roman Lawgivers

Numa

Pythagoras

Zaleucus

μοις ἐγράψαι νόμους περὶ δούλοισι καὶ ἐξέτι, They are thought to be the first that used written Laws. Now Zaleucus received these Institutes, he gave to the Locrians, from his Master Pythagoras, who had them from the Jews; as we have proved, in what follows of Pythagoras his Politics. For the conclusion of this Discourse, take the Observation of Austin, de civit. Dei lib. 6. cap. 11. where he brings in Annæus Seneca, discoursing thus of the Jews: 'Whilest the custome of that wicked nation so greatly prevailed, that now it hath obtained through all parts of the Earth; so that the conquered have given Laws to the Conquerors. Wherein Seneca acknowledgeth, that the Jews gave Laws to all Nations. And as the Pagan Laws received their Derivation from the Judaic; So also many of the ceremonies, used by the Administrators of those Laws, had the same Derivation. Thus, as the Hebrew Judges and Officers carried rods, as Symbols of that Justice they were to execute; so the Pretors, and Lictors in the ancient Roman Communion-wealth had also their rods of the same Symbolic significance.

CHAP. X.

Pagan Rhetoric and Oratorie from Jewish.

Longinus's imitation of Moses: Symbolic Rhetoric from sacred Symbols. Scriptural Metaphors, Allegories, Proverbs, and Enigmes the original and most perfect Idea of Pagan. Plato's rules of Rhetoric no where to be found so perfect as in Scripture. Orators must 1. aim at Truth; 2. at Virtue. 3. They must be virtuous. 4. Their Orations must be harmonious, and uniforme. 5. Pathetic. 6. Masculine, not flattering. 7. Examples necessarie. 8. Repetitions. Aristotle's rules, that an Oration be 1. harmonious, 2 proper, 3 clear, 4 weighty, 5 natural, 6 Majestic, &c.

S. I. **T**He last piece of Philologie, I shal mention, is Rhetoric, or Oratorie, which Aristotle, in *Sophista*, tells us, was first invented by Empedocles: but if we consider Rhetoric in its original, native puritie, and perfection, we need no way doubt, it was first seated in the Scripture; whence, as we may conjecture, the ancient Heathens borrowed much

*Sacred Rhetoric
the Idea of Pro-
fane,*

Longinus's imi-
tation of Moses.

of their skil therein. And indeed ; such is the incomparable *Majestic* of the Scripture stile, and *Phrasæologie*, joined with so great *purity*, and *simplicitie*, as that al human *Eloquence*, or *Oratorie* must be necessarily confessed to come short thereof. Was there ever any piece of human Eloquence, that had such an *Efficacie* to persuade, and yet so great *Simplicitie* as the Word of God ? Can the most curious wits produce any Monument of human Rhetoric that hath so much *plenitude of style*, mixed with so great *Brevitie*, and *Perspicuitie*, as is to be found here ? Where may we find such a *sermon*, and *Majestie* of speech joyned with such a condescendent *Humilitie* and *Comitie*, as in sacred Literature ! O ! what an *Altitude* and *Abyesse* of Divine Mysteries is there in the Sacred Scriptures ? And yet with what a familiar, and *pathetic mediocritie*, or plainesse are they delivered ? What elegant *Proprieties* ; what illustrious *Types* ; what lively *Metaphors* ; what accurate *examples*, with al manner of Divine Characters of Sacred Eloquence are there to be found in the Holy Scriptures ? Its true, here is no artificial color, or paint for wanton wits ; no sordid *complaisance*, or flatteries for corrupt hearts : Yet, Oh ! What Divine Characters of a Masculine Majestic Oratorie are to be found here ? When the Scripture thunders out *Terrors* for the awakening of secure sinners. How much doth it transcend the *sermones*, or *efficacie* and vehemence of *Demosthenes* ? where it speakes *Consolation*, how greatly doth it surpass the delicious suavities of *Cicero* ? When it opens profound Mysteries, how far doth it excel the *Grandiloquence* of *Plato* ? As for exact method in the Explication of Truths, how much doth *Paul* in his Epistles transcend the most exact *Artifices* of *Aristotle* or *Galen* ? So admirable and transcendent is the sacred Oratorie of Scripture, beyond al human Eloquence. Yea *Longinus*, a man otherwise very averse from, and abhorrent of, the Christian Religion, was so far affected herewith, as that in his book *περί ὁψης*, of *Sublimitie* of speech, he greatly affects an *imitation* of *Moses*, as the best patterne of Oratorie. So *Camero*, fol. 345. tells us, ‘ That *Longinus*, in his book *περί ὁψης*, has taken the patterne τῆς λόγου *sermones*, of the *Sublimitie* of speech, from none so much, as from *Moses*’s writings, &c. And indeed what *Pagan Orator* ever was there, that had so much of *sublimitie*, mixed with such a *native simplicitie*, as *Job*, and *Esaia* ? who ever spake or writ with such a *παιδική* or affectionate *Poetic* strain, as *David*, and *Jeremia*, &c ?

Pagan Rhetoric
its cognation
with, and deri-
vation from,
Scripture Rhetoric.

§. 2. But to come to a more close and particular Demonstration: That the *Majestie* of Scripture stile was the original *Idea* and exemplar of

of that *Sublimitie* of speech or *Rhetoric*, in use amongst the Heathens; we may conjecture from the consideration of those particular *Canons*, which are given by *Pagan Rhetoricians*, or observed in their *choicest* pieces of *Oratorie*; but no where to be found, in such a degree of *perfection*, as in the *sacred Scriptures*.

1. The most ancient piece of *Rhetoric* or *Oratorie*, commended, and practised by Heathen Masters of Speech, consisted in the right framing, and application of *Metaphors*, *Allegories*, and other *Symbolic Images*, *sensible Formes*, or *similitudes*; whereby the Ancients were wont to point forth, or give lively colors to their more choice, *hidden Notions*, and *Things*. And the great *Canon*, on which they founded this *artificial mode* of expressing things, was this, τὸ αἰσθητὰ καὶ νοητὰ μιμήματα, *Sensible formes are but imitates of intelligibles*. This kind of *metaphoric Elegance* of *Speech* began first in the *Oriental parts*; and was conveyed thence by *Pythagoras* and *Plato*; with others, into *Greece*: As he that is versed in *Pythagoras's Symbols*, and *Plato's Allegories*, will easily grant, they abounded much in this kind of *Eloquence*. Thus *Serranus*, in his Preface to *Plato*, observes wel, That 'it was the mode of the Ancients, to represent *Truth* *συμβόλοις*, by 'certain *Symbols*, or *sensible Formes*: That *Plato* followed this mode, 'is not to be doubted. Neither indeed is this *method* of teaching without its *Reasons*. For *εἰκασία*, or the lively representation of things 'by such *sensible Images*, is mighty efficacious for the *striking* and *assessing* mens minds, which are much moved hereby. For when 'Truth is clouded with much obscuritie, we ascend unto it more safely, and more compendiously, by these *sensible Gradations*: and 'she, lying hid in these shadows, penetrates mens minds more powerfully. Neither is there wanting to this *studie* and *indagation Delight*, which is the *Mistresse of Disquisition*. Moreover, this designation of 'things, by their proper *Notes*, does much relieve the *Memorie*. For 'by exciting the mind by *Novitie*, *Admiration*, and an opinion of 'Beautie, is does fixe the things themselves more firmly in the mind. 'Al which *Plato* hath mentioned, not from himself, or from *human Reason*, but from a more happy *Doctrine*, namely, from that of *Moses*, and of the *Prophets*. Thus *Serranus*. By which it appears, that *Plato*, and the rest of those great Masters of Speech, received this *Symbolic mode* of Discourse, from the sacred fountain of the *Jewish Church*. *Aristotle* also, in his *Rhetor.* pag. 208. commends the use of *Metaphors* rightly applied in *Rhetoric*. His words are, δὲ ἡ μεταφoρεῖν

Pagan Symbolic images of Truth from sacred.

The advantages of Symbolic Rhetoric.

μεταγίγειν εἰς εἰκόνα, καὶ μὴ εἰς ἄλγεσιν, We ought to metaphorise from things proper, and not manifest. Though he disliked the luxuriant Metaphors and Allegories of Plato, yet he does commend the right use of Metaphors. That the Jewish Church was the fountain of all these Symbolic Elements, and sensible Images, so much in use amongst the ancient Rhetoricians, (as well as Philosophers,) we prove at large hereafter in our account of Mythologic Philosophie, part. 2. B. 2. C. 2. also C. 9.

Scriptural meta-
phors.

At present we shall content our selves with some Characters of Scriptural Metaphors, and some other Symbols, their Prioritie, Dignitie, and Use: which will give us a good discoverie of their Traduction and use among Pagan Orators. Metaphors in the general are the most pleasing, flourishing, and efficacious piece of Rhetoric, specially in Divine matters: whence they are stiled by some, *καὶ θεωρητικὰ καὶ διδακτικά*, The Schole of Theologie: And indeed there is scarce any one point of Theologie, which is not lively illustrated in Scripture by some one Metaphor or other: Yea, to speak more fully, there is hardly any thing to be found in the whole creation, which is not of use to set forth things Spiritual. Hence that great old saying (which was the foundation of all Symbolic Philosophie) *Things sensible are but the Apes of things Intelligible*. Thus we find in Scripture, the whole creation as it were spiritualised, to illustrate Spiritual Mysteries by. What a world of Anthropopathies, or Metaphors translated from man, and other creatures are there used, to illustrate Divine perfections and Mysteries? How oft is the human soul assumed, thereby to expresse the Life of God? Yea, are not the parts of human Bodie ascribed to God, as Symbolic Images of his Divine perfections? How frequently is Head, Face, Eyes, Ears, Mouth, Armes, Hands, Heart, Bowels, Breast, Feet, attributed to God for the illustration of some one Divine perfection of his? Are not also many human Affections, as Grief, Joy, Anger, &c. oft used in Scripture as Metaphoric shadows of God's regards to his creature? Moreover, How many human Actions both interne, and externe are ascribed to God? Again, How many human Adjuncts, as Time, Place, Garments, &c. are there attributed to God; Farther, are there not many Metaphors translated from other creatures to God? Is he not in regard of his Power and Force, compared to a Lion, in regard of his Influence to the Sun, &c? So also for Prosopopœia, which is another species of Metaphors; what abundant and elegant instances thereof, do we find in Sacred Scripture? How oft are things inanimate clothed with the Acts and senses of man? Are not such Acts as properly

perly belong to men, oft attributed to mere animal Brutes? as Job. 12. 7, 8. Joel. 1. 6. Psal. 58. 9? Again, What a vast quantitie of Metaphors are drawn from *Celestial Bodies, Light, Darknesse, Fire, Air, Earth, and Water* to expresse things Spiritual by? And if we consider *Minerals, pretious stones, metals, plants, animals*, shal we not find a world of Metaphors translated thence to adumbrate Divine Mysteries? Oh! what rich Mines of beautiful and delicious Metaphors are there to be found in Sacred Literature, beyond all human Writings; that ever were, or may be expected? May we not then justly conclude the Scripture to be the Original and best *Idea* or *Exemplar* of Metaphoric Rhetoric, and flour?

The same also may be argued touching *Allegories*; which the Ancients stiled *comoria*: and so an *Allegoric*, according to its Etymon, notes that which is otherwise spoken than understood: which, as to its mater, is twofold, either in *words* or *things*: The first is nothing else but a continual *Trope*, specially a *Metaphor*. And Oh! What rich and pregnant Allegories are there to be found in the Sacred Literature? Is not the whole covenant of Grace, and mans Redemption by Christ couched under the Evangelic Allegorie of *the seed of the woman*, &c. Gen. 3. 15? Again, what a lively Description of the Tranquillitie and flourishing of Christs Kingdome, do we find, Gen. 49. 11, 12. under that rich Allegorie of *binding his Asse to the vine*, &c? Yea, were not many of the Wiser Pagans so much taken with the significant Symbols of this Allegorie, as that they applied many severals thereof to their Gods, *Silenus*, and *Bacchus*, as before, B. 2. c. 3. Farther, What an excellent Allegoric Description have we of old age and Death, Eccles. 12. 2. &c? How lively is the decay of the souls vigor, Intelligence, and Judgement illustrated by the *Obscurement* of the Sun, Moon, Stars, and Light? What doth the *returne of the clouds after the rain* import but the cloudie time of old age, wherein men become children again? or more particularly, the cloudy melancholic apprehension and humors of old age with distillations of Rheumes, which have no smal Ressemblance with rain and clouds? How elegantly are the feeble hands and knees described, v. 3. by *the trembling of the keepers of the house*, &c? and the decay of the visive facultie or eyes, by *the Darknesse of those that look out at the windows*? And so v. 4. What means the *dores of the street*, but *the lips*; and *the daughters of music*, but *the ears*? Again v. 5. What signifies *the flourishing of the Almond tree*, but *the gray hairs* of old Age? So the *Grasshoppers being a burden*, is interpreted

by some of the *Inflexion* or *Incurvation* of the *Spine Dorsi*, or *back-bone*; and the *failing of desire*, the want of *Appetite*. And lastly, the *silver cups being loosed*, and the *golden bowls being broken*, &c. seems evidently to denote the dissolution of human Nature, and ceasing of life. So also for Salomons *Cantic* or *Song*, of what abundance of continued *Metaphors* or *Allegories*, and those greatly *Emphatic*, though very obscure, doth it consist? How doth it under the Metaphor of a *Spouse* and *Bridegroom* couch the chiefest *Mysteries* and inestimable vouchsafements of Christ to his Church? And we are not without probable conjectures that Plato drew the original Idea of his *συμπόσιον*, or *Allegoric Dialogue of Love* from this *Cantic* of Salomon: For it is a general persuasion of the learned, that Plato derived his *Allegoric* mode of Philosophising from the Scriptures, or Judaic Church.

of Proverbs.

Another part of *Symbolic Rhetoric*, taken from sensible *Formes* or *Images*, consist in the right composure of *Proverbs*, and *Enigmes*. The difference between these is this: A *Proverb* is the continuation of a *Trope*, with a particular regard to vulgar use; but an *Enigme* is for singular obscuritie. A *Proverb* is termed by the Hebrews, *משל*, as *Ezech. 16. 44.* from *משל* which signifies both to *Compare* and *Rule*; and thence a *Proverb* was by them so stiled, because it is a *comparative* or *ruling sentence*. And so it answers to the Greek *παροιμία*, used *2. Pet. 2. 22.* which some make to be the same with *ἐκ τῆς πρώτης*, i. e. *beside*, or *according to the first word*; and as it were another word or sense, deduced from its sense: And thus *παροιμία* answers to the Latin *Adagium*, from *adigendo*, i. e. the *drawing* of a word or sentence from its proper signification to some other. Others make *παροιμία* the same with *ἐκ τῆς κοινῆς*, from a *commun way*, or public manner of speech, in use among al, even the vulgar. Divine *Proverbs* consist either in *entire Sentences*, or *proverbial Phrases*: we find a great quantitie of each in sacred Scripture, and those so rich and elegant, that some of them have been affected by the greatest Masters of Speech, and wisdom among the Pagans. I shall mention only one, used by our blessed Lord to Saul, *Act. 9. 5.* *Its hard for thee to kick against the pricks*; which seems to be a proverbial Speech, commun among the Jews; whereby they signified, what a vain thing it was to reluctate or strive against such as were more powerful, specially against God. This *Metaphoric Proverb* seems to be taken from such refractory bullocks, or horses as *kick against the pricks* to their own hurt. We find this *Hebraic Proverb* in use also among the *Grecians*. So *Pindar. Pyth. od. 2.*

καὶ ὅς περ ἐνδὲν ἐκ ἐπιζήτων —

Ποτὶ κέντρα δὲ τοι λακτίζω, ἃ τέλει δὲς ὀρθοῦς αἶμα.

We may not contend with God: For to kick against the pricks is a slippery way. So also, Euripid. Bach. θυμύωντος περὶ κέντρα λακτίζουσι θνητοὶ ἀνὰ θεῶν. If poor mortal I should swel with anger against God, I should but kick against the pricks.

As for *Enigmes*, in Greek αἰνιγματά, another part of Symbolic Rhetoric they import an *involute* Speech or *obscure question*: drawing their origination from αἰνιτίζου, *obscurely to intimate* or *couch a matter* from αἶνσις, which signifies primarily *Praise*, and thence a saying worthy of *Praise and Admiration*; namely, by reason of its dark and Symbolic sense. The Hebrews expresse an *Enigme* by הורה which in its more laxe notion signifies any acute and profitable Saying, or *Question*, Thus 1. King. 10. 1. the Queen of Saba is said to pose *Salomon*, בחורת with *Enigmes*, or acute Questions, i. e. as some suppose, touching the true God, his Being and worship, Immortality of the Soul, or the like. So Psal. 49. 4. and 78. 2. we find the word taken in the like laxe sense. But an *Enigme* in a Strict sense, is a Speech that has a *singular Obscuritie* in a continued Trope: such was Samsons Riddle, Judg. 14. 14. out of the eater came forth meat, &c. And among this Sort we may reckon the chiefest part of *Pythagoras's Symbols*, many whereof had their origine from the Sacred Scriptures and Judaic Church, as we have proved at large in p. 2. B. 2. C. 9. §. 45. of *Pythagoras's Symbols*. And that al Symbolic Rhetoric both Metaphoric, Allegoric, Parabolic, Enigmatic, &c. had its rise from sacred Symbols, see Court of the Gentiles P. 2. B. 2. C. 2.

§. 2. There are other properties of *persuasive Eloquence*, or *Oratorie*, which are to be found no where in so perfect a degree as in Scripture. I shal begin with such as are mentioned by *Plato*; who seems most accurately skilled both in the *Theorie* and *Praxis* of *Oratorie*, or *persuasive Speech*. *Plato* in his *Phædrus*, fol. 267. gives us these parts of an Oration *Peroration*, *Disjunctives*, &c. *Proeme*, *Narration*, *Testimonies*, *sensible Demonstrations*, *probable Conjectures*, *Probation by Autoritie*, and *Confirmation thereof*; *Consutation*, and *Refutation*, as in *Accusation*, and *Apologie*; *Adumbration*, *Commendation*, *Visuperation*, *Gemination of words*; *famous Sentences*, *Similitudes*, with *Conclusion*, &c. I shal not insist upon al these parts of *Oratorie*, but pick out some more essential thereto, and more fully insisted on by *Plato*.

Plato's rules for
Rhetoric.

1. Rhetoric for
the illustration
of Truth.

1. Plato laies down this as the Head and principal part of Rhetoric speech, That it conduce to the illustration of Truth. Whence he condemnes such, who are wholly taken up about *Metaphors* and *Similitudes*, without any regard to that Truth, which is, or ought to be, couched under them. So in his *Phadr.* fol. 262. Plato tels us, 'That he who is ignorant of the Truth of things, can never rightly judge of that *Similitude* wherewith the things is clothed.— If it not manifest (saies he) that those who opine or conjecture beside the nature of things, and thence fall into error, are therefore deceived, because they stick wholly about the *Similitudes* of things, &c? So again fol. 260. We are assured, there neither is, nor ever wil be, any true Art of speaking without Truth, $\kappa\iota\ \epsilon\kappa\ \epsilon\tilde{\iota}\ \tau\acute{\epsilon}\lambda\eta\nu,\ \alpha\kappa\alpha\ \alpha\ \tau\acute{\epsilon}\lambda\eta\theta\ \tau\epsilon\lambda\epsilon\delta\alpha$, Oratorie without Truth is not an Art, but an inartificial Trade. In brief; Plato makes Oration or persuasive Speech to be the handmaid and ornament of Reason or Truth; and hence he counts him the best Orator, who does in a most lively manner represent and illustrate Truth, &c. Now where can we find Truth more lively illustrated, than in the sacred Scriptures? what *opposite similitudes* and Resemblances of Truth do we find there? &c.

1. Rhetoric must
draw men to
virtue.

S. 3. 2. The main end or designe of Rhetoric, according to Plato, is to draw men to virtue. As Truth is the immediate subject, so virtue the ultimate end of al Oratorie. So Plato, *Phadr.* fol. 271: $\epsilon\pi\epsilon\iota\delta\ \alpha\lambda\gamma\epsilon\ \sigma\upsilon\nu\alpha\upsilon\epsilon\iota\ \nu\upsilon\chi\alpha\tau\omega\mu\iota\alpha\ \epsilon\pi\alpha\ \tau\ \alpha\iota\delta\iota\alpha\ \rho\eta\tau\omicron\rho\iota\kappa\omega\nu\ \epsilon\pi\alpha\epsilon\iota\ \alpha\nu\epsilon\sigma\kappa\eta\iota$, The facultie of speaking wel is to draw the soul, &c. This $\nu\upsilon\chi\alpha\tau\omega\mu\iota\alpha$, or alluring of the Soul to virtue, which Plato makes the chief end of Oratorie, is more fully by him explicated, fol. 272. where he gives this as the last and best character of a good Orator, That he be a person virtuously inclined: and thence, that al his Oration tend to this, to bring men to be conformed to God; $\eta\nu\ \epsilon\kappa\ \epsilon\nu\epsilon\kappa\epsilon\ \tau\tilde{\alpha}\ \lambda\acute{\epsilon}\gamma\epsilon\iota\nu$, &c. A wise Orator ought to strive how he may speak, or do things pleasing, not to men, but to the Gods; whom he should endeavor to obey to the utmost. Whence Plato *Gorg.* 513. tels us, 'That the chief work of a good Rhetorician is, to make men good Citizens, like to God, &c. His words are, $\text{Α}\rho\epsilon\iota\ \epsilon\tilde{\iota}\ \epsilon\pi\alpha\varsigma\ \eta\mu\tilde{\iota}\nu\ \epsilon\pi\iota\chi\epsilon\rho\eta\tau\acute{\epsilon}\epsilon\nu\ \epsilon\tilde{\iota}\ \tau\tilde{\iota}\ \pi\acute{\omicron}\lambda\iota\nu\ \kappa\iota\ \tau\omega\ \pi\omicron\lambda\iota\tau\alpha\iota\ \sigma\iota\gamma\alpha\phi\acute{\epsilon}\iota\nu,\ \omega\tilde{\iota}\ \beta\epsilon\lambda\acute{\eta}\sigma\tau\epsilon\varsigma\ \alpha\upsilon\ \tau\omega\ \tau\omega\ \pi\omicron\lambda\iota\tau\alpha\varsigma\ \pi\omicron\iota\sigma\tau\alpha\varsigma,\ \alpha\ \nu\theta\alpha\ \delta\ \delta\eta\ \tau\acute{\alpha}\tau\alpha\ \epsilon\tilde{\iota}\ \delta\epsilon\iota\ \delta\epsilon\lambda\ \alpha\ \nu\iota\lambda\omega\ \epsilon\nu\epsilon\rho\gamma\iota\sigma\tau\alpha\nu\ \epsilon\delta\epsilon\mu\acute{\iota}\alpha\nu\ \omega\sigma\phi\epsilon\rho\epsilon\nu$, This therefore must be chiefly endeavored by us, to cure the Citie and Citizens of moral diseases; thereby to make them excelling in virtue: for without this, al our endeavors signifie nothing, &c. Whence he condemnes, *Periclis*, though eloquent, as a bad Orator, because, by his flatterie,

flatterie, he made the Athenians worse than he found them. And he commendeth Socrates as most excellent, because he spake *ὅς τὸ βέλτιστον*, & *ὅς τὸ ἥδιστον*, to make men best, not best to please. Hence Plato, *Gorg.* 455. gives this definition of Rhetoric: *ἡ ῥητορικὴ περὶ δίκης διαμυρρός ἐστι περὶ δίκης, ἀλλ' ὅτι διδασκαλική, πρὸς τὸ δίκαιον καὶ ἀδίκαιον*: Rhetoric is a composition of persuasive, not demonstrative, speech, concerning what is just and unjust. Now all this makes much for the precellence of Scripture Rhetoric; which infinitely excels al other, as wel in moral, as Divine Ethics, or Precepts, and incentives to virtue. Al Pagan Rhetoric comes infinitely short in the Scriptures *persuasive* and *Motives* to virtue, and that both as to the *Mater* and *Forme* and manner of persuading.

Orators must be just and virtuous.

§. 4. *Virtue* being the chief end of Oratorie, hence Plato makes this an essential qualitie of a good Orator, That he himself be virtuous. So in his *Gorg.* fol. 460. *Ανάγει τὸν ῥητορικὸν δίκαιον ἔθ' , τὸ δίκαιον βέλτερον δίκαια πρᾶτ'· ἔστι ποτὶ ἀεὶ βελήσεται ὁ ῥητορικὸς ἀδικεῖν*: Its necessary, that a Rhetorician be just; that he wills what is just, and that he does just things. A Rhetorician therefore never wills to do unjustly. So in his *Gorg.* fol. 508. Plato adds, *καὶ μέντοι ταῖς δίκαις ἐνδεχόμεν' ἔσται δίκαιος, αἰεὶ δὲ ἔθ' καὶ δίκαια πάντα δικάσει*, He that wil all the part of an Orator aright, must be both just, and one that understands just things. Thus again, in his *Laches*, fol. 188. Plato brings in *Laches* commending Socrates's mode of teaching; and shewing, 'That he was the best Preceptor, whose life did accord with his doctrine; which was an excellent kind of Music, or Harmonie, not Ionic, but Doric, and that which most delights the Auditors: Whereas on the contrarie, he that teacheth well, but acts il, by how much the more elegant he is, by so much the more he offends; so that he seems to be *μισολόγων*, an hater of Eloquence, rather than *φιλόλογον*, a lover of the same. Thence fol. 189. *Laches* addes, I knew Socrates first by his good deeds, more than by his words; *καὶ ἐκείν' αὐτὸν εὖ εὖ ἄξιον ἔσται λόγων καλῶν, καὶ πόθεν παρ' ἐμοί*, and there I found him worthy of good Oratorie, and of freedom of speech. Thus Plato; whereby he teacheth us, what harmonie there ought to be in a good Orator, betwixt his words and deeds; that his Actions must teach, as wel as his Tongue. Whence *Diogenes* blamed the Orators of his Age, because they did *τὰ δίκαια καὶ ἐπαυχάμενοι λέγειν, πρὸς τὸν καὶ δίκαιον, endeavor to discourse eloquently of righteous things, but not to do them*. And this certainly enhanceth Scripture-Oratorie; the Composers whereof did both speak and live at a more

more transcendent rate, than ever Pagan Orators pretended to, much lesse attained.

4. Orations must
be uniforme.

§. 5. As to the *Forme* of an Oration, *Plato* tels us, That it must be like an *Animal*, which has al parts rightly disposed. So in his *Phædr.* fol. 264. πάντα λόγον ὡς τὸ ζῷον συνεστάναι σώματι ἔχοντα αὐτὸν ὑπὸ, ὡς μὴτε ἀκέφαλον ἔῃ, μὴτε ἄποδον, &c. 'Every Oration must be as a living Creature, which has a bodie; so that it must not be without an head, or without a foot; but must have the *midles* and *extremes* so exactly delineated, as that they may agree amongst themselves, and with the whole. Wherein he shews, that a good Oration must be εὐκταστός, ἢ εὐαρμῶς, *methodicly*, and *harmoniously composed*; so that ἀναλογία, *proportion of the parts*, both amongst themselves, and with the whole, is the *Spirit* and *Soul* thereof. And surely there is no piece of Pagan Oratorie so *methodic* and *harmonious*, as *sacred Scriptures*.

5. Orations must
be pathetic.

§. 6. As for the πάθος, *Affections* or *properties* of an Oration, *Plato* tels us, that it must be very *pathetic*, and *affectionate*. So in his *Gorg.* fol. 481. εἰ μὴ τι ἦν τοῖς ἀνθρώποις πάθος, ἔκ αὖ τῷ ῥητόρι ἐδείξατο τὸ ἐπὶ τὸ αὐτὸ πείθειν, unless an Orator hath a πάθος, or moving Affection, he cannot demonstrate unto others his πάθημα, or moving object. This *pathetic Efficacie* to persuade is stiled by *Isocrates* δεινότης ἐν τοῖς λόγοις: by others δεινότης, or δεινολογία: which denotes such a *Qualitie* and *Efficacie* of speech, as is exactly conformed to the *Affections*; and thence by a certain imperceptible force it penetrates the mind with the *Affections*, and moves them as it pleaseth. Hence *Plato* makes this one main part of an Orator, 'To understand the right knack of moving mens minds, and affections, wherein the hinge of persuasive Rhetoric consisteth. Whence also he conceives it a necessary accomplishment of an Orator, to understand the doctrine τοῦ πάθους, of the *Affections*. So also *Aristotle*, in his *Rhetoric*, discourseth at large of the *Affections*, and of the manner how they are to be excited and moved by Rhetoricians. And indeed this is τὸ ἔργον, the *business* of an Orator, to take the fancy, and by it to move the *Affections*; as the great work of a *Logician*, and *Philosopher*, is to convince the *Judgement*, and incline the *Wil*, those more rational faculties. This *Plato* seems to hint, in his *Gorg.* fol. 455. by shewing, That the designe of an orator is to persuade πειθεῖν, in order to the exciting the *Affections*; whereas a *Logician* persuades ἀποδεικτικῶς, by *Demonstration*. &c. So *Aristotle*, in his *Rhetor.*

lib. 3. cap. ὁ αὐτομασθεῖ, &c. 'An Auditor does alwaies sympathise with his Orator that speaks pathetically, although he speaks nothing to the purpose; wherefore many Orators, making a great noise, do astonish their Auditors. Here Aristotle shews, how exceeding powerful pathetic Oration is; vehemence of speech being usually reputed a symbol or Index of the weight and magnitude of a matter. Now where was there ever found such an admirable αὐθιγ, or affectionate moving discourse, as in the sacred Scriptures? What nervous Epithets; what lively exaggerations; what egregious Metaphors; what Efficacious and pathetic Arguments; with all manner of persuasive lights and flours has this sacred Rhetoric to penetrate and move the Affections?

S. 7. Another αὐθιγ, or propertie of an Oration, according to Plato, is, that it be masculine, severe, pungent, and penetrant, not adulatōrie, glavering, or flattering. So in his Gorgias, fol. 508. saies Plato, καταρπυστὴν εἶναι καὶ ἀντὶ, καὶ χεῖρ, καὶ ἑταῖρον, ἐὰν τι ἀδικῇ καὶ ῥητορικῇ ἐν τῷ χρεῖσιν: The very son and companion must be severely accused, if they offend: and in this we must make use of Rhetoric, &c. Hence Plato is very invective against the Sophistic Rhetoricians, and flattering Orators of his time; such whose whole designe was to glaver, and flatter men into wickednesse, rather than to reprove them for it. So Gorg. 463. Plato brings in Socrates greatly inveighing against this Sophistic glavering kind of Rhetoric, which he thus describes and distributes, καλῶ δ' αὐτὴ ἐγὼ τὸ κοίλαον κολακίαν, &c. 'The head of this Sophistic Rhetoric I call flatterie, whereof there seems to me to be several parts; one is Culinarie Rhetoric, such as is in use amongst Trencher-Knights; which is not an Art, but practice, and Trade, to get money, or fill the belly, the parts whereof I make to be Comic and Sophistic Rhetoric. Then he discourseth first of Sophistic Rhetoric thus: ἐστὶ δ' ῥητορικὴ [πολιτικὴ] καὶ ἔμὸν λόγον πολιτικῆς μολὲν εἶδωλον, Sophistic Rhetoric is but an Idol of Politics. Thence he procedeth, fol. 465. to declame against Comic Rhetoric, Πιπτελὴ καὶ κομικὴ, &c. Comic Rhetoric is mischievous, deceitful, ignoble, servile, &c. Thence he gives the reason why this flattering kind of Rhetoric is so vain and hurtful, fol. 465. κολακίαν δ' αἰσχροῦ, &c. 'I say that Flatterie is base, because it aimeth at what is sweet and pleasing, not what is best. I do not say that it is an Art, but Practice, without reason; an irrational desire, &c. whence in the same

Rhetoric must be severe and masculine, not flattering.

folio, 465. Plato concludes, ἐμὲ δ' ἐγὼ καὶ τοὺς ῥητορὰς, καὶ τοὺς τυραννοῦς δυνάμει μὲν ἐν ταῖς πύλαις συμμρότατοι, ἐδὲν δ' πο. εἰν ὧν βέλοισι ποιεῖν μὲν τοῦ δ', τι αὐτῶν δίδειν βέλτερον ἔδ', I say, that Rhetoricians, and Tyrants have very little power, &c. His meaning is, that such flattering Orators have little efficacy or power in all their Harangues, to move sober minds and well inclined Affections. This invective of Plato against these meal mouth'd Orators, is greatly admired by Cicero, whose words are these: I greatly admired Plato, (in Gorgias) because he seemed to me in deriding Orators, to act the highest part of an Orator, &c. i. e. Plato in deriding those Sophistic, comic, glavering Orators, discovered a very masculine, severe, pungent kind of Oratorie. Thus also the Cynics universally, were very tart and satyric in their Declamations against this flattering kind of Oratorie: so Antisthenes (as Diogenes in his life) in a time of urgent necessitie, said, κρεῖττον ἐν ταῖς χρείαις εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν: Its better, in time of need, to fall into the hands of crows, than of flatterers: there is a peculiar elegance in the Greek. And Diogenes the Cynic being asked, what kind of beasts did bite most perniciously, replied, οἷον μὲν ἡμερῶν κόλαξ, καὶ μὲν ἀγέῃν συκοφάντης: of tame beasts the flatterer, and of wild beasts, the Sycophant-bites most dangerously: Whence he said also, καὶ οὗτος χαλεπὸν λόγον κατέκλυε δειχόμενος ἔδ', a flattering oration is but a bonie-snare. Thus we see how the most judicious of the Pagans, greatly commended a severe, masculine, pungent kind of Oratorie; condemning that which was effeminate, glavering, and compleasant with mens humors and lusts. And is there any piece of Pagan Oratorie in the world so masculine, so pungent, so penetrating, and so free from men-pleasing flatterie, as that in the sacred Scriptures? Thus sacred Rhetoric has no soft and bland Veneres; no venal tongues; no smooth and effeminate delices for itching ears: It Speaks in the same termes, and with the same Autoritie to the King and to the peasant; to the rich and to the poor; because these, albeit they are unequal in regard of Office and Dignitie; yet are they all equal if compared with the Divine Majestie.

See Diogen. Laert. in the life of Diogenes.

Examples.

§. 8. As for the matter of an Oration, Plato commends very much examples, as that which greatly conduceth to the lively illustration of any Theme. So in his Phadr. fol. 260. ὡς νῦν γε φιλοῦς πρὸς ἐλεγεῖον, ὡς ἔχοντες ἔχοντα παραδείγματα: We do speak but poorly, when we want examples to illustrate what we speak. And indeed Plato greatly excelled in

in the use of *apposite* and lively *examples*, for the illustrating of *matters*; wherein he attained such an admirable *dexteritie*, as that *Posteritie* have admired him for the same. And we are not without probable conjectures, that *Plato* gained this piece of *Rhetoric* from the *Jewish Church and Scriptures*.

Farther, *Plato* by his practice, if not by expresse *Rules*, commends very much *Interrogations*. For indeed his choicest, and most *pathetic*, *Discourses* are made up of *Questions*, which expresse not only quick-*ness* of *Spirit*, but also much *passion* and *Affection*; and therefore are frequently used in the sacred *Scriptures*, whence we have reason to conclude *Plato* borrowed this manner of *Rhetoric speech*, as hereafter in his *Logic*.

Lastly, *Plato* commends much the use of *Repetitions*, as that which carries in it a great *πάθος* or movingness of *Affection*. So in his *Phileb.* fol. 60. δὲ δ' ἡ ἀρετὴ αἰεὶ εἶχει τὸ δις καὶ τρίς τό τε καὶ ὡς ἔχον ἐπαναπαλῖν τῷ λόγῳ δέει: The old proverb seems good, that what is excellent in a speech, should be repeted twice, and a third time. The like *Aristotle*, in his *Rhetoric*, lib. 3. cap. 12. αἰεὶ καὶ πολλὰ εἰρηται ἀνάγκη καὶ πολλὰς εἰπεῖν, concerning that, whereof much is spoken, tis necessary, that we make repetition. Now its wel known how much the sacred *Scriptures* abound in elegant *Repetitions*, and that beyond any *Pagan Orators*.

Thus we have shewn how al those *Rules*, which *Plato* laies down as *qualifications* of true *Oratorie* are to be found no where, in so perfect a degree, as in the sacred *Scripture*. And why may we not conjecture, that *Plato* traduced many, if not the most, of these *Rhetoric Canons* from *Scripture Rhetoric*? Certain it is that *Plato* received, whilst he was in *Egypt*, many *Traditions*, which were originally *Jewish* and *Scriptural*; and tis not improbable, that he had them immediately from the *Jews*, who were in great multitudes in *Egypt*, whilst he resided there, which was for no lesse than 14 years space, as hereafter in the storie of his life.

§. 9. I shal conclude this discourse of *Oratorie* with some other *Canons* delivered by *Aristotle*, which gave a farther accent and lustre to sacred *Rhetoric*. *Aristotle*, *Rhetor.* lib. 3. cap. 5. gives several rules for *Rhetoric*, or eloquent speech, as ἐστὶ δ' ἀρχὴ τὸ λέγειν, &c. The beginning of *Elocution* is to speak accurately, which consists in several particulars. 1. To speak things in connexion, or harmoniously. 2. To speak

*Aristotles rules
of Rhetoric.*

in proper *Termes*, not with circumlocution. 3. Not to use doubtful *Phrases*; because an *Ambages* of words is very deceitful: wherefore your *soothsayers* utter their *Oracles* in *ambiguous* and *general termes*; wherein lies much deceit, &c. Now how exactly do these rules suit with *Scripture Rhetoric*? What *harmonie* and *connexion* of parts? what *proprietic*, *perspicuitie* and *clearnesse* of termes is there herein? 4. Again *Aristotle* tells us, ὁ λόγος ἐὶν μὴ δηλοῖ, ἔ ποιεῖ τὸ ἐαυτοῦ ἔργον, An oration, if it does not manifest the mater, loseth its designe. This Character of a good Orator *Aristotle*, *Rhet.* l. 3 c. 11. stiles, τὸ πρὸς ἑμμάτωι ποιεῖν, to place before the eyes: others call it, αὐτοψία, an *ocular demonstration* or *Evidence* of things. And oh! how accurate is the sacred *Scripture* in this piece of *Rhetoric*? what bright *Types*, significant *Metaphors*, lively *Prosopopeies*, shining *Exemples*, and apposite *Adverbs* of demonstration doth it assume to illustrate Truths by? 5. Then, as to the mater of an *Oration*, we are told, it must be *weighty*, *proper*, *affecting*, &c. So *Aristot.* *Rhet.* lib. 3. cap. 12. πρὸς τοὺς ἀνθρώποις ἢ τοῖς ἀγαθοῖς, τοῖς ἰσχυροῖς, τοῖς θαυμαστοῖς, τοῖς ἡδυστοῖς. διὸ δὲ ἡμῶν ὡς καὶ τῶν ἄλλων λόγος, Men give heed only to things great, proper, wonderful, sweet; therefore an oration ought to be composed of these. And where can we find such mater, if not in sacred *Rhetoric*? 6. Farther, as to the *Qualitie* of an oration, *Aristotle* tells us, that it must be *natural*, not *feigned*, *artificial* or *starched*: So *Arist.* *Rhet.* lib. 3. cap. 2. ἀεὶ μὴ δοκεῖν λέγειν τεχνικῶς, ἀλλὰ φυσικῶς: τὸτο δὲ πρῶτον. We should not seem to speak artificially, but naturally; for this is most persuasive: Whence, addes he, *illiterate men* usually persuade more effectually, than the learned; because they seem to speak most naturally, and from an inward feeling sense. Thus also *Euripides*, ἀπλὸς ὁ λόγος τῆς ἀληθείας, the word of truth is simple. Truth affects not a painted or spotted face; but is most delighted in its own natural simple Beautie, and Color. And is there any piece of *Pagan Oratorie* that may compare with the sacred scripture in point of *Naturalitie*, and *Simplicitie*: &c. 7. *Aristotle* gives this as another character of true *Oratorie*, that it be *Majestic*, and *Grave*, without a gaudy dresse: εἰ δὲ σπουδῆστα γίνεσθαι [λέγειν] ἢ ἐκπύσας, An oration must be grave and extatic: Whence also he tells us, That an Orator must seem rather serious than eloquent. And where can we find a majestic grave and serious stile, if not in sacred *Rhetoric*? 8. Lastly, *Aristotle* commends the use of proper epithets, as very pathetic. So *Arist.* *Rhet.* lib. 3. cap. 7. τὰ δὲ ὀνόματα ἐπιθετα μάλιστα ἀρμόδια λέγουσι παθητικῶς, epithet names are

are very agreeable to one, that would speak pathetically. And surely there is no piece of Pagan Oratorie that afforded such proper Epithets, as sacred Scriptures.

I shall only adde one Character more, laid down by other Masters of Eloquence, which greatly commends the perfection of sacred Rhetoric; and that is, *To Speak much in a little*. Thence *Plutarch* gives this lively Image of an excellent Oration; 'As, saith he, the valor and esteem of *Monie*, is by so much the greater, by how much the more is contained in a lesser Masse; So the *Devotions* or Efficacie of an Oration is by so much the greater, by how much the more is comprehended in the fewer words. And *Tullie* gives this admirable Character of *Thucydides*, That his discourses were so crowded with matters, that the number of things was almost equal to the number of words: But what *Cicero* hyperbolically affirms of *Thucydides*, is no where to be found but in the Sacred Scriptures. Oh! What a *plénitude* or Divine Plenitude is here? How full and perfect is it in the enarration and exposition of Matters? What an exact explication of Causes, Addition of *Antitheses*; recitation of parts and kinds; enucleation of Circumstances; with other Emphatic modes of Illustration are to be found here? And then with how much *Brevitie* is this Divine plenitude tempered? And doth not this also much adde to the perfection of sacred Rhetoric? For is not *Laconisme*, or a short stile, provided it be full and evident, best? Doth it not most refresh the memorie, render the Auditors most attent; excite the Affections, and provoke to Meditation? And is not the sacred Scripture most full of such concise words and short Sentences most evident and full? How much Spiritual matter is oft wrapt up in a short Type? Yea, is not the whole Covenant of Grace sometimes lively represented in a single Type? Is there not in some proper Names, as *Jesus Christ*, &c. a full adumbration of all Christs Offices? What a vast quantitie of Divine Notions are couched under Scriptural Metaphors? How pregnant and full are some brief *Parables* and *Allegories*? What a huge significance is there in many sacred *Ellipses* both of words and Sentences? How do the sacred *Idiomes* both of the *Hebraic* and *Greek*, set breath forth many divine Elegances? Lastly, as for the sentences of sacred Scripture both *Moral*, *Evangelic* and *Proverbial*, what an admirable *Plénitude* do we find mixed with a *Laconic Brevitie*? So that we may justly conclude, *The Sacred Scripture, is the least*;

and yet fullest; the most ample, and yet the most concise of all orations. Every sentence, yea sometimes every word carries in it a world of Divine Mysteries: Whence that golden saying of the Rabbines: *אין בתורה אפילו אות אחת שאין בה חכמה גדולה* There is not the least Letter in the Law, on which great mountains of Doctrines depend not.

The perfection of
sacred Rhetoric.

To summe up all: Where can we find more proper and significant Symbols, Metaphors, and other such like Rhetoric shadows, and Images, than in sacred Scripture? How natural, simple, and grave is its stile? what a masculine *אדם* does it abound withal? how weighty, and yet delightful is its matter? how exactly proportionate and becoming are its parts? how harmonious and beautiful is its forme? with what Integrity, Holiness, and Majesty were its Penmen adorned? and how powerful and efficacious were they in their Ministry? Whence we may safely conclude, at least thus much, That sacred Scripture is the most perfect Idea of all true Masculine Oratory. Neither are we without some probable conjectures, that Plato (who is supposed to be one of the first renowned Grecian Orators, and Rhetoricians) translated his choicest pieces of Rhetoric, or fineness of speech, from the sacred fountain of Israel. That the Jews had eloquent Orators in Isaiah's time (which was before any Greek Orators that we find mention of) is evident from Isa. 3. 3. the eloquent Orator. We read also of a Jewish Orator, called Tertullus, Act. 24. 1. Touching the perfection of Scriptural Rhetoric, see Glassius, *Rhetorica Sacra*.

CHAP. XI.

How Jewish Traditions came to be mistaken by Pagans:

One great cause of the Corruptions and mistakes about Jewish Traditions, was Pagan Mythologie; which sprang, 1. From mistakes about Hebrew Paronomasies, and Idioms, Gen. 8. 9. and 9. 20. 2. From attributing to themselves, what belonged to others. 3. From Equivocations. 4. Alteration of Names, &c. The original grounds, that moved the Grecians, and others, to alter and disguise Oriental Traditions, were 1. their enmity to the Jews, 2. their proud assumptions, 3. their ignorance

ignorance of Jewish Records and Affaires.

§. 1. **H**AVING gone through the chief parts of *Philologie*, with endeavors to evince their Traduction originally from the sacred Scriptures, or the *Hebraic Church*, *Language*, and *Wisdom*, we shal adde, as an *Epilogue*, to this Treatise some general account, how these *Scriptural Records*, and *Jewish Traditions* came to be so greatly corrupted or mistaken by the blind Pagans. This, being cleared, will obviate that objection, which is made against this designe of demonstrating the Traduction of *Pagan knowlege* from the *Jewish Church*. For, say some, if the Heathens had such clear *Notices* of the *Jews*, their *Principes*, *Discipline*, *Customes*, &c. how comes it to passe, that they make no more mention of them; yea, that they seem rather altogether ignorant of the *Jews*, their *doctrine*, *customes*, and *manners*; as it appeareth evidently by the stories of *Tacitus*, *Suetonius*, *Plutarch*, and other *Pagan Historians*; who had the greatest advantages to informe themselves, and yet remained grossly mistaken in the *Jewish Affaires*? For the removing this Objection, we shal endeavor to decipher this *Pagan mysterie of Iniquitie*, how these *Jewish Records* and *Traditions* came to be at first corrupted, or *misunderstood*; as also how the following *Historians* came to be so ignorant of *Jewish Affaires*, and *Records*.

How Jewish Traditions came to be so corrupted and mistaken.

§. 2. As for the original occasion and ground of that corruption, which besel *Jewish Traditions* and *Stories*, as communicated to Pagans, we have spoken somewhat of it before, (in the close of *Pagan Historie*, cap. 6. §. 5.) reducing it to those several causes, namely, the decrease of *Knowledge*, the increase of *Idolatrie*, the confusion of *Languages*, &c. But the most prolific and seminal root of al, was that *Mythologising humor*, which posselt the ancient *Poets*, and *Philosophers*, and *Historiographers*, specially the *Grecians*. For the ancient *Greek Poets*, *Orpheus*, *Linus*, *Hesiod*, &c. who led the dance to this designe of *mythologising* on *Jewish Traditions*, being persons of great wit, learning and dexterity in coining *Fables*, made it their *whole designe*, to disfigure al those ancient *Traditions*, which they received from the *Jewish Church*, by clothing them in such an *exotic phantastic garbe* of *Greek fables*, as that they soon lost their *Oriental Jewish face and habit*, and so grew out of knowlege. Now the *methods* and *means*, by which the *Greek Mythologists*

1. *Pagan Mythologie* a great cause of those many mistakes about the *Jews* and their *Traditions*.

disguised

disguised the Oriental Traditions, were these, or such like that follow.

1. Grecian Mythologic from mistakes about Hebrew Paronomasies.

1. One great means, by which the Grecian *Mythologists* corrupted Jewish Traditions, was their affected or blind mistakes about Hebrew *Paronomasies*, and *Allusions*. Thus *Bochart*, in his Preface, *de anim. sacr.*, I wil adde (saies he) that we have produced many things from fabulous Historie, which depend on mere Allusions to the Hebrew words in Scripture: As what is mentioned by *Abydenus*, of the Birds which were sent forth in the Floud, and returned with their feet dirty. That *Isis* is said to be turned into a Swallow: for *Isis* does apparently allude to *סִיס* *Sis*, which signifies a swallow. And *Argus*, is said to be turned into an *Hart*, from *אָרְגָּאן* panting, after the manner of an *Hart*. And *Anubis*, was painted *ⲁⲛⲁⲛⲁⲓⲛⲓⲛ*, because *נֹבֵחַ* signifies barking, &c. So *Bochart*, *Can. lib.* 1. cap. 6. conjectures, that the *Chimæra*, which *Bellerophon* conquered, was no other than the people of *Solymi*, under their three Generals; 1. *Arius*, from *אָרִי*, a Lion; 2. *Trosibis*, from *רֹאשׁ חַיִּי*, the head of a Serpent; 3. *Arsalus*, from *אָרְסָל*, a young Kid; whence they made the *Chimæra* to be composed of the forme of a *Lion*, a *Goat*, and a *Serpent*.

2. Mistakes of the Hebrew Idioms.

2. Another *spermatie root*, by means whereof the Jewish Tradition were perverted by the Greek *Mythologists*, was their mistaking the Hebrew *Idiomes*, wherein these ancient Traditions were originally conveyed. So *Gen.* 10. 8, 9. *Nimrod* is stiled mighty, *גִּבּוֹר*, which also signifies a *Giant*: whence those who were employed under *Nimrod*, to build the Tower of *Babel*, were stiled by the Poets, *Gigants*, &c. *Gen.* 9. 20. *Noah* is stiled by *Moses* *אִישׁ הָאֲדָמָה*, which, according to the Hebrew Idiom, signifies a *Husbandman*: but the *Mythologists*, understanding it in a proper sense, render it *אִישׁ הָאֲדָמָה*, the husband of the Earth: whence they make *Saturne*, who was *Noah*, to be the husband of *Rhea*, i. e. the Earth: For *Rhea* comes from *אֶרֶץ* *Eres*, the Earth.

Gen. 10. 8, 9.

Gen. 9. 20.

3. From attributing the stories of some Oriental persons to those of their own Nation.

3. Another way, whereby the Greek *Mythologists* corrupted Oriental Traditions, was, by attributing the Actions of some famous Oriental person, to one, or several of their own Nation. Hence sprang the stories of *Saturne* from *Adam*, *Noah*, or *Abraham*; of *Jupiter*, from *Cham*; of *Mercurie*, from *Canaan*; of *Bacchus*, from *Nimrod*, &c. as before, in our *Pagan*, *Θεογονία*, *Theogonie*.

4. Again]

4. Again, the *Equivocation* of the *Oriental Languages* gave no small occasion for the *corruption* of the same. For the Greek *Mythologists*, when the Hebrew words or phrases were *equivocal*, omitted the sense, which was plain and obvious; and assumed, either from *Affectation*, or *Ignorance*, that sense which was more *strange* and *fabulous*. Thus the robbing of the King of *Colchus*, is supposed to have been disguised under the name of the *Golden Fleece*; because the Syriac כֶּסֶף, signifies both a *Fleece*, and a *Treasure*. So the *Bul* and *Dragons*, which kept it, are thought to be nothing else, but the *Wals* and *Brasse-gates*: for שֶׁן signifies both a *Bul*, and a *Wal*, and נָחַשׁ *Brasse*, and a *Dragon*. And so the table of the *Brasse-Bul*, which foretold *Calamities*, in the mountain *Atabyrius*, is supposed to arise from the *Equivocation* of the *Phenician* or *Hebrew*, אֵלִים מְנַחֵשׁ, which may signify *Doctor*, *Augur*, or *Bos ex ar:* as *Stillingsfleet Origin. S. book. 3. ch 5. §. 5.*

4 From *Equivocations* of the *Hebrew*.

5. The *Mythologists* corrupted *Jewish Traditions*, by altering words, and *Names*, and putting others in their place. Thus for כַּמֶּרֶם *Cham*, they put *Zeus*, which is of like import, &c. But this may suffice touching the *corruption* of *Jewish* and *Scripture Traditions* by *Mythologists*.

5. By altering words and names.

§. 3. We come to the original *Reasons*, and *Motives*, which induced the *Pagans*, specially the *Grecians*, thus to corrupt and adulterate *Scripture*, and *Jewish Traditions*, so that little of their original *Idea*, *beautie*, and *simplicitie* was seen or understood by their posteritie. And we shal begin with that *odium*, and *inveterate enmitie*, which the *Heathens* generally were possest withal, against the *Jews*; who were so generally *maligned* and *hated* by all Nations; that none durst make any honorable mention of them; much lesse impute their *Principes*, *Mysteries*, and *Institutes* on the world, without altering and disfiguring the same; thereby to *conceale* their *origine* and *parentage*. This has been well observed by *Serranus*, in his *Preface* to *Plato*, in these words. 'That *Plato* drew these *Symbols* from the *Jewish Learning*, all learned *Antiquitie* of *Christian Doctors* hath judged: But 'that he did industriously abstain from naming the *Jews*, because 'their name was odious amongst the Nations, &c. Thus also *St Walter Raleigh* (in his *Historie* of the World, part 1. book. 1. chap. 6. §. 7.) affirms, 'That the wiser of the ancient *Heathens*; viz. *Pythagoras*, *Plato*, &c. had their opinions of God from the *Jews*;

The *Motives* that inclined *Mythologists* thus to alter *Oriental Traditions*.

1. The *Pagans* enmitie against the *Jews*.

‘ though they durst not discover them, &c. Hence *Plato* fathers those Traditions, which were traduced originally from the *Jews*, on the ancient *Barbarians*, who lived neer the Gods, &c. which must be understood of the *Jews*, as *Clemens Alexandrinus*, with other of the Fathers. *Plato* also makes frequent mention, *Συεius φo. vi. s. μδ. δs*, of a *Syrian* and *Phenician* fable; which was no other than some *Jewish* Tradition, as we have elsewhere proved.

The Grecians
ascribing to
themselves the o-
rigine of many
Jewish Traditions.

2. Another motive, that inclined the *Grecians* to disguise and adulterate *Oriental Jewish Traditions*, was their proud affectation, or vain humor of ascribing unto themselves the origine of those Traditions, which they did really traduce from the *Jewish Church*. And herein they followed the footsteps of the *Egyptians* and *Phenicians*, who abounded in the same proud humor of assuming to themselves the honor and praise of those ancient Records and Traditions, which were indeed conveyed to them from the *Jews*. Thus the *Egyptian* Priest, in his conference with *Solón*, boasts, that all ancient Records and Wisdoms belonged to them, as before, chap. 6. §. 1. Now to make this fond pretension good, both *Grecians*, *Phenicians*, and *Egyptians*, alconcur in this great designe of desfiguring and adulterating *Jewish Traditions*, thereby to make them seem to be their own.

Mimic Philo-
phi affectant ve-
ritatem, & asse-
runt, ut qui glo-
riam captant.
Tertul. Apol. c.
46.

The ignorance
of the Pagans,
touching Jewish
Records and
mysteries.

§. 4. But the great prolific principle of these Mythologic corruptions, and grand mistakes about *Jewish Traditions*, was the native Ignorance, joined with a presumptuous Curiosity, and Inquisition, which possessed the minds of those blind Heathens, specially the *Grecians*, as to *Jewish mysteries* and *affaires*. 1. The *Jewish Mysteries* and Institutes being so supernatural, and remote, and yet the *Grecian curiosity* so presuming, and Inquisitive: this gave a main influence to those many fabulous narrations, and figments thereabouts. So *Cinnaus*, de *Repub. Hebr. lib. 3. cap. 4.* ‘Tis no wonder (saies he) that those Writers, who looked not in sacred Volumes, do report such false things of the *Jews*. God hated the profane stock of the *Gentiles*, and condemned it to darknesse, neither did he suffer them to understand the Affaires of that sacred people, even in those things which are common. There are extant in *Josephus*, the words of *Demetrius*; who, upon the admiration of *Peolomie*, that no Historian or Poet makes mention of *Moses’s Law*, refers the cause hereof unto the magnitude of the Affair, which the narrowness of their breasts could not comprehend. To this he addes, that *Theopompus*, and *Theodectes* underwent Di-

'vine punishment, for that they were solicitously inquisitive into these things: for the former was deprived of his mind, the later of his Eye-sight. And if there were any amongst those Heathen writers, who writ any thing of these *Jewish Affaires* the Truth was many waies weakned by them.

2. As for the *Civil affaires* of the *Jews*, and God's *Providential dispensations* towards them, they were likewise so mysterious and *contradictorie* to the rules of *human Policie*, that tis no wonder if the blind Heathens could make no better judgement and narration of them. For what mysteries, and wonders of Providence were there in God's dispensations towards the *Jews*? Their thriving in Captivitie, their often recoveries from so many Overthrows and Captivities, their continuing a Nation united and distinct from others, notwithstanding so many breaches; finally, their *Decaies* and *Increases*, their *risings* and *fallings*, were so extraordinarie, as that they could not be measured by rules of Policie, or *Politic Observations*. Hence was it, that *Tacitus*, how exact soever in this kind, was here greatly mistaken in his Account of the *Jewish Affaires*, their origine, and Policie: of which see *Jackson*, vol. 1. on the *Autoritie of the scripture* fol. 77. Thus we have shewn, how it came to passe, that Pagan writers were so ignorant of *Jewish Traditions* and *Affaires*, notwithstanding their correspondence with, and Traduction of their Choicest Notions both *Philologic* and *Philosophic*, from them; as we have sufficiently demonstrated in this and the following Part.

FINIS.

