

esse Animam Mundi (quem Græci vocant κόσμον) & hunc ipsum Mundum esse Deum. Sed sicut Hominem Sapientem, cum sit ex Corpore & Animo, tamen ab Animo dici Sapientem; ita Mundum Deum dici ab Animo, cum sit ex Animo & Corpore: The same Varro discoursing concerning Natural Theology, declareth that according to his own sense God is the Soul of the World, (which the Greeks call Cosmos) and that this World it self is also God. But that this is so to be understood, that as a Wise man, though consisting of Soul and Body, yet is denominated Wise only from his Mind or Soul; so the World is denominated God, from its Mind or Soul only, it consisting both of Mind and Body.

Now if the Whole *Animated World* be the *Supreme God*, it plainly follows from thence, that the *Several Parts and Members* thereof, must be the *Parts and Members* of God; and this was readily acknowledged by *Seneca*, *Membra sumus Corporis magni; We are all Members of One great Body*: and *Totum hoc Deus est, Socii ejus & Membra sumus; This whole World is God, and we are not only his Members, but also his Fellows or Companions*; as if our *Humane Souls*, had a certain kind of *Fellowship* also, with that *Great Soul of the Universe*. And accordingly, the *Soul of the World*, and the whole *Mundane Animal*, was frequently worshipped by the *Pagans*, in these its several *Members*; the chief *Parts of the World*, and the most important *Things of Nature*; as it were by *Piece-meal*. Nevertheless it doth not at all follow from thence, that these were therefore to them *Really* so many *Several Gods*; for then not only every *Man*, and every *Contemptible Animal*, every *Plant and Herb and Pile of Grass*, every *River and Hill*, and all things else whatsoever, must be so many several *Gods*. And that the *Pagans* themselves did not take them for such, *Origen* observes against that *Affertion of Celsus*; *That if the Whole were God, then the Several Parts thereof must needs be Gods, or Divineto*: *ὡς εἶναι θεῖα ἢ μόνον ἀνθρώπου, ἀλλὰ καὶ πάντα τὰ ἄλογα ζῷα, μέρη ὄντα τῷ κόσμῳ, πρὸς ἢ τῆτοις καὶ τὰ φυτὰ • εἰ ἢ μέρη τῷ κόσμῳ καὶ οἱ ποταμοὶ, καὶ τὰ ὄρη, καὶ αἱ θάλασσαί • ἅρ' ἐπεὶ ὅλον ὁ κόσμος θεὸς ἔστιν, ἢ δὴ καὶ οἱ ποταμοὶ καὶ αἱ θάλασσαί θεοὶ εἰσιν • ἀλλ' ἔδὲ τῆτο φήσασιν Ἕλληνας • τὰς δ' ἔβριση τῶντας (εἰ ἅρα δαίμονας, ἢ θεὸς, ὡς ἐκεῖνοι ὀνομάζουσι) ποταμοῖς καὶ θαλάσσαις, τῆτας ἂν λέγοιεν θεοὺς. Καὶ τὸ καθολικὸν κέλευσθαι γινώσκει καὶ καθ' Ἕλληνας Ψευδός, ὅτι ἐάντι ὅλον ἢ οὐδὲν, πάντως τὰ μέρη τῆτοι ἔστι θεῖα • καὶ τῆτο τῷ θεῖα εἶναι ζῷα, καὶ μύαι, καὶ σινίφρες, καὶ σκώληκες, καὶ πᾶν τὸ τῆτο ὄφρων εἶδος, ἀλλὰ καὶ τῆτο ὄρνέων, καὶ τῆτο ἰχθύων • ἅπερ ἔδ' οἱ λέγουσιν θεὸν εἶναι τὸν κόσμον, φήσασιν • From hence it would follow, that not only Men must be Divine and Gods, but also all Brute Animals too (they being Parts of the World) and Plants to boot. Nay Rivers, and Mountains, and Seas, being Parts of the World likewise, (if the Whole World be God) must according to *Celsus* needs be Gods also. Whereas the *Greeks* themselves will not affirm this; but they would only call those *Spirits or Demons*, which preside over these *Rivers and Seas*, *Gods*. Wherefore this *Universal Affertion of Celsus*, is false even according to the *Greeks* themselves; That if the whole be God, then all the *Parts thereof* must needs be *Divine or Gods*. It following from thence that *Flyes, and Gnats, and Worms, and all kind of Serpents, and Birds, and Fishes, are all Divine Animals or Gods*: Which they themselves, who assert the *World to be God*, will not affirm.*

L. 5. p. 234.

Wherefore

Wherefore though it be true, that the Pagans did many times Personate and Deify, the Chief Parts of the World, and Things of Nature, as well as they did the Several Powers and Vertues of the Mundane Soul, diffused through the whole World, yet did not the intelligent amongst them, therefore look upon these, as so many True and Proper Gods, but only worship them as Parts and Members of One Great Mundane Animal; or rather, Worship the Soul of the whole World, their Supreme Deity, in them all, as its various Manifestations. This St. Austin intimates, when writing against Faustus the Manichean; *Jam verò Cælum, & Terra, & Mare, & Aer, & Sol, & Luna, & cætera sydera omnia, hæc manifesta oculis apparent, atque ipsis sensibus præsto sunt. Quæ cum Pagani tanquam Deos colunt, vel tanquam PARTES UNIVS MAGNI DEI (nam universum Mundum quidam eorum putant MAXIMUM DEUM) ea colunt quæ sunt. Vos autem cum ea colatis, quæ omninò non sunt, propinquiores essetis Veræ Pietati, si saltem Pagani essetis, qui Corpora colunt, etsi non colenda, tamen vera.* Now the Heaven, Earth, Sea, and Air, Sun, Moon, and Stars, are Things all manifest and really present to our senses, which when the Pagans Worship as Gods, or as PARTS OF ONE GREAT GOD, (for some of them think the Whole World to be the GREATEST GOD) they Worship things that are; so that you worshipping things that are not, would be nearer to true Piety than you are, were you Pagans and worshipped Bodies too; which though they ought not to be worshipped, yet are they True and Real Things. But this is further insisted upon by the same St. Austin in his Book De C. D. where after that large Enumeration of the Pagan Gods before set down; he thus convinces their Folly in worshipping the Several Divided Members, Parts and Powers, of the One Great God, after that manner Personated; *Hæc omnia quæ dixi, & quæcunq; non dixi (non enim omnia dicenda arbitratus sum) Hi omnes Dii Deæque sūt Unus Jupiter; sive sint ut quidam volunt omnia ista Partes ejus, sive Virtutes ejus, sicut eis videtur quibus eum placet esse Mundi Animum; quæ sententia velut magnorum, multorumq; Doctõrum est. Hæc, inquam, si ita sint, quod quale sit, nondum interim quæro, Quid perderent, si Unum Deum colerent prudentiori Compendio? Quid enim ejus contemneretur, cum ipse coleretur? Si autem metuendum sit nè Prætermisæ sive Neglectæ Partes ejus irascerentur: non ergo ut volunt velut Unius Animantis hæc tota vita est, quæ Omnes simul continet Deos, quasi Suas VIRTUTES, vel MEMBRA, vel PARTES: sed suam quæque Pars habet vitam à cæteris separatam, si præter alteram irasci altera potest, & alia placari alia concitari. Si autem dicitur Omnia simul, id est, Totum ipsum Jovem potuisse offendi, si PARTES ejus non etiam singillatim, minutatimque colerentur, stultè dicitur. Nulla quippe earum prætermitteretur, cum ipse Unus qui haberet Omnia, coleretur.* All these things, which we have now said, and many more which we have not said (for we did not think fit to mention all) All these Gods and Goddesses, let them be One and the same Jupiter: whether they will have them to be his PARTS, or his POWERS and VERTUES, according to the sence of those who think God to be the Soul or Mind of the Whole World; which is the opinion of many and great Doctõrs. This I say, if it be so, which what it is, we will not now examine; What would these

L. 4. c. 11.

these Pagans lose, if in a more prudent compendium, they should worship One only God? For what of him could be despised, when his whole self was worshipped? But if they fear, lest his PARTS pretermitted, or neglected, should be angry or take offence; then is it not as they pretend, the Life of One Great Animal, which at once contains all the Gods, as his VERTUES or MEMBERS or PARTS, but every Part hath its own Life by it self, separate from the rest, since One of them may be angry when another is pleased, and the contrary. But if it should be said that all together, that is, the whole Jupiter might be offended, if his Parts were not worshipped all of them severally and singly, this would be foolishly said, because none of the Parts can be pretermitted, when He, that hath All, is Worshipped.

Thus do the Pagans in *Athanasius* also declare, that they did not worship the several Parts of the World, as Really so many True and Proper Gods, but only as the Parts or Members, of their One Supreme God, that Great Mundane Animal (or Whole Animated World) taken all together as one thing; ἀλλ' ἵσως διαγέμεται μὲν, καὶ καθ' ἑαυτὰ λαμβανόμενα, ἑπιθεῖν αὐτὰ καὶ αὐτοὶ συνομολογεῖσθαι, ὅμοιόν δὲ πάντα συνάψασθαι, καὶ ὡς ἐν ἀποτελεστέῳ μέγα σῶμα, τὸ ὅλον θεὸν εἶναι φησὶ. But the Pagans themselves will acknowledge, that the Divided Parts of the World, taken severally, are but indigent and imperfect things; nevertheless do they contend, that as they are by them joyned all together, into One Great Body (enlivened by one Soul) so is the whole of them truly and properly God. And now we think, it is sufficiently evident, that though these Pagans Verbally Personated and Deified, not only the several Powers and Vertues, of the One Supreme God or Mundane Soul, diffused throughout the whole World, but also the several Parts of the World it self, and the Natures of Things, yet their meaning herein was not, to make these in themselves really, so many several True and Proper Gods, (much less Independent Ones) but to worship One Supreme God (which to them was the whole Animated World) in those his several Parts and Members; as it were by Piece-meal, or under so many Inadequate Conceptions,

The Pagans therefore were plainly Divided in their Natural Theology, as to their opinions concerning the Supreme God; some of them conceiving him to be nothing Higher, than a Mundane Soul: Whereas others of them, to use *Origen's* Language, did *ὑπερβαίνειν πᾶσαν τὴν αἰσθητὴν φύσιν, καὶ μηδαμῶς αὐτῆς νομίζειν ἰσθῆναι τὸ θεόν, ἢ καὶ ὑπὲρ τὰ σώματα ζητεῖν αὐτὸν*, Cont. Cels. p. 260. Transcend all the sensible Nature, and thinking God not at all to be seated there, look'd for him, above all Corporeal things. Now the Former of these Pagans, worshipped the whole Corporeal World, as the Body of God; but the Latter of them, though they had Higher thoughts of God, than as a Mundane Soul; yet supposing Him to have been the Cause of all things, and so at first to have Contained all things within himself; as likewise that the World after it was made, was not Cut off from him, nor subsisted alone by it self, as a Dead Thing, but was Closely united to him, and Livingly dependent on him; these, I say, though they did not take the World to be God, or the Body of God, yet did they also look upon it

as θεῖον, as that which was *Divine and Sacred*; and supposed that God was to be worshipped in *All*, or that the whole World was to be worshipped, as his *Image or Temple*. Thus *Plutarch*, though much disliking the *Deifying of Inanimate Things*, doth himself nevertheless approve, of worshipping God in the whole *Corporeal World*, he affirming it to be ἱερὸν ἐν ἀγιώτατον καὶ θεοπρεπέστατον, a *most Holy, and most God-becoming Temple*. And the ancient *Persians or Magi*, who by no means would allow of worshipping God in any *Artificial Temples* made with mens hands, did notwithstanding thus worship God, *Sub Dio*, and upon the *Tops of Mountains*, in the whole *Corporeal World*, as his *Natural Temple*, as *Cicero* testifieth; *Nec sequor Magos Persarum, quibus auctoribus Xerxes inflammasse Tempia Græciæ dicitur, quod Parietibus includerent Deos quibus omnia deberent esse patentia ac libera, quorumq; hic Mundus Omnis Templum esset & Domicilium: Neither do I adhere to the Persian Magi, by whose suggestion and perswasion, Xerxes is said to have burnt all the Temples of the Greeks, because they enclosed and shut up their Gods within walls, to whom all things ought to be open and free, and whose Temple and Habitation this whole World is. And therefore when Diogenes Laertius writeth thus of these Magi, that they did, θεὸς ἀποφαίνεσθαι πῦρ καὶ γλῶν καὶ ὕδωρ, τῶν ἢ ξοάνων καταγινώσκων, make Fire and Earth and Water to be Gods, but condemn all Statues and Images; we conceive the meaning hereof to be no other than this, that as they worshipped God in no Temple, save only that of the whole World, so neither did they allow any other Statues or Images of him, than the Things of Nature, and Parts of the World; such as Fire, and Earth, and Water, called therefore by them, in this sence and no other, Gods. For thus are they clearly represented by *Clemens Alexandrinus*, and that according to the express Testimony of *Dino*; οὕτως ἐν ὑπαίθεω τὰς μάγους ὁ Δίνων λέγει, θεῶν ἀγάλματα μόνὰ τὸ πῦρ καὶ ὕδωρ νομίζοντας. οὐκ ἀπεκρυφίμην ἑδὲ τῶν τόπων ἀγνοίαν. εἰ γὰρ καὶ τὰ μάλιστα ἀποφύγειν οἰοῦμαι τὸ πλάνης, ἀλλ' εἰς ἕτερον καταλιπαίνας ἀπάτιν. ἀγάλματα μὲν θεῶν ἢ ξύλα καὶ λίθους ὑπειλήφασιν, ὡς περ' Ἕλληες. ἑδὲ μὲν Ἰβιδας καὶ Ἰχθυόμονας καθάπερ Αἰγύπτιοι. ἀλλὰ πῦρ τε καὶ ὕδωρ ὡς φιλόσοφοι.* *Dinon* affirmeth, that the *Persian Magi* sacrificed under the open Heavens, they accounting Fire and Water to be the only Statues and Images of the Gods. For I would not here conceal their ignorance neither, who thinking to avoid One Error fall into another; whilest they allow not Wood and Stones to be the Images of the Gods, as the *Greeks* do, nor *Ichneumones and Ibides*, as the *Egyptians*, but only Fire and Water, as *Philosophers*. Which difference betwixt the *Pagan Theologers*, that some of them look'd upon the whole World as *God*, or as the *Body of God*, others only as the *Image*, or the *Temple of God*; is thus taken notice of by *Macrobius* upon *Scipio's Dream*, where the World was called a *Temple*. *Benè autem Univerfus Mundus Dei Templum vocatur, propter illos qui æstimant, nihil esse aliud Deum, nisi Cælum ipsum & Cælestia ista quæ cernimus. Idèò ut Summi Omnipotentiam Dei, ostenderet posse vix intelligi, nunquam posse videri, quicquid humano subicitur aspectui Templum ejus vocavit; ut qui hæc veneratur ut Tempus, cultum tamen maximum debeat Conditori; sciatque quisquis in usum Templi hujus inducitur, ritum sibi vivendum sacerdotis: The whole World is well called here the Temple of God, in way of opposition to those, who think*

De Leg. L. 2.
p. 335.

Protrept. p. 43.

L. i. c. 14.

think God to be nothing else, but the Heaven it self, and those Heav-ly things which we see, (or the whole Sensible World Animated :) Wherefore Cicero, that he might shew the Omnipotence of the First and Supreme God, to be such as could scarcely be understood, but not at all perceived by sense, he calleth whatsoever falleth under humane sight, His Temple; that so he that worshippeth these things as the Temple of God, might in the mean time remember, that the chief Worship is due to the Maker and Creator of them; as also that himself ought to live in the World like a Priest or Mysta, holily and religiously. And thus we see that the Pagans were universally *Cosmolatræ*, or *World-worshippers*, in one sence or other: not that they worshipped the World as a *Dead and Inanimate thing*, but either as the *Body of God*, or at least as the *Temple or Image of him*. Neither of which terminated their worship, in that which was Sensible and Visible only, but in that great *Mind or Soul*, which Framed and Governeth the whole World Understandingly: though this was called also by them (not the *Nature of Things*, but) φύσις κοινή, *The Common Nature*, and φύσις τῶ παντός or τῶ ὅλων, *the Nature of the Universe*, because it contained under it, the *Spermatick Reasons*, or *Plastick Principles* of the whole World.

Furthermore these Pagan Theists Universally acknowledging the whole World to be an *Animal*, and that *Mundane Animal* also to be a *God*; those of them who supposed it not to be the *First and Highest God*, did consequently all conceive it, as hath been already observed, to be either a *Second* or at least a *Third God*. And thus Origen, σαφῶς δὴ ἃ ὅλον κόσμον λέγουσιν εἶναι θεόν, Στωικοὶ μὲν ἃ Πρῶτον, οἱ ἃ ἀπὸ Πλάτωνος ἃ Δεύτερον, τινὲς ἃ ἄλλο ἃ Τρίτον. *The Greeks do plainly affirm the whole World to be a God; some of them, as the Stoicks, the First God; others, as the Platonists, (to whom may be added the Egyptians also) the Second God: though some of these Platonists call it the Third God.* Those of the Platonists who called the *Mundane Animal*, or *Animated World*, the *Second God*, look'd upon that whole *Platonick Trinity of Divine Hypostases* (Ταχάθον, Νῆς and Ψυχὴ) all but as *One First God*: but those others of them who called it a *Third God*, supposed a greater distinction betwixt those *Three Hypostases*, and made so many several *Gods* of them; the *First*, a *Monad* or *Simple Goodness*; the *Second*, *Mind* or *Intellect*; the *Third*, *Psyche* or the *Universal Soul*, which also without any more ado they concluded to be the *Immediate Soul of this Corporeal World*, Existing likewise from Eternity with it. Now this *Second God*, which was the whole *Animated World* as well to the Egyptians as the Platonists, was by them both said to be, not only the *Temple and Image*, but also the *Son of the First God*. That the Egyptians called the *Animated World*, the *Son of God*, hath been already proved; and that the other Pagans did the like also, is evident from this of *Celsus*, where he pretends, that the Christians called their *Jesus*, the *Son of God*, in imitation of those Ancient Pagans, who had styled the *World* so; ὅπθεν ἃ καὶ αὐτὸ τῆτο ἐπὶ λ. δειν αὐτοῖς, θεὸς ἕδον Orig. c. c. 15. καλεῖν, σημαίνα. Ἄνδρες παλαιοὶ, τίνδε ἃ ἃ κόσμον, ἃς ἐκ θεῶ ἡρόμδρον, p. 308. παῖδά τε αὐτῆ καὶ ἡθεον προσεῖπον. Πάνυ γδ ὅμοιοι ἔτος τε καὶ κένειν παῖς θεῶ. Whence these Christians came to call their *Jesus*, the *Son of God*, I shall now declare. Namely because our *Ancestors* had called, the *World* as

Orig. C. Cels.
p. 208.

made by God, the Son of God, and God. Now is there not a goodly similitude (think you) betwixt these two Sons of God, theirs and ours? Upon which words of his, Origen writeth thus, ὡς δὲ ὁ υἱὸν θεῶν ἡμῶν λέγειν, ἡ δὲ ποιήσασθαι τὰ θεῶν τὸ νόμισμα, ὡς ἐκ θεῶν ληομένους, ἢ ἡς οὐκ αὐτῶν ἢ θεῶν, Celsus supposed, us Christians to have borrowed, this Appellation of the Son of God, from the Pagans, they calling the World, as made by God, the Son of God, and God. Wherefore these Pagans, who look'd upon the whole Animated World only as the *Second God*, and *Son of God*, did unquestionably also worship the *First God*, in the World, and that probably by *Personating and Deifying* his several *Parts and Members* too. Thus do we understand, what that was which gave occasion to this mistake of late Writers, that the Pagans worshipp'd the *Inanimate Parts* of the World, as such, for *True and Proper Gods*; viz. their not perceiving, that they worshipp'd these only, as the *Parts or Living Members* of *One Great Mundane Animal*, which was to them, if not the *First God*, yet at least the *Second God*; the *Temple, Image, and Son, of the First God*.

And now have we (as we conceive) given a full account of the *Seeming Polytheism* of the Pagans, not only in their *Poetical and Fabulous*, but also their *Political or Civil Theology*; the Former of which was nothing but *Phancy and Fiction*, and the Conforming of Divine, to *Humane Things*; the Latter nothing but *Vulgar Opinion and Error*, together with the *Laws and Institutes of Statesmen and Politicians*, designed Principally to amuze the *Vulgar*, and keep them the better in obedience and subjection to *Civil Laws*. Besides which the *Intelligent Pagans*, generally acknowledged *another Theology*, which was neither *Fiction*, nor meer *Opinion and Law*, but *Nature and Philosophy*, or *Absolute Truth and Reality*: according to which *Natural and Philosophick Theology* of theirs, there was only *One Unmade Self-originated Deity*, and many other *Created Gods*, as his *Inferiour Ministers*. So that those many *Poetical and Political Gods*, could not possibly be look'd upon otherwise, than either as the *Created Ministers* of *One Supreme God*, whether taken *Singly or Collectively*; or else as the *Polyonymy and Various Denomination* of him, according to several *Notions and Partial Conceptions* of him; and his several *Powers and Manifestations* in the World, *Personated and Deified*. Which latter we have already proved to have been the most generally received *Opinion* of the *Pagan Theologers*; according to that of *Euclides* the *Philosopher*, ἐν τῶν θεῶν πολλοῖς ὀνόμασι καλεῖσθαι, *There is One Supreme Good (or Highest Deity) called by Many Names*: and according to that of *Antisthenes* before cited, *That the Many Popular Gods, were but One and the same Natural God*, viz. as *Lactantius* adds, *Summæ totius Artifex, The Maker of the whole World*.

L. 1. c. 5.

We shall conclude with repeating what hath been already suggested, that though the *Intelligent Pagans*, did Generally disclaim their *Fabulous Theology*; *St. Austin* telling us, that when the absurdities thereof were urged against them, they would commonly make such replies as these, *Absit, inquit, Fabularum est ista Garrulitas*; and again, *Rursus, inquit, ad Fabulas redis*; Far be it from

C. D. L. 4. c. 10

from us (say they) to think so or so, this is nothing but the garrulity of idle Fables, and, You would bring us again to Fables; and though they owned another Theology besides their Civil also, which was the Natural and Philosophical, as the only True, yet did they notwithstanding acknowledge a kind of necessity, that in those times at least, there should be besides the Natural and Philosophical Theology, which the Vulgar were not so capable of, another Theology framed and held forth, that might be more accommodate to their apprehensions. Thus that Roman Pontifex *scævola* in *St. Austin* declareth, *Expedire existimat falli in Religione Civitates*; That it was expedient (as he thought) that Cities and Commonwealths, should be deceived in their Religion, or have something False or Fabulous intermingled with it. He giving this reason for the same, Because the Natural and Philosophick Theology, contained many things in it, which though True, yet would be hurtful for the Vulgar to know; as for example, *Quod Verus Deus nec Sexum habeat, nec Ætatem, nec definita Corporis Membra*, That the True God hath neither Sex, nor Age, nor bodily Members; and that *Hercules and Æsculapius, &c.* were not Gods but Men, obnoxious to the same infirmities with others, and the like. And the Learned *Varro*, in his Book of Religions, publickly maintained the same Doctrine; *Varro de Religionibus loquens, evidenter dicit, Multa esse Vera quæ vulgo scire non sit Utile; Multaque quæ tametsi Falsa sint, aliter existimare Populum expediat: & idè Græcos Teletas & Mystéria taciturnitate parietibusque clausisse, &c.* That there were many things True in Religion, which it was not convenient for the Vulgar to know; as likewise many things False, of which it was expedient they should think otherwise: and that for this cause, the Greeks enclosed their Teletæ or Mysteries within walls, and kept them under a Seal of Secrecy. Upon which of *Varro* *St. Austin* thus noteth, *Hic certè totum Consilium prodidit Sapientium, per quos Civitates & Populi regerentur*; *Varro* here plainly discovers and betrays the whole counsel and secrecy of Statesmen and Politicians, by whom Cities and Nations were governed, and their very Arcanum of Government, namely this, That People were to be deceived in their Religion, for their own good and the good of their Governments. The same Father there adding, That Evil Demons were much gratified with this Doctrine, and liked this Fraud and Imposture very well, which gave them an advantage to Rule and Tyrannize, as well over the Deceivers as the Deceived. Lastly *Strabo* also, though otherwise a grave and sober Writer, speaks freely and broadly to the same purpose, *ὅτι ὄχλον τε γυναικῶν καὶ πᾶσι τοῖς Ἰουδαῖς πλήθος ἐπαράγειν λόγῳ δυνατὸν φιλοσόφῳ, καὶ προσκαλέσασθαι πρὸς εὐσεβίαν καὶ ὁσιότητα καὶ πίσιν· ἀλλὰ δεῖ καὶ διὰ δαιμονίας, τῆτο ἢ ἐν ἀνδρῶν μυθοποιίας καὶ τερατίας.* It is not possible, that women and others of the Vulgar sort, should be conducted and carried on towards Piety, Holiness and Faith, meerly by Philosophick Reason and Truth; but this must be done by Superstition, and that not without the help of Fables and Prodigious or Wonderful Narrations. From whence it is plain, that *Strabo* did not only allow a necessity of a Civil Theology besides the Natural and Philosophical, but also of a Fabulous and Poetical one too. And this is a thing the less to be wondred at in these Pagans, because some Christians also seem to acknowledge a kind of truth herein; *synesius* himself writing after this man-

ner; τὸ ῥᾶσον καὶ ἀγελάσειαι ὁ δῆμος· δέεται γὰρ περὶ τῆς· *That which is easie and ordinary will be contemned by the Vulgar, or Common People; and therefore there is need of something Strange and Prodigious in Religion for them.* Flavius Josephus, making this Free Acknowledgment, concerning the Wise men among the Greeks, ταῦτα αὖτις δεῖ φερεῖν οἱ σοφώτατοι δεῖσθαι αὖτις τοῖς Ἑλλήσι, *That they held the same things concerning God which the Jews did,* adds notwithstanding afterwards, εἰς πλῆθος δόξαις περὶ ἀληθείας, τὴν ἀλήθειαν τῆς δόξαις ἐξενεχθῆναι ἐκ ἐτόλμισαν, *That they were afraid to declare the Truth of this their Doctrine to the Vulgar, prepossessed with other Opinions.* And indeed they did not think it safe to declare the Natural and True Theology, promiscuously to all; Plato himself intimating as much in these Words, ἡ ποιητῶν ἢ πατέρων τῶνδε τῆς πάντων, εἰς πάντας ἀδύνατον λέγειν· *That as it was hard, to find out the Maker of this Universe, so neither, being found out, could he be declared to the vulgar.* Wherefore since God was so hard to be understood, they conceived it necessary, that the Vulgar should be permitted, to Worship him in his Works, by Parts and Piecemeal, according to the various Manifestations of himself; that is, should have a *Civil Theology* at least, distinct from the *Natural and Philosophical*, if not another *Fabulous* one too.

XXXV. We have now dispatched the First of those Three Heads proposed to be insisted on, viz. That the Pagans worshipped One and the same Supreme God, under Many Personal Names, so that much of their *Polytheism*, was but *Seeming* and *Phantastical*, and indeed nothing but the *Polyonymy* of *One Supreme God*, they making Many *Poetical* and *Political Gods* of that *One Natural God*: and thus worshipping God by Parts and Piece-meal; according to that clear acknowledgement of *Maximus Madaurensis* before cited; *Unius Summi Dei Virtutes, per Mundanum Opus Diffusas, nos multis Vocabulis invocamus; & dum Ejus quasi quedam Membra carptim variis Supplicationibus prosequimur, Totum colere videmur;* *The vertues of the One Supreme God diffused throughout the whole World, we (Pagans) invoke under many several Names, and so prosecuting with our supplications, his as it were Divided Members, must needs be thought to worship him whole, we leaving out nothing of him.* We shall proceed to the *Second Head* proposed, That besides this *Polyonymy* of *One Supreme God*, in the *Poetical* and *Civil Theology* of the Pagans, which was their *Seeming* and *Phantastick Polytheism*, they had another *Real Polytheism* also, they acknowledging in their *Natural and Philosophick Theology* likewise, a *Multiplicity of Gods*, that is, of *Substantial Understanding Beings*, Superiour to men, really Existing in the world. Which though they were called by them *Gods*, yet were they not therefore supposed to be ἀγέννητοι and αὐτογενεῖς, *Unmade and Self-existent, or Independent Beings*, but all of them (One only excepted) γέννητοι θεοί, *Generated Gods*, according to the larger Notion of that word before declared, that is, though not κτῆ χρονον, yet at least, ἀπ' αἰτίας γεννητοί, though not as *Made in time*, yet as *Produced from a Superiour Cause.* Plutarch propounding this for one amongst his *Platonick Questions*, Why ὁ ἀνωτάτω θεός, *the Highest or Supreme God*, was called by Plato, both *The Father and Maker of all things*, gives this Reply to it in the Words

Words before cited ; ἢ τῆς μὲν θεῶν τῆς γεννητῆς καὶ τῆς ἀνθρώπων πα-
 τὴρ ἔστιν (ὡς Ὀμηροῦ ἐπινομάζει) ποιητὴς ἢ τῆς ἀλόγων καὶ ἀψύχων, *That*
perhaps he was said to be the Father of all the Generated Gods, and of
Men, (as he is also stiled in Homer) but the Maker of all other Ir-
rational and Inanimate Beings. From which Passage of *Plutarch's* it
 plainly appears, that the ὁ ἀνωτάτω θεός, *The One Highest God,*
 being every way ἀγέννητος, *Unmade and unproduced,* was
 thought to be the Maker or Father of all the other Gods,
 therefore called γεννητοὶ. Which is further plainly declared elsewhere
 by the same *Plutarch* in these words; Πλάτωνος πατέρων καὶ ποιητῶν τῶν
 κόσμου καὶ τῆς ἄλλων γεννητῆς, τὸ ἄγεννητον καὶ αἰδίου θεὸν ἐπινομάζοντος. *Sympos. L. 8.*
Plato calleth the One Unmade and Eternal God, the Father and Maker of
the World, and of all other things Generated. And though some of those
 Many Gods of *Plato's* were by him also called αἰδίοι or *Eternal,* yet were
 they likewise, γεννητοὶ too, in another sence, that is *Produced and Derived*
 by way of *Emanation,* from that One, who is every way ἀγέννητος, *Un-*
derived and Independent upon any other Cause. And thus *Proclus* U-
 niversally pronounces; τὸ εἶναι θεοὶ, πάντες οἱ θεοὶ, διὰ τὸ πρῶτον ἔχουσι θεόν. *Theol. P. L. 3.*
All the Gods owe, their Being Gods, to the First God. He adding, that
 he is therefore called πηγὴ τῆς θεότητος, *The Fountain of the Godhead.*

Wherefore the *Many Gods* of the *Intelligent Pagans,* were derived
 from One God, and but ὑπεροχὴ δυνάμεις, (as *Plutarch* somewhere calls
 them) *The Subservient Powers, or Ministers of the One Supreme Un-*
made Deity. Which (as hath been before observed) was frequently
 called by these Pagans θεός, *God,* κατ' ἐξοχῶν, or in way of *Emi-*
nency; as likewise were those other *Inferiour or Generated Gods,* in
 way of distinction from him called θεοὶ *The Gods.* And accordingly
 the sence of *Celsus* is thus represented in *Origen,* θεοὶ δημιουργοὶ εἶναι
 πάντων σωμάτων, μόνους ψυχῆς ἔργον εἶναι θεῶν. *L. 4. p. 100.*
That the Gods were the
Makers of the Bodies of all Animals, the Souls of them only, being the
Work of God. Moreover these *Inferiour Gods,* are stiled by *Ammia-*
nus Marcellinus, Substantiales Potestates, Substantial Powers, probably *L. 11.*
 in way of distinction from those other Pagan Gods, that were not
Substantial, but only so many *Names and Notions* of the *One Supreme*
God, or his *Powers* severally *Personated and Deified,* Which *Substan-*
tial Powers of *Am. Marcellinus,* (as *Divination and Prophecy* was by
 their means imparted to men) were all said to be subject to that *One*
Sovereign Deity called *Themis:* whom (saith he) the ancient *Theo-*
logers seated *In Cubili & Sotio Jovis, in the Bed-chamber and Throne*
of Jupiter; as indeed some of the *Poets* have made her to be the
 wife of *Jupiter,* and others his *Sister.* And *Anaxarchus* in *Plutarch*
 styles her πάρεδρον τῆς Διός, *Jupiter's Assessor,* though that *Philosopher*
 abused the *Fable,* and grossly depraved the meaning of it, as if it sig-
 nified πᾶν τὸ πραχθὲν ὑπὸ τῆς κρατῆτος δέμου εἶναι καὶ δικαίον, *Vit. Alex.*
That what-
soever is done by the Sovereign Power, is therefore Just and Right:
 whereas the *True Moral* thereof was this, That *Justice or Righteous-*
ness sits in *Counsel* with *God,* and in his *Mind and Will,* prescribes
Laws to *Nature* and the whole *World.* *Themis* therefore was ano-
 ther *Name of God,* amongst the *Pagans,* according to his *Universal Con-*
sideration, besides those before mentioned: and when *Plato* in his
 Book

L. II.

De Dea Themide p. 39.

Book of Laws, would have men to swear by the Names of those Three Gods, *Jupiter, Apollo, and Themis*; these were but so many several Partial Notions of the One Supreme Deity; the meaning thereof being no other than this, as *Pighius* observeth, *Timore Divino, Veritate ipsa, ac Æquitate sanciri debere Juramenta. In Jove enim Summi Numinis Potestatem, Falsi ac Perjurii Vindicem; in Apolline Veritatis Lumen; in Themide, Jus, Fas atque Licitum esse intelligitur. Est enim Themis, ipsa Lex æterna atq; Universalis, Mundo ac Nature præscripta*; or according to *Cicero*, *Ratio recta Summi Jovis*. And *Ficinus* in his Commentary as to the main agreeth herewith. So that, when the Pagan Theologers affirmed, the *Numen of Themis* to preside over the *Spirits of the Elements*, and all those other *Substantial Powers*, from whom Divination was participated to men; their meaning therein was clearly no other than this; That there was One *Supreme Deity* ruling over all the other Gods, and that the *Divine Mind*, which prescribeth Laws to Nature and the whole World, and contains all the *Fatal Decrees* in it, according to the Evolution of which, things come to pass in the World, was the Fountain from whence all Divination proceeded; as these Secrets were more or less imparted from thence to those Inferiour Created Spirits. The Philosophy of the Pagan Theology amongst the Greeks was plainly no other than this; That there is One *Unmade Self-existent Deity* the Original of all, and that there are many other *Substantial Powers* or *Spirits*, created by it, as the *Ministers* of its Providence in the World: but there was much of *Poetry* or *Poetick Phancy*, intermingled with this Philosophy, as the Flourish to it, to make up their *Pagan Theology*.

Thus, as hath been before declared, the Pagans held both *One God*, and *Many Gods*, in different senses: *One Unmade Self-existent Deity*, and *Many Generated or Created Gods*. *Onatus* the Pythagorean declaring that they who asserted one only God and not Many, *Understood not what the Dignity and Majesty of the Divine Transcendancy consisted in, namely in ruling over Gods*: and *Plotinus* conceiving that the Supreme God was most of all Glorified, not by being *Contracted into One*, but by having *Multitudes of Gods, Derived from him, and Dependent on him*; and that the Honour done to them, redounded unto him. Where there are Two Things to be distinguished; First, that according to the Pagan Theists, God was no *Solitary Being*; but that there were *Multitudes of Gods, or Substantial Powers, and Living Understanding Natures, Superiour to men*, which were neither *Self-existent*, nor yet *Generated out of Matter*, but all *Generated or Created from One Supreme*. Secondly, that forasmuch as these were all supposed to have some Influence more or less, upon the Government of the World, and the Affairs of Mankind, they were therefore all of them conceived to be the due Objects of mens Religious Worship, Adoration and Invocation; and accordingly was the Pagan Devotion scattered amongst them all. Nor were the Gods of the Oriental Pagans neither, meer *Dead Statues and Images*, as some would conclude from the Scripture, but *Living Understanding Beings, Superiour to men*, (though worshipped in Images) according to that Reply of the Chaldeans in *Daniel* to *Nebuchadnezzar*, when he required them to tell his Dream,

Dream,

Dream, *There is none other that can shew this thing before the King, Except Those Gods whose Dwelling is not with Flesh; that is, The Immortal Gods, or who are exalted above the Condition of Humane Frailty.* Though some conceive, that these words are to be understood of a Peculiar sort of Gods; namely, that this was such a thing, as could not be done by those *Demons* and *Lower Aerial Gods*, which frequently converse with men, but was reserved to a *Higher Rank* of Gods, who are above humane converse. Now as to the Former of these Two Things, that God is no *Solitary Being*, but that there are Multitudes of Understanding Beings Superiour to Men, the *Creatures* and *Ministers* of One Supreme God; the Scriptures both of the Old and New Testament fully agree with the Pagans herein. *Thousand Thousands ministred unto him, and ten thousand times ten thousand stood before him, and Ye are come to an innumerable Company of Angels.* But the Latter of them, That Religious Worship and Invocation doth of right belong to these Created Spirits, is constantly denied and condemned in these Writings, that Being a thing peculiarly reserved, to that one God, who was the Creator of Heaven and Earth. And thus is that Prophecy of *Jeremy* to be understood, expressed in the Chalday Tongue, that so the Jews might have it in readiness for those Chaldean Idolaters, when they came into *Babylon*, Thus *Daniel 7. 10.*
shall ye say unto them, the Gods that have not made the Heavens and the Earth, shall perish from the Earth, and from under these Heavens. That is, there shall come a time, when none shall be *Religiously Worshipped* any where upon the face of the whole Earth, save only that God who made the Heavens and the Earth, and he without Images too. Which Prophecy, but in part yet fulfilled, shall then have its complete accomplishment, when the Kingdoms of this world, shall become the Kingdoms of our Lord and of his Christ. And thus is the Controversie rightly stated betwixt the Pagans and the Christians by *Lactantius*. *Sed fortasse querat aliquis à nobis, quod apud Ciceronem querit Hortensius; Si Deus Unus est, quæ esse beata Solitudo queat? Tanquam nos qui unum esse dicimus, Desertum ac Solitarium esse dicamus. Habet enim Ministros, quos vocamus Nuntios. Et est istud verum quod dixisse Senecam supra retuli: Genuisse Regni sui Ministros Deum. Verum hi neque Dii sunt, neque Deos se vocari aut coli volunt: quippe, qui nihil præter Jussum ac Voluntatem Dei faciant. As if we who say, there is but one God, therefore made a Solitary and Deserted Deity. Whereas we acknowledge that God hath his Ministers, whom we call Angels: And we grant that to be true, which was before cited out of Seneca, That God hath Generated or Created Ministers of his Kingdom. But these are neither Gods, nor would they be called Gods, nor worshipped; forasmuch as they only Execute the will and command of God. And again afterwards to the same purpose, Si eos multitudo delectat, non Duodecim dicimus, nec Trecentos sexaginta quinque (ut Orpheus) sed innumerabiles, & arguimus eorum errores in diversum, qui tam paucos putant. Sciant tamen quo nomine appellari debeant; nè Deum Verum violent, cuius Nomen exponunt, dum Pluribus tribuunt, &c. If Multitude delight them, we say not, that there are Twelve, nor yet three hundred sixty five, as Orpheus, but innumerable. And we tax their error on the contrary who think them to be so few. Nevertheless let them know, by what name they* *Heb. 12. 22.*
Foremy 10. 11.
Rev. 11. 15.
L. I.

they ought to be called, Lest they violate the true God, whose Name is profaned, when it is given to many. From which passages of *Lactantius* it plainly appeareth, that the main Controversie between the Christians and the Pagans, was then only this, Whether or no, the Created Ministers of the Supreme God, might be called Gods, and Religiously Worshipped. But this Pagan Objection against the Solitary Deity of the Christians, is by some ancient Christian Writers also otherwise answered; namely from those Three *Hypostases* or Persons of the *Trinity*; they affirming upon that account, that though Christians did not acknowledge such a Multitude of Gods, as the Pagans, yet did they not therefore make God a Solitary and Steril Being, before the Creation neither, as the Jews did; but went in a middle way betwixt Jews and Pagans: they interpreting also *Moses* his *Faciamus Hominem*, to this sence.

XXXVI. We shall now shew Particularly what these *Many Gods* of the Pagans were. It hath been often observed, That the Pagans were divided in their *Philosophick* or *Natural Theology*, as to their Opinions concerning the *Supreme God*: some of them thinking, τὸ θεῖον ἐξηνμηδύον εἶναι ἢ ὅλης φύσεως, That the Supreme Deity was an Abstract Being, Elevated above Nature and the Whole World: but others that he was nothing higher, than an *Anima Mundi*, or Soul of the World. Now the former of these Two were chiefly amongst the Greeks, the *Pythagoreans* and the *Platonists*, who had accordingly several Distinctions amongst them concerning their Gods, as between the *ὑπερκόσμοιοι θεοὶ* and the *ἐπικόσμοιοι*, The *Supermundane* and the *Mundane Gods*; The *θεοὶ αἰδίοι* and the *γεννητοὶ*, the *Eternal* and the *Generated Gods*; that Latter word being now taken in a narrower and more confined sence, for such as were made in Time, or had a Beginning of their Existence: and Lastly, the *νοητοὶ θεοὶ* and the *αἰσθητοὶ*, the *Intelligible* and the *Sensible Gods*. And the *ὑπερκόσμοιοι, αἰδίοι* and *νοητοὶ θεοὶ*, *Supermundane, Eternal, and Intelligible Gods*, of these *Pythagoreans* and *Platonists*, were first of all and Principally, those *τρεῖς ἀρχαὶ ὑποστάσεως*, (as *Plotinus* calls them) those *Three Divine Hypostases*, that have the Nature of Principles in the Universe, viz. *Tagathon* or *Hen*, *Nous* and *Psyche*; or *Monad*, *Mind*, and *Soul*. That this *Trinity* was not first of all a meer Invention of *Plato's*, but much antienter than him, is plainly affirmed by *Plotinus* in these words, *καὶ εἶναι τὰς λόγους τὰςδε μὴ καινὰς, μὴ ἢ νῦν, ἀλλὰ παλαιὰ μὲν εἰρηδοῦναι μὴ ἀναπλησάμεναι, τὰς ἢ νῦν λόγους ἐξηγητὰς ἐκείνων γεγονέναι. μαρτυροῦντες πιστωσάμενοι τὰς δόξας ταύτας παλαιὰς εἶναι, τοῖς αὐτῶν τῶν Πλάτωνος γράμμασιν ὑπέπετο μὲν ἐν καὶ Παρμενίδης πρῶτος ἢ τοιαύτης δόξης. That these Doctrines are not new, nor of yesterday; but have been very antiently delivered, though obscurely (the discourses now extant, being but Explanations of them) appears from *Plato's* own writings; *Parmenides* before him having insisted on them.*

En. 5. L. 1.

Now it is well known, that *Parmenides* was addicted to the *Pythagorick Sect*, and therefore probable, that this *Doctrine* of a *Divine Triad* was one of the *Arcanums* of that School also. Which is further confirmed from hence, because *Numenius* a famous *Pythagorean* entertained

entertained it, as such. And *Moderatus* (as *Simplicius* informeth us) plainly affirmeth, this *Trinity of Principles*, to have been a *Pythagorick Cabala*; *Ἐπιθετικὸν τὸ πρῶτον ἐν ὑπὲρ τὸ ὄν καὶ πᾶσαν ἕξιαν ἀποφαλεῖται. τὸ δὲ δεύτερον ἐν ὅπερ ὄν τὸ ὄντως ὄν καὶ νοητὸν, τὰ εἶδη φησὶν εἶναι. τὸ δὲ τρίτον ὅπερ ὄντι ψυχικόν, μετέχει τῶ ἐνὸς καὶ τῶ εἰδῶν.*
This (Moderatus) declareth, that according to the Pythagoreans, the First One or Unity, is above all Essence; that the Second One, which is that which truly is, and Intelligible, according to them, is the Ideas; and that the Third, which is Psychological or Soul, partaketh both of the First Unity, and of the Ideas. Lastly we have Jamblichus his Testimony also in Proclus to the same purpose; τρεῖς εἶναι θεοὺς τούτους καὶ ᾧ τῶν πυθαγορείων ὑμνευμένων, That there were Three Gods also praised by the Pythagoreans. Now we have before shewed, that *Pythagoras* his *Philosophy*, was derived from the *Orphick Cabala*, which *Proclus* in another place thus fully testifieth, *ἅπαντα γὰρ ἢ παρ' Ἑλληνιστῶν θεολογία τ' Ὀρφικῆς ὄντι μυσταγωγίας ἐκγονοῦ. πρῶτος μὲν Πυθαγόρας ᾧ ἄγλαοφήμῳ τὰ θεῶν ἔργα διδάχθηναι. δεύτερος δὲ Πλάτων ὑποδεξαμένος τῷ παντελῆ ᾧ ἐπισημῶ, ἐν τε τῶν πυθαγορείων καὶ Ὀρφικῶν γεγραμμάτων.*
All the Theology of the Greeks, was derived from the Orphick Mystagogia; Pythagoras being first instructed by Aglaophemus in the Orphick Orgia, or Mysteries concerning the Gods; and Plato being the next who received a perfect knowledge of all these Divine things, both out of the Pythagorick and the Orphick writings. And that a *Trinity* was part of that *Orphick Cabala*, we have already proved, out of *Amelius*, he affirming (in *Proclus*) that *Plato's Three Kings* were the same with *Orpheus* his *Trinity*, of *Phanes*, *Uranus*, and *Cronus*. Moreover, since all these *Three*, *Orpheus*, *Pythagoras*, and *Plato*, travelling into *Egypt*, were there initiated in that *Arcane Theology* of the *Egyptians* (called *Hermaical*) it seemeth probable (as was before observed) that this *Doctrine of a Divine Triad*, was also part of the *Arcane Theology* of the *Egyptians*. It hath been also noted, that there were some footsteps of such a *Trinity* in the *Mithraick Mysteries* amongst the *Persians*, derived from *Zoroaster*; as likewise that it was expressly contained in the *Magick* or *Chalday Oracles*, of whatsoever authority they may be. Moreover it hath been signified, that the *Samothracians* had very anciently a certain *Trinity of Gods*, that were the Highest of all their Gods, and that called by an *Hebrew* name too, *Cabbirim*, or the *Mighty Gods*: and that from thence the *Roman Capitoline Trinity of Gods*, was derived. The second whereof was *Minerva*, which amongst the *Latins*, as *Athena* amongst the *Greeks*, was understood to signify the *Divine Wisdom*. Lastly, the *Ternary* or *Triad*, was not only accounted a *Sacred Number* amongst the *Pythagoreans*, but also as containing some *Mystery in Nature*, was therefore made use of by other *Greeks* and *Pagans*, in their *Religious Rites*; as *Aristotle* informeth us; *διὸ τὰ τῆ φύσεως εὐφυέστερα ὡς νόμος ἐκείνης, καὶ πρὸς τοὺς ἀγιστάς, τῶν θεῶν χεράμεθα τῷ ἀριθμῷ τούτῳ.* Wherefore from Nature, and as it were observing her *Laws*, have we taken this *Number of Three*, making use of the same in the *Sacrifices of the Gods*, and other *Purifications*.

In. Ar. Phys. fol. 56.

Theol. Plat. L. 1. c. 5.

De Caelo L. 1. c. 5.

Now since it cannot well be conceived, how such a *Trinity of Divine Hypostases*, should be first discovered meerly by humane Wit and Reason

son, though there be nothing in it (if rightly understood) that is repugnant to Reason: and since there are in the ancient Writings of the Old Testament, certain significations of a *Plurality* in the *Deity*, or of more than one *Hypostasis*, we may reasonably conclude, that which *Proclus* asserteth of this *Trinity*, as it was contained in the Chaldaick Oracles, to be true, that it was at first Θεολογία, a *Theology of Divine Tradition or Revelation*, or a *Divine Cabala*, viz. amongst the Hebrews first, and from them afterwards communicated to the Egyptians and other Nations. Neither ought it to be thought any considerable Objection to the contrary, because the Platonists, Pythagoreans, and other Pagan Theologers, did not express this their *Trinity*, in the very words of the *Athanasian Creed*, nor according to the *Form of the Nicene Council*. Forasmuch as this *Mystery* was gradually imparted to the World, and that first but sparingly to the Hebrews themselves, either in their Written or Oral *Cabala*; but afterwards more fully under Christianity, the whole Frame whereof was built thereupon. Nevertheless was it not so distinctly and precisely determined, nor so punctually and scrupulously stated amongst the Christians neither, till after the rising up of Heresies concerning it. Nor when all was done, did the Orthodox themselves at first Universally agree, in the signification of the word ὁμοῦσα Co-essential or *Consubstantial*. Nor lastly is it a thing at all to be wondred at, that in such a *Difficult* and *Mysterious Point*, as this, there should be some diversity of apprehensions amongst the reputed Orthodox Christians themselves; and much less therefore amongst Pagans and Philosophers. However we freely acknowledge, that as this *Divine Cabala*, was but little understood by Many of those who entertained it among the Pagans, so was it by divers of them, much Depraved and Adulterated also.

For first, the Pagans universally called, this their *Trinity*, a *Trinity of Gods*, τὸ πρῶτον, τὸ δεύτερον, and τὸ τρίτον θεόν, *the First, the Second, and the Third God*; as the more Philosophical amongst them, called it also a *Trinity of Causes*, and a *Trinity of Principles*, and sometimes a *Trinity of Opificers*; thus is this *Cabala* of the *Trinity* styled in *Proclus*, ἡ τῶν τριῶν θεῶν παράδοσις, *the Tradition of the Three Gods*. And accordingly is it said of *Numenius* by him, that τρεῖς ἀνυμνήσας θεούς, he did τραγικῶς καλεῖν, πατρῶον, ἑγῶνον, ἀπτερονον, *having praised the Three Gods, Tragically or Affectedly called them, the Grandfather, the Son, and the Nephew*. *Numenius* thereby intimating, that as the *Second* of these Gods, was the Off-spring of the *First God*, so the *Third* called the *Nephew* of the *First*, was derived both from him and from the *Second*, from the *First* as the *Grandfather*, and from the *Second*, as the *Father* of him. *Harpocration* likewise, *Atticus*, and *Amelius*, are said by *Proclus*, to have entertained this same *Cabala* or *Tradition* of the *Three Gods*, the Latter of these styling them, βασιλέας τρεῖς, and τριῶν δημιουργῶν, *Three Kings, and Three Opificers or Makers* of the whole world. In like manner *Plotinus* speaking of the *Second* of these *Three Hypostases*, (that is, v̄s the *First Mind* or *Intellect*) calls him δεύτερον θεόν *the Second God*, καὶ θεὸς αὐτῆ ἢ φύσις, ἢ θεὸς δεύτερον, περὶ οὗ οὐκ ἔστιν ἐκείνον. ὁ δὲ ἀσφαλιστικῶς ἢ ἀσφί-δρυται ἔπι καλῆς ἕως οἷον κρηπίδος, ἢ ἐξ αὐτῆ ἐξήρτηται. ἔσθ' ἢ ἐκείνον βαίνοντα

In *Tima. Plat.*
P. 93.
Ibid.

Enn. 5. L. 5.
c. 3.

βαίνοντα μὴ ἐπ' ἀψύχου πνός, μὴ δ' αὖ ἐπὶ ψυχῆς θεοῦ βεβηκέναι, ἀλλ' εἶναι
 αὐτὰ καὶ ἄλλο ἀμήχανον πρὸ αὐτῶ προίον. *And this Nature is God, I say a
 Second God, offering himself to view, before that other God can be seen,
 who is Seated above, this being as it were the Glorious Throne of him. For
 it is not fit, that he should be immediately Seated in any thing that is In-
 animate; nor in meer Soul neither, but that there should be such an im-
 mense Pulchritude and Splendour shining before him; like the Pomp and
 Procession before the Great King. He also elsewhere mentions all these
 Three Gods together, making this World to be an Image of them all.*
 εἰκότως ἐν λέγειναι ἑστὶ ὁ κόσμος εἰκὼν, ἀεὶ εἰκονιζόμενος. ἐσηκότων μὲν τῶ
 πρώτου, καὶ δευτέρου, τῶ ἢ τρίτου, ἐσηκότος μὲν καὶ αὐτῶ, ἀλλ' ἐν τῇ ὕλῃ, καὶ κατὰ
 συμβεβηκέναι κινημένους. *Wherefore this World may well be called an Image,
 it depending upon that above, as an Image in a Glass, which is Threefold.*
*Whereof the First and Second God always stand Immovably; the Third like-
 wise is in it self Stable too, but accidentally moved, by reason of the Mobility
 of matter, and things below it. And that we may here give a Taste of the
 Mystical Theology and Enthusiasm of these Platonists too; Porphyrius
 in the Life of Plotinus affirmeth, that both Plotinus and Himself, had
 sometimes experience of a kind of Ecstatick Union with the First of
 these Three Gods, that which is above Mind and Understanding;*
 πολλὰκις ἐνάσθη ἐαυτὸν εἰς τὸ πρῶτον καὶ ἐπέκεινα θεῶν ταῖς ἐνοσίαις, ἐφάνη
 ἐκείνος ὁ μήτε μορφῶν, μὴ τέ τινα ἰδέαν ἔχων, ὑπὲρ ἢ νῦν καὶ πᾶν τὸ νοητὸν ἰδευ-
 μένος. ὃ δὴ καὶ ἐγὼ Πορφύριος ἀπαξ λέγω πλησιάσαι καὶ ἐνωθῆναι. *Ploti-
 nus often endeavouring to raise up his mind to the First and Highest
 God; That God sometimes appeared to him, who hath neither Form nor
 Idea, but is placed above Intellect, and all that is Intelligible: to whom
 I Porphyrius affirm my self to have been once united in the Sixty eighth
 year of my age. And again afterwards, τέλος αὐτὰ καὶ σκοπὸς ἦν, τὸ ἐνω-
 θῆναι καὶ πελάσαι τῷ ἐπὶ πᾶσι θεῷ, ἔτυχεν ἢ τερόμενος πρὸς ὅτι συνήμω αὐτῷ
 τῶ σκοπῶ τῷ τῷ, Plotinus his chief aim and scope was, to be united to, and
 conjoynd with the Supreme God, who is above all, which scope he attain-
 ed unto, Four several times, whilst my self was with him, by a certain
 ineffable Energie. That is, Plotinus aimed at such a kind of Raptu-
 rous and Ecstatick Union with the τὸ ἐν, and τ' ἀγαθόν, the First of the
 Three Highest Gods, (called The One and The Good) as by himself is de-
 scribed towards the latter end of his Last Book. Where he calls it
 ἐπαφῶν, and παρρησίαν ἐπιστήμης κρείττονα, and τὸ ἐαυτῷ κείσθον, τῷ οἷον πᾶν-
 των κέντρῳ συνάπτειν, a kind of Tactual Union, and a certain Presence
 better than Knowledge, and the joyning of our own Centre, as it were,
 with the Centre of the Universe. Thus we see that the Platonick Tri-
 nity, is a Trinity of Gods, of which Three Gods therefore, the Second
 and the Third must of necessity be Inferiour Gods, because otherwise,
 they would be Three Independent Gods, whereas the Pagan Theology
 Expressly disclaims a Plurality, of Independent and Self-originated
 Deities,*

But since according to the Principles of Christianity, which was partly designed to oppose and bear down the Pagan Polytheism; there is *One only God* to be acknowledged; the meaning whereof notwithstanding seems to be chiefly directed, against the *Deifying of Created Beings*, or giving Religious Worship to any, besides the Uncre-

red, and the Creatour of all : moreover, since in the Scripture which is the only true Rule and Measure of this *Divine Cabala* of the *Trinity*, though the *λόγος* or *Word* be said to have been, *With God* (that is, *God the Father*) and also it self to *Be God* (that is, not a *Creature*) yet is it no where called *An Other*, or *Second God*. Therefore cannot we Christians entertain this Pagan Language of a *Trinity of Gods*, but must call it either a *Trinity of Divine Hypostases*, or *Subsistences*, or *Persons*, or the like. Nevertheless it is observable, that *Philo*, though according to his Jewish Principles, he was a zealous Opposer of the *Pagan Polytheism* and *Idolatry*, yet did he not for all that, scruple to call the *θεῖον λόγον* the *Divine Word*, after the *Platonick* way, *ἄδύτατον θεόν* a *Second God*; as not suspecting this to clash with the Principles of his Religion, or that *Second Commandment* of the *Decalogue*, *Thou shalt have no other Gods before my Face*; possibly because he conceived, that this was to be understood of *Creature-Gods* only; whereas his *Second God*, the *Divine λόγος* or *Word*, is declared by him to be *αἰδῖος*, *Eternal*, and therefore according to the Jewish Theology *Uncreated*. However this Language of a *Second* and *Third God*, is not so excusable in a Jew, as it might be in a Pagan; because the Pagans according to the Principles of their Religion, were so far from having any *Scrupulosity*, against a *Plurality of Gods*, (so long as there was only *One Fountain of the Godhead* acknowledged) that they rather accounted it an honour to the *Supreme God*, as hath been already shewed, that he should have *Many other*, not only *Titular Gods* under him, but also such as were *Religiously Worshipped*: Wherefore besides this *Second* and *Third God*, they also did luxuriate in their other *Many Creature-gods*. And indeed *St. Austin* doth upon this accompt, seem somewhat to excuse the Pagans for this their *Trinity of Gods*, and *Principles*, in these words, *Liberis enim verbis loquuntur Philosophi, nec in rebus ad intelligendum difficillimis, offensionem religiosarum aurium pertimescunt. Nobis autem ad certam Regulam loqui fas est, ne Verborum licentia, etiam in rebus, quæ in his significantur, impiam gignat opinionem. Nos autem non dicimus Duo vel Tria Principia, cum de Deo loquimur: sicut nec Duos Deos vel Tres, nobis licitum est dicere, quamvis de Unoquoque loquentes, vel de Filio, vel de Spiritu Sancto, etiam singulum quemque Deum esse fateamur.* The *Philosophers* use *Free Language*, nor in these things which are extremely difficult to be understood, did they at all fear the offending of any *Religious* and *Scrupulous ears*. But the *Case* is otherwise with us *Christians*, for we are tied up to *Phrases*, and ought to speak according to a certain *Rule*, lest the *licentious use* of words, should beget a *wicked Opinion* in any concerning those things that are signified by them. That is, though this might be in a manner excusable in the Pagans, because each of those *Three Hypostases* is *God*, therefore to call them severally *Gods*, and all of them a *Trinity of Gods*, and *Principles*; they having no such *Rule* then given them to govern their *Language* by as this, *That though the Father be God, the Son God, and the Holy Ghost God, yet are they not Three Gods, but One God*: yet is not this allowable for us *Christians*, to speak of a *Second* or *Third God* or *Principle*, or to call the *Holy Trinity* a *Trinity of Gods*, notwithstanding that when we speak of the *Father* or of the *Son*, or of the *Holy Ghost* severally, we confess each of them to be *God*. And

C. D. L. 10.
6.23.

And indeed when the Pagans thus spake of a *First, Second* and *Third God*, and no more, though having Innumerable other Gods besides, they did by this Language plainly imply, that these *Three Gods* of theirs, were of a very different kind, from all the rest of their Gods; that is, not *θεοὶ γεννητοὶ* but *αἰδίοι*, not *Created*, but *Eternal* and *Uncreated Ones*. And that many of them did really take this *Whole Trinity of Gods*, for the *τὸ θεῖον* in general, the *Divine Numen*, and sometimes call it the *First God* too, in way of distinction from their *Generated Gods*; will be showed afterward. So that the *πρῶτος θεός* the *First God*, was used in different senses by these Pagans, sometimes in a larger sense, and in way of opposition to all the *γεννητοὶ θεοὶ* the *Generated or Created Gods*, or the Gods that were made in *Time* together with the *World*; and sometime again, more Particularly, in way of distinction from those *Two other Divine Hypostases Eternal*, called by them the *second* and *Third God*. Which *First* of the *Three Gods*, is also frequently by them called *θεός*, *God*, *Emphatically* and by way of Excellency, they supposing a *Gradual Subordination* in these *Principles*.

Neither was this *Trinity of Divine Subsistences* only thus ill-languag'd by the Pagans generally, when they called it a *Trinity of Gods*; but also the *Cabala* thereof, was otherwise much Depraved and Adulterated, by several of the *Platonists* and *Pythagoreans*. For first, the *Third* of these *Three Hypostases* commonly called *Psyche*, is by some of them made to be *ψυχή ἐγκόσμος* the *Immediate Soul of the Corporeal World*, informing, acting, and enlivening it, after the same manner as the *Souls* of other *Animals* do their respective *Bodies*; insomuch that this *Corporeal World* it self, as together with its *Soul* it makes up one *Complete Animal*, was frequently called the *Third God*. This *Proclus* affirmeth of *Numenius* the *Pythagorean*, ὁ γὰρ κόσμος κατ' αὐτὸν ὁ Τετῆτος θεὸς, *That the World according to him, was the Third God*. And *Plotinus*, being a great Reader of this *Numenius*, seems to have been somewhat infected by him with this conceit also, though contrary to his own *Principles*; from those words before cited out of him, ὁ κόσμος θεός, ὡς ὅτι συνιδὸς λέγειν, *Τετῆτος, the World, as is commonly said, is the Third God*.

Now if the *World* be not a *Creature*, then is there no *Created Being* at all, but all is *God*. But not only *Timæus Locrus*, but also *Plato* himself, calls it, *θεῖον γεννητόν*, that is, a *Created God*, the word *γεννητόν* being here put for that, which after it once was not, is brought into *Being*; which is the proper *Notion* of a *Creature*. So that the *Animated World*, is by *Plato* made to be only the chief of all the *γεννητοὶ θεοὶ*, that is, the *Creature-Gods*. Wherefore it is plain that in this *Trinity* of some *Platonists* and *Pythagoreans*, wherein the *World* is made to be the *Third God*, there is a confused *Jumble* of *Created*, and *Uncreated Beings* together. For the *First* of those *Gods* is the *Father* and *Fountain* of all, or the *Original* of the *Godhead*. And the *Second*, forasmuch as he is called by them, both *ποιητής* and *δημιουργός*, the *Maker*, and the *Opificer* of the *whole World*, he therefore

fore can be no Creature neither : whereas the *Third*, which is said to be the World, was by *Numenius* himself also expressly called, both ποιμα and τὸ δημιουργήμα, the *Work* or *Thing Made*, that is, plainly, the *Creature* of both the Former. *Proclus* thus fully represents his sense, Πατέρα μὲν καλεῖ τὸ πρῶτον, ποιητὴν δὲ τὸ δεύτερον, ποιμα δὲ τὸ τρίτον· ὡς ὁ κατ' αὐτὸν δημιουργὸς Διτῆος, ὃς τε Πρῶτος ἐστὶ ὁ Δεύτερος Θεός, τὸ δὲ δημιουργήμα ὁ Τρίτος· *Numenius* called the *First* of the *Three Gods*, the *Father* ; the *Second* of them the *Maker* ; and the *Third* the *the Work* or *Thing Made* ; so that according to *Numenius* there were two *Opificers* or *Creators* of the *World*, the *First* and the *Second God* ; and the *World* it self (that is, the *Thing Made* and *Created* by them both) is said to be the *Third God*.

And that this *Notion* of the *Trinity*, is an *Adulterated One*, may be also further concluded from hence, because according to this *Hypothesis*, they might have said that there were *Three Hundred* and more *Gods*, as well, as that there are *Three* : since all the other γεννητοὶ θεοὶ, *Generated Gods*, might have come into the *Number* too, as well as the *World*, they being *Parts* thereof, and *Gods* that differ not in kind from it but only in degree. Wherefore these *Philosophers* ought not to have made a *Trinity* of *Gods*, distinguished from all the rest, but rather *First* to have distributed their *Gods* into θεοὶ αἰδίοι and γεννητοὶ, that is *Eternal* or *Uncreated*, and *Created Gods*, and then to have subdivided those *Created Gods*, into the *Whole World*, and the *Parts* thereof *Animated*.

But because it may be here alledged in favour of this *Spurious Hypothesis* of the *Trinity*, That the *World* was accounted the *Third God*, only by *Accident*, in respect of its *Soul*, which is properly that *Third God* ; though *Numenius* with others plainly affirm the *World* it self, as ποιμα and δημιουργήμα, as the *Work* and *Thing Made*, to be the *Third* ; we shall therefore reply to this, that even the *Soul* of the *Mundane Animal* it self, according to *Timæus*, and *Plato*, and others, is affirmed to be γεννητός θεός, a *Generated God*, that is, such as was produced from *Non-existence* into *Being*, and therefore truly and properly a *Creature*. Which *Aristotle* observing, therefore took occasion to tax *Plato* as contradicting himself, in making the *Soul* of the *World* a *Principle*, that is, the *Third God*, and yet supposing it to be ἕσπερον ἐν ἅμα τὰ σερνῶ, not *Eternal* but *Made* or *Created* together with the *Heaven*, of which something before. Wherefore we conclude, that this ancient *Cabala* of the *Trinity*, was *Depraved* and *Adulterated*, by those *Platonists* and *Pythagoreans*, who made either the *World* it self, or else ψυχῶ ἐγκόσμον, an *Informing Soul* of the *World*, to be the *Third Hypostasis* thereof, they *Mingling* *Created* and *Uncreated Beings* together, in that which themselves notwithstanding call a *Trinity* of *Causes* and of *Principles*.

And we think it highly probable that this was the true Reason, why *Philo*, though he admitted the *Second Hypostasis* of the *Platonick*, and *Pythagorick* (if not *Egyptian*) *Trinity*, called by him θεῖος λόγος, the *Divine Word*, and styled δεύτερος θεός, the *Second God*, and as *Eusebius*

sebius adds, *δύτερον αἴτιον* The Second Cause, yet he would not Platonize or Pythagorize any further, so as to take in that Third God or Cause, supposed by so many of them to be the Soul of the whole World, as an Animal; because he must then have offer'd violence to the Principles of his own Religion, in making the whole Created World a God: which Practice is by him condemned in the Pagans. It is true, that he somewhere sticks not to call God also, the Soul of the World, as well as the Mind thereof, whether he meant thereby τὸ πρὸ τοῦ λόγου θεόν, That God who is before the Word, or else rather the Word it self, the Second God, (according to him the Immediate Creator and Governour of the same) nevertheless he does not seem to understand thereby, such a deeply Immersed Soul, as would make the World an Animal, and a God, but a more Elevated One, that is, ψυχῶ ὑπερφύσμων; a Supermundane Soul.

To this First Depravation of that θεοπαράδοτος θεολογία, that Theology of Divine Tradition, and ancient Cabbala of the Trinity, by many of the Platonists and Pythagoreans, may be added another, That some of them declaring the Second Hypostasis of their Trinity to be the Archetypal World, or τὸ ἐκ τῆς ἰδεῶν παγκόσμιον κόσμον, as Philo calls it, the World that is compounded and made up of Ideas, and containeth in it all those kinds of things Intelligibly that are in this Lower World Sensibly; and further concluding, that all these several Ideas of this Archetypal and Intelligible World, are really so many distinct Substances, Animals, and Gods; have thereby made that Second Hypostasis, not to be One God, but a Congeries and Heap of Gods. These are those Gods commonly called by them, νοῦτοι θεοὶ Intelligible Gods, not as before in way of distinction from the αἰσθητοὶ the Sensible Gods (which is a more general notion of the word) but from those other Gods of theirs (afterwards to be insisted on also) called νοεργὶ θεοὶ Intellectual Gods. P. 357; Proclus upon Plato's Politia concludes, that there is no Idea of Evil, for this reason, because if there were, ἢ ἢ τῆς κακῶν ἰδέα θεὸς ἔσται, ἐπεὶ ὅτι πάντα ἰδέα θεὸς ὡς Παρμενίδης ἔφηκεν. that very Idea of Evil also would it self be a God, because Every Idea is a God, as Parmenides hath affirmed. Neither was Plotinus himself, though otherwise more sober, altogether uninfected with this Phantastick Conceit, of the Ideas being all of them Gods, he writing thus concerning the Second God, The First Mind or Intellect; γεννόμενον ἢ ἦδη τὰ ὄντα σὺν αὐτῷ γεννῆσαι, πᾶν μὲν τὸ τῆς ἰδεῶν κόσμος, πάντας ἢ θεὸς νοῦτος, That he being begotten by the First God, (that is, by way of Emanation, and from Eternity) generated all Entities together with himself, the Pulchritude of the Ideas, which are all Intelligible Gods. Apuleius also (as hath been already noted) grossly and fulsomely imputes the same to Plato, in those words, Quos Deos Plato existimat, Veros, Incorporales, Animales, sine ullo neque sine neque exordio, sed prorsus ac retrò æviternos, ingenio ad summam beatitudinem porrecto, &c. And he with Julian and others, reduce the Greater part of the Pagan Gods, to these Ideas of the Intelligible or Archetypal World, as making Apollo for Example, to be the Intelligible Sun, the Idea of the Sensible; and Diana, the Intelligible Moon, and the like for the rest. Lastly, it hath been observed also that the Egyptian Theologers, pretended in like manner, to worship

Worship these *Intelligible Gods*, or *Eternal Ideas*, in their Religious Animals, as *Symbols* of them.

De Mim. Opif.
p. 6.

Philo indeed Platonized so far, as to suppose God to have made an *Archetypal* and *Intelligible World*, before he made this *Corporeal* and *Sensible*: βασιθεῖς (ὁ θεός) ἔρχεται τῆτονι κόσμον διμυροῦναι, προεξετύπε ἔχοντα, ἵνα χρώμεθα ἀσώματων ἢ θεοειδωτάω παρεδείγματι, τὸν σωματικὸν ἀπεργάσθαι, πρεσβυτέρω νεώτερον ἀπεικόνισμα, τοζαῶτα ἐξεύροια αἰοδητοζήν, ὅσα ἔν ἐκείνω νοητοζ. ἔ ἔκ τῆ ἰδεῶν συνεσῶτα κόσμον ἐ τῶπω πνι ὑπονοεῖν ἀδύνατον. *God intending to make a Visible World, first formed an Intelligible One; that so having an Incorporeal, and most God-like Pattern before him, he might make the Corporeal World agreeably to the same, this Younger an Image of that Older, that should contain as many Sensible kinds in it, as the other did Intelligible. But it is not possible (saith he) to conceive this World of Ideas to exist in any place.*

p. 6.

Nay according to him, *Moses* himself philosophized also after the same manner, in his *Cosmopœia*, describing in the First Five Verses of *Genesis*, the making of an *Intelligible Heaven and Earth*, before the *Sensible*; πρῶτον ἐν παρετῆ νοητῆ κόσμος ὁ ποιῶν ἐποίησεν ἄσώματον ἢ γλῶ ἀόρατον, ἢ ἀέρος ἰδεῶν ἢ κενῶ, εἰθ' ὑδατοζ ἀσώματῶ εἶσαν ἢ πνύματοζ, ἢ ἐπὶ πᾶσιν ἐβδδμῶ φωτῶ, ὁ πῶλιν ἀσώματων ἦν ἢ νοητῶν ἠλῆζ παρεδείγμα, &c. *The Creator first of all made, an Incorporeal Heaven and an Invisible Earth; the Ideas of Air and Vacuum; Incorporeal Water and Air; and last of all Light, which was also the Incorporeal and Intelligible Paradigm of the Sun and Stars, and that from whence their Sensible Light is derived.* But *Philo* does not plainly make these *Ideas* of the *Intelligible* and *Archetypal World*, to be so many distinct *Substances*, and *Animals*; much less *Gods*: though he somewhere takes notice of those, who admiring the Pulchritude of both these Worlds, did not only *Deifie* the whole of them, but also their several Parts; that is, the *Several Ideas* of the *Intelligible World* also, as well as the *Greater Parts* of the *Sensible*; an *Intelligible Heaven and Earth, Sun and Moon*; they pretending to worship those *Divine Ideas*, in all these *Sensible things*. Which high-flown *Platonick Notion*, as it gave Sanctuary and Protection, to the grossest and foulest of all the *Pagan Superstitions* and *Idolatries*, when the *Egyptians* would worship *Brute Animals*, and other *Pagans*, all the *Things of Nature*, (*Inanimate Substances*, and meer *Accidents*) under a pretence of worshipping the *Divine Ideas* in them; so did it directly tend to absolute *Impiety*, *Irreligion*, and *Atheism*; there being few that could entertain any thoughts at all of those *Eternal Ideas*, and scarcely any who could thoroughly persuade themselves, that these had so much Reality in them, as the *Sensible things of Nature*; as the *Idea* of a *House*, in the mind of an *Architect*, hath not so much Reality in it, as a *Material House*, made up of *Stones, Mortar and Timber*; so that their Devotion must needs sink down wholly into those *Sensible Things*, and themselves naturally at length fall, into this *Atheistick Perswasion*; *That the Good Things of Nature, are the only Deities.*

Here therefore have we a Multitude of *Pagan Gods Supermundane* and *Eternal*, (though all depending upon *One Supreme*) the *Gods* by them

them properly called, *νοητοὶ* *Intelligible*, or the *Divine Ideas*. And we cannot but account this for another *Depravation* of the ancient *Mosaick Cabbala of the Trinity*, that the *Second Hypostasis* thereof, is made to be the *Archetypal World*, and all the *Divine Ideas*, as so many distinct *Substances, Animals, and Gods*; that is, not One God, but a whole *World of Gods*.

But over and besides all this, some of these Platonists and Pythagoreans, did further Deprave and Adulterate, the ancient Hebrew or *Mosaick Cabbala of the Trinity*, (the certain Rule whereof is now only the Scriptures of the New Testament) when they concluded, that as from the *Third Hypostasis* of their *Trinity*, called ἡ πρώτη ψυχή, *The First Soul*, there were Innumerable other *Particular Souls* derived, namely the Souls of all Inferiour Animals, that are Parts of the World; so in like manner, that from their *Second Hypostasis*, called ὁ πρῶτος νῦς, *The First Mind or Intellect*, there were innumerable other μερικοί νόες *Particular Minds or Intellects Substantial Derived*, Superiour to the First Soul; and not only so, but also, That from that First and Highest *Hypostasis* of all, called τὸ ἓν, and τὰ ἀγαθόν, *The One, and The Good*, there were derived likewise many *Particular ἑνάδες*, and Ἀγαθότητες, *Unities and Goodnesses Substantial*, Superiour to the *First Intellect*. Thus Proclus in his *Theologick* N. 21. Institutions, μετὰ ἢ τὸ ἓν ἀρχὴ τὸ πρῶτον, ἑνάδες ἢ μετὰ νῦν ἢ πρῶτον, νόες ἢ μετὰ τὴν ψυχὴν τὴν πρῶτην, ψυχαί. ἢ μετὰ τὴν ὅλως φύσιν, φύσεις. *After the First One, (and from it) there are many Particular Henades or Unities; after the First Intellect and from it, many Particular Noes, Minds or Intellects; after the First Soul, many Particular and Derivative Souls; and lastly, after the Universal Nature, many Particular Natures, and Spermatick Reasons.* Where it may be obiter observed, that these Platonists supposed, below the *Universal Psyche*, or *Mundane Soul*, a *Universal φύσις*, or *Substantial Nature* also, but so as that besides it, there were other *Particular λόγοι σπερματικοί*, *Seminal Reasons, or Plastick Principles* also.

As for these *Noes*, and that besides the *First Universal Mind or Intellect*, there are other *Particular Minds or Intellects Substantial*, a Rank of Beings not only immutably *Good and Wise*, but also every way *Immovable*, and therefore above the Rank of all Souls, that are *Self-moveable Beings*; Proclus was not singular in this, but had the concurrence of many other Platonists with him; amongst whom Plotinus may seem to be one, from this Passage of his besides others, ἐπι ἀθάνατοι ἢ αἱ ψυχαί, ἢ νῦς πᾶς, ἐν ἄλλοις διὰ πλείονων ἔρηται. That P. 653. Souls are Immortal, and every Mind or Intellect, we have elsewhere largely proved. Upon which words Ficinus thus, *Hic, & supra & infra sepe, per verba Plotini notabis, Plures esse Mentium Animarumque Substantias inter se distinctas, quamvis inter eas Unio sit Mirabilis: Here and from many other places, before and after, you may observe, that according to Plotinus there are many Substantial Minds, distinct from Souls, though there be a wonderful Union betwixt them.* Moreover, that there was also above these *Noes* or *Immovable* but *Multi-form Minds*, not only one *Perfekt Monad*, and *First Good*, but also a Rank of Many *Particular Henades or Monades*, and *Agathotetes*; was,

In *Epiſt. Ench.* besides *Proclus* and others, asserted by *Simplicius* also; ἀφ' ἑαυτῶ τὸ ἀγαθὸν πάντα παράγει, τὰ τε πρῶτα, καὶ τὰ μέσα, καὶ τὰ ἑχάστα· ἀλλὰ τὰ μὲν πρῶτα καὶ ἑαυτῶ προσεχῆ, ὁμοία ἑαυτῶ παράγει, μὲν ἀγαθότητος πολλὰς ἀγαθότητας, καὶ μὴ ἑνὰς ἢ ὑπερ πολλὰς, πολλὰς ἑνάδας· *The Highest Good* (saith he) *produceth all things from himself, in several Ranks and Degrees; The First, the Middle, and the Last or Lowest of all. But the First and the next to himself, doth he produce like himself, One Goodness Many Goodnesses, and one Unity or Henade, Many Henades.* And that by these *Henades* and *Autoagathotetes*, he means *Substantial Beings*, that are *Conscious of themselves*, appears also from these following words, τὰ μὲν ἐν πρῶτα τῆ ὑπὸ τῶ πρώτου ἀγαθοῦ παραγομένων, διὰ τὸ πρὸς αὐτὸ ὁμοφύες, ἐν ἑξέσει τῶ ἑναι ἀγαθοῦ, ἀκίνητα ὄντα καὶ ἀμετέσθητα, καὶ ἐν τῇ αὐτῇ αἰ μάχαρότητα ἰδρυμένα, ἐν ἐνδεῖ τῶ ἀγαθοῦ, ὅτι αὐτοαγαθότητες εἰσι· *Those Beings which are first produced from the First Good, by reason of their sameness of Nature with him, are immovably and unchangeably Good, always fixed in the same Happiness, and never indigent of Good or falling from it, because they are all Essentially Goodnesses.* Where afterward he adds something concerning the *νῶες* also, that though these were a Rank of *Lower Beings*, and not αὐτοαγαθὰ, not *Essentially Goodnesses*, but only by *Participation*, yet being by their own Nature also *Immovable*, they can never degenerate, nor fall from that *Participation* of Good. Notwithstanding which, we must confess that some of these *Platonists*, seem to take the word *Henades* sometimes in another sence, and to understand nothing else thereby, but the *Intelligible Ideas* before mentioned; though the ancient *Platonists* and *Pythagoreans* were not wont to call these *Unities*, but *Numbers*.

And now have we discovered, more of the *Pagans Inferiour Gods*, *Supermundane* and *Eternal*; viz. besides those *νοητοὶ θεοὶ*, those *Intelligible Gods*; *Troops of Henades* and *Autoagathotetes*, *Unities* and *Goodnesses*; and also of *Noes*, *Immovable Minds* or *Intellects*; or as they frequently call them, *θεοὶ ἐνιαῖοι*, and *θεοὶ νοεεῖ*, *Henadical* (or *Monadical*) *Gods*, and *Intellectual Gods*.

But since these *Noes*, or *νοεεῖ θεοὶ*, are said to be all of them in their own nature a Rank of *Beings* above *Souls*, and therefore *Superiour* to that *First Soul*, which is the *Third Hypostasis* of this *Trinity*; as all those *Henades* or *ἐνιαῖοι θεοὶ*, those *Simple Monadical Gods*, are likewise yet a higher Rank of *Beings* above the *Noes*, and therefore *Superiour* to the *Second Hypostasis* also, the *First Mind*; and yet all these *Henades* and *Noes*, however supposed by these *Philosophers* to be *Eternal*, forasmuch as they are *Particular Beings* only, and not *Universal*, cannot be placed higher than in the Rank of *Creatures*; it follows from hence unavoidably, that both the *Second* and *Third Hypostasis* of this *Trinity*, as well the *First Mind* as the *First Soul*, must be accounted *Creatures* also; because no *Created Being*, can be *Superiour* to any thing *Uncreated*. Wherefore *Proclus* and some others of those *Platonists*, plainly understood this *Trinity* no otherwise, than as a certain *Scale* or *Ladder* of *Beings* in the *Universe*; or a *Gradual Descent* of things from the *First* or *Highest*, by steps downward, lower and lower, so far as to the *Souls of all Animals*. For which

which cause, *Proclus* to make up this *Scale* complete, adds to these three Ranks and Degrees, below that *Third of Souls*, a *Fourth of Natures* also; under which there lies nothing but the *Passive Part* of the Universe, *Body and Matter*. So that, their *Whole Scale*, of all that is above *Body*, was indeed not a *Trinity*, but a *Quaternity*, of *Four Ranks and Degrees* of Beings, one below another; the *First of Henades* or *Unities*, the *Second of Noes*, *Minds* or *Intellects*, the *Third of Souls*, and the *Last of Natures*: these being as it were so many *Orbs and Spheres*, one within and below another. In all which several Ranks of Being, they supposed *One First Universal*, and *Un-participated*, as the *Head* of each respective Rank, and *Many Particular*, or *Participated Ones*: as *One First Universal Henade*, and *Many Secondary Particular Henades*; *One First Universal Nous*, *Mind* or *Intellect*, and *Many Secondary and Particular Noes* or *Minds*; *One First Universal Soul*, and *Many Particular Souls*; and *Lastly One Universal Nature*, and *Many Particular Natures*. In which *Scale of Beings*, they Deified, besides the *First* τὸ ἓν and τὰ ἀσώματα, *One*, and *Good*, not only the *First Mind*, and the *First Soul*, but also those other *Particular Henades*, and *Noes* universally; and all *Particular Souls* above *Humane*: leaving out besides them and *Inferiour Souls*, that *Fourth Rank of Natures*, because they conceived, that nothing was to be accounted a *God*, but what was *Intellectual* and *Superiour to Men*. Wherein though they made *Several Degrees of Gods*, one below another, and called some αἰδώς and some γεννητός, some *Eternal*, and some *Generated*, or *Made in time*; yet did they no where clearly distinguish, betwixt the *Deity* properly so called, and the *Creature*, nor shew how far in this *Scale*, the *True Deity* went, and where the *Creature* began. But as it were melting the *Deity* by degrees, and bringing it down lower and lower, they made the *Juncture and Commixture* betwixt *God* and the *Creature*, so smooth and close, that where they indeed parted, was altogether undiscernible. They rather implying them, to differ only in *Degrees*, or that they were not *Absolute* but *Comparative Terms*, and consisted but in *More and Less*. All which was doubtless a gross *Mistake* of the ancient *Cabbala* of the *Trinity*.

This is therefore that *Platonick Trinity*, which we oppose to the *Christian*, not as if *Plato's own Trinity* in the very *Essential Constitution* thereof, were quite a *Different Thing* from the *Christian*; it self in all probability having been at first derived from a *Divine* or *Mosaick Cabbala*; but because this *Cabbala*, (as might well come to pass in a thing so *Mysterious* and *Difficult* to be conceived) hath been by divers of these *Platonists* and *Pythagoreans*, *Misunderstood*, *Depraved* and *Adulterated*, into such a *Trinity*, as *Confounds the Differences* between *God* and the *Creature*, and removes all the *Bounds and Land-marks* betwixt them: sinks the *Deity* lower and lower by *Degrees*; (still multiplying of it, as it goes) till it have at length brought it down to the *Whole Corporeal World*, and when it hath done this, is not able to stop there neither, but extends it further still, to the *Animated Parts* thereof, *Stars and Demons*. The *Design* or *Direct Tendency* thereof, being nothing else but to lay a *Foundation*, for *Infinite Poly-*

theism, Cosmolatry (or World-Idolatry) and Creature-Worship. Where it is by the way observable, that these *Platonick Pagans*, were the only Publick and Professed Champions against Christianity; for though *Celsus* were suspected by *Origen* to have been indeed an Epicurean, yet did he at least Personate a Platonist too. The reason whereof might be; not only because the *Platonick and Pythagorick Sect*, was the Divinest of all the Pagans, and that which approached nearest to Christianity and the Truth, (however it might by accident therefore prove the worst, as the *Corruption of the Best thing*,) and by that means could with greatest confidence, hold up the Bucklers against Christianity and encounter it; but also because the *Platonick Principles*, as they might be understood, would of all other, serve most plausibly to defend the Pagan *Polytheism and Idolatry*.

Concerning the Christian Trinity, we shall here observe only *Three Things*; First, that it is not a *Trinity of meer Names or Words*, nor a *Trinity of Partial Notions and Inadequate Conceptions*, of One and the Same Thing. For such a kind of Trinity as this, might be conceived, in that First *Platonick Hypostasis* it self, called τὸ ἐν and τὰγαθόν *The One and The Good*, and perhaps also in that *First Person* of the *Christian Trinity*; namely of *Goodness*, and *Understanding or Wisdom*, and *Will or Active Power*, Three Inadequate Conceptions thereof. 'Tis true, that *Plotinus* was so high flown, as to maintain, that the First and Highest Principle of all, by reason of its Perfect *Unity and Simplicity*, is above the Multiplicity of Knowledge and Understanding, and therefore does not so much as νοεῖν ἑαυτὸ, in a proper sence, *Understand it self*: Notwithstanding which, this Philosopher himself adds that it cannot therefore be said to be *Ignorant nor Unwise* neither; these Expressions belonging only to such a Being, as was by Nature Intellectual, ὡς μὲν γὰρ μὴ νοῶν, ἀνόητος, *Intellectus nisi intelligat, demens merito judicatur*. And he seems to grant, that it hath a certain *Simple Clarity and Brightness* in it, Superiour to that of Knowledge: As the Body of the Sun has a certain *Brightness* Superiour to that *Secondary Light* which streameth from it; and that it may be said, to be νόσις αὐτῆ *Knowledge it self*, that does not *Understand*, as Motion it self does not Move. But this can hardly be conceived by ordinary Mortals, that the Highest and most Perfect of all Beings, should not fully comprehend it self, the Extent of its own Fecundity and Power, and be conscious of all that proceedeth from it, though after the most Simple manner. And therefore this high-flown conceit of *Plotinus* (and perhaps of *Plato* himself too) has been rejected by latter *Platonists*, as *Phantastical*, and *Unsafe*: for thus *Simplicius*, ἀλλὰ ἐν γὰρ οὐκ ἔχειν ἀνάγκην τὴν ἀνοησίαν, ἢ γὰρ ἐν τῆ ὑπ' αὐτῆ ἀδραστηρίαν ἀγνοήσκειν, *But it must needs have also the most perfect Knowledge, since it cannot be ignorant of any thing, that is produced from it self*. And *St. Austin* in like manner, confutes that Assertion of some Christians, that the λόγος, or *Eternal Word*, was that *very Wisdom and Understanding* by which the Father himself was wise; as making it nothing, but an *Inadequate Conception of God*. But this opinion, that the *Christian Trinity* is but a *Trinity of Words*, or meer *Logical Notions*, and *Inadequate Conceptions of God*, hath been plainly condemned by the *Christian Church*.

In. 6. L. 7.
c. 37.

In Epist. p.
235.

Church in *Sabellius* and others. Wherefore we conclude it to be a Trinity of *Hypostases*, or *Subsistences*, or *Persons*.

The Second Thing that we observe concerning the Christian Trinity is this, that though the *Second Hypostasis* or *Person* thereof, were begotten from the First, and the *Third* Proceedeth both from the *First* and *Second*; yet are neither this *Second* nor *Third*, *Creatures*; and that for these following Reasons. First, because they were not made ἐξ ἐν ὄντων, as *Arius* maintained, that is, from an Antecedent Non-existence brought forth into being, nor can it be said of either of them, *Erat Quando Non erant*, that once they were not, but their *Going forth Was from Eternity*, and they were both *Coeve* and *Coeternal* with the *Father*. Secondly, because they were not only *Eternal Emanations* (if we may so call them) but also *Necessary*, and therefore are they both also, *Absolutely Undestroyable* and *Unannihilable*. Now according to true Philosophy and Theology, no *Creature* could have existed from *Eternity*, nor be *Absolutely Undestroyable*, and therefore that which is both *Eternal*, and *Undestroyable*, is *ipso facto Uncreated*. Nevertheless, because some Philosophers have asserted (though erroneously) both the whole *World's Eternity*, and its being a *Necessary Emanation* also from the Deity, and consequently, that it is *Undestroyable*; we shall therefore further add, that these *Second* and *Third Hypostases* or *Persons* of the *Holy Trinity*, are not only therefore *Uncreated*, because they were both *Eternal*, and *Necessary Emanations*, and likewise are *Unannihilable*; but also because they are *Universal*, each of them comprehending the *Whole World*, and all created things under it; which *Universality* of theirs, is the same thing with *Infinity*: Whereas all other Beings besides this *Holy Trinity*, are *Particular* and *Finite*. Now we say, that no *Intellectual Being*, which is not only *Eternal*; and *Necessarily Existent*, or *Undestroyable*; but also *Universal* or *Infinite*, can be a *Creature*.

Again in the Last place we add, that these *Three Hypostases* or *Persons*, are truly and really *One God*. Not only because they have all *Essentially One* and the same *Will*, according to that of *Origen*, *δημοδομεῖν ἐν τὸν πατέρα τῆ ἀληθείας, ἢ τὸν υἱὸν τῶ ἀλήθειαν, οὐτα δύο τῆ ὑποστάσι περιγματοῖ, ἐν ᾗ τῆ ὁμονοίᾳ ἢ τῆ συμφωνίᾳ ἢ τῆ ταυτότητι βεβλήσεως*, *We worship, the Father of Truth, and the Son the Truth itself, being Two Things as to Hypostasis; but one in Agreement, Consent, and Sameness of Will*: but also because they are *Physically* (if we may so speak) *One* also; and have a *Mutual περιχώρησις*, and *ἑνύπαρξις*, *In-existence*, and *Permeation of one another*; according to that of our Saviour Christ, *I am In the Father, and the Father In Me. And the Father that Dwelleth In Me, he doth the Works*. We grant indeed, that there can be no Instance of the like *Unity* or *Oneness* found in any *Created Beings*; nevertheless we certainly know from our very selves, that it is not impossible, for two distinct *Substances*, that are of a very different *Kind* from one another, the *One Incorporeal*, the other *Corporeal*, to be so closely united together, as to become *One Animal* and *Person*; much less therefore should it be thought impossible, for these *Three Divine Hypostases*, to be *One God*.

We

We shall conclude here with Confidence, that the *Christian Trinity*, though there be very much of *Mystery* in it, yet is there nothing at all of *plain Contradiction* to the Undoubted Principles of Humane Reason, that is, of *Impossibility* to be found therein, as the Atheists would pretend, who cry down all for *Non-sence* and *Absolute Impossibility*, which their Dull Stupidity cannot reach to, or their Infatuated Minds easily comprehend, and therefore even the Deity it self. And it were to be wished, that some *Religionists* and *Trinitarians* did not here symbolize too much with them, in affecting to represent the *Mystery* of the *Christian Trinity*, as a thing directly contradictory to all Humane Reason and Understanding; and that perhaps out of design to make men surrender up themselves and Consciences, in a Blind and *Implicit Faith*, wholly to their Guidance: as also to debauch their Understandings by this means, to the swallowing down of other Opinions of theirs, plainly repugnant to Humane Faculties. As who should say, he that believes the *Trinity*, (as we all must do, if we will be Christians) should boggle at nothing in Religion never after, nor scrupulously chew or examine any thing: as if there could be nothing more Contradictious or Impossible to Humane Understanding propounded, than this Article of the *Christian Faith*.

But for the present we shall endeavour only to shew, that the *Christian Trinity* (though a *Mystery*, yet) is much more agreeable to Reason, than that *Platonick* or *Pseudo-Platonick Trinity* before described; and that in those Three Particulars then mentioned. For First, when those *Platonists* and *Pythagoreans*, interpret their *Third God*, or Last *Hypostasis* of their *Trinity* to be either the *World*, or else a $\Psi\chi\eta\ \epsilon\iota\sigma\delta\omicron\mu\omicron\varsigma$, such an *Immediate Soul* thereof, as together with the *World* its *Body*, makes up *One Animal* and *God*; as there is plainly too great a *Leap* here betwixt their *Second* and *Third Hypostasis*, so do they *Debase the Deity* therein too much, confound *God* and the *Creature* together, laying a *Foundation* not only for *Cosmo-Latry* or *World-Idolatry* in general, but also for the grossest and most sottish of all *Idolatries*, the worshipping of the *Inanimate Parts* of the *World* themselves, in pretence as *Parts* and *Members* of this great *Mundane Animal*, and *Sensible God*.

L. 2. c. 7.

It is true indeed that *Origen* and some others of the ancient *Christian Writers*, have supposed, that *God* may be said in some sence to be the *Soul of the World*. Thus in that Book *Peri Archon, Sicut Corpus nostrum unum ex multis Membris aptatum est, & ab una Anima continetur, ita & Universum Mundum, velut Animal quoddam Immane opinandum puto; quod quasi ab una Anima Virtute Dei ac Ratione teneatur. Quod etiam à Sanctâ Scripturâ indicari arbitror, per illud quod dictum est per Prophetam; Nonne Cælum & Terram ego repleo, dicit Dominus? & Cælum mihi Sedes, Terra autem Scabellum pedum meorum; Et quod Salvator cum ait, non esse jurandum neque per Cælum, quia Sedes Dei est, neque per Terram quia Scabellum pedum ejus. Sed & illud quod ait Paulus, Quoniam in ipso Vivimus & Movemur & Sumus. Quomodo enim in Deo Vivimus, & Movemur, & Sumus, nisi quod in Virtute suâ Universum constringit & continet Mundum?* As our own *Body* is made up of many *Members*, and contained by

One

One Soul, so do I conceive that the whole World is to be looked upon, as One huge great Animal, which is contained as it were by One Soul, the Vertue and Reason of God. And so much seems to be intimated by the Scripture in sundry places ; as in that of the Prophet, Do not I fill Heaven and Earth ? And again, Heaven is my Throne and the Earth my Footstool. And in that of our Saviour, Swear not at all, neither by Heaven, because it is the Throne of God, nor by the Earth because it is his Footstool. And lastly in that of Paul to the Athenians, For in him we Live and Move, and have our Being. For how can we be said to Live and Move, and have our Being in God, unless because he by his Vertue and Power, does Constringe and Contain the whole World ? And how can Heaven be the Throne of God, and the Earth his Footstool, unless his Vertue and Power fill all things both in Heaven and Earth ? Nevertheless, God is here said by Origen, to be but *Quasi-Anima*, As it were The Soul of the World : As if he should have said, That all the Perfection of a Soul, is to be attributed to God, in respect of the World ; he Quickening and Enlivening all things, as much as if he were the Very Soul of it, and all the Parts thereof were his Living Members. And perhaps the whole Deity ought not to be look'd upon, according to Aristotle's Notion thereof, meerly as *ἀκίνητος ὁ ὢν*, an Immoveable Essence, for then it is not conceivable, how it could either Act upon the World, or be Sensible of any thing therein : or to what purpose any Devotional Addresses should be made by us to such an Unaffected, Inflexible, Rocke and Adamantine Being. Wherefore all the Perfection of a Mundane Soul, may perhaps be attributed to God in some sence, and he called, *Quasi-Anima Mundi*, As it were the Soul thereof : Though St. Cyprian would have this, properly to belong to the Third Hypostasis or Person of the Christian Trinity, viz. The Holy Ghost. But there is something of Imperfection also, plainly cleaving and adhering to this Notion of a Mundane Soul, besides something of Paganity likewise necessarily consequent thereupon, which cannot be admitted by us. Wherefore God, or the Third Divine Hypostasis, cannot be called the Soul of the World in this sence, as if it were so Immersed thereinto, and so Passive from it, as our Soul is Immersed into, and Passive from its Body. Nor as if the World and this Soul together, made up one Entire Animal, each Part whereof, were incomplete alone by it self. And that God or the Third Hypostasis of the Christian Trinity, is not to be accounted in this Sence properly, the Soul of the World, according to Origen himself, we may learn from these words of his ; *Solius Dei, id est, Patris, & Filii, & Spiritus Sancti, Naturæ, id proprium est ; ut sine Materiali Substantia, & absque ulla Corporeæ adjectionis societate intelligatur subsistere : It is proper to the Nature of God alone, that is, of the Father, and of the Son, and of the Holy Ghost, to subsist without any Material Substance, or Body Vitally United to it.* Where Origen affirming, that all Created Souls and Spirits whatsoever, have always some Body or other Vitally United to them, and that it is the Property only of the Three Persons of the Holy Trinity, not to be Vitally United to any Body, as the Soul thereof ; whether this Assertion of his be true or no (which is a thing not here to be discussed) he does plainly hereby declare, that God or the Third Hypostasis of the Trinity, is not to be accounted in a true and proper sence, the Soul of the World. And

*Peri Arch.
L. 1. c. 6.*

And it is certain that the more *Refined Platonists*, were themselves also, of this Perswasion; and that their *Third God*, or *Divine Hypostasis*, was neither the *Whole World* (as supposed to be *Animated*) nor yet ψυχὴ ἐγκόσμιος, the *Immediate Soul of this Mundane Animal*, but only ψυχὴ ὑπερκόσμιος, a *Supermundane Soul*; that is, such a thing as though it *Preside over the Whole World*, and take *Cognizance of all things in it*, yet is not properly an *Essential Part* of that *Mundane Animal*, but a *Being Elevated above the same*. For thus *Proclus* plainly affirmeth, not only of *Amelius* but also of *Porphyrus* himself, who likewise pretended to follow *Plotinus* therein; μετὰ δὲ τῷ Ἀμελίῳ ὁ Πορφύριος οἰόμενος τῷ Πλωτίνῳ συναδέειν, τῷ μὲν ψυχῷ τῷ ὑπερκόσμιον ἀποκαλεῖ δημιουργόν, τῷ δὲ νῦν αὐτῆς, πρὸς ὃν ἀπέσχεθη, τὸ αὐτοζῶον, ὡς εἶναι τὸ ἁπλοῦς ἀδύνατον τῷ δημιουργῷ κατὰ τῆτον. After *Amelius*, *Porphyrus* thinking to agree with *Plotinus*, calls the *Supermundane Soul*, the *Immediate Opificer or Maker of the World*, and that *Mind or Intellect*, to which it is converted, not the *Opificer himself*, but the *Paradigm thereof*. And though *Proclus* there make a question whether or no, this was *Plotinus* his true meaning, yet *Porphyrus* is most to be credited herein, he having had such an intimate acquaintance with him. Wherefore according to these *Three Platonists*, *Plotinus*, *Amelius*, and *Porphyrus*, the *Third Hypostasis* of the *Platonick Trinity*, is neither the *World*, nor the *Immediate Soul of the Mundane Animal*; but a certain *Supermundane Soul*, which also was δημιουργός the *Opificer and Creator of the World*, and therefore no *Creature*. Now the *Corporeal World*, being supposed by these *Platonists* also, to be an *Animal*, they must therefore needs acknowledge a *Double Soul*, one ψυχὴν ἐγκόσμιον, the *Immediate Soul of this Mundane Animal*, and another ψυχὴν ὑπερκόσμιον, a *Supermundane Soul*, which was the *Third* in their *Trinity of Gods*, or *Divine Hypostases*, the *Proper and Immediate Opificer of the World*. And the same in all probability, was *Plato's* opinion also, and therefore that *Soul*, which is the only *Deity*, that in his *Book of Laws* he undertakes to prove, was ψυχὴ ὑπερκόσμιος a *Supermundane Soul*, and not the same with that ψυχὴ ἐγκόσμιος that *Mundane Soul*, whose *Genesis* or *Generation* is described in his *Timæus*; the *Former* of them being a *Principle* and *Eternal*; the *Latter* made in *Time*, together with the *World*; though said to be *Older* than it, because in order of *Nature* before it. And thus we see plainly, that though some of these *Platonists* and *Pythagoreans*, either *Misunderstood* or *Depraved*, the *Cabbala of the Trinity*, so as to make the *Third Hypostasis* thereof, to be the *Animated World*, which themselves acknowledged to be, ποίημα and δημιουργός, a *Creature and Thing made*; yet others of the more *Refined* of them, supposed this *Third Hypostasis* of their *Trinity*, to be, not a *Mundane* but a *Supermundane Soul*, and δημιουργόν, not a *Creature*, but the *Creator or Opificer of the Whole World*.

And as for the *Second Particular proposed*; it was a gross *Absurdity* in those *Platonists* also, to make the *Second*, in their *Trinity of Gods*, and *Hypostases*, not to be one *God* or *Hypostasis*, but a *Multitude of Gods* and *Hypostases*: as also was that a *Monstrous Extravagancy* of theirs, to suppose the *Ideas*, all of them, to be so many distinct *Substances*

stances and Animals. Which besides others Tertullian in his Book De P.³ 20. Fig. Anima thus imputes to Plato; Vult Plato esse quasdam Substantias Invisibiles, Incorporeales, Supermundiales, Divinas, & Aternas, quas appellat Ideas, id est, Formas & Exempla, & Causas Naturalium istorum manifestorum, & subjacentium Corporalibus: & illas quidem esse Veritates, hæc autem Imagines earum: Plato conceiveth, that there are certain Substances, Invisible, Incorporeal, Supermundial, Divine and Eternal; which he calls Ideas, that is, Forms, Exemplars and Causes of all these Natural and Sensible Things, they being the Truths, but the other the Images. Neither can it be denied, but that there are some odd Expressions in Plato, sounding that way, who therefore may not be justified in this, nor I think in some other Conceits of his, concerning these Ideas; as when he contends that they are not only the Objects of Science, but also the Proper and Physical Causes of all things here below; as for example, that the Ideas of Similitude and Dissimilitude, are the Causes of the Likeness and Unlikeness of all things to one another by their Participation of them. Nevertheless it cannot be at all doubted, but that Plato himself and most of his Followers very well understood, that these Ideas, were all of them, really nothing else but the Noemata or Conceptions, of that one Perfect Intellect, which was their Second Hypostasis; and therefore they could not look upon them in good earnest, as so many Distinct Substances Existing severally and apart by themselves out of any Mind; however they were guilty of some Extravagant Expressions concerning them. Wherefore when they called them, & Ideas, Essences or Substances (as they are called in Philo ἀναγκαιόταται σοφία the most necessary Essences) their true meaning herein was only this, to signifie that they were not such Accidental and Evanid things, as our Conceptions are, they being the Standing Objects of all Science, at least, if not the Causes also of Existent Things. Again when they were by them sometimes called Animals also, they intended only to signifie thereby that they were not meer Dead Forms, like Pictures drawn upon Paper, or Carved Images and Statues. And thus Amelius the Philosopher, plainly understood that Passage of St. John the Evangelist, concerning the Eternal λόγος, he pointing the Words otherwise than our Copies now do, ὃ γέγονεν ἐν ὠτῶν ζωὴ ἦν, That which was made, in him was Life: this Philosopher glossing after this manner upon it, ἐν ᾧ τὸ γινόμενον ζῶν, ἢ ζῶν, ἢ ὄν πεφυκέναι, In whom whatsoever was made, was Living, and Life, and True Being. Lastly no wonder if from Animals these Ideas forthwith became Gods too, to such men, as took all occasions possible to multiply Gods; in which there was also something of that Scholastick Notion, Quicquid est in Deo, est Deus, Whatsoever is in God is God. But the main thing therein, was a piece of Paganick Poetry; these Pagan Theologers being Generally possessed with that Poetick humour of Personating Things and Deifying them. Wherefore though the Ideas were so many Titular Gods to many of the Platonick Pagans, yet did Julian himself (for Example) who made the most of them, suppose them all συμπλέξεν ἢ ἐμπλέξεν, to Coexist with God and Inexist in him, that is, in the First Mind, or Second Hypostasis of their Trinity.

So Clem. Al.
S. Cyril. S.
Aug. and other
Latin.

Lastly whereas *Proclus* and others of the *Platonists* intermingle Many *Particular Gods* with those *Three Universal Principles* or *Hypostases*, of their *Trinity*, as *Noes*, *Minds*, or *Intellects* Superiour to the *First Soul*; and *Henades* and *Agathotetes*, *Unities* and *Goodnesses* Superiour to the *First Intellect* too; thereby making those *Particular Beings*, which must needs be *Creatures*, Superiour to those *Hypostases* that are *Universal* and *Infinite*, and by consequence *Creaturizing* of them; this *Hypothesis* of theirs (I say) is altogether *Absurd* and *Irrational* also: there being no *Created Beings* Essentially *Good* and *Wise*, but all by *Participation*, nor any *Immovable Natures* amongst them whose $\xi\lambda\omicron\alpha$ is their $\epsilon\upsilon\lambda\omicron\gamma\epsilon\iota\alpha$, their *Essence* their *Operation*; but all *Mutable* and *Changeable*, and probably, as *Origen* and others of the *Fathers* add, *Lapsable* and *Peccable*. *Nulla Natura est, quæ non recipiat Bonum & Malum, Exceptâ Dei Naturâ, quæ Bonorum omnium Fons est; & Christi Sapientia, Sapientiæ enim Fons est, & Sapientia utique Stultitiam recipere non potest; & Justitia est, quæ nunquam profecto Injustitiam capiet; & Verbum est vel Ratio, quæ utique Irrationalis effici non potest; Sed & Lux est, & Lucem certum est quod Tenebræ non comprehendent. Similiter & Natura Spiritus Sancti, quæ sancta est, non recipit Pollutionem; Naturaliter enim vel Substantialiter Sancta est. Siqua autem alia Natura Sancta est, ex Assumptione hoc vel Inspiratione Spiritus sancti habet, ut sanctificetur, non ex suâ Naturâ hoc possidens, sed ut Accidens; propter quod & decidere potest, quod accidit.* There is no Nature, which is not capable both of Good and Evil, excepting only the Nature of God, who is the Fountain of all Good; and the Wisdom of Christ, For he is the Fountain of Wisdom, and Wisdom it self never can receive Folly; he is also Justice it self which can never admit of Injustice and the Reason and Word it self, which can never become Irrational; he is also the Light it self, and it is certain that Darknes cannot comprehend this Light, nor insinuate it self with it. In like manner the Nature of the Holy Ghost, is such as can never receive Pollution, it being Substantially and Essentially Holy. But whatsoever other Nature is Holy, it is only such in way of Participation and by the Inspiration of this Holy Spirit; so that Holiness is not its very Nature and Essence, but only an Accident to it, and whatsoever is but Accidental may fail. All Created Beings therefore having but Accidental Goodness and Wisdom, may Degenerate and fall into Evil and Folly. Which of *Origen's* is all one as if he should have said, there is no such Rank of Beings as *Autogaathotetes*, *Essential Goodnesses*, there being only one Being Essentially Good, or Goodness it self. Nor no such *Particular Created Beings* existing in Nature, as the *Platonists* call *Noes* neither, that is, *Minds* or *Intellects* *Immovable*, *Perfectly* and *Essentially Wise*, or *Wisdom* it self, whose $\xi\lambda\omicron\alpha$ is their $\epsilon\upsilon\lambda\omicron\gamma\epsilon\iota\alpha$, whose *Essence* is their *Operation*, and who consequently have no *Flux* at all in them, nor *Successive Action*; (only the *Eternal Word* and *Wisdom* of God being such) who also are absolutely *Ununitable* to any *Bodies*. It is true that *Origen* did sometimes make mention of *Noes*, *Minds* or *Intellects*, but it was in another sence, he calling all *Souls*, as first *Created* by God, and before their *Lapse*, by that name: which was

Peri Archan
L. I. c. 8.
p. 685.

was as much as if he should have said, though some of the Platonists talk much of their *Noes*, yet is there nothing answerable to that name, according to their Notion of them, but the only *Noes* really existing in Nature, are, *Unfallen* but *Peccable Souls*; he often concluding, that the Highest Rank of Created Beings, are indeed no better than those which the Platonists commonly call $\psi\upsilon\chi\epsilon\iota$, or *Souls*. By which *Souls* he understood first of all, Beings in their own nature *Selfmoveable*, and *Active*; whereas the *Noes* of the Platonists are altogether *Immoveable* and *above Action*. And then again, such Beings or *Spirits Incorporeal*, as exist not Abstractly and Separately from all Matter, as the *Noes* of the Platonists were supposed to do, but are *Vitally Unitable to Bodies*, so as together with those Bodies, to compound and make up *One Animal*. Thus, I say, *Origen* conceived even of the *Highest Angelical*, and *Arch-Angelical Orders*, that they were all of them $\psi\upsilon\chi\epsilon\iota$, *Souls United to Bodies*, but such as were *Pure, Subtil and Ethereal*: however he supposed it not Impossible for them to sink down into Bodies, more Gross and Feculent. And it is certain that many of the Ancient Christian Writers concurred with *Origen* herein, that the *Highest Created Spirits* were no *Naked and Abstract Minds*, but *Souls* cloathed with some *Corporeal Indument*. Lastly, *Origen's Souls* were also supposed to be all of them, endowed with *Liberum Arbitrium* or *Free-Will*, and consequently to be *Self-improvable* and *Self-impairable*; and no Particular Created Spirits to be absolutely in their own Nature *Impeccable*, but *Lapsible into Vicious Habits*: Whereas the *Platonick Noes*, are supposed to be such Beings, as could never *Fall* nor *Degenerate*. And the Generality of the Christian Writers seem'd to have consented or conspir'd with *Origen* in this also, they supposing him who is now the *Prince of Devils*, to have been once an *Angel of the Highest Order*. Thus does *St. Jerome* determine; *Solus Deus est, in quem Peccatum non cadit; cetera cum sint Liberi Arbitrii, possunt in utramque partem suam flectere voluntatem*: God is the only Being, that is absolutely incapable of sin, but all other Beings, having Free Will in them, may possibly turn their Will to either way, that is, to *Evil* as well as to *Good*. It is certain, that God in a sense of Perfection, is the most *Free Agent* of all, neither is *Contingent Liberty* Universally denied to him; but here it is made the only Privilege of God, that is, of the *Holy Trinity*, to be devoid of *Liberum Arbitrium*, namely as it implieth Imperfection, that is, *Peccability* and *Lapsibility*, in it.

It is true that some of the *Platonick Philosophers*, suppose that even in that Rank of Beings called by them *Souls*, though they be not *Essentially Immutable* but all *Self-moveable*, and *Active*, yet there are some of them of so high a Pitch and Elevation, as that they can never *Degenerate*, nor sink down into *Vicious Habits*. Thus *Simplicius* for one; ἀλλὰ αἱ μὲν πρῶται τῶν ψυχῶν, ἅτε προσεχῶς ὑπὸ αὐτοαγαθῶν παρεχθῆσαι, κἂν ἔχον τί πρὸς ἐκείνα ὑπερλίον, διὰ τὸ μὴ εἶναι ἀγαθότητος, ἀλλὰ ὀρέγεσθαι τῷ ἀγαθῷ, πλὴν ὅς συγκινεῖς πρὸς αὐτὸ, συμφυῆς τε αὐτῷ καὶ ἀναποσπῆστος ὀρέγονται, καὶ τὴν αἵρεσιν μονοειδῆς πρὸς ἐκείνο τεταμένως ἔχουσι, ὥδ' ἔπειτα ἀποκλίνουσι πρὸς τὸ χεῖρον· καὶ ἔπειτα ἢ προαίρεσις ἀντ' ἄλλης τινός ἐστιν αἵρεσις, τάχα οὐκ ἂν εἴη προαίρεσις ἐκείνοιο; εἰ μή τις αὐτῷ προαίρεσιν

In Epist. p. 12, 13.

ὡς τὰ πρῶτα ἀγαθὰ αἰετῶς καλοῖ· But the First and Highest of Souls which were Immediately produced from what are Essentially Good, although they have some abatement in them, they being not Goodnesses Essentially, but desirous of Good; nevertheless are they so near a kin to that Highest Good of all, as that they do Naturally and Indivulsively cleave to the same, and have their Volitions always uniformly directed towards it, they never declining to the worser. Inſomuch that if Proæreſis, be taken for the Choofing of one thing before anoither, perhaps there is no ſuch thing as Proæreſis to be imputed to them, unleſs one ſhould call the chooſing of the Firſt Goods, Proæreſis. By theſe higher Souls, Simplicius muſt needs underſtand, either the Souls of the Sun, Moon and Stars, or elſe thoſe of the Superiour Orders of Demoniack or Angelick Beings. Where though he make a Queſtion, Whether Proæreſis or Deliberation belong to them, yet does he plainly imply that they have none at all of that Lubricous Liberum Arbitrium or Free-will belonging to them, which would make them capable of Vice and Immorality as well as Vertue.

But whatever is to be ſaid of this, there ſeems to be no neceſſity at all, for admitting that Aſſertion of Origen's, that all Rational Souls whatſoever, even thoſe of Men and thoſe of the higheſt Angelical Orders are Univerſally of one and the ſame Nature, and have no Fundamental or Eſſential Difference in their Conſtitution; and conſequently that all the difference that is now betwixt them, did ariſe only from the Difference of their Demeanour, or Uſe of that Power and Liberty, which they all alike once had. So that Thrones, and Dominions, and Principalities, and Powers, were all made ſuch by their Merits; and Humane Souls though now funk ſo low, yet are not abſolutely Uncapable of Commencing Angels, or aſcending to thoſe higheſt Altitudes: as it is not impoſſible, according to him neither, but that the Higheſt Angels alſo, the Seraphim and Cherubim, might in length of time, not only Degenerate into Devils, but alſo ſink down into Humane Bodies. His reaſon for which Monſtrous Paradox is only this, that the Divine Juſtice cannot otherwiſe well be ſalved, but God muſt needs be a προſοπολήπις, an Aceptor of Perſons, ſhould he have Arbitrarily made ſuch vaſt Differences amongſt Intellectual Beings, Which Ground he alſo extendeth ſo far, as to the Humane Soul of our Saviour Chriſt himſelf, as being not Partially appointed to that tranſcendent Dignity, of its Hypoſtatick Union, but by reaſon of its moſt faithful adherence to the Divine Word and Wiſdom, in a Pre-exiſtent State, beyond all others Souls, which he endeavours thus to prove from the Scripture, *Quod dilectionis Perfectionis, & affectus ſinceritas, ei inſeparabilem cum Deo fecerit Unitatem, ita ut non fortuita fuerit, aut cum Perſonæ acceptione, Animæ ejus aſſumptio, ſed Virtutum ſuarum ſibi merito delata; audi ad eum Prophetam dicentem, Dilexiſti Juſtitiam & odiſti iniquitatem, propterea unxit te Deus, Deus tuus, oleo lætitiæ præ participibus tuis: Dilectionis ergo merito ungitur Oleo lætitiæ Anima Chriſti, id eſt, cum Verbo Dei Unum efficitur. Ungi namque oleo lætitiæ, non aliud intelligitur quam Spiritu Sancto repleti. Præ Participibus autem dixit; quia non Gratia Spiritus ſicut Prophetis ei data eſt, ſed ipſius Verbi Dei in ea Subſtantialis inerat Plenitudo.* That
the

πρὸς ἀρχῆν,
L. I. c. 6.

the Perfection of Love and Sincerity of Divine Affection, procured to this Soul its Inseparable Union with the Godhead, so that the Assumption of it was neither Fortuitous nor Partial, or with Prosopolepsie (the Acception of Persons) but bestowed upon it justly for the Merit of its Vertues; hear (saith he) the Prophet thus declaring to him; Thou hast loved Righteousness and hated Iniquity, therefore hath God, even thy God, anointed thee with the oil of Gladness above thy Fellows. The Soul of Christ therefore was anointed with the oil of Gladness or made one with the Word of God, for the Merits of Love and faithful adherence to God; and no otherwise. For to be anointed with the oil of Gladness, here properly signifies nothing else, but to be replenish'd with the Holy Ghost. But when it is said, that he was thus anointed above his Fellows, this intimateth, that he had not the Holy Ghost bestowed upon him, only as the Prophets and other Holy men had, but that the Substantial Fulness of the Word of God dwelt in him. But this Reason of Origen's seems to be very weak, because if there be a Rank of Souls below Humane, specifically differing from the same, as Origen himself must needs confess (he not allowing the Souls of Brutes to have been Humane Souls Lapsed, as some Pythagoreans and Platonists conceited, but renouncing and disclaiming that Opinion as monstrously Absurd and Irrational) there can be no reason given, why there might not be as well other Ranks and Orders of Souls Superiour to those of Men, without the Injustice of Prosopolepsie, as besides *Simplicius*, *Plotinus* and the Generality of other Platonists conceived.

But least of all can we assent to Origen, when from this Principle, that Souls as such, are Essentially endowed with *Liberum Arbitrium* or *Free Will* and therefore never in their own Nature *Impeccable*, he infers those *Endless Circuits* of Souls *Upwards* and *Downwards*, and so makes them to be never at rest, denying them any Fixed State of Holiness and Happiness by Divine Grace; such as wherein they might be free from the Fear and Danger of ever losing the same. Of whom *St. Austin* therefore thus, *Illum & propter alia nonnulla, & maxime propter alternantes sine cessatione beatitudines & miseras, & statutis seculorum intervallis ab istis ad illas, atque ab illis ad istas Itus ac Reditus Interminabiles; non immerito reprobavit Ecclesia: quia & hoc quod Misericors videbatur, amisit, faciendo sanctis Veras Miseras, quibus penas luerent, & Falsas Beatitudines, in quibus verum ac securum, hoc est, sine Timore certum, sempiterni boni gaudium, non haberent.* The Church hath deservedly rejected Origen, both for certain other opinions of his, and especially for those his Alternate Beatitudes and Miseries without end, and for his infinite Circuits, Ascents and Descents of Souls from one to the other, in restless Vicissitudes and after Periods of Time. Forasmuch as hereby he hath quite lost, that very Title of Pitiiful or Merciful, which otherwise he seemed to have deserved, by making so many True Miseries for the best of Saints, in which they should successively undergo Punishment and Smart; and none but False Happinesses for them, such as wherein they could never have any True or Secure joy, free from the Fear of losing that Good which they possess. For this Origenical Hypothesis, seems directly contrary to the whole Tenour of the Gospel, promising *Eternal and Everlasting Life*, to those, who believe in Christ, and Per-

Perseveringly obey him ; 1 *Job.* 2. *This is the Promise that he hath Promised us, even Eternal Life :* and *Titus* 1. 2. *In hope of Eternal Life, which God that cannot Lye hath promised.* And, *God so loved the World, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life :* and left all this should be taken for a *Periodical Eternity* only, *John* 3. 26. *He that believeth in me shall never die.* And possibly this might be the Meaning of *St. Paul,* 2 *Tim.* 1. 10. when he affirmeth of our Saviour Christ, *That he hath abolished Death, and brought Life and Immortality to Light thorough the Gospel ;* not because he was the First who had discovered and published to the World, the Souls Immortality, which was believed before, not only by all the *Pharisaick Jews,* but also by the Generality of *Pagans* too ; but because these for the most part held their *Endless Circuits and Transmigrations of Souls ;* therefore was he the First who brought *Everlasting Life to Light,* and gave the World assurance, in the Faith of the Gospel, of a *Fixed and Permanent State of Happiness,* and a never fading Crown of Glory to be obtained, *Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out,* *Apoc.* 3. 12.

Now the Reason why we mention'd *Origen* here, was because he was a Person, not only thoroughly skilled in all the *Platonick Learning,* but also one who was sufficiently addicted to those *Dogmata,* he being commonly conceived to have had too great a kindness for them ; and therefore had there been any Solidity of Reason, for either those *Particular Henades,* or *Noes* of theirs, Created Beings above the Rank of *Souls,* and consequently according to the *Platonick Hypothesis,* Superiour to the *Universal Psyche* also, (which was the *Third Hypostasis* in their *Trinity,* and seems to answer to the *Holy Ghost* in the *Christian :*) *Origen* was as likely to have been favourable thereunto, as any other. But it is indeed manifestly repugnant to Reason, that there should be any such *Particular,* that is, *Created Henades,* and *αὐτοαγαθότητες* *Essential Goodnesses,* Superiour to the *Platonick First Mind ;* or any such *Noes,* and *αὐτοσοφίαι,* *Essential Wisdoms,* Superiour to their *Universal Psyche,* it being all one, as if in the *Christian Trinity ;* besides the First Person or the *Father,* one should suppose a Multitude of *Particular Paternities* Superiour to the *Second,* and also besides that *Second Person,* the *Son* or *Word,* a Multitude of *Particular Sons* or *Words,* all Superiour to the *Third Person* the *Holy Ghost.* For this is plainly to make a Breach upon the Deity ; to confound the Creator and Creature together ; and to suppose a company of such *Creaturally-Gods,* as imply a manifest contradiction in the very Notion of them.

Wherefore we shall here observe, that this was not the *Catholick Doctrine* of the *Platonick School,* that there were such *Henades* and *Noes,* but only a *private Opinion* of some Doctors amongst them, and that of the latter sort too. For First, as for those *Henades,* as there are not the least Footsteps of them to be found any where in *Plato's* Writings, so may it be plainly gather'd from them, that he supposed no such thing. Forasmuch as in his *Second Epistle,* where

where

where he describes his *Trinity*, he doth not say of the First, *ἡ τὸ πρῶτον τὰ πρῶτα* about the First are the First, as he doth of the Second *δὲ δεύτερον ἡ τὰ δεύτερα*, and of the Third *τρίτον ἡ τὰ τρίτα*, about the Second are the Second, and about the Third the Third; but of the First he saith, *ἡ ἕν ἅπαντων βασιλέα πάντ' ὄντι, ἡ εὐαίετος ἕνεκα πάντων, ἡ ἐκείνο αἴτιον ἀπάντων τῶν καλῶν*, About the King of all things, are all things; and for his sake are all Things; and he is the cause of all Things that are good: Wherefore here are no Particular Henades and Autoagathotetes, Unities and Goodnesses, about the First *τὸ ἕν* and *τὰγαθόν*, One and Good; but all Good things are about him, he being both the Efficient and Final Cause of all. Moreover Plotinus throughout all his Works discovers not the Least suspicion neither, of these Henades and Agathotetes, this Language being scarcely to be found any where in the Writings of any Platonists, Seniour to Proclus: who also as if he were conscious that this *assumentum* to the Platonick Theology, were not so defensible a thing, doth himself sometime as it were tergiversate and decline it by equivocating in the Word Henades, taking them for the Ideas, or the Intelligible Gods before mentioned. As perhaps Synesius also uses the Word, in his First Hymn, when God is called by him

Ἑνοτήτων ἕνας ἀγνῆ,
μονάδων μινάς τε πρώτη.

The First Henad of Henades; and the First Monad of Monades: That is, The First Idea of Good, and Cause of all the Ideas. And as for the Particular Noes, Minds or Intellects, these indeed seem to have crept up somewhat before Plotinus his time, he besides the Passage before cited, elsewhere giving some Intimations of them, as *Enn. 6. L. 4. c. 4.* P. 847, 848. *ἀλλὰ πῶς ψυχαὶ πολλαὶ ἢ, νοὶ πολλοὶ; But how can there be many Souls, and many Minds, and not only one, but many Entia?* From which and other places of his, Ficinus concluded Plotinus himself really to have asserted, above the Rank of Souls, a Multitude of other Substantial Beings, called *νόες* or *νοὶ*, Minds or Intellects. Nevertheless Plotinus speaking of them so uncertainly, and making such an Union betwixt all these Noes, and their Particular Respective Souls; it may well be question'd, whether he really took them, for any thing else, but the Heads and Summities of those Souls; he supposing that all Souls, have a Mind in them, the Participation of the First Mind; as also a Unity too, the Participation of the First Unity; whereby they are capable of being conjoyn'd with both: *δεῖ γὰρ ἐν ἡμῖν εἶναι, ἡ ἕν ἀρχῶν, ἡ αἴτιον, ἡ δεδόν· ὡς αὖ τὸ κέντρον ἐφ' ἑαυτῷ ὄντι· ἔχει ἢ ἡ ἕκαστον τῶν ἐν ταῖς κύκλω σημεῖον ἐν αὐτῷ· ἡ αἱ γραμμαὶ τὸ ἴδιον προσφέρουσι πρὸς τὸτο· τὰς γὰρ τοῖστω τῶν ἐν ἡμῖν ἡμεῖς ἐφαπτόμεθα, ἡ σύνεσθαι, ἡ ἀνηγετήμεθα, εὐδιδρύμεθα δὲ, οἱ ἂν συνδύωμεν ἐκεῖ·* There must needs be Mind in us, as also the Principle and Cause of Mind, God. Not as if he were divided, but because though remaining in himself, yet he is also considered in Many, as capable to receive him. As the Centre, though it remain in it self, yet is it also in every Line, drawn from the Circumference, each of them, by a certain Point of its own, touching it. And by some such Thing in us, is it, that we are capable of touching God, and of being United

Enn. L. 5. c. 11.

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to him, when we direct our Intention towards him. And in the next Chapter he adds, ἔχουσιν τὰ τοιαῦτα ἐν ἀντιλαμβανόμεθα, ἀλλ' ἀργῶμεν ταῖς τοιαύταις ἐνεργείαις τὰ πολλὰ. οἱ δ' ἑδ' ὅλως ἐνεργῶσιν. ἑκάστα μὲν ὄντι ἐν ταῖς ἑαυτῶν ἐνεργείαις αἰεὶ, ὡς ἡ καὶ τὸ πρὸ ὡς ἐν ἑαυτῶν, &c. That though we have these things, in us, yet do we not perceive them, being for the most part idle and asleep as to these higher Energies; as some never at all exercise them. However those do always act; Mind, and that which is before Mind, Unity; but every thing which is in our Souls, is not perceived by us unless come to the Whole, when we dispose our selves towards it, &c. Where Plotinus seems to make, the Noes or Minds, to be nothing else, but something in Souls, whereby they partake of the First Mind. And it is said of Porphyrius, who was well acquainted with Plotinus his Philosophy that he quite discarded and rejected these Noes or Intellects, as Substances really distinct from the First Mind, and separate from Souls. And it is certain that such Minds as these, are no where plainly mentioned by Plato, he speaking only of Minds in Souls, but not of any Abstract and Separate Minds save only one. And though some might think him to have given an Intimation of them in his δ' ἄπειρον ὡς τὰ δ' ἄπειρον, (before mentioned) his Second about the Second Things, or Second Things about the Second; yet by these may very well be understood, the Ideas; as by the Third Things about the Third, all Created Beings. Wherefore we may conclude, that this Platonick or rather Pseudo-Platonick Trinity, which confounds the Differences betwixt God and the Creature, and that probably in favour of the Pagan Polytheism and Idolatry; is nothing so agreeable to Reason it self, as that Christian Trinity before described, which distinctly declares how far the Deity goes, and where the Creature begins: namely, that the Deity extends so far as to this Whole Trinity of Hypostases; and that all other things whatsoever, this Trinity of Persons only excepted, are truly and properly their Creatures, produced by the joynt concurrence and Influence of them all, they being really but One God,

But it is already manifest, that all the forementioned Depravations and Adulterations of that Divine Cabala of the Trinity, and that Spurious Trinity described, (which because asserted by some Platonists, was called Platonical, in way of distinction from the Christian) cannot be justly charged neither upon Plato himself, nor yet upon all his Followers Universally. But on the contrary we shall now make it appear, that Plato and some of the Platonists, retained much of the Ancient Genuine Cabala, and made a very near approach to the True Christian Trinity; forasmuch as their Three Hypostases, distinguish'd from all their other Gods, seem to have been none of them accounted Creatures, but all other things whatsoever the Creatures of them.

First therefore we affirm, that Plato himself, does in the beginning of his *Timæus*, very carefully distinguish betwixt God and the Creature, he determining the Bounds between them, after this manner:

Ἔστιν ἕν ἡ κατ' ἐμὴν δόξαν πρῶτον διαίρετόν ταῦτα. τί τὸ ὄν μὲν αἰεὶ, γένηται ἢ ἐκ ἔχον· καὶ τί τὸ γινόμενον μὲν, ὄν ἢ ἑδέπετε· τὸ μὲν ἢ νοῦσιν μετὰ λόγῳ ὡς ἐπιληπτόν, αἰεὶ καὶ ταῦτα ὄν· τὸ δ' αὖ δόξῃ μετ' αἰσθησεως ἀλόγῳ, δοξαστέον, γινόμενον

γινόμενον ἢ ἀπολλύμενον, ὅτιως ἢ ἐδέποτε ὄν. πᾶν ἢ αὐτὸ τὸ γινόμενον
 ὑπ' αὐτῆς τινὸς ἐξ ἀνάγκης γίνεσθαι. We being here to treat, con-
 cerning the Universe, judge it necessary to begin with a Distinction,
 betwixt that which always Is, and hath no Ortus or Generation; and
 that which is Made, but never truly Is. The Former of which, being
 always like it self and the same, is comprehensible by Intellection with
 Reason, or is the Object of Knowledge; the latter of them, that which
 is Made and Perisheth, but never truly Is, is not properly Knowable,
 but Opinable only, or the Object of Opinion together with Irrational
 Sense. Now every thing that is made must of necessity be made by some Cause.
 The reason why Plato being to treat of the Universe, begins here with
 this Distinction, was, as Proclus well observes, because, ἐν ταῖς κοιναῖς
 ἡμῶν ἐνοιαῖς ἀπὸκειται, τὸ εἶναι τι αἰεὶ ὄν. It is either one of our Common
 Notions, or a thing Mathematically Demonstrable, that there must be some-
 thing Eternal, or which was never Made, but alwayes was, and had no
 Beginning. And it is evident by Sense and experience that all things
 are not such, but that some things are Made and Perish again, or Gene-
 rated and Corrupted. Now the Latter Platonists, being strongly pos-
 sessed with a Prejudice, of the World's Eternity, or that it had no
 Beginning, have offered strange violence to Plato's Text in this place,
 and wrested his words to quite a different sence from what he in-
 tended; as if by his τὸ γινόμενον That which is Made, he did not
 at all mean, That which had a Beginning, but only, that whose Du-
 ration is, Flowing and Successive or Temporary, which might not-
 withstanding be without Beginning; and as if he supposed the whole
 Corporeal World to be such; which though it hath a Successive and
 Temporary Duration, yet was without any Beginning. And the Cur-
 rent ran so strong this way, that even Boetius, that Learned Christian
 Philosopher, was himself also carried away with the force thereof, he
 taking it for granted likewise, that Plato held the Eternity of the
 World in this sence, that is, its Being without Beginning, Non rectè qui-
 dam, (saith he) qui cum audiunt visum Platoni, Mundum hunc nec habuisse
 Initium Temporis, nec habiturum esse Defectum; hoc modo Conditori
 Conditum Mundum fieri Coeternum putant. Aliud est enim, per In-
 terminabilem duci vitam, quod Mundo Plato tribuit; aliud Intermina-
 bilis Vitæ totam pariter complexum esse præsentiam; quod Divina Men-
 tis proprium esse manifestum est. Neque Deus, Conditis rebus Antiquior
 videri debet, Temporis Quantitate, sed Simplicis potius proprietate Natu-
 re. Some when they hear, Plato to have held, that the World had no
 beginning, nor shall never have an end, do not rightly from thence in-
 fer, That Plato therefore made the World Co-Eternal with God, because
 it is One Thing always to Be, and another thing, to possess an Endless
 Life all at once; which is proper to the Divine Mind. Neither ought
 God to be thought Older than the World, in respect of Time, but only
 in Respect of the Simplicity of his Nature. To which purpose he adds
 afterwards, Itaque si digna rebus Nomina velimus imponere, Platonem
 sequentes, Deum quidem Æternum, Mundum verò dicemus esse Perpetuum:
 Therefore, if we would give proper Names to things agreeable to their
 Natures, following Plato, we should say, That God was Eternal; but the
 World only Perpetual. But as this Doctrine of the latter Platonists,
 quite frustrates Plato's Design in this place, which was to prove or

Consol. Phil.
 L. 5. Pæ. 62

assert a *God*, because if the World had no beginning, though its Duration be never so much Successive, yet would it not follow from thence, that therefore it must needs have been made by some other Cause; so is it directly contrary to that Philosopher's own Words; himself there declaring, that by his τὸ γινόμενον, *Ortum*, or *That which is Made* he did not understand only, That whose Duration is Successive, but also τὸ γενέσθαι ἀρχὴν ἔχον, *That which had a beginning of its Generation*, and τὸ ἀπ' ἀρχῆς τινος ἀρξάμενον, *That which begun from a certain Epocha of Time*; or, *that which Once was not*, and therefore must needs be brought into being by some other Cause. So that Plato there plainly supposed, all *Temporary Beings*, once to have had a Beginning of their Duration, as he declareth in that very *Timæus* of his, that *Time it self was not Eternal*, or *without Beginning*, but *Made together with the Heaven or World*; and from thence does he infer, that there must of necessity be, another *Eternal being*, viz. such as hath both a *Permanent Duration*, and was without *Beginning*, and was the *Cause* both of *Time* and the *World*: for as much as nothing can possibly be made without a Cause; that is, nothing which once was not, could of it self come into Being, but must be produced by some other thing; and so at last we must needs come, to something which had no Beginning. Wherefore *Plato*, thus taking it for granted, that whatsoever hath a *Temporary and Flowing Duration*, was not without Beginning; as also that whatsoever was without Beginning, hath a *Permanent Duration* or *Standing Eternity*; does thus state the Difference betwixt *Uncreated* and *Created Beings*, or betwixt *God* and *Creature*: namely, that *Creature* is *That* whose, *Duration* being *Temporary* or *Successive*, once had a Beginning; and this is his, τὸ γινόμενον μὲν, ὃν ἢ ἔσθ' ἔποτε, *That which is Made, but never truly Is*, and that which ὑπ' αἰτίας τινος ἢ ἀνάγκης γίνεται; *Must of necessity be Produced by some Cause*; but that whatsoever is without Beginning, and hath a *Permanent Duration*, is *Uncreated* or *Divine*; which is his τὸ ὄν μὲν αἰεὶ, ἧσσον ἢ εἴη ἔχον, *That which always Is, and hath no Generation, nor was ever Made*. Accordingly as *God* is styled in the *Septuagint Translation*, of the *Mosaick Writings*, ὁ ὢν, *He that Truly is*.

Now as for this αἰδιον ἔσθ' αἰεὶ or φύσις, *this Eternal Nature*, which always *Is*, and was never *Made*, *Plato* speaks of it, not Singularly only, as we Christians now do, but often in the Paganick way Plurally also; as when in this very *Timæus*, he calls the World, τῆς αἰδίων θεῶν γεγονὸς ἀγάλμα, *a Made or Created Image, of the Eternal Gods*. By which *Eternal Gods* he there meant doubtless that τὸ πρῶτον, and τὸ δεύτερον, and τὸ τρίτον, *that First, and Second, and Third*; which in his *Second Epistle to Dionysius*, he makes to be the *Principles of All things*; that is, his *Trinity of Divine Hypostases*, by whose Concurrent Efficiency, and according to whose Image and Likeness, the whole World was made; as *Plotinus* also plainly declareth in these words of his before cited, ἕτοι μὲν ὁ κόσμος εἰκὼν αἰεὶ εἰκονιζόμενος, ἐσημῶτον μὲν τῶν πρώτων, καὶ τῶν δευτέρων, καὶ τῶν τρίτων. *This World is an Image always Iconized, or perpetually Renewed* (as the Image in a Glass is) *of that First, Second, and Third Principle, which are always Standing*; that is, fixed in Eternity, and were never Made. For thus *Eusebius* records, that

that the Ancient Interpreters of *Plato* expounded this First, Second and Third of his in the forementioned Epistle, of a *Trinity of Gods*; ταῦτα οἱ ἑρμηνεύοντες Πλάτωνος διασαφεῖν πηρώμενοι, ἐπι τὸν Πρῶτον Θεὸν ἀνάγκη, Pr. Ev. L. II. ὅτι τὸ Δεῦρον αἰώνιον, καὶ Τρίτον τὴν ψυχὴν τοῦ κόσμου, Θεὸν Τρίτον καὶ αὐτῶν δευτέρου ἐκείνου εἶναι. These things do the Interpreters of *Plato* refer; to the First God; and to the Second Cause; and to the Third the Soul of the World; they calling this also the Third God. Wherefore we think there is good reason to conclude, that those *Eternal or Uncreated Gods* of *Plato* in his *Timæus*, whose *Image or Statue* this whole Generated or Created World is said by him to be, were no other than his *Trinity of Divine Hypostases*, the Makers or Creators thereof. And it was before (as we conceive) rightly guessed, that *Cicero* also was to be understood of the same *Eternal Gods*, as *Platonizing*, when he affirmed; *A Diis omnia à Principio facta*, That all things were at first made by the Gods, and *à Providentiâ Deorum, Mundum & omnes Mundi partes constitutas esse*, That the World and all its Parts were constituted by the Providence of the Gods.

But that the *Second Hypostasis* in *Plato's Trinity*, viz. *Mind or Intellect*, though said to have been Generated, or to have Proceeded by way of Emanation from the First called *Tagathon*, The Good; was notwithstanding unquestionably acknowledged, to have been *Eternal* or without *Beginning*, might be proved by many express Testimonies of the most Genuine *Platonists*; but we shall here content our selves only with Two, one of *Plotinus* writing thus concerning it, *Enn. 5. L. I. c. 6.* ἐκποδὸν ἢ ἡμῶν ἔσω γένεσις ἢ ἐν χρόνῳ, ἢ λόγον ὡς τῶν αἰεὶ ὄντων ποιητένοις, &c. Let all Temporal Generation here, be quite banished from our thoughts, whilst we treat of things *Eternal*, or such as alwayes are, we attributing Generation to them only in respect of Causality and Order, but not of Time. And though *Plotinus* there speak particularly of the *Second Hypostasis* or *Nous*, yet does he afterwards extend the same also to the *Third Hypostasis* of that *Trinity*, called *Psyche*, or the *Mundane Soul*; which is there said by him likewise to be the *Word of the Second*, as that *Second* was the *Word of the First*, Καὶ τὸ γεννώμενον ἀπὸ κρείττονος Νῆς, Νῆς εἶναι, καὶ κρείττων ἀπὸ πάντων Νῆς, ὅτι τ' ἅλλα μετ' αὐτὸν, οἷον καὶ ἡ ψυχὴ λόγου Νῆς, καὶ ἐνεργεία τις, ὡς περ αὐτὸς ἐκεῖνος, That which is Generated from what is better than Mind, can be no other than Mind, because Mind is the Best of all things, and every thing else is after it, and Junior to it, as *Psyche* or Soul, which is in like manner the *Word of Mind*, and a certain Energy thereof, as *Mind* is the *Word and Energy of the First Good*. The other Testimony is of *Porphyrius*, cited by *S. Cyril* out of the Fourth Book of his *Philosophick History*, where he sets down the *Doctrine of Plato* after this manner, εἰπόντων Πλάτωνος ὡς τῶν ἀγαθῶν ἕνεκα ἀπὸ ἧς τὰς τρέποντινὰ ἀνθρώποις ἀνεπινοήτων νέων γενέσθαι τε ὅλον καὶ καθ' ἑαυτὸν ὑφ' ἑσώτα, ἐν ᾧ ἡ τὰ ὄντως ὄντα, καὶ ἡ πάντα εἶσα τῶν ὄντων. ὁ δὲ καὶ πρῶτος καλὸν καὶ αὐτοκαλὸν, παρ' ἑαυτοῦ τὴν καλονῆσιν ἔχον τὸ εἶδος. περιήλθε ἢ περιώρισε ἀπ' αἰτίας τῶν δευτέρων ἀρρημένων, αὐτογενῆσθαι ἂν καὶ αὐτοπαύτως. ἔστι γὰρ ἐκεῖνος κινημένος πρὸς γένεσιν τῶν τῶν ἢ πρὸς ὁ γίνουσι, ἀλλὰ τῶν παρελθόντων αὐτογενῶς ἐκ δευτέρων, παρελθόντων ἢ ἐκ ἀπ' ἀρχῆς τινος χρονικῆς, ἔπειτα χρόνου ἢν. ἀλλὰ εἰδὲ χρόνος γινόμενος πρὸς αὐτὸν ὅτι πὸ χρόνου, ἀ-

χρονῶν ἢ ἀεὶ ἢ μόνος αἰώνιος ὁ ἄριστος. Plato thus declareth concerning the First Good, That from it was Generated a certain Mind Incomprehensible to Mortals; in which subsisting by it self, are contained the things that truly are, and the Essences of all Beings. This is the First Fair, and Pulchritude it self, which proceeded or sprung out of God from all Eternity as its Cause, but notwithstanding after a peculiar manner, as Self-begotten, and as its Own-Parent. For it was not begotten from that as any way moved towards its Generation; but it proceeded from God as it were Self-begottenly. And that not from any Temporal beginning, there being as yet no such thing as Time. Nor when Time was afterwards made, did it any way affect him; for Mind is alwayes Timeless, and alone Eternal. Here besides the Eternity of Mind or Intellect, the Second Divine Hypostasis in the Platonick Trinity, there are other strange and unusual expressions concerning it; for though it be acknowledged to have been Generated from the First Original Deity, yet is it called αὐτοπέπρωτος and αὐτογέννητος, Its Own-Parent, and its Own-Ofspring, and said to have sprung out, αὐτογένως Self-begottenly.

En. 5. L. 1.
6. 6.

Now because this is so great a Riddle or Mystery, it is worth the while to consider its true meaning and the ground thereof; which is thus declared by Porphyrius. Mind though it sprung from the First Good or Supreme Deity from Eternity, yet is it said to be Self-Begotten, because it did not spring from that, as any wayes moved towards its Generation, but as alwayes standing still or quiescent. Which Doctrine was before delivered by Plotinus after this manner, ἢ κινήσειος φατέον γίνεσθαι, εἰ ἢ κινήσειος αὐτῆς τί γίνοιτο, τέλειον ἀπ' ἐκείνου τὸ γινόμενον μετὰ τιῶ κινήσειον ἂν γίνοιτο, ἢ ἢ δ' αὐτῶν. δ' εἰ ἐν ἀκινήτῳ οὐτος, εἴτι δ' αὐτῶν μετ' αὐτῶ, ἢ προσβύστατος, ἢ δὲ βασιλειδέιος, ἢ δὲ ὅπως κινήσειος, ὑποσῆναι αὐτῶ. That which was immediately generated from the First, did not proceed from it as any wayes moved towards its Generation, because then it would not have been the Second, but the Third after that Motion. Wherefore if there be any Second after that First Good, it must needs proceed from that First, as remaining Immoveable, and not so much as actively consenting thereto, nor willing it, which would be Motion. Now this in Porphyrius his Language, is paraphrased to be, a Being produced from the First Good or Original Deity, αὐτογένως Self-Begottenly, or in a way of Self-Generation. But the plain meaning thereof, seems to be no other than this, that though this Second Divine Hypostasis, did indeed proceed from the First God, yet was it not produced thence after a Creaturely, or in a Creating Way, by the arbitrary will and Command thereof, or by a particular Fiat of that Supreme Deity, but by way of Natural and Necessary Emanation. Neither was Porphyrius singular in this Language, we finding the very same expression, of αὐτοπέπρωτος and αὐτογένωτος Self-Parent and Self-Begotten, in Iamblichus his Mysteries, where it is likewise by him applied not to the First Principle of all, but to a Second Divine Hypostasis, ἀπὸ ἢ τῆς ἐνὸς τέτρῃ, ὁ αὐτοπέπρωτος θεὸς ἑαυτοῦ ἐξέλαμψε, διὸ ἢ αὐτοπέπρωτος ἢ αὐτογένωτος. From this One, the Self-Sufficient God, made himself to shine forth into light; and therefore is he called Sui-Pater, and Seipso-Genitus, his own Father, and Self-begotten. But of this God or Divine Hypostasis in Iamblichus more afterward. We cannot Justifie such kind of Language as this in the Christian Trinity, because

we

we have no warrant for it from the Scripture; though we are not ignorant that some late Divines have ventured to call the Christian *Logos*, after the same manner *αὐτὸ Θεοῦ*, and *ex seipso Deum*, God from himself.

Dionysius Petavius having rightly declared the Doctrine of *Arius* after this manner, That the Father was the only Eternal God, and that the Son or Word, was a *Creature* made by him in Time, and out of nothing; that is, after he had not been, produced into Being; subjoyns these Words, *In ea verò professione, quod suprà memoravi, planissime constat, Germanum Platonicum Arium extitisse.* De Trin. L. 1. c. 8. S. 2. From the profession of this Doctrine, it is most undeniably manifest (what was before affirmed) that *Arius* was a German or Genuine Disciple of *Plato's*. But from what we have now cited out of *Plato* himself, and others of his most Genuine Followers, it is certain, that *Petavius* (though otherwise Learned and Industrious) was herein grossly mistaken, and that *Arius* was no Platonist at all. And indeed for either *Plato* or *Plotinus*, to have denied the Eternity of that *Second Hypostasis* of his, called *Nous* or *Logos*, and the Son of the First; would have been all one as if they should have denied the Eternity of *Wisdom* and *Understanding* it self; because according to them, this *Second Hypostasis* is Essentially nothing but *αὐτοσοφία*, *Original Wisdom* it self, and consequently that very *Wisdom*, by which God himself is wise. Which how far, or in what fence it is true, we do not here dispute. Nevertheless *Athanasius* seems to have been fully of the same Opinion, with them herein, from this passage of his, *καὶ σοφία ἢ ἀλήθεια ἔστιν ὁ κύριος, ἢ ἐν ἑστὶν ἄλλης σοφίας δούτερος, ἀλλὰ μόνος ἔστος, δι' ἃ τὰ πάντα πεποίηκεν ὁ πατήρ, &c.* De Sent. Dionys. Tom. 1. p. 567. Our Lord is both *Wisdom* and *Truth*, Neither is he *Second* from any other *Wisdom*; but it is he alone, by whom the Father made all things. And again, *ἔτι γὰρ λόγος ἔστιν ὁ θεὸς λόγος πατρός.* For the Father of the Word, is not properly himself the Word. And *ἐν ἡν λόγος ὁ θεὸς λόγον παρέμενον, ἢν γὰρ ὁ λόγος πρὸς θεόν.* *σοφία γεννήσαι ὁ κύριος. ἐν ἡν ἐν σοφία ὁ τὴν σοφίαν ἀνείκε: ἐγὼ γὰρ ἦμινα, φησὶν, ἢ προσέχαιρον.* That was not Word which produced the Word, for the Word was with God. The Lord is *Wisdom*, therefore that was not *Wisdom*, which produced *Wisdom*, that speaks thus of her self, *His delight was with me.* But those latter Words, he citeth with approbation out of *Dionysius* Bishop of *Alexandria*. And the same *Athanasius* affirmeth, *Arius* on the contrary, to have maintained, That there was another Word and *Wisdom*, Senior to that Word and *Wisdom* in our Saviour Christ. To conclude, no Platonist in the World, ever denied the Eternity of that *Nous* or Universal Mind, which is the *Second Hypostasis* of their Trinity; but on the contrary, as hath been already observed, some of them seemed rather to attribute too much to it, in calling it *αὐτοπατὴρ* and *αὐτόγονος*, its *Own-Parent* and its *Own-Off-spring*, as that which was *Self-Begotten*, though this but in a certain Mystical fence, they otherwise not denying it to have proceeded also, from the *First Good*, and to be the *Off-spring* thereof. Wherefore *Plato*, who supposed the World not to have been *Eternal*, asserting the *Eternity* of that *Second Hypostasis* of his Trinity, thereby plainly made it to be no *Creature*, according to *Athanasius* his own Doctrine, *εἰ ἀίδιος ἔστιν ὁ υἱός, ἐν ᾧ κτίσματος, εἰ δὲ κτίσματος τυχερός, ἐν ᾧ ἀίδιος* Page 119.

αἰδῖος. If the Son be Eternal, he was no Creature; and on the contrary, if he be a Creature, he was not Eternal.

Neither is there any force at all in that Testimony of *Macrobius*, which *Petavius* urgeth to the Contrary; wherein the First Cause is said, *De se Mentem Creasse, to have Created Mind from it self*; and again this Mind, *Animam de se Creasse, to have Created from it self Soul*; because it is certain, that these Ancient Pagans, did not then so strictly confine that Word *Creare*, (as we Christians now do) to that narrow Sence and Notion, of the Production of Things in Time; but used it generally, for all manner of Production or Efficiency. But the chief Ground of *Petavius* his mistake herein, besides his Prejudice against Platonism in general, was his not distinguishing betwixt that *Spurious Trinity* of some Platonists, wherein the Third *Hypostasis*, was the *Whole Animated World*, (which gave him occasion to write thus, *Tertius verò Deus manifestè Creatus ab iisdem Platonis putatur, quem ἑποίημα nominant*;) and that other Doctrine of those, who made it not to be the World it self, that is a Creature, but the *Opificer* or *Creator* thereof.

But we grant, that there may be some more reason to make a Question, whether *Plato* himself held the Eternity of the *Mundane Soul* (commonly said to be the *Third Hypostasis* of his *Trinity*) or no; because in his *Timæus*, though he acknowledged it to be *Senior* to the World; yet does he seem to attribute a *Temporary Generation* or *Nativity* to it. Nevertheless it is no way probable, that *Plato's Third Principle* of all things, in his Epistle to *Dionysius*, and that *Psyche* or *Soul* of his, which is the only God, that in his Tenth *De Legibus* he goes about to prove against the Atheists; should ever not have been: and therefore it is most reasonable to compound this business, thus, by supposing with *Plotinus* and others, that *Plato* held a *Double Psyche* or *Soul*, one ἐγκόσμιον or *Mundane*, which is as it were the *Concrete Form* of this corporeal World; whereby this World is properly made an *Animal*, and a *Second* or *Created God*; Another ὑπεκόσμιον, *Supramundane*, or *Separate*; and which is not so much the *Form*, as the *Artificer* of the World. The First of which Two, *Plotinus* calling it the *Heavenly Venus*, thus describeth; πῶς ἡ ἑρανοῖαν λεγομένην, ὡς κρῆναις ἢ ὄντος κρῆναις, ἀνάστην ψυχὴν ἰσοτάτω εἶναι, εὐδὸς δὲ αὐτῆ ἀκρότατον ἀκρότατος, μέλαισαν ἀνω ὡς μὴ, ἢ εἰς τὰ τῆδε ἐλθεῖν, μήτε ἐδελήσασαν, μήτε δυναμένην, ὅτι ἡ φύσεως μὴ κατὰ τὰ κάτω φύσαν βαίνειν. χωριστὴν ἔστιν πινὰ ὑπόστασιν, ἢ ἀμέτοχον ἕλης ἔστιν. ὅθεν αὐτῶ τῶ ἡνίχοντο, τὰ ἀμήτορα εἶναι ἢ ἢ ἢ. θεὸν ἀντις δικαίως, ἢ δαίμονα ἔποι, ἀμιλλῶν ἔστιν, ἢ καθαρίαν ἐφ' ἑαυτῆς, &c. ὅθεν ἂν ἀκπέσοι, ἢ ἄζητημένοι πολὺ μάλλον, ἢ ἡλιος ἂν ἔχοι δὲ αὐτῆ, ὅσον αὐτὸν ὠχλάμπη φῶς, εἰς αὐτὸν συνητημένον. ἐφεπομένην ἢ τὰ κρῆναις, ἢ εἰ βόλλῃ τὰ πᾶσι τῆ κρῆναις ἑρανοῦ, εἰήρησε τε πρὸς αὐτὸν ἢ ὡμείωδι, ἢ ἐραθεῖσα ἔρωτα ἐγέννησε. This *Heavenly Venus*, which they affirm to have been begotten from *Saturn*, that is from a *Perfect Mind* or *Intellect*, must needs be that most *Divine Soul* (the *Third Archical Hypostasis*) which being immediatly begotten, pure from that which is pure, alwayes remains above, so that it neither can nor will ever descend down to these lower things, so as to be immersed in them: it being of such

En. 3. L. 5.
c. 2.

such a nature, as is not inclinable to sink or lapse downward. A certain Separate substance, which doth not at all partake of Matter, as the fable intimated, when it called it Motherless; and therefore may it well be stiled by us, not a Demon but a God. Whence it comes to pass, that this Soul can never fall, it being much more closely united and connected with that Immoveable Mind or Intellect, than that Light which is circumsufed about the Sun, is connected with the Sun. This Venus therefore following Chronus, or rather the Father of Chronus Uranus, acting towards it, and being enamoured with it, begat Love. *χωρισὴν ἢ ἐκείνῳ τῷ ψυχῷ λέγοντες, τῷ πρώτῳ ἐλάμπροτον τὰ ἕρῳ, χωρισὴν ἢ τὴ ἕρῳτα τῆτον δι- σμμεδα.* Moreover as we call this Soul it self Separate, so is this Love of it, or begotten by it, a separate Love. After which he speaks of another Soul of the World, which is not separate from it, but closely conjoyned therewith, he calling it, a Lower Venus and Love; namely, that other Venus which in the Fable, is said to have been begotten from Jupiter himself (the Superiour Soul of the World) and Dione, a Watery Nymph. We conclude therefore, that though this Lower Mundane Soul, might according to Plato, have a Temporary production together with the World, or before it; yet that other Superiour and most Divine Soul, which Plotinus calls the Heavenly Venus and Love, the Son of Chronus without a Mother, and which was truly the Third Hypostasis of Plato's Trinity, was Eternal, and without Beginning. And thus according to the forementioned Principle of Athanasius, none of these Three Hypostases of Plato's Trinity, were Creatures, but all of them Divine and Uncreated.

Which to make yet more evident, we shall further observe, First that Plato himself in that Second Epistle of his to Dionysius, after he had mentioned his First, Second, and Third; that is, his Trinity of Divine Hypostases, immediately Subjoyns these Words, *Ἡ ἔν ἀνθρώπῳ ψυ- χῆ, ὡς τα αὐτὰ ὁρῶνται μαθεῖν πῶ ἀπὸ ἕξι, βλέπῃσα εἰς τὰ αὐτῆς συ- γνη, ἂν ἔδεν ἰκανῶς ἐχθ. τῷ ἢ βασιλείῳ πέρει, ἢ ὡν εἶπον, ἔδεν τοῖστο.* The Mind of man, (as Parturient,) has alwayes a great desire to know what these things are, and to that end does it look upon things cognate to it, which are all Insufficient, Imperfect and Heterogeneous. But in that King of all things, and in the other, Second, and Third, which I spake of, there is nothing of this kind; that is, nothing like to these Created Things.

Secondly the Three Hypostases of Plato's Trinity, are not only all Eternal, but also Necessarily Existent and Absolutely Undestroyable. For the First of them, can no more Exist without the Second, nor the First, and Second, without the Third, than Original Light can Exist without its Splendor, Coruscation, or Effulgency. And Plotinus writing against some Gnosticks in his time, who would make more of these Divine Hypostases or Principles, than Three; concludes that there can be nei-
En. 2. L. 9.
c. 1.

ther more of them, nor fewer, in this manner, *ἡ τοίνυν δεῖ ἐφ' ἑτέρας ἀρ- χῆς ἵεναι, ἀλλὰ τῆτο περισσομένους, ἕτα νῦν μετ' αὐτὸ ἢ νῦν πρώτως, ἕ- τα ψυχῷ μετὰ νῦν. αὐτῆ γδ τάξις κτ' φύσιν, μήτε πλείω τιθεσθαι ἐν ταῖ νοητῶ, μήτε ἐλάττω. εἴτε γδ ἐλάττω, ἢ ψυχῆν ἢ νῦν ταυτὸ φήσασιν, ἢ νῦν ἢ τὸ πρώτον, ἀλλ' ὅτι ἕτεροι ἀλλήλων, ἐδ' ἐχθρη πολλαχθ'· λειπὸν ἢ ὅτι κέ- φαοθαί*

ἵαταται ἐν ταῖς πρώτοις, εἰ πλείω τούτων, &c. Wherefore we ought not to entertain any other Principles, but having placed First, the Simple Good; to set Mind or the Supreme Intellect next after it, and then the Universal Soul in the third place. For this is the right order according to Nature, neither to make More Intelligibles (or Universal Principles) nor yet Fewer than these three. For he that will contract the number, and make fewer of them, must of necessity either suppose Soul and Mind to be the same, or else Mind and the First Good. But that all these three are divers from one another, hath been often demonstrated by us. It remains now to consider, that if there be more than these three Principles, what Natures they should be, &c.

Thirdly, as all these three Platonick Hypostases are Eternal and Necessarily Existent, so are they plainly supposed by them, not to be Particular, but Universal Beings; that is, such as do ἀρχαί τὸ ὅλον contain and comprehend the whole World under them, and preside over all things, which is all one as to say, that they are each of them Infinite and Omnipotent. For which reason are they also called by Platonick Writers, ἀρχαί and αἴτια, and δημιουργοί, Principles and Causes, and Opificers of the whole World. First, as for Νῆς Mind or Understanding: Whereas the Old Philosophers before Plato, as Anaxagoras, Archelaus, &c. and Aristotle after him, supposed Mind and Understanding, to be the very First and Highest Principle of all: which also the Magick or Caldee Oracles take notice of as the most Common opinion of mankind,

Ἄν πρῶτον κληθῆται ἕνεκα ἀνδρῶν.

That, Mind is generally by all men look'd upon, as the First and Highest God; Plato considering, that Unity was in order of Nature before Number and Multiplicity; and that there must be νοητὸν before νῆς, an Intelligible before Intellect; so that Knowledge could not be the First; and Lastly, that there is a Good transcending that of Knowledge; made One most Simple Good, the Fountain and Original of all things, and the First Divine Hypostasis; and Mind or Intellect only the Second next to it, but Inseparable from it, and most nearly Cognate with it. For which cause in his Philebus, though he agree thus far with those other Ancient Philosophers, ὡς αἰετὸς πάντος νῆς ἀρχὴ that Mind alwayes rules over the whole Universe, yet does he add afterwards, ὅτι Νῆς ὅτι γένεσις τῶ πάντων αἰτίς, that Mind is (not absolutely the First Principle, but) Cognate with the Cause of all things; and that therefore it rules over all things, with, and in a kind of subordination to that First Principle, which is Tagathon or the Highest Good, Where when Plato affirms that Mind or his Second Divine Hypostasis is γένεσις with the First, it is all one as if he should have said, that it is συγγενής, and ὁμοφθής, and ὁμογενής, with it; all which words are used by Athanasius, as Synonymous, with ὁμοούσιος Co-Essential or Con-Substantial. So that Plato here plainly and expressly agrees or Symbolizes, not with the Doctrine of Arius; but with that of the Nicene Council and Athanasius; that the Second Hypostasis of the Trinity, whether called Mind, or Word, or Son, is not ἕτερόσιος,

ἑτεροῦς, but γένεσις or ὁμοῦσις Co-Essential or Con-Substantial with the First; and therefore not a Creature.

And then, as for the Third Hypostasis, called Psyche or the Superior Mundane Soul, Plato in his *Cratylus*, bestowing the name of Zeus, that is, of the Supreme God upon it, and etymologizing the same from ζῆν, adds these words concerning it, εἰς ὅτιν ἡμῖν καὶ τοῖς ἄλλοις πᾶσιν, ἕστις ὅτιν ἄπιος μάλλον τῶ ζῆν, ἢ ὁ ἄρχων τε καὶ βασιλεὺς τῶ πάντων. *There is nothing which is more the Cause of Life to us and all other Animals, than this Prince and King of all things; And that therefore God was called by the Greeks Zeus; because it is by him that all Animals live.* And yet that all this was properly meant by him, of the Third Hypostasis of his Trinity, called Psyche, is manifest from those words of his that follow; where he expounds the Poetick Mythology before mentioned, making Zeus to be the Son of Chronos; Ὀλογον δὲ, μεγάλης πινὸς διανοίας ἕκγονον εἶναι τὴ Δία, *It is agreeable to reason, that Zeus should be the Progeny or Off-spring of a certain great Mind.* Now ἕκγονος and γένεσις, are equivalent Terms also; and therefore Plato here makes the Third Hypostasis of his Trinity likewise to be ὁμοῦσις, Co-Essential with the Second; as he elsewhere made the Second, Co-Essential with the First.

It is true that by the δημιουργός, or Opificer in Plato, is commonly meant *Nous* or *Intellect*, his Second Hypostasis; (Plotinus affirming as much, δημιουργός ὁ νῦς πλάτωνι, *The Demiurgus to Plato is Intellect.*) En. 5. L. 1. Procl. in Tim. Nevertheless, both Amelius, and Plotinus, and other Platonists, called this Third Hypostasis also δημιουργόν, the Artificer or Opificer of the whole World: Some of them making him to be the Second from Mind or Intellect; others the Third from the First Good the Supreme Cause of all things; who was by Atticus and Amelius styled *Demiurgus* also. Wherefore as was before suggested, according to the Genuine and most ancient Platonick Doctrine, all these Three Hypostases, were the Joynt-Creators of the whole World, and of all things besides themselves; as Ficinus more than once declares the Tenour thereof, *Hi Tres uno quodam consensu omnia prouducunt, These Three with one common consent produce all things;* and before him Proclus, πάντα ἀνεργεῖται τῶ εὐδὸς διὰ νῦς καὶ ψυχῆς, *All things depend upon the First One, by Mind and Soul;* and accordingly we shall conclude in the words of Porphyrius, That the True and Real Deity according to Plato, extends to Three Divine Hypostases, the last whereof is Psyche or Soul. In Plat. En. 1. L. 2.

From all which it appears, that Arius did not so much Platonize, as the Nicene Fathers and Athanasius; who notwithstanding made not Plato, but the Scripture, together with Reason deducing natural Consequences therefrom, their Foundation. And that the Platonick Trinity, was a certain Middle thing also, betwixt the Doctrine of Sabellius and that of Arius; it being neither a Trinity of Words only, or Logical Notions, or meer Modes; but a Trinity of Hypostases; nor yet a Jumbled Confusion of God and Creature (Things Heterousious) together: neither the Second nor Third of them being Creatures.

or *Made in Time*, but all *Eternal, Infinite, and Creators.*

But that it may yet more fully appear, how far the most *Refined Platonick and Parmenidian or Pythagorick Trinity*, doth either *Agree, or Disagree* with the *Scripture-Doctrine*, and that of the *Christian Church* in several *Ages*; we shall here further observe *Two Things* concerning it. The *First* whereof is this, That though the *Genuine Platonists and Pythagoreans*, supposed none of their *Three Archical Hypostases* to be indeed *Creatures*, but all of them *Eternal, Necessarily Existent, and Universal or Infinite*, and consequently *Creators of the whole World*; yet did they nevertheless, assert an *Essential Dependence* of the *Second Hypostasis* upon the *First*, as also of the *Third* both upon the *First and Second*; together with a *Gradual Subordination* in them. Thus *Plotinus*, writing of the *Generation of the Eternal Intellect*, which is the *Second* in the *Platonick Trinity*, and answers to the *Son or Word* in the *Christian*: τὸ ἢ αἰεὶ τέλειον, αἰεὶ καὶ ἀίδιον γενῶν, καὶ ἑαυτὸν ἢ ἑαυτῶν γενῶν. τί ἐν χειρὶ αὐτοῦ τῶν τελεωτάτων λέγειν; μηδὲν ἀπ' αὐτῶν γενῶν, ἢ τὰ μέγιστα μετ' αὐτῶν. μέγιστον ἢ μετ' αὐτῶν ἄλλο ἢ ἄλλο. καὶ γὰρ ὁ αὐτὸς ὁ Νῦς ἐκείνου, καὶ δέεται αὐτῶν μόνος. ἐκείνου ἢ ἴσως ἔσδεν. καὶ τὸ γεννάμενον ἀπὸ κρείττονος ἢ ἑαυτοῦ, ἢ ἑαυτοῦ ἑαυτοῦ ἀποδιδόντων ὁ Νῦς, ὅτι τ' ἄλλα μετ' αὐτῶν. οἷον καὶ ἡ ψυχὴ λόγου ἢ ἡ ἐγγράφης. *That which is always perfect, Generates what is Eternal, and that which it Generates, is always Less than it self. What shall we therefore say of the most Absolutely Perfect Being of all? Does that produce nothing from it self? or rather does it not produce the Greatest of all things after it? Now the Greatest of all things after the most Absolutely Perfect Being, is Mind or Intellect; and this is Second to it. For Mind beholdeth this as its Father, and standeth in need of nothing else besides it: whereas that First Principle standeth in need of no Mind or Intellect. What is Generated from that which is Better than Mind, must needs be Mind or Intellect; because Mind is better than all other things, they being all in order of Nature After it and Junieur to it; as Psyche it self or the First Soul; for this is also the Word or Energy of Mind, as that is the Word and Energy of the First Good. Again the same is more particularly declared by him, concerning that Third Hypostasis called Psyche, that as it Essentially Dependeth upon the Second, so is it Gradually Subordinate or some way Inferiour to it.* ψυχῶν γὰρ γενῶν ἄλλο ἢ ἄλλο, ἢ ἑαυτοῦ ἑαυτοῦ. καὶ γὰρ τέλειον ὄντα, γενῶν ἑαυτῶν, καὶ μὴ δύναμιν ἔσσαν τοσαύτῳ ἄγονον εἶναι. κρείττονος ἢ ἑαυτοῦ οἷοντε ἢ ἑαυτοῦ, ἢ ἑαυτοῦ ἑαυτοῦ τὸ γεννάμενον, ἀλλ' ἑαυτὸν ὄν, ἑαυτὸν εἶναι αὐτῶν. *Perfect Intellect Generates Soul; and it Being Perfect, must needs Generate, for so great a Power could not remain Steril. But that which is here Begotten also, cannot be greater than its Begetter; but must needs be Inferiour to it, as being the Image thereof.* Elsewhere the same *Philosopher*, calling the *First Hypostasis* of this *Trinity*, *Uranus*, the *Second*, *Chronos*, and the *Third*, *Zeus*, (as *Plato* had done before) and handsomly *Allegorizing* that *Fable*, concludes in this manner concerning *Chronos* or the *Second* of these, μεταξὺ ἂν πατρὸς τε ἀμεινονος, καὶ ἡπιοῦ ἡμέου, *That he is in a Middle state or degree, betwixt his Father, who is Greater, and his Son, who is Less and Inferiour.* Again, the same thing is by that *Philosopher* thus asserted in general, ἐν τοῖς γενναίμοις, ἢ ἑαυτοῦ

Enn. 5. L. 1.
c. 6.

P. 489.

P. 554.

P. 513.

ἐκ ἑσσι πρὸς τὸ ἄνω, ἀλλὰ πρὸς τὸ κάτω χαρῆν. *In the things Generated from Eternity, or Produced by way of natural Emanation, there is no Progress upwards, but all Downwards, and still a Gradual Descent into Greater Multiplicity.* We shall cite but only one passage more out of this Philosopher, which containeth something of Argumentation in it also; ἡ τῶν τὸ ἕξ ἐκείνῳ ἐκείνῳ, εἰ ἔν μὴ τῶν, ἔσθ' γε βέλτιον. *That which is Generated or Emaneth, immediatly from the First and Highest Being, is not the very same thing with it, as if it were nothing but that Repeated again and Ingeminated; and as it is not the same, so neither can it be Better than it.* From whence it follows, that it must needs be Gradually Subordinate and Inferiour to it. En. 5. L. 3. c. 15

Which Gradual Subordination and Essential Dependence, of the Second and Third Hypostases upon the First, is by these Platonicks illustrated several ways. Ficinus resembles it to the Circulations of Water, when some Heavy Body falling into it, its Superficies is depressed, and from thence every way Circularly Wrinkled. Alius (saith he) sic fermè profluit ex alio, sicut in aqua Circulus dependet à Circulo; One of these Divine Hypostases, doth in a manner so depend upon another, as one Circulation of water depends upon another. Where it is observable also, that the Wider the Circulating Wave grows, still hath it the more Subsidence and Detumescence, together with an Abatement of Celerity; till at last all becomes plain and smooth again. But by the Pagan Platonicks themselves, each Following Hypostasis, is many times said to be, ἵχνος ἢ τύπος, a Print, stamp or Impression, made by the Former; like the Signature of a Seal upon Wax. Again it is often called by them, εἰκὼν, and εἶδολον, and μίμημα, an Image, and Representation, and Imitation; which if considered in Audibles, then will the Second Hypostasis be look'd upon, as the Eccho of an Original Voice; and the Third as the Repeated Eccho, or Eccho of that Eccho; as if both the Second and Third Hypostases were but certain Replications of the First Original Deity with Abatement; which though not Accidental or Evanid ones, but Substantial, yet have a like Dependence one upon another, and a Gradual Subordination. Or if it be considered in VISIBLES, then will the Second Hypostasis, be resembled to the Image of a Face in a Glass, and the Third to the Image of that Image Reflected in another Glass, which depend upon the Original Face, and have a Gradual Abatement of the vigour thereof. Or else the Second and Third, may be conceived as Two Pareliz, or as a Second and Third Sun. For thus does Plotinus call the Universal Psyche or Third Hypostasis, ἐκόντα ἢ σὺν ἑσού τιν φῶς ἐκείνῳ, The Image of Mind (which is the Second) retaining much of the splendour thereof. Which Similitudes of theirs notwithstanding, they would not have to be Squeezed or Pressed hard; because they acknowledge that there is something of Dissimilitude in them also, which then would be forced out of them. Their meaning amounts to no more than this, that as an Image in a Glass, is said ἐξ ἑσού εἶναι, Essentially to belong to something else, and to depend upon it; so each following Hypostasis, doth Essentially Depend upon the Former or First, and hath a Subordination to it. But we meet with no expression in any of these Pagan Platonicks, so Unhandsom and Offensive, as that of Philo's, in his

Second Book of Allegories, σκία ἢ θεὸς ὁ λόγος αὐτῷ ἔστιν, ὃ καὶ παρὰ ὄργάνῳ προσχησάμενος ἐκκοσμοποιεῖ, *The World is the Shadow of God, which he made use of, as an Instrument, in the making of the World.* Notwithstanding which, the same Writer doth call him elsewhere, more honourably, a *Second God* and *The Son of the First God*. As in the same place he doth also declare, that this *Shadow* and *Image of God*, is it self the *Archetype* of other things, αὐτὴ ἢ ἡ σκία, ἢ ὡσαύτως ἀπεικόνισμα, ἑτέρων ἔστιν ἀρχέτυπον, ὡς παρὰ ὁ θεὸς παρὰ δ' ἄγγμα τ' εἰκότως, ἢν σκίαν νυνὶ κέλῃκα, ἕτως ἢ εἰκῶν ἄλλο γίνεταί παρὰ δ' ἄγγμα. *This Shadow and as it were Image (of the First God) is it self the Archetype and Pattern of other things below it. As God is the Pattern of this Image (which we call his Shadow;) so is this Image it self another Pattern or Paradigm also.* But this *Dependence* and *Subordination* of the Divine *Hypostases*, is most frequently illustrated in *Platonick Writings*, by the ἐκλαμψις or ἀπαύλασμα, the *Effulgency* or *Out-shining* of *Light* and *Splendour* from the *Sun*, and other *Luminous Bodies*; the *Nous* or *Second Hypostasis*, being resembled to that *Radious Effulgency*, which immediately encompassing them, is beheld together with them, and as the *Astronomers* tell us, augments their apparent *Diameter*, and makes it bigger than the *True*, when they are beheld through *Telescopes*, cutting off those *luxuriant* and *Circumambient Rayes*. And the *Third Hypostasis* is resembled to the *Remoter* and more *Distant Splendour*, which circling still *Gradually* decreaseth. Thus *Plotinus*, πᾶς ἐν ἡ τὶ δεῖ νοῆσαι πρὸ ἐκείνου μόνον, πρὸ ἐλαμψιν ἐξ αὐτῷ μόνον, ἐξ αὐτῷ ἢ μένουτος, οἷον ἡλίου τὸ πρὸ αὐτὸ λαμπρὸν, ὡς παρὰ πρὸ ἰδέον, ἐξ αὐτῷ ἀεὶ γυνώμενον μόνουτος. *How should we consider this Second Hypostasis otherwise than as the Circumsused Splendour, which encompasseth the Body of the Sun; and from that always remaining, is perpetually Generated a new.*

P. 487.

But this *Essential Dependence*, and *Gradual Subordination* of *Hypostases*, in the *Platonick Trinity*, will yet more fully appear, from those *Particular Distinctive Characters*, which are given to each of them. For the *First* of these, is often said to be ἐν πρὸ πάντων, *One before all things*; a *Simple Unity*, which *Virtually* containeth all things. And as *Plotinus* writes, ἕτως ἔχει πάντα ὡς μὴ διακεκριμένα, τὰ ἢ ἐν δ' ἀπὸ πρὸ διακρίσει τοῦ λόγου. *This so containeth all things, as not being yet secrete and distinct; whereas in the Second they are discerned and distinguished by Reason; that is, they are Actually distinguished in their Ideas; whereas the First is the Simple and Fecund Power of all things.* Wherefore the *Second* was called by *Parmenides*, ἐν πάντα, *One actually all things*; that is, in their *Distinct Ideas*. And the *Third* according to the same *Philosopher*, as *Plotinus* tells us, was ἐν ἡ πάντα, *One and all things*; as having still more *Multiplicity* and *Alterity* in it. *One Effectively all things.* That which doth *Actively* Display, and Produce into Being, what was *Virtually* or *Potentially* contained in the *First*; and *Ideally* or *Exemplarily* in the *Second*. Accordingly, the *First* of these is sometimes said to be πάντα ἐνωῶς, *All things Unitively*, The *Second* πάντα νοεῶς, *All things Intellectually*, and the *Third* πάντα ζῳικῶς, *All things Animally*; that is, *Self-movably*, *Actively* and *Productively*. Again the *First* of these is commonly styled τ' ἀρχαῶν,

P. 513.

The

The Good, or Goodness it self, above Mind and Understanding, and also *ἁπλοῦς*, above Essence, Ineffable and Incomprehensible. And sometimes also *φῶς ἁπλῆς*, a Simple Light; The Second, *Νῆς, Λόγος, Σοφία*, Unity and Goodness only by Participation, or *Ἀγαθοειδής*, Boniform, but Essentially and Formally; Mind or Understanding, Reason and Wisdom, All-Comprehending or Infinite Knowledge. The Third, *Ψυχὴ*, Self-movable Soul; Goodness and Wisdom by Participation, but Essentially and Formally, Infinite Self-Activity, or Effectiveness; Infinite, Active, Perceptive and Animadversive Power. Sometimes it is styled also *Ἀφροδίτη* and *Ἔρως*, Venus and Love; but differently from that of the First Good, which is Love too; but a Love of Redundancy, or Overflowing Fulness and Fecundity; *ὃν γὰρ τέλειον, τὰ μὴ δὲν ἔχεν, μὴ δὲ ἔχειν, μὴ δὲ δεῖσθαι, οἷον ὑπερέχειν, καὶ τὸ ὑπερπλήρες αὐτῆ πεποιθεῖ πάντως*, That which being Absolutely Perfect, and seeking or wanting nothing; as it were Overflowed; and by its Exuberant Redundancy, Produced Allthings. Whereas this Latter is a Love of Infinite Activity. Of the First, it is said by Plotinus, that it is *ἀνενεργητός*, above all manner of Action, for which Cause the Making of the World, is not properly ascribed to him, though he be the Original Fountain of all: According to that of Numenius, *καὶ γὰρ ἔτε δὴμουργεῖν ἔστι χρεῶν ἢ πρώτων, καὶ τῆ δὴμουργητός δεῖς (τῆ γὰρ) χεῖν εἶναι, καὶ νομιζεσθαι πατέρα ἢ πρώτων θεῶν*. Neither is it fit to attribute, the Architecture of the World to the First God, but rather to account him the Father of that God, who is the Artificer. Who again speaks further to the same purpose thus; *τὸν μὲν Πρῶτον θεὸν ἀργὸν εἶναι ἔργων συμπατίων καὶ βασιλέα*. It is to be acknowledged, that the First God is void of all manner of work or Action, he being the King of all things. Of the Second, to whom the Energy of Intellection is attributed, it is said notwithstanding, that his *ἔσις* is his *ἐνέργεια*, his Essence his Operation; and that he is *ἀκίνητος ἔσις*, though a Multiform, yet an Immoveable Nature. He therefore is properly called the *Demiurgus*, as the *Contriving Architect* or *Artificer*, in whom the Archetypal World is contained; and the First *Paradigm* or *Pattern* of the whole Universe. But the Third is a kind of *Movable Deity*, *τὸ ὄχι νῆν κινῆμενον* (as Plotinus speaks) *καὶ νῆς φῶς, καὶ ἴχνος ἐξηγητηρίου ἐκείνου*. That which moveth about Mind or Intellect, the Light or Effulgency thereof, and its Print or Signature, which always dependeth upon it, and acteth according to it. This is that which reduces both the Fecundity of the First Simple Good, and also the Immoveable Wisdom and Architectonick Contrivance of the Second into Act and Energy. This is the Immediate, and as it were *Manuary Opificer* of the whole World, and *τὸ ἡγεμονεῖν τῆ πάντος*, that which actually Governs, Rules and Presideth over all. Amelius in that Passage of his before cited out of Proclus, calling these Three Divine Hypostases Three Minds, and Three Kings; styles the First of them, *τὸν ὄντα*, Him that is: The Second *τὸν ἔχοντα*, Him that Hath; and the Third *τὸν ὁρῶντα*, Him that Beholds. In which Expressions, though Peculiar to himself, he denotes an Essential Dependence, and Gradual Subordination, in them.

Plot. 494.

Euf. Pr. Ep. L. II. c. 18.

Now that which is most liable to exception, in this Platonic Scale or Gradation of the Deity, seems to be the Difference betwixt the First

First and the *Second*. For whereas the *Essential Character* of the *Second*, is made to be, *Understanding, Reason and Wisdom*; it seems to follow from hence, that either the *First* and the *Second*, are really nothing else but two different Names or Inadequate Conceptions of One and the same thing, or else if they be distinct *Hypostases* or *Persons*, that the *First* of them, must needs be *ἀνεξ* and *ἀλογος*, devoid of *Mind, Reason and Wisdom*; which would be very absurd. To which all the reply we can make is as follows. First, that this is indeed, one *Peculiar Arcanum* of the *Platonick* and *Pythagorick Theology* (which yet seems to have been first derived from *Orpheus* and the *Egyptians*, or rather from the *Hebrews* themselves) that whereas the *Pagan Theologers* generally concluded, *τὸν πάντων περὶ γενέσθαι*, That *Mind and Understanding* properly so called, was the *Oldest* of all things; the *Highest Principle* and *First Original* of the *World*; those others placed something above it, and consequently made it to be not the *First* but the *Second*. Which they did chiefly upon these *Three* following Grounds. First, Because *Understanding, Reason, Knowledge and Wisdom*, cannot be conceived by us mortals otherwise, than so as to contain something of *Multiplicity* in them; whereas it seems most reasonable to make the *First Principle* of all, not to be *Number or Multitude*, but a perfect *Monad* or *Unity*. Thus *Plotinus*, ἀρεῖσιν μὲν νόησις ὡς ἄρ' ὄψις, ὁρῶμεν μὲν ἢ ὑπὸ τῶ νοητῶ· διὸ καὶ εἶηται ἐκ τ' ἀρεῖσιν διὰ ἀδος καὶ τῶ ἐνός τὰ εἶδη καὶ οἱ ἀριθμοὶ· τῶτο γὰρ ὁ νῶς· διὸ εἶχ' ἀπλῆς, ἀλλὰ πολλὰ, &c. *Intellection as well as Vision, is in its own nature an Indefinite thing, and is determined by the Intelligible: therefore it is said, that Ideas as Numbers, are begotten from Infinite Duality, and Unity; And such is Intellect; which consequently is not Simple, but Many, it contemplating Many Ideas; and being compounded of Two, That which is Understood, and that which Understands.* And again elsewhere, τὸ πρὸ τῶ κόσμου νοητῶ, ἔτε νῶς ἔτε κόσμος νοητός, ἀπλῆς τερον δὲ· ἢ γὰρ ἐκ πολλῶ πολλῶ, ἀλλὰ τὸ πολὺ τῶτο ἐξ ἢ πολλῶ, &c. *The Principle of every thing, is more Simple than the thing it self. Wherefore the Sensible World was made from Intellect or the Intelligible; and before this, must there needs be something more Simple still. For Many did not proceed from Many, but this Multiformal thing Intellect, proceeded from that which is not Multiformal, but Simple; as Number from Unity. To this purpose does he argue also in these words, εἰ τὸ νοῦν τί πλῆθος, δ' εἰ ἐν τῶ μὴ πλῆθει τὸ νοεῖν μὴ εἶναι· ἢν ἢ τῶτο τὸ πρῶτον ἐν τοῖς ὑπέροις ἀρεῖ αὐτῶ τὸ νοεῖν, καὶ νῶς ἔσται· If that which understands be Many, or contain Multitude in it, then that which contains no Multitude, does not properly understand; and this is the First thing; but Intellection and Knowledge properly so called are to be placed among things which follow after it and are Second. And he often concludes, ἐν τῇ δ' ὀπίσθεν φύσιν εἶναι τὸ γνώσκον· That Knowledge (properly so called by reason of its Multiplicity) belongs to the Second Rank of Being, and not the First. Another Ground or Reason is, Because in order of Nature, there must be *νοητῶν* before *νῶς*, something *Intelligible*, before *Intellect*; and from hence does *Plotinus* conclude, τὸ νοεῖν ἢ πρῶτον, ἔτε τὰ εἶναι, ἔτε τὰ τιμον εἶναι· ἀλλὰ δ' ὀπίσθεν, καὶ γενόμενον, ἐπεὶ δὴ ὑπέσθη τὸ ἀρχαθὸν· καὶ γενόμενον ἐκίνησε πρὸς αὐτὸ, &c. *That to Understand is not the First; neither in Essence nor in Dignity; but the Second; a thing in order of Nature, after the First Good,**

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and

and springing up from thence, as that which is moved with desire towards it. Their Third and last Ground or Reason is; Because *Intellection* and *Knowledge*, are not the *Highest Good*; that therefore there is some Substantial thing in order of Nature *Superiour to Intellect*. Which Consideration *Plato* much insisteth upon, in his sixth Book *De Republica*. Now upon these several Accounts do the *Platonists* confidently conclude, ὅτι θεός κρείττων λόγος ἢ ἄλλο ἢ αἰσθητικῶς, *Plot. p. 512.*
 ὁ θεὸς τὰ πάντα ἐκ αὐτοῦ ἀν τὰ πάντα. That the Supreme Deity is more Excellent and Better than the λόγος (Reason or the Word) Intellect and Sense, he affording these things; but not being these himself. And τὸ γινόμενον ἐκ αὐτοῦ λόγος πολὺς ἢ πᾶς. τὸ δ' ἦν ἀκίνητον ἢ λόγος πᾶς. *P. 514.*
 ἐκ ἐξ ἐκ λόγος λόγος. ἢ πᾶς τὸ ἀγαθὸν ἐξ ἀγαθοῦ. That which was Generated from the First Principle, was Logos (Word or Reason) Manifest; But the First Principle it self was not Word: If you demand therefore, How Word or Reason, should proceed from that which is not Word or Reason? we answer, as that which is *Boniform*, from Goodness it self. With which *Platonick* & *Pythagorick* Doctrine exactly agreeth *Philo the Jew* also, ὁ πρὸ τοῦ θεοῦ λόγος, κρείττων ἔστιν ἢ πᾶσα λογικὴ φύσις, τὰ δ' ὑπὲρ τῆς πάντων ἐν τῇ βελτίῳ καὶ τινὶ ἐξαιρέτω καθεστῶτι ἰδέα, ἔστιν θεῶς ἢ γεννητὸν ἐξομοιωθῆναι. That God which is before the Word or Reason; is better and more excellent than all the Rational Nature; neither is it fit that any thing which is Generated should be perfectly like, to that which is Originally from it self, and above all. And indeed, we should not have so much insisted upon this, had it not been by reason of a Devout Veneration that we have for all the Scripture-mysteries; which Scripture seems to give no small Countenance to this Doctrine, when it makes in like manner, an *Eternal Word* and *Wisdom*, to be the *Second Hypostasis* of the *Divine Triad*; and the *First-begotten Son* or *Off-spring* of God the Father. And *Athanasius*, as was before observed, very much complieth here also with the *Platonick* Notion; when he denies that there was any λόγος or σοφία, any Reason or Wisdom, before that Word and Son of God, which is the *Second Hypostasis* of the *Holy Trinity*. What then? Shall we say that the *First Hypostasis* or *Person*, in the *Platonick* Trinity, (if not the *Christian* also) is ἄνευ and ἄλογος, *Senseless* and *Irrational*, and altogether devoid of *Mind* and *Understanding*? Or would not this be to introduce a certain kind of *Mysterious Atheism*; and under pretence of *Magnifying* and *Advancing* the Supreme Deity, *Monstrously* to *Degrade* the same? For why might not *Senseless Matter*, as well be supposed, to be the *First Original* of all things, as a *Senseless Incorporeal Being*? *Plotinus* therefore, who rigidly and superstitiously adheres to *Plato's* Text here, which makes the *First* and *Highest Principle* of all, to be such a Being as by reason of its *Absolute* and *Transcendent Perfection*, is not only above *Understanding*, *Knowledge*, and *Reason*, but also above *Essence* it self, (which therefore he can find no other names for, but only *Unity* and *Goodness Substantial*) and consequently, *Knowledge* and *Wisdom*, to be but a *Second* or *Post-Nate* Thing, though *Eternal*; but notwithstanding does seem to labour under this *Metaphysical Profundity*; he sometimes endeavours, to solve the difficulty thereof after this manner, by distinguishing of a *Double Light*; the *One Simple* and *Uniform*, the other *Multiform* or *Manifest*;

fold; and attributing the *Former* of these, to the *Supreme Deity* only, (whose *Simple Original Light* he resembles to the *Luminous Body* of the *Sun* it self;) The latter of them to the *Second Hypostasis*, as being the *ἐκλαμψις* or *ἀπαύρασμα*, the *Circumambient Fulgor*, or *Outshining Splendour* of that *Sun*. Thus *Enn.* 5. L. 6. c. 4. τὸ παρέχον τῆς τοῦ φῶς, φῶς ὅστις ἀπλῶν, *That from which this Multiform Light of Necessity* or *Intellect* (the *Second Hypostasis*) is derived, is φῶς ἀπλῶν, *Another most simple Light*. As he elsewhere accordingly writeth of the *First Principle*, or *Supreme Deity*, that it is, ἐν νοήσῃ ἐτέρας ἢ ἡ τῷ ὄντι νόον, *in Knowledge or Understanding, but of different kind from that Understanding of the Second Hypostasis, called Intellect*. Sometimes again, this *Philosopher* subtilly distinguisheth, betwixt νόσις αὐτῆ, *Intelligence it self*, and τὸ νοῦν or τὸ ἔχον τῷ νόον, *That which doth Understand, or which hath Intelligence in it*; making the *First Principle* to be the *Former* of these *Two*, and the *Second Hypostasis* of their *Trinity* to be the *Latter*: ἔσθ' ἢ νόσις νοεῖ, ἀλλὰ τὸ ἔχον τῷ νόον. δύο ἐν πλείω αὐ, ἐν τῷ νοῦντι γίνηται. τῆτο δὲ ἔδαμῃ δύο. *Intelligence it self doth not understand, but that which hath Intelligence. For in that which doth understand, there is a kind of Duplicity. But the First Principle of all, hath no Duplicity in it.* Now that *Duplicity*, which he phancies to be, in that which *Hath Intelligence*, is either the *Duplicity* of Him that hath this *Intelligence* and of the *Intelligence* it self, as being not the same; or else of Him and the τὸ νοῦν, the *Intelligible*, or *Object of his Intellection*: *Intellect* supposing an *Intelligible* in order of nature before it. And from this *Subtilty* would he infer, that there is a certain kind of *Imperfection* and *Indigence*, in that which *Doth Understand*, or *Hath Intelligence*, ἐνδεὲς τὸ νοῦν, ὡς ὅτι τὸ ὄντι, *That which Understandeth is Indigent as that which Seeth*. But perhaps this *Difficulty* might be more easily solved, and that according to the *Tenour* of the *Platonick Hypothesis* too; by supposing the *Abatement* of their *Second Hypostasis*, to consist only in this, that it is not *Essentially* τ' ἀγαθὸν *Goodness* it self, but only ἀγαθοειδὲς, *Boniform*, or *Good by Participation*; it being *Essentially* no higher, than *Necessity*, *Logos* and *Sophia*, *Mind*, *Reason*, and *Wisdom*; for which cause it is called by those *Names*, as the proper *Characteristick* thereof. Not as if the *First* were devoid of *Wisdom*, under *Pretence* of being *Above* it; but because this *Second* is not *Essentially* any *Thing* Higher. As in like manner, the *Third Hypostasis*, is not *Essentially* *Wisdom* it self, standing or *quiescent*, and without *Motion* or *Action*; but *Wisdom* as in *Motion*, or *Wisdom Moving* and *Acting*.

The *Chief Ground* of this *Platonick Doctrine*, of an *Essential Dependence*, and therefore *Gradual Subordination*, in their *Trinity* of *Divine Hypostases*; is from that *Fundamental Principle* of their *Theology*; That there is but *One Original* of all things, and μία πηγή τ' ὁσότητος, *only One Fountain of the Godhead*; from whence all other things whatsoever, whether *Temporal* or *Eternal*, *Created* or *Uncreated*, were altogether derived. And therefore this *Second Hypostasis* of their *Trinity*, since it must accordingly *Derive* its whole *Being* from the *First*, as the ἀπαύρασμα from the φῶς, *The Splendour from the Original Light*, must of necessity have also an *Essential Dependence*,

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upon the same; and consequently, a *Gradual Subordination* to it.

For though they commonly affirm their *Second Hypostasis*, to have been *Begotten* from their *First*, and their *Third* from their *Second*; yet do they by no means understand thereby, any such *Generation*, as that of men; where the Father, Son and Nephew, when *Adulti* at least, have no *Essential Dependence* one upon another, nor *Gradual Subordination* in their Nature, but are all perfectly *Co-equal*, and alike *Absolute*. Because this is but an *Imperfect Generation*, where that which is *Begotten*, doth not receive its whole Being Originally from that which did *Beget*, but from *God* and *Nature*; the Begetter being but either a Channel or an Instrument, and having been himself before *Begotten* or *Produced* by some other. Whereas the *First Divine Hypostasis* is altogether *Unbegotten* from any other, he being the *Sole Principle* and *Original* of all things, and therefore must the *Second* needs derive its whole *Essence* from him, and be *Generated* after another manner, namely in a way of *Natural Emanation*, as *Light* is from the *Sun*; and consequently though *Co-eternal*, have an *Essential Dependence* on him, and *Gradual Subordination* to him.

Moreover, the *Platonists* would recommend this their *Gradation in the Deity*, or *Trinity of Hypostases Subordinate*, from hence; because by this means, there will not be so vast a *Chasm* and *Hiatus*, betwixt *God* and the *Highest Creatures*; or so *Great a Leap* and *Jump* in the *Creation*, as otherwise there must needs be. Nor will the whole *Deity* be skewed up to such a *Disproportionate Height* and *Elevation*; as would render it altogether *Uncapable*, of having any *Entercourse* or *Commerce* with the lower world; it being according to this *Hypothesis* of theirs, brought down by certain *Steps* and *Degrees*, nearer and nearer to us. For if the *Whole Deity*, were nothing but *One Simple Monad*, devoid of all manner of *Multiplicity*; as *God* is frequently represented to be, then could it not well be conceived by us *Mortals*, how it should contain the *Distinct Ideas* of all things within it self, and that *Multiform Platform* and *Paradigm* of the *Created Universe*, commonly called the *Archetypal World*. Again, were the *Deity* only an *Immovable Mind*; as *Aristotle's God*, is *ἀκίνητος ἡσυχία*, an *Absolutely Immovable Substance*, whose *Essence* and *Operation* are one and the same; and as other *Theologers* affirm, that *Whatsoever is in God, is God*; it would be likewise utterly unconceivable, not only, How there should be any *Liberty of Will* at all in *God* (whereas the same *Theologers*, contradicting themselves, zealously contend notwithstanding, that all the *Actions* of the *Deity* are not *Necessary*, and but few of them such) but also, How the *Deity* should have any *Commerce* or *Entercourse* with the *Lower world*, How it should *Quicken* and *Actuate* the whole, be sensible of all the *Motions* in it, and act *pro re nata* accordingly; all which the *Instincts* and *Common Notions* of *Mankind* urge upon them. Neither can they be denied, without raising the very *Foundations* of all *Religion*, since it would be to no more purpose, for men to make their *Devotional Addresses*, to such an *Immovable, Inflexible, and Unaffected Deity*; than to a

senseless Adamantine Rock. But these Difficulties (as the Platonists pretend) are all removed by that *Third Hypostasis* in their *Trinity*; which is a kind of *Movable Deity*. And thus are all the *Phænomena* of the *Deity*, or the different Common Notions, in the Minds of men concerning it, though seemingly repugnant and clashing with one another, yet (in their opinion) fairly Reconciled and Salved, by this *Trinity of Divine Hypostases Subordinate*.

Lastly, they pretend also, that according to this *Hypothesis* of theirs, there may be some Reasonable Satisfaction given to the Mind of Man, both why there are so many *Divine Hypostases*, and why there could be no more: whereas according to other ways, it would seem to have been a meer Arbitrary Business; and that there might have been either but *One Solitary Divine Hypostasis*; or but a *Duality* of them; or else they might have been beyond a *Trinity*, *Numberless*.

The Second Thing which we shall observe concerning the most Genuine *Platonical* and *Parmenidian* *Trinity*, is this; That though these Philosophers sometimes called their *Three Divine Hypostases*, not only τρεῖς φύσεις, *Three Natures*, and *Three Principles*, and *Three Causes*, and *Three Officers*; but also *Three Gods*; and a *First*, and *Second*, and *Third God*; yet did they often for all that, suppose all these *Three*, to be Really One θεῖον, *One Divinity*, or *Numen*. It hath been already proved from *Origen* and others, that the Platonists most commonly called the *Animated World*, the *Second God*, though some of them, as for example *Numenius*, styled it the *Third God*. Now those of them, who called the *World* the *Second God*, attributed indeed (not more, but) less *Divinity* to it, than those who would have it to be the *Third God*. Because these Latter supposed, that *Soul of the World* to be, the *Third Hypostasis* of their *Trinity*; but the other taking all these *Three Divine Hypostases* together, for *One Supreme and First God*, called the *World* the *Second God*; they supposing the *Soul* thereof, to be another *Soul* Inferiour to that *First Psyche*, which was properly their *Third Hypostasis*. Wherefore this was really all one, as if they should have called the *Animated World* the *Fourth God*: only by that other way of reckoning, when they called it a *Second God*, they intimated, that though those *Three Divine Hypostases*, were frequently called *Three Gods*, yet were they notwithstanding Really, all but One θεῖον, *Divinity* or *Numen*; or as *Plotinus* speaks, τὸ ἐν τῷ παντὶ θεῖον, *the Divinity which is in the whole World*. Thus when *God* is so often spoken of in *Plato* Singularly, the word is not always to be understood of the *First Hypostasis* only, or the *Tatathon*, but many times plainly of the πρώτον, and δεύτερον, and τρίτον, the *First*, and *Second* and *Third* all together; or that whole *Divinity* which consisteth or is made up, of these *Three Hypostases*. And this will further appear from hence, because when the whole *World* is said in *Plato* to be the *Image of the Eternal Gods*, as also by *Plotinus*, of the *First*, *Second* and *Third*, by whom it is always produced anew, as the *Image in a Glass* is; this is not to be understood as if the *World* being *Tripartite*, each *Third* part thereof, was severally produced or Created by one of those *Three*;

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nor yet can it be conceived, how there could be *Three Really distinct Creations* of One and the same thing. Wherefore the World having but *one Creation*, and being *Created* by those *Three Divine Hypostases*; it follows, that they are all *Three Really but One Creator* and *One God*. Thus when both in *Plato* and *Plotinus*, the Lives and Souls of all Animals, (as Stars, Demons and Men) are attributed to the *Third Hypostasis*, the *First* and great *Psyche*, as their *Fountain* and *Cause* after a *Special Manner*; accordingly as in our *Creed*, the *Holy Ghost* is styled, *the Lord and Giver of Life*; this is not so to be understood, as if therefore the *First* and *Second Hypostases* were to be excluded from having any *Causality* therein. For the *First* is stiled by *Plato* also, αἰτίον ἀπάντων τῶν καλῶν, *The Cause of all Good things*; and therefore doubtless chiefly of *Souls*; and the *Second* is called by him and others too, αἰτίον and δημιουργός, *The Cause and Artificer of the whole World*. We conclude therefore, that *Souls* being *Created* by the *Joynt Concurrence* and *Influence* of these *Three Hypostases Subordinate*, they are all *Really but One* and the same *God*. And thus it is expressly affirmed by *Porphyrius* in *St. Cyril*, ἄχει τελῶν ὑποστάσεων τὴν θεὸν προελθεῖν ἑοίαν· εἶναι ἡ δὲ μὲν ἀνωτάτω θεὸν τὸ ἀγαθόν, μετ' αὐτὴν ἡ δὲ δεύτερον, ἡ δημιουργόν· τὸ τρίτον ἡ δὲ τὴν τῆς κοσμοῦ ψυχὴν· ἄχει γὰρ ψυχῆς τὴν θεότητα προελθεῖν· *That the Essence of the Divinity proceeds or propagates it self (by way of descent downwards) unto Three Hypostases or Subsistences. The Highest God, is the Tagathon or Supreme Good; the Second next after him is the Demiurgus so called, the Architect or Artificer of the World; and the Soul of the World that is the Third: for the Divinity extendeth so far as to this Soul. Here we plainly see, that though Porphyrius calls the Three Divine Hypostases, Three Gods; yet does he at the very same time declare, that ἡ θεὸς ἑστία and θεότης, the Essence of the Godhead and the Divinity, extends it self to all these Three Hypostases, including the Third and last also, (which they call the Mundane Soul) within the compass of it. And therefore that even according to the Porphyrian Theology it self, (which could not be suspected to affect any compliance with Christianity) the Three Hypostases in the Platonick Trinity, are ὁμοῦσοι, Co-Essential, both as being each of them God, and as being all One God. St Cyril himself also acknowledging as much; where he writeth thus of the Platonists, τρεῖς ἀρχαῖς ὑποστάσεις ὑποστάσεις ἢ αὐτῶν, ἢ μέχει τελῶν ὑποστάσεων τὴν θεὸν τῶν θεῶν προσκινῶν ἰχνηροῦσιν· *That supposing Three Hypostases which have the Nature of Principles (in the Universe) they extend the Essence of God, to all these three Hypostases.**

Indeed many conceive, that the *Platonists* making the *Three Hypostases of Their Trinity* to be thus *Gradually Subordinate* one to another, could not for that very Reason, acknowledge them to be *One Divinity*: but the *Platonists* themselves do upon this very account and no other, declare, all these *Three* to be *One Divinity*, because they have an *Essential Dependence* and *Gradual Subordination* in them; the *Second* being but the *Image of the First*, and the *Third* the *Image* both of the *First* and *Second*. Whereas were these *Three* supposed to be *Perfectly Co-Equal*, and to have no *Essential Dependence* one upon another, they could not by these *Platonists* be concluded to be

any other than *Three Co ordinate Gods*, having only a *Generical* or *Specific Identity*; and so no more *One*, than *Three men* are *One man*: a thing which the *Platonick Theology* is utterly abhorrent from, as that which is inconsistent with the *Perfect Monarchy* of the *Universe*, and highly *Derogatory* from the honour of the *Supreme God, & First Cause*. For example, should *Three Suns* appear in the *Heaven* all at once, with *Co-equal Splendor*, and not only so, but also be concluded, that though at *First* derived (or *Lighted* and *Kindled*) from one, yet they were now all alike *Absolute* and *Independent*; these *Three* could not so well be thought to be *one Sun*; as *Three* that should appear *Gradually* differing in their *Splendour*, *Two* of them being but the *Parheli* of the other, and *Essentially* dependent on it: forasmuch as the *Second* would be but the *Reflected Image* of the *First*, and the *Third* but the *Second Refracted*. At least those *Three Coequal Suns*, could not so well be thought, to be *One Thing*; as the *Sun*, and its *First* and *Secondary Splendour* (which can neither be beheld without the *Sun*, nor the *Sun* without them) might be accounted *One* and the *Same Thing*.

The *Platonists* therefore, *First* of all suppose such a close and near *Conjunction* betwixt the *Three Hypostases* of their *Trinity*, as is no where else to be found in the whole *World*. To this purpose *Plotinus*, *En. 5. L. 1. c. 6.* *ὁρθῶς ἢ ὡτ', ἢ χωριστοῖς, ἀλλ' ὅτι μετ' αὐτ' ἢ μεταξὺ ἔδεν· ὡς ἔδεν ψυχῆς ἢ νῦς· ποθεῖ ἢ πᾶν τὸ γεννῆσαν ἢ τῆτο ἀγαπᾷ, ἢ μάλιστα ὅταν ἑσσι μόνοι, τὸ γεννῆσαν ἢ τὸ γεγεννημένον· ὅταν ἢ ἢ τὸ ἄριστον ἢ τὸ γεννῆσαν, ἐξ ἀνάγκης σὺνεσιν αὐτῶν, ὡς τῆ ἐπερὶ τῆ μόνον κεχωριστοῖ.* *Intellect* is said to behold the *First Good*; not as if it were *Separated* from it, but only because it is *After* it, but so as that there is *nothing* between them: as neither is there betwixt *Intellect* and *Soul*. Every thing which is *Begotten*, *Desires* and *Loves* that which *Begat* it; especially when these *Two* (that which *Begat* and that which is *Begotten*) are alone, and nothing besides them. Moreover when that which *Begat*, is absolutely the *Best* thing, that which is *Immediately Begotten* from it, must needs *Cohere* intimately with it, and so as to be *separated* from it only by *Alterity*. Which is all one as if he should have said, that these *Three Divine Hypostases*, are so intimately conjoined together, and united with one another, as that they are *Tantum non*, *Only Not*, the *Very self same*. Again the *Platonists* further declare that these *Three Hypostases* of their *Trinity*, are ἀδιαίρετοι, *Absolutely Indivisible* and *Inseparable*, as the ἀπαύραγμα is ἀδιαίρετον from the φῶς, the *Splendour* *Indivisibly conjoined* with the *Light* or *Sun*. Which *Similitude* also *Athanasius* often makes use of to the same purpose. Thirdly, these *Platonists* seem likewise to attribute to their *Three Divine Hypostases*, just such an ἑμωξίχρησις, *Circuminfession*, or *Mutual In-Being*, as *Christians* do. For as their *Second* and *Third Hypostases*, must needs be in the *First*, they being therein *vertually* contained; so must the *First* likewise, be in the *Second* and *Third*; they being as it were but *Two* other Editions thereof; or it self *Gradually Displayed* and *Expanded*. But to speak *Particularly*, the *First* must needs be in the *Second*, the *Tagathon* in the *Nous*; and so both of them *Really One* and the *same God*; because the common *Notions* of all *Mankind* attribute *Understanding*

ing and Wisdom to the Deity; but according to the Principles of Plato, Plotinus, and others, the Deity does not properly Understand any where but in the *Second Hypostasis*, which is the *Mind and Wisdom* of it. And the *Emperichoresis* of the *Second or Third Hypostases*, was thus intimated by Plato also, *σοφία μὴ ἐν Νῆς ἀνδρὶ ψυχῆς, ἢ ἐν ἄν ποτε γυναικῶν, οὐκ ἔν ἐν μὲρ τῆ τῶ Διὸς ἐρεῖς φύσε, βασιλικῶ μὲρ ψυχῶ, βασιλικῶν ἢ ἐν ἐκτελεσθῆναι.* Where having spoken of that Divine Wisdom and Mind which orders all things in the World, he adds; *But Wisdom and Mind can never be without Soul*, (that is, cannot act without it.) *Wherefore in the Nature of Jupiter, is at once contained, both a Kingly Mind and a Kingly Soul.* Here he makes Jupiter to be both the *Second and Third Hypostases of his Trinity*, *Nous* and *Psyche*; and consequently those Two, to be but *One God*. Which *Nous* is also said to be *γενέσθης, i. e. of the same kind*, and *Co-Essential* with the *First Cause* of all things. To conclude, as that *First Platonick Hypostasis*, which is it self said to be above *Mind and Wisdom*, is properly *Wise and Understanding* in the *Second*; so do both the *First* and the *Second*, *Move and Act* in the *Third*. Lastly, all these *Three Hypostases*, *Tagathon*, *Nous* and *Psyche*, are said by the *Platonists*, to be *One θεῖον* or *Divinity*; just in the same manner, as the *Centre*, *Immovable Distance*, and *Movable Circumference*, of a *Sphere or Globe*; are all *Essentially one Sphere*. Thus *Plotinus* expressly, writing of the *Third Hypostasis or Psyche*, *σεμνὸν γὰρ πῆ ἢ ψυχὴ ἢ τοιαύτη, οἷον κύκλῳ περὶ κέντρον κέντρον, ἡ δὲ μετὰ κέντρον ἀξιοθεῖς, διάστημα ἀδιάστατον. ἔτα γδ ἔχει ἕκαστα, εἰ τ' ἀγαθὸν τις ἐν τὸ κέντρον τάξει, ἢ ἐν κτ' κύκλον ἀκίνητον, ψυχῶ ἢ κτ' κύκλον κινῆτον ἀν τάξει.* *For this Psyche or Third Hypostasis, is a Venerable and Adorable thing also; it being the Circle fitted to the Centre, an Indistant Distance*, (forasmuch as it is no Corporeal thing.) *For these Things are just so as if one should make the Tagathon or First Good, to be the Centre of the Universe; in the next place Mind or Intellect to be the Immovable Circle or Distance; and Lastly Soul to be that which turns round, or the whole Movable Circumference; Acted by Love or Desire.* These *Three Platonick Hypostases* therefore, seem to be *Really* nothing else, but *Infinite Goodness, Infinite Wisdom, and Infinite Active Love and Power*, not as meer *Qualities or Accidents*, but as *Substantial things*; that have some kind of *Subordination* one to another; all concurring together to make up *One θεῖον*, or *Divinity*, just as the *Centre, Immovable Distance, and Movable Circumference*, concurrently make up *One Sphere*.

We have now given a full account of the *True and Genuine Platonick and Parmenidian or Pythagorick Trinity*; from which it may clearly appear, how far it either *Agreeth or Disagreeth* with the *Christian*. First therefore, though some of the *Latter Platonists* have partly *Misunderstood*, and partly *Adulterated* that ancient *Cabala* of the *Trinity*, as was before declared, confounding therein the *Differences* between *God* and the *Creature*, and thereby laying a foundation for *Infinite Polytheism*; yet did *Plato* himself and some of his *Genuine followers* (though living before *Christianity*) approach so near to the *Doctrine* thereof as in some manner to correspond therewith, in those *Three Fundamentals* before mentioned; First,

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in not making a meer Trinity of *Names* and *Words*, or of Logical Notions and Inadequate Conceptions, of One and the Same thing ; but a *Trinity of Hypostases* or *Substences*, or *Persons*. Secondly, in making none of their *Three Hypostases*, to be *Creatures*, but all *Eternal*, *Necessarily Existent*, and *Universal* ; *Infinite*, *Omnipotent* ; and *Creators* of the whole *World* ; which is all one in the sence of the ancients, as if they should have affirmed them to be *Homoousian*. Lastly, in supposing these *Three Divine Hypostases*, however sometimes Paganically called *Three Gods*, to be Essentially, *One Divinity*. From whence it may be concluded, that as *Arianism* is commonly supposed to approach nearer to the Truth of Christianity than *Photinianism*, so is *Platonism* undoubtedly more agreeable thereunto than *Arianism* ; it being a certain Middle thing betwixt *That* and *Sabellianism*, which in general was that Mark that the Nicene Council also aimed at.

Notwithstanding which, there is a manifest *Disagreement* also, betwixt the Platonick Trinity as declared, and the Now-received Doctrine in the Christian Church ; consisting in a different Explication of the Two latter Points mentioned. First, because the Platonists dream'd of no such thing at all, as *One and the Same Numerical Essence* or *Substance*, of the *Three Divine Hypostases*. And Secondly, because though they acknowledged none of those *Hypostases* to be *Creatures*, but all *God* ; yet did they assert an *Essential Dependence* of the *Second* and *Third* upon the *First*, together with a certain *Gradual Subordination* ; and therefore no *Absolute Co-equality*. And this is the true reason, why so many late Writers, have affirmed *Platonism* to *Symbolize* with *Arianism*, and the *Latter* to have been indeed nothing else but the *Spawn* of the *Former* ; meerly because the Platonists did not acknowledge *One and the Same Numerical Essence* or *Substance* of all their *Three Hypostases* ; and asserted a *Gradual Subordination* of them ; but chiefly for this *Latter* Ground. Upon which account some of the ancients also, have done the like, as Particularly *S. Cyril* (*Contra Jul. Lib. I.*) he writing thus concerning *Plato*, τε δε ώσπερ μὴ ἐν ἑκ ὑγῆς εισέλπαν, ἀλλὰ τοῖς τὸ Ἄρειν πεφρονηκόσιν, ἐν ἰσῶ διαρεῖ, καὶ ὑψίστην, ὑποκαδεμείας τε ἀμύλου τὸς ὑποσῶσθς εισφέρει. *Plato did not thoroughly perceive the whole Truth of the Trinity, but in like manner with those who follow Arius, divided the Deity, or made a Gradation in it, and Introduced Subordinate Hypostases.* As elsewhere the same Pious Father, also taxes the Platonists, for not declaring the *Three Hypostases* of their *Trinity*, to be, in his sence, *Homo-ousian* ; that is, *Absolutely Co-equal*. But though we have already proved, that *Platonism* can by no means be confounded with *Arianism* ; because it directly confronted the same in its main Essentials, which were *Erat quando non Erat*, or the *Second Hypostasis* being made ἐξ ἑκ ὄντων, together with its being *Mutable* and *Lapsible* ; since according to *Platonism*, the *Now* is Essentially both *Eternal* and *Immutable* : yet that the most Refined *Platonism*, differed from the Now-received Doctrine of the Christian Church ; in respect of its *Gradual Subordination*, is a thing so Unquestionably Evident, as that it can by no means be *Dissembled*, *Palliated*, or *Excused*.

P. 34.

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Over and besides which, it cannot be denied but the best of *Plato's* Followers, were sometimes also further extravagant in their Doctrine of the Trinity, and spake at random concerning it, and Inconsistently with their own Principles; especially where they make such a *Vast* and *Disproportionate Distance* betwixt the *Second* and *Third Hypostases* thereof; they not Descending Gradually and Orderly, but as it were *Tumbling down*, from the Former of them to the Latter. Thus *Plotinus* himself, when having spoken magnificently of that *Soul of the World*, which is his *Third Hypostasis*, he subjoyns immediately, ὁμοειδὴς ἢ ἢ ἡμετέρας, ἢ ὅταν ἀνδρὶ τῷ προσελθόντων σκοπῆς, λαβὼν κεκαθαυμένῳ, ἀθήσει τὸ αὐτὸ τίμιον ὃ ἦν ψυχῇ. *That this Soul of ours, is also Uniform (or of the same Species) with that Mundane Soul; For if any one (saith he) will consider it as in it self, Pure and Naked, or stript from all things adventitious to it, he shall find it to be in like manner venerable.* Agreeably whereunto doth this same Philosopher elsewhere call that *Mundane Soul*, προσεχύτερον ἢ ἀδελφῶ, that is, *but the Elder Sister of our Humane Souls.* Which as it rankly favours of Philosophick Pride and Arrogancy, thus to think so magnificently of themselves, and to equalize in a manner their own Souls, with that *Mundane Soul*; so was it a *Monstrous Degradation*, of that *Third Hypostasis* of their Trinity, and little other than an *Absolute Creaturizing* of the same. For if our *Humane Soul* be ὁμοειδὴς, of the same Kind or Species, with the *Third Hypostasis* of the Trinity, then is it not only ὁμότιμος, of like Honour and Dignity, but also in the Language of the Christian Church, ὁμόσοιτος, Co-Essential with our Humane Souls, (as our Saviour Christ according to the Arians in *Athanasius*, is said to be, ὁμόσοιτος ἡμῶν τῷ ἀνθρώπῳ, Co-Essential with us men.) From whence it will follow, That either, That must be a *Creature*, or else our *Humane Souls Divine.* Wherefore unless these *Platonists* would confine the *Deity* wholly to their *First Hypostasis*; which would be monstrously absurd for them, to suppose that *First Eternal Mind and Wisdom*, by which the World was Made, to be a *Creature*; they must of necessity make a *Vast Leap or Jump*, betwixt the *Second* and *Third* of their *Hypostases*; the *Former* of them, being that *Perfect Wisdom* which was the *Architect or Demiurgus* of the World, whilest the *Latter* is only, the *Elder Sister of all Humane Souls.* Moreover these *Platonists* by their thus bringing down the *Third Hypostasis* of their Trinity so low, and Immerling it so deeply into the *Corporeal World*, as if it were the *Informing Soul* thereof, and making it to be but the *Elder Sister* of our *Created Souls*, did doubtless therein designedly lay a foundation for their *Polytheism* and *Creature-Worship* (now *Vulgarly* called *Idolatry*) that is, for their *Cosmo-Latry*, *Astro-Latry*, and *Demono-Latry.* For thus much is plainly intimated in this following Passage of *Plotinus*, διὰ ταύτην ὁ κόσμος ὁδε θεός. ἔστι ἢ ἢ ἡλίου θεός ὅτι ἐμψυχός, ἢ τὰ ἄλλα ἄστρα, *This whole Corporeal World is made a God by the Soul thereof. And the Sun is also a God, because Animated; as likewise are all the Stars therefore Gods.* Where he afterwards adds, τίς ἢ θεοῖς αἰτίαν τῶ θεοῖς εἶναι, ἀνάγκη προσεχύτερον θεῶν αὐτῶν εἶναι. *That which is to these Gods or Goddesses, the Cause of their being Gods, must needs it self, be the Elder God or Goddess.* So that
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Enn. 5. L. 1.
c. 2.

Tom. 1. p. 557.

P. 483.

this *Third Hypostasis* of the *Platonick Trinity*, called the *Mundane Soul*, is but a kind of *Sister-Goddes*, with the *Souls* of the *Sun*, *Moon* and *Stars*, though elder indeed than they; they being all made *Goddes* by her. Where there is a confused *Jumble* of things *Contradictious* together; That *Soul* of the *World* being at once supposed to be a *Sister* to other *Souls*, and yet notwithstanding to *Deifie* them; whereas this *Sisterly Relation* and *Consanguinity* betwixt them, would of the *Two*, rather *Degrade* and *Creaturize* that *Mundane Soul*, which is their *Third God* or *Divine Hypostasis*, than *Advance* and *Deifie* those *Particular Created Souls*. Here therefore we see the *Inconvenience* of these *Platonick Βασιμὸι*, *Stories*, *Stairs*, and *Gradations* in the *Deity*, that it is a thing liable to be much abused to *Creature-worship* and *Idolatry*, when the *Distances* are made so *Wide*, and the *Lowest* of the *Deity* is supposed to differ but *Gradually* only, from the *Highest* of *Created Beings*. And because *Porphyrius* trode in *Plotinus* his *Footsteps* here as elsewhere, this was in all probability the true reason why the *Arians* (as *Socrates* recordeth) were by *Constantine* called *Porphyrianists*, not because their *Trinities* were exactly the same, but because *Arius* and *Porphyrius* did both of them alike (though upon different *Grounds*) make their *Trinity* a *Foundation* for *Creature-worship* and *Idolatry*. But nevertheless, all This (as many other things) was but heedlessly and inadvertently written by *Plotinus*; he as it were drowsily nodding all the while, as it was also but supinely taken up by *Porphyrius* after him; it being Plainly *Inconsistent* with the *Genuine Tenour* of both their *Hypotheses*, thus to *Level* the *Third Hypostasis* of the *Trinity*, with *Particular Created Souls*, and thereby to make so *Disproportionate a Distance*, and so *Vast a Chasm* betwixt It and the *Second*. For *Plotinus* himself, when in a more sober mood, declares, that *Third Hypostasis*, not to be the *Immediate Informing Soul* of the *Corporeal World*; but a *Higher Separate Soul*, or *Superiour Venus*, which also was the *Demiurgus*, the *Maker* both of other *Souls* and of the whole *World*. As *Plato* had before expressly affirmed him to be the *Inspirer of all Life*, and *Creator of Souls*, or the *Lord and Giver of Life*. And likewise declared, that amongst all those things, which are ἀνθρώπινος ψυχῆς συγγενῆ, *Congenerous and Cognate with our Humane Souls*, there is οὐδέν τοιοῦτον, *nothing any where to be found at all like unto it*. So that *Plato*, though he were also a *Star-worshipper* and *Idolater*, upon other grounds; yet in all probability would he not at all have approved of *Plotinus* his ὁμοειδὲς ἢ ἐν ἡμῶν εἶδη, *our Souls being of the same Species with that Third Hypostasis of the Divine Triad*; but rather have said, in the Language of the *Psalmist*, *It is he that hath made us, and not we our selves, we are his People and the Sheep of his Pasture*.

Notwithstanding all which, a *Christian Platonist* or *Platonick Christian*, would in all probability, Apologize for *Plato* himself, and the ancient and most *Genuine Platonists* and *Pythagoreans* after this manner. First, That since they had no *Scriptures*, *Councils*, nor *Cree*ds, to direct their steps in the *Darkness* of this *Mystery*, and to confine their Language to a *Regular Uniformity*; but *Theologized* all *Freely* and *Boldly*, and without any *Scrupulosity*, every one according

cording to his own private apprehensions, it is no wonder at all if they did not only speak many times unadvisedly, and inconsistently with their own Principles, but also plainly wander out of the *Right Path*. And that it ought much rather to be wondred at, that living so long before Christianity, as some of them did, they should in so *Abstruse a Point*, and *Dark a Mystery*, make so near an approach to the *Christian Truth* afterwards revealed, than that they should any where fumble or fall short of the Accuracy thereof. They not only extending the True and Real Deity to *Three Hypostases*, but also calling the Second of them, *Λόγον, Reason or Word* too, (as well as *νῦν, Mind or Intellect*) and likewise the *Son of the First Hypostasis*, the *Father*; and affirming him to be the *δημιουργός* and *αἴτιον, the Artificer and Cause of the whole World*; and Lastly describing him as the Scripture doth, to be the *Image, the Figure or Character, and the Splendour or Brightness of the First*. This, I say, our *Christian Platonist*, supposes to be much more wonderful, that this so Great and *Abstruse a Mystery*, of *Three Eternal Hypostases* in the *Deity*, should thus by Pagan Philosophers, so long before Christianity, have been asserted, as the Principle and Original of the whole World; it being more indeed than was acknowledged by the Nicene Fathers themselves; they then not so much as determining, that the *Holy Ghost* was an *Hypostasis*, much less that he was *God*.

But Particularly as to their *Gradual Subordination* of the *Second Hypostasis* to the *First*, and of the *Third* to the *First* and *Second*; our *Platonick Christian*, doubtless would therefore plead them the more excusable, because the Generality of *Christian Doctors*, for the First Three Hundred years after the Apostles times, plainly asserted the same; as *Justin Martyr, Athenagoras, Tatianus, Irenæus*, the Author of the *Recognitions, Tertullian, Clemens Alexandrinus, Origen, Gregorius Thaumaturgus, Dionysius of Alexandria, Lactantius*, and many others. All whose Testimonies, because it would be too tedious to set down here, we shall content our selves only with one of the last mentioned; *Et Pater & Filius Deus est: Sed Ille quasi exuberans Fons, Hic tanquam defluens* Justin. L. 4. c. 29.
ex eo Rivus: Ille tanquam Sol, Hic tanquam Radius à Sole porrectus: Both the Father and the Son is God: But he as it were an Exuberant Fountain, this as a Stream derived from him: He like to the Sun, This like to a Ray extended from the Sun. And though it be true, that *Athanasius* writing against the Arians, does appeal to the Tradition of the Ancient Church, and amongst others cites *Origen's* Testimony too; yet was this only for the *Eternity and Divinity* of the *Son of God*, but not at all for such an *Absolute Co-equality* of him with the *Father*, as would exclude all *Dependence, Subordination* and *Inferiority*; those Ancients so Unanimously agreeing therein, that they are by *Petavius* therefore taxed for *Platonism*, and having by that means corrupted the Purity of the Christian Faith, in this Article of the Trinity. Which how it can be reconciled with those other Opinions, of Ecclesiastick Tradition being a Rule of Faith, and the Impossibility of the Visible Churches Erring in any *Fundamental Point*, cannot easily be understood. However this *General Tradition* or *Consent* of the Christian Church, for Three Hundred years together after the Apo-
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stles Times, though it cannot Justifie the Platonists, in any thing discrepant from the Scripture, yet may it in some measure doubtless plead their excuse, who had no Scripture Revelation at all, to guide them herein ; and so at least make their Error more Tolerable or Pardonable.

Moreover the *Platonick Christian* would further Apologize for these Pagan Platonists after this manner. That their Intention in thus *Subordinating* the *Hypostases* of their *Trinity*, was plainly no other, than to exclude thereby a *Plurality of Co-ordinate and Independent Gods*, which they supposed an absolute *Co-equality* of them would infer. And that they made only so much *Subordination* of them, as was both necessary to this purpose, and unavoidable ; the *Juncture* of them being in their Opinion so close, that there was, μηδέν μεσάξεν, *Nothing Intermedious*, or that could possibly be *Thrust in between them*. But now again on the otherhand, whereas the only ground of the *Co-equality* of the Persons in the Holy Trinity, is because it cannot well be conceived, how they should otherwise all be *God* ; since the *Essence of the Godhead*, being Absolute Perfection, can admit of no degrees ; these Platonists do on the contrary contend, that notwithstanding that Dependence and Subordination which they commonly suppose in these *Hypostases*, there is none of them for all that, to be accounted *Creatures*, but that the *General Essence of the Godhead*, or the *Uncreated Nature*, truly and properly belongeth to them all : according to that of *Porphyrius* before cited, ἄχει τελῶν ὑποστάσεων τῷ θεῷ προελθεῖν ζῴων, *The Essence of the Godhead, proceedeth to Three Hypostases*. Now these Platonists conceive, that the *Essence of the Godhead*, as common to all the *Three Hypostases* of their *Trinity*, consisteth (besides *Perfect Intellectuality*) in these Following things. First, In *Being Eternal*, which as we have already showed, was *Plato's Distinctive Character*, betwixt *God* and the *Creature*. That whatsoever was *Eternal*, is therefore *Uncreated* ; and whatsoever was not *Eternal*, is a *Creature*. He by *Eternity* meaning, the having not only no *Beginning*, but also a *Permanent Duration*. Again, In having not a *Contingent* but *Necessary Existence*, and therefore being Absolutely *Undestroyable* ; which perhaps is included also in the Former. Lastly, In being not *Particular* but *Universal*, ἐν ἑ, πάντα, *One and all things*, or that which *Comprehends the whole* ; which is all one as to say, in being *Infinite* and *Omnipotent*, and the *Creator of the whole World*. Now say these Platonists, if any thing more were to be added to the *General Essence of the Godhead* besides this, then must it be *Self-existence*, or to be *Underived* from any other, and the *First Original, Principle, and Cause* of all ; but if this be made so *Essential* to the *Godhead*, or *Uncreated Nature*, as that whatsoever is not thus *Originally of it Self*, is therefore *ipso facto* to be detrued and thrust down into the rank of *Creatures* ; then must both the *Second* and *Third Hypostases*, as well in the *Christian* as the *Platonick Trinity*, upon this Supposition, needs be *Creatures* and not *God* ; the *Second* deriving its whole Being and *Godship* from the *First*, and the *Third*, both from the *First* and *Second*, and so neither *First* nor *Second* being the *Cause of all things*. But it is unquestionable to these Platonists, that whatsoever is *Eternal ; Necessarily Existent,*

Existent; Infinite, and Omnipotent, and the Creator of All things; ought therefore to be Religiously Worshipped and Adored as God, by all Created Beings. Wherefore this Essence of the Godhead, that belongeth alike to all the Three Hypostases, being, as all other Essences, Perfectly Indivisible, it might well be affirmed, according to Platonick Grounds, that all the Three Divine Hypostases (though having some Subordination in them) yet in this sense are Co-Equal, they being all truly and alike God or Uncreated. And the Platonists thus distinguishing, betwixt ἕξις and ὑπόστασις, the Essence of the Godhead, and the Distinct Hypostases or Personalities thereof, and making the First of them to be Common, General and Universal; are not without the consent and approbation of the Orthodox Fathers herein; they determining likewise, that in the Deity, Essence or Substance differs from Hypostases, as τὸ κοινὸν from τὸ καθ' ἑκάστου, that which is Common and General, differs from that which is Singular and Individual. Thus, besides many others, St. Cyril, ἢν ἔχει διαφορὸν τὸ ὕψος, ἢ ἕξις, ὑπὲρ τὸ ἄτομον, ταύτῃ ἢ ἕξις πρὸς τὴν ὑπόστασιν ἔχει. The Essence or Substance of the Deity, differs from the Hypostasis, after the same manner as a Genus or Species differs from an Individuum. So that as well according to these Fathers as the Platonists, that Essence or Substance of the Godhead, which all the Three Persons agree in, is not Singular, but Generical or Universal; they both supposing, each of the Persons also, to have their own Numerical Essence. Wherefore according to this Distinction, betwixt the Essence or Substance of the Godhead, and the Particular Hypostases, (approved by the Orthodox Fathers) neither Plato, nor any Intelligent Platonist, would scruple to subscribe, that Form of the Nicene Council, that the Son or Word, is ἑμὸς ἕξις, Co-Essential or Con-Substantial, and Co-Equal with the Father. And we think it will be proved afterwards, that this was the very Meaning of the Nicene Council it self, that the Son was therefore Co-Essential or Con-Substantial with the Father; meerly because he was God and not a Creature.

Besides which the Genuine Platonists would doubtless acknowledge also, all the Three Hypostases of their Trinity to be Homoousian, Co-Essential or Con-Substantial yet in a further sense than this, namely as being all of them One θεῖον or Divinity. For thus, besides that passage of Porphyrius before cited, may these words also of St. Cyril be understood concerning them, μέγχι τελευτῆς ὑποστάσεων τὴν ἕξις τὸ θεὸν περιλαμβάνει. That according to them the Essence of God extendeth to Three Hypostases, or comprehendeth Three Hypostases in it; that is, not only so as that each of these Three is God; but also that they are not, so many Separate and Divided Gods, but all of them together One God or Divinity. For though the Platonists as Pagans, being not so Scrupulous in their Language as we Christians are; do often call them Three Gods, and a First, Second, and Third God; yet notwithstanding as Philosophers, did they declare them to be, One θεῖον or Divinity; and that as it seems upon these several accounts following. First, Because they are Indivisibly conjoynd together, as the Splendour is Indivisible from the Sun. And then, Because they are Mutually Inexistent in each other, the First being in the Second, and both First and Second

De Sent. Dio-
nyf. P. 756.

in the *Third*. And Lastly, Because the Entireness of the whole *Divinity*, is made up of all these *Three* together, which have all *μίαν ἐνέργειαν* *One and the same Energy or Action ad extra*. And therefore as the *Centre, Radius Distance, and Movable Circumference*, may be all said to be *Co-Essential* to a *Sphere*; and the *Root, Stock, and Bows* or *Branches*, *Co-Essential* to an entire *Tree*; so, but in much a more perfect sence, are the *Platonick Tagathon, Nous* and *Psyche*, *Co-Essential* to that, *ἐν τῷ παντί θεῶν*, that *Divinity in the whole Universe*. Neither was *Athanasius* a stranger to this *Notion* of the word *ὁμοῦσα* also, he affirming *τὰ κλήματα ὁμοῦσα ἢ ἀδιαίρετα εἶναι τῷ ἀμπέλκι*, That the *Branches* are *Co-Essential with, and Indivisible from the Vine*; and illustrating the *Trinity* by that *Similitude*. Neither must it be thought, that the *Whole Trinity* is *One*, after the very same manner, that each *Single Person* thereof is in it self *One*, for then should there be a *Trinity* also in each *Person*. Nor that it is so called *Undivided*, as if *Three* were not *Three* in it; (which were to make the *Mystery Contemptible*) but because all the *Three Hypostases* or *Persons*, are *Indivisibly* and *Inseparably* united to each other, as the *Sun* and the *Splendour*; and really but *One God*. Wherefore though there be some *Subordination* of *Hypostases* or *Persons* in *Plato's Trinity*, (as it is commonly represented) yet is this only *ad intra*, within the *Deity* it self, in their *Relation* to one another, and as compared amongst themselves; but *ad extra*, *Outwardly*, and to *Us*, are they all *One* and the same *God*, concurring in all the same *Actions*; and in that respect without any *Inequality*, because in *Identity* there can be no *Inequality*.

Furthermore the *Platonick Christian*, would in favour of these *Platonists*, urge also, that according to the *Principles* of *Christianity* it self, there must of necessity, be some *Dependence* and *Subordination* of the *Persons of the Trinity*, in their *Relation* to one another; a *Priority* and *Posteriority*, not only *τάξεως*, but also *ἀξιώματι*, of *Dignity* as well as *Order* amongst them. First, because that which is *Originally* of it self, and *Underived* from any other, must needs have some *Superiority* and *Preheminence*, over that which derives its whole *Being* and *Godship* from it; as the *Second* doth from the *First* alone, and the *Third* from the *First* with the *Second*. Again though all those *Three Hypostases* or *Persons* be alike *Omnipotent ad Extra*, or *Outwards*, yet *ad Intra*, *Inwards*, or *within the Deity* it self, are they not so: the *Son* being not able to beget the *Father*, nor the *Holy Ghost* to *Produce* either *Father* or *Son*; and therefore neither of these two *Latter*, is absolutely the *Cause of all things*, but only the *First*. And upon this account was that *First* of these *Three Hypostases* (who is the *Original Fountain* of all) by *Macrobius* styled, *Omnipotentissimus Deus*, *The Most Omnipotent God*: he therein implying the *Second* and *Third Hypostases*, *Nous* and *Psyche*, to be *Omnipotent* too, but not in a perfect *Equality* with him, as within the *Deity* they are compared together; however *ad Extra*, or *Outwardly*, and to *Us*, they being all *One*, are *Equally Omnipotent*. And *Plotinus* writeth also to the same purpose, *ἐι τέλειόν ἔστι τὸ πρῶτον, ἢ δύναμις ἢ πρᾶτον, δ' εἰ πάντων τῶν ὄντων δυνατώτατον εἶναι*, &c. If the *First* be absolutely *Perfect*, and the *First Power*, then must it needs be the *Most Powerful* of all *Beings*; other *Powers* only

P. 517.

only imitating and partaking thereof. And accordingly hereunto would the Platonick Christian further pretend, that there are sundry places in the Scripture which do not a little favour, some *Subordination* and *Priority* both of *Order* and *Dignity*, in the *Persons of the Holy Trinity*; of which none is more obvious, than that of our Saviour Christ, *My Father is greater than I*: which to understand of his *Humanity* only, seemeth to be less reasonable; because this was no news at all, that the *Eternal God*, the Creator of the whole World, should be Greater than a Mortal Man, born of a woman. And thus do divers of the *Orthodox Fathers*; as *Athanasius* himself, *St. Basil*, *St. Gregory Nazianzen* and *St. Chrysostome*, with several others of the *Latins*, interpret the same to have been spoken, not of the *Humanity*, but the *Divinity* of our Saviour Christ. Infomuch that *Petavins* himself, ex- De Trin. p. 363
pounding the *Athanasian Creed*, writeth in this manner, *Pater Major Filio, ritè & catholicè pronuntiatus est à plerisque Veterum; & Origine Prior sine reprehensione dici solet*; The Father is in a right *Catholick manner*, affirmed by most of the ancients, to be Greater than the Son: and he is commonly said also, without reprehension, to be Before him in respect of *Original*. Whereupon he concludeth the true meaning of that *Creed* to be this, that no Person of the *Trinity*, is Greater or Less than other in respect of the *Essence of the Godhead* common to them all, *Quia Vera Deitas in nullo esse aut Minor aut Major potest*, because the true *Godhead* can be no where Greater or Less; but that notwithstanding, there may be some *Inequality* in them, as they are *Hic Deus*, and *Hec Persona*, This God and That Person. It is true indeed that many of those ancient Fathers do restrain and limit this *Inequality*, only to the *Relation of the Persons* one to another, as the *Father's Begetting*, and the *Son's being Begotten* by the *Father*, and the *Holy Ghost Proceeding* from both; they seeming to affirm, that there is otherwise a perfect *Equality* amongst them. Nevertheless several of them do extend this *Difference* further also, as for example, *St. Hilary* a zealous Opposer of the *Arians*; he in his Book of Synods writing thus; *Siquis Unum dicens Deum, Christum autem Deum, ante secula Filium Dei, Obsecutum Patri in Creatione omnium, non confitetur, Anathema sit*. And again, *Non exaequamus vel conformamus Filium Patri, sed Subjectum intelligimus*. And *Athanasius* himself, who is commonly accounted the very Rule of *Orthodoxy* in this Point, when he doth so often resemble the *Father* to the ἡλιος, or to the φῶς, the *Sun*, or the *Original Light*; and the *Son* to the ἀπαύρασμα, the *Splendour* or *Brightness of it*; (as likewise doth the *Nicene Council* and the *Scripture* it self) he seems hereby to imply some *Dependence* of the *Second* upon the *First*, and *Subordination* to it. Especially when he declareth, that the *Three Persons of the Trinity*, are not to be look'd upon as *Three Principles*, nor to be resembled to *Three Suns*, but to the *Sun*, and its *Splendour*, and its *Derivative Light*, εἰς τρεῖς ἀρχῆς εἰσαγάμεν, ἐπεὶ μὴδὲ τριῶν ἡλίων ὑπεστέμεθα τιτὼ εἰκόνα, ἀλλὰ ἡλίον καὶ ἀπαύρασμα, καὶ ἐν τῷ ἐξ ἡλίου ἐν τῷ ἀπαύρασμα φῶς. Ἔτω μίαν ἀρχὴν οὐρανῶν. Cont. Ar. Or. 4. p. 467.
For it appears from the *similitude* used by us, that we do not introduce *Three Principles* (as the *Marcionists* and *Manicheans* did) we not comparing the *Trinity* to *Three Suns*, but only to the *Sun* and its *Splendour*: So that we acknowledge only one Principle. As also where
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P. 265.

he approves, of this of *Dionysius of Alexandria*, ὁ δὲ γὰρ θεὸς αἰώνιον ἔχει φῶς, ἕτερον ἀξάρητον, ἕτερον ληξόν ποτε. ἐκ δὲ αἰώνιον προσηύχεται καὶ συνέσιν αὐτῷ τὸ ἀπαύλασμα, ἀναρχὸν καὶ ἀέλιον περιφανόμενον αὐτῷ. *God is an Eternal Light, which never began, and shall never cease to be; wherefore there is an Eternal Splendour also coexistent with him, which had no beginning neither, but was Always Generated by him, shining out before him.*

P. 275.

For if the Son of God, be as the Splendour of the Sun ἀείρων, Always Generated, then must he needs have an *Essential Dependence* upon the Father and *Subordination* to him. And this same thing further appears from those other resemblances, which the same *Dionysius* maketh, of the Father and the Son; approved in like manner also by *Athanasius*; viz. to the *Fountain and the River*; to the *Root and the Branch*; to the *Water and the Vapour*; for so it ought to be read ὕδατος, and not πνεύματος, as appeareth from his Book of the *Nicene Synod*, where he affirmeth the Son to have been begotten of the *Essence or Substance* of the Father, ὡς τῆς φωτὸς ἀπαύλασμα, ὡς ὕδατος ἀτμὶς, as the *Splendour of the Light, and as the Vapour of the Water*; adding, ἕτερον γὰρ τὸ ἀπαύλασμα, ἕτερον ἢ ἀτμὶς, αὐτὸ τὸ ὕδαρ ἔστιν, ἢ αὐτὸς ὁ ἥλιος. ἕτερον ἄλλοτερον, ἀλλὰ ἀπὸ τῆς οὐσίας τῆς πατρὸς ἐκείνης. For neither the *Splendour* nor the *Vapour*, is the very *Sun*, and the very *Water*; nor yet is it *Aliene* from it, or a *stranger* to its nature; but they are both *Effluxes* from the *Essence or Substance* of them; as the *Son* is an *Efflux* from the *Substance* of the *Father*, yet so as that he is no way diminished or lessened thereby. Now all these similitudes of the *Fountain* and the *River*, the *Root* and the *Branch*, the *Water* and the *Vapour*, (as well as that of the *Sun* and the *Splendour*) seem plainly to imply some *Dependence* and *Subordination*. And *Dionysius* doubtless intended them to that purpose, he asserting as *Photius* informeth us, an *Inferiority* of *Power* and *Glory* in the *Second*, as likewise did *Origen* before him: both whose Testimonies notwithstanding, *Athanasius* maketh use of, without any censure or reprehension of them. Wherefore when *Athanasius* and the other *Orthodox Fathers*, writing against *Arius*, do so frequently assert the *Equality* of all the *Three Persons*, this is to be understood in way of opposition to *Arius* only, who made the *Son* to be *Unequal* to the *Father* as ἑτεροουσίον, of a *different Essence* from him, *One being God and the other a Creature*; they affirming on the contrary, that he was *Equal* to the *Father*, as ὁμοουσίος, of the *same Essence* with him; that is, as *God* and not a *Creature*. Notwithstanding which *Equality*, there might be some *Subordination* in them, as *Hic Deus* and *Hæc Persona* (to use *Petavius* his Language) *This God and that Person*.

And thus does there seem not to be so great a *Difference*, betwixt the more *Genuine Platonists*, and the ancient *Orthodox Fathers*, in their *Doctrine* concerning the *Trinity*, as is by many conceived. However our *Platonick Christian* would further add; that there is no necessity at all from the *Principles* of *Platonism* it self, why the *Platonists* should make any other or more *Subordination* in their *Trinity*, than the most severely *Orthodox Fathers* themselves. For according to the *Common Hypothesis* of the *Platonists*, when the *Character* of the *First Hypostasis* is supposed by them, to be *Infinite Goodness*; of the *Second*, *Infinite Wisdom*; and of the *Third*, *Infinite Active Love and Power*, (these

(these not as *Accidents* and *Qualities*, but as all *Substantial*) it is more easie to conceive, that all these are really but *One* and the same *God*, than how there should be any considerable *Inferiority* in them. But besides this, there is another *Platonick Hypothesis* (which *St. Austin* hinteth from *Porphyrius*, though he professeth he did not well understand it) wherein the *Third Hypostasis* is made to be, a certain *Middle* betwixt the *First* and *Second*. And this does *Proclus* also sometimes follow, calling the *Third* in like manner, μέσω δύναμις, a *Middle Power*, and χεῖρον ἀμφοῖν, the *Relation of both the First and Second to one another*. Which agreeth exactly with that apprehension of some *Christians*, that the *Third Hypostasis* is as it were the *Nexus* betwixt the *First* and the *Second*, and that *Love* whereby the *Father* and *Son* Love each other. Now according to this *Latter Platonick Hypothesis*, there would seem to be not so much a *Gradation* or *Descent*, as a kind of *Circulation* in the *Trinity*. Upon all which Considerations, the *Platonick Christian* will conclude, That though some *Junior Platonists* have adulterated the *Notion of the Trinity*, yet either there is no such great difference betwixt the *Genuine Platonick Trinity*, rightly understood, and the *Christian*; or else that as the same might be modell'd and rectified, there need not to be.

D. Civ. D. L.
10. c. 23. Cum
dicit Medium,
non Postponit,
sed Interponit.

But though the *Genuine Platonists*, do thus suppose the *Three Hypostases* of their *Trinity*, to be all of them, not only *God*, but also *One God*, or μία θεότης, *One Entire Divinity*; upon which *Latter* accompt the *Whole* may be said also by them, to have *One Singular* or *Numerical Essence*; yet notwithstanding must it be acknowledged, that they no where suppose, each of these *Three Hypostases*, to be *Numerically* the very same, or to have no *Distinct Singular Essences* of their own: this being in their apprehensions, directly contradictory to their very *Hypothesis* it self, and all one as if they should affirm them, indeed not to be *Three Hypostases*, but only *One*. Nevertheless, the *Christian Platonist* would here also apologize for them after this manner; That the ancient *Orthodox Fathers* of the *Christian Church*, were Generally of no other persuasion than this, that that *Essence* or *Substance of the Godhead*, which all the *Three Persons* or *Hypostases* agree in, as each of them is *God*, was not *One Singular and Individual*, but only *One Common and Universal Essence or Substance*: that word *Substance*, being used by them as *Synonymous* with *Essence*, and applied to *Universals* likewise, as it is by the *Peripateticks*, when they call *A Man*, or *Animal* in *General*, *Substantiam Secundam*, *A Second Substance*. Now this is Evident from hence, because these *Orthodox Fathers*, did commonly distinguish in this *Controversie of the Trinity*, betwixt οὐσία, and ὑπόστασις, the *Essence or Substance of the Godhead*, and the *Hypostases or Persons themselves*, after this manner; namely, that the *Hypostasis* or *Person* was *Singular and Individual*; but the *Essence or Substance* *Common and Universal*. Thus does *Theodoret* pronounce of these *Fathers* in general, κατὰ γὰρ τὴν τῶν πατέρων διδασκαλίαν, ἢν ἔχει διαφορὴν τὸ κοινὸν ὑπὲρ τὸ ἴδιον, ἢ τὸ γένος ὑπὲρ τὸ εἶδος ἢ τὸ ἄτομον, ταύτῃ ἔχει ἡ οὐσία πρὸς τὴν ὑπόστασιν. According to the *Doctrine of the Fathers*; as that which is *Common* differs from that which is *Proper*, and the *Genus* from the *Species* or *Individuum*, so doth

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doth *Essence or Substance*, differ from *Hypostases*, that is to say, that *Essence or Substance of the Godhead*, which is *Common* to all the *Three Hypostases*, or whereby each of them is *God*, was concluded by the *Fathers*, not to be *One Singular or Individual*, but *One General or Universal Essence and Substance*. *Theodoret* notwithstanding there acknowledging, that no such *Distinction* was observed by other *Greek Writers*, betwixt those two words $\epsilon\sigma\iota\alpha$ and $\upsilon\pi\omicron\sigma\tau\alpha\sigma\iota\varsigma$, *Essence or Substance* and *Hypostasis*; as that the *Former* of them should be restrained to *Universals* only, *Generical or Specifical Essences or Substances*; but that this was peculiar to the *Christian Fathers*, in their doctrine concerning the *Trinity*. They in the mean time not denying, but that each *Hypostasis, Prosopon, or Person*, in the *Trinity*, might be said in another sense, and in way of *Opposition to Sabellius*, to have its own *Singular, Individual or Existent Essence* also; and that there are thus, $\tau\epsilon\epsilon\iota\varsigma \epsilon\sigma\iota\alpha$, *Three Singular Existent Essences* in the *Deity*, as well as $\tau\epsilon\epsilon\iota\varsigma \upsilon\pi\omicron\sigma\tau\alpha\sigma\iota\varsigma$, *Three Hypostases*; an *Hypostasis* being nothing else to them, but an *Existent Essence*: however for distinctions sake, they here thought fit thus to limit and appropriate the signification of these *Two words*; that a *Singular and Existent Essence*, should not be called *Essence*, but *Hypostasis*; and by $\epsilon\sigma\iota\alpha$ *Essence or Substance*, should be meant, that *General or Universal Nature of the Godhead* only, which is *Common* to all those *Three Singular Hypostases or Persons*, or in which they all agree. We might here heap up many more *Testimonies* for a further *Confirmation* of this; as that of *St. Basil*; $\delta\upsilon\epsilon\chi\epsilon\iota \lambda\omicron\gamma\omicron\nu\tau\omicron\upsilon \kappa\omicron\iota\nu\delta\omicron\nu \pi\epsilon\rho\epsilon\varsigma \tau\omicron\upsilon \dot{\iota}\delta\iota\omicron\nu, \tau\epsilon\sigma\tau\omicron\nu \epsilon\chi\epsilon\iota \eta \epsilon\sigma\iota\alpha \pi\epsilon\rho\epsilon\varsigma \tau\omega\upsilon \upsilon\pi\omicron\sigma\tau\alpha\sigma\iota\nu$, *What Common is to Proper, the same is Essence or Substance (in the Trinity) to the Hypostases*. But we shall content our selves only, with this full acknowledgment of *D. Petavius*, *In hoc Uno Græcorum presertim omnium judicicia concordant, εσσιον, id est, Essentiam sive Substantiam, aut Naturam (quæ φύσιν vocant) Generale esse aliquid & Commune, ac minimè definitum, υπσσιον verò Proprium, Singulare, & Circumscriptum, quod ex illo Communi, & Peculiaribus quibusdam Notis ac Proprietatibus veluti componitur. In this One Thing, do the Judgments and Opinions of all the Greeks especially agree, that Ussia Essence or Substance, and Nature, which they call Physis (in the Trinity) is something General, Common and Undetermined; but Hypostasis is that which is Proper, Singular and Circumscribed; and which is as it were compounded and made up of that Common Essence or Substance, and certain Peculiar Notes and Properties, or Individuating Circumstances.*

Greg. Nyssen.
Adv. Eunom.
L. 12.

Ep. 369.

De Trin. L. 4.
6. 7.

But besides this, it is further certain, that not a few of those *Ancient Fathers*, who were therefore reputed *Orthodox*, because they zealously opposed *Arianism*, did entertain this opinion also, That the *Three Hypostases or Persons of the Trinity*, had not only one *General and Universal Essence of the Godhead*, belonging to them all, they being all *God*; but were also *Three Individuals*, under *One and the same Ultimate Species, or Specifick Essence and Substance of the Godhead*; Just as *Three Individual men*, (*Thomas, Peter and John*) under that *Ultimate Species of Man*; or that *Specifick Essence of Humanity*, which have only a *Numerical Difference* from one another. Where-

Wherefore an *Hypostasis* or *Person* (in the Trinity) was accordingly thus defined, by some of these Fathers, (*viz.* *Anastasius* and *Cyril*) to be, *Essentia cum suis quibusdam Proprietatibus, ab iis quæ sunt ejusdem Speciei, Numero differens; an Essence or Substance, with its Certain Properties (or Individuating Circumstances) differing only Numerically from those of the same Species with it.* This Doctrinæ was plainly asserted and Indultriously pursued (besides several others both of the Greeks and Latins) especially by *Gregory Nyssen*, *Cyril of Alexandria*, *Maximus the Martyr*, and *Damascen*; whose words because *Petavius* hath set them down at large, we shall not here insert. Now these were they who principally insisted, upon the *Absolute Co-Equality* and *Independent Co-Ordination*, of the *Three Hypostases* or *Persons* in the Trinity, as compared with one another. Because, as *Three Men*, though one of them were a *Father*, Another a *Son*, and the Third a *Nephew*; yet have no *Essential Dependence* one upon another, but are *Naturally Co-Equal* and *Unsubordinate*, there being only a *Numerical Difference* betwixt them: so did they in like manner conclude, that the *Three Hypostases* or *Persons of the Deity* (the *Father*, *Son* and *Holy Ghost*) being likewise but *Three Individuals*, under the same *Ultimate Species* or *Specifick Essence* of the *Godhead*, and differing only *Numerically* from one another, were *Absolutely Co-Equal*, *Unsubordinate* and *Independent*; and this was that which was Commonly called by them, their *ὁμοουσιότης*, their *Co-Essentiality* or *Con-Substantiality*. Wherefore it is observable, that *St. Cyril* one of these Theologers, finds no other fault at all with the *Platonick Trinity*, but only this, that such an *Homoousiotes*, such a *Co-Essentiality* or *Consubstantiality* as this, was not acknowledged therein, *ἐλελοίπη δ' ἂν πρὸς τὸ αὐτοῖς εἶναι, εἰ τὸ ὁμοουσιότητος λόγον ἐφαρμόζειν ἡδέλον ὑποτάσει* Conc. Ful. L. 8. p. 270. *ταῖς τριῶν, ἵνα καὶ μία νοοῖτο τὸ θεότητος φύσις, τὸ τε ἕκαστος ἐν ἑχέσῃ πρὸς ἐπερότητα φυσικῶ, καὶ τὸ γε δι' εἶν ἀλλήλων ἐν μείσῃν ὁρθῶσαι ὑποτάσεις.* There would have been nothing at all wanting to the *Platonick Trinity*, for an *Absolute agreement* of it with the *Christian*, had they but accommodated the right Notion of *Co-Essentiality* or *Con-Substantiality* to their *Three Hypostases*; so that their might have been but one *Specifick Nature* or *Essence* of the *Godhead*, not further distinguishable by any *Natural Diversity*, but *Numerically* only, and so no one *Hypostasis* any way *Inferiour* or *Subordinate* to another. That is, had these *Platonists* complied with that *Hypothesis* of *St. Cyril* and others, that the *Three Persons* of the Trinity, were but *Three Independent* and *Co-Ordinate Individuals*, under the same *Ultimate Species* or *Specifick Essence* of the *Godhead*, as *Peter*, *Paul* and *John*, under that *Species* or *Common Nature* of *Humanity*, and so taken in this *Co-Essentiality* or *Con-Substantiality* of theirs, then had they been completely *Orthodox*. Though we have already shewed, that this *Platonick Trinity*, was in another sence *Homoousian*, and perhaps it will appear afterwards, that it was so also in the very sence of the *Nicene Fathers* and of *Athanasius*. Again these Theologers supposed, the *Three Persons* of their Trinity, to have really no other than a *Specifick Unity* or *Identity*; and because it seems plainly to follow from hence, that therefore they must needs be as much *Three Gods* as *Three Men* are *Three Men*; these learned Fathers endeavoured with their

Logick to prove, That *Three Men*, are but Abusively and Improperly so called *Three*; they being really & truly but One, because there is but *One & the same Specifick Essence or Substance of Humane Nature* in them all; and seriously perswaded men to lay aside that kind of Language. By which same Logick of theirs, they might as well prove also, that all the men in the world are but *One Man*, and that all *Epicurus* his Gods were but one God neither. But not to urge here, that according to this *Hypothesis*, there cannot possibly be any reason given, why there should be so many as *Three* such Individuals in the *Species of God*, which differ only Numerically from one another, they being but the very same thing thrice repeated; and yet that there should be no more than *Three* such neither, and not *Three Hundred*, or *Three Thousand*, or as many as there are individuals in the *Species of Man*; we say, not to urge this, it seems plain that this *Trinity*, is no other than a kind of *Tritheism*, and that of *Gods Independent* and *Coordinate* too. And therefore some would think, that the *Ancient and Genuine Platonick Trinity*, taken with all its faults, is to be preferred before this *Trinity* of *St. Cyril* and *St. Gregory Nyssen*, and several other reputed *Orthodox Fathers*; and more agreeable to the Principles both of *Christianity* and of *Reason*. However it is evident from hence, that these *Reputed Orthodox Fathers*, who were not a few, were far from thinking the *Three Hypostases* of the *Trinity*, to have the same *Singular Existent Essence*; they supposing them to have no otherwise, one and the same *Essence of the Godhead* in them, nor to be *One God*, than *Three Individual Men*, have one *Common Specifical Essence of Manhood* in them, and are all *One Man*. But as this *Trinity* came afterwards to be decried, for *Tritheistick*; so in the room thereof, started there up, that other *Trinity of Persons* Numerically the Same, or having all *One and the same Singular Existent Essence*; a *Doctrine* which seemeth not to have been owned by any publick Authority in the *Christian Church*, save that of the *Lateran Council* only.

And that no such thing was ever entertained by the *Nicene Fathers* and those *First opposers of Arianism*, might be rendered probable in the *First place* from the free *Confession and Acknowledgment* of *D. Petavius*, (a *Person*, well acquainted with *Ecclesiastick Antiquity*;) and for this reason especially, because many are much led, by such new *Names and Authorities*; *In eo præcipuam vim collocasse Patres, ut Æqualem Patri Naturâ, Excellentiaque Filium esse defenderent, citra expressam SINGULARITATIS mentionem, licet ex eo conjicere. Etenim Nicani isti Præsules, quibus nemo melius Arianae Sectæ arcana cognovit, nemo quare opprimenda maximè foret, acrius judicare potuit, nihil in Professionis suæ formulâ spectarunt aliud, nisi ut Æqualitatem illam Essentiæ, Dignitatis, Æternitatis astruerent. Testatur hoc quosdam vox ipsa, quæ arx quædam fuit Catholici Dogmatis. Hæc enim Æqualitatem potius Essentiæ, quam SINGULARITATEM significat, ut Capite Quinto docui. Deinde cætera ejusdem modi sunt in illo Decreto, ut, &c.* The chief force which the *Ancient Fathers* opposed against the *Arian Hereticks*, was in asserting only the *Equality of the Son with the Father as to Nature or Essence*, without any express mention of

De Trin. L. 4.
c. 13.

of the SINGULARITY of the same. For those Nicene Bishops themselves, who did understand best of any, the secrets of the Arian Faction, and which way it should especially be oppugned, aimed at nothing else in their Confession of Faith, but only to establish that Equality of Essence, Dignity and Eternity between them. This does the word Homoufios it self declare, it signifying rather Equality, than SINGULARITY of Essence, as we have before showed. And the like do those other Passages in the same Decree; as, That there was no time when the Son was not, and That he was not made of nothing, Nor of a different Hypostasis or Essence. Thus does Petavius clearly confess, that this Same Singularity of Numerical Essence was not asserted by the Nicene Council nor the most Ancient Fathers, but only an Equality or Sameness of Generical Essence; or else that the Father and Son, agreed only in One Common Essence or Substance of the Godhead, that is, the Eternal and Un-created Nature.

But the truth of this, will more fully appear, from these following Particulars. First because these Orthodox, Anti-Arian Fathers, did all of zealously condemn Sabellianism; the Doctrine whereof is no other than this, that there was but one Hypostasis or Singular Individual Essence, of the Father, Son, and Holy Ghost; and consequently that they were indeed but Three several Names, or Notions, or Modes, of one and the self same thing. From whence such Absurdities as these would follow; That the Father's Begetting the Son, was nothing but one Name, Notion, or Mode of the Deities Begetting another; or else the same Deity under one Notion, Begetting it self under another Notion. And when again the Son or Word, and not the Father, is said to have been Incarnated, and to have suffered death for us upon the Cross; that it was nothing but a meer Logical Notion or Mode of the Deity, that was Incarnate and Suffered, or else the whole Deity under one particular Notion or Mode only. But should it be averred notwithstanding, that this Trinity which we now speak of, was not a Trinity of meer Names and Notions, as that of the Sabellians, but of distinct Hypostases or Persons; then must it needs follow (since every Singular Essence is an Hypostasis, according to the sense of the Ancient Fathers) that there was not a Trinity only, but a Quaternity of Hypostases, in the Deity. Which is a thing that none of those Fathers ever dream'd of.

Again the word Homoufios, as was before intimated by Petavius, was never used by Greek writers otherwise, than to signify the Agreement of things, Numerically differing from one another, in some Common Nature, or Universal Essence; or their having a Generical Unity or Identity, of which sundry Instances might be given. Nor indeed is it likely, that the Greek Tongue should have any name for that, which neither is a thing in Nature, nor falls under Humane Conception, viz. Several Things having one and the same Singular Essence. And accordingly St. Basil interprets the force of this word thus, ἀναφέρει τὴν ταυτότητα τῆς ὑποστάσεως ἢ τὸ αὐτὰς τὴν ἕν ἐν ἑπιφ. αὐτὰς ὁμοῦσον, ἀλλ' ἐτεροῦν ἐτεροῦν. That it plainly takes away the Sameness of Hypostasis, that is, of Singular Numerical Essence (this being that

which the ancient Fathers meant by the word Hypostasis:) For the same thing, is not Homouſios, Co-Eſſential or Con-Subſtantial with it ſelf, but always One thing with Another. Wherefore as τὸ ὁμοῶςιον and ſυγγένεια, are uſed by Plotinus as Synonymous, in theſe words concerning the Soul, θεῶν μετὰ διὰ ſυγγένειαν καὶ τὸ ὁμοῶςιον, That it is full of Divine things, by reaſon of its being Cognate or Congenerous, and Homouſious with them: ſo doth Athanaſius in like manner uſe them, when he affirmeth, τὰ κλήματα εἶναι ὁμοῶςια καὶ ſυγγενῆ τῷ ἀμπέλῳ, That the Branches are Homouſious [Co-eſſential or Con-ſubſtantial] and Congenerous with the Vine, or with the Root thereof. Beſides which, the ſame Father uſes, ὁμογενῆς and ὁμοειδῆς, and ὁμοφυῆς, indifferently for ὁμοῶςιον, in ſundry places. None of which words can be thought to ſignifie an Identity of Singular Eſſence, but only of Generical or Specifical. And thus was the word Homouſios, plainly uſed by the Council of Chalcedon, they affirming that our Saviour Chriſt was, ὁμοῶςιος τῷ πατρὶ καὶ τῷ θεότητι, καὶ ὁμοῶςιον ἡμῖν καὶ τῷ ἀνθρωπότητι, Co-Eſſential or Con-Subſtantial with the Father, as to his Divinity; but Co-Eſſential or Con-Subſtantial with us Men, as to his Humanity. Where it cannot reaſonably be ſuſpected, that one and the ſame word ſhould be taken in two different ſences in the ſame Sentence, ſo as in the firſt place to ſignifie a Numerical Identity, but in the ſecond, a Generical or Specifical only. But Laſtly, which is yet more, Athanaſius himſelf ſpeaketh in like manner of our Saviour Chriſt's being Homouſious with us men; εἰ μὴ ἐν ὁμοῶςίῳ ἔστιν ἡμῖν υἱός, καὶ τῷ αὐτῷ ἡμῖν ἔχει φύσιν, ἔσω καὶ τῷ οὗτος ἁλότῳ κατ' ἕσταν τῷ πατρὸς, ὡς παρ' ἡμῶν ἀμπέλος τῷ γεωργῷ. If the Son be Coeſſential or Conſubſtantial (or of the ſame Eſſence or Substance) with us Men, he having the very ſame Nature with us, then let him be in this reſpect a ſtranger to the Eſſence or Substance of the Father, even as the Vine is to the Eſſence of the Husbandman. And again a little after, in the ſame Epistle, ἢ λέγων μὴ εἶναι τῷ λόγον ἰδίον, ἀλλὰ τῷ πατρὸς ἕσταν, ἐφ' ἧς τῷτον ὁμοῶςιον ἡμῶν εἶναι τῷ ἀνθρώπων. Or did Dionyſius, think you, when he affirmed the Word not to be Proper to the Eſſence of the Father, ſuppoſe him therefore to be Coeſſential or Conſubſtantial with us Men? From all which it is unqueſtionably evident, that Athanaſius did not by the word Homouſios underſtand, That which hath the ſame Singular and Numerical Eſſence with another, but the ſame Common Generical or Specifical only; and conſequently, that he conceived the Son to be Coeſſential or Conſubſtantial with the Father after that manner.

En. 4: L. 7. c. 10.

Epist. de Sent. Dion. p. 556:

Tom. 1. p. 556.

Thus alſo in his 1. Epist. to Serap. ἀνθρώποι γὰρ ἐν ὁμοίῳ καὶ τῷ ταυτοφύτῳ ἔχουσιν ὁμοίους ἐσάρκην ἀλλήλων. We Men being alike and having the ſame-ness of Nature, are Con-Subſtantial with one another. And P. 170. ἄσφοδον εἶναι μαινοῦν ἄνθρωπον λέγων, τῷ αὐτῷ ὁμοῶςιον εἶναι εἰκοδόμῳ, καὶ τῷ κελύφῳ τῆς ναυπηγῆς, ὡς πρὸς πρὸς ἄνθρωπον, πᾶσι δὲ ὁμοῶςιον εἶναι τῷ αὐτῷ πατρὸς. It were madneſs to ſay, that a Houſe is Coeſſential or Con-Subſtantial with the Builder, or a Ship with the Ship-wright; but it is proper to ſay, that every Son is Coeſſential or Conſubſtantial with his Father.

Furthermore the true meaning of the Nicene Fathers, may more fully and thoroughly be perceived, by conſidering what that Doctrine of Arius was, which they Oppoſed and Condemned. Now Arius maintained, the Son or Word, to be κτίσμα a Creature, Made in Time, and Mutable or Defectible, and for that reaſon as Athanaſius tells us, ἐτερόουσιον and ἁλότερουσιον, of a different Eſſence or Substance from the Father (That which is Created, being ſuppoſed to differ Eſſentially or Subſtancially, from that which is Uncreated.) Wherefore the Nicene Fathers, in way of Oppoſition to this Doctrine of Arius determined, that the Son or Word, was not thus ἐτερόουσιος, nor

nor ἀμοτεριστος, but ὁμοσίος τῷ πατρὶ, *Coeffential or Consubstantial with the Father*; that is, not a *Creature*, but *God*; or agreeing with the Father in that *Common Nature or Essence of the Godhead*. So that this is that ἕξις, *Essence or Substance of the ancient Fathers*, which is said to be the Same in all the *Three Hypostases of the Trinity* as they are called *God*; not a *Singular Existent Essence*, but the *Common, General, or Universal Essence of the Godhead*, or of the *Uncreated Nature*, called by *S. Hilary, Natura Una, non Unitate Personæ, sed Generis*; *One Nature, not by Unity of Person, but of Kind*.

Which *Unity of the Common or General Essence of the Godhead*, is the same thing also with that *Equality*, which some of the *Ancient Fathers* so much insist upon against *Arius*, namely *An Equality of Nature*, as the *Son and Father* are both of them alike *God*, that *Essence of the Godhead* (which is *Common to all the Three Persons*) being as all other *Essences*, supposed to be *Indivisible*. From which *Equality* it self also does it appear, that they acknowledged no *Identity of Singular Essence*, it being absurd to say, that *One and the self same thing, is Equal to it self*. And with this *Equality of Essence*, did some of these *Orthodox Fathers* themselves imply, that a certain *Inequality of the Hypostases or Persons* also, in their mutual Relation to one another, might be consistent. As for example, *St. Austin* writing

De Synodis

Cont. Sermo Ariam. c. 18.

thus against the *Arians*, *Patris, ergo & Filii, & Spiritus Sancti, etiamsi disparem cogitant Potestatem, Naturam saltem consiteantur Æqualem*; *Though they conceive the Power of the Father, Son, and Holy Ghost, to be Unequal, yet let them for all that, confess their Nature at least to be Equal*. And *St. Basil* likewise, *Though the Son be in Order Second to the Father, because produced by him, and in Dignity also, (forasmuch as the Father is the Cause and Principle of his being) yet is he not for all that, Second in Nature, because there is One Divinity in them both*.

3. Cont. Eunom.

And that this was indeed the meaning, both of the *Nicene Fathers*, and of *Athanasius*, in their *Homoufiosotes*, their *Coeffentiality or Consubstantiality*, and *Coequality of the Son with the Father*; namely, their having both the same *Common Essence of the Godhead*; or that the *Son was No Creature*, as *Arius* contended, but truly *God or Uncreated* likewise, will appear undeniably, from many passages in *Athanasius*, of which we shall here mention only some few. In his

P. 252.

Epistle concerning the Nicene Council, he tells us, how the *Eusebian Faction* subscribed the *Form of that Council*, though afterward they recanted it, πάντων τε ὑπογραψάντων ὑπέγραψαν καὶ οἱ ἑσθὲν εὐσέβειον τῶν τοῖς ῥήμασιν οἷς ἀπιπῶναι νῦν ἔσται λέγω ἢ τῶν ὅτι ἕξις, καὶ τῶν ὁμοσίως, καὶ ὅτι μήτε κτίσμα ἢ ποίημα, μήτε τῶν γνητῶν ἔστιν ὁ τῶ θεῶ υἱός· ἀλλὰ γνήσιμα καὶ τῶ πατρὸς ἕξις ὁ λόγος. *All the rest subscribing, the Eusebianists themselves subscribed also to these very words, which they now find fault with*;

I mean Of the Essence or Substance, and Coessential or Consubstantial, and that the Son is no Creature or Facture or any of the Things Made, but the Genuine Off-spring of the Essence or Substance of the Father. Afterwards he declareth, how the *Nicene Council* at first, intended to have made use only of *Scripture Words and Phrases*, against the *Arians*,

τῶ συνόδῳ βεβλομένης τὰς μὲν τῶ Ἀρειανῶν τῶ ἀσεβείας λέξας ἀνελεῖν· τὰς δὲ τῶ γενεῶν ὁμολογημένης φωνὰς γενεῶν, ὅτι τε υἱός ἔστιν ἐκ θεῶ ἐκ ὄντων, ἀλλ' ὅτι τῶ θεῶ, καὶ λόγος ἔστι καὶ σοφία, ἀλλ' ὅτι κτίσμα ἔστι ποίημα. ἰδίον δὲ

P. 267.

ἐκ

ὅτι τὸ πατρὸς ᾠόνημα· *As that Christ was the Son of God, and not from nothing, but from God. the Word and Wisdom of God, and consequently no Creature or thing Made. But when they perceived that the Eusebian Faction would evade all those Expressions by Equivocation, ἠναγκάσθησαν λοιπὸν λυσιτερέων εἰπεῖν τὸ ὅτι τὸ θεὸς· καὶ γράψαι ὅτι ἡ οὐσίας τὸ θεὸς εἶναι ἢ υἱὸν, ὑπὲρ τὸ μὴ τὸ ὅτι τὸ θεὸς κοινὸν καὶ ἴσον, τὸ τε υἱὸς καὶ τῷ ᾠόνι νομιζέσθαι· They conceived themselves necessitated, more plainly to declare what they meant by being From God, or Out of him; and therefore added, that the Son was Out of the Substance of God, thereby to distinguish him from all Created Beings.* Again a little after in the same Epistle he adds, ἡ συνόδος τὸ τοιοῦτον, καλῶς ὁμοῦσον ἔγραψεν, ἵνα πῶτε τῷ αἰρετικῶν κακοκλίθειαν ἀναστέλλωσι· καὶ δεῖξωσιν ἄλλον εἶναι τῷ ᾠόνι ἢ λόγον· καὶ γὰρ τὸ τοιοῦτον γράψαντες διδῶντες ἐπήραρον· τὸς ἢ λέγοντας ἐξ ἐκ ὄντων ἢ υἱὸν τὸ θεὸς, ἢ κτιστὸν· ἢ τρεπτόν· ἢ ποίημα· ἢ ἐξ ἑτέρου οὐσίας, τὸς ἀναθεματίζει ἡ ἀγία καὶ καθολικὴ Ἐκκλησία· *The Synod perceiving this, rightly declared, that the Son was Homousious with the Father; both to cut off the Subterfuges of Hereticks, and to show him to be different from the Creatures. For after they had decreed this, they added immediately, They who say that the Son of God, was from things that are not, or Made, or Mutable, or a Creature, or of another Substance or Essence; all such does the Holy and Catholick Church Anathematize. Whereby they made it Evident, that these Words, Of the Father, and Coessential or Consubstantial with the Father, were opposed to the Impiety of those expressions of the Arians, that the Son was a Creature, or thing Made, and Mutable, and that he was not before he was Made, which he that affirmeth contradicteth the Synod, but whosoever dissents from Arius, must needs consent to these Forms of the Synod.* In this same Epistle, to cite but one passage more out of it, χαλκός, ἀργύριον καὶ χρυσός, &c. ἀλλ' ἑτεροφυῖ καὶ ἑτέρουσι ἀλλήλων· εἰ μὲν ἔν καὶ υἱὸς ἔσται ὅτιν, ἔστω κτίσμα ὡσπερ καὶ ἡμεῖς, καὶ μὴ ὁμοῦσιος, εἰ ἢ ὅτις ὅτι λόγος, σοφία, εἰδὼν τὸ πατρὸς, ἀπαύρασμα, εἰκότως ὁμοῦσιος ἀν' ἐμ'· *Brass and Gold, Silver and Tin are alike in their shining and colour, nevertheless in their Essence and Nature, are they very different from one another. If therefore the Son be such, then let him be a Creature as we are, and not Coessential (or Consubstantial) but if he be a Son, the Word, Wisdom, Image of the Father, and his Splendour, then of right should he be accounted Coessential and Consubstantial.* Thus in his Epistle concerning Dionysius, we have ἕνα τῷ γεννητῷ εἶναι ἢ υἱὸν, and μὴ ὁμοῦσιον τῷ πατρί, *The Son's being one of the Creatures, and his not being Coessential or Consubstantial with the Father put for Synonymous expressions, which signifie one and the samething.*

P. 272.

P. 561.

Wherefore it seemeth to be unquestionably evident, that when the Ancient Orthodox Fathers of the Christian Church, maintained against Arius, the Son to be Homousion, Coessential or Consubstantial with the Father, though that word be thus interpreted, Of the same Essence or Substance, yet they Universally understood thereby, not a Sameness of Singular and Numerical, but of Common or Universal Essence only; that is, the Generical or Specifical Essence of the Godhead; that the Son was no Creature, but truly and properly God. But if it were needful, there might be yet more Testimonies cited out of

Ath.

Athanasius to this purpose. As from his Epistle *De Synodis Arimini* & P. 929. *Seleucia*, where he writeth thus, concerning the Difference betwixt those Two words ὁμοίσιον, of Like Substance, and ὁμοούσιον, Of the same Substance. οἴδατε γὰρ καὶ ὑμεῖς ὅτι τὸ ὁμοίσιον ἐκ ἐπιπέδου ἴσων, ἀλλ' ἐπιχηματίων καὶ ποιότητων λέγεται ὁμοίσιον. ἐπιπέδου ἴσων ἔχ' ὁμοιότητος, ἀλλὰ ταυτοῦτος ἀν' ἑαυτῶν. ἀνθρώπου γὰρ ἀνθρώπου ὁμοίσιον λέγεται καὶ ἡ τὴν ἴσων--- τῆ γὰρ ἑστία ὁμοφυεῖς εἰσι. καὶ πάλιν ἀνθρώπου κινὴ ἐκ' ἀνόμοιος λέγεται ἀλλ' ἑτεροφυεῖς. οὐκ ἔστι τὸ ὁμοφυεῖς καὶ ὁμοούσιον, τὸ δ' ἑτεροφυεῖς καὶ ἑτερόσιον. For even your selves know that Similitude is not Predicated of Essences or Substances, but of Figures and Qualities only. But of Essences or Substances, Identity or Sameness is affirmed and not Similitude. For a man is not said to be Like to a man, in respect of the Essence or Substance of Humanity, but only as to Figure or Form: they being said as to their Essence to be Congenerous, of the same Nature or Kind with one another. Nor is a man properly said, to be Unlike to a Dog, but of a Different Nature or Kind from him. Wherefore that which is Congenerous, of the same Nature, Kind, or Species, is also Homouosion, Coessential or Consubstantial (of the same Essence or Substance) and that which is of a different Nature, Kind, or Species, is Heterouosion, (of a different Essence or Substance.) Again *Athanasius* in that Fragment of his Against the Hypocrisie of *Meletius*, &c. concerning Consubstantiality writeth in this manner; ὁ ποῖνον ἀναρῶν τὸ εἶναι τὸν υἱὸν ὁμοούσιον τῷ πατρὶ, λέγων ὅτι ὁμοίσιον, ἀναρῶν τὸ εἶναι θεόν. ὡς αὐτῶς ἢ καὶ ὁ ἐξηγήσασθαι τὸ ὁμοούσιον, ὡς ὁμοίσιον τῆ ἴσων ἑτέρου τὴν ἴσων λέγει, θεῶν ἢ ὁμοιωμάτων. καὶ ποῖνον ἑστὸς τὸ ἐκ τῆ ἴσων εἶναι προσηγορίᾳ λέγει μὴ φρονῶν ὁμοούσιον, ὡς ἀνθρώπος ἐκ τῆ ἀνθρώπου ἴσων. εἰ δ' ἢ μὴ ὡς ἀνθρώπου ἐξ ἀνθρώπου καὶ ἑστία, ἐκ θεῶν ὁ υἱός, ἀλλ' ὡς ἐκ ὁμοιωμάτων καὶ δαίμων ἀνθρώπου ἢ ὡς ἀνθρώπος θεῶν, δὴλός ἐστιν ὁ τοῖστος ὁμοούσιον μὴ λέγων, ὁμοούσιον ἢ ἑ φρονῶν. οὐ γὰρ καὶ τὴν συνήθειαν βέβηται τὸ ὁμοούσιον αἰσθεσθαι, ὡς ἐστὶν, ὡς ἐμᾶς καὶ τῆ αὐτῆς ἴσων. ἀλλὰ ὡς τὴν συνήθειαν, καὶ ἵνα διαβάλλῃ ταύτῃ, ἑλλωκίω εἶπον εἰρηκέναι τὸ ὁμοούσιον εἶμα τῶ ἐκ ἑλλωκίαν ἑστὸς ἐπ' ἑστὸν ἑτέρου κείμενον ἢ ἐπι τὴν αὐτῇ φύσιν ὡς ἐστὸς, &c. He that denies the Son to be Homouosion, Consubstantial with the Father, affirming him only to be like to him, denies him to be God. In like manner, he who retaining the word Homouosion or Consubstantial, interprets it notwithstanding only of Similitude or Likeness in Substance, affirmeth the Son to be of Another Different Substance from the Father, and therefore not God; but like to God only. Neither doth such a one rightly understand those words, Of the Substance of the Father, he not thinking the Son to be so Consubstantial, or of the Essence and Substance of the Father, as one man is Consubstantial, or Of the Essence or Substance of another who begat him. For he who affirmeth that the Son is not so Of God, as a man is Of a man, according to Essence or Substance; but that he is Like him only, as a Statue is like a Man or as a Man may be Like to God, it is manifest that such a one, though he use the word Homouosios, yet he doth not really mean it. For he will not understand it according to the customary signification thereof, for that which hath One and the Same Essence or Substance; this word being used by Greeks and Pagans in no other sence, than to signifie that which hath the Same Nature; as we ought to believe concerning the Father Son and Holy Ghost. Where we see plainly, that though the word Homouosios; be interpreted, That which hath One and the Same

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Effence or Subſtance, yet is this underſtood of the Same Common Nature, and as one man is of the ſame Effence or Subſtance with another. We might here alſo add to this, the concurrent teſtimonies of the other Orthodox Fathers, but to avoid tediousneſs we ſhall omit them, and only inſert ſome paſſages out of St. Auſtin to the ſame purpoſe. For he in his Firſt Book *Contra Maxim.* Chap. the 15. writeth thus, *Duo veri Homines, eſi nullus eorum Filius ſit Alterius, Unius tamen & Ejuſdem ſunt Subſtantia. Homo autem alterius Hominis Verus filius nullo modo poteſt niſi Ejuſdem cum Patre eſſe Subſtantia, etiamſi non ſit per omnia Similis Patri. Quocirca Verus Dei Filius, & Unius cum Patre Subſtantia eſt, quia Verus Filius eſt; & per omnia eſt Patri ſimilis, quia eſt Dei Filius.* Two True men, though neither of them be Son to the other, yet are they both of One and the Same Subſtance. But a man who is the true Son of another man, can by no means be of a Different Subſtance from his Father, although he be not in all reſpects like unto him. Wherefore the true Son of God, is both of one Subſtance with the Father, becauſe he is a true Son, and he is alſo in all reſpects like to him, becauſe he is the Son of God. Where Chriſt or the Son of God, is ſaid to be no otherwiſe, of One Subſtance with God the Father, than here amongſt men, the Son is of the ſame Subſtance with his Father, or any one man with another. Again the ſame S. Auſtin in his *Reſponſ. ad Sermonem Arianorum*, expreſſeth himſelf thus: *Ariani nos vocitant Homouſianos, quia contra eorum errorem, Græco vocabulo ὁμοούσιον defendimus, Patrem, Filium, & Spiritum Sanctum; id eſt, Unius Ejuſdemque Subſtantia, vel ut expreſſius dicamus Effentia (quæ ἁπλῶς Græcè appellatur) quod planius dicitur Unius Ejuſdemque Naturæ. Et tamen ſiquis iſtorum qui nos Homouſianos vocant, Filium ſuum non cuius ipſe eſſet, ſed Diuerſæ diceret eſſe Naturæ, Exheredari ab ipſo mallet Filius, quam hoc putari. Quanta igitur impietate iſti cecantur, qui cum conſiteantur Unicuique Dei Filium, nolunt Ejuſdem Naturæ cuius Pater eſt conſiteri; ſed diuerſæ atque imparis, & multis modis rebusque diſſimilis, tanquam non de Deo Natus, ſed ab illo de Nihilo ſit Creatus; Gratiâ Filius, non Naturâ. The Arians call us Homouſians, becauſe in oppoſition to their Error we defend the Father, Son and Holy Ghoſt, to be in the Language of the Greeks Homouſious, that is of One and the Same Subſtance; or to ſpeak more clearly Effence, this being in Greek called Uſiah, which is yet more plainly thus expreſſed, of One and the Same Nature. And yet there is none of their own Sons, who thus call us Homouſians, who would not as willingly be diſinherited, as be accounted of a Different Nature from his Father. How great impiety therefore are they blinded with, who though they acknowledge that there is One only Son of God; yet will not confeſs him, to be of the ſame Nature with his Father, but different and unequal and many ways unlike him, as if he were not Born of God, but Created out of Nothing by him, himſelf being a Creature; and ſo a Son, not by Nature but Grace only. Laſtly (to name no more places) in his Firſt Book *De Trinitate*, he hath theſe words. *Si Filius Creatura non eſt, ejuſdem cum Patre Subſtantia eſt. Omnis enim Subſtantia quæ Deus non eſt Creatura eſt: & quæ Creatura non eſt, Deuſ eſt. Et ſi non eſt Filius ejuſdem Subſtantia cuius eſt Pater, ergo Facta Subſtantia eſt.* If the Son be not a Creature, then is he of the ſame*

To the ſame purpoſe is that in his Second Book ch. 6. *Diverſa quidem Subſtantia eſt Deus Pater, & Homo Mater: non tamen diuerſa Subſtantia eſt Deus Pater & Deus Filius: ſicut non eſt diuerſa Subſtantia, Homo Mater, & Homo Filius.*

same Substance with the Father ; for whatever Substance is not God, is Creature, and whatever is not Creature is God. And therefore if the Son be not of the same Substance with the Father, he must needs be a Made and Created Substance, and not truly God.

Lastly, that the ancient Orthodox Fathers, who used the word *Homoousios* against *Arius*, intended not therein to assert the Son to have One and the same *Singular or Individual Essence* with the Father, appeareth plainly from their disclaiming and disowning those two words *ταυτοούσιον* and *μονούσιον*. Concerning the Former of which, *Epiphanius* thus ; *Καὶ ἡ λέγουμεν ταυτοούσιον, ἵνα μὴ ἡ λέξις ᾧδὲ ποιησὶ λε-* Her. 76. N. 7.
γομένη, Σαβελλίω ἀπεικασθῆ· ταυτὸν δὲ λέγουμεν τῆ θεότητι, καὶ τῆ ἰσοτιᾷ, καὶ τῆ δυνάμει· We affirm not the Son to be *Tautoousion* (One and the same Substance with the Father) lest this should be taken in way of compliance with *Sabellius*, nevertheless do we assert him to be, the Same, in Godhead, and in Essence, and in Power. Where it is plain, that when *Epiphanius* affirmed the Son to be the same with the Father in Godhead and Essence, he understood this only, of a *Generical or Specifical*, and not of a *Singular or Individual Sameness*; namely, that the Son is no Creature, but God also as the Father is; and this he intimates to be the true and genuine sense of the word *Homoousios*: he therefore rejecting that other word *Tautoousios*, because it would be liable to misinterpretation, and to be taken in the *Sabellian* sense, for that which hath *One and the same Singular and Individual Essence*, which the word *Homoousios* could not be obnoxious to. And as concerning that other word *Monoousios*, *Athanasius* himself, in his *P. 241.*
Exposition of Faith, thus expressly condemns it, *ὅτι ἡ ὑποστάσις προ-*
υἱότητι, ὡς οἱ Σαβελλίωι μονούσιον καὶ ἰσοούσιον, We do not think the Son
to be really One and the Same with the Father, as the Sabellians do, and
to be Monoousios and not Homoousios; they thereby destroying the ve-
ry being of the Son. Where *Ussa*, *Essence or Substance*, in that *Fictitious* word *Monoousios*, is taken for *Singular or Existent Essence*, the whole Deity being thus said by *Sabellius*, to have only *One Singular Essence or Hypostasis* in it: whereas in the word *Homoousios*, is understood a *Common or Universal, Generical or Specifical Essence*; the Son being thus said to agree with the Father, in the *Common Essence of the Godhead*, as not being a *Creature*. Wherefore *Athanasius* here disclaimeth a *Monoousian Trinity*, as *Epiphanius* did before, a *Tautoousian*; both of them a *Trinity of meer Names, and Notions, or Inadequate Conceptions of One and the same Singular Essence or Hypostasis*; they alike distinguishing them, from the *Homoousian Trinity*, as a *Trinity of Real Hypostases or Persons*, that have severally their *Own Singular Essence*, but agree in one *Common and Universal Essence of the Godhead*, they being none of them *Creatures* but all *Uncreated or Creators*. From whence it is plain, that the ancient Orthodox Fathers, asserted no such thing, as *One and the same Singular or Numerical Essence*, of the several *Persons of the Trinity*; this according to them, being not a *Real Trinity*, but a *Trinity of meer Names, Notions, and Inadequate Conceptions only*; which is thus disclaimed and declared against by *Athanasius*, *τείας δὲ ὅσον ἰσὺς ἕως*
ὀνόματι μόνον, καὶ φανταστικῆς λέξεως, ἀλλὰ ἀληθεῖα καὶ ὑπερῆδ τείας, The
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Trinity,

Trinity, is not a Trinity of meer Names and Words only, but of Hypostases, truly and really Existing. But the Homoousian Trinity, of the Orthodox, went exactly in the Middle, betwixt that Monoousian Trinity of Sabellius, which was a Trinity of different Notions or Conceptions only of One and the Self-Same Thing, and that other Heteroousian Trinity of Arius, which was a Trinity of Separate and Heterogeneous Substances (one of which only was God, and the other Creatures) this being a Trinity, of Hypostases or Persons, Numerically differing from one another, but all of them agreeing, in one Common or General Essence of the Godhead or the Uncreated Nature, which is Eternal, and Infinite. Which was also thus particularly declared by Athanasius, ἕτε ἑλατῶν π φρονεῖ ἡ καθολικὴ Ἐκκλησία, ἵνα μὴ εἰς τὸς νῦν κατὰ καιάφαν Ἰουδαίους, ἢ εἰς Σαβέλλιον ᾤδεύσῃ. ἕτε πλείον ἔπινοεῖ, ἵνα μὴ εἰς τὴν Ἐμλιτικὴν πολυθεοτήτα κατὰ κλυσιθῆ. The Catholick Church doth neither believe less than this Homoousian Trinity, lest it should comply with Judaism, or sink into Sabellianism; nor yet more than this, lest on the other hand, it should tumble down into Arianism, which is the same with Pagan Polytheism and Idolatry; it introducing in like manner, the worshipping of Creatures, together with the Creator.

*Ad Serap.
Ep. p. 102.*

And now upon all these Considerations, our Platonick Christian would conclude, that the *Orthodox Trinity* of the ancient Christian Church, did herein agree with the *Genuinely Platonick Trinity*, that it was not *Monoousian*; One Sole Singular Essence, under Three Notions, Conceptions, or Modes only; but *Three Hypostases* or *Persons*. As likewise the right *Platonick Trinity*, does agree with the *Trinity* of the ancient Orthodox Christians in this, that it is not *Heteroousian* but *Homoousian, Coessential* or *Consubstantial*; none of their *Three Hypostases* being *Creatures* or *Particular Beings*, made in Time; but all of them *Uncreated, Eternal, and Infinite*.

Notwithstanding all which, it must be granted, that though this *Homoousiotes*, or *Coessentiality* of the *Three Persons* in the *Trinity*, does imply them to be all *God*, yet does it not follow from thence of necessity, that they are therefore *One God*. What then? shall we conclude that *Athanasius* himself also entertained that opinion before mentioned and exploded; Of the *Three Persons* in the *Trinity*, being but *Three Individuals* under the same *Species*, (as *Peter, Paul* and *Timothy*,) and having no other *Natural Unity* or *Identity*, than *Specificical* only? Indeed some have confidently fastned this upon *Athanasius*, because in those *Dialogues Of the Trinity*, published amongst his works, and there entitled to him, the same is grossly owned, and in defence thereof, this *Absurd Paradox* maintained; that *Peter Paul* and *Timothy*, though they be *Three Hypostases*, yet are not to be accounted *Three men*, but only then, when they dissent from one another, or disagree in *Will* or *Opinion*. But it is certain, from several *Passages* in those *Dialogues* themselves, that they could not be written by *Athanasius*; and there hath been also another *Father* found for them, to wit, *Maximus* the *Martyr*. Notwithstanding which, thus much must not be denied by us, that *Athanasius* in those others his reputedly *Genuine Writings*, does some-
time

time approach so near hereunto, that he lays no small stress upon this *Homoussites*, this *Coeffentiality*, and *Common Nature of the Godhead*, to all the Three Persons, in order to their being *One God*. For thus, in that Book entitled, *Concerning the Common Essence of the Three Persons*, and the Chapter inscribed, *ὅτι ἔν ἐστὶ τρεῖς θεοί*, *That there are not Three Gods*; doth *Athanasius* lay his Foundation here. When to that question proposed, *How it can be said, that the Father is God, the Son God, and the Holy Ghost God, and yet that there are not Three Gods*; the First Reply which he makes is this, *ὅτι κοινὰ τὰ τῆ φύσεως, κοινὸν ἔστι ὄνομα τῆ ἀξίας· οἷον ὁ θεὸς τὰ εἰς πλῆθι διηρημένα ἀπὸ μιᾶς φύσεως, ἐνὶ ὀνόματι καλεῖ· καὶ ὅτι ἀργίξεται τοῖς ἀνθρώποις, ἥ πάντα ἀνθρώπων τῇ ἀργῇ ὑποκείμενον, ἕνα ἀνθρώπων καλεῖ· καὶ ὅτι διαλλάσεται τῷ κόσμῳ, ὡς ἐνὶ ἀνθρώπῳ διαλλάσεται·* *Where there is a Communion of Nature, there is also one Common Name of Dignity bestowed. And thus doth God himself, call things divided into Multitudes from one Common Nature, by One Singular Name. For both when he is angry with men, doth he call all those who are the objects of his anger, by the name of One Man: and when he is reconciled to the world, is he reconciled thereto as to One Man.* The first Instances which he gives hereof, are in *Gen.* the 6: the 3. and 7. Verses; *My Spirit shall not always strive with Man, and I will destroy Man whom I have Created*; Upon which *Athanasius* makes this Reflexion; *καίτοι ἐν ἓν εἶς, ἀλλὰ μυριάδες ἀπέργι· ἀλλὰ τῷ ὀνόματι τῆ φύσεως, ἥ πάντα ἀνθρώπων ἕνα ἐκάλεσεν ἀνθρώπων διὰ τὸ κοινὸν τῆ ἰσῆας,* *Though there was not then only one man, but Infinite Myriads of men, nevertheless by the name of One Nature, doth the Scripture call all those men, One Man, by reason of their Community of Essence or Substance.* Again he commenteth in like manner upon that other Scripture-passage, *Exodus* the 15. 1. *The Horse and his Rider hath he thrown into the Sea,* *ὅτι ἐξήλθε φάραῶν τῷ τῷ θαλάσσαν, πῆσαν μετὰ μυρίων ἀρμάτων ἐν τῇ θαλάσῃ, καὶ ἦσαν πολλοὶ ἀνθρώποι οἱ βυθιζόμενοι μετ' αὐτοῦ, καὶ ἵπποι πολλοί· ὁ δὲ μαρτὶς εἶδὼς, ὅτι πάντων τῶν βυθιζόντων μία ἔστι ἡ φύσις, καὶ τοῦ τῶν ἵππων καὶ τοῦ τῶν ἀνδρῶν λέγει, ἵππον καὶ ἀναβάτην ἐρέσειεν εἰς θαλάσσαν· τὰ πλῆθι τῶν ἀνδρῶν ἐκάλεσεν ἕνα ἀνθρώπων, καὶ τὰ πλῆθι τῶν ἵππων ἐκάλεσεν ἵππον ἕνα, διὰ τὴν κοινωσίαν τῆ φύσεως·* *When Pharaoh went out to the Red Sea, and fell with Infinite Chariots in the same; and there were many men that were drowned together with him, and many Horses; yet Moses knowing that there was but one Common Nature of all those that were drowned, speaketh thus both of the Men and Horses; The Lord hath thrown both the Horse and the Rider into the Sea; he calling such a Multitude of Men, but One Singular Man, and such a Multitude of Horses but One Horse.* Whereupon *Athanasius* thus concludeth, *εἰ ἔν ἐν τοῖς ἀνθρώποις, ὅτι συσπείχεται τὰ τῆ φύσεως· ὅτι διαφορά τὰ τῆ μορφῆς καὶ δυνάμεως καὶ βουλῆς· ἡ γὰρ ἔστιν ἔτε γνώμη ἴση, ἔτε μορφή, ἔτε ἰχὺς· καὶ διάφοροι γλώτται, διὸ καὶ ἀνθρώποι μέροτες λέγονται· ἀλλὰ διὰ τὸ κοινὸν τῆ φύσεως πάντα ἡ οὐκ ἐμνήθη εἰς ἀνθρώπων ἐκλήθη· ὅτι ἡ ἀμέλειος ἡ ἀξία, μία βασιλεία, μία δύναμις, καὶ βουλῆ, καὶ ἀνέργεια, ἰδιάξουσι τὴν τετραδα ἀπὸ τῆ κτισίας, ἕνα λέγω θεόν·* *If therefore amongst men, where the things of Nature are confounded, and where there are differences of Form, Power and Will (all men not having the same disposition of Mind, nor Form, nor Strength) as also different Languages, (from whence men are called by the Poets Meropes) nevertheless by reason of the Community of Nature, the whole world is called*

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One Man; might not that Trinity of Persons, where there is an Undivided Dignity, One Kingdom, One Power, One Will, and One Energy be much rather called One God? But though it be true, that Athanasius in this place (if at least this were a Genuine *Fæctus* of Athanasius) may Justly be thought to attribute too much to this κοινὸν τῆ φύσεως καὶ ὑπόστασιν, This Common Nature, Essence, or Substance, of all the Three Persons, as to the making of them to be truly and properly One God; and that those Scripture-passages are but weakly urged to this purpose; yet is it plain, that he did not acquiesce in this only, but addeth other things to it also, as their having not only One Will, but also One Energy or Action, of which more afterwards. Moreover Athanasius, elsewhere plainly implieth, that this Common Essence or Nature of the Godhead, is not sufficient alone, to make all the Three Hypostases, One God. As in his Fourth Oration against the Arians, where he tells us, that his Trinity of Divine Hypostases cannot therefore be accounted Three Gods nor Three Principles, because they are not resembled by him, to Three Original Suns, but only to the Sun, and its Splendour, and the Light from both. Now Three Suns, according to the Language of Athanasius, have κοινὸν τῆ φύσεως καὶ ὑπόστασιν, a Common Nature, Essence, and Substance, and therefore are Coessential or Consubstantial; and since they cannot be accounted one Sun, it is manifest, that according to Athanasius, this Specifick Identity or Unity, is not sufficient to make the Three Divine Hypostases One God. Again the same Athanasius, in his Exposition of Faith, writeth thus, ὅτι τρεῖς ὑποστάσεις. μεμερισμένους καὶ ἑαυτῶν, ὡς ὅτι σωματώφους ἐπ' ἀνθρώπων ἔστι λογισαμένοι, ἵνα μὴ πολυθεῖαν ὡς τὰ ἔθνη φερόμεν, Neither do we acknowledge Three Hypostases, Divided or Separate by themselves (as is to be seen corporeally in men) that we may not comply with the Pagan Polytheism. From whence it is Evident, that neither Three Separate Men, though Coessential to Athanasius, were accounted by him to be One Man, nor yet the Community of the Specifick Nature and Essence of the Godhead, can alone by it self, exclude Polytheism from the Trinity. Wherefore the true reason, why Athanasius laid so great a stress upon this Homousiotes, or Coessentiality of the Trinity, in order to the Unity of the Godhead in them, was not because this alone was sufficient to make them One God, but because, they could not be so without it. This Athanasius often urges against the Arians, as in his Fourth Oration, where he tells them, πολλὰς ἐν εἰσαγωγῇ [θεῶν] διὰ τὸ ἑτερογένειαν αὐτῶν, That they must needs introduce a Plurality of Gods, because of the Heterogeneity of their Trinity. And again afterwards determining, that there is ἐν εἰδὲ τῆ θεότητι, one Species of the Godhead, in Father, Son and Spirit, he adds; ἕνα καὶ ἓνα διὰ τῆ τριάδος ὁμολογούμενου εἶναι τὸ θεῖον. καὶ πολὺ μᾶλλον ὁμοθεῖον λέγομεν τῆ πολυθεῖας τῆ αἰρετικῶν θεότητι, ὅτι τὴν μίαν ἐν τριάδι θεότητα φερόμεν. εἰ γὰρ μὴ ἕνας ἔχει, ἀλλ' ἔστι ὄντων ποίημα καὶ κτίσμα ἕστιν ὁ λόγος—— ἀνάγκη λέγειν αὐτὸς δύο θεῶν, ἓνα μὲν κτίσιν, τὸ ἕτερον κτίσιν. And thus do we acknowledge one only God in the Trinity; and maintain it more Religiously than those Hereticks do, who introduce a Multiform Deity, consisting of divers Species; we supposing only One Universal Godhead in the whole. For if it be not thus, but the Son be a Creature, made out of nothing, however called God by these Arians, then

then

then must He and his Father, of necessity be Two Gods; one of them a Creator, the other a Creature. In like manner in his Book, Of the Nicene Council, he affirmeth, concerning the Arians, τρεῖς θεοὶ τρεῖς ἕκαστον τινα κηρύττεισαν εἰς τρεῖς ὑποστάσεις ξένας, ἀλλήλων παντάπασι κεχωρισμένας, διακρίσεις τὴν ἁγίαν μονάδα, That they make in a manner Three Gods, dividing the Holy Monad into Three Heterogeneous Substances, Separate from one another. Whereas the right Orthodox Trinity, on the contrary, is elsewhere thus described by him, τρεῖς τοίνυν ἁγία καὶ τελεία ὄντων, ἐν πατρὶ, καὶ υἱῷ, καὶ πατρὶ ἁγίῳ πνεύματι θεολογησάμενοι, ἑδὲν ἀλλότριον ἢ ἕξωθεν ἐπιμυγνύμενον ἔχουσα, ἑδὲ ἐκ δημιουργῶ καὶ ἁγνῶν συνεσαμένῃ, ἀλλ' ὅλη τὴ ὕλην καὶ δημιουργεῖν ἔσα. The Holy and perfect Trinity Theologized, in the Father, Son, and Spirit, hath nothing Aliene, Foreign or Extraneous intermingled with it; nor is it compounded of Heterogeneous things, the Creator and Creature joyned together. And whereas the Arians interpreted that of our Saviour Christ, I and my Father are One, only in respect of Consent or Agreement of Will, Athanasius shewing the insufficiency hereof, concludeth thus, ἀνάγκη λοιπὸν καὶ τὴν ἑσῆαν νοεῖν καὶ τὴν υἱῶν καὶ πατρὸς ἐνόησα, Wherefore besides this Consent of Will, there must of necessity be another Unity of Essence or Substance also, acknowledged in the Father and the Son. Where by Unity of Essence or Substance, that Athanasius did not mean, a Unity of Singular and Individual, but of General or Universal Essence only, appears plainly from these following words, τὰ μὲν γὰρ γενητὰ καὶ συμφωνίαν ἔχῃ πρὸς τὸ πεποιμητότα, ἀλλ' ἐν κινήσει καὶ μεταστάσει ταύτῃ ἔχει, ὡσαύτ' ὁ μὴ φυλάξας ἀβέβηται τῷ ἑρανοῦν, ὁ δ' υἱὸς ἐκ τῆς ἑσῆας ὡν ἁγνῆμα, ἑσῆα καὶ ἐν ὄντι αὐτὸς καὶ ὁ ἁγνῆμα πατρός. For those things which are Made or Created, though they may have an Agreement of Will with their Creator, yet have they this by Participation only, and in a way of Motion; as he who retaining not the same, was cast out of Heaven. But the Son being begotten from the Essence or Substance of the Father, is Essentially or Substantially One with him. So that the Opposition here, is betwixt Unity of Consent with God in Created Beings, which are Mutable; and Unity of Essence in that which is Uncreated, and Immutably of the same Will with the Father. There are also many other places in Athanasius, which though some may understand of the Unity of Singular Essence, yet were they not so by him intended, but either of Generick or Specifick Essence only, or else in such other sence as shall be afterwards declared. As for Example, in his Fourth Oration, τὴν μίαν ἐν τριάδι θεότηα φρονησάμεν, We acknowledge only One Godhead in the Trinity; where the following words plainly imply this to be understood in part at least, of One Common or General Essence of the Godhead, εἰ γὰρ μὴ ἕτως ἔχει, ἀλλ' ἐξ ἐν ὄντων ποίημα καὶ ἡλίθια ὄντων ὁ λόγος, &c. Because if it be not so, but the Word be a Creature, made out of Nothing, he is either not truly God, or if he be called by that name, then must they be two Gods, one a Creator, the other a Creature. Again when in the same Book it is said, ἐν εἰσὶν ὁ υἱὸς καὶ ὁ πατήρ τῇ ιδιότητι καὶ οικειότητι τῆ φύσεως, καὶ τῇ ταυτότητι τῆ μᾶς θεότητος. That the Son and the Father are One thing in the Propriety of Nature, and in the Sameness of one Godhead; it is evident from the Context, that this is not to be understood of a Sameness of Singular Essence, but partly of a Common and Generical One, and partly of such another

P. 275.

Ep. ad Scrap. p. 202.

Ep. de Syn. A. rim, & Sol. p. 923.

P. 468.

P. 456.

ther Sameness or Unity, as will be hereafter expressed. Lastly, when the Three *Hypostases*, are somewhere said by him, to be *μία ὁσία*, *One Essence or Substance*, this is not to be understood neither in that place, as if they had *all Three* the same *Singular Essence*, but in some of those other Sences before mentioned.

But though *Athanasius* no where declare, the *Three Hypostases* of the Trinity, to have only *One and the same Singular Essence*, but on the contrary, denies them to be *Monoousian*; and though he lay a great stress upon their *εἰδικὴ ἐνοότης*, their *Specifick or Generick Unity*, and *Coeffentiality*, in order to their being *One God*; for as much as without this, they could not be *God* at all; yet doth he not rely wholly upon this, as alone sufficient to that purpose, but addeth certain other considerations thereunto, to make it out; in manner as followeth. First, that this *Trinity*, is not a *Trinity of Principles*, but that there is only *One Principle or Fountain of the Godhead* in it, from which the other are derived. Thus does he write in his *Fifth Oration*, *μία ἀρχὴ, καὶ ἓν τὸ εἶς θεός*, *There is but One Principle, and accordingly but One God*. Again in his *Book against the Sabellianists*, *ἐκ εἰσὶ δύο θεοί, ὅτι μὴδὲ δύο πατέρες, μὴδὲ ἐτερόσι τὸ θεογονήσασιν ὁ γαγενήμηνος ὁ μὲν γὰρ ἀρχαῖς εἰσάγων δύο, δύο κερύττει θεός, αὐτὴ μαρτυρίων ἢ δυστέλεια*. *There are not Two Gods, both because there are not Two Fathers, and because that which is Begotten is not of a different Essence from that which Begat*. For he that introduceth *Two Principles*, *Preacheth Two Gods*; which was the *Impiety of Marcion*. Accordingly the same *Athanasius* declareth, *τὴν οὐσίαν τὴν πατρὸς ἀρχὴν καὶ εἶσαν καὶ πηγὴν εἶναι τὸ υἱόν*, *That the Essence or Substance of the Father, is the Principle and Root and Fountain of the Son*. And in like manner doth he approve of this *Doctrine of Dionysius*, *ὅτι πηγὴ τῆς ἀγαθῶν ἀπολύτων ἔστιν ὁ θεός, πρῶτα μὲν ἢ ὑπ' αὐτῷ προχειόμενος ὁ υἱός*. *That God (the Father) is the First Fountain of all Good things, but the Son a River poured out from him*. To the same purpose is it also, when he compareth the Father and the Son, to the *Water* and the *Vapour* arising from it; to the *Light* and the *Splendour*; to the *Prototype* and the *Image*. And he concludeth the *Unity of the Godhead* from hence, in this manner; *τὴν θεῶν τριάδα εἰς ἓνα ὡς ὅτι εἰς κορυφὴν πνα, τὸ θεὸν τῆς ὅλων τὸ πασιουράτορα λέγω, συγκεφαλαυθεῖσαι καὶ συναγεσθαι πᾶσα ἀνάγκη*. *The [Divine Trinity] must needs be collected and gathered up together, under that omnipotent God of the whole World, as under One Head*. But the chief force of this Consideration, is only to exclude the *Doctrine of the Marcionists*, who made *More Independent and Self-existent Principles and Gods*. Notwithstanding which, it might still be objected, that the *Christian Trinity*, is a *Trinity of Distinct Subordinate Gods*, in opposition whereunto, this argument seems only to prepare the way to what follows; namely of the close *Conjunction* of these *Three Hypostases* into *One God*; forasmuch, as were they *Three Independent Principles*, there could not be any *Coalescence* of them into *One*.

In the next place therefore, *Athanasius* further addeth, that these *Three Divine Hypostases*, are not *μεμερισμένοι* and *κεχωρισμένοι*, *Separate and Disjoyned Beings*, but *ἀδιαιρέτοι*, *Indivisibly United to*
one

P. 656.

De Syn. A.
S. Sel. p. 920.De Syn. Nic.
p. 275.

one another. Thus in his Fifth Oration; πατέρας ἕν ὄντος τῆς θεότητι, ἕν τῶν ἐξ αὐτοῦ, ἀμέριστον, ἕν ἀδιαίρετον ἕν ἀχώριστον εἶναι τὸν λόγον ἀπὸ τοῦ πατρὸς. *The Father and the Son are both one thing in the Godhead, and in that the Word, being begotten from Him, is Indivisibly and Inseparably conjoynd with him.* Where when he affirmeth, the Father and the Son, to be *One in the Godhead*, it is plain that he doth not mean them to have *One and the same Singular Essence*, but only *Generical and Universal*; because in the following words, he supposes them to be *Two*, but *Indivisibly and Inseparably United together*. Again in his Book *De Sent. Dionys.* εἰς ἀδιαίρετος τὸ πατρὸς ὁ υἱός, ὡς εἰς τὸ ἀπαύγασμα πρὸς τὸ φῶς, *The Son is Indivisible from the Father, as the Splendour is from the Light.* And afterwards in the same Book he insisteth further upon this Point, according to the fence of *Dionysius*, after this manner, ὁ ἴδιον ἕν ἀδιαίρετον τὸ πατρὸς οὐσίας τὸν υἱὸν εἶναι διδάσκει, ὡς εἰς ὁ λόγος πρὸς τὸ νῦν ἕν ποταμὸς πρὸς τὴν πηγὴν. εἰ μὲν οὖν διαρεῖν καὶ ἀποξενῶν τὸν λόγον καὶ τὸν νῦν τις δύναται, ἢ τὸ ποταμὸν καὶ τὴν πηγὴν μερίζει καὶ τῆχισας διελεῖν, ἢ τὸ ἀπαύγασμα ἅμα διελεῖν ἀπὸ τοῦ φωτός, &c. *Dionysius teacheth, that the Son is Cognate with the Father, and Indivisible from him, as Reason is from the Mind, and the River from the Fountain. Who is there therefore, that would go about to alienate Reason from the Mind? and to separate the River from the Fountain, making up a wall between them? or to cut off the Splendour from the Light? Thus also in his Epistle to Serapion, that the Holy Ghost is not a Creature,* ἢ διελέτῳσαν πρῶτον αὐτοὶ τὸ ἀπαύγασμα τὸ φῶς, ἢ τὴν σοφίαν τὸ σοφόν, ἢ μὴ ἐπίτῳσαν, πῶς ὄντι ταῦτα. *Let these men first divide the Splendour from the Light, or Wisdom from him that is Wise, or else let them wonder no more how these things can be.* Elsewhere *Athanasius* calls the whole Trinity, *τεράδα ἀδιαίρετον καὶ ἠνωμένῳ πρὸς ἑαυτὴν, A Trinity Undivided and United to it self.* Which *Athanasian Indivisibility* of the Trinity, is not so to be understood as if *Three* were not *Three* in it, but first of all that neither of these could be without the other, as the *Original Light* or *Sun* could not be without the *Splendour*, nor the *Splendour* without the *Original Light*, and neither one nor t'other of them without a *Diffused Derivative Light*. Wherefore *God the Father* being an *Eternal Sun*, must needs have also an *Eternal Splendour*, and an *Eternal Light*. And Secondly, that these are so *Nearly and Intimately Conjoynd together*, that there is a kind of *συνέχεια Continuity* betwixt them; which yet is not to be understood in the way of *Corporeal Things*, but so as is agreeable to the Nature of things *Incorporeal*.

Thirdly, *Athanasius* ascendeth yet higher, affirming the *Hypotheses* of the Trinity, not only to be *Indivisibly Conjoynd* with one another, but also to have a *Mutual Inexistence* in each other, which *Latter Greek Fathers* have called ἐμωξιχώρησιν, their *Circuminsession*. To this purpose does he cite the Words of *Dionysius*, ἡ γὰρ ἡσ λόγος, καὶ ἀπὸ καρδίας διὰ στόματος ἐξοχετῳύεται, ἕτερος γλυόμενος τῷ ἐν καρδίᾳ λόγῳ. καὶ ἕτερος ὄντι ἐκάτερος ἐν ἐκάτερω, ἕτερος ὡν πατέρας, ἕν ἐν εἶναι ὄντες δύο. ἕτερος ἕν ὁ πῳτῆρ καὶ ὁ λόγος ἐν, καὶ ἐν ἀλλήλοισ ἐλέχθῳσαν εἶναι. *For Reason is the Efflux of the Mind, which in men is derived from the Heart into the Tongue; where it is become another Reason*

son or Word, differing from that in the Heart: and yet do these both, Mutually Exist in each other, they belonging to one another; and so though being Two; are One Thing. Thus are the Father and the Son, One thing, they being said to Exist in each other. And Athanasius further illustrates this also by certain Similitudes; as that again of the Original Light and the Splendour, he affirming $\phi\acute{\alpha}\varsigma \epsilon\acute{\iota}\nu\alpha\iota \epsilon\nu \tau\acute{\alpha}\varsigma \acute{\alpha}\pi\alpha\upsilon\gamma\alpha\zeta\mu\alpha\tau\iota$, καὶ ἀπαύλαζμα ἐν τῶν ἡλίου, That the Original Light is in the Splendor, and again the Splendor in the Sun; and also that of the Prototype and the Image, or the King and his Picture; which he thus insiteth upon, $\epsilon\nu \tau\eta \epsilon\acute{\iota}\kappa\omicron\nu\iota \tau\epsilon \beta\alpha\sigma\iota\lambda\epsilon\omega\varsigma \tau\omicron \epsilon\acute{\iota}\delta\omicron\varsigma$ καὶ ἡ μορφή ὄρετι, καὶ ἐν τῶν βασιλεῖ τῶ ἐν τῇ εἰκόνι εἶδος ὄρετι. In the Picture is contained the Form and Figure of the King, and in the King the Form and Figure of the Picture. And therefore if any one, when he had seen the Picture, should afterward desire to see the King; the Picture would by a Prosopepocia bespeak him after this manner; ἐγὼ καὶ ὁ βασιλεὺς ἐν ἐσομῶ, ἐγὼ γὰρ ἐν ὀκείνω εἰμι, καὶ κείνῳ ἐν ἐμοί. καὶ ὁ ὄρετις ἐν ἐμοί, τῆτο ἐν ὀκείνω βλέπει, καὶ ὁ ἐῶραμας ἐν ὀκείνω, τῆτο βλέπει ἐν ἐμοί. ὁ γὰρ προσκυνῶν τὴν εἰκὼνα, ἐν αὐτῇ προσκυνεῖ τὴ βασιλέα, I and the King am One, for I am in him and he is in me; and what you take notice of in me, the same may you observe in him also, and what you see in him, you may see likewise in me; he therefore that worshippeth the Image, therein worshippeth the King, the Image being nothing but the Form of the King. Elsewhere in the Fourth Oration he thus insiteth upon this Particular; $\epsilon\acute{\sigma}\tau\iota \gamma\alpha\rho \delta \omicron \upsilon\acute{\iota}\omicron\varsigma \epsilon\nu \tau\acute{\alpha}\varsigma \pi\alpha\tau\epsilon\lambda$, ὥσπερ νοεῖν ἔξεστιν, ἐπειδὴ σὺμπαν τὸ εἶναι τῆ υἱῶ, τῆτο τὸ πατρὸς ἑστίας ἰδιὸν ἔστιν, ὡς ὅκ φωτὸς ἀπαύλαζμα, καὶ ὅκ πηγῆς ποταμῶ, ὡσεὶ τὸ ὄρετιν τὸ υἱὸν ὄρετιν τὸ τῆ πατρὸς ἰδιὸν. Ἐστὶ ἡ καὶ ὁ πατὴρ ἐν τῶ υἱῶ, ἐπειδὴ τὸ ὅκ τῆ πατρὸς ἰδιὸν, τῆτο ὁ υἱὸς τυγχάνει ἀν, ὡς ἐν τῶ ἀπαύλαζματὶ ὁ ἡλίου, καὶ ἐν τῶ λόγῳ ὁ νῶς, καὶ ἐν τῶ ποταμῶ ἡ πηγῆ. The Son is in the Father, as may be conceived from hence; because the whole Being of the Son is proper to the Essence of the Father, he being derived from it as the Splendour from the Light, and the River from the Fountain: so that he who sees the Son, sees that which is the Fathers own and proper. Again the Father is in the Sun, because that which is the Fathers own and proper, that is the Son: accordingly as the Sun is also in the Splendour, the Mind in Reason and the Fountain in the River. What Cavils the Arrians had against this Doctrine, Athanasius also enforms us; ἡξεστίον διασέβειν τὸ ὑπὸ τῆ κυεῖς λεγόμενον, Ἐγὼ ἐν τῶ πατὴρ καὶ ὁ πατὴρ ἐν ἐμοί. λέγοντες, πῶς δύναται εἶναι ἐν ὀκείνω, καὶ κείνῳ ἐν τῶτω χωρεῖν; ἢ πῶς ὅλως δύναται ὁ πατὴρ μείζων ἀν, ἐν τῶ υἱῶ ἐλάττω ὄντι χωρεῖν; καίτοι τί θαυμαστὸν εἶ ὁ υἱὸς ἐν τῶ πατὴρ, ὅσπερ καὶ ὡσεὶ ἡμῶν γέγεσθαι, Ἐν αὐτῶ γὰρ ζῶμεν καὶ κινεῖμεθα καὶ ἐσομῶ. Here the Arrians begin to quarrel with that of our Lord, I am in the Father, and the Father in me; objecting, How is it possible, that both the Former should be in the Latter and the Latter in the Former? Or how can the Father being Greater, be received in the Son, who is Lesser? And yet what wonder is it, if the Son should be in the Father; since it is written of us men also, That in him we Live and Move and have our Being. In way of reply whereunto, Athanasius first observes, that the Ground of this Arian Cavillation, was, the Grossness of their Apprehensions, and that they did τὰ ἀσώματα σωματικῶς ἐκλαμβάνειν, Conceive of Incorporeal things after a Corporeal manner. And then does he add,

εὐ γὰρ

ὅ γδ ὡς ἐκείνοι νομίζουσιν, ἀντεμισθαζόμενοι εἰς ἀλλήλους εἶσιν, ὡς ὡφ' ἐν ἀγλείοις
κενοῖς ἐξ ἀλλήλων πληρομήσοις, ὡσεὶ τ' μὲν υἱὸν πληρῶν τὸ κοῖλον τῆ πατρὸς,
τ' ἡ πατέρα πληρῶν τὸ κοῖλον τῆ υἱῆ, καὶ ἐκότερον αὐτῶν μὴ εἶναι πλήρη καὶ τέλειον.
For the Father and Son are not, as they suppose, Transvasated and
Poured out, one into another, as into an Empty Vessel: as if the Son
filled up the Concavity of the Father, and again the Father that of the
Son; and neither of them were full or perfect in themselves. For all
this is proper to Bodies; wherefore though the Father be in some sence,
Greater than the Son, yet notwithstanding may he be in him after an In-
corporeal manner. And he replieth to their Last Cavil thus, That the
Son is not so in the Father, as we our selves are said to Live and Move
and Be in God; ὡτὸς γδ ὡς ἐκ πηγῆς τῆ πατρὸς ὄρετ ζωὴ, ἐν ᾧ τὰ πάντα
ζωογονεῖται καὶ συνέστηκεν, ὅ γδ ἡ ζωὴ ἐν ζωῇ ζῆ, &c. For he himself from the
Fountain of the Father, is that Life in whom all things are quickned and
consist: neither does he who is the Life live in another Life, which were
to suppose him not to be the Life it self. Nor (saith he) must it be con-
ceived, that the Father is no otherwise in the Son, than he is in holy men
Corroborating of them; for the Son himself is the Power and Wisdom of
God, and all Created Beings are sanctified by a Participation of him in
the Spirit. Wherefore this Perichoresis or Mutual In-being of the Fa-
ther and the Son, is to be understood after a Peculiar manner, so as
that they are Really thereby One; and what the Son and Holy
Ghost doth, the Father doth in them, accordig to that of Athanasius,
ἡ τῆ υἱῆ θεότης τῆ πατρὸς θεότης ὄρετ· καὶ ἕτως ἐν τῷ υἱῷ τῷ τῶν πάντων
πρόνοιαν ποιεῖται, The Godhead of the Son is the Godhead of the Father,
and so the Father exercises a Providence over all things in the Son.

Lastly, the same Athanasius in sundry places still further supposes
those Three Divine Hypostases, to make up one Entire Divinity after
the same manner, as the Fountain and the Stream make up one Entire
River; or the Root and the Stock and the Branches, one Entire Tree.
And in this sence also, is the whole Trinity said by him, to be μία
θεότης, and μία φύσις, and μία ὁσία, and εἰς θεός, One Divinity, and
One Nature, and One Essence, and One God. And accordingly the
word Homouosios seems here to be taken by Athanasius, in a further
sence, besides that before mentioned; not only for things Agreeing
in one Common and General Essence, as Three Individual men are
Coessential with one another; but also for such as concurrently to-
gether, make up One Entire Thing; and are therefore Joyntly Essen-
tial thereunto. For when he affirmeth, τὸ φυτὸν εἶναι ἕξις ὁμοφυῆς,
and τὰ κλημάτια ὁμοόσια τ' ἀμπέλου, That the Tree is Congenerous or Ho-
mogenial with the Root, and the Branches Coessential with the Vine; his
meaning is, that the Root, Stock, and Branches, are not only of One
Kind, but also all together make up, the Entire Essence of One Plant or
Tree. In like manner, those Three Hypostases, the Father, Son and
Holy Ghost, are not only Congenerous and Coessential, as having all
the Essence of the Godhead alike in them, but also as Concurrently
Making up one Entire Divinity. Accordingly whereunto, Athanasius
further concludes, that these Three Divine Hypostases have not a Con-
sent of Will only, but Essentially one and the Self Same Will, and that
they do also joyntly produce ad extra, μίαν ἐνέργειαν, One and the
Self-

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Self-same Energy, Operation or Action; nothing being Peculiar to the Son as such, but only the Oeconomy of the Incarnation: ὁμοία ἐ-
αυτῇ καὶ ἀδιαίρετος ἔστι τῆ φύσιν ἢ Τριάδος· καὶ μία ταύτης ἢ ἐνεργεία· ὁ γὰρ
Πατὴρ διὰ τῆ λόγος, ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ· καὶ ἕως ἡ ἐ-
νότιος τῷ ἁγίῳ Τριάδι συζῆται· καὶ ἕως εἰς Θεὸς ἐν τῇ Ἐκκλησίᾳ κηρύσσεται
ὁ ἔπι πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν· ἔπι πάντων μὲν ὡς πατὴρ, ὡς
ἀρχὴ καὶ πηγὴ· διὰ πάντων ἢ διὰ τῆ λόγος· ἐν πᾶσι δὲ, ἐν τῷ πνεύματι τῷ
ἁγίῳ· *The Trinity is like it self, and by Nature Indivisible, and there is
One Energy or Action of it; for the Father By the Word, In the Holy Ghost,
doth all things. And thus is the Unity of the Holy Trinity conserved,
and One God preached in the Church: Namely, such as is Above all, and
By or Through all, and In all. Above all, as the Father, the Principle,
and Fountain; Through all, by the Word; and In all, by the Holy Spirit.*
And elsewhere he writeth often to the same purpose. Thus have
we given a true and full account, how according to *Athanasius*, the
Three Divine Hypostases, though not *Monoousious* but *Homoousious* only,
are Really but *One God or Divinity*. In all which doctrine of
his, there is nothing but what a True and Genuine Platonist
would readily subscribe to. From whence it may be concluded,
that the right *Platonick Trinity*, differs not so much from the Do-
ctrine of the Ancient Church, as some late Writers have supposed.

Hitherto hath the *Platonick Christian* endeavoured partly to Recti-
fie and Reform the *True and Genuine Platonick Trinity*, and partly to
Reconcile it, with the Doctrine of the *Ancient Church*. Nevertheless,
to prevent all mistakes, we shall here declare, that wheresoever this
most *Genuine Platonick Trinity*, may be found to differ, not only
from the Scripture it self (which yet notwithstanding is the sole *Rule
of Faith*) but also from the Form of the Nicene and Constantinopo-
litane Councils; and further from the Doctrine of *Athanasius* too,
in his Genuine writings, (whether it be in their *Inequality*, or in any
thing else) is there utterly disclaimed and rejected by us. For as for
that Creed commonly called *Athanasian*, which was written a long
time after, by some other hand; since at first it derived all its autho-
rity, either from the Name of *Athanasius* to whom it was Entitled,
or else because it was supposed to be an Epitome and Abridgement
of his Doctrine; this (as we conceive) is therefore to be interpreted
according to the Tenour of that Doctrine, contained in the Genu-
ine Writings of *Athanasius*. Of whom we can think no otherwise,
than as a person highly Instrumental and Serviceable to Divine Pro-
vidence for the preserving of the Christian Church, from lapsing by
Arianism, into a kind of *Paganick and Idolatrous Christianity*; in *Re-
ligiously* Worshipping of those, which themselves concluded to be
Creatures; and by means of whom especially, the Doctrine of the
Trinity, (which before fluctuated in some loose Uncertainty) came
to be more punctually Stated and Settled.

Now the Reason why we introduced the *Platonick Christian* here
thus Apologizing, was First; because we conceived it not to be the
Interest of Christianity, that the ancient *Platonick Trinity*, should be
made more discrepant from the *Christian*, than indeed it is. And
Secondly,

Secondly, because, as we have already proved, the Ancient and Genuine Platonick Trinity, was doubtless *Anti-Arian*, or else the *Arian Trinity Anti-Platonick*; the Second and Third *Hypostases* in the *Platonick Trinity*, being both *Eternal, Infinite and Immutable*. And as for those *Platonick Βαθμοί*, or *Gradations*, so much spoken of, these (by St. Cyril's leave) were of a different Kind from the *Arian*, there being not the *Inequality of Creatures* in them to the *Creator*. Wherefore *Socrates* the *Ecclesiastick Historian*, not without Cause wonders, how those Two *Presbyters Georgius and Timotheus*, should adhere to the *Arian Faction*, since they were accounted such great Readers of *Plato and Origen*; *Ἰακύνθοι δὲ μοι ἔφησι, πᾶς ἔστι οἱ ἄνδρες, τῆ Ἀρσανῶν θεουσία παρέμειναν, ὡν ὁ μὲν Πλάτωνα ἀεὶ μετὰ χειρὸς εἶχεν, ὁ δὲ ἔριγενίῳ ἀνέπνεεν. ἔδὲ γὰρ Πλάτων τὸ δίδυρον καὶ τὸ τρίτον αἴτιον, ὡς αὐτὸς ὀνομάζειν ἔωθεν, ἀρχῶν ὑπάρξεως, εἰληφέναι φησὶ καὶ Ἐριγένους συναΐδιον πάντα ἄλλο μολογεῖ ἔτι ὑδὸν τῶ πατρὶ.* *It seems to me wonderful, how those Two Persons should persist in the Arian Perswasion; one of them having always Plato in his hands; and the other continually breathing Origen. Since Plato nowhere affirmeth his First and Second Cause (as he was wont to call them) to have had any beginning of their Existence; and Origen every where confesseth, the Son to be Coeternal with the Father.*

L.7. c. 61

Besides which, Another Reason for this Apology of the Christian Platonist was, because as the *Platonick Pagans* after Christianity, did approve of the *Christian Doctrine* concerning the *Logos*, as that which was exactly agreeable with their own; so did the *Generality* of the *Christian Fathers*, before and after the *Nicene Council*, represent the *Genuine, Platonick Trinity*, as really the same thing with the *Christian*, or as approaching so near to it, that they differed chiefly in Circumstances, or the manner of Expression. The Former of these is Evident from that famous Passage of *Amelius* Contemporary with *Plotinus*, recorded by *Eusebius*, *St. Cyril* and *Theodoret*; *καὶ ἔπος ἄρχει ὡς ὁ λόγος, καὶ ὄν κείνῳ, τὰ γινόμενα ἐγένετο, ὡς ἂν ἡ ὁ Ἡρακλιτῶ ἀξιώσει, ἡ τὴν δι' ὄν ὁ βάρεσεν ἀξιοῖ ἐν τῇ ἄρχῃ τάξει τε ἡ ἀξία καὶ δευτέρω, πρὸς τὸ θεὸν εἶναι, ἡ θεὸν εἶναι. δι' ἧ πάνθ' ἀπλᾶς γεννηθαι. ἐν ᾧ τὸ γινόμενον ζῆν καὶ ζῶην καὶ ὄν πεφυκέναι. καὶ εἰς τὰ σώματα πίπτειν ἡ σάρκα ἐνδυσάμενον, φαντάζεσθαι ἄνθρωπον, μετὰ ἡ τῆ τινικαῦτα δὲ φησὶν ἡ φύσεως τὸ μεγαλεῖον ἀμέλει. καὶ ἀναλυθέντα πάλιν ἀποδεσθαι, καὶ θεὸν εἶναι, οἷος ὡς πρὸ τῆ εἰς τὸ σῶμα, καὶ ἔτι ἄνθρωπον καταχθῆναι.* *And this was the Logos or Word, by whom Existing from Eternity according to Heraclitus, all things were made: and whom that Barbarian also placeth in the rank and dignity of a Principle, affirming him to have been with God, and to be God; and that all things were made by him, and that whatsoever was made, was Life and Being in him. As also that he descended into a Body, and being cloathed in Flesh, appeared as a Man, though not without demonstration of the Divinity of his Nature. But that afterwards being Loosed or Separated from the same, he was Deified, and became God again, such as he was before he came down into a Mortal Body. In which words Amelius speaks favourably also of the Incarnation of that Eternal Logos. And the same is further manifest from what St. Austin writeth concerning a Platonist in his time, *Initium Sancti Evangelii, cui nomen est secundum Johannem,**

Pr. Ev. L. 111 c. 9.

C.D.L. 10. 61

quidam Platonicus, sicut à sancto Sene Simpliciano, qui postea Mediolanensi Ecclesie præfedit Episcopus, solebamus audire, aureis Literis conscribendum, & per omnes Ecclesias in locis eminentissimis proponendum esse dicebat: We have often heard, from that holy man Simplicianus, afterward Bishop of Millain; that a certain Platonist affirmed, the beginning of St. John's Gospel, deserved to be writ in Letters of Gold, and to be set up in all the most Eminent places throughout the Christian Churches.

P. 93.

And the latter will sufficiently appear from these following Testimonies; Justin Martyr in his Apology affirmeth of Plato, ὁ δὲ πρῶτον χεῖρον τῶν ᾧ θεὸς λόγῳ διδάσκει. τῷ ἡ τρίτῳ τῶν λεχθέντων ἐπιφέρει τοῦ ὕδατος πνεύματι, &c. That he gave the Second place to the Word of God, and the Third to that Spirit, which is said to have moved upon the waters. Clemens Alexandrinus speaking of that Passage in Plato's Second Epistle to Dionysius, concerning the First, Second and Third, writeth thus; ἢ ἄλλως ἐλάττω ἐξαίτια, ἢ τῷ ἁγίῳ τετρατάμιν μιμήσασθαι, τρίτον μὲν γὰρ εἶναι τὸ ἅγιον πνεῦμα. ἢ υἱὸν ἡ δὲ πρῶτον, δι' ἧς πάντα ἐγένετο καὶ ἐσλήθη τὸ πάθος. I understand this no otherwise, than that the Holy Trinity is signified thereby, the Third being the Holy Ghost, and the Second the Son by whom all things were made, according to the Will of the Father. Origen also affirmeth the Son of God to have been plainly spoken of by Plato in his Epistle to Hermias and Coriscus, ὁ πάντ' ἐπαγγελόμενον εἶδέναι Κέλσος, ἢ πολλὰ τῶν Πλάτωνος ᾧ τιθέμενον, ἐκείν, οἶμαι, σὺ πᾶσι ἢ ᾧ ἡς θεὸς λόγον, ἢ ᾧ Πλάτωνι λεγόμενον ἐν τῇ πρὸς Ἑρμείαν ἢ Κορίσκον ἑπιστολῇ. Celsus who pretendeth to know all things, and who citeth so many other passages out of Plato, doth purposely (as I suppose) dissemble and conceal, that which he wrote concerning the Son of God, in his Epistle to Hermias and Coriscus; where he calls him, the God of the whole Universe, and the Prince of all things both present and future; afterwards speaking of the Father of this Prince and Cause. And again elsewhere in that Book, he writeth to the same purpose, ἀλλ' ἔσθ' ἐσλήθη τὸ ᾧ Πλάτωνι ἐν ταῖς ἑπιστολαῖς λελεγόμενον, ἢ ἐν τοῖς ἀνωτέρω ἐμνήσθημεν, ᾧ τὸ διακοσμήσαντι τὸδε τὸ πᾶν, ὡς οὐτὸ ἡς θεὸς, ᾧ δέσασθαι. ἵνα μὴ ἢ αὐτὸς ὑπὸ τῶν Πλάτωνος, ὃν πολλὰς ἐστὲν ἀναγκασθῆναι, ᾧ δέξασθαι, ὅτι ὁ μὲν δημιουργὸς τῶνδε τῶν παίδων, υἱὸς ἔστι τῶνδε, ὁ ἡ πρῶτος ἢ ἑπὶ πᾶσι θεὸς πατὴρ ἔστιν αὐτῶν. Neither would Celsus (here speaking of Chistians making Christ the Son of God) take any notice of that passage in Plato's Epistle before mentioned, concerning the Framer and Governour of the whole world, as being the Son of God; lest he should be compelled by the Authority of Plato, whom he so often magnifieth, to agree with this Doctrine of ours, that the Demiurgus of the whole World is the Son of God; but the First and Supreme Deity, his Father. Moreover St. Cyprian, or who ever were the Author of the Book inscribed De Spiritu Sancto, affirmeth, the Platonists First and Universal Psyche, to be the same with the Holy Ghost in the Christian Theology; in these words, Hujus Sempiterna Virtus & Divinitas, cum in propria natura, ab Inquisitoribus Mundi antiquis Philosophis propriè investigari non posset; Subtilissimis tamen intuiti conjecturis Compositionem Mundi, & distinctis Elementorum affectibus, præsentem omnibus Animam adfuisse dixerunt; quibus, secundum genus & ordinem singulorum, vitam præberet & motum, & intransgressibiles figeret Metas, & Stabilitatem assignaret; & Univer-

Strum. L. 5.
p. 598.

L. 6. c. Cels.

Ant. Cels. L. 6.
p. 308.

versam

Sanctam hanc Vitam, hunc motum, hanc rerum Essentiam, Animam Mundi vocaverunt. In the next place *Eusebius Cæsariensis* gives a full and clear Testimony, of the Concordance and Agreement of the Platonick, at least as to the main, with the Christian Trinity, which he will have to have been the *Cabala* of the ancient Hebrews, thus; *τῆ παρ' ἑσολοῖς λογίων μετὰ τ' ᾠρὶ πατρὸς ἢ γιῶ λόγον, ἐν τρίτῃ τάξει τὸ ἄγιον Πνεῦμα καὶ ἀκαταλόγητον ἢ τὴν γε ἀγίαν ἢ μακαρίαν Τριάδα τῶτον ὑποτιθεμένων τ' τρίτον, ὡς ἀν' τ' τρίτης δυνάμεως πᾶσαν ὑπερθεστικῆς ἡμετῶν φύσιν. Ἔσαν πρώτῳ μὲν τῆ διὰ τῶ γιῶ συστατῶν νοερῶν ἑσῶν, τρίτῳ δ' ἀπὸ τῶ πρώτῳ Αἰτίῳ. Δεῖα ὅπως καὶ ὁ Πλάτων τοιαῦτά τινα ἠνίκατο διὰ τ' πρὸς Διονύσιον Ἐπιστολῆς, &c.* *The Oracles of the Hebrews, placing the Holy Ghost, after the Father and the Son, in the Third Rank; and acknowledging a Holy and Blessed Trinity after this manner; so as that this Third Power does also transcend all Created Nature; and is the First of those Intellectual Substances, which proceed from the Son, and the Third from the First Cause; see how Plato Enigmatically declareth the same things in his Epistle to Dionysius, in these words, &c.* These things the Interpreters of Plato refer to a First God, and to a Second Cause, and to a Third the Soul of the World, which they call also The Third God. And the Divine Scriptures in like manner rank the Holy Trinity of Father, Son, and Holy Ghost; in the place or degree of a Principle. But it is most observable what *Athanasius* himself affirmeth of the Platonists; that though they derived the Second Hypostasis of their Trinity from the First, and the Third from the Second, yet they supposed both their Second and Third Hypostases, to be Uncreated; and therefore does he send the Arians to School thither, who because there is but one *Ἀγέννητος*, One Self-Originated Being, would unskillfully conclude, that the Word or Son of God, must therefore needs be a Creature. Thus in his Book concerning the Decrees of the Nicene Council; *ἐχρήσατο παρ' ἑλλῶων λοιπὸν τὴν λέξιν τῶ Ἀγέννητος. ἵνα προσάσῃ ἢ τῶ τῶ ὀνομασῶ, ἐν τοῖς ἡμετῶν πάλιν ἢ τοῖς ἡμετῶν συναριθμῶσι τ' τῶ τῶ λόγον. δι' ἑ αὐτὰ τὰ ἡμετῶν γέγονεν. εἰ μὲν ἔν ἀγνωστῆς τὸ ὄνομα ἔτασ ἀναγενησῶν, ἔδῃ μαθεῖν αὐτῶς ᾠρὶ τῆ αὐτοῖς δεδωκότων αὐτῶ, ὅτι ἢ ὄν λέγουσιν ἑ τῶ Ἀγαθῶ Νῶν, ἢ τ' ἑ τῶ Νῶ ψυχῶ. καίτοι γινώσκοντες τὸ ἐξ ὧν εἰσιν, ἐκ ἐφοβήθησαν ὄμας. καὶ αὐτὰ εἶπεν Ἀγέννητος. εἰδότες ὅτι καὶ τῶ τῶ λέγουσιν ἐκ ἐλατῆσιν τὸ πρῶτον ἐξ ἑ καὶ ταῦτα πέφυκε. καὶ ἢ καὶ αὐτῶς ἔτα λέγειν, ἢ μηδὲλως λέγειν ᾠρὶ ὧν ἐκ ἴσασιν.* *The Arians borrowing the word Agennetos from the Pagans (who acknowledge only One such) make that a pretence to rank the Word or Son of God, who is the Creator of all, amongst Creatures or things Made. Whereas they ought to have learn'd the right signification of that word Agennetos, from those very Platonists who gave it them. Who, though acknowledging their Second Hypostasis of Nous or Intellect, to be derived from the first called Tagathon, and their Third Hypostasis or Psyche from the Second, nevertheless doubt not to affirm them both to be Ageneta or Uncreated, knowing well, that hereby they detract nothing from the Majesty of the First, from whom these Two are derived. Wherefore the Arians either ought so to speak as the Platonists do, or else to say nothing at all concerning these things which they are ignorant of. In which words of Athanasius, there is a plain distinction made, betwixt Ἀγέννητος and Ἀγενητος, that is, Unbegotten and Uncreated; and the Second Person of the Trinity,*

Pr. Ev. L. 11.
c. 20.

P. 278.

De C. D.

P. 277.

nity, the Son or Word of God, though acknowledged by him, not to be *Ἀγέννητος* *Unbegotten* (he being Begotten of the Father, who is the only *Ἀγέννητος*) yet is he here said to be *Ἀκτίστῳ* *Uncreated*; he declaring the Platonists, thus to have affirmed the *Second and Third Hypostases* of their Trinity, not to be *Creatures*, but *Uncreated*. Which *Signal Testimony* of *Athanasius*, concerning the *Platonick Trinity* is a great *Vindication* of the same. We might here further add, *St Austin's Confession* also, that *God the Father*, and *God the Son*, were by the Platonists acknowledged in like manner, as by the Christians; though concerning the *Holy Ghost*, he observes some difference, betwixt *Plotinus* and *Porphyrius*, in that the Former did *Postponere Animæ Naturam Paterno Intellectui*, the Latter, *Interponere*; *Plotinus* did *Postpone his Psyche* or *Soul* after the *Paternal Intellect*, but *Porphyrius* *Interponed it*, betwixt the *Father* and the *Son*, as a *Middle* between both. It was before observed, that *St. Cyril of Alexandria*, affirmeth nothing to be wanting to the *Platonick Trinity*, but only that *Homoousiotes* of his and some other *Fathers* in that Age, that they should not only all be *God* or *Uncreated*, but also *Three Coequal Individuals*, under the same *Ultimate Species*, as *Three Individual Men*; he conceiving that *Gradual Subordination* that is in the *Platonick Trinity*, to be a certain tang of *Arianism*. Nevertheless he thus concludeth, *πλὴν ἐκ ἠγνόηκεν ὁλοτερῶς τὸ ἀληθές*, *That Plato notwithstanding was not altogether ignorant of the Truth*, but that he had the knowledge of the *Only begotten Son of God*, as likewise of the *Holy Ghost*, called by him *Psyche*; and that he would have every way expressed himself rightly, had he not been afraid of *Anitus* and *Melitus*, and that *Poyson* which *Socrates* drunk. Now whether this were a *Fault* or no, in the *Platonists*, that they did not suppose their *Hypostases* to be *Three Individuals* under the same *Ultimate Species*, we leave to others to judge. We might here add the *Testimony* of *Chalcidius*, because he is unquestionably concluded to have been a *Christian*; though his *Language* indeed be too much *Paganical*, when he calls the *Three Divine Hypostases*, a *Chief*, a *Second*, and a *Third God*; *Istius rei dispositio talis mente concipienda est*; *Originem quidem rerum esse Summum & Ineffabilem Deum*; *post Providentiam ejus Secundum Deum, Latorem Legis utriusque Vitæ tam Æternæ quam Temporariæ*; *Tertium esse porro Substantiam que Secunda Mens, Intellectusque dicitur, quasi quædam Custos Legis Æternæ. His Subjctas esse Rationabiles Animas, Legi Obsequentes, Ministras verò Potestates, &c. Ergo Summus Deus jubet, Secundus ordinat, Tertius intimat. Animæ verò Legem agunt.* *This thing is to be conceived after this manner*; *That the First Original of Things is the Supreme and Ineffable God*; *after his Providence a Second God, the Establisher of the Law of Life both Eternal and Temporary*; *And the Third (which is also a Substance, and called a Second Mind or Intellect) is a certain Keeper of this Eternal Law.* *Under these Three, are Rational Souls, Subject to that Law, together with the Ministerial Powers, &c. So that the Sovereign or Supreme God Commands, the Second Orders, and the Third executes. But Souls are Subject to the Law.* Where *Chalcidius* though seeming indeed rather more a *Platonist*, than a *Christian*; yet acknowledgeth no such Beings as *Henades* and *Noes*; but only *Three Divine Hypostases*, and under them *Rational Souls*. But we shall conclude with the *Testimony*

Testimony of Theodoret in his Book *De Principio*, τῷ Πλάτωνος διὰ νοίαν ἀναπύσσοντες ὁ Πλωτῖνός τε καὶ ὁ Νουμῖνός τε, τρεῖς φασὶν αὐτὸ εἰρηκέναι ὑπερχρονα καὶ αἰδία, τὰ γὰρ θέν, καὶ νέν, καὶ τὸ παντός τῷ ψυχῷ. ὃν μὲν ἡμεῖς Πατέρα καλεῖμεν τὰ γὰρ θέν ὀνομάζοντες, νέν ὃ ὃν ἡμεῖς λόγον προσαγορεύομεν, τῷ δὲ τὰ πάντα ψύχασαν καὶ ζωοποιῶσαν δύναμιν, ψυχῷ καλεῖται, ἢν πνεῦμα ἁγίου οἱ θεοὶ προσαγορεύουσι λόγοι. καὶ ταῦτα δὲ, ἐκ τῆς Ἑβραίων φιλοσοφίας καὶ θεολογίας σεστέλειαι. Plotinus and Numenius explaining Plato's Sence, declare him to have asserted, Three Super-Temporals or Eternals, Good, Mind or Intellect, and the Soul of the Universe; he calling that Targathon which to us is Father, that Mind or Intellect, which to us is Son or Word, and that Psyche or a Power Animating and Enlivening all things, which our Scriptures call the Holy Ghost. And these things (saith he) were by Plato purloined, from the Philosophy and Theology of the Hebrews.

Wherefore we cannot but take notice here of a Wonderful Providence of Almighty God, that this Doctrine of a Trinity of Divine Hypostases, should find such Admittance and Entertainment in the Pagan World, and be received by the wisest of all their Philosophers, before the times of Christianity; thereby to prepare a more easie way for the Reception of Christianity amongst the Learned Pagans. Which that it proved successful accordingly, is undeniably evident from the Monuments of Antiquity. And the Junieur Platonists, who were most opposite and adverse to Christianity, became at length so sensible hereof, that besides their other Adulterations of the Trinity before mentioned, for the countenancing of their Polytheism and Idolatry, they did in all probability for this very reason, quite innovate, change and pervert the whole Cabala, and no longer acknowledge a Trinity, but either a Quaternity or a Quinary, or more of Divine Hypostases. They first of all contending, that before the Trinity, there was another Supreme and Highest Hypostasis, not to be reckoned with the others, but standing alone by himself. And we conceive, the first Innovator in this kind, to have been Jamblichus, who in his Egyptian Mysteries, where he seems to make the Egyptian Theology to agree with his own Hypotheses, writeth in this manner; πρὸ τῆς οὐσίας οὐσίαν, καὶ τῆς ὅλων ἀρχῶν, ὅστις θεὸς εἰς πρῶτος, καὶ τὸ πρῶτος θεὸς καὶ βασιλεὺς. ἀκίνητος ἐν μονότητι τῆς ἑαυτοῦ ἐνοτήτος μόνων. ὅτε γὰρ νοητὸ αὐτῷ ὅτι πλεονέχει, ὅτε ἄλλο τι. ἄδιδόχημα δὲ ἰδρυταὶ τὸ αὐτοπάτορες αὐτογόνος καὶ μονοπάτορες θεὸς τὸ οὐσίας ἀγαθὸς μείζων γὰρ τε καὶ πρῶτος καὶ πηγὴ τῆς πάντων, καὶ πυθμῶν τῆς νοσημάτων πρῶτων ἰδεῶν οὐσίαν. ἀπὸ δὲ τῆς ἐνός τῆς, ὁ αὐτάρεκτος θεός, ἑαυτὸ ἐξέλαμψε, διὰ καὶ αὐτοπάτορα καὶ αὐτάρεκτος. ἀρχὴ γὰρ ὅτος καὶ θεός θεῶν. μόνος ἐκ τῆς ἐνός, πρῶτος καὶ ἀρχὴ τῆς ὄσεως. Before those things which truly are, and the Principles of all, there is One God Superiour to the First God, and King, Immoveable; and always remaining in the Solitude of his own Unity: there being nothing Intelligible nor any thing else mingled with him; but he being the Paradigm of that God truly Good, which is Self-begotten and his own Parent. For this is greater, and before him, and the Fountain of all things; the foundation of all the first Intelligible Ideas. Wherefore from this one, did that Self-sufficient God, who is Autopator or his own Parent, cause himself to shine forth, for this is also a Principle

Principle, and the God of Gods, a Monad from the first One, before all Essence. Where so far as we can understand, *Jamblichus* his meaning is, that there is a *Simple Unity* in order of Nature before that *Tagathon*, or *Monad*, which is the *First of the Three Divine Hypostases*. And this Doctrine was afterward taken up by *Proclus*, he declaring it in this manner, πανταχῶς ὁ Πλάτων ἀπὸ τῆς πλῆθους ἐπὶ τὰς ἐνάδας ἀνατρέχειν εἶωθεν· μάλλον ἢ καὶ περὶ τῆς Πλάτωνος καὶ τὴν τῆς πραγμάτων τάξιν περὶ τῆς πλῆθους ἐν αἰεὶ ὅτι, καὶ πᾶσα θεὰ τάξις ἀπὸ μονάδος ἀρχεῖται· δὲ μὲν γὰρ ἐκ τεράδος περιέναι τὸν ἀριθμὸν τὸν θεῖον, ἀλλὰ περὶ τῆς τεράδος ἢ μονάδος· ἔσω μὲν ἔν καὶ οἱ δημιουργικοὶ τρεῖς ἀλλὰ τις ὁ περὶ τῆς τεράδος εἰς, ἑδεμία γὰρ τῆς θεῶν τάξεων ἐκ πλῆθους ἀρχεῖται· ἐκ ἀρχῆς ἀπὸ τεράδος ἀρχεῖται δὲ τὸ δημιουργικὸν ἀριθμὸν, ἀλλ' ἀπὸ μονάδος· *Plato every where ascends from multitude to Unity, from whence also the order of the Many proceeds; but before Plato and according to the Natural order of things, One is before Multitude and every Divine order begins from a Monad. Wherefore though the Divine Number proceed in a Trinity, yet before this Trinity must there be a Monad. Let there be Three Demiurgical Hypostases; nevertheless before these must there be One; because none of the Divine orders, begins from Multitude. We conclude, that the Demiurgical Number, does not begin from a Trinity, but from a Monad, standing alone by it self before that Trinity.* Here *Proclus*, though endeavouring to gain some countenance for this doctrine out of *Plato*, yet as fearing lest that should fail him, does he fly to the order of Nature, and from thence would infer, that before the *Trinity of Demiurgick Hypostases*, there must be a *Single Monad or Henad* standing alone by it self, as the Head thereof. And *St. Cyril of Alexandria*, who was Junieur to *Jamblichus* but Senior to *Proclus*, seems to take notice of this Innovation in the *Platonick Theology*, as a thing then newly crept up, and after the time of *Porphyrus*; ἀλλ' οἱ γὰρ προσηρημένοι καὶ περὶ τῆς τοῦ ἀντιλήγουσι, φάσκοντες μὴ δεῖν τ' ἄγαθόν συναριθμεῖν τοῖς ἀπ' αὐτῆς· ἐξηγήσασθαι γὰρ ἀπὸ πλῆθους κοινωνίας διὰ τὸ εἶναι ἀπλῶς πλῆθους ἢ ἀριθμὸν πινὸς συμβάσεως· Ἀπὸ τῆς νοῦ, (ἀρχὴ γὰρ ἔστος) τὴν τεράδα μίαν σωθῆναι· *But those before mentioned, contradict this Doctrine (of Porphyrus & the ancient Platonists) affirming that the Tagathon ought not to be connumerated or reckoned together, with those which proceed from it, but to be exempted from all Communion, because it is altogether Simple and incapable of any Commixture or Consociation with any other. Wherefore these begin their Trinity with Nous or Intellect, making that the First.* The only difference here is, that *Jamblichus* seems to make the first *Hypostasis* of the *Trinity* after a *Monad*, to be *Tagathon*, but *St. Cyril*, *Nous*. However they both meant the same thing, as also did *Proclus* after them. Wherefore it is evident, that when from the time of the *Nicene Council* and *Athanasius*, the *Christian Doctrine of the Trinity* came to be punctually stated and settled, and much to be insisted upon by *Christians*, *Jamblichus* and other *Platonists*, who were great *Antagonists* of the same, perceiving what advantage the *Christians* had from the *Platonick Trinity*, then first of all Innovated this *Doctrine*, introducing a *Quaternary of Divine Hypostases*, instead of a *Trinity*, the *First* of them being not *Coordinate* with the other *Three*, nor *Consociated* or *Reckoned* with them: But *All* of them, though *Subordinate*, yet *Universal*, and such as *Comprehend* the whole; that

In Time.
Lib. 2. p. 93.

c. Jul. L. 8. p.
271.

that is, *Infinite* and *Omnipotent*; and therefore none of them *Creatures*. For it is certain, that before this time, or the Age that *Iamblichus* lived in, there was no such thing at all dream'd of by any *Platonist*, as an *Unity* before and above the *Trinity*, and so a *Quaternity* of *Divine Hypostases*: *Plotinus* positively determining, that there could neither be *More* nor *Fewer* than *Three*; and *Proclus* himself acknowledging the *Ancient Tradition* or *Cabala*, to have run only of *Three Gods*; and *Numenius* who was Senior to them both, writing thus of *Socrates*, *Euseb. P. E. L. T. 3. c. 2. 3. 4. 5.* Τρεῖς θεοὶ πρῶτον Σωκράτης, That he also (before *Plato*) *Asserted* *Three Gods*; that is, *Three Divine Hypostases*, and no more, as *Principles*; therein following the *Pythagoreans*.

Moreover the same *Proclus*, besides his *Henades* and *Noes* before mentioned, added certain other *Phantastick Trinities* of his own also, as this for example, of the *First Essence*, the *First Life*, and the *First Intellect*; (to omit others) whereby that *Ancient Cabala* and *θεομαθητικὸς θεολογία*, *Theology of Divine Tradition*, of *Three Archical Hypostases*, and no more, was disguised, perverted, and adulterated.

But besides this Advantage from the ancient Pagan *Platonists* and *Pythagoreans*, admitting a *Trinity* into their *Theology*, in like manner as *Christianity* doth (whereby *Christianity* was the more recommended to the *Philosophick Pagans*) there is another Advantage of the Same extending even to this present time, probably not *Unintended* also by *Divine Providence*; That whereas *Bold* and *Conceited Wits* precipitantly condemning the *Doctrine* of the *Trinity* for *Nonsense*, *absolute Repugnancy* to *Humane Faculties*, and *Impossibility*, have thereupon some of them quite shaken off *Christianity* and all *Revealed Religion*, professing only *Theism*; others have frustrated the *D. sign* thereof by *Paganizing* it into *Creature-Worship* or *Idolatry*; this *Ignorant* and *Conceited Confidence* of both, may be retuned and confuted from hence, because the most ingenious and acute of all the *Pagan Philosophers*, the *Platonists* and *Pythagoreans*, who had no byass at all upon them, nor any *Scripture Revelation*, that might seem to impose upon their *Faculties*, but followed the free *Sentiments* and *Dictates* of their own *Minds*, did notwithstanding not only entertain this *Trinity* of *Divine Hypostases* *Eternal* and *Uncreated*, but were also fond of the *Hypothesis*, and made it a main *Fundamental* of their *Theology*.

It now appears from what we have declared, that as to the *Ancient* and *Genuine Platonists* and *Pythagoreans*, none of their *Trinity of Gods*, or *Divine Hypostases*, were *Independent*, so neither were they *κτιστοὶ θεοὶ* *Creature-Gods*, but *Uncreated*; they being all of them not only *Eternal*, and *Necessarily Existent*, and *Immutable*, but also *Universal*, that is *Infinite* and *Omnipotent*; *Causes*, *Principles*, and *Creators* of the whole *World*. From whence it follows that these *Platonists* could not justly be taxed for *Idolatry*, in giving *Religious Worship* to each *Hypostasis* of this their *Trinity*. And we have the rather insisted so long upon this *Platonick Trinity*, because we shall make use of this *Doctrine* afterwards, in our *Defence* of *Christianity* where we are to show; That one *Grand Design* of *Christianity*, being to abolish the

Pagan Idolatry, or Creature-Worship, it self cannot justly be charged with the same, from that Religious Worship given to our Saviour Christ, and the *Trinity*, (the *Son* and *Holy Ghost*) they being none of them, according to the true and *Orthodox Christianity*, *Creatures*; however the *Arian Hypothesis* made them such. And this was indeed, the Grand Reason, why the Ancient Fathers, so zealously opposed *Arianism*, because That *Christianity*, which was intended by God Almighty, for a means to extirpate *Pagan Idolatry*, was thereby it self *Paganized* and *Idolatrized*; and made highly guilty of that very thing, which it so much condemned in the *Pagans*, that is *Creature-Worship*. This might be proved by sundry testimonies, of *Athanasius*, *Basil*, *Gregory Nyssen*, *Gregory Nazianzen*, *Epiphanius*, *Chrysostom*, *Hilary*, *Ambrose*, *Austine*, *Faustinus*, and *Cyril of Alexandria*; all of them charging the *Arians*, as guilty of the very same *Idolatry* with the *Gentiles* or *Pagans*, in giving *Religious Worship* even to the *Word* and *Son* of God himself (and consequently to our Saviour Christ) as he was supposed them to be but a *Creature*. But we shall content our selves here, only to cite one remarkable passage out of *Athanasius* in his Fourth Orati-

P. 468, 469.

ον against the *Arians*, διὰ τὴν ἑν ὁμοιωμένην τοιαῦτα λογίζομενοι καὶ νοσούντες, καὶ συναριθμοῦσιν ἑαυτοὺς μετὰ τῆς ἑλληνικῆς, καὶ γὰρ κακῆνοι ὡσπερ εἶποι τῆς κτίσεως λατρεύουσι παρὰ τὴν κτίσαντα τὰ πάντα θεόν ——— εἰ δὲ οἱ μὲν Ἕλληες ἐνὶ ἀγενήτῳ καὶ πολλοῖς γενητοῖς λατρεύουσιν, εἶποι δὲ ἐνὶ γενητῷ καὶ ἀγενήτῳ, εἰς τὴν διαφέρειν ἀλλήλων. ὁ, τε γὰρ παρὰ αὐτῆς λεγόμενος εἰς γενητὸς ἐκ πολλῶν ὄρεσι, καὶ οἱ πολλοὶ δὲ πάλιν τῆς ἑλληνικῆς τῷ αὐτῷ τῷ ἐνὶ τῷ φύσει ἔχουσι, καὶ εἶπας γὰρ κακῆνοι κτισματὰ εἰσιν. ἀθλιοὶ καὶ πλέον ὅσον ἐβλάθησαν καὶ χεῖρ φρονούντες. ἐξέπεσαν γὰρ τὴν ἀληθείαν. καὶ τῷ μὲν Ἰσραὴλ προσέειπεν ὅτι ὑπερέβησαν ἀρέσμενοι τὴν χεῖρ. τοῖς δὲ Ἕλληες οὐκ ἔβησαν, κτισματὸς καὶ ἀφῆρις θεοῖς λατρεύοντες οἱ θεοσυγῆς. *Why therefore do not these Arians, holding this, reckon themselves amongst the Pagans or Gentiles, since they do in like manner worship the Creature, besides the Creator? For though the Pagans worship one Uncreated and many Created Gods, but these Arians only one Uncreated, and one Created; to wit the Son or Word of God; yet will not this make any real difference betwixt them; because the Arians One Created is one of those many Pagan Gods; and those many Gods of the Pagans or Gentiles, have the same nature with this One; they being alike Creatures. Wherefore these wretched Arians are Apostates from the truth of Christianity, they betraying Christ more than the Jews did, and wallowing or tumbling in the Filth of Pagan Idolatry: worshipping Creatures and different kinds of Gods? Where by the way we may take notice, that when Athanasius affirmeth of the Arians, what St Paul doth of the Pagans, that they did τῆς κτίσεως λατρεύουσι ὡς τῆς κτίσαντα, his meaning could not well be, that they worshipped the Creature More than the Creator; forasmuch as the Arians constantly declared, that they gave less worship to Christ the Son or Word of God, he being by them accounted but a Creature, than they did to the Father the Creator: but either that they worshipped, the Creature Besides the Creator, or the Creature Instead of the Creator, or in the Room of him, who was alone of right to be Religiously Worshipped. Again, when the same Athanasius declareth, that the Greeks, Gentiles, or Pagans, did Universally worship ἐνὶ ἀγενήτῳ, Only One Uncreated, he seems to imply, that the Platonick Trinity of Hypostases,*

Hypostases, affirmed by him to be all Uncreated, were by them look'd upon, only as *One entire Divinity*.

But the Principal Things, which we shall observe from this Passage of *Athanasius*, and those many other places of the Fathers, where they Parallel the *Arians* with the *Pagans*, making the *Former* guilty of the very same *Idolatry* with the *Latter*, even then when they worshipped our *Saviour Christ* himself, or the *Word* and *Son* of *God*, as he was by them supposed to be nothing but a *Creature*, are these following; First, That it is here plainly declared by them, that the generality of the *Pagans*, did not worship a *Multitude* of *Independent Gods*, but that only *One* of their *Gods* was *Uncreated* or *Self-Existent*, and all their other *Many Gods*, look'd upon by them as his *Creatures*. This as it is expressly affirmed by *Athanasius* here, that the *Greeks* or *Pagans*, did ἐν ἀγνότητι καὶ πολλοῖς γενετοῖς λατρεύον, *Worship only One Uncreated, and Many Created Gods*, so is it plainly implied, by all those other forementioned Fathers, who charge the *Arians* with the Guilt of *Pagan Idolatry*; because had the *Pagans* worshipped *Many Uncreated and Independent Gods*, it would not therefore follow, that the *Arians* were *Idolaters*, if the *Pagans* were. But that this was indeed the sense of the Fathers, both before and after the *Nicene Council*, concerning the *Pagan Polytheism* and *Idolatry*, that it consisted not in worshipping *Many Uncreated and Independent Gods*, but only *One Uncreated and Many Created*; hath been already otherwise manifested; and it might be further confirmed by sundry Testimonies of them; as this of *Saint Gregory Nazianzen* in his 37. Oration; τί σοι ἐχέει καὶ παρ' Ἑλλήνων φαίεν ἂν μίαν θεότητος, ὡς οἱ τὰ τελευτέωρα παρ' ἐκείνοις φιλοσοφῶντες; *What then would some say, is there not One Divinity also amongst the Pagans, as they who Philosophize more fully and perfectly amongst them do declare?* And that full and remarkable One of *Irenæus*, where he plainly affirmeth of the *Gentiles*; Ita Creaturæ potius quam Creatori serviebant, & his qui non sunt Dii, L. 2. c. 9. ut Primum Deitatis Locum attribuerent, Uni alicui & Summo Fabricatori hujus Universitatis Deo; *That they so served the Creature, and those who are not Gods, rather than the Creator; that notwithstanding they attributed the First place of the Deity, to One certain Supreme God, the Maker of this Universe.* The second thing is, that *Athanasius* and all those other *Orthodox Fathers*, who charged the *Arians* with *Pagan Idolatry*, did thereby plainly imply, Those not to be *Uncapable of Idolatry*, who worship *One Sovereign Numen*, or acknowledge *One Supreme Deity*, the *Maker* of the whole *World*; since not only the *Arians* unquestionably did so, but also according to these Fathers, the very *Pagans* themselves. The *Third Thing* is, that in the Judgement of *Athanasius*, and all the *Orthodox Anti-Arian Fathers*, to give *Religious Worship* to any *Created Being* whatsoever, though *Inferiour* to that worship, which is given to the *Supreme God*, and therefore according to the *Modern Distinction*, not λατρεία; but δολεία, is absolutely, *Idolatry*. Because it is certain, that the *Arians* gave much an *Inferiour* worship, to *Christ the Son* or *Word* of *God*, whom they contended to be a *meer Creature*, *Made in Time*, *Mutable* and *Defectible*, than they did to that *Eternal God*, who was the *Creator* of him.

him. As those Fathers imply, the Pagans themselves to have given much an Inferiour Worship, to their πολλοὶ γυνῖοι θεοὶ, their *Many Gods*, whom themselves look'd upon, as *Creatures*, than they did ἐνὶ ἀγνήτω, To that *One Uncreated God*.

Now if the Arians, who zealously contended for the *Unity of the Godhead*, were nevertheless, by the Fathers condemned, as guilty of *Idolatry*, for bestowing but an *Inferiour* kind of *Religious Worship*, upon *Christ the Son or Word of God* himself, as he was supposed by them to be a *Creature*; then certainly cannot they be excused from that *Guilt*, who bestow *Religious Worship*, upon these other *Creatures*, *Angels* and *Souls* of men, though *Inferiour* to what they give to the *Supreme Omnipotent God*, the *Creator* of all. Because the *Son or Word of God*, however conceived by these *Arians* to be a *Creature*, yet was look'd upon by them as the *First*, the most *Glorious*, and most *Excellent* of all *Creatures*, and that by which as an *Instrument*, all other *Creatures*, as *Angels* and *Souls*, were made: and therefore if it were *Idolatry* in them, to give an *Inferiour* kind of *Religious Worship*, to this *Son and Word of God* himself, according to their *Hypothesis*, then can it not possibly be accounted less, to bestow the same upon those other *Creatures*, Made by him, as *Angels* and *Men deceased*. Besides which, the *Word and Son of God*, howsoever supposed by these *Arians* to be a *Creature*, yet was not Really such; and is in *Scripture* unquestionably declared to be a *True Object* of *Religious Worship* (*Worship him all ye Gods*) so that the *Arians* though *Formally* *Idolaters*, according to their own false *Hypothesis*; yet were not *Materially* and *Really* so: whereas these *Religious Angel and Saint-Worshippers*, must be as well *Materially* as *Formally* such. And here it is observable, that these *Ancient Fathers* made no such *Distinction* of *Religious Worship*, into *Latria*, as peculiar to the *Supreme God*, it being that whereby he is adored as *Self-Existent* and *Omnipotent*, or the *Creator of all*; and *Dulia*, such an *Inferiour Religious Worship*, as is communicable to *Creatures*; but concluded of *Religious Worship* *Universally*, and without *Distinction*, that the due *Object* of it all was the *Creator* only, and not any *Creature*. Thus *Athanasius* plainly in his *Third Oration*, εἰ γὰρ ἔς τῆ δόξῃ ὑπερέχων προσκυνεῖτο, ἔσθ' ἡ ἕκαστον τῶν ὑποκειμένων, ἢ ὑπερέχοντα προσκυνεῖν. ἀλλ' ἐν ὅσῳ ἕτως, κτίσματι γὰρ κτίσμα ἔ προσκυνεῖ, ἀλλὰ κτίσμα θεόν. *If the Son or Word of God were to be Worshipped, (though a Creature) because transcending us in glory and dignity, then ought every Inferiour Being to Worship what is Superior to it: Whereas the case is otherwise; For a Creature doth not Religiously worship a Creature, but only God the Creator.* Now they who distinguish *Religious Worship*, into *Latria* and *Dulia*, must needs suppose the *Object* of it in general, to be that which is *Superiour to us*, and not the *Creator* only; which is here contradicted by *Athanasius*. But because it was objected against these *Orthodox Fathers* by the *Arians*, that the *Humanity* of our *Saviour Christ*, which is unquestionably a *Creature*, did share in their *Religious Worship* also; it is worth the while to see what account *Athanasius* gives of this; ἢ κτίσμα προσκυνῶμεν, μὴ γυνώσκομεν. ἑθνικῶν γὰρ ἡ ἀρεθάν ἢ τοιαύτη πλάνη. ἀλλὰ τὸ κέρον τὸ πείσας σαρκωθέντα ἢ τῶ θεῷ λόγον προσκυνῶμεν. εἰ γὰρ ἡ ἢ σαρεξ αὐτῆ καθ' ἑαυτῷ μέρος

Ad Adelph.
p. 157.

μέγεθος τῆς κτισμάτων, ἀλλὰ θεὸς γέγονε σῶμα, καὶ ἔπε τὸ τοῖστον σῶμα, καὶ ἑαυτὸ διακρίσας ἀπὸ τοῦ λόγου, προσκυνῶμεν, ἔπε τὸ λόγον προσκυνῶμεν. καὶ θεοῖσι, μακρύνομεν αὐτὸν ἀπὸ τῆς σαρκὸς· ἀλλ' εἰδότες, τὸ, ὅτι λόγος σαρκὸς ἐγένετο, τῆστον καὶ ἐν σαρκὶ γινόμενον ὑπηγάσσομεν θεόν. *We give no Religious Worship to any Creature, far be it from us: For this is the Error of the Pagans and of the Arians; But We Worship the Word of God the Lord of the Creation Incarnated. For though the Flesh of Christ, considered alone by it self, were but a part of the Creatures, nevertheless was it made the Body of God. And we neither Worship this Body by it self alone, divided from the Word; nor yet intending to worship the Word, do we remove it, at a great distance from this flesh; but knowing that of the Scripture, The Word was made Flesh, we look upon this Word even in the Flesh as God.* And again to the same purpose, P. 160.
 καὶ γνωσκέτωσαν ὅτι τὸ κέλευθον ἐν σαρκὶ προσκυνῶντες, ἔτι κτισμὰτι προσκυνῶμεν, ἀλλὰ τὸ κτίσω, εἰδουσίμενον τὸ κτίσων σῶμα. *Let these Arians Know, at length, that we who Worship the Lord in Flesh, Worship no Creature, but only the Creator cloathed with a Creaturely Body.* And for the same cause was it that Nestorius afterwards, dividing the Word from the Flesh, the Divinity of Christ from the Humanity, and not acknowledging such an *Hypostatick Union* betwixt them as he ought, but nevertheless Religiously Worshipping our Saviour Christ, was therefore branded by the Christian Church, with the Name of ἄνθρωπολάτρης, *A Man-Worshipper, or Idolater.* To conclude, they who excuse themselves from being Idolaters no otherwise, than because they do not give that very same Religious Worship, to Saints and Angels, which is peculiar to God Almighty, and consists in honouring him as *Self-Existent*, and the Creator of all things, but acknowledge those others to be Creatures; Suppose that to be Necessary to Idolatry, which is Absolutely Impossible, viz. to acknowledge more Omnipotents as Creators of all than One, or to account Creatures as such Creators; as they imply all those to be Uncapable of Idolatry, who acknowledge One Supreme God the Creator of the whole World; which is directly contradictory to the Doctrine of the Ancient Church.

Hitherto in way of Answer to an *Atheistick Objection*, against the Naturality of the Idea of God, as including *Oneliness* in it, from the Pagan *Polytheism*, have we largely proved, that at least the Civilized and Intelligent Pagans, generally acknowledged One *Sovereign Numen*, and that their *Polytheism* was partly but Phantastical, nothing but the *Polyonymy* of one Supreme God, or the Worshipping him under different Names and Notions according to his several *Vertues* and *Manifestations*. And that though besides this they had another *Natural and Real Polytheism* also; yet this was only of *Many Inferiour* or *Created Gods*, Subordinate to One Supreme Ἄγένητον, or *Uncreated*.

Which notwithstanding is not so to be understood, as if we did confidently affirm, that Opinion of *Many Independent Deities*, never to have so much as entred into the Mind of any Mortal. For since Humane Nature is so Mutable and Depravable, as that notwithstanding the *Connate Idea* and *Prolepsis* of God in the Minds of Men, some unquestionably do degenerate and lapse into *Atheism*; there can be no reason

reason why it should be thought absolutely impossible, for any ever to entertain that false Conceit of *More Independent Deities*. But as for *Independent Gods Invisible*, we cannot trace the footsteps of such a Polytheism as this, any where, nor find any more than a *Ditheism*, of a *Good and Evil Principle*: Only *Philo* and others seem to have conceived, That amongst the ancient Pagans, some were so grossly sottish, as to suppose a Plurality of *Independent Gods Visible*, and to take the Sun, and Moon, and all the Stars for Such. However, if there were any such, and these Writers were not mistaken, as it frequently happened, it is certain that they were but very few, because amongst the most *Barbarian Pagans* at this day, there is hardly any Nation to be found, without an acknowledgment of a *Sovereign Deity*, as appears from all those Discoveries which have been made of them, since the improvement of Navigation.

Wherefore what hath been hitherto declared by us, might well be thought a sufficient Answer to the forementioned *Atheistick Objection*, against the Idea of God. Notwithstanding which, when we wrote the Contents of this Chapter, we intended a further Account, of the *Natural and Real Polytheism* of the Pagans, and their *Multifarious Idolatry*, chiefly in order to the *Vindication* of the Truth of *Christianity* against *Atheists*: forasmuch as one grand Design hereof, was unquestionably, to destroy the *Pagan Polytheism* and *Idolatry*, which consisted in *Worshipping the Creature besides the Creator*.

But we are very Sensible, that we have been surprized in the Length of this Chapter, which is already swelled into a *Disproportionate Bigness*; by means whereof we cannot comprehend within the compass of this Volume, all that belongs to the *Remaining Contents*, together with such a Full and Copious *Confutation* of the *Atheistick Grounds*, as was intended. Wherefore we shall here Divide the Chapter, and reserve those *Remaining Contents* together, with a further *Confutation of Atheism*, for another Volume, which God affording Life, Health, and Leisure, we intend shall follow. Only subjoyning in the mean time, a *Short and Compendious Confutation*, of all the *Atheistick Arguments* proposed.



A
 C O N F U T A T I O N
 O F
 A T H E I S M.

C H A P. V.

HAVING in the *Second* Chapter revealed all the *Dark Mysteries* of *Atheism*, and produced the utmost strength of that Cause; and in the *Third*, made an *Introduction* to the Confutation of those *Atheistick Grounds*, by representing all the several *Forms* and *Schemes* of *Atheism*, and shewing both their Disagreements amongst themselves, and wherein they all agree together against *Theists*; We have been hitherto prevented, of that full and Copious Confutation of them, intended by us, by reason of that large Account given, of the *Pagan Polytheism*; which yet was no Impertinent Digression neither, it removing the *Grand Objection* against the *Naturality* of the *Idea* of *God*, as including *Onelineß* in it, as also preparing a way for that *Defence* of *Christianity*, designed by us against *Atheists*. Wherefore that we may not here be quite excluded, of what was principally intended, we shall subjoyn a *Contracted* and *Compendious* Confutation, of all the Premised *Atheistick Principles*. The *FIRST* whereof was this, That either men have no *Idea* of *God* at all, or else none but such as is *Compounded* and *Made up* of *Impossible* and *Contradictious* *Notions*; from whence these *Atheists* would infer Him, to be an *Unconceivable Nothing*. In Answer whereunto, there hath been something done already, it being declared in the Beginning of the *Fourth* Chapter, what the *Idea* of *God* is, viz. *A Perfect Understanding Nature, Necessarily Self-Existent, and the Cause of all other things*. And as there is *Nothing* either *Unconceivable*, or *Contradictious* in this *Idea*, so have we shewed, that these *Confounded Atheists*, do not only at the same time, when they verbally deny an *Idea* of *God*, implicitly acknowledge and confess it, for as much as otherwise, denying his *Existence*, they should deny the *Existence* of *Nothing*; but also that they agree with *Theists* in this very *Idea*; it being the only thing which *Atheists* Contend for, That the *First Origin*

and *Head of all things*, is no *Perfect Understanding Nature*, but that all sprung from *Tobu and Bobu*, or *Dark and Senseless Matter* *Fortuitously* moved. Moreover we have not only thus declared the *Idea of God*, but also largely proved, and made it clearly evident, that the *Generality* of Mankind in all Ages, have had a *Prolepsis* or *Anticipation* in their Minds, concerning the *Real and Actual Existence* of such a Being: the Pagans themselves, besides their other *Many Gods* (which were *Understanding Beings Superiour to men*,) acknowledging *One Chief and Sovereign Numen*, the *Maker* of them all, and of the *Whole World*. From whence it plainly appears, that those few *Atheists*, that formerly have been, and still are, here and there up and down in the *World*, are no other than the *Monsters* and *Anomalies* of *Humane Kind*. And this alone might be sufficient, to repel the *First Atheistick Assault*, made against the *Idea of God*.

Nevertheless, that we may not seem to dissemble any of the *Atheists Strength*, we shall here *Particularly* declare, all their most *Colourable Pretences*, against the *Idea of God*, and then show the *Folly* and *Invalidity* of them. Which *Pretences* are as follow; *First*, *That we have no Idea nor Thought of any thing not Subject to Corporeal Sense; nor the least Evidence of the Existence of any thing, but from the same*. *Secondly*, *That Theists themselves acknowledging God to be Incomprehensible, he may be from thence inferred to be a Non-Entity*. *Thirdly*, *That the Theists Idea of God including Infinity in it, is therefore absolutely Unconceivable and Impossible*. *Fourthly*, *That Theology is an Arbitrary Complement of Inconsistent and Contradictory Notions; And Lastly*, *That the Idea and Existence of God owes all its being, either to the Confounded Non-Sence of Astonish'd Minds; or else to the Fiction and Imposture of Politicians*.

We begin with the *First*. That we can have no *Idea*, *Conception*, or *Thought* of any thing, not *Subject to Sense*; nor the least *Evidence* of the *Existence* of any thing, but from the same. Thus a *Modern Atheistick Writer*; *Whatsoever we can conceive, hath been Perceived first by Sense, either at once or in parts; and a man can have no Thought representing any thing not Subject to Sense*. From whence it follows, that whatsoever is not *Sensible* and *Imaginable*, is utterly *unconceivable* and to us *Nothing*. Moreover the same *Writer* adds, *That the only Evidence which we have of the Existence of any thing, is from Sense; the Consequence whereof is this, That there being no Corporeal Sense of a Deity, there can be no Evidence at all of his Existence*. Wherefore according to the *Tenour* of the *Atheistick Philosophy*, all is *Resolved into Sense*; as the only *Criterion of Truth*, accordingly as *Protagoras* in *Plato's Theætetus* concludes, *Knowledge to be Sense*; and a late *Writer* of our own determines, *Sense to be Original Knowledge*. Here have we a wide *Ocean* before us, but we must *Contract* our *Sayls*. Were *Sense, Knowledge* and *Understanding*; then he that sees *Light* and *Colours*, and feels *Heat* and *Cold*, would understand *Light* and *Colours*, *Heat* and *Cold*, and the like of all other *Sensible Things*: neither would there be any *Philosophy* at all concerning them. Whereas the *Mind* of man remaineth altogether *unsatisfied*, concerning the *Nature* of
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of these Corporeal Things, even after the Strongest Sensations of them, and is but thereby awakened, to a further *Philosophick Enquiry* and Search about them, what this Light and Colours, this Heat and Cold, &c. Really should be; and whether they be indeed *Qualities* in the *Objects* without us, or only *Phantasms* and Sensations in our selves. Now it is certain, that there could be no Suspicion of any such thing as this, were *Sense* the Highest Faculty in us; neither can *Sense* it self ever decide this Controversie; since one Sense cannot judge of another, or correct the Error of it; all Sense as such, (that is, as *Phancy* and *Apparition*) being alike True. And had not these Atheists been Notorious Dunces, in that *Atomick Philosophy* which they so much pretend to, they would clearly have learn'd from thence, That *Sense* is not *Knowledge* and *Understanding*, nor the *Criterion* of Truth as to *Sensible* things themselves; it reaching not to the *Essence* or *Absolute Nature* of them, but only taking notice of their *Outside*, and perceiving its own *Passions* from them, rather than the Things themselves: and That there is a Higher Faculty in the Soul, of *Reason* and *Understanding*, which judges of Sense, detects the *Phantastry* and *Imposture* of it; discovers to us that there is nothing in the *Objects* themselves like to those forementioned *Sensible Ideas*; and resolves all *Sensible Things* into *Intelligible Principles*; the *Ideas* whereof are not *Foreign* and *Adventitious*, and meer *Passive Impressions* upon the Soul from without; but *Native* and *Domestick* to it, or *Actively Exerted* from the Soul it self: no Passion being able to make a Judgment either of it self or other things. This is a thing so Evident, that *Democritus* himself could not but take notice of it, and acknowledge it, though he made not a right use thereof; he in all Probability, continuing notwithstanding a *Confounded* and *Besotted Atheist*: *Sextus Empiricus* having recorded this of him.

Ἐν τοῖς κανόσι δύο φασὶν εἶναι γνώσεως, τὴν μὲν διὰ τῆς αἰσθήσεως, τὴν δὲ διὰ τῆς διανοίας. ὣν τὴν μὲν διὰ τῆς διανοίας γνώσιν κατέχει, προσμαρτυρεῖν αὐτῇ τὸ πιστὸν εἰς ἀληθείας κελόν, τὴν δὲ διὰ τῆς αἰσθήσεως σκοτικῶν ὀνομάζει, ἀφανέσ-μενον αὐτῆς τὸ πρὸς διάγνωσιν τῆς ἀληθοῦς ἀπλανές. λέγει δὲ καὶ λέξιν, γνώμης δὲ δύο εἶναι ἰδέαι. ἡ μὲν γνησίη. ἡ δὲ σκοτικὴ καὶ σκοτικῆς μὲν, τὰδε συμπαιῖα, ὄψις, ἀκοή, ὀσμὴ, γούσις, ἴαυσις. ἡ δὲ γνησίη ἀπικεκερμμένη ἢ ταύτης. *Democritus in his Canons affirmeth, that there are Two kinds of Knowledges, One by the Senses, and another by the Mind. Of which that by the Mind is only accounted Knowledge, he bearing witness to the Faithfulness and Firmness thereof, for the judgment of Truth. The other by the Senses, he call-eth Dark, denying it to be a Rule and Measure of Truth. His own words are these. There are Two Species of Knowledge, the One Genuine the other Dark or Obscure. The Dark and Obscure Knowledge is Seeing, Hearing Smelling, Tasting, Touching. But the Genuine Knowledge, is another more Hidden and Recondit. To which purpose there is another Fragment also of this Democritus preserved by the same Sextus;*

Νόμος γλυκύ, καὶ νόμος πικρὸν, νόμος θερμὸν, νόμος ψυχρὸν. νόμος χροίη. αἰ-τία δὲ ἄτομα καὶ κενόν. ὅσα νομίζονται μὲν εἶναι καὶ δοξάζεσθαι τὰ αἰσθητὰ, ἐν ἑστὶ δὲ κατ' ἀλήθειαν ταῦτα. *Bitter and Sweet, Hot and Cold, are only in Opini- on or Phancy. Colour is only in opinion. Atoms and Vacuum alone in Truth and Reality. That which is thought to be, are Sensibles; but these are not according to Truth, but Atoms and Vacuum only. Now*

the chief Ground of this Rational Discovery of the ancient Atomists, that Sensible things, as Heat and Cold, Bitter and Sweet, Red and Green, are no *Real Qualities* in the Objects without, but only our own *Phancies*, was because in Body, there are no such things *Intelligible*; but only *Magnitude, Figure, Site, Motion and Rest*. Of which we have not only *Sensible Ideas*, Passively impressed upon us from without, but also, *Intelligible Notions, Actively Exerted* from the Mind it self. Which Latter notwithstanding, because they are not unaccompanied with *Sensible Phantasms*, are by many unskilfully confounded with them. But besides these, we have other *Intelligible Notions or Ideas* also, which have no *Genuine Phantasms* at all belonging to them. Of which whosoever doubts, may easily be satisfied and convinced, by reading but a Sentence or two, that he understands, in any Book almost that shall come next to his hand; and reflexively examining himself, whether he have a *Phantasm* or *Sensible Idea*, belonging to every Word, or no. For whoever is modest and ingenuous, will quickly be forced to confess, that he meets with many Words, which though they have a *Sence* or *Intelligible Notion*, yet have no *Genuine Phantasm* belonging to them. And we have known some, who were confidently engaged in the other Opinon; being put to read the beginning of *Tully's Offices*, presently non-plust and confounded, in that first word *Quanquam*; they being neither able to deny but that there was a *Sence* belonging to it, nor yet to affirm, that they had any *Phantasm* thereof, save only of the *Sound* or *Letters*. But to prove that there are *Cogitations* not subject to *Corporeal Sense*, we need go no further than this very *Idea* or *Description* of God; *A Substance, Absolutely Perfect, Infinitely Good, Wise and Powerful, Necessarily Self-existent, and the Cause of all other things*. Where there is not One Word unintelligible, to him that hath any Understanding in him, and yet no Considerative and Ingenuous Person can pretend, that he hath a *Genuine Phantasm* or *Sensible Idea*, answering to any one of those words; either to *Substance*, or to *Absolutely Perfect*, or to *Infinitely*, or to *Good*, or to *Wise*, or to *Powerful*, or to *Necessity*, or to *Self-existence*, or to *Cause*; or indeed to *All*, or *Other*, or *Things*. Wherefore it is nothing but want of *Meditation*, together with a *Fond and Sottish Dotage* upon *Corporeal Sense*, which hath so far imposed upon some, as to make them believe, that they have not the least *Cogitation* of any thing, not subject to *Corporeal Sense*, or that there is nothing in *Humane Understanding* or *Conception*, which was not First in *Bodily Sense*; a Doctrine highly favourable to *Atheism*. But since it is certain on the contrary, that we have many Thoughts not Subject to Sense, it is manifest that whatsoever falls not under External Sense, is not therefore *Unconceivable*, and *Nothing*. Which whosoever asserts, must needs affirm, *Life* and *Cogitation* it self, *Knowledge* or *Understanding*, *Reason* and *Memory*, *Volition* and *Appetite*, things of the greatest Moment and Reality, to be Nothing but mere Words without any *Signification*. Nay *Phancy* and *Sense* it self, upon this *Hypothesis*, could hardly scape from becoming *Non-Entities* too, forasmuch as neither *Phancy* nor *Sense* falls under *Sense*, but only the Objects of them; we neither seeing *Vision*, nor feeling *Taction*, nor hearing *Audition*, much
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less, *hearing Sight, or seeing Taste, or the like.* Wherefore though God should be never so much Corporeal, as some Theists, have conceived him to be, yet since the *Chief of his Essence*, and as it were his *Inside*, must by these be acknowledged to consist in *Mind, Wisdom, and Understanding*, he could not possibly as to this, fall under *Corporeal Sense* (Sight or Touch) any more than *Thought* can. But that there is *Substance Incorporeal* also, and therefore in it self altogether *Insensible*; and that the Deity is such; is demonstrated elsewhere.

We grant indeed that the *Evidence* of Particular Bodies, existing *Hic & Nunc*, without us, doth necessarily depend upon the *Information of Sense*: but yet nevertheless the *Certainty* of this very *Evidence*, is not from *Sense* alone, but from a *Complication of Reason and Understanding* together with it. Were *Sense* the only *Evidence* of things, there could be no *Absolute Truth and Falshood*, nor *Certainty* at all of any thing; *Sense* as such being only *Relative* to Particular *Persons*, *Seeming* and *Phantastical*, and obnoxious to much *Delusion*. For if our *Nerves* and *Brain* be inwardly so moved, and affected, as they would be by such an Object present, when indeed it is absent, and no other Motion or Sensation, in the mean time prevail against it and obliterate it; then must that Object of necessity seem to us present. Moreover those *Imaginations*, that spring and bubble from the Soul it self, are commonly taken for *Sensations* by us when asleep, and sometimes in *Melancholick* and *Phanciful* Persons also, when awake. That *Atheistick Principle*, that there is no *Evidence* at all of any thing as Existing, but only from *Corporeal Sense*, is plainly contradicted by the *Atomick Atheists* themselves, When they assert *Atoms* and *Vacuum* to be the Principles of all things, and the *Exuvious Images* of Bodies to be the Causes both of Sight and Cogitation: for *Single Atoms*, and those *Exuvious Images*, were never Seen nor Felt; and *Vacuum* or *Empty Space*, is so far from being *Sensible*, that these *Atheists* themselves allow it to be the *One Only Incorporeal*. Wherefore they must here go beyond the Ken of *Sense*, and appeal to *Reason* only for the *Existence* of these Principles: as

Thaet. P. 155. Steph.

Protagoras one of them in *Plato* professedly doth; ἄθεοι ὡς ἰουσιπῶν μή- τις τῶ ἀμύητων ἐπακῆ· εἰσὶ ἡ ἴστοι, οἱ ἴδεν ἄλλο οἰόμενοι εἶναι, ἢ ἔσ ἂν δύνασται ἀπειξ ταῖν χερσῖν λαβέσθαι, πᾶν τὸ ἀόρατον ἐν ἀποδείχόμενοι, ὡς ἐν ἴστας μέγει· Have a Care that none of the *Prophane* and *Uninitiated* in the *Mysteries*, over-hear you. By the *Prophane*, I mean (saith he) those who think nothing to Exist, but what they can feel with their *Fingers*, and exclude all that is *Invisible*, out of the Rank of *Being*. Were *Existence* to be allowed to nothing, that doth not fall under *Corporeal Sense*, then must we deny the *Existence* of *Soul* and *Mind*, in our selves, and others, because we can neither *Feel* nor *See* any such thing. Whereas we are certain of the *Existence* of our own *Souls*, partly from an inward *Consciousness* of our own *Cogitations*, and partly from that *Principle of Reason*, That, *Nothing can not Act*. And the *Existence* of other *Individual Souls*, is manifest to us, from their *Effects*, upon their *Respective Bodies*, their *Motions*, *Actions*, and *Discourse*. Wherefore since the *Atheists* cannot deny the *Existence*,

of Soul or Mind in men, though no such thing fall under External Sense; they have as little Reason to deny, the Existence of a *Perfect Mind*, presiding over the *Universe*, without which it cannot be conceived whence our *Imperfect* ones should be derived. The Existence of that *God, whom no Eye hath seen nor can see*, is plainly proved by *Reason* from his *Effects*, in the *Visible Phenomena* of the *Universe*, and from what we are *Conscious* of within our selves.

The *Second Pretence* of *Atheists* against the *Idea* of *God*, and consequently his *Existence*, is because *Theists* themselves acknowledging *God* to be *Incomprehensible*, it may be from thence *Inferred*, that he is a *Non-Entity*. Which *Argumentation* of the *Atheists*, supposes these *Two Things*, *First*, That what is *Incomprehensible*, is altogether *Unconceivable*; and then, that what is *Unconceivable*, is *Nothing*. The *Latter* of which *Two*, perhaps may be granted to them, That what is so *Utterly Unconceivable*, as that no man can frame any manner of *Idea* or *Conception* of it, is therefore either in it self, or at least to us, *Nothing*. Because though that of *Protagoras* be not true, in his sense, πάντων χρημάτων μέτρον ἀνθρώπου εἶναι, τῷ μὲν ὄντων ὡς ἐστὶν, τῷ δὲ μὴ ὄντων, ὡς ἔστιν ἕσθι. *That Man is the measure of all things, either as Existing or not Existing*. He meaning indeed nothing else thereby, but that there was no *Absolute Truth* or *Falshood* of any thing, but all was *Relative* to particular persons, and *Phantastical* or *Seeming* only. And though it must not be granted, that whatsoever any man's shallow *Understanding*, cannot easily and fully comprehend, is therefore presently to be expunged out of the *Catalogue* of *Beings*; which is the *Reason*, or rather *Infidelity* of the *Anti-Trinitarians*; yet is there notwithstanding some *Truth* in that of *Aristotle*, that ψυχὴ πᾶς παντα, the *Rational Soul or Mind*, is in a manner *All things*; it being able to frame some *Idea* and *Conception* or other, of whatsoever is in the *Nature* of *things*, and hath either an *Actual* or *Possible Existence*, from the very *Highest* to the *Lowest*. *Mind* and *Understanding* is as it were a *Diaphanous* and *Crystalline Globe*, or a kind of *Notional World*, which hath some *Reflex Image*, and correspondent *Ray*, or *Representation* in it, to whatsoever is in the *True and Real World* of *Being*. And upon this account may it be said, that whatsoever is in its own *Nature* *Absolutely Unconceivable*, is indeed a *Non-Entity*.

But the *Former* is absolutely denied by us, That *Whatsoever is Incomprehensible is Unconceivable*; and therefore when we affirm that *God* is *Incomprehensible*, our meaning is only this, that our *Imperfect Minds* cannot have such a *Conception* of his *Nature*, as doth perfectly *Master*, *Conquer*, and *Subdue* that *Vast Object* under it; or at least is so fully *Adequate* and *Commensurate* to the same, as that it doth every way *Match* and *Equalize* it. Now it doth not at all follow from hence, because *God* is thus *Incomprehensible* to our *Finite* and *Narrow Understandings*, that he is utterly *Unconceivable* by them, so that they cannot frame any *Idea* at all of him, and he may therefore be concluded to be a *Non-Entity*. For it is certain, that we cannot fully *Comprehend* our Selves, and that we have not such an *Adequate* and *Comprehensive Knowledge* of the *Essence* of any *Substantial thing*, as that

Plato Theat.

that we can perfectly *Master and Conquer* it. It was a Truth, though abused by the Scepticks, that there is ἀκατάληπτόν τι, *something Incomprehensible* in the Essence of the Lowest Substances. For even *Body* it self, which the *Atheists* think themselves so well acquainted with, because they can feel it with their fingers, and which is the only Substance that they acknowledge either in themselves or the Universe, hath such puzzling Difficulties and Entanglements in the Speculation of it, that they can never be able to extricate themselves from. We might instance also in some *Accidental things*, as *Time* and *Motion*. *Truth is Bigger than our Minds*, and we are not the *Same* with it, but have a lower Participation only of the *Intellectual Nature*, and are rather *Apprehenders* than *Comprehenders* thereof. This is indeed One Badge of our *Creaturely State*, that we have not a perfectly *Comprehensive Knowledge*, or such as is *Adequate* and *Commensurate* to the Essences of things; from whence we ought to be led to this acknowledgment, that there is another *Perfect Mind* or *Understanding Being* above us in the Universe, from which our Imperfect Minds were derived, and upon which they do depend. Wherefore if we can have no *Idea* or *Conception* of any thing whereof we have not a Full and *Perfect Comprehension*, then can we not have an *Idea* or *Conception* of the Nature of any Substance. But though we do not Comprehend all Truth, as if our Mind were *Above* it, or *Master* of it; and cannot Penetrate into, and look quite thorough the Nature of every thing; yet may Rational Souls frame certain *Ideas* and *Conceptions*, of whatsoever is in the *Orb of Being*, proportionate to their own Nature, and sufficient for their purpose. And though we cannot fully Comprehend the Deity, nor Exhaust the *Infiniteness* of its *Perfection*, yet may we have an *Idea* or *Conception* of a *Being Absolutely Perfect*, such a one as is, *Nostrum modulo conformis*, agreeable and proportionate to our Measure and Scantling; as we may approach near to a Mountain, and touch it with our hands, though we cannot encompass it all round, and enclasp it within our arms. Whatsoever is in its own Nature *Absolutely Unconceivable*, is *Nothing*; but not whatsoever is not fully *Comprehensible* by our *Imperfect Understandings*.

It is true indeed, that the Deity is more *Incomprehensible* to us than any thing else whatsoever, which proceeds from the Fulness of its Being and Perfection, and from the Transcendency of its Brightness, but for the very same reason, may it be said also, in some sence, that it is more Knowable and Conceivable than any thing. As the Sun, though by reason of its Excessive Splendour, it dazle our weak sight, yet is it notwithstanding far more Visible also, than any of the *Nebulose Stelle*, the *small Misty Stars*. Where there is more of Light, there is more of Visibility, so where there is more of Entity, Reality, and Perfection, there is there more of *Conceptibility* and *Cognoscibility*; such an Object Filling up the Mind more, and Acting more strongly upon it. Nevertheless because our Weak and Imperfect Minds are lost in the Vast Immensity and Redundancy of the Deity, and overcome with its transcendent Light, and dazeling Brightness, therefore hath it to us an Appearance of *Darkness* and *Incomprehensibility*.

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As the unbounded Expansion of Light, in the clear transparent *Ether*, hath to us the *Apparition* of an *Azure Obscurity*; which yet is not any Absolute thing in it self, but only *Relative* to our *sense*, and a meer *Phancy* in us.

The *Incomprehensibility* of the *Deity*, is so far from being an Argument against the *Reality* of its *Existence*, as that it is most certain on the contrary, that were there nothing *Incomprehensible* to us, who are but contemptible Pieces, and small Atoms of the Universe; were there no other Being in the world, but what our *Finite* and *Imperfect Understandings* could span or fathom, and encompass round about, look thorough and thorough, have a commanding view of, and perfectly Conquer and Subdue under them; then could there be nothing *Absolutely and Infinitely Perfect*, that is, no *God*. For though that of *Empedocles* be not true in a Literal Sence, as it seems to have been taken by *Aristotle*, *καίλα μὲν γὰρ καίλα*, &c. *That by Earth we see Earth, by Water Water, and by Fire Fire; and understand every thing by something of the same within our selves*; yet is it certain, that every thing is apprehended by some *Internal Congruity* in that which apprehends, which perhaps was the sence intended by that Noble Philosophick Poet. Wherefore it cannot possibly otherwise be, but that the *Finiteness, Scantness, and Imperfection* of our narrow Understandings, must make them *Asymmetrall* or *Incommensurate*, to that which is *Absolutely and Infinitely Perfect*.

And Nature it self plainly intimates to us, that there is some such *Absolutely Perfect Being*, which though not *Inconceivable*, yet is *Incomprehensible* to our *Finite Understandings*; by certain *Passions* which it hath implanted in us, that otherwise would want an *Object* to display themselves upon; namely those, of *Devout Veneration, Adoration, and Admiration*, together with a kind of *Ecstasie, and Pleasing Horrour*; which in the silent Language of Nature, seem to speak thus much to us, that there is some Object in the World, so much *Bigger and Vaster* than our *Mind and Thoughts*, that it is the very same to them, that the Ocean is to narrow Vessels, so that when they have taken into themselves as much as they can thereof by *Contemplation*, and filled up all their Capacity, there is still an *Immensity* of it left without, which cannot enter in for want of room to receive it, and therefore must be apprehended after some other strange and more mysterious manner, *viz.* by their being as it were *Plunged* into it, and *swallowed up or Lost in it*. To conclude, the *Deity* is indeed *Incomprehensible* to our *Finite and Imperfect Understandings*, but not *Inconceivable*, and therefore there is no Ground at all for this *Atheistick Pretence*, to make it a *Non-Entity*.

We come to the *Third Atheistick Argumentation*; That because *Infinity* (which according to *Theology* is included in the *Idea* of *God*, and pervadeth all his *Attributes*) is utterly *Unconceivable*, the *Deity* it self is therefore an *Impossibility*, and *Non-Entity*. To this Sence found sundry *Passages* of a *Modern Writer*; as, *Whatsoever we know, we learn from our Phantasms, but there is no Phantasm of Infinite,*
and

and therefore no Knowledge or Conception of it. Again, *Whatsoever we Imagine is Finite, and therefore there is no Conception or Idea, of that which we call Infinite. No man can have in his Mind an Image of Infinite Time, or of Infinite Power. Wherefore the Name of God is used, not to make us conceive him, but only that we may Honour him.* The true Meaning whereof (as may be plainly gathered from other Passages of the same Writer) is thus to be Interpreted; That there is nothing of *Philosophick Truth and Reality*, in the *Idea or Attributes* of God; nor any other Sence in those Words, but only to signify, the *Veneration and Astonishment* of mens own *Confounded Minds*. And accordingly the Word *Infinite*, is declared, to signify nothing at all in that which is so called, (there being no such thing really existing) but only the *Inability* of mens own Minds, together with their *Rustick Astonishment and Admiration*. Wherefore when the same Writer determines, that God must not be said to be Finite; this being no good *Courtship nor Complement*; and yet the Word *Infinite*, signifieth nothing in the thing it self, nor hath any Conception at all answering to it; he either does plainly abuse his Reader, or else he leaves him to make up this Conclusion; That since God is neither *Finite nor Infinite*, he is an *Unconceivable Nothing*. In like manner, another Learned *Well-willer to Atheism*, declareth, That he who calleth any thing *Infinite*, doth but *Rei quam non capit, attribuere nomen quod non intelligit, Attribute an Unintelligible Name, to a thing Unconceivable; because all Conception is Finite, and it is impossible to conceive any thing that hath no Bounds or Limits. But that which is mistaken for Infinite, is nothing but a Confused Chaos of the Mind, or an unshapen Embryo of Thought; when men going on further and further, and making a Continual Progress, without seeing any End before them, being at length quite weary and tyred out with this their endless Journey, they sit down, and call the thing by this Hard and Unintelligible Name, Infinite.* And from hence does he also infer; That because we can have no *Idea of Infinite*, as to signify any thing in that which is so called; we therefore cannot possibly have, *Germanam Ideam Dei, Any True and Genuine Idea or Notion of God.* Of which, they who understand the *Language of Atheists*, know very well the meaning to be this; That there is indeed No such thing; or, That he is a *Non-Entity*.

Now since this *Exception* against the *Idea of God*, and consequently his *Existence*, is made by our *Modern and Neoterick Atheists*; we shall in the first place shew, how *Contradictious* they are herein to their *Predecessors*, the *Old Philosophick Atheists*; and consequently how *inconsistent and disagreeing*, *Atheists* in several Ages have been with one another. For whereas these *Modern Atheists*, would have this thought a sufficient *Confutation* of a *Deity*, *That there can be Nothing Infinite*; it is certain that the *Ancient Philosophick Atheists* were so far from being of this *Perswasion*, that some of them, as *Anaximander* expressly, made $\alpha\pi\delta\epsilon\upsilon$, or *Infinite*, the *Principle* of all things; that is, *Infinitely Extended and Eternal Matter, devoid of all Life and Understanding.* For though *Melissus* his $\alpha\pi\delta\epsilon\upsilon$ or *Infinite*, which he made *The First Principle*, was a *Most Perfect Being*, *Eminently*

nently containing *all things* (as hath been already shewed) and therefore the *True Deity*: yet *Anaximander's* ∞ or *Infinite*, however called $\Theta\epsilon\acute{\iota}\omicron\nu$ or *Divine* by him, (it being the only *Divinity* which he acknowledged) was nothing but *Senseless Matter*; an *Atheistick Infinite*. Wherefore both *Theists* and *Atheists* in those former times, did very well agree together in this One Point, that there was Something or other *Infinite*, as the *First Principle* of all things; either *Infinite Mind*, or *Infinite Matter*; though this latter *Atheistick Infinity* of *Extended Matter*, be indeed repugnant to Conception, (as shall be proved afterwards) there being no *True Infinite*, but a *Perfect Being*, or the Holy Trinity. Furthermore, not only *Anaximander*, but also after him, *Democritus*, and *Epicurus*, and many others of that *Atheistick Gang*, heretofore asserted likewise, a *Numerical Infinity* of *Worlds*, and therefore much more than an *Infinity* of *Atoms*, or *Particles of Matter*. And though this *Numerical Infinity* of theirs were also *Unconceivable* and *Impossible*; yet does it sufficiently appear from hence, that these *Ancient Philosophick Atheists* were so far from being abhorrent from *Infinity*, as a *Thing Impossible*, and a *Non-Entity*, that they were on the contrary very fond thereof; and therefore never went about to disprove a *Deity*, after this manner, *Because there can be Nothing Infinite*.

But in the next place, we shall make it manifest, that these *Modern Atheists*, do no less contradict plain Reason and their very Selves also, than they do their Predecessors in that *Impiety*, when they thus go about to disprove the Existence of a *God*; *Because there can be Nothing Infinite*, neither in *Duration*, nor in *Power*, nor in any other regard. For First, though it should be doubted, whether there be a *God* or no, yet must it needs be acknowledged to be as *Indubitable*, as any thing in all *Geometry*, that there was something or other *Infinite in Duration*, or *Eternal, without Beginning*: because, if there had been once *Nothing* at all, there could never have been *Any thing*; that *Common Notion* or *Principle of Reason*, having here an *Irresistible Force*, *That Nothing could ever come from Nothing*. Now if there were *never Nothing*, but *always Something*, then must there of necessity be something *Infinite in Duration*, and *Eternal without Beginning*. Wherefore it cannot be accounted less than *Extreme Sottishness* and *Stupidity* of *Mind*, in these *Modern Atheists*, thus to impugn a *Deity*, from the *Impossibility* of *Infinite Duration* without beginning. But in the next place, we must confess it seems to us hardly conceivable, that any *Atheist* whatsoever, could possibly be so prodigiously *Sottish*, or so monstrously infatuated, as really to think; that once there was *Nothing* at all, but that afterwards *Senseless Matter* happened, (no body knows how) to come into *Being*, from whence all other things were derived. According to which *Hypothesis*, it would follow also, that *Matter* might as well some time or other happen again, to cease to be, and so all things vanish into *Nothing*. To conclude therefore, these *Atheists* must of necessity be *Guilty*, of One or Other of these *Two Things*; either of *Extreme Sottishness* and *Stupidity*, in acknowledging neither *God*, nor *Matter*, nor *Any Thing*, to have Existed *Ininitely* from
Eternity

Eternity without Beginning; or else if they do acknowledge the *Pre-Eternity of Matter*, or its *Infinite Past-duration without Beginning*; then, of the most *Notorious Impudence*, in making that an Argument against *the Existence of a God*, which themselves acknowledge to *Matter*.

Nevertheless we shall here readily comply, with these *Modern Atheists* thus far, as to grant them these *Two following Things*; *First*, that we can have no *Proper and Genuine Phantasm* of any *Infinite* whatsoever, because we never had *Corporeal Sense* of any, neither of *Infinite Number*, nor of *Infinite Magnitude*, and therefore much less of *Infinite Time or Duration*, and of *Infinite Power*; these two Latter things, *Time* and *Power*, themselves not falling under *Corporeal Sense*. Secondly, That as we have no *Phantasm* of any *Infinite*, so neither is *Infinity Fully Comprehensible* by our humane Understandings, that are but *Finite*. But since it is certain even to *Mathematical Evidence*, That there was *Something Infinite in Duration*, or without *Beginning*, insomuch that no *Intelligent Atheist*, upon *Mature Consideration* will ever venture to contradict it, we shall from hence extort from these *Atheists* an acknowledgment, of the *Falseness* of these *Two Theorems* of theirs, That whatsoever we have no *Phantasm* or *Sensible Idea* of, as also whatsoever is not *Fully Comprehensible* by us, is therefore a pure *Non-Entity* or *Nothing*; and enforce them to confess, That there is something *Really Existing in Nature*, which we have neither any *Phantasm* of, nor yet can *Fully Comprehend* with our *Imperfect Understandings*.

Nay, we will yet go further in compliance with them and acknowledge likewise, That as for those *Infinities*, of *Number*, of *Corporeal Magnitude*, and of *Time* or *Successive Duration*, we have not only no *Phantasm*, nor *Full Intellectual Comprehension* of them, but also no manner of *Intelligible Idea, Notion* or *Conception*. For though it be true, that *Number* be somewhere said by *Aristotle* to be *Infinite*, yet was his meaning there only in such a negative Sence as this, that we can never possibly come to an *End* thereof by *Addition*, but may in our minds still add *Number* to *Number* *Ininitely*; which is all one as if he should indeed have affirmed, that there can be no *Number* *Actually* and *Positively Infinite*, according to *Aristotle's* own *Definition* of *Infinite* elsewhere given, namely, *That to which nothing can be added*: no *Number* being ever so *Great*, but that *One* or *More* may still be added to it. And as there can be no *Infinite Number*, so neither can there be any *Infinity of Corporeal Magnitude*; not only because if there were, the parts thereof must needs be *Infinite in Number*; but also because, as no *Number* can be so *great*, but that *More* may be added to it; so neither can any *Body* or *Magnitude* be ever so *Vast*, but that *more Body* or *Magnitude* may be supposed still further and further; this *Addition* of *Finites*, never making up *Infinite*. Indeed *Infinite Space*, beyond the *Finite World*, is a thing which hath been much talked of; and it is by some supposed to be *Infinite Body*, but by others to be an *Incorporeal Infinite*; through whose *Actual Distance* notwithstanding (*Mensurable* by *Poles* and *Miles*)

this *Finite World* might rowl and tumble *Ininitely*. But as we conceive, all that can be demonstrated here, is no more than this, That how vastsoever the *Finite World* should be, yet is there a *Possibility* of more and more *Magnitude* and *Body*, still to be added to it, further and further, by *Divine Power*, *Ininitely*; or that the *World* could never be made so *Great*, no not by *God* himself, as that his own *Omnipotence* could not make it yet *Greater*. Which *Potential Infinity* or *Indefinite Encreasableness* of *Corporeal Magnitude*, seems to have been mistaken for an *Actual Infinity* of *Space*. Whereas for this very Reason, because more could be added to the *Magnitude* of the *Corporeal World* *Ininitely*, or without *End*; therefore is it *Impossible* that it should ever be *Positively* and *Actually Infinite*; That is, such as to which nothing more can *Possibly* be added. Wherefore we conclude concerning *Corporeal Magnitude*, as we did before of *Number*, that there can be no *Absolute* and *Actual Infinity* thereof; and that how much *Vaster* soever, the *World* may be, than according to the *Supposition* of *Vulgar Astronomers*, who make the *Starry Sphere* the *Utmost Wall* thereof, yet is it not *Absolutely Infinite*, such as *Really* hath *No Bounds* or *Limits* at all; nor to which *Nothing* more could by *Divine Power* be added. Lastly, we affirm likewise concerning *Time* or *Successive Duration*, that there can be no *Infinity* of that neither, no *Temporal Eternity* without *Beginning*: and that not only because there would then be an *Actual Infinity* and more than an *Infinity* of *Number*; but also because upon this *Supposition*, there would always have been an *Infinity* of *Time Past*, and consequently an *Infinity* of *Time Past*, which was never *Present*. Whereas all the *Moments* of *Past Time*, must needs have been once *Present*; and if so, then all of them, at least save *One*, *Future* too; from whence it will follow, that there was a *First Moment* or *Beginning* of *Time*. And thus does *Reason* conclude, neither the *World* nor *Time* it self, to have been *Infinite* in their *Past Duration*, or *Eternal* without *Beginning*.

Here will the *Atheist* think presently, he hath got a great advantage to disprove the *Existence* of a *God*, *Nonne qui Æternitatem Mundi sic tollunt, eadem operà etiam Mundi Conditori Æternitatem tollunt?* Do not they, who thus destroy the *Eternity* of the *World*, at the same time destroy also the *Eternity* of the *Creator*? For if *Time* it self were not *Eternal*, then how could the *Deity* or any thing be so? The *Atheist* securely taking it for granted, that *God* himself could not be otherwise *Eternal*, than by a *Successive Flux* of *Infinite Time*. But we say, that this will on the contrary afford us a plain *Demonstration* of the *Existence* of a *Deity*. For since the *World* and *Time* it self, were not *Infinite* in their *Past-Duration*, but had a *Beginning*, therefore were they both certainly made together by some other *Being*, who is in order of *Nature Senior* to *Time*, and so without *Time*, before *Time*; he being above that *Successive Flux*, and comprehending in the *Stability* and *Immutable Perfection* of his own *Being*, his *Yesterday* and *To day* and *For ever*. Or thus; Something was of necessity *Infinite* in *Duration*, and without *Beginning*; But neither the *World*, nor *Motion*, nor *Time*, that is, no *Successive Being*, was such; therefore is there something else whose *Being* and *Duration* is not *Successive*

cessive and *Flowing*, but *Permanent*; to whom this *Infinity* belongeth. The Atheists here, can only smile, or make faces; and show their little wit, in quibbling upon *Nunc-stans*, or a *Standing Now of Eternity*; as if that *Standing Eternity* of the *Deity* (which with so much Reason hath been contended for, by the Ancient *Genuine Theists*) were nothing but a *Pitiful Small Moment of Time Standing Still*; and as if the *Duration* of all Beings whatsoever must needs be like our own. Whereas the *Duration* of every thing, must of necessity be agreeable to its *Nature*; and therefore, As that whose *Imperfect Nature* is ever *Flowing* like a *River*, and consists in *Continual Motion* and *Changes* one after another, must needs have accordingly a *Successive* and *Flowing Duration*, sliding perpetually from *Present* into *Past*, and always posting on towards the *Future*, expecting Something of it self, which is not yet in being, but to come: So must that, whose *Perfect Nature*, is *Essentially Immutable*, and always the *Same*, and *Necessarily Existent*, have a *Permanent Duration*; never losing any thing of it self once *Present*, as sliding away from it; nor yet running forwards to meet something of it self before, which is not yet in being: and it is as *Contradictious* for it, ever to have begun, as ever to *Cease* to be.

Now whereas the *Modern Atheists* pretend to have proved, that there is *Nothing Infinite*, neither in *Duration* nor otherwise, and consequently *No Deity*; meerly because we have no *Sense* nor *Phantasm* of *Infinite*, nor can *Fully Comprehend* the same; and therefore will needs conclude that the *Words*, *Infinite* and *Eternal*, signify nothing in the thing it self, but either mens own *Ignorance* and *Inability* to conceive *When*, or *Whether*, that which is called *Eternal*, began; together with the *Confounded Non-sence* of their *Astonish'd Minds*, and their *Stupid Veneration*, of that which their own *Fear* and *Phancy*, has raised up as a *Bugbear* to themselves; or else the *Progress* of their *Thoughts* further and further backward *Indefinitely*; (though they plainly confute themselves in all this, by sometimes acknowledging *Matter* and *Motion Infinite* and *Eternal*, which argues either their *Extreme Sottishness* or *Impudence*.) We have shewed with *Mathematical Evidence* and *Certainty*, that there is really something *Infinite in Duration* or *Eternal*, by which therefore cannot be meant, Mens own *Ignorance*, or the *Confounded Non-sence* of their *Devotion*, nor yet the *Idle Progress* of their *Minds* further and further *Indefinitely*, which never reaches *Infinite*; but a *Reality* in the thing it self, namely this, that it *Never was Not*; nor had any *Beginning*. Moreover having *Demonstrated* concerning this *Infinity* and *Eternity*, *without Beginning*, that it cannot possibly belong to any *Successive Being*, we confidently conclude against these *Atheists* also, that it was not *Matter* and *Motion*, or this *Mundane System*, but a *Perfect Immutable Nature* of a *Permanent Duration*, (that is, a *God*) to whom it belonged. To summ up all therefore, we say that *Infinite* and *Eternal*, are not *Words* that signify *nothing in the thing it self*, nor meer *Attributes of Honour*, *Complement* and *Flattery*, that is, of *Devout* and *Religious Non-sence*, *Error* and *Falshood*, but *Attributes* belonging to the *Deity*, and to that alone, of the most *Philosophick*

Truth and Reality. And though we being *Finite*, have no *Full Comprehension* and *Adequate Understanding* of this *Infinity* and *Eternity* (as not of the Deity) yet can we not be without some *Notion*, *Conception* and *Apprehension* thereof, so long as we can thus demonstrate concerning it, that it belongs to something, and yet to nothing neither but a *Perfect Immutable Nature*. But the *Notion* of this *Infinite Eternity* will be yet further cleared in the following *Explanation* and *Vindication* of *Infinite Power*.

For the *Atheists* principally quarrel with *Infinite Power*, or *Omnipotence*, and pretend in like manner this to be *Utterly Unconceivable*, and *Impossible*, and *Subjected* in *Nothing*. Thus a *Modern Atheistick Writer* concludes, that since *No man can conceive Infinite Power*, this is also but an *Attribute of Honour* which the *Confounded Non-sence* of *Astonish'd Minds*, bestows upon the *Object* of their *Devotion*, without any *Philosophick Truth* and *Reality*. And here have our *Modern Atheists* indeed the *Suffrage* and *Agreement* of the ancient *Philosophick Atheists* also with them, who as appears from the *Verses* before cited out of *Lucretius*, concern'd themselves in nothing more, than asserting *All Power to be Finite*, and *Omnipotence* or *Infinite Power to belong to Nothing*.

First therefore it is here observable, that this *Omnipotence* or *Infinite Power* asserted by *Theists*, has been commonly either ignorantly mistaken, or wilfully misrepresented by these *Atheists*, out of design to make it seem *Impossible* and *Ridiculous*; as if by it were meant, a *Power of Producing* and *Doing* any thing whatsoever without *Exception*, though never so *Contradictious*. As a late *Atheistick Person*, seeming to assert this *Divine Omnipotence* and *Infinite Power*, really and designedly notwithstanding abused the same, with this *Scoptick Irony*, That *God by his Omnipotence, or Infinite Power, could turn this Tree into a Syllogism*. Children indeed have sometimes such *Childish apprehensions* of the *Divine Omnipotence*; and *Ren. Cartesius*, (though otherwise an *Acute Philosopher*) was here no less *Childish*, in affirming, that all things whatsoever, even the *Natures of Good and Evil*, and all *Truth* and *Falshood*, do so depend upon the *Arbitrary Will* and *Power of God*, as that if he had pleased, *Twice Two should not have been Four*, nor the *Three Angles of a Plain Triangle, Equal to Two Right ones*, and the like: he only adding, that all these things notwithstanding, when they were once settled by the *Divine Decree*, became *Immutable*; that is, I suppose, not in themselves or to *God*, but unto us. Than which, no *Paradox* of any old *Philosopher*, was ever more *Absurd* and *Irrational*: and certainly if any one did desire, to persuade the *World*, that *Cartesius*, notwithstanding all his pretences to *Demonstrate a Deity*, was indeed but an *Hypocritical Theist*, or *Personated and Disguised Atheist*, he could not have a fairer pretence for it out of all his *Writings*, than from hence. This being plainly to *destroy the Deity*, by making one *Attribute* thereof, to *Devour* and *Swallow up* another; *Infinite Will* and *Power*, *Infinite Understanding* and *Wisdom*. For to suppose *God to Understand* and to be *Wise* only by his *Will*, is all one as to suppose
him,

him, to have Really no *Understanding* at all. Wherefore we do not affirm, God to be so *Omnipotent* or *Ininitely Powerful*, as that he is able to Destroy or Change the *Intelligible Natures* of things at Pleasure; this being all one, as to say, that God is so *Omnipotent* and *Ininitely Powerful* that he is able to Destroy, or to *Baffle* and *Befool* his own *Wisdom* and *Understanding*; which is the very *Rule* and *Measure* of his *Power*. We say not therefore, that God by his *Omnipotence* or *Infinite Power*, could make *Twice Two* not to be *Four*, or turn a *Tree* into a *Syllogism*; but we say, that *Omnipotence* or *Infinite Power*, is that which can *Produce* and *Do*, all whatsoever is *Possible*, that is, whatsoever is *Conceivable*, and Implies no manner of *Contradiction*: the very *Essence* of *Possibility* being no other than *Conceptibility*. And thus has the *Point* been stated all along, not only by *Christian Theists*, but even the *Ancient Pagan Theologers* themselves; that *Omnipotence* or *Infinite Power*, is that which can do all things, that do not imply a *Contradiction*; or which are not *Unconceivable*. This appearing from that of *Agatho*, cited before out of *Aristotle*, That nothing is exempted from the *Divine Power*, but only to make *πεπεσυσσεν & ὄντα*, what hath been done, to be *Undone*; or the like hereunto. Now *Infinite Power*, being nothing else, but a *Power of Doing* whatsoever is *Conceivable*, it is plainly *Absurd* to say; That a *Power of doing* nothing but what is *Conceivable*, is *Unconceivable*.

But because the *Atheists* look upon *Infinity*, as such a *Desperate* and *Affrightful* thing; we shall here render it something more easie, and take off that *Frightful Vizard* from it, which makes it seem such a *Mormo* or *Bugbear* to them; by declaring in the next place, that *Infinity*, is Really nothing else but *Perfection*. For *Infinite Understanding* and *Knowledge*, is nothing else but *Perfect Knowledge*, that which hath no *Defect* or *Mixture* of *Ignorance* with it; or the *Knowledge* of whatsoever is *Knowable*. So in like manner, *Infinite Power* is nothing else but *Perfect Power*, that which hath no *Defect* or *Mixture* of *Impotency* in it; a *Power of Producing* and *Doing* all whatsoever is *Possible*; that is, whatsoever is *Conceivable*. *Infinite Power* can *Do*, whatsoever *Infinite Understanding* can *Conceive*, and nothing else: *Conception* being the *Measure* of *Power* and its *Extent*, and whatsoever is in it self *Unconceivable*, being therefore *Impossible*. Lastly *Infinity of Duration* or *Eternity*, is Really nothing else, but *Perfection*, as including *Necessary Existence* and *Immutability* in it. So that it is not only *Contradictious* to such a Being, to *Cease to Be*, or *Exist*; but also to have had a *Newness* or *Beginning* of Being; or to have any *Flux* or *Change* therein, by *Dying* to the *Present*, and acquiring something *New* to it self which was not before. Notwithstanding which, this Being comprehends the differences of *Past*, *Present*, and *Future*, or the *Successive Priority* and *Posteriority* of all *Temporary Things*. And because *Infinity* is *Perfection*, therefore can nothing which includeth any thing of *Imperfection*, in the very *Idea* and *Essence* of it, be ever *Truly* and *Properly Infinite*; as *Number*, *Corporeal Magnitude*, and *Successive Duration*. All which can only, *Mentiri Infinitatem*, *Counterfeit* and *Imitate Infinity*, in their having more and more added to them *Ininitely*, whereby
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notwithstanding they never reach it or overtake it. There is nothing truly *Infinite*, neither in *Knowledge*, nor in *Power*, nor in *Duration*, but only One *Absolutely Perfect Being* or *The Holy Trinity*.

Now, that we have an *Idea* or *Conception* of *Perfection*, or a *Perfect Being*; is Evident, from the *Notion* that we have, of *Imperfection* so familiar to us: *Perfection* being the *Rule* and *Measure* of *Imperfection*, and not *Imperfection* of *Perfection*; as a *Straight Line*, is the *Rule* and *Measure* of a *Crooked*, and not a *Crooked Line* of a *Straight*. So that *Perfection* is *First Conceivable*, in order of nature, before *Imperfection*, as *Light* before *Darkness*, a *Positive* before the *Privative* or *Defect*. For *Perfection* is not properly the want of *Imperfection*, but *Imperfection* of *Perfection*. Moreover, we perceive divers *Degrees* of *Perfection*, in the *Essences* of things, and consequently a *Scale* or *Ladder* of *Perfections*, in Nature, one above another, as of *Living* and *Animate Things*, above *Senseless* and *Inanimate*; of *Rational* things above *Sensitive*. And this by Reason of that *Notion* or *Idea*, which we first have, of that which is *Absolutely Perfect*; as the *Standard*; by comparing of things with which, and measuring of them, we take notice of their approaching more or less near thereunto. Nor indeed, could these *Gradual Ascents*, be *Infinite*, or *Without End*; but they must come at last, to that which is *Absolutely Perfect*, as the *Top* of them all. Lastly, we could not perceive *Imperfection*, in the most *Perfect* of all those things which we ever had *Sence* or *Experience* of in our lives, had we not a *Notion* or *Idea* of That which is *Absolutely Perfect*, which secretly comparing the same with, we perceive it to come short thereof. And we might add here, that it is not *Conceivable* neither, how there should be any *Lesser Perfection*, Existing in any Kind, were there not *First* something *Perfect* in that Kind, from whence it was derived. This of *Boetius*, being the very *Sence* and *Language* of Nature in Rational Beings; *Omne quod Imperfectum esse dicitur, id deminutione Perfecti Imperfectum esse perhibetur. Quò fit, ut si in quolibet genere Imperfectum quid esse videatur, in eo Perfectum quoque aliquid esse, necesse sit. Etenim sublata Perfectione, unde illud, quod Imperfectum perhibetur, exstiterit, ne fingi quidem potest. Neque enim à Diminutis Inconsummatisque, Natura Rerum cepit exordium; sed ab Integris Absolutisque procedens, in hæc extrema, atque effæta dilabitur. Whatsoever is said to be Imperfect, is accounted such, by the Diminution of that which is Perfect, From whence it comes to pass, that if in any kind, any thing appear Imperfect, there must of Necessity be something also, in that Kind, Perfect. For Perfection being once taken away, it could not be imagined, from whence that which is accounted Imperfect, should have proceeded. Nor did the Nature of things, take beginning, from Inconsummate and Imperfect things, but proceeding from things Absolute and Complete, thence descend down to these lower, Effete, and Languid things. But of this more elsewhere.*

Wherefore since *Infinite*, is the same with *Absolutely Perfect*, we having a *Notion* or *Idea* of the *Latter*, must needs have of the *Former*.

mer. From whence we learn also, that though the word *Infinite*, be in the form thereof, *Negative*, yet is the Sence of it, in those things which are really capable of the same, *Positive*; it being all one with *Absolutely Perfect*: as likewise the Sence of the word *Finite*, is *Negative*; it being the same with *Imperfect*. So that, *Finite* is properly the *Negation* of *Infinite*, as that which in order of Nature is before it; and not *Infinite* the *Negation* of *Finite*. However in those things which are capable of no true *Infinity*, because they are Essentially *Finite*, as *Number*, *Corporeal Magnitude*, and *Time*, *Infinity* being there a meer *Imaginary thing*, and a *Non-Entity*, it can only be conceived, by the *Negation* of *Finite*; as we also conceive *Nothing*, by the *Negation* of *Something*; that is, we can have no *Positive Conception* at all thereof.

We conclude, To assert an *Infinite Being*, is nothing else but to assert a Being *Absolutely Perfect*, such as Never was Not, or had no Beginning, which could produce all things Possible and Conceivable, and upon which all other things must depend. And this is to assert a *God*; One *Absolutely Perfect Being*, the *Original of all things*. *God*, and *Infinite*, and *Absolutely Perfect*, being but different Names for One and the same thing.

We come now to the *Fourth Atheistick Objection*, That *Theology is nothing but an Arbitrary Complement of Inconsistent and Contradictious Notions*. Where First, we deny not, but that as some *Theologers* (or *Bigotical Religionists*) of later times, extend the *Divine Omnipotence*, to things *Contradictious* and *Impossible*, as to the *Making of One and the same Body*, to be all of it, in several distant places at once: so may others sometimes unskillfully attribute to the Deity, things *Inconsistent* or *Contradictious* to one another, because seeming to them to be all *Perfections*. As for example, though it be concluded generally by *Theologers*, that there is a *Natural Justice* and *Sanctity* in the Deity, yet do some notwithstanding contend, That the *Will of God* is not determined by any *Antecedent Rule* or *Nature of Justice*, but that whatsoever he could be supposed to Will Arbitrarily, would therefore be *Ipsa facto Just*; which is called by them the *Divine Sovereignty*, and look'd upon as a *Great Perfection*. Though it be certain that these Two Things are directly *Contradictious* to one another; viz. That there is something *φύσει*, in its own Nature *Just and Unjust*, or a *Natural Sanctity in God*; and That the *Arbitrary Will and Command of the Deity*, is the only *Rule of Justice and Injustice*. Again some *Theologers* determining, That *Whatsoever is in God, is God*, or *Essential to the Deity*; they conceiving such an *Immutability* to be a *Necessary Perfection* thereof, seem thereby not only to *Contradict* all *Liberty of Will* in the Deity, which themselves notwithstanding contend for in a high degree; that all things are *Arbitrarily determined* by *Divine Decree*; but also to take away from it, all *Power of Acting ad Extra*, and of *Perceiving* or *Animadverting* things done successively here in the World. But it will not follow from these and the like *Contradictions*, of *mistaken Theologers*, that therefore *Theology* it self is *Contradictious*, and hath nothing of *Philosophick Truth* at all in it; no

more

more than because Philosophers also hold *Contradictory Opinions*, that therefore Philosophy it self is *Contradictory*, and that there is *Nothing Absolutely True or False*, but (according to the Protagorean Doctrine) all *Seeming and Phantastical*.

But in the next place we add, that though it be true, that the Nature of things, admits of nothing *Contradictory*, and that whatsoever plainly Implies a *Contradiction*, must therefore of necessity be a *Non-Entity*, yet is this *Rule* notwithstanding, obnoxious to be much abused, when whatsoever mens Shallow and Gross Understandings cannot Reach to, they will therefore presently conclude to be *Contradictory*, and *Impossible*. As for example, the *Atheists* and *Materialists* cannot Conceive of any other *Substance* besides *Body*, and therefore do they determine presently, that *Incorporeal Substance* is a *Contradiction* in the very Terms; it being as much as to say *Incorporeal Body*; wherefore when God is said by Theologers, to be an *Incorporeal Substance*, this is to them an *Absolute Impossibility*. Thus a Modern Writer; *The Universe, that is, the whole Mass of all things, is Corporeal; that is to say, Body. Now every Part of Body is Body, and consequently every Part of the Universe is Body; and that which is not Body is no part thereof. And because the Universe is All, that which is no part of it, is nothing. Therefore when Spirits are called Incorporeal, this is only a name of Honour, and it may with more Piety be attributed to God himself, in whom we consider, not what Attribute best expresseth his Nature which is Incomprehensible; But what best expresseth our Desire to Honour him. Where, Incorporeal, is said to be, an Attribute of Honour, that is, such an Attribute, as expresseth only the Veneration of mens Minds, but signifieth nothing in Nature, nor hath any Philosophick Truth and Reality under it: a Substance Incorporeal being as Contradictory, as Something and Nothing. Notwithstanding which, this Contradiction is only in the Weakness and Childishness of these mens Understandings, and not the thing it self; it being Demonstrable, that there is some other Substance besides Body, according to the True and Genuine Notion of it. But because, this mistake is not proper to Atheists only, there being some Theists also, who labour under this same Infirmary of Mind, not to be able to Conceive any other Substance besides Body, and who therefore assert a Corporeal Deity: we shall in the next place show, from a passage of a Modern Writer, what kind of Contradictions they are, which these Atheists impute to all Theology; namely such as these, that it supposes God, to Perceive things Sensible, without any Organs of Sense; and to Understand and be Wise without any Brains. Pious men (saith he) attribute to God Almighty for Honours sake, whatsoever they see Honourable in the world, as Seeing, Hearing, Willing, Knowing, Justice, Wisdom, &c. But they deny him such poor things, as Eyes, Ears and Brains, and other Organs, without which we Worms, neither have, nor can conceive, such Faculties to Be; and so far they do well. But when they dispute of God's Actions Philosophically, then do they Consider them again, as if He had indeed such Faculties. This is not well, and thence is it, that they fall into so many Difficulties. We ought not to dispute of God's Nature. He is no fit Subject of our Philosophy.*

True

True Religion consisteth in Obedience to Christ's Lieutenants, and in giving God such Honour, both in Attributes and Actions, as they in their several Lieutenancies shall ordain. Where the plain and Undisguised meaning of the Author seems to be this; That God is no Subject of Philosophy, as all Real things are: (accordingly as he declareth elsewhere, that *Religio non est Philosophia sed Lex*, Religion is not a Matter of Philosophy, but only of Law and Arbitrary Constitution) He having no Real Nature of his own, nor being any True Inhabitant of the World or Heaven, but (as all other Ghosts and Spirits) an Inhabitant of mens Brains only, that is, a Figment of their Fear and Phancy, or a meer Political Scare-Crow. And therefore such Attributes are to be given to him, without any Scrupulosity, as the Civil Law of every Country shall appoint, and no other. The Wise and Nasute, very well understanding, that all this Business of Religion, is nothing but meer Pageantry, and that the Attributes of the Deity, indeed signifie neither True nor False nor any thing in Nature, but only mens Reverence and Devotion towards the Object of their Fear: the manner of expressing which, is determined by Civil Law. Wherefore to say, that God sees all Things, and yet hath no Eyes; and that he hears all things, and yet hath no Ears; and that he Understands and is Wise, and yet hath no Brains; and whatsoever else you will please to say of him, as Attributes of Honour and only as signifying Devotion, is thus far well enough. But when men, not understanding the true Cabal, will needs go further, they mistaking Attributes of Honour, for Attributes of Nature and of Philosophick Truth, and making them Premises to infer Absolute Truth, and convince Falseness from, or Matters to Dispute and Reason upon, that is, when they will needs suppose such a thing as a God, Really to Exist in the World, then do they involve themselves in all manner of Contradiction, Nonsense, and Absurdity; as for example, to affirm seriously, that this God Really sees all things in the world, and yet hath no Eyes; and that He indeed hears all things, and yet hath no Ears; and Lastly that he Understands and is Wise, and yet hath no Brains, which things are all Absolutely Contradictious, Unconceivable and Impossible. The summ of all is this, that when Religion and Theology, which is indeed nothing but Law and Phantastry, is made Philosophy, then is it all meer Jargon and Insignificant Nonsense. And now we see, what those Contradictions are, which the Atheists charge upon Theology; such as owe all their Being, only to the Grossness, Sottishness, and Brutishness, of these mens own apprehensions. From whence proceedeth likewise, this following Definition of Knowledge and Understanding, That it is nothing but a Tumult of the Mind, raised by External Things, Pressing the Organical Parts of mans Body. O Ye Brutish among the People, when will ye Understand? and ye Fools, when will ye be Wise? He that Planted the Ear (and gave mans Soul a power of hearing thereby) shall not He (though himself have no Ears) hear? He that formed the Eye, (and gave the Humane Soul a power of Seeing, by it as an Instrument) shall not he (though himself have no Eyes) see? Lastly, He that teacheth man Knowledge, (or gave him an Understanding Mind, besides Brains) shall not he (though himself be without Brains) Know and Understand?

It is certain, that no *Simple Idea*, as that of a *Triangle* or a *Square*, of a *Cube* or *Sphere*, can possibly be *Contradictious* to it self; and therefore much less can the *Idea* of a *Perfect Being* (which is the *Compendious Idea of God*) it being more *Simple*, than any of the other. Indeed this *Simple Idea* of a *Perfect Being*, is *Pregnant* of many *Attributes*, and therefore the *Idea* of *God*, more fully declared by them all, may seem to be in this respect a *Compounded Idea*, or *One Idea* and *Conception*, *Consisting* or made up of *Many*; which if they were really *Contradictious*, would render the whole, a *Non-Entity*. As for example, This, *A Plain Triangle, whose Three Angles are Greater than Two Right ones*; it being *Contradictious* and *Unconceivable*, is therefore no *True Idea*, but a *Non-Entitie*. But all the *Genuine Attributes* of the *Deity*, of which its *Entire Idea* is made up, are *Things* as *Demonstrable* of a *Perfect Being*, as the *Properties* of a *Triangle* or a *Square* are of those *Ideas* respectively, and therefore cannot they Possibly be *Contradictious*, neither to it, nor to one another; because those things which agree in one *Third*, must needs agree together amongst themselves.

Nay the *Genuine Attributes* of the *Deity*, namely, such as are *Demonstrable* of an *Absolutely Perfect Being*, are not only not *Contradictious*; but also *necessarily Connected* together, and *Inseparable* from one another. For there could not possibly be, *One Thing Infinite in Wisdom Only*, *Another Thing Infinite Only in Power*, and *Another thing Only Infinite in Duration* or *Eternal*. But the very same thing which is *Infinite in Wisdom*, must needs be also *Infinite in Power*, and *Infinite in Duration*, and so *vice versa*. That which is *Infinite* in any one *Perfection*, must of necessity, have all *Perfections* in it. Thus are all the *Genuine Attributes* of the *Deity*, not only not *Contradictious*, but also *Inseparably Concatenate*; and the *Idea* of *God* no *Congeries* either of *Disagreeing things*; or else of such as are *unnecessarily Connected* with one another.

In very truth, all the several *Attributes* of the *Deity*, are nothing else but so many *Partial* and *Inadequate Conceptions*, of *One and the Same, Simple Perfect Being*, taken in as it were by piecemeal: by reason of the *Imperfection* of our *Humane Understandings*, which could not fully *Conceive* it all together at once: And therefore are they *Really* all but *One thing*, though they have the *Appearance* of *Multiplicity* to us. As the *One Simple Light* of the *Sun*, diversly *Refracted* and *Reflected* from a *Rorid Cloud*, hath to us the *Appearance*, of the *variegated Colours* of the *Rainbow*:

Wherefore the *Attributes* of *God*, are no *Bundle* of *Unconceivables*, and *Impossibles*, huddled up together; nor *Attributes* of *Honour* and *Complement* only, and nothing but the *Religious Nonsense* of *Astonish'd Minds*, expressing their *Devotion* towards what they *Fear*; but all of them *Attributes* of *Nature*, and of *most severe Philosophick Truth*. Neither is the *Idea* of *God*, an *Arbitrarious Complement*, of things *Unnecessarily Connected*, and *Separable* from one another:

another: it is no *Factitious* nor *Fictitious* thing, made up by any *Feigning Power* of the Soul, but it is a *Natural* and most *Simple* *Un-compounded Idea*; such as to which nothing can be *Arbitrarily* added, nor nothing detracted from. Notwithstanding which, by reason of the Imperfection of humane Minds there may be, and are, different *Apprehensions* concerning it. For as every one that hath a *Conception* of a Plain Triangle in general, doth not therefore know, that it includes this *Property* in it, to have *Three Angles Equal to Two Right ones*; nor doth every one, who hath an *Idea* of a *Rectangular Triangle*, presently understand, that the *Square of the Subtense*, is Equal to the *Squares of both the Sides*; so neither doth every one, who hath a *Conception* of a *Perfect Being*, therefore presently know all that is included in that *Idea*. Moreover men may easily mistake things, for *Absolute Perfections*, which are not such, as hath been partly already shewed.

And now whereas the Atheists, pretend in the next place, to give an Account of that *Supposed Contradictionness*, in the *Idea* and *Attributes of God*; namely, that it proceeded principally, from *Fear*, or the *Confounded Nonsense* of mens *Astonished Minds*, huddling up together all *Imaginable Attributes of Honour, Courtship, and Complement* without any *Philosophick Truth, Sence, or Signification*: as also in part from the *Fiction* and *Imposture* of Politicians: all this hath been already prevented, and the *Foundation* thereof quite taken away, by our shewing, that there is nothing in the *Genuine Idea of God* and his *Attributes*, but what is *Demonstrable of a Perfect Being*, and that there cannot be the least either *Added* to that *Idea*, or *Detracted* from it, any more than there can be any thing *Added* to, or *Detracted* from the *Idea of a Triangle* or of a *Square*. From whence it follows unavoidably, that there cannot possibly be any thing, either *Contradictious* or *Arbitrariou*s in the *Divine Idea*, and that the *Genuine Attributes* thereof, are *Attributes of Necessary Philosophick Truth*: namely, such as do not only speak the *Piety, Devotion, and Reverence* of mens own Minds; but declare the *Real Nature* of the thing it self. Wherefore when a *Modern Atheistick Writer*, affirmeth of all those who Reason and conclude concerning *God's Nature*, from his *Attributes*; *That Losing their Understanding in the very first attempt, they fall from one Inconvenience (or Absurdity) to another without end, after the same manner as when one ignorant of Court-ceremonies, coming into the presence of a greater person than he was wont to speak to, and stumbling at his entrance, to save himself from falling lets slip his Cloak, to recover his Cloak, lets fall his Hat, and so with one disorder after another, discovers his Rusticity and Astonishment*: We say, that though there be something of *Wit* and *Phancy* in this, yet as it is applied to *Theology* and the *Genuine Attributes* of the *Deity*, there is not the least of *Philosophick Truth*. However we deny not, but that some, either out of *Superstition*, or else out of *Flattery*, (for thus are they stiled by *St. Jerome, Stulti Adulatores Dei, Foolish Flatterers of God Almighty*) have sometimes attributed such things to him, as are *Incongruous* to his *Nature*, and under a pretence of *Honouring him*, by *Magnifying his Power and Sovereignty*, do indeed

most highly Dishonour him; they representing him to be such a Being, as is no way *Amiable* or *Desirable*.

But the Atheists are most of all concerned, to give an Account of that *Unquestionable Phenomenon*, the *General Perswasion of the Existence of a God*, in the Minds of men, and their *Propensity to Religion*, in all ages and places of the world; whence this should come, if there be really no such thing in Nature. And this they think to do, in the Last place also, *Partly*, from mens *Own Fear*, together with their *Ignorance of Causes*, and *Partly*, from the *Fiction of Lawmakers and Politicians*, they endeavouring thereby to keep men in Civil Subjection under them. Where we shall *First* plainly and *Nakedly* declare the *Atheists* meaning, and then manifest the *Invalidity* and *Foolery* of these their Pretences; to salve the forementioned *Phenomenon*.

First therefore, these Atheists affirm, That mankind by reason of their *Natural Imbecillity*, are in perpetual *Solicitude, Anxiety, and Fear*, concerning *Future Events*, or their *Good and Evil Fortune* to come; and this *Passion of Fear* inclining men to *Imagine* things *Formidable and Fearful*, and to *Suspect or Believe* the Existence of what really is not; I say, that this *Distrustful Fear* and *Jealousie* in the Minds of men, concerning their *Future Condition*, raises up to them the *Phantasm*, of a most *Affrightful Spectre, an Invisible Understanding Being, Arbitrarily Governing and Swaying the affairs of the whole World, and at pleasure Tyrannizing over Mankind*. And when mens *Exorbitant Fear and Fancy*, has thus raised up to it self, such a *Mormo or Bugbear, such an Affrightful Spectre* as this, a thing that is really no *Inhabitant of the World or of Heaven*, but only of *mens Brains*; they afterward stand in awe of this their *Own Imagination*, and Tremblingly worship this *Creature and Figment* of their own *Fear and Phancy*, as a thing *Really Existing* without them, or a *God*: devising all manner of expressions of *Honour and Reverence* towards it, and anxiously endeavouring, by all ways conceivable, to *Propitiate and Aton*e the same. And thus have they brought upon themselves, a most heavie *Toke of Bondage*, and filled their Lives with all manner of *Bitterness and Misery*.

Again to this *Fear of Future Events*, the Atheists add also *Ignorance of Causes*, as a further *Account of this Phenomenon of Religion*, so generally entertained in the world. For Mankind (say they) are *Naturally Inquisitive* into the *Causes* of things, and that not only of the *Events* of their *Own Good and Evil Fortune*, but also of the *Phenomena of the World, and the Effects of Nature*. And such is their *Curiosity*, that wheresoever they can discover no *Visible and Natural Causes*, there are they prone to *Feign and Imagine*, other *Causes Invisible and Supernatural*. As it was observed of the *Tragick Dramatists*, that whenever they could not well extricate themselves, they were wont to bring in a *God* upon the Stage: and as *Aristotle* recordeth of *Anaxagoras*, that he never betook himself to *Mind or Understanding*, that is, to *God*, for a *Cause*; but only then when he was at a loss for other *Natural and Necessary Causes*. From whence these *Atheists* would infer, that nothing but *Ignorance of Causes*, made *Anaxagoras*

xagoras to assert a *Deity*. Wherefore it is no wonder (say they) if the Generality of Mankind, being *Ignorant of the Causes*, almost of all Events, and Effects of Nature, have by reason of their *Natural Curiosity* and *Fear* Feigned or Introduced, one *Invisible Power* or *Agent Omnipotent*, as the *Supreme Cause of all things*: they betaking themselves thereto, as to a kind of *Refuge, Asylum, or Sanctuary* for their *Ignorance*.

These two *Accounts* of the *Phenomenon of Religion*, from mens *Fear* and *Solicitude* about *Future Events*, and from their *Ignorance of Causes*, together with their *Curiosity*, are thus joyned together by a *Modern Writer*; *Perpetual fear of Future Evils, always accompanying mankind, in the Ignorance of Causes, as it were in the Dark, must needs have for Object Something. And therefore when there is nothing to be seen, there is nothing to accuse for their Evil Fortune, but some Power or Agent Invisible.* Moreover it is concluded, that from the same *Originals*, sprang, not only that vulgar opinion of *Inferiour Ghosts* and *Spirits* also, subservient to the *Supreme Deity* (as the *Great Ghost of the whole World*) (*Apparitions* being nothing but mens own *Dreams* and *Phancies* taken by them for *Sensations*) but also mens taking things *Casual* for *Prognosticks*, and their being so *Superstitiously* addicted to *Omens* and *Portents, Oracles, and Divinations* and *Prophecies*; this proceeding likewise, from the same *Phantastick* Supposition, that the things of the *World*, are disposed of, not by *Nature*, but by some *Understanding* and *Intending Agent* or *Person*.

But lest these Two forementioned *Accounts*, of that *Phenomenon of Religion*, and the *Belief of a Deity*, so *Epidemical* to Mankind, should yet seem insufficient; the *Atheists* will superadd a *Third* to them, from the *Fiction* and *Imposture* of *Civil Sovereigns, Crafty Law-makers* and *Designing Politicians*. Who perceiving a great advantage to be made, from the *Belief of a God and Religion*, for the better keeping of men in *Obedience* and *Subjection* to themselves, and in *Peace* and *Civil Society* with one another (when they are perswaded, that besides the *Punishments* appointed by *Laws*, which can only take place upon open and convicted *Transgressors*, and are often eluded and avoided, there are other *Punishments* that will be inflicted even upon the secret violators of them, both in this *Life* and after *Death*, by a *Divine, Invisible and Irresistible Hand*) have thereupon *Dextrously* laid hold of mens *Fear* and *Ignorance*, and cherished those *Seeds of Religion* in them (being the *Infirmities of their Nature*) and further confirmed their *Belief of Ghosts and Spirits, Miracles* and *Prodigies, Oracles and Divinations*, by *Tales* or *Fables*, publickly allowed and recommended. According to that *Definition of Religion*, given by a *Modern Writer*, *Fear of Power Invisible, Feigned by the Mind, or Imagined from Tales publickly allowed, Religion; not allowed, Superstition.* And that *Religion* thus *Nursed up* by *Politicians*, might be every way *Compliant* with, and *Obsequious* to their *Designs*, and no way *Refractory* to the same; it hath been their great care to perswade the *People*, that their *Laws* were not meerly their
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own Inventions, but that themselves were only the *Interpreters of the Gods therein*, and that the same things were really displeasing to the Gods, which were forbidden by them: God ruling over the world no otherwise than in them, as his *Vicegerents*; according to that Assertion of a Late Writer, *Deum nullum Regnum in homines habere, nisi per eos qui Imperium tenent*, that God Reigneth over men, only in the *Civil Sovereigns*. This is therefore another *Atheistick Account of Religions* so generally prevailing in the world, from its being a fit *Engine of State*, and Politicians generally looking upon it, as an *Arca-num Imperii*, a *Mystery of Government*, to possess the Minds of the People with the Belief of a God, and to keep them busily employed in the *exercises of Religion*, thereby to render them the more *Tame and Gentle*; apt to *Obedience, Subjection, Peace and Civil Society*.

Neither is all this, the meer Invention of *Modern Atheists*, but indeed the old *Atheistick Cabal*; as may appear partly, from that known Passage of the Poet, *That the Gods were first made by Fear*; and from *Lucretius* his so frequently insisting upon the same, according to the mind of *Epicurus*. For in his First Book, he makes *Terrorem animi, & Tenebras, Terrour of Mind, and Darkness*, the Chief Causes of *Theism*: and in his Sixth, he further pursues the same Grounds, especially the Latter of them, after this manner;

Lamb. 528.

*Cætera quæ fieri in Terris Cæloque tuentur,
Mortales, pavidis quom pendent mentibus sæpe,
Efficiunt animos humiles formidine Divum:
Depressosque premunt ad terram, propterea quod
IGNORANTIA CAUSARUM, conferre Deorum
Cogit ad Imperium res; & concedere Regnum, &
Quorum operum causas nulla ratione videre
Possunt, hæc fieri Divino Numine rentur.*

To this Sence. *Mortals, when with Trembling Minds they behold the Objects both of Heaven and Earth, they become depressed and sunk down under the Fear of the Gods. Ignorance of Causes setting up the Reign and Empire of the Gods. For when men can find no Natural Causes of these things, they suppose them presently, to have been done by a Divine Power.*

And this *Ignorance of Causes*, is also elsewhere insisted upon by the same Poet, as the chief Source of Religion, or the Belief of a God.

Lib. 5. Lamb.
p. 500.

*Præterea cæli rationes ordine certo,
Et varia annorum cernebant tempora verti;
Nec poterant quibus id fieret cognoscere causas.
Ergo PERFUGIUM sibi habebant, omnia Divis
Tradere, & ipsorum nutu facere omnia scæti.*

Moreover when a Modern Writer, declares the *Opinion of Ghosts*, to be one of those things, in which consisteth the *Natural Seeds of Religion*:

Religion : As also that this *Opinion* proceedeth from the Ignorance how to distinguish *Dreams* and other strong Phancies, from *Vision* and *sense* ; he seemeth herein to have trod likewise in the Footsteps of *Lucretius*, giving not obscurely, the same Account of *Religion* in his Fifth Book.

*Nunc quæ causa Deum per magnas Numina gentes,
Pervolgarit, & ararum compleverit Urbes, &c.
Non ita difficile est rationem reddere Verbis.
Quippe etenim jam tum Divum mortalia Secla,
Egregias animo facies vigilante videbant,
Et magis in Somnis, mirando corporis auctu.
His igitur Sensum tribuebant, &c.*

That is, How the Noise of the Gods, came thus to ring over the whole world, and to fill all places with Temples and Altars, is not a thing very difficult to give an account of, it proceeding first, from mens Fearful Dreams, and their Phantasms when awake ; taken by them for Visions and Sensations. Whereupon they attributed not only Sense to these things as really Existing, but also Immortality and great Power. For though this were properly an Account only, of those Inferiour and Plebeian Gods, called Demons and Genii, yet was it supposed, that the belief of these things, did easily dispose the minds of men also, to the Perswasion of One Supreme Omnipotent Deity over all.

Lastly, That the Ancient Atheists, as well as the Modern, pretended, the *Opinion* of a God, and *Religion*, to have been a *Political Invention*, is frequently declared in the writings of the Pagans ; as in this of *Cicero*, *Ii qui dixerunt totam de Diis Immortalibus Opinionem, fictam esse ab hominibus Sapientibus, Reipublicæ causa, ut quos Ratio non posset, eos ad Officium Religio duceret ; nonne omnem Religionem funditus sustulerunt ?* They who affirmed the whole opinion of the Gods, to have been feigned by wise men for the sake of the Commonwealth, that so Religion might engage those to their Duty whom Reason could not ; did they not utterly destroy all Religion ? And the sence of the Ancient Atheists is thus represented by *Plato* ; θεοὺς, ὧ μακάρεσσι, εἶναι περὶ τῶν φασὶν εἶναι τέχνην, ἢ φύσιν, ἀλλὰ ποί νόμοις, ἢ τῶν ἄλλων ἄλλοις, ὅπῃ ἕκαστος συνομιλόησιν νομοθετῶμενοι. *De Leg. L. 10.* They First of all affirm, that the Gods are not by Nature, but by Art and Laws onely, and that from thence it comes to pass, that they are different to different Nations and Countreys, accordingly as the severall humours of their Law-makers did chance to determine. And before *Plato*, *Critias* one of the Thirty Tyrants of Athens, plainly declared Religion at first to have been a *Political Intrigue* in those Verses of his recorded by *Sextus* the Philosopher, beginning to this purpose ; That there was a time at first, when mens life was Disorderly and Brutish, and the Will of the Stronger was the only Law. After which they consented and agreed together to make Civil Laws ; that so the disorderly might be punished. Notwithstanding which, it was still found that men were only hindred from open, but not from secret Injustices. Whereupon some Sagacious and Witty person was the Author of a further Invention, to deterr men as well from secret, as from open Injuries ;

Ἐντεῦθεν ἐν τῷ θεῷ εἰσηγήσατο·
 ὡς ἐστὶ δαίμων ἀφ' ἧτος δάμων βίω,
 νόω τ' ἀκέρων καὶ βλέπων, φρονῶν τε·
 Ἰφ' ὅ πᾶν μὲν τὸ λεχθὲν ἐν βροτοῖς ἀκέραι,
 δρώμενον δ' ὅ πᾶν ἰδεῖν δυνήσεται.

Namely, by introducing or feigning a God Immortal and Incorruptible, who hears and sees and takes notice of all things. Critias then concluding his Poem in these words,

οὕτω δ' πρῶτον οἶομαι πείσαι τινα
 θνητὸς νομίζειν δαίμωνων εἶναι ἄλλο·

And in this manner do I conceive, some One at first, to have perswaded mortals to believe, that there is a kind of Gods.

Thus have we fully declared, the sence of the Atheists, in their Account of the Phenomenon of Religion and the Belief of a God; namely, that they derive it principally from these Three Springs or Originals; First from mens own Fear and sollicitude concerning Future Events, or their Good and Evil Fortune. Secondly, from their Ignorance of the Causes both of those Events, and the Phenomena of Nature; together with their Curiosity. And Lastly, from the Fiction of Civil Sovereigns, Law-makers, and Politicians. The Weakness and Foolery of all which, we shall now briefly manifest. First therefore, it is certain, that such an Excess of Fear, as makes any one constantly and obstinately to believe, the Existence of That, which there is no manner of ground neither from Sense nor Reason for; tending also to the great Disquiet of mens own Lives, and the Terrour of their Minds; cannot be accounted other than a kind of Crazedness or Distraction. Wherefore the Atheists themselves acknowledging, the Generality of mankind, to be possessed with such a Belief of a Deity; when they resolve this into such an Excess of Fear; it is all one, as if they should affirm, the Generality of mankind, to be Frighted out of their Wits, or Crazed and Distemper'd in their Brains: none but a few Atheists, who being undaunted and undismayed have escaped this Panick Terrour, remaining Sober and in their Right Senses. But whereas the Atheists, thus impute to the Generality of mankind not only Light-Minded Credulity, and Phantastry, but also such an Excess of Fear, as differs nothing at all from Crazedness and Distraction or Madness; We affirm on the contrary, that their supposed Courage, Stayedness and Sobriety, is really nothing else but the Dull and Sottish Stupidity of their minds; Dead and Heavy Incredulity, and Earthly Diffidence or Distrust; by reason whereof, they will believe nothing but what they can Feel or See.

Theists indeed have a Religious Fear of God, which is Consequent from him, or their Belief of him (of which more afterwards;) but the Deity it self or the Belief thereof, was not Created by any Antecedent Fear, that is, by Fear concerning Mens Good and Evil Fortune; it being

being

being certain, that none are less *Sollicitous* concerning such *Events*, than they who are most truly *Religious*. The Reason whereof is, because these place their *Chief Good*, in nothing that is ἀλλότριον, *Aliene* or in *Others Power*, and Exposed to the *strokes of Fortune*; but in that which is most truly their *Own*, namely the *Right use of their own Will*. As the *Atheists* on the contrary, must needs for this very reason be liable to great *Fears* and *Solicitudes*, concerning *Outward Events*, because they place their *Good* and *Evil*, in the πάθος ἡδονῆς καὶ λύπης, the *Passion of Pleasure and Pain*; or at least denying *Natural Honesty*, they acknowledge no other *Good*, but what belongs to the *Animal Life only*, and so is under the *Empire of Fortune*. And that the *Atheists* are indeed generally, *Timorous* and *Fearful*, *Suspicious* and *Distrustful things*; seems to appear plainly, from their building all their *Politicks*, *Civil Societies*, and *Justice*, (improperly so called) upon that only *Foundation of Fear and Distrust*.

But the *Grand Error* of the *Atheists* here is this, that they suppose the *Deity*, according to the sense of the *Generality* of mankind, to be nothing but a *Mormo*, *Bug-bear*, or *Terriculum*; an *Affrightful*, *Hurtful*, and most *Undesirable thing*: Whereas men every where invoke the *Deity* in their *Straits* and *Difficulties* for aid and assistance; looking upon it as *Exorable* and *Placable*; and by their *Trust* and *Confidence* in it, acknowledge its *Goodness* and *Benignity*. *Synesius* De Regno p. 94 affirms, that though men were otherwise much divided in their opinions, yet ἀγαθὸν ἔστι θεὸν ὑμῶν ἅπαντες ἅπανταχῶς καὶ σοφοὶ καὶ ἄσοφοι, *They all every where, both Wise and Unwise, agree in this, that God is to be praised, as one who is Good and Benign.*

If amongst the *Pagans*, there were any, who understood that *Proverbial Speech*, φθονεῖν τὸ δαιμόνιον in the worst sense, as if *God Almighty*, were of an *Envious and Spiteful Nature*, these were certainly, but a few *Ill-natur'd men*, who therefore drew a *Picture of the Deity*, according to their own *Likeness*. For the *Proverb* in that sense, was disclaimed and cried down; by all the wiser *Pagans*; as *Aristotle*, who affirmed the *Poets to have lyed in this, as well as they did in many other things*; and *Plutarch*, who taxeth *Herodotus* for insinuating, τὸ θεῖον πᾶν φθονεῖν τε καὶ παρεχῶδες, *The Deity universally* (that is, *All the Gods*) *to be of an Envious and Vexatious or Spiteful disposition*, whereas *Himself* appropriated this only to that *Evil Demon* or *Principle* asserted by him; as appeareth from the *Life of P. Æmilius* written by him, where he affirmeth, not that τὸ θεῖον πᾶν φθονεῖν, *The Deity Universally was of an Envious Nature*, but, *That there is a Certain Deity or Demon, whose proper task it is, to bring down all great and over-swelling humane Prosperity, and so to temper every mans Life, that none may be happy in this world sincerely and unmixedly, without a check of Adversity*; which is as if a *Christian*, should ascribe it to the *Devil*. And *Plato* plainly declares the reason of *God's* making the *World* at first, to have been no other than this, ἀγαθὸς ἦν, ἀγαθῷ ἢ ἐσθλῷ οὐδὲ θεὸς ἐδέετο ἐζηγνῆσαι φθόνῳ, *because he was Good, and there is no manner of Envy in that which is Good*. From whence he also concluded, πάντα ὀπιμάλισαι ἐβελήθη γενέσθαι ὡς πλησία αὐτῶν, *That God*

Metaph. L. 1: c. 2. ἐπὶ τὸ θεῖον φθονεῖν ἐνδέχεται εἶναι, ἀλλὰ πολλαὶ ἀνιδόνται αὐτοῖσι. c. de Herod. Malign.

therefore willed, all things should be made the most like himself, that is, after the best manner. But the true meaning of that *Ill-languaged Proverb*, seems at first, to have been no other, than what, besides *Hesiod*, the Scripture it self also attributes to God almighty, that he affecteth to *Humble* and *Abase* the *Pride* of men, and to pull down all *High, Towering, and Lofty things*, whether as *Noxious* and *Hurtful* to the men themselves, or as in some sence *Invidious* to him, and *Dero-gatory* from his Honour, who alone ought to be exalted, and no flesh to glory before him. And there hath been so much experience of such a thing as this in the world, that the *Epicurean Poet* himself, could not but confess, that there was some *Hidden Force* or *Power* which seemed to have a spite to all *Over-swelling Greatnesses*, and affect to cast contempt and scorn upon the *Pride* of men,

Lamb. 503.

*Usque aded res humanas Vis Abdita quaedam
Obterit, & pulchros fascēs, sevasque secures,
Proculcare, ac ludibrio sibi habere videtur.*

Where he plainly Reel'd and Stagger'd in his *Atheism*, or else was indeed a *Theist*, but knew it not; it being certain that there can be no such *Force* as this, in *Regno Atomorum*, in the *Reign* or *Empire* of *Senseless Atoms*. And as for those among *Christians*, who make such a horrid *Representation* of God Almighty, as one who Created far the greatest part of mankind, for no other end or design, but only this, that he might *Recreate* and *Delight* himself in their *Eternal Torments*; these also do but *transcribe* or *copy out* their own *Ill Nature*, and then read it in the *Deity*; the Scripture declaring on the contrary, That *God is Love*. Nevertheless these very persons in the mean time, dearly hug and embrace God Almighty in their own *Conceit*, as one that is *Fondly Good, Kind, and Gracious* to themselves; he having fastned his affections upon their very *Persons*, without any consideration of their *Dispositions* or *Qualifications*.

It is true indeed, that *Religion* is often expressed in the Scripture, by the *Fear of God*, and *Fear* hath been said to be *Prima Mensura Deitatis*, the *First Measure of the Divinity in us*, or the *First Impression* that *Religion* makes upon men in this *Obnoxious* and *Guilty* state, before they have arrived to the *true Love of God* and *Righteousness*. But this *Religious Fear*, is not a *Fear of God*, as a meer *Arbitrary Omnipotent Being*, much less as *Hurtful* and *Mischievous* (which could not be disjoyned from *Hatred*;) but an awful regard of him, as of one who is *Essentially Just*, and as well a *Punisher of Vice* and *Wickedness*, as a *Rewarder of Vertue*. *Lucretius* himself, when he describes this *Religious Fear* of men, confessing it to be conjoyned with a *Conscience of their Duty*, or to include the same within it self.

P. 503.

*Tunc Populi Gentesque tremunt, &c.
Ne quod ob admissum sædè dictumve superbè,
Pœnarum grave sit solvendi tempus adactum.*

And

And this is the Sence of the Generality of mankind, that there being a *Natural Difference of Good and Evil Moral*, there is an *Impartial Justice* in the Deity which presideth over the same, and inclines it as well, to *Punish the wicked*, as to *Reward the Vertuous*: *Epicurus* himself acknowledging thus much, ἐν δὲν ἡ μεγίστος βλάβος οἰοῖται, τοῖς κακοῖς ἐκ θεῶν ἐπιγίγασθαι, ἢ ὠφελείας τοῖς ἀγαθοῖς, *Theists* suppose, that there are both great Evils inflicted upon the wicked from the Gods; and also great Rewards by them bestowed upon the Good. And this Fear of God, is not only Beneficial to mankind in general, by repressing the growth of wickedness, but also wholesom and Salutory to those very persons themselves, that are thus Religiously affected, it being Preservative of them both from *Moral Evils*, and likewise from the Evils of Punishment consequent thereupon. This is the True and Genuine Fear of Religion; which when it degenerates into a Dark kind, of Jealous and Suspicious Fear of God Almighty, either as a Hurtful, or as a meer Arbitrary and Tyrannical Being, then is it look'd upon, as the Vice or Extreme of Religion, and distinguished from it by that name of *ἄσσειμωσις*, *Superstition*. Thus is the Character of a Superstitious Man given by *Plutarch*, οἶεται θεὸς εἶναι, λυπηρὸς ἢ ἢ βλαβερὸς, That he thinks there are Gods, but that they are Noxious and Hurtful; and ἀνάβησιν ἢ μισεῖν ἢ ἄσσειμωσις ἢ φοβεῖσθαι τὸς θεὸς, a Superstitious man must needs Hate God, as well as Fear him. The true Fear of God (as the Son of *Sirach* speaks) is the Beginning of his Love, and Faith is the Beginning of cleaving to him. As if he should have said, The first Entrance into Religion is an Awful regard to God as the Punisher of Vice; the Second step forwards therein, is Faith or Confidence in God, whereby men Rely upon him for Good, and Cleave to him: and the Top and Perfection of all Religion, is the Love of God above all, as the most Amiable Being. Christianity, the best of Religions, recommendeth Faith to us, as the Inlet or Introduction into all True and Ingenuous Piety; for He that cometh to God, must not only believe that he Is, but also that he is a Rewarder of those that seek him. Which Faith is better defined in the Scripture, than by any Scholastick; to be the Substance of things (that are to be) hoped for, and the Evidence of things not seen. That is, a Confident Perswasion of things that fall not under sight, (because they are either Invisible or Future) and which also are to be Hoped for. So that Religious Fear consisteth well with Faith, and Faith is near of kin to Hope, and the result of both Faith and Hope, is Love: which Faith, Hope and Love, do all suppose an Essential Goodness in the Deity. God is such a Being, who if He were not, were of all things whatsoever most to be Wilhed for. It being indeed no way desirable (as that noble Emperour concluded) for a man to live in a world, void of a God and Providence. He that believes a God, believes all that Good and Perfection in the Universe, which his Heart can possibly wish or desire. It is the Interest of none, that there should be no God, but only of such wretched Persons, as have abandoned their First and only true Interest, of being Good, and Friends to God, and are desperately resolved upon ways of Wickedness.

Ep. ad Menoc.
P. 46. Galf.

πρὸς θεοῖς ἀσσειμωσις

Cap. 25. 12.

Hebr. c. 11. 1.

The Reason why the Atheists do thus grossly mistake the Notion of God,

God, and conceive of him differently from the Generality of mankind, as a thing which is only to be Feared, and must consequently be Hated, is from nothing but their own Vice and Ill Nature. For first, their Vice so far blinding them, as to make them think, that the Moral Differences of Good and Evil, have no foundation in Nature, but only in Law or Arbitrary Constitution (which Law is contrary to Nature, Nature being Liberty, but Law Restraint;) as they cannot but really Hate that, which Hinders them of their True Liberty and Chief Good, so must they needs interpret the Severity of the Deity so much spoken of against Wickedness, to be nothing else, but Cruelty and Arbitrary Tyranny. Again it is a wretched Ill-natured Maxim, which these Atheists have, That there is *Nulla Naturalis Charitas*, No Natural Charity, but that *Omnis Benevolentia oritur ex Imbecillitate & Metu*, All Benevolence ariseth onely, from Imbecillity and Fear; that is, from being either obnoxious to anothers Power, or standing in need of his Help. So that all that is now called Love and Friendship amongst Men, is according to these really nothing, but either a crouching under Anothers Power, whom they cannot Resist; or else *Mercatura quaedam Utilitatum*, a certain kind of Merchandizing for Utilities. And thus does Cotta in Cicero declare their sence, *Ne Homines quidem censeatis, nisi Imbecilli essent, futuros Beneficos aut Benignos*, You conceive that no man would be any way Beneficent or Benevolent to another, were it not for his Imbecillity or Indigence. But as for God Almighty, these Atheists conclude, That upon the supposition of his Existence, there could not be so much as this Spurious Love or Benevolence in him neither, towards any thing; because by reason of his Absolute and Irresistible Power, He would neither stand in Need of Any thing, and be devoid of all Fear. Thus the forementioned Cotta. *Quid est Præstantius Bonitate & Beneficentiâ? Quâ cum carere Deum vultis, neminem Deo nec Deum nec Hominem Carum, neminem ab eo amari vultis. Ita fit ut non modo Homines à Diis, sed ipsi Dii inter se ab aliis alii negligantur.* What is there more excellent than Goodness and Beneficence? which when you will needs have God to be utterly devoid of, you suppose that neither any God nor Man, is Dear to the Supreme God, or beloved of him. From whence it will follow, that not only men are neglected by the Gods, but also the Gods amongst themselves are neglected by one another. Accordingly a late Pretender to Politicks, who in this manner, discards all Natural Justice and Charity, determines concerning God, *Regnandi & Puniendi eos qui Leges suas violant, Jus Deo esse à Solâ Potentiâ Irresistibili*, That he has no other Right of Reigning over men, and of Punishing those who transgress his Laws, but only from his Irresistible Power. Which indeed is all one as to say, That God has no Right at all of Ruling over mankind, and imposing Commands upon them, but what he doth in this kind, he doth it only by Force and Power; Right, and Might, (or Power) being very different things from one another, and there being no Jus or Right without Natural Justice; so that the word Right is here only Abused. And Consentaneously hereunto the same Writer further adds, *Si Jus Regnandi habeat Deus ab Omnipotentia sua, manifestum est Obligationem ad præstandum ipsi Obedientiam incumbere Hominibus propter Imbecillitatem*, That if God's Right of Commanding, be derived only from his Omnipotence,

then

Cic. de N.D.
L. 1. 213.
La mb.

Cic. Ibid.

Cic. Ibid.

then is it manifest, that mens Obligation to obey him, lies upon them only from their Imbecillity. Or as it is further explained by him, *Homines idè Deo subjectos esse, quia Omnipotentes non sunt, aut quia ad Resistendum satis Virium non habent*, That men are therefore only subject to God, because they are not Omnipotent, or have not sufficient Power to Resist him: Thus do we see plainly, how the Atheists by reason of their Vice and and Ill Nature (which makes them deny all Natural Justice and Honesty, all Natural Charity and Benevolence) transform the Deity into a monstrous shape; such an Omnipotent Being, as if he were, could have nothing neither of Justice, in him, nor of Benevolence towards his Creatures; and whose only Right and Authority of Commanding them, would be his Irresistible Power; whom his Creatures could not place any Hope, Trust and Confidence in, nor have any other Obligation to obey, than that of Fear and Necessity, proceeding from their Imbecillity, or Inability to resist him. And such a Deity as this, is indeed a Mormo or Bug-bear, a most Formidable and Affrightful thing.

But all this is nothing, but the Atheists False Imagination; True Religion representing a most comfortable Prospect of things from the Deity; whereas on the contrary, the Atheistick Scene of things, is Dismal, Hopeless and Forlorn, That there should be no other Good, than what depends upon things wholly out of our own power, the momentary gratification of our Insatiate Appetites, and the perpetual pouring in to a *Dolium Pertusum*, a Perforated and Leaking Vessel. That our selves should be but a Congeries of Atoms, upon the dissolution of whose Compages, our Life should vanish into nothing, and all our Hope perish. That there should be no Providence over us, nor any Kind and Good-natured Being above, to take care of us, there being nothing without us, but Dead and Senseless Matter. True indeed there could be no spiteful Designs in Senseless Atoms, or a Dark Inconscious Nature. Upon which account, *Plutarch* would grant, that even this Atheistick Hypothesis it self, as bad as it is, were notwithstanding to be preferred, before that of an Omnipotent, Spiteful and Malicious Being, (if there can be any such Hypothesis as this) a Monarchy of the Manichean Evil Principle, reigning all alone over the whole world, without any Corrival, and having an undisturbed Empire. Nevertheless it is certain also, that there could be no Faith nor Hope neither, in these Senseless Atoms, both Necessarily and Fortuitously moved, no more than there could be Faith and Hope in a Whirlwind, or in a Tempestuous Sea, whose merciless waves are Inexorable, and deaf to all Cries and Supplications. For which reason, *Epicurus* himself confessed, that it was better to give credit to the Fable of the Gods, (as he calls it) than to serve the Atheistick Fate, or that Material Necessity of all things, introduced by those Atheistick Physiologers *Leucippus* and *Democritus*; *ἡ γὰρ εὐχὴ καὶ προσευχὴ καὶ ἱκετικὰ ἔργα τῶν θεῶν ἔστιν ἀδύνατον· ὁ μὲν γὰρ ἐλπίδα ἰσχυροῦς ὑπονοεῖ τῶν θεῶν διὰ τῆς ἐπιθέσεως· ἡ δὲ ἀνάγκη τῶν ἀτόμων ἐστὶν ἀδύνατον·* Because there is Hope that the Gods may be prevailed with, by worship and prayer; but the other (Necessity) is altogether deaf and Inexorable. And though *Epicurus* thought to mend the matter, and make the Atheistick Hypothesis more tolerable, by introducing into it (contrary to the Tenour of those Principles) Liberty

De Superst.

Epist. ad Men. P. 49. Gass.

of

of Will in Men; yet this being not a Power over things Without us, but our selves only, could alter the case very little. *Epicurus* himself was in a *Panick Fear*, lest the frame of Heaven should sometime upon a sudden crack, and tumble about his Ears, and this Fortuitous Com-
 plement of Atoms be dissolved into a *Chaos*,

————— *Tria talia Texta*
Una Dies dabit exitio; multosque per annos
Sustentata ruet moles, & Machina mundi.

De Superst.

And what Comfort could his *Liberty of Will* then afford Him, who placed all his happiness in *Security* from *External Evils*? *τέλει τῆ μὴ νομίσειν θεός, μὴ φοβέσθαι*, (saith *Plutarch*) *The Atheistick Design in shaking off the Belief of a God, was to be without Fear*; but by means hereof, they framed such a System of things to themselves, as under which, they could not have the least *Hope, Faith* or *Confidence*. Thus running from *Fear*, did they plunge themselves into *Fear*; for they who are without *Hope*, can never be free from *Fear*. Endless of necessity must the *Fears* and *Anxieties* of those men be, who shake off that *One Fear* of God, that would only preserve them from *Evil*, and have no *Faith* nor *Hope* in him. Wherefore we might conclude upon better grounds than the *Atheists* do of *Theism*; that *Atheism* (which hath no foundation at all in *Nature* nor in *Reason*) springs first from the *Imposture of Fear*. For the *Faith of Religion*, being the *Substance or Confidence of such things not seen, as are to be Hoped for*; *Atheistick Insidelity* must needs on the contrary be, a certain heavy *Diffidence, Despondence* and *Misgiving of Mind*, or a *Timorous Distrust* and *Disbelief of Good*, to be Hoped for, beyond the reach of *Sense*; namely of an *Invisible Being Omnipotent*, that exerciseth a *Just, Kind, and Gracious Providence*, over all those who commit their ways to him, with an endeavour to please him, both here in this *Life* and after *Death*. But *Vice*, or the *Love of Lawless Liberty*, prevailing over such *Disbelieving persons*, makes them by degrees, more and more desirous, that there should be no *God*; that is, no such *Hinderer* of their *Liberty*, and to count it a happiness to be freed from the *Fear* of him, whose *Justice* (if he were) they must needs be obnoxious to.

And now have we made it Evident, that these *Atheists* who make *Religion* and the *Belief of a God*, to proceed from the *Imposture of Fear*, do first of all disguise the *Deity*, and put a *Monstrous, Horrid* and *Affrightful Vizard* upon it, transforming it into such a thing, as can only be *Feared* and *Hated*; and then do they conclude concerning it (as well indeed they may) that there is no such thing as this, really *Existing in Nature*, but that it is only a *Mormo* or *Bugbear*, raised up by mens *Fear and Phansie*. Of the *Two*, it might better be said, that the *Opinion of a God*, sprung from mens *Hope of Good*, than from their *Fear of Evil*; but really, it springs neither from *Hope* nor *Fear*, (however in different *Circumstances* it raises both those *Passions* in our *Minds*;) nor is it the *Imposture of any Passion*, but that whose *Belief* is supported and Sustained, by the
 strongest

strongest and clearest Reason; as shall be declared in due place. But the Sense of a Deity, often Preventing Ratiocination in us, and urging it self more Immediately upon us, it is certain that there is also, besides a Rational Belief thereof, a Natural Prolepsis or Anticipation in the Minds of men concerning it, which by Aristotle is called *μαντεία*, A Vaticination.

Thus have we sufficiently confuted, the First Atheistick Pretence, to false the Phenomenon of Religion and the Belief of a God, so generally entertained, from the Imposture of Fear: we come now to the Second, That it proceeded from the Ignorance of Causes also, or Mens want of Philosophy: they being prone, by reason of their Innate Curiosity, where they find no Causes to make or feign them; and from their Fear, in the Absence of Natural and Necessary Causes, to imagine Super-natural and Divine; this also affording them a handsom Cover and Pretext for their Ignorance. For which cause these Atheists stick not to affirm of God Almighty, what some Philosophers do of Occult Qualities, that he is but *Perfugium & Asylum Ignorantia*, a Refuge and Shelter for mens Ignorance; that is, in plain and downright Language, *The meer Sanctuary of Fools*. Lucret. p. 500. L.

And these two things are here commonly joyned together by these Atheists, both Fear, and Ignorance of Causes, as which joyntly concurr in the Production of Theism. Because as the Fear of Children raises up Bugbears especially in the Dark, so do they suppose in like manner, the Fear of men, in the Darkness of their Ignorance of Causes especially, to raise up the Mormo, Spectre or Phantasm of a God; which is thus intimated by the Epicurean Poet,

————— *Omnia Cæcis*
In tenebris Metuunt.

And accordingly Democritus gave this account of the Original of Theism or Religion, *ὄραντες τὰ ἐν τοῖς μετέωροις παθίματα οἱ παλαιοὶ τῆ ἀνθρώπων, καὶ δὲ βροντὰς καὶ ἀστραπὰς, καὶ κερκυνὸς, ἡλίου τε καὶ σελήνης ἐκλείψεις, ἐδιδματίζοντο θεῶν οἰόμενοι τῶν αὐτῶν.* That when in old times, men observed strange and affrightful things in the Meteors and the Heaven, as Thunder, Lightning, Thunderbolts & Eclipses; they not knowing the Causes thereof, & being terrified thereby, presently imputed them to the Gods. And Epicurus declares this to have been the reason, why he took such great pains in the study of Physiology, that by finding out the Natural and Necessary Causes of things, he might be able to free both himself and others from the Terrour of a God, which would otherwise Invade and Assault them: the Importunity of mens minds, when-ever they are at a loss for Natural Causes, urging them so much, with the Fear, Suspicion, and Jealousie of a Deity. Steph. Pæc. Phil. 15. 8. 679 Sexto.

Wherefore the Atheists thus dabling in Physiology, and finding out as they conceive, Material and Mechanical Causes, for some of the Phenomena of Nature, and especially for such of them, as the unskilful Vulgar some times impute to God himself; when they can prove
Eclipses

Eclipses (for example) to be no *Miracles*, and render it probable, that *Thunder* is not the *Voice of God Almighty* himself, as it were roaring above in the Heavens, meerly to affright and amaze poor Mortals, and make them quake and tremble; and that *Thunderbolts* are not there flung by his own hands, as the direful messengers of his wrath and displeasure; they presently conclude triumphantly thereupon, concerning *Nature* or *Matter*, that it doth

Ipsa sua per se, sponte, omnia, Diis agere expers,

Do all things alone of it self without a God. But we shall here make it appear in a few Instances as briefly as we may, that *Philosophy* and the *True Knowledge of Causes*, leads to God; and that *Atheism* is nothing but *Ignorance of Causes* and of *Philosophy*.

For first, no Atheist, who derives all from senseless Atoms or Matter, is able to assign any Cause at all of Himself, or give any true account of the Original of his own *Soul* or *Mind*, it being utterly Unconceivable and Impossible, that *Soul* and *Mind*, *Sense*, *Reason* and *Understanding*, should ever arise from *Irrational* and *Senseless Matter* however modified; or result from *Atoms*, devoid of all manner of *Qualities*; that is, from meer *Magnitude*, *Figure*, *Site* and *Motion* of *Parts*. For though it be indeed absurd to say (as these Atheists alledge) that *Laughing* and *Crying Things*, are made out of *Laughing* and *Crying Principles*,

Et Ridere potest non ex Ridentibus factus;

Yet does it not therefore follow, that *Sensitive* and *Rational Beings*, might result from a Composition of *Irrational* and *Senseless Atoms*, which according to the *Democritick Hypothesis*, have nothing in them, but *Magnitude*, *Figure*, *Site*, and *Motion*, or *Rest*. Because *Laughing* and *Crying*, are *Motions*, which result from the *Mechanism* of *Humane Bodies*, in such a manner *Organized*, but *Sense* and *Understanding* are neither *Local Motion*, nor *Mechanism*. And the Case will be the very same, both in the *Anaximandrian* or *Hylopathian*, and in the *Stratonick* or *Hylozoick Atheism*, because *Sense* and *Conscious Understanding*, could no more result, either from those *Qualities* of *Heat* and *Cold*, *Moist* and *Dry*, contempered together, or from the meer *Organization* of *Inanimate* and *Senseless Matter*, than it could from the

Concursus, Motus, Ordo, Positura, Figura,

of *Atoms* devoid of all manner of *Qualities*. Had there been once nothing but *Senseless Matter*, *Fortuitously Moved*, there could never have emerged into *Being*, any *Soul* or *Mind*, *Sense* and *Understanding*: because no *Effect* can possibly transcend the *Perfection* of its *Cause*. Wherefore Atheists supposing *Themselves*, and all *Souls* and *Minds*, to have sprung from *Stupid* and *Senseless Matter*; and all that *Wisdom* which is any where in the *World*, both *Political* and *Philosophical*,

to be the Result of meer *Fortune* and *Chance*; must needs be concluded, to be Grossly *Ignorant of Causes*; which had they not been, they could never have been *Atheists*. So that *Ignorance of Causes*, is the *Seed*, not of *Theism*, but of *Atheism*: true *Philosophy*, and the *Knowledge of the Cause of our Selves*, leading necessarily to a *Deity*.

Again, *Atheists* are *Ignorant of the Cause of Motion in Bodies* also; by which notwithstanding they suppose all things to be done; that is, they are never able to *Salve this Phenomenon*, so long as they are *Atheists*, and acknowledge no other Substance besides *Matter* or *Body*. For First it is undeniably certain, that *Motion* is not *Essential* to all *Body* as such, because then no *Particles of Matter* could ever *Rest*; and consequently there could have been no *Generation*, nor no such *Mundane System* produced as this is, which requires a certain *Proportionate Commixture of Motion and Rest*; no *Sun*, nor *Moon*, nor *Earth*, nor *Bodies of Animals*; since there could be no *Coherent Consistency* of any thing, when all things flutter'd and were in continual *Separation and Divulsion* from one another. Again it is certain likewise, that *Matter* or *Body* as such, hath no *Power of Moving* it self *Freely* or *Spontaneously* neither, by *Will* or *Appetite*; both because the same *Inconvenience* would from hence ensue likewise, and because the *Phenomena* or *Appearances* do plainly evince the contrary. And as for that *Prodigiously Absurd Paradox*, of some few *Hylozoick Atheists*, that all *Matter* as such, and therefore every *Smallest Particle* thereof, hath not only *Life* *Essentially* belonging to it, but also *Perfect Wisdom* and *Knowledge*, together with *Appetite*, and *Self-moving Power*, though without *Animal Sense* or *Consciousness*: this, I say, will be elsewhere in due place further confuted. But the *Generality* of the ancient *Atheists*, that is, the *Anaximandrians* and *Democriticks*, attributed no manner of *Life* to *Matter* as such; and therefore could ascribe no *Voluntary*, or *Spontaneous Motion* to the same, but *Fortuitous* only; according to that of the *Epicurean Poet* already cited,

*Nam certè neque Consilio, Primordia rerum,
Ordine se quæque, atque sagaci mente locarunt;
Nec quos quæque darent Motus pepigere profectò.*

Wherefore these *Democriticks*, as *Aristotle* somewhere intimates, were able to assign no other *Cause of Motion*, than only this, *That One Body moved another from Eternity Infinitely*, so that there was no *πρῶτον κινῆν*, no *First Unmoved Mover*, ever to be found; because there is no *Beginning* nor *First* in *Eternity*. From whence probably that *Doctrine* of some *Atheistick Stoicks* in *Alex. Aphrodisius* was derived, *That there is no First in the rank and order of Causes*. In the footsteps of which *Philosophers*, a *Modern Writer* seemeth to have trodden, when declaring himself after this manner; *Si quis ab Effectù quocunque, ad Causam ejus Immediatam, atque inde and Remotiorum, ac sic perpetuò ratiocinatione ascenderit, non tamen in æternum procedere poterit, sed defatigatus aliquando deficiet*. If any one will from whatsoever *Effect*, ascend upward to its *Immediate Cause*, and

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from thence to a Remoter, and so onwards perpetually, in his Ratiocination; yet shall he never be able to hold on thorough all Eternity, but at length being quite tyred out with his Journey, be forced to desist or give over. Which seems to be all one, as if he should have said; One thing Moved or Caused another Infinitely from Eternity, in which there being no Beginning, there is consequently no First Mover or Cause to be reach'd unto. But this Infinite Progress of these Democriticks, in the Order of Causes, and their shifting off the Cause of Motion, from one thing to another without end or beginning, was rightly understood by Aristotle, to be indeed the Assigning of No Cause of Motion at all, εἰς ἀπέλευσιν εἶναι, εἰ μὴτι ἔσται καὶ φύσιν παντὸν πρῶτον, They acknowledging (saith he) no First Mover according to Nature, must needs make an idle Progress Infinitely; that is, in the Language of this Philosopher, assign no Cause at all of Motion. Epicurus therefore to mend the matter, though according to the Principles of the Atomick Physiology, he discarded all other Qualities, yet did he notwithstanding admit this One Quality of Gravity or Ponderosity in Atoms, pressing them continually downwards in Infinite Space. In which, as nothing could be more Absurd nor Unphilosophical, than to make Upwards and Downwards in Infinite Space, or a Gravity tending to no Centre, nor Place of Rest; so did he not assign any Cause of Motion neither; but only in effect affirm, the Atoms therefore to tend Downwards, because they did so: a Quality of Gravity signifying only an Endeavour to tend Downwards, but Why or Wherefore, nobody knows. And it is all one as if Epicurus should have said; that Atoms moved Downwards by an Occult Quality, he either betaking himself to this as an Asylum, a Sanctuary or Refuge for his Ignorance; or else indeed more absurdly making his very Ignorance it self (disguized under that name of a Quality) to be the Cause of Motion. Thus the Atheists universally, either assigned no Cause at all for Motion, as the Anaximandrians and Democriticks; or else no True one, as the Hylozoists; when to avoid Incorporeal Substance, they would venture to attribute, Perfect Understanding, Appetite or Will, and Self-moving Power, to all Senseless Matter whatsoever. But since it appears plainly, that Matter or Body cannot Move it self; either the Motion of all Bodies, must have no manner of Cause, or else must there of necessity, be some other Substance besides Body, such as is Self-active and Hylarchical, or hath a Natural Power, of Ruling over Matter. Upon which latter account, Plato rightly determin'd, that Cogitation, which is Self-activity or Autochinesie, was in order of Nature, before the Local Motion of Body, which is Heterochinesie. Though Motion considered Passively in Bodies, or taken for their Translation, or Change of Distance and Place, be indeed a Corporeal thing, or a Mode of those Bodies themselves moving; yet as it is considered Actively, for the Vis Movens, that Active Force which causes this Translation or Change of Place, so is it an Incorporeal thing; the Energy of a Self-Active Substance, upon that sluggish Matter or Body, which cannot at all move it self. Wherefore in the Bodies of Animals, the True and Proper Cause of Motion, or the Determination thereof at least; is not the Matter it self Organized; but the Soul either as Cogitative, or Plastically-Self-Active, Vitally united thereunto, and Naturally Ruling over it. But in the whole World it is either God himself, Originally impress-

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ing a certain *Quantity of Motion* upon the Matter of the Universe, and constantly conserving the same, according to that of the Sripture, *In* Act. 17. 28. *him we Live & Move:* (which seems to have been the Sence also of that Noble Agrigentine Poet and Philosopher, when he described God, to be only, *A Pure or Holy Mind, that with swift thoughts agitates the whole World*) or else it is Instrumentally, an *Inferiour Created Spirit, Soul, or Life of Nature*, that is, a *Subordinate Hylarchical Principle*, which hath a Power of *Moving Matter Regularly*, according to the Direction of a *Superiour Perfect Mind*. And thus do we see again, that *Ignorance of Causes*, is the *Seed of Atheism*, and not of *Theism*; no Atheists being able to assign a true *Cause of Motion*; the Knowledge whereof plainly leadeth to a God.

Furthermore those Atheists who acknowledge no other Principle of things, but *Senseless Matter Fortuitously moved*, must needs be *Ignorant* also of the *Cause* of that *Grand Phenomenon*, called by Aristotle, the τὸ δὲ ἦ καλῶς, *the Well and Fit in Nature*, that is, of the most *Artificial Frame* of the whole Mundane System in General, and of the *Bodies of Animals* in Particular, together with the *Conspiring Harmony* of all. For they who boasted themselves able to give *Natural Causes* of all things whatsoever without a God; can give no other Cause at all of this *Phenomenon*, but only that the *World Happened by Chance to be thus made as it is*. Now they who make *Fortune and Chance*, to be the only Cause of this so Admirable *Phenomenon*, the most *Regular and Artificial Frame*, and *Harmony* of the Universe; they either make the meer *Absence and Want of a Cause*, to be a Cause, *Fortune and Chance* being nothing else but the *Absence or want of an Intending Cause*. Or else do they make, their own *Ignorance of a Cause*, and *They know not How*, to be a Cause; as the *Author of the Leviathan* interprets the meaning hereof, *Many times* (saith he) *men put for Cause of Natural Events, their own Ignorance, but disguised in other words, as when they say, that Fortune is the Cause of things Contingent, that is, of things whereof they know no Cause*. Or they affirm against all Reason, one *Contrary* to be the Cause of another, as *Confusion* to be the Cause of *Order, Pulchritude and Harmony*; *Chance and Fortune*, to be the Cause of *Art and Skill*; *Folly and Nonsense*, the Cause of the most *Wise and Regular Contrivance*. Or Lastly, they deny it to have any Cause at all, since they deny an *Intending Cause*, and there cannot Possibly be any other Cause of *Artificialness and Conspiring Harmony*, than *Mind and Wisdom, Council and Contrivance*.

But because the *Atheists* here make some *Pretences* for this their *Ignorance*, we shall not conceal any of them, but bring them all to light; to the end that we may discover their *Weakness and Foolery*. First therefore they *Pretend*, that the *World* is not so *Artificially and Well made*, but that it might have been made much *Better*, and that there are many *Faults and Flaws* to be found therein; from whence they would infer, that it was not made by a *God*, he being supposed by *Theists*, to be no *Bungler*, but a *Perfect Mind*, or a *Being Infinitely Good and Wise*, who therefore should have made all things for the *Best*.

But this being already set down by it self, as a *Twelfth Atheistick Objection* against a *Deity*, we must reserve the *Confutation* thereof for its proper place. Only we shall observe thus much here by the way; That those *Theists* of Later times, who either because they Fancy a meer *Arbitrary Deity*; or because their *Faith* in the *Divine Goodness* is but weak; or because they Judge of things according to their own *Private Appetites*, and *Selfish Passions*, and not with a Free *Uncaptivated Universality* of Mind, and an *Impartial Regard* to the *Good* of the *Whole*; or because they look only upon the *Present Scene* of things, and take not in the *Future* into consideration, nor have a *Comprehensive View* of the whole *Plot* of *Divine Providence* together; or lastly, because we *Mortals* do all stand upon too *Low a Ground*, to take a commanding view and *Prospect* upon the whole *Frame* of things; and our shallow *Understandings* are not able to fathom the *Depths* of the *Divine Wisdom*, nor trace all the *Methods* and *Designs* of *Providence*; grant, That the *World* might have been made much *Better* than now it is; which indeed is all one as to say, that it is *Not Well* made; these *Neo-terick Christians* (I say) seem hereby, to give a much greater advantage to the *Atheists*, than the *Pagan Theists* themselves heretofore, did who stood their *Ground*, and generously maintained against them; that *Mind* being the *Maker* of all things, and not *Fortune* or *Chance*, nor *Arbitrary Self-will*, and *Irrational Humour Omnipotent*, the τὸ βέλτιστον, that which is *Absolutely the Best* in every case, so far as the *Necessity* of things would admit, and in compliance with the *Good* of the *Whole*, was the *Measure* and *Rule* both of *Nature* and *Providence*.

Again the *Atomick Atheists* further alledge, that though there be many things in the world, which serve well for *Uses*, yet it does not at all follow, that therefore they were made *Intentionally* and *Designedly* for those *Uses*; because though things *Happen* by *Chance* to be so or so Made, yet may they serve for something or other afterward, and have their several *Uses* *Consequent*. Wherefore all the things of *Nature*, *Happened* (say they) by *Chance*, to be so made as they are, and their several *Uses* notwithstanding were *Consequent*, or *Following* thereupon. Thus the *Epicurean Poet*,

Lucret. L. 4.
P. 367. Lamb.

————— Nil ideo natum est in Corpore, ut Uti
Possemus, sed quod Natum est id procreat Usus.

Phys. L. 2. c. 8.

Nothing in mans Body was made out of design for any Use, but all the several Parts thereof, happening to be so made as they are, their Uses were *Consequent* thereupon. In like manner the Old *Atheistick Philosophers* in *Aristotle*, concluded, τὰς ὀδύνας ἕξ ἀνάγκης ἀνατεῖλαι, τὰς μὲν ἐμπροσθὶς ὀξείας, ἑπιτινδύειν πρὸς τὸ διακεῖν, τὰς ἕξ γρυφίαις πλαταῖς, ἕξ χροσίαις πρὸς τὸ λεαίνειν τὴν τροφήν. ἐπεὶ ἂν τὰς ἐνεκα γενέσθαι, ἀλλὰ συμπεσῆν· ὁμοίως ἢ ἕξ ὅτι τῶν ἄλλων μερῶν, ἐν ὅποις δουρεῖ ὑπερχειν τὸ ἐνεκα τῶν. That the Former Teeth, were made by *Material* or *Mechanical Necessity*, Thin and Sharp, by means whereof they became fit for *Cutting*; but the Jaw-Teeth Thick and Broad, whereby they be-
came

came Useful for the Grinding of Food. But neither of them were Intended to be such, for the sake of these Uses, but Happened by Chance only. And the like concerning all the other Parts of the Body, which seem to be made for Ends. Accordingly the same Aristotle, represents the sense of those ancient Atheists, concerning the other Parts of the Universe, or Things of Nature, that they were all likewise made such, by the Necessity of Material (or Mechanical) Motions Undirected, and yet had nevertheless their several Uses Consequent, upon this their Accidental Structure. Τι κωλύει τιῶ φύσιν μὴ ἐνεχά τῃ ποιῆν, μὴ δ' ὅτι βέλτιον, ἀλλ' ὡς ἂν ἕι οἱ Ζῆς, ἔχ ὅπως ἔ σίτον ἀξίση, ἀλλ' ἔξ ἀνάγκης, &c. What hinders but that Nature might act without any respect to Ends or Good and Better, as Jupiter or the Heaven, raineth not Intentionally to make the Corn grow, but from Necessity? Because the vapours being raised up into the Middle Region, and there Refrigerated and Condensed, must needs descend down again in the form of Water. But this happens by meer Chance and without any Intention, that the Grain is made to grow thereby; as the Contrary sometimes Happens, by the excess of it.

But to this we Reply, That though a thing that Happens Accidentally to be so or so Made, may afterwards notwithstanding prove often serviceable for some Use or other; yet when any thing consisteth of many Parts, that are all Artificially proportionated together, and with much Curiosity accommodated one to another; any one of which Parts having been wanting, or otherwise in the least placed and disposed of, would have rendered the whole altogether Inept for such a Use; then may we well conclude it not to have been made by Chance, but by Counsel and Design Intentionally, for such Uses. As for example, The Eye, whose Structure and Fabrick consisting of many Parts (Humours and Membranes) is so Artificially composed; no reasonable person who considers the whole Anatomy thereof, and the Curiosity of its Structure, can think otherwise of it, but that it was made out of Design for the Use of Seeing; and did not Happen Accidentally to be so made, and then the Use of Seeing follow; as the Epicurean Poet would fain persuade us,

*Lumina ne facias Oculorum clara Creatā,
Prospicere ut possimus.*

P. 367. Lamb.

You are by all means to take heed, of entertaining that so dangerous Opinion (to Atheism) that Eyes were made for the sake of Seeing; and Ears for the sake of Hearing. But for a man to think, that not only Eyes happened to be so made, and the Use of Seeing Unintended Followed; but also that in all the same Animals, Ears Happened to be so made too, and the Use of Hearing Followed them; and a Mouth and Tongue Happened to be so made likewise, and the Use of Eating, and (in men) of Speaking, was also Accidentally Consequent thereupon; and Feet were in the same Animals made by Chance too, and the Use of Walking Followed; and Hands made in them by Chance also, upon which so many necessary Uses depend; besides Innumerable other Parts of the Body, both Similar and Organical, none of which could

could have been wanting, without rendering the whole *Inept* or *Useless*; I say, to think, that all these things should Happen by Chance to be Thus made in every one and the same Animal, and not *Designed* by *Mind* or *Council*, that they might joyntly *Concur* and *Contribute* to the Good of the whole; This argues the greatest *Insensibility of Mind Imaginable*. But this Absurd and Ridiculous Conceit hath been long since so industriously Confuted, and the folly thereof so fully manifested, by that learned Pagan Philosopher and Physician, *Galen*, in his Book of the Use of Parts, that it would be altogether Superfluous to insist any more upon it.

Wherefore that the *Former Teeth* are made *Thin* and *Sharp*, and the *Jaw-Teeth Thick* and *Broad*, by *Chance only*, and not for *Use*, was one of the Democritick Dotages; as also That nothing in the Clouds and Meteors, was intended for the *Good* of this Habitable Earth, within whose *Atmo-sphere* they are contained, but all proceeded from *Material* and *Mechanical Necessity*. Which Conceit, though *Cartesius* seem to have written his whole Book of Meteors in favour of, he beginning it with the Derision of those, who *Seat God in the Clouds*, and *imagine his hands to be Employed*, in opening and shutting the *Cloisters of the Winds*, in sprinkling the *Flowers with dews*, and *thunder-striking the Tops of Mountains*; and closing his Discourse with this Boast; that he had now made it manifest, there was no need to *fly to Miracles*, (that is, to Bring in a *God upon the Stage*) to salve those *Phænomena*; yet were it easie enough to demonstrate, the Defectiveness of those his *Mechanical Undertakings*, in sundry particulars, and to evince that all those things could not be carried on, with such constant Regularity, by meer *Fortuitous Mechanism*, without any *Superiour Principle* to guide and steer them. Nevertheless we acknowledge, that *God* and *Nature* do things every where, in the most *Frugal* and *Compendious way*, and with the least *Operoseness*, and therefore that the *Mechanick Powers* are not rejected, but taken in, so far as they could comply serviceably with the *Intellectual Model and Platform*. But still so, as that all is supervised by One *Understanding* and *Intending Cause*, and nothing passes, without His *Approbation*; who when either those *Mechanick Powers* fall short, or the *Stubborn Necessity* of *Matter* proves uncompliant, does over-rule the same, and supply the Defects thereof, by that which is *Vital*; and that without setting his own Hands immediately to every work too; there being a *Subservient Minister* under him, an *Artificial Nature*, which as an *Archeus* of the whole world, governs the *Fluctuating Mechanism* thereof, and does all things faithfully, for *Ends and Purposes*, Intended by its Director.

But our *Atomick Atheists* still further alledge, That though it might well seem strange, that *Matter Fortuitously moved*, should at the very first jump, fall into such a *Regular Frame* as this is, having so many *Aptitudes* for *Uses*, so many *Correspondencies* between several things, and such an agreeing *Harmony* in the whole; yet ought it not to seem a jot strange, if *Atoms* by *Motion*, making all possible *Combinations* and *Contextures*, and trying all manner of *Conclusions* and *Experiments*,

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ments, should after Innumerable other Freaks, and Discongruous Forms produced, in length of time, fall into such a System as this is. Wherefore they affirm, that this Earth of ours at first, brought forth divers Monstrous and Irregular shapes of Animals,

*Orba pedum partim, manuum viduata vicissim;
Multa sine ore etiam, sine Voltu cæca reperta.*

Lucret. L. 5.
P. 476. Lamb.

some without Feet, some without Hands, some without a Mouth and Face, some wanting fit Muscles and Nerves for the Motion of their members. And the old Philosophick Atheists, were so frank and lavish herein, that they stuck not to affirm, amongst those monstrous shapes of Animals there were once produced, Centaurs, and Scyllas, and Chimeras; βερυων κ, ἀνδρόπρωες, mixtly Boviform and Hominiform, Biform and Triform Animals: but Epicurus a little ashamed of this, as that which must needs look Oddly and Ridiculously, and seeming more Cautious and Castigate, pretends to correct the Extravagancy of this Phancy,

*Sed neque Centauri fuerunt, neque tempore in ullo,
Esse queat Duplici Natura, & Corpore Bino,
Ex alienigenis Membris compacta potestas.*

Luc. L. 5.
P. 479.

Nevertheless, there were not then any Centaurs, nor Biform and Triform Animals; he adding, that they who feigned such things as these, might as well phancy, Rivers flowing with Golden Streams, and Trees Germinating sparkling Diamonds, and such vastly Gigantean men, as could stride over Seas, and take up Mountains in their Clutches, and turn the Heavens about with the strength of their arms. Against all which notwithstanding, he gravely gives such a Reason, as plainly overthrows his own Principles,

*Res sic quæque suo ritu procedit, & omnes,
Fædere Naturæ certo discrimina servant.*

P. 480.

Because things by a certain Covenant of Nature, always keep up their Specifick Differences, without being confounded together. For what Covenant of Nature can there be in Infinite Chance? or what Law can there be set to the Absolutely Fortuitous Motions of Atoms, to circumscribe them by? Wherefore it must be acknowledged, that according to the genuine Hypothesis of the Atomick Atheism, all Imaginable Forms of Inanimate Bodies, Plants and Animals, as Centaurs, Scylla's and Chimera's, are producible by the Fortuitous Motions of Matter, there being nothing to hinder it, whilst it doth,

*Omnimodis coire, atque omnia pertentare,
Quæcunque inter se possint congressa creare,*

Put it self into all kind of Combinations, play all manner of Freaks, and try all possible Conclusions and Experiments.

But

But they Pretend, that these *Monstrous, Irregular Shapes of Animals*, were not therefore now to be found, because by reason of their *Inept Fabrick*, they could not propagate their kind by Generation, as neither indeed Preserve their own Individuals. Thus does *Lucretius* declare the sense of *Epicurus*,

Lamb. p. 476.

Quoniam Natura absterruit auctum
Nec potuere cupitum etatis tangere florem,
Nec reperire cibum, nec jungi per Veneris res.

Nat. Aufc.
L. 2. c. 8.]

And that this *Atheistick Doctrine* was older than *Epicurus*, appeareth from these words of *Aristotle*, ὅτις μὲν ἐν ἀπαντα συνέειν, ταῦτα μὲν ἐσθιῖν ἀπὸ τῆ αὐτομάτης συστάσεως ἑπιτηδείως. ὅσα ἢ μὴ ἕως, ἀπώλετο, καὶ δὲ τῷ Ἐμπεδοκλῆϊ λέγει τὰ βεβηνῆ ἢ ἀνδ' ἐπέρωε. *When Animals Happened at first to be made, in all manner of Forms, those of them only, were preserved and continued to the present time, which chanced to be fitly made (for Generation) but all the others perished, as Empedocles affirmeth of the Partly-Oxe-and-Partly-Man-Animals.* Moreover the ancient both *Anaximandrian* and *Democritick Atheists*, concluded that besides this One World of ours, there were other *Infinite Worlds*, (they conceiving it as absurd to think, there should be but One only World in *Infinite Space*, as that in a vast plowed and sowed Field, there should grow up only One Ear of Corn, and no more) and they would have us believe, that amongst these *Infinite Worlds* (all of them Fortuitously made) there is not One of a Thousand or perhaps of Ten thousand, that hath such *Regularity, Concinnity, and Harmony* in it, as this World that we chanced to emerge in. Now it cannot be thought strange (as they suppose) if amongst *Infinite Worlds*, One or Two, should chance to fall into some *Regularity*. They would also confidently assure us, that the present System of things, in this World of ours, shall not long continue such as it is, but after a while fall into *Confusion* and *Disorder* again;

Mundi naturam totius aetas
Mutat, & ex alio terram status excipit alter,
Quod potuit nequeat, possit quod non tulit antè :

The same wheel of Fortune, which moving upward, hath brought into view this Scene of things that now is, turning round, will sometime or other, carry it all away again, introducing a new one in its stead: and then shall we have *Centaurs*, and *Scylla's* and *Chimera's* again; all manner of *Inept Forms of Animals*, as before.

But because men may yet be puzzled with the *Universality* and *Constancy* of this *Regularity*, and its long Continuance through so many Ages, that there are no Records at all of the contrary any where to be found; the *Atomick Atheist* further adds, that the *Senseless Atoms*, playing and toying up and down, without any care or thought, and from Eternity Trying all manner of *Tricks, Conclusions*

sions and *Experiments*, were at length (they know not how) *Taught*, and by the *Necessity of things themselves*, as it were, *Driven*, to a certain kind of *Trade of Artificialness* and *Methodicalness*: so that though their *Motions* were at First all *Casual* and *Fortuitous*, yet in length of *Time*, they became *Orderly* and *Artificial*, and Governed by a *certain Law*; they contracting as it were upon themselves by long *Practice* and *Experience*, a kind of *Habit* of moving *Regularly*; or else being by the meer *Necessity of things*, at length forced so to move, as they should have done, had *Art* and *Wisdom* directed them. Thus *Epicurus* in his *Epistle to Herodotus*, ἀλλὰ μὴν ὑπολιπήεν ἢ τὴν φύσιν πολλὰ P. 28. Gass. ἢ παντοῖα ὑπὸ τῆς αὐτῆς τῆς προσιμύτων διδαχθῆναι τε ἢ ἀναγκασθῆναι, *It must be held, that Nature is both Taught and Necessitated by the things themselves*: Or else as *Gassendus* interprets the words, *quadam veluti Naturali Necessariaque Doctrina sensim imbuta*; by little and little *Embud*, with a certain kind of *Natural and Necessary Doctrine*.

To which *Atheistick Pretences*, we shall briefly reply; *First*, that it is but an *Idle Dream*, or rather *Impudent Forgery* of these *Atheists*, that heretofore there were in this *World* of ours, all manner of *Monstrous* and *Irregular Shapes* of *Animals* produced; *Centaur*s, *Scylla*'s, and *Chimera*'s, &c. and indeed at first none but such: There being not the least *footstep* of any such thing appearing in all the *Monuments of Antiquity*, and *Traditions of Former times*; and these *Atheists* being not able to give any manner of *reason*, why there should not be such produced as well at this *Present time*, however the *Individuals* themselves could not continue long, or propagate by *Generation*; or at least why it should not *Happen*, that in some *Ages* or *Countreys*, there were either all *Androgyna*, of both *Sexes*, or else no *Animal* but of *One Sex*, *Male*, or *Female* only; or lastly none of any *Sex* at all. Neither is there any more *reason* to give credit to these *Atheists*, when (though enemies to *Divination*) they would *Prophesse* concerning *Future times*, that in this *World* of ours, all shall sometime fall into *Confusion* and *Nonsense* again. And as their *Infinity of Worlds*, is an *Absolute Impossibility*; so to their *Bold* and *Confident Assertion*, concerning those *Supposed other Worlds*; as if they had travelled over them all; that amongst *Ten Thousand* of them, there is hardly *One*, that hath so much *Regularity* in it, as this *World* of ours; it might be replied, with equal *Confidence*, and much more *Probability of Reason*; That were every *Planet* about this *Sun* of ours an *Habitable Earth*; and every *Fixed Star* a *Sun*, having likewise its several other *Planets* or *Habitable Earths* moving round about it; and not any one of these *Desert* or *Uninhabited*, but all *Peopled with Animals*; we say, were this so extravagant *Supposition* true; That there would not be found any one *Ridiculous* or *Inept System* amongst them all; but that the *Divine Art* and *Wisdom* (which being *Infinite*, can never be *Defective*, nor any where *Idle*) would exercise its *Dominion* upon all, and every where *Impress* the *Sculptures* and *Signatures* of it self.

In the next place we affirm, That the *Fortuitous Motions of Senseless Atoms*, trying never so many *Experiments* and *Conclusions*, and ma-

king never so many *Combinations* and *Aggregate Forms* of things, could never be able to produce so much as the *Form* or *System* of one complete Animal, with all the Organick parts thereof so Artificially disposed (each of these being as it were a *Little World*) much less the *System* of this *Great World*, with that variety of Animals in it; but least of all could it *Constantly Continue* such *Regularity* and *Artificialness* every where. For that the *Fortuitous Motions* of *Irrational, Senseless* and *Stupid Matter*, should in length of time grow *Artificial*, and contract a *Habit*, of acting as *Regularly* and *Methodically*, as if perfect *Art* or *Wisdom* had directed them; this is the most *Prodigious Nonsense Imaginable*, and can be accounted no other, than *Atheistick Fanaticism*.

It is no more possible, that the *Fortuitous Motion* of *Dead* and *Senseless Matter*, should ever from it self be *Taught* & *Necessitated* to produce such an *Orderly* and *Regular System* as the Frame of this whole World is, together with the Bodies of Animals, and constantly to continue the same; than that a man perfectly *Illiterate*, and neither able to write nor read, taking up a Pen into his hand, and making all manner of of scrawls, with Ink upon Paper, should at length be *Taught* and *Necessitated* by the Thing it self, to write a whole Quire of Paper together, with such Characters, as being *Decyphered* by a certain Key, would all prove coherent *Philosophick Sence*. Or than that we our selves, writing down the meer *Letters of the Alphabet*, transposedly, any how, as it happens, without the least Thought, either of Words or Sence, after our scribbling a long time together what was altogether *Insignificant*, should at length have been *Taught* & *Necessitated* by the Thing it self, without the least Study and Consideration of our own, to write this whole Volume. Or to use another *Instance*; This is no more possible, than that Ten or a Dozen Persons, altogether unskilled in *Musick*, having several Instruments given them, and striking the Strings or Keys thereof, any how, as it happened, should after some time of *Discord* and *Jarring*, at length be *Taught* and *Necessitated*, to fall into most *Exquisite Harmony*, and continue the same uninterruptedly for several Hours together.

Wherefore if it be *Ridiculous* for one that hath read over the works of *Plato* or *Aristotle*, or those six Books of *T. Lucretius Carus*, *De Natura Rerum*; to contend, that possibly, the Letters of those Books might be all put together by *Chance*, or *Scribled* at random, without the least Thought or Study of the Writer, he having also no manner of *Philosophick Skill* in him; Or for one that hears ten or a dozen Persons playing in *Confort* upon Instruments of *Musick*, and making *Ravishing Harmony*, to persuade himself that none of those Players, had for all that, the least of *Musical Art* or *Skill* in them, but struck the Strings as it happened: It must needs be much more *Ridiculous* and *Absurd*, to suppose this *Artificial System* of the whole World, to have Resulted from the *Fortuitous Motion* of *Senseless Atoms*, without the Direction of any *Art* or *Wisdom*; there being much more of *Sence*, *Art*, and *Philosophy* therein, than in any *Philosophick Volume* or *Poem* ever written by men; and more of *Harmony* and

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and Proportion, than in any Composition of Vocal Musick. We conclude therefore with Aristotle, ἀδύνατον ὃ τὰ πάντα τῆστων ἔχειν ἢ τελέστων, *Nat. Ausc. L. 2. c. 8.* That it is Absolutely Impossible things should have come to pass, after this manner; that is, by meer Fortune and Chance, and without the Direction of any Mind or God. The Divine Mind and Wisdom, hath so Printed its Seal or Signature upon the Matter of the whole Corporeal World, as that Fortune and Chance, could never possibly have counterfeited the same.

Notwithstanding all which, the Ancient Atheists would undertake by their wonderful skill in Logick, to demonstrate, that The Frame of Nature could not possibly be made by any Intending Cause, and for the sake of Ends and Uses; as for example, that Eyes could not be first of all made Intentionally for the Use of Seeing, nor Ears Intentionally for the Use of Hearing, and so for the rest: Because forsooth, these things were all of them, in order of Time and Nature, before their several Uses. The argument is seriously propounded by Lucretius after this manner,

*Nec fuit ante, Videre, Oculorum lumina nata,
Nec Dicitis Orare, prius, quam Lingua Creatæ est;
Sed potius longè Linguae præcessit Origo
Sermonem, multoque Creatæ sunt prius Aures,
Quam Sonus est Auditus; & omnia denique membra,
Antè fuere, ut opinor, eorum quam fuit usus.
Haud igitur potuere Utendi crescere causâ.*

Lamb. p. 367.

To this sence; There was no such thing as Seeing before Eyes were made, nor Hearing before Ears, nor Speaking before the Tongue. But the original of the Tongue much preceded Speech: So likewise Eyes and Ears were made before there was any Seeing of colours or Hearing of Sounds. In like manner all the other members of the Body, were produced before their respective Uses. And therefore they could not be made Intentionally, for the sake of those Uses. The Force of which Argument consisteth in this Proposition; That whatsoever is made for the sake of another thing, must exist in time after that other thing for whose sake it was made: Or, That for which any thing is made, must not only be, in order of Nature, but also of Time, before that which is made for it. And this that Epicurean Poet endeavours to prove by sundry Instances;

*At Contra conferre Manu certamina pugna,
Antè fuit multò quàm lucida tela volarent, &c.*

Ibid.

Darts were made for the sake of Fighting, but Fighting was before Darts, or else they had never been invented. Bucklers were excogitated and devised, for the keeping off of blows and strokes, but the declining of strokes was before Bucklers. So were Beds contrived for the sake of Resting and Sleeping, but Resting and Sleeping were older than Beds, and gave occasion for the invention of them. Cups were intended and designed for the sake of Drinking, which they would not have been, had

there not been drinking before. According to the force of which Instances, the Poet would infer, that whosoever affirms *Eyes* to have been made for the sake of *Seeing*, must suppose in like manner, there was some kind of *Seeing* or other, before *Eyes*. But since there was no *Seeing* at all before *Eyes*, therefore could not *Eyes* be made for the sake of *Seeing*. And this is the *Atheistick Demonstration*, That the Parts of Mens Bodies, and other things of Nature, could not be made by any *Intending Cause*, for the sake of *Ends* and *Uses*.

But it is evident, that this *Logick of Atheists*, differs from that of all other *Mortals*; according to which *The End* or *That* for which any thing is made, is only in *Intention* before the *Means*, or *That* which is Made for it; but in *Time* and *Execution* after it. And thus, was the More Effectual way of *Fighting* and doing *Execution*, for whose sake *Darts* were invented, in *Time* after *Darts*, and only in *Intention* before them. It is true indeed, that *Fighting* in General, was before *Darts*, *Sleeping* before *Beds*, and *Drinking* before *Cups*, and thereby did they give occasion for men to think of *Means*, for the more Effectual *Fighting*, and more *Commodious Sleeping* and *Drinking*. Men being commonly excited from the *Experience of Things*, and the Sense of their *Needs* and *Wants*, to excogitate and provide fit *Means* and *Remedies*. But it doth not therefore follow, that the *Maker of the World*, could not have at once beforehand, a *Preventive Knowledge*, of whatsoever would be Useful and for the Good of *Animals*, and so make them *Intentionally* for those *Uses*. Wherefore the Argument should have been framed thus; Whatsoever any thing is made for, as the end, that must needs be in the *Knowledge* and *Intention* of the *Maker*, before the Existence of that which is made for it. And therefore if *Eyes* were made for the Sake or *End* of *Seeing*, *Seeing* must of necessity be in the *Knowledge* and *Intention* of the *Maker* of *Eyes*, before there were any *Eyes* actually existing. But there could be no *Knowledge* of *Seeing*, before there were any *Eyes*. Wherefore *Eyes* could not be made for the sake of *Seeing*.

And this indeed is the Genuine Scope and Drift of the Premised *Atheistick Argument*, however it were disguised by them in their manner of propounding it. The Reason whereof was, because they took it for granted, that all Knowledge as such, is Derived by Sense, from the *Things themselves Known Pre-existing*. From whence it follows, that there could be no *Knowledge* of *Vision* or *Seeing*, before there was *Actual Seeing* and *Eyes*; and so they think it to be Demonstrated, that *Eyes* could not be made by any *Deity* for the Sake of *Seeing*, before there was *Seeing*; no more than *Spectacles* by men for the sake of *Eyes*, before there were *Eyes*. Thus does the Epicurean Poet conclude *Triumphantly*,

L. 3. p. 368.

*Illam quidem seorsum sunt omnia, quæ prius ipsa
Nata, dedere suæ post Notitiam Utilitatis.
Quo genere imprimis Sensus & Membra videmus.
Quare etiam atque etiam procul est ut credere possis,*

Utili-

Utilitatis ob officium potuisse creari.

That is, *The Members of Mens Bodies, and Organs of Sense, were first Made by themselves, and then did they afterwards give the Notice or Knowledge of their severall Utilities: none of which could have been had before. Wherefore we affirm again and again, that it is Impossible, these things should have been made Designedly for their Uses.*

So that the Controversie is at last resolved wholly into this. Whether or no, all Knowledge and Understanding as such, Universally, does arise from Things Antecedently Existing without the Knower. Which being asserted by Atheists, they conclude from thence, that the Things of the World could not be made by the Previous Counsel, Contrivance, and Intention of any Understanding Deity, but that they all Blunder'd out themselves, one after another, according to the Train or Sequel of the Fortuitous Motions of Matter. And that from thence, Knowledge and Understanding, Counsel and Intention, sprung up afterward, as Junior to Things, and the World. But this being already made the Eleventh Atheistick Argument against a Deity, viz. That all Knowledge and Mental Conception, is the Information of the Things themselves Known, existing before and without the Knower, and a Passion from them; and therefore that the World must needs be, before any Knowledge or Conception of it, and no Knowledge or Conception, before the World, as its Cause: We shall refer the Answer to it, and Confutation of it, to its proper place; where we shall plainly Demonstrate, that Knowledge or Understanding, is not in its own Nature, *Ectypal*, but *Archetypal*; and that it is Older than the World, and the Maker of all things.

But the Atheists yet further urge, against the Proving of a God from the $\tau\omicron\ \delta\epsilon\ \eta\ \kappa\alpha\lambda\omega\varsigma$, the Regular Frame of the whole World in general, and the Artificial Structure of the Bodies of Animals, after this manner; That it is altogether Unreasonable to suppose, there should be no Cause in Nature, for the Phenomena thereof, especially for those things which are daily Generated, as the Bodies of Animals: but (as by the Tragick Poets) a God should be introduced, as it were from a Machin forcibly to save them. And indeed though there were a God, yet they think He ought not to be detrued to such mean Offices as this, viz. to make the Body of every the most Contemptible Animal, as it were with his own Hands Miraculously; nor ought Nature or the World to be supposed, so Imperfect, as if it must be Bungled and Botched up every where after this manner. It is Nature therefore which is the Cause of these Natural Productions and Generations. Which Nature, that it doth not Intend nor act Designedly for Ends and Uses, appears not only from hence, because it never Consults or Deliberates, (which Aristotle intimates to have been the Reason why some of old denied, the things of Nature, to have been made for Ends) but also because it hath no Animal-Sense or Consciousness, no Understanding or Appetite. Wherefore this Opinion of, Intending, and Final Causality in Nature, can be accounted no other, than an *Idolum specus* (as some affect to phrase it) or a Prejudice of mens Minds,

Minds, when they apply their own *Properties* to things without them, and think because themselves *Intend*, and act for *Ends*, that therefore *Nature* doth the like. And they might as well say, that *Nature Laughs* and *Cries*, *Speaks* and *Walks*, *Syllogizes* and *Philosophizes*, because themselves do so. But as a Modern Philosopher concludeth; *The Universe, as one Aggregate of things Natural, hath no Intention belonging to it.* And accordingly were all *Final Causes* rightly banished by *Democritus* out of *Physiology*, as *Aristotle* recordeth of him, τὸ ἔνεκα ἀφελὲς λέγειν, πάντα ἀνάγκη οἷς χρεῖται ἢ φύσις. *That he reduced all things to Natural and Necessary Causes, altogether rejecting Final.*

To all which we briefly reply; That there are indeed two *Extremes* here to be avoided, the *One* of those, who derive all things from the *Fortuitous Motions* of *Senseless Matter*, which is the *Extreme* of the *Atomick Atheists*; the *Other* of *Bigotical Religionists*, who will needs have God αὐτῶν ἑαυτῶν ἅπαντα, to do all things himself immediately; as if all in *Nature* were *Miracle*. But there is a *Middle* betwixt both these *Extremes*; namely, to suppose, that besides God and in Subordination to him, there is a *Nature* (not *Fortuitous*, but) *Artificial* and *Methodical*, which governing the *Motion* of *Matter* and bringing it into *Regularity*, is a *Secondary* or *Inferiour Cause* of *Generations*. Now this *Natura Artificiosa*, this *Artificial Nature*, though it self indeed do not understand the *Reason* of what it doth, nor properly *Intend* the *Ends* thereof, yet may it well be conceived to act *Regularly* for the sake of *Ends Understood* and *Intended*, by that *Perfect Mind*, upon which it depends. As the *Manuary Officers*, understand not the *Designs* of the *Architect*, but only drudgingly perform their several tasks imposed by him: and as *Types* or *Forms of Letters*, composed together, *Print Coherent Philosophick Sense*, which themselves understand nothing of (upon which *Artificial* or *Spermatick Nature*, we have largely insisted before, in the *Appendix* to the *Third Chapter*.) And thus, neither are all things performed *Immediately* and *Miraculously* by God himself, neither are they all done *Fortuitously* and *Temerariouly*, but *Regularly* and *Methodically* for the sake of *Ends*, though not *Understood* by *Nature* it self, but by that *Higher Mind* which is the *Cause* of it, and doth as it were continually *Inspire* it. Some indeed have unskilfully attributed their *Own Properties*, or *Animal Idiopathies* to *Inanimate Bodies*, as when they say, that *Matter* desires *Forms* as the *Female* doth the *Male*, and that *Heavy Bodies* descend down by *Appetite* toward the *Centre*, that so they may rest therein: and that they sometimes again, *Ascend* in *Discretion*, to avoid a *Vacuum*. Of which *Fanciful Extravagances*, if the *Advancer of Learning* be understood, there is nothing to be reprehended in this following passage of his, *Incredibile est quantum agmen Idolorum Philosophiæ immiserit, Naturalium Operationum ad Similitudinem Actionum Humanarum Reductio*; *It is incredible, how many Errors have been transfused into Philosophy, from this One Delusion, of Reducing Natural actions, to the Mode of Humane; or of thinking that Nature acteth as a Man doth.* But if that of his be extended further, to take away all *Final Causes* from the things of *Nature*, as if nothing

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nothing were done therein for *Ends Intended* by a *Higher Mind*, then is it the very *Spirit of Atheism and Infidelity*. It is no *Idol of the Cave or Den* (to use that *Affected Language*) that is, no *Prejudice*, or *Fallacy* imposed upon our selves, from the attributing our own *Animalish Properties*, to things without us; to think that the *Frame and System* of this whole World, was contrived by a *Perfect Understanding Being or Mind* (now also presiding over the same) which hath every where *Printed the Signatures* of its own *Wisdom* upon the *Matter*. As also, that though *Nature* it self do not properly *Intend*, yet it acteth according to an *Intellectual Platform* Prescribed to it, as being the *Manuary Opificer* of the *Divine Architectonick Art*, or this *Art* it self as it were *Transfused* into the *Matter* and *Embodied* in it. Thus *Cicero's Balbus* long since declared concerning it; that it was not, *Vis quaedam sine Ratione, cients Motus in Corporibus Necessarios; sed Vis particeps Ordinis, tanquam via progrediens; cujus Solertiam nulla Ars, nemo Artifex consequi potest imitando; Not a force Unguided by Reason, Exciting Necessary Motions in Bodies Temerariouly; but such a Force as partakes of Order, and proceeds as it were Methodically; whose Cunning or Ingeniosity, no Art or Humane Opificer can possibly reach to by Imitation*. For, it is altogether *Unconceivable*, how we Our Selves should have *Mind and Intention* in us, were there none in the *Universe*, or in that *Highest Principle* from which all proceeds. Moreover it was truly affirmed by *Aristotle*, that there is much more of *Art* in some of the things of *Nature*, than there is in any thing *Artificially* made by men; and therefore *Intention*, or *Final and Mental Causality*, can no more be secluded from the consideration of *Natural*, than it can from that of *Artificial things*. Now it is plain that *Things Artificial*, as a *House or Clock*, can neither be *Understood*, nor any true *Cause* of them assigned, without *Design*, or *Intention* for *Ends and Good*. For to say, that a *House*, is *Stones, Timber, Mortar, Iron, Glafs, Lead, &c.* all put together, is not to give a *Definition* thereof, or to tell what indeed it is; it being such an *Apt Disposition* of all these *Materials*, as may make up the whole fit for *Habitation*, and the *Uses* of men. Wherefore this is not sufficiently to assign the *Cause* of a *House* neither; to declare out of what *Quarry* the *Stones* were dugg, nor in what *Woods or Forests* the *Timber* was felled, and the like: Nor as *Aristotle* addeth, ἔτις τὸ τοῖχον γεννηθῆναι ἐξ ἀνάγκης νομίζουσι, ὅτι τὰ μὲν βαρῆα κάτω πέφυκε φέρεσθαι, τὰ δὲ κρῖα ἔπιπολῆς· διὸ οἱ λίθοι μὲν κάτω καὶ θεμέλια, ἢ ἢ ἢ ἄνω διὰ τὴν κρῖότητα, ἔπιπολῆς ἢ μάλιστὰ τὰ ξύλα· κρῖοτάτα γὰρ· If any one should go about thus to give an account of a *House* from *Material Necessity* (as the *Atheistick Philosophers* then did of the *World* and the *Bodies of Animals*) That the *Heavier things* being carried downward of their own accord, and the *Lighter* upward; therefore the *Stones and Foundation* lay at the bottom, and the *Earth for the Walls* being *Lighter* was *Higher*; and the *Timber* being yet *Lighter*, *Higher* than that; but above all the *Straw or Thatch*, it being the *Lightest* of all. Nor lastly, if as the same *Aristotle* elsewhere also suggesteth, one should further pretend, that a *House* was therefore made such, ἐμπέσουσι τὸ ὄργον, &c. meerly because the *Hands of the Labourers*, and the *Axes*, and *Hammers* and *Trowels*, and other *Instruments*, Chanced all to be moved so and so. We say, that

Nat. Aisc.
L. 2. c. 9.

that none of all these, would be to assign the true cause of a House; without declaring, that the Architect first framed in his Mind a Model or Platform of such a thing, to be made out of of those Materials, so aptly disposed, into a *Foundation, Walls, Roof, Doors, Rooms, Stairs, Chimneys, Windows, &c.* as might render the whole fit for Habitation, and other Humane uses. And no more certainly can the Things of Nature, (in whose very Essence Final Causality is as much included) be either rightly Understood, or the Causes of them assigned, meerly from *Matter* and *Mechanism*, or the Necessary and *Unguided Motion* thereof; without *Design* or *Intention* for *Ends* and *Good*. Wherefore to say, that the Bodies of Animals became such, meerly because the *Fluid Seed*, by Motion Happened to make such *Traces*, and beget such *Stamina* and *Lineaments*, as out of which that *Compages* of the whole resulted; is not to assign a *Cause* of them, but to *Dissemble*, *Smother*, and *Conceal* their *True Efficient Cause*, which is the *Wisdom* and *Contrivance* of that *Divine Architect* and *Geometer*, making them every way fit, for the *Inhabitation* and uses of their respective Souls. Neither indeed can we banish, all *Final*, that is all *Mental Causality*, from Philosophy, or the Consideration of *Nature*, without banishing at the same time, *Reason* and *Understanding* from our selves; and looking upon the Things of Nature, with no other *Eyes*, than *Brutes* do. However none of the Ancient *Atheists*, would ever undertake to assign *Necessary Causes*, for all the *Parts of the Bodies* of Animals, and their *Efformation*, from meer *Matter, Motion*, and *Mechanism*: Those small and pitiful attempts in order thereunto that have been made by some of them in a few *Instances*, (as that the *Spina Dorsi*, came from the *Flexure* of the Bodies of Animals, when they first sprung out of the Earth; the *Intestines* from the *Flux of Humours* excavating a crooked and winding Channel for it self, and that the *Nostrils* were broke open, by the *Eruption of breath*;) these, I say, only showing the *Unseifableness* and *Impossibility* thereof. And therefore *Democritus* was so wise, as never to pretend to give an Account in this way, of the *Formation* of the *Fœtus*, he looking upon it, as a thing absolutely *Desperate*; nor would he venture to say any more concerning it (as *Aristotle* informeth us) than *ὅτι ἕως ἀείεξ ἀνάγκης γίνεσθαι*, that it always cometh so to pass of necessity; but stopp'd all further Enquiry concerning it after this manner, *τὸ ἐρωτᾶν τὸ διὰ τί, ὡς τῶν τοιούτων τινός, τὸ ζητεῖν εἶναι τῶ ἀπέτεξ ἀρχῆν*, That to demand, about any of these things, for what Cause it was thus, was to demand a Beginning of Infinite. As if, all the Motions from *Eternity*, had an Influence upon, and Contribution to, whatsoever Corporeal thing was now produced. And *Lucretius* notwithstanding all his swaggering, and boasting, that He and *Epicurus* were able to assign *Natural* and *Necessary Causes* for every thing, without a *God*; hath no where so much as one word concerning it. We conclude therefore, that *Aristotle's* Judgment concerning *Final Causes* in *Philosophy*, is much to be preferred before that of *Democritus*, *καὶ ἀμφω μὲν τὰ φυσικῶ λεπτῶαι αἱ αἰτίαι, μᾶλλον, ὃ ἢ τινός ἐνεχά· αἰτιον γ' ἄττο τῶ ὕλης, ἀλλ' ἔχ αὐτῆ τῶ τέλῳ*, That Both kind of Causes (*Material*, and *Final*) ought to be declared by a *Physiologer*, but especially the *Final*; the *End* being the Cause of the *Matter*, but the *Mat-*

Nat. Aufc.
L. 2. 6. 9.

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ter not the Cause of the End. And thus do we see plainly, that the *Atomick Atheists* are utterly Ignorant of the Cause, τὸ δὲ ἐκ καλῆς, of the Regular and Artificial Frame of the things in Nature, and consequently of the whole *Mundane System*; the True Knowledge whereof, necessarily leadeth to a God.

But it is prodigiously strange, that these *Atheists*, should in this their Ignorance and *Sottishness*, be Justified by any *Professed Theists* and *Christians* of Later times; who *Atomizing* in their *Physiology* also, would fain persuade us in like manner, that this whole *Mundane System*, together with *Plants*, and *Animals*, was derived, meerly from the *Necessary* and *Unguided Motion*, of the *Small Particles* of Matter, at first turned round in a *Vortex*, or else jumbled all together in a *Chaos*, without any *Intention* for *Ends* and *Good*, that is, without the *Direction* of any *Mind*. God in the mean time standing by, only as an *Idle Spectator*, of this *Lusus Atomorum*, this *Sportful Dance of Atoms*, and of the various Results thereof. Nay these *Mechanick Theists*, have here quite outstripped and out-done, the *Atomick Atheists* themselves, they being much more *Immodest* and *Extravagant*, than ever those were. For the *Professed Atheists*, durst never venture to affirm, that this *Regular System* of things, Resulted from the *Fortuitous Motions* of Atoms, at the very first; before they had for a long time together, produced many other *Inept Combinations*, or *Aggregate Forms* of particular things, and *Nonsensical Systems* of the whole. And they supposed also, that the *Regularity* of things here in this world, would not always continue such neither, but that some time or other, *Confusion* and *Disorder* would break in again. Moreover, that besides this World of ours, there are at this very instant, *Innumerable* other worlds *Irregular*, and that there is but *One* of a *Thousand* or *ten Thousand*, amongst the *Infinite Worlds*, that have such *Regularity* in them. The reason of all which is, because it was generally taken for granted and look'd upon as a *Common Notion*, that τὰ ἀπὸ τύχης ἢ τὸ αὐτομάτῃ, ἔδεν αἰετῶ μένειν, as *Aristotle* expresseth it, that *None of those things which are from Fortune or Chance, come to pass constantly and always alike*. But our *Mechanick* or *Atomick Theists*, will have their Atoms, never so much as once to have *Fumbled*, in these their *Fortuitous Motions*; nor to have produced any *Inept System*, or *Incongruous Forms* at all; but from the very first all along, to have taken up their Places, and have Ranged themselves, so *Orderly*, *Methodically* and *Discreetly*; as that they could not possibly have done it better, had they been *Directed* by the most *Perfect Wisdom*. Wherefore these *Atomick Theists*, utterly *Evacuate* that grand Argument for a *God*, taken from the *Phenomenon* of the *Artificial Frame of things*, which hath been so much insisted on in all Ages, and which commonly makes the strongest impression of any other, upon the *Minds* of men; they leaving only certain *Metaphysical Arguments* for a *Deity*, which though never so good, yet by reason of their *Subtily*, can do but little *Execution* upon the *Minds* of the *Generality*, and even amongst the *Learned*, do oftentimes beget, more of *Doubtful Disputation* and *Scepticism*, than of *Clear Conviction* and *Satisfaction*. The *Atheists*

in the mean time laughing in their sleeves, and not a little triumphing, to see the *Cause of Theism*, thus betrayed by its professed *Friends* and *Affertors*, and the *Grand Argument* for the same, totally *slurred* by them; and so their work done, as it were to their hands, for them.

Now as this argues the greatest *Insensibility of Mind*, or *Sottishness* and *Stupidity*, in *Pretended Theists*, not to take the least notice of the *Regular and Artificial Frame of things*, or of the *Signatures* of the *Divine Art and Wisdom* in them, nor to look upon the *World* and things of *Nature*, with any *Other Eyes*, than *Oxen* and *Horses* do; so are there many *Phænomena* in *Nature*, which being partly *Above* the *Force* of these *Mechanick Powers*, and partly *Contrary* to the same, can therefore never be *Salved* by them, nor without *Final Causes*, and some *Vital Principle*. As for example, that of *Gravity*, or the *Tendency of Bodies Downward*, the *Motion of the Diaphragma in Respiration*, the *Systole and Diastole of the Heart*, which was before declared to be a *Muscular Constriction and Relaxation*, and therefore *Mechanical* but *Vital*. We might also add amongst many others, the *Interseccion of the Plains of the Equator and Ecliptick*, or the *Earth's Diurnal Motion*, upon an *Axis* not *Parallel* with that of the *Ecliptick*, nor *Perpendicular* to the *Plain* thereof. For though *Cartesius* would needs imagine this *Earth* of ours once to have been a *Sun*, and so it self the *Centre* of a lesser *Vortex*; whose *Axis* was then *Directed* after this manner, and which therefore still kept the same *Site* or *Posture*, by reason of the *Striate Particles*, finding no fit *Pores* or *Traces* for their passage thorough it, but only in this *Direction*; yet does he himself confess, that because these *Two Motions* of the *Earth*, the *Annual* and *Diurnal*, would be much more conveniently made upon *Parallel Axes*, therefore according to the *Laws of Mechanism*, they should perpetually be brought nearer and nearer together, till at length the *Equator* and the *Ecliptick* come to have their *Axes Parallel* to one another. Which as it hath not yet come to pass, so neither hath there been, for these last two *Thousand years*, (according to the best *Observations* and *Judgments of Astronomers*) any nearer approach, made of them to one another. Wherefore the *Continuation* of these *Two Motions of the Earth*, the *Annual* and *Diurnal*, upon *Axes* different or not *Parallel*, is resolvable into nothing, but a *Final* and *Mental Cause*, or the Τὸ Βέλτιστον, because it was *Best* it should be so, the *Variety* of the *Seasons* of the year depending hereupon. But the greatest of all the particular *Phænomena*, is the *Organization* and *Formation* of the *Bodies of Animals*, consisting of such *Variety* and *Curiosity*; which these *Mechanick Philosophers* being no way able to give an account of, from the *Necessary Motion of Matter*, *Unguided by Mind for Ends*, prudently therefore break off their *System* there, when they should come to *Animals*, and so leave it altogether *untouch'd*. We acknowledge indeed, that there is a *Posthumous Piece* extant, imputed to *Cartesius*, and entituled, *De la Formation du Fœtus*, wherein there is some *Pretence* made to salve all this by *Fortuitous Mechanism*. But as the *Theory* thereof is wholly built upon a *False Supposition*, sufficiently

sufficiently confuted by the Learned *Harvey*, in his *Book of Generation*, That the Seed doth Materially enter, into the Composition of the Egg; so is it all along Precarious and Exceptionable; nor does it extend at all to the Differences that are in several Animals, or offer the least Reason, why an Animal of one Species or Kind, might not be Formed out of the Seed of another.

It is here indeed Pretended by these *Mechanick Theists*, that *Final Causes*, therefore ought not to be of any Regard to a Philosopher, because we should not arrogate to Our selves to be as Wise as God Almighty is, or to be Privy to his Secrets. Thus in the *Metaphysical Meditations*; *Atq; ob hanc Unicam Rationem totum illud Causarum genus, quod à Fine peti solet, in Rebus Physicis nullum Usus habere existimo; non enim absque Temeritate me puto, investigare posse Fines Dei.* And again likewise in the *Principles of Philosophy*. *Nullas unquam Rationes circa Res Naturales, à Fine quem Deus aut Natura in iis faciendis sibi proposuit, admittimus, quia non tantum nobis debemus arrogare, ut ejus Consiliorum participes esse possimus.* But the Question is not, Whether we can always reach to the *Ends of God Almighty*, and know what is *Absolutely Best* in every case, and accordingly make Conclusions, that therefore the thing is, or ought to be so; but, Whether any thing at all, were made by *God*, for *Ends and Good*, otherwise than would of it self have resulted from the *Fortuitous Motion* of *Matter*. Nevertheless we see no Reason at all, why it should be thought *Presumption*, or *Intrusion* into the Secrets of *God Almighty*, to affirm, that *Eyes* were made by him for the *End of Seeing* (and accordingly so contrived as might best conduce thereunto) and *Ears* for the *End of Hearing*, and the like. This being so plain, that nothing but *Sottish Stupidity*, or *Atheistick Incredulity* (masked perhaps under an Hypocritical Veil of *Humility*) can make any doubt thereof. And therefore *Aristotle* justly reprehended *Anaxagoras*, for that Absurd *Aphorism* of his, διὰ τὸ χεῖρας ἔχειν, φρονιμώτατον εἶναι τῆς ζώων, ἢ ἀνθρώπων, That *Man was therefore the Wisest (or most Solert) of all Animals, because he Chanced to have hands.* He not doubting to affirm on the Contrary; ὁ λόγος διὰ τὸ φρονιμώτατον εἶναι τῆς ζώων χεῖρας ἔχειν. ἢ γὰρ φύσις αἰεὶ διανέμει κατὰ τὸ φρονιμώτατον, τὰ δυναμικώτατα χεῖρας ἔχασον. προσήκει γὰρ τὰ ὄντι αὐλητῇ δένει μᾶλλον αὐλῆς, ἢ τὰ αὐλῆς ἔχοντι παραδίδου αὐλητικῶ. That it was far more reasonable to think, that because *Man was the Wisest (or most Solert and Active) of all Animals, therefore he had Hands given him.* For *Nature* (saith he) distributeth as a *Wise man* doth, what is suitable to every one; and it is more Proper to give *Pipes* to one that hath *Musical Skill*, than upon him that hath *Pipes*, to bestow *Musical Skill*.

Wherefore these *Mechanick Theists* would further, alledge, and that with some more Colour of Reason; That it is below the Dignity of *God Almighty*, to condescend to all those mean and trivial Offices, and to do the Things of *Nature* himself immediatly; as also that it would be but a Botch in *Nature*, if the *Defects* thereof were every where to be supplied by *Miracle*. But to this also the Reply is easie; That though the *Divine Wisdom* it self contrived the System of the whole World, for *Ends and Good*, yet *Nature*, as an *Inferiour Mini-*

Steph. Poet.
Philos.

ster, immediately Executes the same; I say, not a *Dead, Fortuitous,* and meerly *Mechanical;* but a *Vital, Orderly* and *Artificial Nature.* Which Nature, asserted by most of the Ancient Philosophers who were Theists, is thus described by *Proclus*, ἡ φύσις ἐσχάτη μὲν ὅτι τῆς τῶ σωματικῆς τῆτο καὶ αἰδιότητος δημιουργόντων αἰτίων, καὶ τὸ πέρας τῆς τῆς ἀσωμάτων ἑσῶν πλάτης· πλήρης ἢ λόγων καὶ δυνάμεων δι' ὧν καθ' αὐτὴν τὰ ἐκκόσμημα· τοιαύτη ἢ ἑσα περιελήλυθεν ἀπὸ τῆς ζωογόνος θεῆς,

Νότοις δ' ἀμφὶ, θεῆς φύσις ἀπλεῖσθαι ἠάρεται,

ἀφ' ἧς πᾶσα ζωὴ πρόεισιν, ἢ τε νοερά καὶ ἢ ἀχάριστα τῆς διοικητικῆς· ἔκ-
νητηρικῆ δ' ἀκείθεν καὶ ἀπικρητικῆ, φοιτᾷ διὰ πάντα ἀκαλύτως, καὶ πάντα
ἐμπνέει, δι' ἣν τὰ ἀψύχιστα ψυχῆς μετέχει τινός, καὶ τὰ φθειρόμενα μὲν δι-
ακαινίως ἐν τῷ κόσμῳ, ταῖς ἐν αὐτῇ τῆς εἰδῶν αἰτίαις συνεχόμενα·

Ἄρχει δ' αὖ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων
φισὶ τὸ λόγιον,
οὐρανὸς ὄφρα θεῆ δ' ἔρμον αἰδίου κατασέρων·
καὶ τὰ ἐξῆς.

Nature, is the Last of all those Causes that Fabricate this Corporeal and Sensible world, and the utmost Bound of Incorporeal Substances. Which being full of Reasons and Powers, Orders, and Presides over all Mundane affairs. It proceeding (according to the Magick Oracles) from that Supreme Goddess, the Divine Wisdom, which is the Fountain of all Life, as well Intellectual, as that which is Concrete with Matter. Which Wisdom, this Nature always essentially depending upon, passes through all things unhinderably: by means whereof, even Inanimate things, partake of a kind of Life; and things Corruptible remain Eternal in their Species, they being contained by its Standing Forms or Ideas, as their Causes. And thus does the Oracle describe Nature, as presiding over the whole Corporeal World, and perpetually turning round the Heavens. Here have we a Description of One Universal Substantial Life, soul, or spirit of Nature, Subordinate to the Deity; besides which the same Proclus, elsewhere supposeth other Particular Natures, or Spermatick Reasons, in those Words of his, μετὰ τῷ ψυχῆν τῷ πρώτῳ, ψυχῆ· καὶ μετὰ τῷ ὅλλῳ φύσιν, φύσεως· After the first Soul, are there particular Souls, and after the Universal Nature, Particular Natures. Where it may be observed by the way, that this Proclus, though he were a Superstitious Pagan, much addicted to the Multiplying of Gods (Subordinate to one Supreme) or a Bigotick Polytheist, who had a humour of Deifying almost every thing, and therefore would have this Nature forsooth to be called a Goddess too; yet does he declare it not to be properly such, but Abusively only (viz. because it was no Intellectual Thing) as he saith the Bodies of the Sun, Moon and Stars, supposed to be Animated, were called Gods too, they being the Statues of the Gods. This is the meaning of those Words, καὶ θεὸς μὲν τὰ ἐκθεῖσθαι, καὶ ἐν αὐτῶν ἐχουσα τὸ εἶναι θεός· καὶ γὰρ τὰ θεῶν πάματα, θεὸς καλεῖσθαι, ὡς ἀγάλματα τῆς θεῶν· Nature is a God or Goddess, not as having Godship properly belonging to it, but as the Divine Bodies are called Gods, because they are Statues of the Gods.

Wherefore

Wherefore we cannot otherwise conclude concerning these our *Mechanick Theists*, who will thus needs derive all Corporeal things from a *Dead and Stupid Nature*, or from the *Necessary Motions of Senseless Matter*, without the *Direction* of any *Mind*, or *Intention* for *Ends* and *Good*; but that they are indeed *Cousin-Germans* to *Atheists*; or possessed in a *Degree*, with a kind of *Atheistick Enthusiasm*, or *Fanaticism*; they being so far forth, *Inspired*, with a *Spirit of Infidelity*, which is the *Spirit of Atheism*.

But these *Mechanick Theists* are again counterballanced by another sort of *Atheists*, not *Mechanical* nor *Fortuitous*; namely the *Hylozoists*; who are unquestionably convinced, that *Opera Nature sunt Opera Intelligentia*, that the *Works of Nature* are *Works of Understanding*; and that the *Original* of these Corporeal things was not *Dead and Stupid Matter Fortuitously moved*; upon which account *Strato* derided, *Democritus* his *Rough and Smooth, Crooked and Hooky Atoms*, as *meer Dreams and Dotages*. But these notwithstanding, because they would not admit of any other *Substance* besides *Matter*, suppose *Life* and *Perception*, Essentially to belong to all *Matter* as such; whereby it hath a *Perfect Knowledge* of whatsoever it self could *Do* or *Suffer* (though without *Animal-consciousness*) and can *Form* it self to the *Best advantage*; sometimes improving it self by *Organization*, to *Sense* in *Brutes*, and to *Reason* and *Reflexive Understanding* in *Men*. Wherefore according to the *Principles* of these *Hylozoists*, there is not any need of a *God*, at all; that is, of one *Perfect Mind* or *Understanding Being* presiding over the whole world; they concluding accordingly, the *Opinion* of a *God*, to be only a *Mistaking*, of the *Inadequate Conception* of *Matter* in *General*, its *Life and Energetick Nature* taken alone *Abstractly*, for a *Complete Substance* by it self. Nevertheless these *Hylozoick Atheists*, are no way able by this *Hypothesis* of theirs neither, to *salve* that *Phenomenon* of the *Regularity* and *Harmony* of the whole *Universe*; because every *Part* of *Matter*, being according to them, a *Distinct Percipient* by it self, whose knowledge extendeth only to its own *Concernment*; and there being no one thing presiding over all; the things of the whole *World* (*ἐν ᾧ πάντα συντίτανται*, in which all things are *Co-ordered together*) could never have fallen, into One such *Agreeing* and *Conspiring Harmony*.

And as for those other *Cosmo-Plastick Atheists*, who suppose the whole *World* to be as it were but One *Huge Plant, Tree, or Vegetable*, or to have One *Spermatick, Plastick, and Artificial Nature* only, *Orderly* and *Methodically* disposing the whole, but without *sense* and *Understanding*, these can no way do the *business* neither, that is, *salve* the forementioned *Phenomenon*, it being utterly *Impossible*, that there should be any such *Artificial* and *Regular Nature*, otherwise than as derived from, and depending upon, a *Perfect Mind* or *Wisdom*.

And thus do we see plainly, that no *Atheists* whatsoever, can *Salve the Phenomena of Nature*, and this Particularly, of the *Regular*

gular Frame and Harmony of the Universe; and that true Philosophy, or the Knowledge of Causes, Necessarily leadeth to a God.

But besides these Phenomena, of Cogitation or Soul and Mind in Animals, Local Motion in Bodies, and the Artificial Frame of things for Ends and Uses, together with the Conspiring Harmony of the Whole; which can no way be Salved without a Deity; We might here further add, that the Fortuitous, that is, the Anaximandrian and Democritick Atheists, who Universally asserted the Novity of this Mundane System, were not able to give any tolerable account neither, of the First Beginning of Men, and those Greater Animals, that are no otherwise begotten, than in the way of Generation, by the Commixture of Male and Female.

Aristotle in his Book of the Generation of Animals, writeth thus; Lib. 3. c. ult. Περὶ τῆς ἀνθρώπων καὶ τετραπόδων γένεως, ὑπολάβοι τις ἂν, ἕως ἐγγυνοῦσθε γινώσκει, ὡς περ φασι τινες, δύο τρόπων γίνεσθαι ἢ ἕτερον· ἢ γὰρ ἄς σκάληκε συνισαμένε τὸ πρῶτον, ἢ ἐξ ᾧων· If Men and Fourfooted Animals, were ever Generated out of the Earth, as some affirm, it may be probably conceived to have been, one of these Two ways; either that they were Produced as Worms out of Putrefaction, or else Formed in certain Eggs; growing out of the Earth. And then after a while he concludes again, ἕπερ ᾧων τις ἀρχὴ τῆς γένεως πᾶσι τοῖς ζώοις, ὄλογον δὲ εἶναι τῶν ἕτερον, That if there were any Beginning of the Generation of all Animals, it is reasonable to think it, to have been one of these Two forementioned ways. It is well known that *Aristotle*, though a Theist, elsewhere asserteth the World's Eternity, according to which Hypothesis of his, there was never any First Male nor Female, in any kind of Animals, but one begat another Infinitely without any Beginning; a thing utterly repugnant to our Humane Faculties, that are never able to frame any Conception of such an Infinity of Number and Time, and of a Successive Generation from Eternity. But here *Aristotle* himself seems staggering or Sceptical about it; If Men were ever Generated out of the Earth; and, If there were any Beginning of the Generation of Animals: As he doth also, in his Topicks, propound it for an Instance of a thing Disputable, Πότερον ὁ κόσμος αἰδιον ἢ ἔστι, Whether the World were Eternal or no? he ranking it amongst those ὧν ὄλον μὴ ἔχοντι ὄντων μεγάλων, Those Great things for which we can give no certain Reason, one way nor other. Now (saith he) If the World had a Beginning, and If Men were once γινώσκει or αὐτόχθονες, Earth-Born, then must they have been in all probability, either Generated as Worms, out of Putrefaction, or else out of Eggs; he supposing (it seems) those Eggs to have grown out of the Earth. But the Generality of Atheists in *Aristotle's* time, as well as Theists, denying this Eternity of the Mundane System, as not so agreeable with their Hypothesis, because so Constant and Invariable an Order in the World, from Eternity, hath not such an appearance or semblance of Chance, nor can be easily supposed to have been, without the Providence of a Perfect Mind, presiding over it, and Senior to it (as *Aristotle* conceived) in Nature, though not in Time; They therefore in all Probability concluded likewise, Men at
First

First to have been *Generated* One of these *Two* ways, either out of *Putrefaction*, or from *Eggs*; and this by the *Fortuitous Motion* of Matter; without the *Providence* or *Direction* of any *Deity*. But after *Aristotle*, *Epicurus* Phancied those *First Men* and other *Animals*, to have been *Formed* in certain *Wombs* or *Bags* growing out of the *Earth*,

Crescebant Uteri terræ radicibus apti;

And this no otherwise than by the *Fortuitous Motion* of *Atoms* also.

But if *Men* had been at *First Formed* after this manner, either in *Wombs* or *Eggs* (growing out of the *Earth*) or *Generated* out of *Putrefaction*, by *Chance*; then could there be no reason imaginable, why it should not sometimes so *Happen* now, the *Motions* of *Atoms* being as *Brisk* and *Vigorous*, as ever they were, and so to continue to all *Eternity*: so that there is not the least *Ground* at all, for that *Pre-carious Phancy* and *Pretence* of *Epicurus*, that the *Earth* as a *Child-bearing Woman*, growing old, became at length *Effete* and *Barren*. Moreover the *Men* thus at first excluded out of *Bags*, *Wombs* or *Eggshells*, or *Generated* out of *Putrefaction*, were supposed by these *Atheists* themselves, to have been produced, not in a *Mature* and *Adult*, but an *Infant-like*, *Weak* and *Tender* State, just such as they are now born into the *World*; by means whereof they could neither be able to *Feed* and *Nourish* themselves, nor defend themselves from *harms* and *Injuries*. But when the same *Epicurus* would here pretend also, that the *Earth* which had been so *Fruitful a Mother*, became afterward by *Chance* too, as tender and indulgent a *Nurse*, of this her own *Progeny*, and sent forth *Streams* or *Rivers* of *Milk* after them, out of those *Gaps* of her *Wounded Surface*, which they had before burst out of, as *Critolans* long since observed, he might as well have feigned, the *Earth* to have had *Breasts* and *Nipples* too, as *Wombs* and *Milk*; and then what should hinder, but that she might have *Arms* and *Hands* also, and *Swaddling bands* to boot? Neither is that less *Pre-carious*, when the same *Atheistick Philosopher* adds, that in this *Imaginary State* of the *New-born world*, there was for a long time neither any *Immoderate Heat* nor *Cold*, nor any *Rude* and *Churlish Blasts* of *Wind*, the least to annoy or injure those tender *Earth-born Infants* and *Nurslings*. All which things being considered, *Anaximander* seems of the *Two*, to have concluded more wisely, that *Men*, because they require a longer time than other *Animals* to be hatched up in, were at first *Generated* in the *Bellies* of *Fishes*, and there nourished up for a good while, till they were at length able to defend, and shift for themselves, and then were *Disgorged*, and cast up upon *dry land*. Thus do we see, that there is nothing in the *World* so *Monstrous*, nor *Prodigiously Absurd*, which men *Atheistically* inclined, will not rather *Imagine*, and *Swallow down*; than entertain the *Notion* of a *God*.

In Philo. Quod Mund. Incurr.

Wherefore here is *Dignus Vindice Nodus*, and this *Phenomenon* of the *First Beginning* of *Mankind*, and other *Greater Animals*, cannot

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be *salved* otherwise, than according to the *Mosaick History*, by admitting of $\Theta\epsilon\acute{\omicron}\nu \acute{\alpha}\pi\omicron \mu\eta\chi\alpha\nu\acute{\iota}\varsigma$, a *God out of a Machin*, that is, an Extraordinary Manifestation of the Deity, in forming Man, and other Animals, Male and Female, once out of the Earth; and that not in a *Rude, Tender and Infant-like State*, but *Mature and Adult*, that so they might be able immediately, to shift for themselves, Multiply and Propagate their kind by Generation; and this being once done, and now no longer any necessity, of such an extraordinary way of proceeding; then putting a stop immediately thereunto, that so no more *Terriginæ* nor *Autochthones*, *Earth-born Men*, should be any longer produced. For all these circumstances being put together, it plainly appears, that this whole *Phænomenon*, surpasses, not only the *Mechanical*, but also the *Plastick Powers*; their being much of *Discretion* in it, which the latter of these, cannot arrive to neither; they always acting, *Fatally and Necessarily*. Nevertheless we shall not here determine, Whether God Almighty might not, make use of the *Subservient Ministry* of Angels or Superiour Spirits, Created before Man, in this first extraordinary Efformation of the Bodies of Animals out of the Earth, in a *Mature and Adult State*: as Plato in his *Timæus*, introduceth the *Supreme God* (whom he supposeth to be the immediate Creator of all *Immortal Souls*) thus bespeaking the Junior Gods, and setting them a work in the *Fabrifaction of Mortal Bodies*, τὸ ἢ λóιπον ὑμεῖς, ἀθανάτω θνῆτ̄ προσφάλοιντες, ἀπεργάζεσθε ζῶα ἢ θνῶντα, *It is your work now to Adaptate the Mortal to the Immortal, and to Generate or make Terrestrial Animals*; He afterwards adding, μετὰ τ̄ σπέρων, τοῖς νέοις παρέδωκε θεοῖς, σώματα πλάσσειν θνῆτα, *That after the sowing of Immortal Souls, (the Supreme God) committed to these Junior Gods, the task of forming Mortal Bodies*. Which of Plato's, some conceive to have been derived from that of *Moses*, *Let us make Man after our own Image*.

Moreover, these *Atheists* are no more able to *Salve* that other *Common and Ordinary Phænomenon* neither, of the *Conservation of the Species* of all Animals, by keeping up constantly in the world, a *due Numerical Proportion* between the *Sexes* of *Male and Female*. For did this depend only upon *Fortuitous Mechanism*, it cannot well be conceived, but that in some ages or other, there should happen to be, either all *Males*, or all *Females*; and so the *Species* fail. Nay it cannot well be thought otherwise, but that there is in this a *Providence* also, Superiour to that of the *Plastick* or *Spermatick Nature*, which hath not so much of *Knowledge* and *Discretion* allowed to it, as whereby to be able alone, to govern this *Affair*.

Lastly, there are yet other *Phænomena*, no less *Real*, though not *Physiological*, which *Atheists* can no way *Salve*; as that of *Natural Justice*, and *Honesty*, *Duty*, and *Obligation*; the true *Foundation* both of *Ethicks* and *Politicks*; and the τὸ ἐφ' ἡμῶν, *Liberty of Will*, properly so called, not that of *Fortuitous Determination*, when there is a *Perfect Equality* or *Indifferency* of *Eligibility* in *Objects*; but that whereby men deserve *Commendation* and *Blame*, *Rewards* and *Punishments*, and so become fit *Objects* for *Remunerative Justice* to display it self upon,

upon,

upon, a *Main Hinge* upon which Religion Turneth; (though those Two be not commonly so well distinguish'd as they ought.) For when *Epicurus* (an *Absolute Atheist*) departing here from *Democritus*, pretended to Salve this, by his *Exiguum Clinamen Principiorum*, this attempt of his, was no other, than a plain *Delirancy*, or *Atheistick Phrenzy* in him.

And now have we already, *Preventively Confuted*, the *Third Atheistick Pretence* also, to *Salve* the *Phenomenon* of Religion and the *Belief* of a *God*, so generally entertained; namely from the *Fiction* and *Imposture* of *Politicians*; we having not only manifested, that there is a *Natural Prolepsis* and *Anticipation* of a *God*, in the *Minds* of men, as the *Object* of their *Fear*, *Preventing Reason*; but also that the *Belief* thereof, is sustained and upheld, by the strongest *Reason*; the *Phenomena* of *Nature* being no way *Salvable*, nor the *Causes* of things *Assigneable*, without a *Deity*; so that Religion being *Founded*, both upon the *Instincts* of *Nature*, and upon *Solid Reason*, cannot possibly be any *Fiction* or *Imposture* of *Politicians*. Nevertheless we shall speak something particularly to this also. The *Atheists* therefore conceive, that though those *Infirmities* of *Humane Nature*, mens *Fear* and *Ignorant Credulity*, do much dispose and incline them, to the *Belief* of a *God*, or else of a *Rank* of *Beings*, *Superiour* to men (whether *Visible* or *Invisible*) commonly called by the *Pagans*, *Gods*; yet would not this be so generally entertained, as it is; especially that of *One Supreme Deity*, the *First Original* of all things, and *Monarch* of the *Universe*, had it not been for the *Fraud* and *Fiction* of *Lawmakers* and *Civil Sovereigns*, who the better to keep men in *Peace* and *Subjection* under them, and in a kind of *Religious* and *Superstitious* *Observation* of their *Laws*, and *Devotion* to the same, devized this *Notion* of a *God*, and then possessed the *Minds* of men with a *Belief* of his *Existence*, and an *Awe* of him.

Now we deny not, but that *Politicians* may sometimes abuse *Religion*, and make it serve for the promoting of their own private *Interests* and *Designs*; which yet they could not so well do neither, were the thing it self, a meer *Cheat* and *Figment* of their own, and had no *Reality* at all in *Nature*, nor any thing *Solid* at the bottom of it. But since Religion obtains so universally every where, it is not conceivable, how *Civil Sovereigns* throughout the whole *World*, some of which are so distant, and have so little *Correspondence* with one another, should notwithstanding, all so well agree in this *One Cheating Mystery* of *Government*, or *Piece* of *State-Coozenage*; nor if they could, how they should be able so effectually to possess the *Generality* of mankind, (as well wise as unwise) with such a *Constant Fear*, *Awe*, and *Dread*, of a meer *Counterfeit thing*, and an *Invisible Nothing*; and which hath not only no manner of *Foundation* neither in *Sense* nor *Reason*, but also (as the *Atheists* suppose) tends to their own great *Terrour* and *Disquietment*; and so brings them at once under a miserable *Vassallage* both of *Mind* and *Body*. Especially since men are not generally, so apt to think, that how much the more any have of *Power* & *Dignity*, they have therefore so much the more of

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Knowledge

Knowledge and Skill, in Philosophy and the Things of Nature, above others. And is it not strange, that the world should not all this while, have suspected or discovered this *Cheat* and *Juggle* of Politicians, and have *Smelt* out, a *Plot* upon themselves, in the *Fiction* of Religion, to take away their Liberty and enthrall them under Bondage: and that so many of these *Politicians* and *Civil Sovereigns* themselves also, should have been unacquainted herewith, and as simply awed, with the Fear of this *Invisible Nothing*, as any others? All other Cheats and Juggles when they are once never so little detected, are presently thereupon dashed quite out of countenance, and have never any more the Confidence to obtrude themselves upon the world. But though the Atheists have for these Two Thousand years past, been continually buzzing into mens Ears, that Religion is nothing but a meer *State-Juggle* and *Political Imposture*, yet hath not the Credit thereof been the least impaired thereby, nor its Power and Dominion over the Minds of men abated; from whence it may be concluded, that it is no *Counterfeit* and *Fictitious thing*, but what is deeply rooted in the *Intellectual Nature* of man, a thing Solid at the bottom, and Supported by its own strength. Which yet may more fully appear from *Christianity*, a Religion founded in no *Humane Policy*, nor tending to promote any *Worldly Interest* or *Design*; which yet by its own, or the *Divine Force*, hath prevailed over the *Power* and *Policy*, the *Rage* and *Madness* of all *Civil States*, Jewish and Pagan, and hath Conquered so great a Part of the Persecuting World under it; and that not by *Resisting*, or *Opposing Force*, but by suffering Deaths and Martyrdoms, in way of Adherence to that Principle, *That it is better to obey God than Men*. Which thing was thus Presignified in the Prophetick Scripture; *Why do the Heathen Rage, and the People imagine a Vain thing? The Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and against his Christ, &c. He that sitteth in the Heavens shall laugh, the Lord shall have them in Derision. Then shall he speak unto them in his Wrath, &c. Yet have I set my King upon my Holy Hill of Sion. I will give thee the Heathen for thine Inheritance, and the Uttermost Parts of the Earth for thy Possession. Be wise now therefore, O ye Kings, &c.*

But that *Theism*, or Religion, is no *Gullery* or *Imposture*, will be yet further made unquestionably Evident. That the generality of Mankind have agreed in the acknowledgment of one *Supreme Deity*, as a Being *Eternal* and *Necessarily Existent*, *Absolutely Perfect*, and *Omnipotent*, and the *Maker of the whole World*, hath been already largely proved in the foregoing Discourse. To which purpose is this of *Sextus* the Philosopher, *Κοινῶν γὰρ πρὸς ἅπαντας ἔχειται ἀνεκδοκῶν τῶν θεῶν, καὶ ἵνα μὴ ἀποδείξωμεν τι εἶναι ζῶον καὶ ἀφθαρτὸν καὶ τέλειον ἐν ὁμοιομοίᾳ, καὶ παντὸς κακῶν ἀνεπίδεκτον.* *All men have this common Prolepsis, concerning God, that he is a Living Being Incorruptible, Perfectly Happy, and Uncapable of all manner of Evil.* And the Notion of that God, which *Epicurus* opposed, was no other than this, *An Understanding Being, having all Happiness, with Incorruptibility, that Framed the whole World.* Now, I say, that if there be no such thing

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as this Existing, and this *Idea of God*, be a meer *Fictitious Thing*, then was it altogether *Arbitrariouſ*. But it is unconceivable, how the *Generality of Mankind*, (a few *Atheiſts* only excepted) ſhould univerſally agree, in one and the ſame *Arbitrariouſ Figment*. This *Argumentation* hath been formerly uſed, by ſome *Theiſts*, as appeareth from the forementioned *Sextus*, *τελευς δὲ ἔστιν ἄλογον, τὸ ἐκνευθεῖσθαι*. *It is altogether Irrational to think, that all men ſhould by Chance, light upon the ſame Properties (in the Idea of God) without being Naturally mov'd thereunto.* Neither is that any ſufficient account which the *Atheiſts* would here give, that *Statesmen* and *Politicians*, every where thus poſſeſſed the *Minds of men* with One and the ſame *Idea*; the *Difficulty* ſtill remaining, how *Civil Sovereigns* and *Law-makers*, in all the diſtant parts of the world, and ſuch as had no *Communication* nor *Entercourſe* with one another; ſhould univerſally *Jump*, in one and the ſame *Fictitious* and *Arbitrariouſ Idea*.

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Moreover, were there no *God*, it is Not *Conceivable*, how that forementioned *Idea* ſhould ever have *Entred* into the *Minds of men*, or how it could have been *Formed* in them. And here the *Atheiſts* again, think it enough, to ſay that this *Notion* or *Idea* was *Put* into the *Minds of the Generality of mankind*, by *Law-makers* and *Politicians*, *Telling them*, of ſuch a *Being*, and perſwading them to believe his *Exiſtence*; or that it was from the firſt *Feigner* or *Inventor* of it, *propagated* all along and conveyed down, by *Oral Tradition*. But this argues their great *Ignorance* in *Philoſophy* to think that any *Notion* or *Idea*, is put into mens *Minds* from without, meerly by *Telling*, or by *Words*; we being *Paſſive* to nothing elſe from words, but their *Sounds* and the *Phantaſms* thereof; they only occaſioning the *Soul* to excite ſuch *Notions*, as it had before within it ſelf (whether *Innate* or *Adventitious*) which thoſe words by the *Compact* and *Agreement* of men were made to be *Signs* of; or elſe to reflect alſo further, upon thoſe *Ideas* of their own, *Conſider* them more *Diſtinctly*, and *Compare* them with one another. And though all *Learning* be not the *Remembrance* of what the *Soul* once before actually underſtood, in a *Pre-exiſtent State*, as *Plato* ſomewhere would have it, according to that of *Boetius*,

*Quod ſi Platonis Muſa perſonat Verum,
Quod quiſque Diſcit, Immemor Recordatur;*

Yet is all *Humane Teaching*, but *Maientical*, or *Obſtrudiculous*; and not the *filling* of the *Soul* as a *Veſſel*, meerly by *Pouring* into it from *Without*, but the *Kindling* of it from *Within*; or helping it ſo to excite and awaken, compare, and compound its own *Notions*, as whereby to arrive at the *Knowledge*, of that which it was before *Ignorant* of; as the thing was better expreſſed by the forementioned *Philoſophick Poet*, in theſe words,

*Hæret proſeſſo Semen introrſum Veri,
Quod excitatur Ventilante Doctrina.*

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Wherefore the meer *Telling* of men, There is a *God*, could not infuse any *Idea* of him into their Minds; nor yet the further giving this Definition of him, that he is a *Being Absolutely Perfect*, *Eternal and Self-Existent*, make them understand any thing of his Nature, were they not able to Excite *Notions* or *Ideas* from within themselves, correspondent to those several words. However the Difficulty still remains, How those *Civil Sovereigns* and *Law-makers*, or how *Criticks*, his very first Inventor of that Cheat of a *God*, could Form that *Idea*, within themselves, since upon supposition of his Non-Existence, it is the *Idea of Nothing*, or of a *Non-Entity*. And this was Judiciously Hinted also by the same *Sextus*; οἱ ἡ διαμφοδοκῶντες, φασιν ὅτι νομοθεταί τινες ἐνεποίησαν τοῖς ἀνθρώποις, τὴν περὶ θεῶν δόξαν, μὴ εἰδότες ὅτι τὸ ἀρχῆθεν ἄτοπον αὐτῶν περιμένει, ζητήσαντες ἂν πυνθῶν, πόθεν ἡ οἱ νομοθεταί, μὴδεν ἄλλο πρῶτον παρεδύοντο, ἢ ἄλλον εἰς ἑπαινοῦσαν θεῶν; *The Atheists affirming, that certain Law-makers first put this Notion of a God, into the minds of men, do not consider, that they still remain intangled in the Difficulty, if any one further demand of them, how those Law-makers themselves could first form that Idea?* From whence it is afterward concluded, ἡ τοίνυν ἡθεοθεσίαν, κατὰ τινὰ νομοθεσίαν, παρεδέξαντο οἱ πολλοὶ τῶν ἀνθρώπων εἶναι θεῶν. *That therefore the Notion of a God, sprung not from the Arbitrary Fiction, of Law-makers and Politicians.*

But some *Atheists* will yet further Reply, That there is a *Feigning Power* in the Humane Soul, whereby it can Frame *Ideas* or *Conceptions* of such things, as actually never were nor will be; as of a *Centaur*, or of a *Golden Mountain*; and that by such a *Feigning Power* as this, the *Idea* of *God*, though there be no such thing Existing, might be Framed. And here we deny not, but that the Humane Soul hath a Power of *Compounding* Ideas and Things, together, which Exist Severally, and Apart, in Nature, but never were, nor will be, in that Conjunction: and this indeed is all the *Feigning Power* that it hath. For the Mind cannot make any *New Cogitation*, which was not before, but only *Compound* that which *Is*. As the *Painter* cannot *Feign Colours*, but must use such as exist in Nature, only he can Variouly Compound them together, and by his *Pencil*, draw the Figures and Lineaments of such things as no where are; as he can add to the Head and Face of a Man, the Neck, Shoulders, and Body of a Horse. In like manner that more Subtle *Painter* or *Limner*, the *Mind* and *Imagination* of man, can frame *Compounded Ideas* of things, which no where Exist, but yet His Simple Colours notwithstanding, must be Real; He cannot *Feign* any *Cogitation*, which was not in Nature, nor make a *Positive Conception* of that which is *Absolutely Nothing*; which were no less than to make, *Nothing* to be *Something*, or Create *Something* out of *Nothing*. And though the whole of these *Fictitious Ideas* (as of a *Golden Mountain*) does not any where actually Exist, yet for as much as it doth not *Absolutely Imply* a *Contradiction*, for it so to do, therefore hath it also a *Possible Entity* too, and otherwise it could not be *Conceivable*. As a *Triangular Square*, for example, being a *Contradictory* Thing, hath not so much as a *Possible Entity*, and therefore is not *Conceivable* as such; (though both a *Triangle* and a *Square* severally be *Conceivable*) it being meer Non-Sence, Nothing, and no
Idea

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Idea at all. Nay we Conceive, that a Theist may presume with Re-
 verence to say, that God Almighty himself, though he can Create
 More or Fewer Really Existent things, as he pleaseth, and could make
 a whole world out of *Nothing*, yet can he not make more *Cogitation* or
Conception, then *Is*; or was before contained in his own *Infinite*
Mind and *Eternal Wisdom*; nor have a *Positive Idea* of any thing,
 which hath neither *Actual* nor *Possible Entity*.

But the *Idea* of God, is not a *Complement* or *Aggregation* of things,
 which Exist Scatteredly and Apart in the World; for then would it be
 a meer *Arbitrariouſ* thing; and it might be what every one pleased;
 one Adding more things together, and another Fewer; but each of
 them writing, the *Name* or *Title* of God, as bungling Painters
 did, under these there several *Figments*. Whereas we have al-
 ready proved, that the *Idea* of God, is One most Simple *Idea*, of an
Absolutely Perfect Being, though having several *Partial* and *Inadequate*
Conceptions; so that nothing can be Added to it, nor *Detra*cted from
 it, there being nothing included therein, but what is *Demonſtrable*
 of a *Perfect Being*, and therefore nothing at all *Arbitrariouſ*.

Moreover, many of those *Partial Conceptions* contained in the en-
 tire *Idea* of God, are no where else to be found in the whole world,
 Existing Singly and Apart; and therefore, if there be no God, they
 must needs be *Absolute Non-Entities*; as *Immutability*, *Necessary Existence*,
Infinity, and *Perfection*, &c. so that the *Painter* that makes this *Idea*,
 must here *Feign Colours* themselves, or Create *New Cogitation* and *Con-*
ception out of *Nothing*, upon the *Atheistick Suppoſicion*.

Lastly, If there be no God now Existing, it is Impossible that ever
 there should be any, and so the Whole *Idea* of God, would be the
Idea of that, which hath no *Possible Entity* neither; whereas those
 other *Fictitious Ideas*, made by the Mind of man, though they be of
 such things, as have no *Actual Existence*, yet have they all a *Possible*
Entity as was said before.

But that we may Conceal nothing of the Atheists Strength, we
 must here acknowledge, that some of them have yet pretended fur-
 ther, that besides this *Power* of *Compounding* things together, the hu-
 man Soul hath also another *Ampliating*, or *Increasing* and *Improving*
Power, by both which together, though there be no God Existing, nor
 yet *Possible*; the *Idea* of him, may be *Fictitiously* made: those *Parti-*
al Ideas which are no where else to be found, arising, as they say,
 from a μεταβάσις ἀπὸ τῶν ἀνθρώπων, a *Transition* and *Gradual Processi-*
on from men; in way of *Amplification*, *Augmentation* and *Improve-*
ment. Thus do we read in *Sextus*, τὸ αἰδίων εἶναι ἢ θεὸν, ἢ ἀφάρ-
 του, ἢ τέλειον ἐν εὐδαιμονίᾳ, παρήλθε καὶ τὴν ἀπὸ τῶν ἀνθρώπων μεταβα-
 σιν ὡς γὰρ ἢ κοινὸν ἀνθρώπων ἀυξήσαντες τῇ φαντασίᾳ, νόησιν ἔχομεν κύκλω-
 τος, ἕως ἀνθρώπων εὐδαιμόνα νοήσαντες ἢ μακρότερον ἢ συμπληρωμένον
 πᾶσι τοῖς ἀγαθοῖς, εἶτα ταῦτα ὑπερέβαιναντες, ἢ ἐν αὐτοῖς ἐκείνοις ἀνεῖν ἐνοή-
 σαμεν θεόν ἢ πάλιν πολυχρόνιον πινὰ φαντασιωθέντες ἀνθρώπων οἱ πολλοὶ,
 ἐπὶ πύξασαν ἢ χρονον εἰς ἀπείρον, εἶτα εἰς αὐτὸν εἰς ἐνοίαν αἰδίων παραγενόμε-

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νοι, ἔφρασαν ἐν αἰδίον εἶναι ἃ θεόν. *The Ideas, of the Eternity, Incorruptibility, and Perfect Happiness of the Deity, were Fictitiously made, by way of Transition from men. For as by encreasing a man of an ordinary Stature in our Imagination, we Fictitiously make the Phantasm of a Cyclops; so when beholding a Happy Man that aboundeth with all good things, we Amplifie, Intend, and as it were Swell the same in our Minds higher and higher, we then arrive at length to the Idea of a Being Absolutely Happy, that is, a God. So did the Ancients, taking notice of a very Longeve man, and encreasing this length of Age, further and further Infinitely, by that means Frame the Notion or Idea of Eternity, and attribute the same to God.*

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But to this we Reply; First, that according to the Principles of the Atheists themselves, there could not possibly be any such *Amplifying and Feigning Power* of the Soul, as whereby it could *Make More than Is*; because they suppose it to have no *Active Power* at all; but all our *Conceptions* to be nothing but *meer Passions*, from the *Objects* without; according to that of *Protagoras* in *Plato's Thætetus*, ἔτε γδ τοῦ μὴ ὄντα δυνατόν δοξάζειν, ἔτε ἄλλα παρ' ἃ ἂν πάσῃ, *It is neither possible; for a man to conceive that which is not; nor any more or otherwise, than he suffers.* Again as *Sextus* the Philosopher also intimates, the Atheists are here plainly guilty, of that *Fallacy or Error* in *Ratiocination*, which is commonly called a *Circle*, or δι' ἀνάγκην. For whereas they could not otherwise Judge, the greatest Perfection and Happiness which ever they had experience of in men, to be *Imperfect*, then by an *Anticipated Idea* of *Perfection*, and *Happiness*, with which it was in their minds compared; (by vertue of which Idea also, it comes to pass, that they are able to *Amplifie* those lesser *Perfections* of men further and further, and can take occasion from *Imperfect Things*, to think of that which is *Absolutely Perfect*;) that is, whereas these Atheists themselves first make the *Idea of Imperfection*, from *Perfection*; they not attending to this, do again go about, to make up the *Notion or Idea*, of that which is *Absolutely Perfect* (by way of *Amplification*) from that which is *Imperfect*. But that men have a *Notion of Absolute Perfection* in them, by which as the *Rule or Measure*, they (comparing other things therewith) Judge them to be *Imperfect*; and which is therefore in *Order of Nature First*; may appear from hence, because all *Theologers* as well *Pagan* as *Christian*, give this *Direction*, for the *Conceiving of God*, that it should principally be done, *Per Viam Remotionis*, by way of *Remotion of all Imperfection from him*. Thus *Alcinous*, πρῶτη μὲν αὐτῆ νόσος ἢ ἔ' ἀφαίρεσις, *The first way of Conceiving of God, is by Remotion or Abstraction*. We add in the last place, That *Finite things* put together can never make up *Infinite*, as may appear from that *Instance of Humane Longevity* proposed, for if one should *Amplifie* that never so much, by adding of more and more *Past Time* or years to it; yet would he never thereby be able, to arrive at *Eternity without beginning*. God differs not from these *Imperfect Created things*, in *Degrees* only, but in the *Whole Kind*. And though *Infinite Space* may perhaps be here *Objected*, as a thing taken for granted, which being nothing but *Extension* or *Magnitude*, must therefore consist or be made up of *Finite Parts*, yet as was it before declared, we have

have no certainty of any more than this; that the *Finite World* might have been made Bigger and Bigger *Ininitely* or *Without End*, which Infinity of Magnitude, is but like that of *Number, Potential*; from whence it may be inferred as well of the one, as the other, that it can never be *Actually Infinite*. Wherefore were there no *Ininitely Perfect* Being in Nature, the Idea thereof could never be made up by any *Amplifying Power* of the Soul, or by the Addition of *Finiter*. Neither is that of any moment, which *Gassendus* so much objecteth here to the contrary, that though there were no God or *Infinite Being*, yet might the Idea of him as well be Feigned, by the Mind, as that of *Infinite Worlds*, or of *Infinite Matter*, was by some Philosophers. For *Infinite Worlds* and *Infinite Matter*, are but words *Ill Put-together*; *Infinity* being a Real thing in Nature, (and no *Fiction* of the Mind) as well as the *World* or *Matter*; but yet proper to the Deity only. But it is no wonder, if they who denied a God, yet retaining this Notion of Infinity, should misapply the same, as they did also other Properties of the Deity, to *Matter*.

To conclude this; Our humane Soul cannot Feign or Create any New *Cogitation* or *Conception*, that was not before, but only variously compound that which *Is*: nor can it ever make a *Positive Idea* of an *Absolute Non-Entity*, that is, such as hath neither *Actual* nor *Possible Existence*. Much less could our Imperfect Beings, Create the *Entity* of so *Vast a Thought*, as that of an *Ininitely Perfect Being*, out of *Nothing*; this being indeed more then for God *Almighty*, or a *Perfect Being*, to Create a *Real World* out of *Nothing*: because there is no Repugnancy at all in the *Latter*, as there is in the *Former*. We affirm therefore, that Were there no God, the *Idea* of an *Absolutely* or *Ininitely Perfect* Being, could never have been *Made* or *Feigned*, neither by *Politicians*, nor by *Poets*, nor *Philosophers*, nor any other. Which may be accounted another Argument for a Deity.

But that *Religion* is no *Figment* of *Politicians*, will further unquestionably appear, from that which now shall follow. As the *Religion* of an *Oath*, is a *Necessary Vinculum* of *Civil Society*; so *Obligation in Conscience*, respecting the Deity as its *Original*, and as the *Punisher* of the *Violation* thereof, is the very *Foundation* of all *Civil Sovereignty*. For *Pacts* and *Covenants* (into which some would resolve all *Civil Power*) without this *Obligation in Conscience*, are nothing but meer *Words* and *Breath*: and the *Laws* and *Commands* of *Civil Sovereigns*, do not make *Obligation*, but presuppose it, as a thing in *Order* of Nature *Before* them, and without which they would be *Invalid*. Which is a *Truth* so *Evident*, that the *Writer De Cive*, could not dissemble it, (though he did not rightly understand this *Natural Obligation*) but acknowledgeth it in these words, *Obligatio ad Obedientiam Civilem, cuius vi Leges Civiles Valide sunt, Omni Lege Civili prior est.* — *Quod si quis Princeps Summus, Legem Civilem in hanc Formulam conciperet, Non Rebellabis, nihil efficeret. Nam nisi prius Obligentur Cives ad Obediendum, hoc est, ad Non Rebellandum, Omnis Lex Invalida est; & si prius Obligentur est superflua.* The *Obligation to*
Civil

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Civil Obedience, by the force of which all the Civil Laws become Valid, is before those Civil Laws. And if any Prince should make a Law to this purpose, That no man should Rebel against him, this would signifie nothing, because unless they to whom it is made, were before Obliged to Obey, or not to Rebel, the Law is Invalid; and if they were, then is it Superfluous. Now this Previous Obligation to Civil Obedience, cannot be derived (as the forementioned Writer *De Cive*, and of the *Leviathan*, supposes) from mens *Private Utility* only, because every man being Judge of this for himself, it would then be Lawful for any Subject, to Rebel against his Sovereign Prince, and to Poyson or Stab him, whensoever he could reasonably perswade himself, that it would tend to his own Advantage; or that he should thereby procure the Sovereignty. Were the Obligation to Civil Obedience, Made only by mens *Private Utility*, it would as easily be Dissolved by the same. It remaineth therefore, that *Conscience* and *Religious Obligation to Duty*, is the only Basis, and Essential Foundation of a Polity or Commonwealth; without which there could be no Right or Authority of Commanding in any Sovereign, nor Validity in any Laws. Wherefore *Religious Obligation* cannot be thought to be the Fiction or Imposture of Civil Sovereigns, unless *Civil Sovereignty* it self, be accounted a Fiction and Imposture; or a thing which hath no Foundation in Nature, but is either wholly Artificial, or Violent.

Moreover had a *Religious Regard* to the Deity, been a meer Figment or Invention of Politicians, to promote their own Ends, and keep men in Obedience and Subjection under them, then would they doubtless, have so framed and contrived it, as that it should have been every way Flexible and Compliant: namely by perswading the world, that whatsoever was Commanded by themselves, was agreeable to the *Divine Will*, and whatever was Forbidden by their Laws, was displeasing to God Almighty, and would be Punished by him: God ruling over the World, no otherwise, than by and in, these Civil Sovereigns, as his Vicegerents; and as the only Prophets and Interpreters of his will to men. So that the *Civil Law* of every Country, and the *Arbitrary will of Sovereigns*, should be acknowledged to be the only Measure of Just and Unjust (there being nothing Naturally such) the only Rule of Conscience and Religion. For from Religion thus Modelled, *Civil Sovereigns* might think to have an Absolute Power, or an Infinite Right, of Doing or Commanding whatsoever they pleased, without exception, nothing being Unlawful to them, and their Subjects being always Obliged, in Conscience, without the least Scruple, to Obey.

But this is but a meer Larva of Religion, and would be but a Mocketory of God Almighty; and indeed this is the only Religion that can be called, a Political Figment. Neither could the generality of mankind, be ever yet thus perswaded, that the *Arbitrary Will of Civil Sovereigns*, was the only Rule of Justice & Conscience; and that God Almighty could Command nothing, nor Reveal his will concerning Religion, to mankind otherwise than by these, as his Prophets and Interpreters. True Religion & Conscience, are no such Waxen things, Servilely Addicted, to the

the Arbitrary Wills of men; but *Immorigerous, Stiff, and Inflexible*: they respecting the Deity only, his *Eternal or Everlasting Laws*; and his *Revealed Will*; with which whensoever Humane Laws clash (a thing not impossible) they conclude, that then *God ought to be Obeyed, and not Men*. For which Cause the *Prophane Politicians*, declare open war against this *Religion*, as a thing utterly *Inconsistent* with *Civil Sovereignty*; because it introduces a *Fear* greater than the *Fear of the Leviathan*; namely that of Him, who can inflict *Eternal Punishments* after *Death*; as also because it clashes with that monstrous, *Infinite and Unlimited Power* of theirs, which is such a Thing, as is not attributed by *Genuine Theists*, to *God Almighty* himself; a *Power* of making their meer *Arbitrary Will* the *Rule of Justice*, and not *Justice* the *Rule of their Will*. Thus does a *Modern Writer of Politicks*, condemn it, for *Seditious Doctrine*, tending to the *Dissolution* of a *Commonwealth*, *That Subjects may make a Judgment of Good and Evil, Just and Unjust*; or have any other *Conscience* besides the *Law of the Land*. As also this, *That Subjects may Sin in obeying the Commands of their Sovereign*. He likewise adds, *That it is Impossible, a Common Wealth should stand, where any other than the Sovereign, hath a Power of giving greater rewards than Life, and of inflicting greater punishments than Death*. Now *Eternal Life* is a greater reward than the *Life present*, and *Eternal torment* than the *Death of Nature*. Wherefore *God Almighty* being the *Dispenser of Eternal Rewards and Punishments*; this is all one as if he should have said, *It is impossible a Common Wealth should stand, where the Belief of a God, who can Punish with Eternal Torments after this Life, is entertained*. Thus does the same *Writer* declare, *That if the Superstitious Fear of Spi-* Lev. p. 168.
rits (whereof *God* is the *Chief*) and *things depending thereupon, were taken away, men would be much more fitted than they are, for Civil Obedience*: And that they who assert the *Immortality of Souls*, or their capability of receiving *punishments after Death*; *fright men* De Civ. c. 12. Sect. 2. Lev. c. 38. p. 238.
from obeying the Laws of their Countrey, with Empty names, as men fright Birds from the Corn, with an Empty Dublet, a Hat, and a Crooked Stick. And accordingly He concludes, that *Civil Sovereigns* do not only *make Justice*, but *Religion* also; and that no *Scripture or Divine Revelation* can *Oblige*, unless it be first *made Law*, or stamped with their *Authority*. Now since that which can make *Religion* and *Gods*, must it self needs be greater than all *Gods*, it follows according to the *Tenour* of this *Doctrine*, that the *Civil Sovereign* is in *Reality*, the *Supreme Numen*: Or else at least, that the *Leviathan* (*the King over all the Children of Pride*) is the *Highest Deity*, next to *Senseless Omnipotent Matter*; the *One* of these being the *Atheists Natural*, the *Other* their *Artificial God*. Nevertheless we shall here observe by the way, that whilst these *Atheistick Politicians*, thus endeavour, to *Swell up the Civil Sovereign*, and to bestow upon him, an *Infinite Right*, by removing to that end out of his way; *Natural Justice, Conscience, Religion, and God himself*; they do indeed thereby absolutely devert him of all *Right and Authority*; since the *Subject* is now no longer *Obliged in Conscience* to *Obey* him, and so in *stead of True Right and Authority*, they leave him nothing but meer *Bruitish Force*. Wherefore since *Theism* and *True Religion* are thus plainly disowned and Lev. p. 8. Pag. 373.
H h h h disclaimed

disclaimed by these Politicians, as altogether Inconsistent with their Designs, they cannot be supposed to have been the *Figments* of *Civil Sovereigns*, or the meer *Creatures* of *Political Art*. And thus have we abundantly confuted, those *three Atheistick Pretences*, to save the *Phænomenon* of *Religion*; from *Fear*, and the *Ignorance of Causes*, and the *Fiction* of *Politicians*.

But since besides those *Ordinary Phænomena* before mentioned, which are no way *Salvable* by *Atheists*, there are certain other *Phænomena Extraordinary*, that either immediatly prove a *God* and *Providence*, or else that there is a Rank of *Understanding Beings Invisible*, Superiour to men, from whence a *Deity* may be afterwards inferred; namely these *Three* Especially, *Apparitions*, *Miracles*, and *Prophecies*: (Where the *Atheists* Obstinatly denying *Matter of Fact* and *History*, will needs impute these things, either to *Jugling Fraud* and *Knavery*; or else to mens own *Fear* and *Phancy*, and their *Ignorance* how to distinguish *Dreams*, and other strong *Imaginations* from *Vision* and *Sense*; or Lastly to certain *Religious Tales* or *Legends*, allowed by the *Publick Authority* of *Civil Sovereigns*, for *Political Ends*;) we shall here Suggest something briefly, to vindicate the *Historick Truth* of those *Phænomena*, against *Atheists*.

First therefore, as for *Apparitions*, Though there be much of *Fabulosity* in these Relations, yet can it not reasonably be concluded, that there is nothing at all of *Truth* in them: since something of this kind, hath been averred in all Ages, and many times attested by persons of *Unquestionable Prudence*, and *Unsuspected Veracity*. And whereas the *Atheists* impute the *Original* of these things, to mens *Mistaking* both their *Dreams*, and their *Waking Phancies*, for *Real Visions* and *Sensations*; they do hereby plainly contradict one *Main Fundamental Principle* of their own *Philosophy*, that *Sense* is the only *Ground of Certainty*, and the *Criterion* of all *Truth*: for if *Prudent* and *Intelligent* persons may be so frequently mistaken, in confounding their own *Dreams* and *Phancies* with *Sensations*, how can there be any *Certainty* of knowledge at all from *Sense*? However, they here derogate so much both from *Sense*, and from *Humane Testimonies*, as that if the like were done in other Cases, it would plainly overthrow all *Humane Life*.

Wherefore other *Atheists*, being apprehensive of this *Inconvenience*, of denying so many *Sensible Appearances*, and *Testimonies*, or *Relations of Fact*; have chose rather to acknowledge the *Reality* of *Apparitions*; nevertheless concluding them to be things *Caused* and *Created*, by the *Power* of *Imagination* only; as if the strength of *Imagination* were such, that it could not only *Create Phancies*, but also *Real Sensible Objects*, and that at a distance too from the *Imaginers*, such as whereby the *Sense* of others shall be for the time affected, though they quickly vanish away again. From which *Prodigious Paradox*, we may take notice of the *Fanaticism* of some *Atheists*, and that there is nothing so monstrously *Absurd*, which men infected with *Atheistick Incredulity*, will not rather entertain into their
Belief,

Belief, than admit of any thing that shall the least hazard or endanger, the *Existence of a God*. For if there be once any *Invisible Ghosts* or *Spirits* acknowledged, as *Things Permanent*, it will not be easie for any to give a reason, why there might not be one *Supreme Ghost* also, presiding over them all, and the whole world.

In the last place therefore, we shall observe, that *Democritus* was yet further convinced, by these Relations of *Apparitions*; so as to grant that there was a certain kind of *Permanent* Beings and Independent upon *Imagination*, *Superiour* to men, which could Appear in different Forms, and again disappear at pleasure, called by him *Idols* or *Images*; he supposing them to be of the same nature, with those *Exuvious Effluxes*, that stream continually from the surface of Bodies: only he would not allow them to have any thing *Immortal* at all in them, but their *Concretions* to be at length all *Dissolvable*, and their *Personalities* then to vanish into nothing. Thus *Sextus* the Phil. Adv. Math. P. 311.
 σοφιστήρ, Δημόκριτος εἰδωλά τινα φησὶν ἐκπελάζειν τοῖς ἀνθρώποις, καὶ τῶν τῶν τὰ μὲν εἶναι ἀγαθοποιῶν, τὰ δὲ κακοποιῶν. ἔνθεν καὶ εὐχεται εὐλόγων τυχεῖν εἰδωλῶν· εἶναι δὲ ταῦτα μεγάλα τε καὶ ὑπερμεγέθη, καὶ δύσφθαρτα μὲν, ἐκ ἀφθαρτα δὲ, προσμαίην τε τὰ μέλλοντα τοῖς ἀνθρώποις, διαρέμενα καὶ φωνὰς ἀφιέντα. *Democritus affirmeth, that there are certain Idols or Spectres, that do often approach to men, some of which are Beneficent and some Maleficent. Upon which account, he wisheth, that it might be his good hap, to meet with fortunate Idols. And he addeth, that these are of a Vast bigness, and very Longeve, but not Incorruptible, and that they sometimes do fore-signifie unto men future events, both Visibly appearing to them and sending forth audible voyces.* Now though *Democritus* were much blamed for this Concession of his by his Fellow-Atheists, as giving thereby, too great an advantage to Theists; yet in his own opinion, did he sufficiently secure himself against the Danger of a God from hence, by supposing all these *Idols* of his, to be *Corruptible*, they being indeed nothing but certain *Finer Concretions* of *Atoms*, a kind of *Aereal* and *Æthereal Animals*; that were all *Body*, and without any *Immortal Soul*, as he supposed men also to be: so that a *God* could be no more proved from them, than from the *Existence* of men. For thus he adds in *Sextus*, ὅθεν τῶν αὐτῶν φαντασίαν λαβόντες οἱ παλαιοὶ, ὑπενόησαν εἶναι θεὸν, μηδενὸς ἄλλο ὧσθ' ταῦτα ὄνθ' θεῶν, τῆ ἀφθαρτοῦ φύσιν ἔχονθ'. *Men in ancient times, having a sense of these Apparitions or Idols, fell from thence into the opinion of a God; although there be besides these Idols, no other God, that hath an Incorruptible Nature.* However, though *Democritus* continued thus grossly *Atheistical*, yet was he further convinced, than our *Modern Atheists* will be, that the *Stories* of *Apparitions* were not all *Fabulous*; and that there are not only *Terrestrial*, but also *Aerial* and *Æthereal Animals*; nor this *Earth* of ours alone *Peopled* and *Inhabited*, whilst all those other vast *Regions* above, lie *Desert*, *Solitary*, and *Wast*. Where it may be observed again, that divers of the *Ancient Fathers*, though they agreed not so far with *Democritus*, as to make the *Angelical Beings*, to be altogether *Corporeal*, yet did they likewise suppose them to have their certain *Subtile Æthereal* or *Aerial Bodies*. In which respect *St. Austin* in his 115. Epistle, calleth *Angels Æthereos*, and *Devils,*

Pag. 29.

vils, *Aereos Animantes*. Thus *Pfellus* in his Dialogue, *Ἐπι ενεργείας δαιμόνων ; ἀλλ' ἐν σώματι, ὡ γυναιε, τὸ δαιμόνιον ὄτι φῖλον, μετὰ σώματι ὄγε, ἢ ἀμφὶ σώματι διατέτρυφε. Καὶ τῆτό ὄτι μὲν ἢ παρ' αὐτῶ μαθεῖναι τῆ σεμνῶν πατέρων. Καὶ βασιλῆος ἢ ὁ θεῖος, ὃ δαίμοσι μόνον, ἀλλὰ ἢ τοῖς ἀχρῆντοῖς ἀγγέλοις, ἐνεῖναι σώματα διατείνεσαι, οἷά τινα πνύματα λεπτὰ ἢ ἀεράδι ἢ ἀχρῆνται, ἢ ἐξῆς. But you are to know, that Demons or Devils, are not altogether Incorporeal, but that they are Joyned to Bodies, and so Converse with Bodies, which may be learn'd also from the Fathers, the Divine Basil contending, that there are Bodies, not only in Devils, but also in the pure Angels themselves, as certain Subtile, Airy, Defecate Spirits. Where afterwards he shows, how the *σώματες ἀγγέλοις σώμα*, that Body which is Connate with Angels, differs from that which Devils are united to, in respect of the Radiant Splendour of the one, and the Dark Fuliginous Obscurity of the other. Moreover that Devils are not without Bodies, he endeavours further to confirm, from the words of our Saviour, that they shall be Punished with Fire, which (saith he) were a thing impossible, were they All of them Incorporeal. And some perhaps will attempt to prove the same concerning Angels too, from those other words of our Saviour, where speaking of the Resurrection State, he affirmeth, that they who shall be accounted worthy thereof, shall neither marry nor be given in marriage, but be *ἰσὶγγελοι*, Equal to the Angels: which Comparative Expression of men, as to their Bodies, with Angels; would be thought not so proper, were the Angels absolutely devoid of all Body. But of this we determine not.*

To this Phenomenon of Apparitions, might be added those Two others of *Magicians* or *Wizards*, *Demoniacks* or *Energumeni*; both of these proving also, the Real Existence of Spirits, and that they are not meer Phancies, and Imaginary Inhabitants of mens Brains only, but Real Inhabitants of the World. As also, that among those Spirits there are some Foul, Unclean, and Wicked Ones; (though not made such by God, but by their own Apostacy) which is some confirmation of the Truth of Christianity, the Scripture insisting so much upon these *Evil Demons* or *Devils*, and declaring it to be one design of our Saviour Christ's coming into the World, to oppose these *Confederate Powers* of the Kingdom of Darknes, and to rescue mankind from the Thraldom and Bondage thereof. As for *Wizards* and *Magicians*, Persons who associate and confederate themselves in a peculiar manner with these Evil Spirits, for the gratification of their own Revenge, Lust, Ambition, and other Passions; besides the Scriptures, there hath been so full an attestation given to them, by persons unconcerned in all Ages, that those our so confident Exploders of them, in this present Age, can hardly escape the suspicion, of having some Hankring towards Atheism. But as for the *Demoniacks* and *Energumeni*; It hath been much wondred, that there should be so many of them in our Saviour's time, and hardly any or none, in this present Age of ours. Certain it is from the Writings of *Josephus*, in sundry places, that the *Pharisaick Jews*, were then generally possessed with an Opinion of these *δαιμονιζόμενοι*, *Demoniacks*; men Possessed with Devils, or Infested by them. And that this was not a meer Phrase or Form of Speech only amongst them, for persons very Ill-affected

affected in their Bodies, may appear from hence, that Josephus declares it as his opinion, concerning the Demons or Devils, that they were

πονηρῶν ἀνθρώπων πνέματα τοῖς ζῶσιν εἰσδύμενα, the Spirits or Souls of wicked men deceased, getting into the Bodies of the Living. From hence it was that the Jews in our Saviour's time were not at all Surprised with his casting out of Devils, it being usual for them also then to Exorcise the same, an Art which they pretended to have learn'd from Solomon. Of whom thus Josephus, παρέχε δ' αὐ-

Ant. Jud. Lib. 8. c. 2.

τὰ μαθεῖν ὁ θεός, καὶ τὴν κατὰ τῶν δαιμόνων τέχνην, εἰς ἀφέλξαν καὶ θεραπείαν τοῖς ἀνθρώποις. ἐπαδάς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα, καὶ τρέψας ἕξορκάσεων κατέλεξεν, οἷς ἐνδύμενα, τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν, ἐκδιώκσει. καὶ αὕτη μέλει νῦν ἡ θεραπεία πλείστον ἰχθύ. God also taught Solomon, an Art against Demons and Devils, for the benefit and Cure of men. Who composed certain Incantations, by which diseases are cured, and left forms of exorcisms, whereby Devils are expelled and driven away. Which Method of curing, prevails much amongst us, at this very day. Notwithstanding which, we think it not at all probable, what a late Atheistick Writer hath asserted, that the heads of the Jews were then all of them so full of Demons and Devils, that they generally took all manner of Bodily Diseases, such as Feavers and Agues, and Dumbness and Deafness, for Devils. Though we grant that this very thing, was imputed by Plotinus afterward to the Gnosticks, that they supposed all Diseases to be Devils, and therefore not to be cured by Physick, but expelled by Words or Charms. Thus he, En. 2. Lib. 9. c. 14. νῦν ἡ ὑποσισάμενοι τὰς νόσους δαιμόνια εἶναι, καὶ ταῦτα ἕξαιρῆν λόγῳ φάσκοντες δύνασθαι, καὶ ἐπαγγελόμενοι, συμποτέροι μὲν ἂν εἶναι δόξαμεν ὡς τοῖς πολλοῖς, οἱ τὰς ὡς τοῖς μάλιστα δυνάμεις θαυμάζουσι, τὰς μέντοι ἀφροσύνας ἐν ἂν πέποιθεν, ὡς ἐν αἱ νόσοι τὰς αἰτίας ἔχουσι, ἢ πλιζμοναῖς, ἢ ἐνδύσεις &c. διλεῖσι ἢ καὶ αἱ θεραπείαι αὐτῶν, γαστρὸς καὶ ἐνείσης ἢ φαρμάκων δοθέντων, διεχέροντο κατὰ τὴ νόσημα. καὶ αἰματώδη ἀφρημένους καὶ ἐνδύειν ἢ ἰάσατο. ἢ πρήσαντων τὰ δαιμόνια, καὶ τὰ φαρμάκων ποιήσαντων τήκεσθαι. Now when they affirm Diseases to be Demons or Devils, and pretend that they can expel them by words, undertaking to do the same; they hereby indeed render themselves considerable to the vulgar, who are wont not a little to admire the powers of Magicians. But they will not be able to persuade wise men, that Diseases have no natural Causes, as from Repletion, or Inanition, or Putrefaction, or the like: Which is a thing manifest from their cure, they being oftentimes removed by purgation, and bleeding, and abstinence. Unless perhaps these men will say, that the Devil is by this means Starved, and made to Pine away. Nor can we think that the Jews in our Saviour's time, either supposed all Mad men to be Demoniacks, or all Demoniacks Mad men (though this latter seems to be asserted by an Eminent Writer of our own) we reading of Devils cast out from others besides Mad men; and of a woman which had a Spirit of Infirmity only, and was bowed together, and could not lift up her self, which is said by our Saviour Christ to have been Bound by Satan. Wherefore the sense of the Jews formerly seems to have been this, that when there was any unusual and extraordinary Symptoms, in any bodily Distemper, but especially that of Madness, this being look'd upon as something more than Natural, was imputed by them to the Possession or Infestation

of

of some *Devil*. Neither was this proper to the Jews only at that time, to suppose Evil Demons to be the Causes of such bodily diseases, as had extraordinary *Symptoms*, and especially *Madness*; but the Greeks and other Gentiles also were embued with the same Perswasion; as appeareth from *Apollonius Tyanæus* his curing a *Laughing Demoniack* at *Athens*, he ejecting that Evil Spirit, by threats and menaces, who is said at his departure, to have tumbled down a Royal Porch in the City with great noise. As also, from his freeing the City of *Ephesus* from the Plague, by stoning an old Ragged Beggar, said by *Apollonius* to have been the *Plague*, which appeared to be a Demon, by his changing himself, into the form of a *Shagged Dog*.

But that there is some Truth in this Opinion, and that at this very day, *Evil Spirits* or *Demons*, do sometimes really Act upon the Bodies of men, and either Inflict or Augment bodily Distempers and Diseases, hath been the Judgment of two very experienced Physicians, *Sennertus* and *Fernelius*. The Former in his Book, *De Mania. Lib. 1. cap. 15.* writing thus, *Etsi sine ulla Corporis Morbosa Dispositione, Deo permittente, hominem Obsidere & Occupare Dæmon possit, tamen quandoque Morbis, & præcipuè Melancholicis, sese immiscet Dæmon; & forsân frequentius hoc accidit, quam sæpè creditur.* Although the Devil may, by Divine permission, Possess men without any Morbid Disposition, yet doth he usually intermingle himself with Bodily Diseases, and especially those of Melancholy; and perhaps this cometh to pass oftner, than is commonly believed or suspected. The other in his, *De Abditis rerum Causis*, where having attributed real Effects upon the bodies of men, to Witchcraft and Enchantment, he addeth; *Neque solum morbos, verum etiam Dæmonas, scelerati homines in corpora immittunt. Hi quidem visuntur Furoris quadam specie distorti; hoc uno tamen à Simplici Furore distant, quod summè ardua obloquantur, præterita & occulta renuntiant, assidentiùmque arcana referent.* Neither do these wicked Magicians, only inflict Diseases upon mens Bodies; but also send Devils into them; By means whereof they appear distorted with a kind of fury and madness, which yet differs from a Simple Madness (or the Disease so called) in this, that they speak of very high and difficult matters, declare things past unknown, and discover the Secrets of those that sit by. Of which he subjoyns two Notable Instances, of Persons well known to himself, that were plainly *Demoniacal*, Possessed, or Acted by an Evil Demon; one whereof shall be afterwards mentioned. But when *Maniacal Persons*, do not only discover Secrets, and declare things Past, but Future also, and besides this, speak in Languages, which they had never learnt, this puts it out of all doubt and question, that they are not meer *Mad men* or *Maniaci*, but *Demoniacks* or *Energumeni*. And that since the time of our Saviour Christ, there have been often such, may be made evident from the Records of credible Writers. *Psellus* in his Book *περὶ Ἐνεργεσίας Δαιμόνων*, *De Operat. Dæm.* avers it, of a certain *Maniacal Woman*, That though she knew nothing but her own Mother tongue, yet when a Stranger who was an *Armenian* was brought into the Room to her, she spake to him presently in the *Armenian Language*, ἡμεῖς ὃ τεθιπότες ἡμεν, ὅτι κατ' Ἀρμενίων ἐφ' ἑγγέτο, γυνὴ μὴδέποτε μὴδ' ἐς ὄψιν ἀφιλμένη τῶτοις, μὴδὲ κερκιδ' εἰδ' ἕα πλέον ἔδαν, *We all stood amazed,*

mazed, when we heard, a woman that had never seen an Armenian before in all her life, nor had learnt any thing, but the use of her Distaff, to speak the Armenian Language readily. Where the Relater also affirmeth the same Maniacal Person, to have foretold certain Future Events, which happened shortly after to himself, *Σὺ ὅ, ὡς εἶπες περὶ ἐμὲ, μεγάλων ἐν χρεῶν συμφορῶν ὑπόσιον· ἡλὼ γὰρ σοὶ δεινὰς τὰ δαιμόνια καὶ θαλύνοντι τὰς αὐτῶν λαϊότητας· ἀμέλη τοι καὶ χαλεπὸς, ὅτι ἐρέα· ἴσσοι καὶ βαρεῖς κινδύνους, ὅς ἐν ἐν διαφύλαξαι δυνυθείης, εἰ μήτις δύναμις κρείττων, ἢ καὶ δαίμονας ἀπ' αὐτῶν ἔξειλη.* Then looking upon me, she (or rather the Demon) said, thou shalt suffer wonderful pains and torments in thy Body, For the Demons are extremely angry with thee, for opposing their Services and Worship; and they will inflict great evils upon thee, out of which thou shalt not be able to escape, unless a Power greater than that of Demons, exempt thee from them. All which things (saith he) happened shortly after to me, and I was brought very low even near to Death by them; but was by my Saviour wonderfully delivered. Whereupon Psellus concludes, *Τίς ἐν ἐπιπέδον ἢ χρεῶν ἰσχυρῶς, ἐρεῖ τὰς μανίας παύσας, ὕλης πλημμελῆς κινήσας, ἀλλὰ πᾶσι τετραχὰ δαιμόνων,* Who is there therefore, that considering this Oracle or Prediction, will conclude (as some Physicians do) all kind of Madnesses, to be nothing but the Exorbitant Motions of the Matter or Humours, and not the Tragick Passions of the Demons. But because this Instance is remoter from our present Times, we shall set down another remarkable one of a later Date, out of the forementioned Fernelius, who was an eye-witness thereof. A young man of a Noble Family, who was strangely Convulsed in his Body, having sometimes one member, and sometimes another, violently agitated, inso-much that four several persons were scarcely able to hold them; and this at first without any distemper at all in his head, or crazedness in brain. To whom Fernelius with other skilful Physicians being called, applied all manner of remedies; Blisters, Purgations, Cupping-Glasses, Fomentations, Unctions, Plaisters, and Strengthening Medicines; but all in vain. The reason whereof is thus given by the the same Fernelius. *Quoniam omnes longe aberamus à cognitione veri. Nam Mense Tertio, primum deprehensus Dæmon quidam totius Mali Author: Voce, insuetisque verbis ac sententiis tum Latinis tum Græcis; (quanquam ignarus Lingua Græca Laborans esset) se prodens. Is multa assidentium maximâque medicorum Secreta detegebat, ridens quod irritis Pharmacis corpus hoc penè jugulassent.* Because we were all far from the Knowledge of the truth. For in the Third Month it was first plainly discovered to us, that it was a certain Demon who was the Author of all this mischief. He manifesting himself by his Speech, and by unusual Words and Sentences, both in Greek and Latin (though the Patient were altogether ignorant of the Greek Tongue) and by his revealing many of the Secrets of those who stood by, especially of the Physicians, whom also he derided for tormenting the Patient in that manner, with their frustraneous remedies. Here therefore have we an unquestionable Instance, of a Demoniack in these Latter times of ours, and such a one who at first for two Moneths together, had no manner of Madness or Mania at all upon him, though afterward the Demon possessing his Whole Body, used his tongue and spake therewith. Fernelius concludes his whole Discourse, in this manner, *These things do I produce, to make it manifest;*

fest;

fest, that Evil Demons (or Devils) do sometimes enter into the very Bodies of men, afflicting and tormenting them after an unheard of manner; but that at other times, though they do not enter into, and possess their whole body, yet partly by exagitating and disturbing the profitable humours thereof, partly by traducing the noxious into the principal parts, or else by obstructing the Veins and other Passages with them, or disordering the structure of the Members, they cause innumerable Diseases. There are many other Instances of this kind, recorded by Modern Writers unexceptionable, of Persons either wholly *Demoniacal* and Possessed by Evil Demons (this appearing from their discovering Secrets, and speaking Languages, which they had never learnt) or else otherwise so Affected and Infested by them, as to have certain Unusual and Supernatural Symptoms; which for brevities sake, we shall here omit. However we thought it necessary, thus much to insist upon this Argument of *Demoniacks*, as well for the Vindication of Christianity, as for the Conviction of *Atheists*; we finding some so staggering in their Religion, that from this one thing alone of *Demoniacks* (they being so strongly possessed, that there neither is, nor ever was any such) they are ready enough to suspect, the whole Gospel or New Testament it self, of *Fabulosity* and *Imposture*.

We come now to the *Second Head* proposed, of *Miracles* and *Effects Supernatural*. That there hath been some thing *Miraculous* or *Above Nature*, sometimes done even among the *Pagans*, (whether by *Good* or *Evil Spirits*;) appears not only from their own *Records*, but also from the *Scripture* it self. And it is well known, that they pretended (besides *Oracles*) to *Miracles* also, even after the times of Christianity; and that not only in *Apollonius Tyanæus*, and *Apuleius*, but also in the Roman Emperours themselves; as *Vespasian* and *Adrian*; but especially in the Temple of *Æsculapius*; thus much appearing from that Greek Table therein hung up at Rome, in which amongst other things this is Recorded, That a blind man being commanded by the Oracle, to kneel before the Altar, and then passing from the Right side thereof, to the Left, to lay five fingers upon the Altar, and afterwards lifting up his hand, to touch his eyes therewith; all this being done accordingly, he recovered his sight, the people all applauding, that great Miracles were done, under the Emperour Antoninus, &c. But we have in the *Scripture* an account of *Miracles* both greater in Number, and of a higher Nature; done especially by *Moses*, and our Saviour *Christ* and his *Apostles*.

Wherefore it seems, that there are Two Sorts of *Miracles* or *Effects Supernatural*. First, such as though they could not be done by any *Ordinary* and *Natural* Causes here amongst us, and in that respect may be called *Supernatural*, yet might notwithstanding be done, God Permitting only, by the *Ordinary* and *Natural* Power of other *Invisible Created Spirits*, *Angels* or *Demons*. As for example, If a Stone or other Heavy body, should first ascend upwards, and then hang in the Air, without any Visible either Mover or Supporter, this would be to us a *Miracle* or *Effect Supernatural*; and yet according to *Vulgar Opinion*, might this be done, by the *Natural* Power of
Created

Created Invisible Beings, Angels or Demons; God only permitting; without whose special Providence it is conceived, they cannot, thus intermeddle, with our humane affairs. Again, If a perfectly Illiterate Person, should readily speak *Greek*, or *Latine*, this also would be to us a *Miracle* or *Effect Supernatural*, for so is the Apostles speaking with Tongues accounted; and yet in *Demoniacks*, is this sometimes done, by *Evil Demons*, God only Permitting. Such also amongst the *Pagans*, was that *Miraculum Cotis*, (as *Apuleius* calls it) that *Miracle of the Whetstone*, done by *Accius Navius*, when at his command, it was divided into Two, with a *Razor*. But Secondly there is another sort of *Miracles*, or *Effects Supernatural*, such as are above the *Power* of all *Second Causes*, or any *Natural Created Being* whatsoever, and so can be attributed to none, but *God Almighty* himself, the *Author of Nature*, who therefore can Controul it at pleasure.

As for that late *Theological Politician*, who writing against *Miracles*, denies as well those of the Former, as of this Latter Kind, contending that a *Miracle* is nothing but a Name, which the Ignorant Vulgar gives, to *Opus Nature Insolitum*, any *Unwonted work of Nature*, or to what themselves can assign no Cause off; as also that if there were any such thing done, Contrary to *Nature* or *Above* it, it would rather Weaken than Confirm, Our Belief of the Divine Existence; We find his Discourse every way so Weak, Groundless, and Inconsiderable; that we could not think it here to deserve a Confutation.

But of the *Former Sort* of those *Miracles*, is that to be understood, *Deuter. the 13. If there arise among you a Prophet or dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or Wonder come to pass, whereof he spake unto thee saying; Let us go after other Gods, and serve them; thou shalt not hearken to the words of that Prophet or Dreamer of Dreams, for the Lord your God Proveth you, to know whether you love the Lord your God with all your heart, and with all your Soul.* For it cannot be Supposed, that *God Almighty* would himself, purposely Inspire any man to exhort others to *Idolatry*, and immediatly assist such a one, with his own *Supernatural Power*, of doing *Miracles*, in Confirmation of such *Doctrine*. But the meaning is, that by the suggestion of *Evil Spirits*, some *False Prophets* might be raised up, to tempt the *Jews* to *Idolatry*; or at least, that by Assistance of them, such *Miracles* might be wrought, in Confirmation thereof, as those sometimes done by the *Egyptian Sorcerers* or *Magicians*, *God* himself not interposing in this case, to hinder them, for this reason, that he might hereby, *Prove* and *Try* their Faithfulness towards him. For as much as both by the *Pure Light of Nature*, and *God's Revealed Will*, before confirmed by *Miracles*, *Idolatry*, or the *Religious Worship* of any but *God Almighty*, had been sufficiently condemned. From whence it is evident, that *Miracles* alone, (at least such *Miracles* as these,) are no sufficient Confirmation of a *True Prophet*, without consideration had of the *Doctrine* taught by him. For though a man should have done never so many true and real *Miracles*, amongst the *Jews*, and yet should perswade to *Idolatry*, he was by them confidently to be condemned to death, for a *false Prophet*.

Accordingly in the New Testament, do we read, that our Saviour Christ forewarned his Disciples, That *False Prophets and False Christs* should arise, and show great Signs or Wonders, in so much that if it were possible, they should seduce the very Elect. And St. Paul foretelleth, concerning the *Man of Sin*, or *Anti-Christ*, That his coming should be after the working of Satan, with all Power, and Signs, and Wonders (or Miracles) of a Lye. For we conceive that by *τῆς αὐτοῦ ἰσχυρῆς* in this place, are not properly meant, Feigned and Counterfeit Miracles, that is, meer Cheating and Jugling tricks; but True Wonders and Real Miracles (*viz.* of the Former Sort mentioned) done for the Confirmation of a Lye, as the Doctrine of this *Man of Sin*, is there afterwards called; For otherwise how could his coming be said to be, According to the Working of Satan, with all Power? In like manner also in St. John's Apocalypse, where the coming of the same *Man of Sin* and the *Mystery of Iniquity*, is again described, we read Chapter 13. of a Two Horned Beast like a Lamb, That he shall do great wonders and deceive those that dwell on the Earth, by means of those Miracles, which he hath power to do, in the sight of the Beast. And again Chapter 16. Of certain unclean Spirits like Frogs, coming out of the mouth of the Dragon, and of the Beast, and of the False Prophet; which are the Spirits of Devils working Miracles, that go forth to the Kings of the Earth. And Lastly Chapter 19. Of the False Prophet, that wrought Miracles before the Beast. All which seem to be understood, not of Feigned and Counterfeit Miracles only, but of True and Real also, Effected by the Working of Satan, in Confirmation of a Lye, that is, of Idolatry, False Religion and Imposture; God Almighty permitting it, partly in way of Probation or Tryal of the faithfulness of his own servants; and partly in way of Just Judgment and Punishment upon those, who receive not the Love of the Truth, that they might be saved; as the Apostle declareth. Wherefore those Miracles pretended for divers Ages past, to have been done, before the Relicks of Saints, and Images, &c. were they all True, could by no means justify or warrant, that Religious Worship, by many given to them; because True and Real Miracles, done in order to the promoting of Idolatry, are so far from justifying that Idolatry, that they are themselves Condemned by it, to be *τῆς αὐτοῦ ἰσχυρῆς*, the Miracles of a Lye, done by the Working of Satan.

But as for the Miracles of our Saviour Christ, had they been all of them only of the Former Kind, such as might have been done, God permitting, by the Natural Power of Created Spirits, and their Assistance, yet for as much as he came in the Name of the Lord, teaching neither Idolatry, nor any thing contrary to the clear Light and Law of Nature, therefore ought he by reason of those Miracles, to have been received by the Jews themselves, and owned for a True Prophet, according to the Doctrine of Moses himself. Who both in the 13. and 18. Chapter of Deuter. plainly supposeth, that God would in no other Case, permit any False Prophet, to do Miracles, by the assistance of Evil Spirits, save only in that of Idolatry, and, (which is always understood, of what is plainly Discoverable by the Light of Nature

to be *False*, or *Evil*.) The reason whereof is manifest, because if he should, this would be an *Invincible Temptation*; which it is inconsistent with the *Divine Goodness*, to expose men unto. And our Saviour Christ, was unquestionably, that *One Eximious Prophet*, which God Almighty by *Moses* promised to send unto the Israelites, upon occasion of their own desire made to him at *Horeb* *Let me not hear again, the voice of the Lord my God, nor let me see this great Fire any more, that I die not.* Whereupon the Lord said, *They have well spoken that which they have spoken, I will raise them up a Prophet from among their Brethren, like unto thee, and put my words in his mouth, and he shall speak unto them all that I shall command him; and whosoever will not hearken to the words, which he shall speak in my name, I will require it of him.* Which is all one as if he should have said; I will no more speak to them with Thunder and Lightning, nor reveal my will with a Terrible Voice out of Flaming Fire, but the next great Manifestation of my self, or further *Revelation of my Will*, shall be, by a *Prophet*, from amongst their own Brethren, I putting my words into his mouth, and speaking to them by him. Whose words they shall be as much obliged to hearken to, as if I had spoken them (as before) from the top of the Fiery Mount. And that they may have no Colour for their Disbelieving this great Prophet especially, or their disobeying of him, I plainly declare, that whosoever cometh in *my Name*, and does *True and Real Miracles*, shall be acknowledged undoubtedly for a *True Prophet* sent by me, and accordingly Believed and Obeyed; and none rejected under the Notion of *False Prophets*, but only such, as either, do not *Real Miracles*, or else if they do, come in the name of *Other Gods*, or Exhort to *Idolatriy*. Nevertheless, our Saviour Christ, wrought other *Miracles* also, of a higher Nature, by the Immediate Power of *God Almighty* himself; as for example, when before himself, he raised *Lazarus*, who had been dead four days, to life; since it cannot be conceived, to be in the Power of *Created Spirits* (whether Bad or Good) when ever they please, to bring back the Souls of men deceased to their Bodies again, or change the Laws of *Nature* and *Fate*. However it must not be thought, that God will ever set this *Seal* of his to a Lye, or that which is plainly contrary to the *Light* and *Law of Nature*.

Deut. 18.

The conclusion is, that though all *Miracles* promiscuously, do not immediatly prove the *Existence of a God*, nor Confirm a *Prophet*, or whatsoever *Doctrine*; yet do they all of them evince, that there is a Rank of *Invisible Understanding Beings*, Superiour to men, which the Atheists commonly deny. And we read of some such *Miracles* also, as could not be wrought, but by a Power *Perfectly Super Natural*, or by *God Almighty* himself. But to deny and disbelieve all *Miracles*, is either to deny all Certainty of *sense*, which would be indeed to make *Sensation* it self *Miraculous*; or else monstrously and unreasonably to derogate from *Humane Testimonies* and *History*. The Jews would never have so stiffly and pertinaciously adhered to the Ceremonial Law of *Moses*, had they not all along believed it, to have been unquestionably confirmed by *Miracles*; and that the Gentiles should at first have entertained the Faith of Christ without *Miracles*, would it self have been The *Greatest of Miracles*:

The Last *Extraordinary Phenomenon* proposed, was that of *Divination, Oracles, Prophecies, or Predictions* of Future Events, otherwise Unforeknowable to men: which either Evince a God, or at least that there are *Understanding Beings Superiour* to men. For if there be *Presention* or *Foreknowledge* of such Future Events, as are to Humane Understanding alone, altogether Unforeknowable, then is it certain, that there is some more *Perfect Understanding, or Knowledge*, in the World, than that of men. And thus is that Maxim of the Ancient *Pagan Theists*, in the Genuine and proper sense thereof, unquestionably true, *Si Divinatio est Dii sunt, If there be Divination, or Presention of Future Events, (Undiscoverable by men) then are there Gods*: which in their Language, was no more than to say, *Understanding Beings Superiour* to men.

Wherefore we must here distinguish of *Oracles* and *Predictions*, after the same manner as we did before of *Miracles*, that they may be of Two Kinds. First, such as might proceed, only from the *Natural Presaging Power* of Created Spirits Superiour to men, whether called *Angels* or *Demons*. For these being supposed to have not only clearer understandings than men, and a greater insight into Nature, but also by reason of their *Agility* and *Invisibilty*, opportunity of knowing things remotely distant, and of being privy to mens *Secret Machinations* and *Consultations*; it is easily conceivable, that many *Future Events* nigh at hand, which cannot be foreknown by men, may be (probably at least) foreseen by them; and that without any *Miraculous Divine Revelation*, their Causes being already in Being. As men learned in Astronomy, can foretel Eclipses of the Sun and Moon, which to the Vulgar are altogether Unforeknowable. And as Princes or States-men, that are furnished with great Intelligence, Foreign and Domestick, can presage more of War and Peace, either at home or abroad, and of the Events of Kingdoms, than Ignorant Plebeians. And such were those Predictions, which *Democritus*, though otherwise much addicted to *Atheism*, allowed of; *Cicero* Writing thus of him, *Plurimis Locis, gravis auctor Democritus, Praesensionem rerum futurarum comprobat*; Democritus a grave Writer, doth in many places approve of the *Presention* of Future Events. The reason whereof was, because he supposed certain *Understanding Beings* Superiour to men, called by him *Idols*, which having a larger Comprehension of things, and other advantages of Knowledge, could therefore foretel many Future Events that men were ignorant of. And though perhaps it may be thought, that *Democritus* would not have entertained this Opinion, of the *Foreknowledge* of *Humane Events*, had he not asserted the *Necessity* of all humane Actions and Volitions, but held *Liberty of Will*, as *Epicurus* afterwards did; (as if this were Inconsistent with all manner of Presage and Probable or Conjectural Foreknowledge;) yet is it certain, that there is not so much *Contingency* in all Humane Actions, by reason of this *Liberty of Will*, as heretofore was by *Epicurus*, and still is by many supposed; it being plain, that men act according to an *Appearance of Good*, and that in many cases and circumstances, it may be Foreknown, without any

De Divi L. 1.

any Divine Revelation, what such or such persons would do. As for example, that a voluptuous Person, having a strong Temptation to satisfy his Sensual Appetite, and that without incurring any inconvenience of shame or punishment, would readily close with the same. Besides which, such *Invisible Spirits*, as *Angels* or *Demons*, may sometimes Predict also, what themselves Cause and Effect.

Secondly, there is another Sort of Predictions of Future Events, which cannot be imputed to the Natural Presaging Faculty of any such Created Spirits, but only to the Supernatural Prescience of God Almighty, or a Being Infinitely Perfect. As when Events remotely distant in time, and of which there are yet no immediate Causes actually in Being; which also depend upon many circumstances and a long Series of things, any one of which being otherwise, would alter the case; as likewise upon much Uncertainty of Humane Volitions, which are not always necessarily linked and concatenated with what goes before, but often loose and free; and upon that Contingency, that arises from the Indifferency or Equality of Eligibility in Objects; Lastly, such things as do not at all depend upon External Circumstances neither, nor are caused by things Natural Antecedent, but by some Supernatural Power; I say, when such Future Events as these, are foretold, and accordingly come to pass, this can be ascribed to no other but such a Being, as Comprehends, Sways, and Governs all; and is by a peculiar Privilege or Prerogative of its own Nature, Omniscient. Epicurus, though really, he therefore rejected Divination, and Prediction of Future Events, because he denied Providence; yet did he pretend this further reason also against it, because it was a thing Absolutely Inconsistent with Liberty of Will, and Destructive of the same; *ἡ μαντικὴ ἀνόπαιτος· εἰ ἦν, ὑπαρκτικὴ, εἰδὲν παρ' ἡμᾶς ἦδὲ τὰ γινόμενα.* Divination is a thing which hath no Existence, nor possibility in nature: and if there were such a thing, it would take away all Liberty of Will, and leave nothing in mens own Power. Thus also Carneades in Cicero maintained, *Ne Apollinem quidem futura posse dicere, nisi ea quorum Causas Natura ita contineret, ut ea fieri necesse esset.* That Apollo himself, was not able to foretel, any future Events, other than such as had Necessary Causes in Nature antecedent. And some Christian Theists of latter times, have in like manner, denied to God Almighty, all Foreknowledge of Humane Actions, upon the same pretence, as being both Inconsistent with mens Liberty of Will, and Destructive thereof. For say they, If mens Actions be Free then are they Unforeknowable, they having no Necessary Causes; and again, if there be any Foreknowledge of them, then can they not be Free, they being ipso facto Necessitated thereby. But as it is certain, that Prescience does not destroy the Liberty of mans Will, or impose any Necessity upon it; mens Actions being not therefore Future, because they are Foreknown; but therefore Foreknown because Future: and were a thing never so Contingent, yet upon supposition that it will be Done, it must needs have been Future from all Eternity: So is it extreme Arrogance for men, because themselves can Natrally Foreknow nothing, but by some Causes Antecedent, as an Eclipse of the Sun or Moon; therefore to presume to measure the knowledge of God Almighty, according to the

Diog. Laert. lib. 10.
V. Epic.

the same Scantling, and to deny him the *Prescience* of Humane Actions; not considering that as his Nature is Incomprehensible, so his Knowledge may well be looked upon, by us, as such too; that which is *Past our finding out*, and *Too Wonderful for us*. However it must be acknowledged for an Undoubted Truth, that no Created Being, can Naturally and Of it self, Foreknow any *Future Events*, otherwise, than in and by their Causes Antecedent. If therefore we shall find, that there have been *Predictions* of such *Future Events*, as had no *Necessary Antecedent Causes*; as we cannot but grant, such Things therefore to be *Foreknowable*; So must we needs from thence infer, the *Existence of a God*, that is, a Being *Supernatural*, *Ininitely Perfect*, and *Omniscient*; since such *Predictions* as these could have proceeded from no other Cause.

That there is *Foreknowledge* of *Future Events*, to men Naturally Unforeknowable, hath been all along the Perswasion of the Generality of Mankind. Thus Cicero, *Vetus opinio est, jam usque ab Heroicis ducta temporibus, eaque & Populi Romani, & omnium Gentium firmata consensu, Versari quendam inter homines Divinationem, quam Græci μααντινὴν appellant, id est Præsentionem & Scientiam rerum Futurarum.* This is an Old opinion derived down all along from the Heroick times (or the Mythical Age) and not only entertained amongst the Romans, but also confirmed by the consent of all Nations, that there is such a thing as *Divination*, and *Presention* or *Foreknowledge* of *Future Events*. And the same Writer elsewhere in the Person of Balbus; *Quamvis nihil tam irridet Epicurus, quàm Prædictionem rerum Futurarum, mihi videtur tamen vel maxime confirmare, Deorum Providentia consuli rebus humanis. Est enim profecto Divinatio: quæ multis locis, rebus, temporibus apparet, cum in privatis tum maxime in publicis. Multa cernunt Aruspices, multa Augures provident, multa Oraculis providentur, multa Vaticinationibus, multa Somniis, multa portentis.* Although Epicurus deride nothing more, then the *Prediction* of *Future things*; yet does this seem to me to be a great confirmation of the *Providence* of the Gods over humane affairs. Because there is certainly *Divination*, it appearing in many Places, Things, and Times; and that not only Private but especially Publick. *Soothsayers* foresee many things, the *Augurs* many: many things are declared by Oracles, many by Prophecies, many by Dreams, and many by Portents. And indeed that there were even amongst the Pagans, *Predictions* of *Future Events*, not discoverable by any Humane Sagacity, which accordingly came to pass, and therefore argue a Knowledge superiour to that of men, or that there are certain *Invisible understanding Beings* or *Spirits*; seems to be undenyable from History. And that the *Augurs* themselves were sometimes not Unassisted by these *Officious Genii*, is plain from that of *Attius Navius* before mentioned, as the circumstances thereof are related by *Historians*; that *Tarquinius Priscus* having a mind to try what there was in this skill of *Augury*, *Dixit ei se cogitare quiddam: id possêtne fieri consuluit. Ille augurio acto, posse respondet. Tarquinius autem dixit se cogitasse cotem novaculâ posse præcidi; tum Attium jussisse experiri: ita Cotem in Comitium illatam, inspectante & Rege & Populo, novaculâ esse discissam;* Told *Navius*, that he Thought of something, and he would know

De Div. L. 1.

De N. D. L. 2.
P. 139. Lamb.

would know of him, Whether it could be done or no. Navius having performed his Augurating Ceremonies, replied, that the thing might be done. Whereupon Priscus declared, what his Thought was, namely, that a Whetstone might be cut in two with a Razor. Navius willed them to make trial: wherefore a Whetstone being brought immediatly into the Court; it was in the sight of the King and all the People, divided with a Razor. But the Predictions amongst those Pagans, were for the most part only of the Former Kind, such as proceeded meerly from the Natural Presaging Faculty of these Demons; this appearing from hence, because their Oracles were often expressed Ambiguously, so as that they might be taken either way; those Demons themselves, it seems, being then not confident of the Event: as also because they were sometimes plainly mistaken in the Events. And from hence it was, that they seldom Ventured to foretel, any Events remotely distant, but only what were nigh at hand, and shortly to come to pass; and therefore might be Probably Conjectured of, from things then in being. Notwithstanding which, we acknowledge, that there are some Few Instances of Predictions amongst the Pagans, of the other Kind. Such as that intimated by Cicero in his Book of Divination, where he declareth the Doctrine of Diodorus concerning Necessity and Contingency; *non necesse fuisse Cypselum regnare Corinthi, quanquam id Millesimo ante anno, Apollinis Oraculo editum esset, that it was not Necessary, Cypselus the Tyrant, should reign at Corinth, though that were a thing Predicted by Apollo's Oracle, a thousand years before.* As also this recorded by Varro, of Vectius Valens, an Augur in the Time of Romulus, who when Rome was a building, from the flying of Twelve Vultures, presaged that the continuance of that City would be for Twelve Hundred years: which seems to have been accordingly fulfilled, in the year of our Lord Four hundred fifty and five, immediatly after the death of the Third Valentinian (whom some make to be the last Real Emperour of the West or Rome) when Gensericus the Vandal, took the City the second time, and fired it. But above all, that of the Sibyls; of whose Prophecies such things are recorded by Pagan Writers, as makes it very suspicious, that they did foretel the coming of our Saviour Christ, and the times of Christianity; but were these and the like Pagan Prophecies, Real, then must they needs have had some higher Original, than the Natural Presaging Faculty of their Demons, especially those of the Sibyls; who for ought we know, might be as well assisted Super-Naturally, to predict our Saviour Christ, amongst the Pagans in the West; as Balaam was in the East.

But here the Scripture triumpheth over Paganism, and all its Oracles and Divinations; there being contained in it so many unquestionable Predictions of Events to follow a long time after, and such as can be imputed to nothing but the Supernatural Foreknowledge and Omniscience of God Almighty. As for example, those concerning the Messiah, or our Saviour Christ, delivered by Jacob, Moses, David, Isaias, Jeremy, Daniel, and most of the Prophets; foretelling sundry particular circumstances of his coming, and that grand Event which followed after; of the Gentiles or Pagans so general Reception and

Entertainment

Entertainment of Christianity; that is, the *Belief of the Messiah*, promised to the Jews; together with the shaking off of their *Gods and Idols*. Amongst which Scripture Prophecies, concerning our Saviour Christ, we must needs reckon for one, and none of the least considerable neither, that of *Daniel's Weeks*, or of Four hundred and ninety years, to commence from the *Going forth of the Word*, or the Decree made by *Artaxerxes* the Son of *Xerxes*, in the seventh year of his Reign, for the return of the People of Israel, Priests and Levites to Jerusalem; and to terminate in the Death of the *Messiah*, and the Preaching of the Gospel to the Jews only: though we are not ignorant, how some learned men, both of former and latter times, have stretched their wits, they sometimes using no small violence, to divert this Prophecy another way. For that these *Prophecies* concerning our Saviour Christ, could have no other Original, than the immediate *Supernatural Revelation* of God Almighty, is Evident from the thing it self; it being such as depended on no Natural Causes, much less upon those *Constellations*, of the *Astrological Atheists*, but only upon his own Secret Will, and Counsel.

But besides these Prophecies concerning our Saviour Christ, there are others contained in the Scripture, concerning the *Fates and Successions* of the chief Kingdoms, Empires, and Politics of the World; as of the Rise of the *Persian Monarchy*; of its *Fall and Conquest* by the *Macedonean Alexander*; of the *Quadripartite Division* of this Greekish Empire after *Alexander's* death; of the *Succession* of the *Seleucida* and *Lagida*, a Prophetick History, so agreeable with the Events, that it was by *Porphyrinus* pretended to have been written after them; and lastly of the Rise and Continuance of the *Roman Empire*. For notwithstanding the endeavours of some, to pervert all those Scripture Prophecies, that extend to the present times, it is clearly demonstrable, that this was *Daniel's Fourth*, Ten horned Beast; or the Legs and Toes of *Nebuchadnezar's* Statue, that *Fourth Empire strong as Iron*, which came at length to be broken or divided, into Ten or many Principalities, called in the Prophetick Language and according to the *Eichon*, *Hornes*; amongst whom was to start up, another *Horn with Eyes*, speaking great words against the most High, and making War with the Saints and prevailing against them, for a Time, Times, and Half a Time. Which Prophecy of *Daniels*, is the *Ground-work* of *St. John's Apocalypse*, it being there further insisted upon, filled up, and enlarged, with the addition of several particulars; so that both *Daniel* and *John*, have each of them from their respective ages, set down a *Prophetick Calendar of Times*, in a continued Series, (the former more *Compendiously* and *Generally*, the latter more *Copiously* and *Particularly*) to the very end of the World.

And thus do we see plainly, that the *Scripture-Prophecies* Evince a Deity; neither can these possibly be imputed by Atheists, as other things, to mens *Fear and Fancy*, nor yet to the *Fiction of Politicians*. Nor do they only Evince a Deity, but confirm Christianity also; partly as predicted by them in its several circumstances, a grand one whereof was the *Gentiles Reception* of it; and partly as it self predicting

dicting Future Events, this *Spirit of Prophecy* being the *Testimony of Jesus*. Both which Scripture-Prophecies, Of Christ in the Old Testament; and From him in the New, are of equal, if not greater force to us in this present Age, for the Confirmation of our Faith, than the *Miracles* themselves recorded in the Scripture, we having now certain knowledge our selves, of many of those Events; and being no way able to suspect, but that the *Prophecies* were written long before.

To conclude, all these *Extraordinary Phenomena*, of *Apparitions*, *Witchcraft*, *Possessions*, *Miracles*, and *Prophecies*, do Evince that *Spirits*, *Angels* or *Demons*, though *Invisible* to us, are no *Phancies*, but *Real and Substantial* Inhabitants of the World; which favours not the *Atheistick Hypothesis*; but some of them, as the Higher kind of *Miracles*, and *Predictions*, do also immediatly enforce the acknowledgment of a *Deity*: a Being superiour to *Nature*, which therefore can check and controul it; and which comprehending the whole, fore-knows the most *Remotely distant*, and *Contingent Events*.

And now have we not only fully Answered and Confuted, all the *Atheistick Pretences* against the *Idea of God*, tending to disprove his *Existence*; but also occasionally proposed, several *solid and Substantial* Arguments for a *Deity*: as, That all *Successive things*, the *World*, *Motion*, and *Time*, are in their own Nature absolutely incapable of an *Ante-Eternity*, and therefore there must of necessity, be something else of a *Permanent Duration*, that was *Eternal* without *Beginning*; That no *Atheist* according to his Principles, can possibly give any account of the *Original* of his own *Soul* or *Mind*; That the *Phenomenon* of *Motion* cannot be *Salved* without an *Incorporeal Principle*, presiding over the whole; That the τὸ δὲ καὶ καλῶς, *The Artificial, Regular, and Orderly Frame of things*, together with the *Harmony* of the whole, *Demonstrate an Understanding and Intending Cause*, of the *World*, that *Ordered things for Ends and Good*. Besides, that there are several other *Phenomena*, both *Ordinary* and *Extraordinary*, which *Atheists* being no way able to *Salve*, are forced to deny.

True indeed, some of the ancient *Theists*, have themselves affirmed, that there could be no *Demonstration of a God*, which Assertion of theirs, hath been by others misunderstood into this sense, as if there were therefore no *Certainty* at all to be had of *God's Existence*, but only a *Conjectural Probability*; no *Knowledge or Science*, but only *Faith* and *Opinion*. Whereas the true meaning of those ancient *Theists*, who denied that there could be any *Demonstration of a God*, was only this, that the *Existence of a God* could not be *Demonstrated A Priore*, himself being the *First Cause* of all things. Thus doth *Alexander Aphrodisius*, in his *Physical Doubts and Solutions*, after he had propounded an Argument for a *God*, according to *Aristotelick Principles*, from *Motion*, declare himself; ἡ δὲ εἰς καὶ ἀνάλυσις, ἔστι γὰρ διόντι τὴν πρώτης ἀρχῆς ἀπό- L. I. c. I. δέξιν εἶναι, ἀλλὰ δεῖ ἀπὸ τῆς ὑπερῶν τε καὶ φανερῶν ἀρχαμένων, καὶ τῶν περὶ ταῦτα συμφωνίαν ἀναλύσει χρωμένως συστῆσαι τῶν ἐκείνῃ φύσιν. That this Argument or Proof of his was in way of *Analysis* only: it being not *Possible*

Strom. L. 5.
p. 388.

sible that there should be a Demonstration of the First Principle of all. Wherefore (saith he) we must here fetch our Beginning from things that are After it^s, and manifest; and thence by way of Analysis, Ascend to the Proof of that First Nature which was Before them. And to the same purpose Clemens Alexandrinus, having first affirmed, ὡς δύσμεταχρηστάτος ὁ θεὸς διὰ λόγου· ἐπεὶ γὰρ ἀρχὴ πάντων πραγμάτων δύσμετρίου, πάντας πρὶν ἢ πρῶτον ἐκ προσευτάτη ἀρχὴ δύσμετρίου, ἥτις ἐκ τοῖς ἀμοις ἀπασι αἰτία τῶ γενέσθαι, ἐκ γνομένης εἶναι. That God is the most difficult thing of all to be discoursed of. Because since the Principle of every thing is hard to find out, the First and most antient Principle of all, which was the Cause to all other things, of their being made, must needs be the hardest of all to be declared or manifested; he afterwards subjoyns, ἀλλὰ οὐδὲ ἑπισημὴ λαμβάνεται τῇ ἀποδείκνυ· αὐτὴ γὰρ οὐκ ἐστέρων ἐκ γνωριματέρων συνίσταται· τῶ ἢ ἀγενήτως οὐδὲν περὶ πείραξι. But neither can God be apprehended by any Demonstrative Science. For such Science is from things Before in order of Nature, and More Knowable; whereas nothing can exist Before that which is altogether Unmade. And certain it is, that it implies a Contradiction, that God or a Perfect Being should be thus Demonstrated, by any thing before him as his Cause. Nevertheless it doth not therefore follow, that there can be no Certainty at all had of the Existence of a God, but only a Conjectural Probability; no Knowledge, but Faith and Opinion only. For we may have a Certain Knowledge of things, the διότι whereof cannot be Demonstrated A Priore, or from Antecedent Necessary Causes; As for example, That there was something Eternal of it Self, without Beginning; is not at all Demonstrable by any Antecedent Cause, it being Contradictious to such a thing to have a Cause. Nevertheless upon supposition only, that something doth Exist, which no man can possibly make anydoubt of, we may not only have an Opinion, but also certain Knowledge, from the Necessity of Irrefragable Reason, That there was never Nothing, but something or other did Always Exist from Eternity, and without Beginning. In like manner, though the Existence of a God or Perfect Being, cannot be Demonstrated A Priore, yet may we notwithstanding, from Our very Selves (whose Existence we cannot doubt of) and from what is contained in our own Minds, or otherwise consequent from him; by undeniable Principles of Reason, Necessarily infer His Existence. And whensoever any thing is thus necessarily inferred, from what is undeniable and indubitable, this is a Demonstration, though not of the διότι, yet of the ὅτι of it; That the thing is, though not Why it is. And many of the Geometrical Demonstrations are no other.

It hath been asserted by a late Eminent Philosopher, that there is no possible Certainty to be had of any thing, before we be Certain of the Existence of a God Essentially Good: because we can never otherwise free our minds from the Importunity of that Suspicion, which with irresistible force may assault them; That our selves might possibly be so made, either by Chance, or Fate, or by the pleasure of some Evil Demon, or at least of an Arbitrary Omnipotent Deity, as that we should be Deceived in all our most Clear and Evident Perceptions; and therefore in Geometrical Theorems themselves, and even in our

Common

Common Notions. But when we are once assured of the Existence of such a God as is *Essentially Good*, who therefore neither will nor can Deceive; then and not before, will this *Suspicion* utterly vanish, and Our selves become *Certain*, that our *Faculties of Reason and Understanding* are not *False and Imposturous*, but *Rightly Made*. From which Hypothesis it plainly follows, that all those Theists who suppose, God to be a meer Arbitrary Being, whose Will is not determined by any *Nature of Goodness* or *Rule of Justice*, but it self is the first *Rule* of both, (they thinking this to be the Highest *Perfection, Liberty, and Power*) can never be reasonably *Certain*, of the Truth of any thing, not so much as that Two and Two are Four; because so long as they adhere to that persuasion; they can never be assured, but that such an *Arbitrary Omnipotent Deity*, might designedly make them such, as should be deceived in all their *Clearest Perceptions*.

Now though there be a *Plausibility of Piety*, in this Doctrine, as making the knowledge of a *God Essentially Good*, so necessary a *Præcognitum* to all other Science, that there can be no *Certainty of Truth* at all without it, yet does that very *Supposition*, that our *Understanding Faculties* might possibly be so made, as to deceive us in all our *Clearest Perceptions*, (where soever it is admitted) render it utterly Impossible, ever to arrive to any *Certainty* concerning the *Existence of a God Essentially Good*; for as much as this cannot be any otherwise proved, then by the use of our *Faculties of Understanding, Reason, and Discourse*. For to say, that the *Truth* of our *Understanding Faculties*, is put out of all Doubt and Question, as soon as ever we are assured of the *Existence of a God Essentially Good*, who therefore cannot deceive; whilst this Existence of a God, is in the mean time it self no otherwise proved, than by by our *Understanding Faculties*; that is, at once to prove the Truth of God's *Existence* from our *Faculties of Reason and Understanding*, and again to prove the *Truth* of those *Faculties*, from the *Existence of a God Essentially Good*; this I say is plainly to move round in a *Circle*; and to prove nothing at all: a gross oversight, which the forementioned Philosopher seems plainly guilty of.

Wherefore according to this Hypothesis, we are of necessity condemned, to *Eternal Scepticism*, both concerning the *Existence of a God*, when after all our *Arguments and Demonstrations* for the same, we must at length gratifie the Atheists with this *Confession*, in the Conclusion, That it is *Possible* notwithstanding, there may be None; but also concerning all other things, the *Certainty* whereof is supposed to depend, upon the *Certainty of the Existence of such a God* as cannot Deceive.

So that if we will pretend to any *Certainty* at all, concerning the *Existence of a God*, we must of necessity explode this *New Sceptical Hypothesis*, of the *Possibility* of our *Understandings* being so made, as to Deceive us in all our *Clearest Perceptions*, by means whereof, we can be *Certain* of the Truth of nothing, and to use our utmost endeavour to remove the same. In the First place therefore we affirm, That no *Power* how great soever, and therefore not *Omnipotence* it

self, can make any thing to be indifferently either *True* or *False*, this being plainly to take away the *Nature* both of *Truth* and *Falshood*, or to make them nothing but *Words* without any *Signification*. *Truth* is not *Facitious*; it is a thing which cannot be *Arbitrarily Made*, but *Is*. The *Divine Will* and *Omnipotence* it self (now supposed by us) hath no *Imperium* upon the *Divine Understanding*, for if God understood only by *Will*, he would not understand at all. In the next place we add, that though the *Truth* of *Singular Contingent Propositions*, depends upon the *Things* themselves Existing without, as the *Measure* and *Archetype* thereof; yet as to the *Universal* and *Abstract Theorems of Science*, the *Terms* whereof are those *Reasons of Things*, which Exist no where but only in the *Mind it Self* (whose *Noemata* and *Ideas* they are) the *Measure* and *Rule of Truth* concerning them, can be no *Foreign* or *Extraneous* thing, Without the mind, but must be *Native* and *Domestick* to it, or contained Within the mind it Self; and therefore can be nothing but its *Clear and Distinct Perception*. In these *Intelligible Ideas* of the *Mind*, whatsoever is *Clearly Perceived to Be, Is*; or which is all one, is *True*. Every *Clear and Distinct Perception* is an *Entity*, or *Truth*; as that which is *Repugnant to Conception* is a *Non-Entity* or *Falshood*. Nay, The very *Essence* of *Truth* here, is this *Clear Perceptibility* or *Intelligibility*; and therefore can there not be any *Clear or Distinct Perception of Falshood*. Which must be acknowledged by all those who though granting *False Opinions*, yet agree in this, that there can be no *False Knowledge*. For the *Knowledge* of these *Universal Abstract Truths*, is nothing but the *Clear and Distinct Perception* of the several *Ideas* of the mind, and their *Necessary Relations* to one another; Wherefore to say that there can be no *False Knowledge*, is all one as to say that there can be no *Clear and Distinct Perceptions* of the *Ideas* of the mind, *False*. In *False Opinions*, the *Perception* of the *Understanding Power* it self, is not *False*, but only *Obscure*. It is not the *Understanding Power* or *Nature* in us that Erreth, but it is *We Our Selves* who Err, when we rashly and unwarily assent to things, not *Clearly Perceived* by it. The upshot of all is this, that since no *Power* how great soever, can make any thing indifferently to be *True*; and since the *Essence* of *Truth* in *Universal Abstract things*, is nothing but *Clear Perceptibility*; it follows, that *Omnipotence* cannot make any thing that is *False* to be *clearly Perceived to Be*; or Create such *Minds* and *Understanding Faculties*, as shall have as *Clear Conceptions* of *Falshoods*, that is, of *Non-Entities*, as they have of *Truths* or *Entities*. For example, no *Rational Understanding Being* that knows what a *Part* is, and what a *Whole*, What a *Cause* and what an *Effect*, could possibly be so made, as *clearly to Conceive the Part to be greater than the Whole*, or the *Effect to be before the Cause*, or the like. Wherefore we may presume with Reverence to Say, that there could not possibly be a world of *Rational Creatures* made by God, either in the *Moon*, or in some other *Planet*, or else where, that should *Clearly and Distinctly Conceive*, all things contrary to what are *clearly Perceived* by us; nor could our *Humane Faculties* have been so made, as that we should have as *clear Conceptions* of *Falshoods* as of *Truths*. *Mind* or *Understanding Faculties*, in *Creatures* may be made more or less,

less, Weak, Imperfect, and Obscure, but they could not be made False, or such as should have Clear and Distinct Conceptions of that which *Is Not*, because every Clear Perception is an *Entity*, and though Omnipotence can make *Something* out of *Nothing*, yet can it not make *Something* to be *Nothing*, nor *Nothing Something*. All which is no more, than is generally acknowledged by Theologers, when they affirm that God Almighty himself, cannot do *things Contradictious*; there being no other reason for this assertion, but only this, because *Contradictiousness is Repugnant to Conception*. So that *Conception* and *Knowledge* are hereby made to be the *Measure* of all *Power*; even *Omnipotence* or *Infinite Power* it Self being determined thereby; from whence it follows, that *Power* hath no *Dominion* over *Understanding, Truth, and Knowledge*, nor can *Infinite Power* make any thing whatsoever to be *Clearly Conceivable*. For could it make *Contradictious* things clearly *Conceivable*, then would it Self be able to *Do* them; because whatsoever can be *Clearly Conceived* by any, may unquestionably be *Done* by *Infinite Power*.

It is true indeed, that Sense considered alone by it self, doth not reach to the *Absoluteness* either of the *Natures*, or of the *Existence* of things without us, it being as such, nothing but *Seeming, Appearance, and Phancy*. And thus is that *Saying* of some antient Philosophers to be understood, that πάντα φαντασία ἀληθής, *Every Phantastie is True*; namely because *Sense* and *Phancy* reach not to the *Absolute Truth* and *Falseness* of things, but *Contain* themselves only within *Seeming* and *Appearance*; and every *Appearance* must needs be a true *Appearance*. Notwithstanding which, it is certain, that *Sense* often represents to us *Corporeal* things, otherwise than indeed they are, which though it be not a *Formal*, yet is it a *Material Falsity*. Wherefore *Sense* in the *Nature* of it, is not *Absolute*, but πρὸς τι, or τινι, *Relative to the Sentients*. And by *Sense* alone, without any mixture of *Reason* or *Understanding*, we can be certain of no more, concerning the things without us, but only this, that they *So Seem to us*. Hence was that of the ancient *Atomick Philosophers*, in *Plato*, ἢ σὺ δι-
Theat. p. 154.
 χειρὶ ἑαυτοῦ ἀνὴρ ὡς οἷόν σου φαίνεται ἕκαστον χεῖμα, τοῦτον κὲ κινὴ κὲ ὅτω εὐ-
 ζῶν. *Neither you nor any man else can be certain, that every other man and Brute Animal hath all the very same Phantasms of Colours, that himself hath*. Now were there no other Perception in us, but that of *Sense*, (as the old *Atheistick Philosophers* concluded *Knowledge* to be *Sense*,) then would all our *Humane Perceptions* be meerly *Seeming, Phantastical* and *Relative*; and none of them reach to the *Absolute Truth* of things. Every one in *Protagoras* his *Language* would then τὰ αὐτῷ μόνον δοξάζειν, *Think or Opine only his Own things*; all his *Truths* being *Private* and *Relative* to himself. And that *Protagorean Aphorism* were to be admitted also, in the *Sense* of that *Philosopher*, that, πάντων χειμάτων μέτρον ἄνθρωπος, *Every man is the Measure of all things to himself*; and, *That no one man's Opinion was righter than anothers, but τὸ φαινόμενον ἕκαστῳ, That Which Seemed to Every one, was to him True, to whom it Seemed*; all *Truth* and *Perception*, being but *Seeming*, and *Relative*. But here lies one main difference betwixt *Understanding* or *Knowledge*, and *Sense*; that whereas the *Latter* is
Phantastical

Phantastical and Relative only; the Former reacheth beyond Phancy and Appearance to the Absoluteness of Truth. For as it hath been already declared, whatsoever is clearly and distinctly Perceived in things Abstract and Universal, by any one Rational Being in the whole world, is not a Private thing, and True to Himself only that perceived it, but it is, as some Stoicks have called it, ἀληθὴς καθολικόν, a Publick, Catholick, and Universal Truth: it obtains every where, and as Empedocles sang of Natural Justice;

————— Διὰ τ' ἀρεμῆδενῶ
* Αἰθερῶ ἠνεκῶς τεταῖαι, διὰ τ' ἀπλήτεσ ἀυγῆσ.

It is extended throughout the Vast Æther, and through Infinite Light or Space; and were there indeed Infinite Worlds, all thickly peopled with Rational Animals; it would be alike True, to every one of them. Nor is it Conceivable, that Omnipotence it self, could create any such Understanding Beings, as could have Clear and Distinct Perceptions of the contrary, to all that is Perceived by us, no more than it could Do things Contradictions. But in all Probability, because Sense is indeed, but Seeming, Phantastical, and Relative, this is the Reason that some have been so prone and inclinable, to suspect the like, of Understanding, and all Mental Perception, too, that this also is but Seeming and Relative; and that therefore mens Minds or Understandings might have been so made, by an Arbitrary Omnipotent Deity, as clearly and distinctly to Perceive, every thing that is False. But if notwithstanding all that hath been said, any will still sing over, the Old Song again; That all this, which hath been hitherto declared by us, is indeed True, If our Humane Faculties be True, or Rightly Made; but we can go no further than our Faculties; and whether these be True or no no man can ever be certain; We have no other Reply to make, but that this is an over Stiff and Heavy Adherence to a Prejudice of their own Minds; that not only Sense, but also Reason and Understanding, and all Humane Perception, is meerly Seeming, or Phantastical, and Relative to Faculties only, but not reaching to the Absoluteness of any Truth; and that the Humane Mind, hath no Criterion of Truth at all within it self.

Nevertheless it will probably be here further Objected; That this is too great an Arrogance, for Created Beings, to pretend to an Absolute Certainty of any thing, it being the Sole Priviledge and Prerogative of God Almighty, to be Infallible, who is therefore Styled in Scripture, ὁ μόνῳ σοφός, The Only Wise; To which we briefly answer; that the Deity is the first Original Fountain, of Truth and Wisdom, which is said to be, The Brightness of the Everlasting Light, the Unspotted Mirrour of the Power of God, and the Image of his Goodness. The Divine Word, is the Archetypal Pattern of all Truth; it is Ignorant of Nothing, and knoweth all things Infallibly. But Created Beings, have but a Derivative Participation hereof, their Understandings being Obscure, and they Erring in many things, and being Ignorant of more. And it seems to be no Derogation from Almighty God to suppose, that Created Minds by a Participation of the Divine Mind,

Mind,

Mind, should be able to know Certainly; that Two and Two make Four; that Equals added to Equals will make Equals; that a Whole is greater than the Part; and the Cause before the Effect; and that nothing can be Made without a Cause; and such like other *Common Notions*, which are the *Principles* from whence all their knowledge is derived. And indeed were Rational Creatures, never able to be *Certain* of any such thing as this at all; what would their Life be but a meer *Dream* or *Shaddow*? and themselves but a *Ridiculous* and *Pompons Piece* of Phantastick *Vanity*? Besides it is no way Congruous to think, that God Almighty should make *Rational Creatures* so as to be in an utter *Impossibility*, of ever attaining to any *Certainty* of his *own Existence*; or of having more than an *Hypothetical Assurance* thereof, *If our Faculties be True* (which possibly may be otherwise,) then is there a God. We shall conclude this Discourse against the *Cartesian Scepticism*, with that of *Origen*s, $\mu\acute{o}\nu\omicron\nu\ \tau\eta\ \delta\upsilon\tau\omega\nu\ \beta\acute{\epsilon}\beta\omicron\lambda\omicron\nu\ \epsilon\tau\iota\sigma\tau\eta\mu\eta$, *Knowledge is the only thing in the World, which Creatures have, that is in its own Nature firm*; they having here something of *Certainty*, but no where else.

Wherefore we having now, that which *Archimedes* required, Some Firm Ground and Footing to stand upon, such a *Certainty of Truth* in our *Common Notions*, as that they cannot *Possibly* be False; without which nothing at all could be proved by *Reason*; we shall in the next place endeavour, not to shake or disettle any thing thereby; (which was the Undertaking of that Geometrician) but to Confirm and Establish the *Truth* of *God's Existence*, and that from the very *Idea* of him; hitherto made good and defended, against all the Assaults of Atheists.

It is well known, that *Cartesius* hath lately made a Pretence to do this, with *Mathematical Evidence* and *Certainty*, and he dispatches the business briefly after this manner; *God* or a *Perfect Being*, includeth *Necessary Existence* in his very *Idea*; and therefore he Is. But though the *Inventor* of this Argument, or rather the *Reviver* of that which had been before used by some Scholasticks, affirmeth it to be as Good a *Demonstration*, for the *Existence* of a *God*, from His *Idea*, as that in *Geometry*, for a *Triangles* having *Three Angles* equal to *Two right*, is from the *Idea of a Triangle*; yet nevertheless it is certain, that by one means or other, this Argument hath not hitherto proved so Fortunate and Successful, there being many who cannot be made sensible of any Efficacy therein, and not a few who Condemn it for a meer *Sophism*. As for our selves, we neither have any mind, to quarrel with other mens Arguments *Pro Deo*, nor yet would we be thought, to lay stress in this Cause, upon any thing which is not every way Solid and Substantial. Wherefore we shall here endeavour, to set down the Utmost that Possibly we can, both *Against* this Argument, and *For it*, Impartially and Candidly; and then when we have done, leave the Intelligent Readers, to make their own Judgement concerning the Same.

Against it in this manner; First: Because we can Frame an *Idea*

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in our own minds, of an *Absolutely Perfect Being*, including Necessary Existence in it, it will not at all follow from thence, that therefore there is such a *Perfect Being* Really Existing without our minds; we being able to frame in our minds the *Ideas* of many other things, that never were, nor will be. All that can be certainly inferred from the *Idea* of a *Perfect Being* seems to be this, that if it contain nothing which is *Contradictious* to it, then it is *Not Impossible* but that there might be such a Being actually Existing. But the strength of this Argument, not lying meerly in this, that because we have an *Idea* of a *Perfect Being*, therefore it is; but because we have such an *Idea* of it, as includeth *Necessary Existence* in it, which the *Idea* of Nothing else besides doth; therefore may it be here further Objected in this manner. That though it be very true, that a *Perfect Being* doth include *Necessary Existence* in it, because that cannot be every way *Perfect*, whose *Existence* is not *Necessary* but *Contingent*; yet will it not follow from hence, that therefore there is such a *Perfect Being* Actually Existing; but all that can be deduced from it, will be no more than this, That whatsoever hath no *Necessary* and *Eternal Existence*, is no *Absolutely Perfect Being*; and again, That If there be any *Absolutely Perfect Being*, then was its *Existence* always *Necessary* and will be always such; that is, it did both Exist Of *it self*, from all Eternity without Beginning, and must needs Exist to Eternity *Incorruptibly*; it being never able to cease to be. It seems indeed no more to follow, That because a *Perfect Being* includes necessary Existence in its *Idea*, therefore there is such a *Perfect Being* Actually Existing; than because a *Perfect Being* includes *Necessary Omniscience* and *Omnipotence* in it, that therefore there is such a *Perfect Omniscient* and *Omnipotent Being*: all that follows in both cases, being only this; that If there be any Being *Absolutely Perfect*, then it is both Omniscient and Omipotent, and it did Exist of *It self* necessarily, and can never Cease to be. Wherefore here lies a Fallacy in this *Argumentation*, when from the *Necessity* of *Existence* affirmed only *Hypothetically* or upon a *Supposition* of a *Perfect Being*, the Conclusion is made concerning it *Absolutely*. As some would prove the *Necessity* of all humane Events, as for example of *Adam's Sinning*, in this manner, that it always was True before, that either *Adam* would eat the forbidden fruit, or not eat it, and If he would eat it, he would Certainly eat it, and not *Contingently*; and again, If he would not eat it, then would he Certainly and *Necessarily* not Eat it; wherefore whether he will eat it or not eat it, he will do either, *Necessarily* and not *Contingently*. Where it is plain, that an *Absolute Necessity*, is wrongly inferred in the *Conclusion*, from an *Hypothetical* one in the *Premisses*. In like manner, when upon supposition of an *Absolutely Perfect Being*, it is affirmed of it, that its *Existence* must not be *Contingent* but *Necessary*, and from thence the Conclusion is made *Absolutely*, that there Is such a *Perfect Being*, this seems to be the very same Fallacy. From the *Idea* of a *Perfect Being*, including *Necessary Existence* in it, it follows undeniably, that If there be any Thing *Absolutely Perfect*, it *Must Exist* *Necessarily*, and not *Contingently*, but it doth not follow, that there *Must of Necessity Be* such a *Perfect Being* Existing; these two Propositions carrying a very different sense from one

one another. And the Latter of them, that there must of Necessity be a *God or Perfect Being Existing* seems to be a thing altogether *Indemonstrable*, it implying that the *Existence of God or a Perfect Being* may be proved *A Priori*, or from some *Antecedent Necessary Cause*; which was before declared to be a thing *Contradictious and Impossible*.

And now in *Justice* are we *obliged*, to plead the best we can also on the *Defensive* side. Thus therefore; the *Idea of God or an Absolutely Perfect Being* including in it, not an *Impossible*, nor a *Contingent*, but a *Necessary Schesis or Relation to Existence*, it follows from thence, *Absolutely* and without any *Is* and *Ands*, that he doth *Exist*. For as of things *Contradictious*, having therefore in the *Idea of them*, an *Impossible Schesis to Existence*, we can confidently conclude that they never were nor will be; And as of other things *not Contradictious or Impossible*, but *Imperfect* only, which therefore have a *Contingent Schesis to Existence*, we can Pronounce also that *Possibly* they *Might* be or *might not be*: in like manner, a *Perfect Being* including in the *Idea of it* a *Necessary Schesis to Existence* or an *Impossible one to Non-Existence*, or containing *Existence* in its very *Essence*; we may by *Parity of reason* conclude concerning it, that it is neither *Impossible to Be*; nor yet *Contingent to Be or not to Be*; but that it *Certainly Is*, and *Cannot but Be*; or that it is *Impossible* it should *Not Be*. And indeed when we say of *Imperfect Beings*, *Implying no Contradiction* in them, that they may *Possibly* either *Be or not Be*, we herein tacitly suppose the *Existence of a Perfect Being*, because nothing which is *Not*, could be *Possible to be*, were there not something actually in *Being*, that hath sufficient *Power to Cause or Produce* it. True indeed, we have the *Ideas* of many things in our minds, that never were, nor will be; but these are only such as include no *Necessary* but *Contingent Existence* in their *Nature*; and it does not therefore follow, that a *Perfect Being* which includes *Necessity of Existence* in its *Idea*, may notwithstanding *Not Be*. Wherefore this *Necessity of Existence* or *Impossibility of Non-Existence* contained in the *Idea of a Perfect Being*, must not be taken *Hypothetically* only or *Consequentially*, after this manner, that *If there be any Thing Absolutely Perfect*, then its *Existence* both was and will be *Necessary*; but *Absolutely*; that though *Contradictious things* cannot *Possibly Be*, and things *Imperfect* may *Possibly* either *Be or Not Be*, yet a *Perfect Being* cannot *But Be*; or it is *Impossible* that it should *Not Be*. For otherwise were the force of the *Argumentation* merely *Hypothetical*, in this manner, *If there be a Perfect Being*, then its *Existence* both was and will be *Necessary*; this would plainly imply that a *Perfect Being*, notwithstanding that *Necessity of Existence* included in its *Nature*, might either *Be or Not Be*; or were *Contingent to Existence*, which is a manifest *Contradiction*, that the same thing should *Exist* both *Contingently* and *Necessarily*. And this *Hypothetical Absurdity*, will more plainly appear, if the *Argument* be expressed in other words, as that *Necessity of Existence*, and *Impossibility of Non-Existence*, and *Actual Existence*, belong to the very *Essence* of a *Perfect Being*, since it would be then ridiculous to go about, to evade in this manner, That *If there be a Perfect Being, then it Is*, and cannot *But Be*. Which *Identical Proposition*, is true of every thing, else,

but Absurd. Wherefore there is something more to be Inferred from the *Necessity of Existence* included in the Idea of A Perfect Being than so, which can be nothing else but this, that it *Absolutely* and *Actually Is*. Moreover no Theists can be able to prove that *God* or a *Perfect Being* (supposed by them to Exist) might not Happen by Chance only to Be; if from the *Necessity of Existence* included in the *Idea of God*; it cannot be inferred that he could not *But Be*. Notwithstanding which, here is no endeavour, (as is pretended) to prove the Existence of a *God* or *Perfect Being*, *A Priori* neither, or from any *Necessary Cause Antecedent*; but only from that *Necessity* which is included within it self, or is *Concomitant* and *Concurrent* with it; the *Necessity* of its own *Perfect Nature*. And now we shall leave the Intelligent and Impartial Reader, to make his own Judgment concerning the forementioned Cartesian Argument for a Deity, drawn from its *Idea*, as including *Necessity of Existence* in it, that *therefore It Is*; Whether it be merely *Sophistical*, or hath something of *Solidity and Reality* in it. However it is not very Probable, that many *Atheists*, will be convinced thereby, but that they will rather be ready to say, that this is no *Probation* at all of a Deity, but only an *Affirmation* of the thing in Dispute, and a meer *Begging* of the *Question*; that therefore *God Is*, because he *Is*, or *Cannot But be*.

Wherefore we shall endeavour, to make out an *Argument*, or *Demonstration*, for the *Existence of a God*, from his *Idea*, as including *Necessary Existence* in it, some other ways. And First, we shall make an Offer towards it in this manner. Though it will not follow from hence, because we can *Frame an Idea* of any thing in our minds, that therefore such a thing Really Existeth; yet nevertheless, whatsoever we can *Frame an Idea* of, *Implying* no manner of *Contradiction* in its Conception, we may certainly conclude thus much of it, that such a thing was not *Impossible to be*; there being nothing to us *Impossible*, but what is *Contradictions* and *Repugnant* to Conception. Now the *Idea of God* or a *Perfect Being*, can *Imply* no manner of *Contradiction* in it, because it is only the *Idea* of such a thing as hath all *Possible* and *Conceivable* Perfections in it; that is, all *Perfections* which are neither *Contradictions* in themselves, nor to one another. And they who will not allow of this Consequence, from the *Idea of a Perfect Being*, including *Necessity of Existence* in it, that it doth therefore *Actually Exist*, yet cannot deny, but that this at least will follow, from its *implying* no manner of *Contradiction* in it, that it is therefore a thing *Possible*, or not *Impossible to be*. For thus much being true of all other *Contingent things*, whose *Idea* implieth no *Contradiction*, that they are therefore *Possible*; it must needs be granted of that, whose very *Idea* and *Essence* containeth a *Necessity of Existence* in it; as the *Essence* of nothing else but a *Perfect Being* doth. And this is the First Step, that we now make in way of Argumentation, from the *Idea of God* or a *Perfect Being*, having nothing *Contradictions* in it, That therefore *God* is at least *Possible*, or no way *Impossible to have been*. In the next place as this particular *Idea* of that which is *Possible*, includeth *Necessity of Existence* in it; from these *Two things* put together at least, the *Possibility* of such a Being, and its *Necessary Existence*

istence (if not from the Latter alone) will it according to Reason follow, that He *Actually Is*. If God or a *Perfect Being*, in whose *Essence* is contained *Necessary Existence*, be *Possible*, or no way *Impossible* to have been; then He *is*; because upon supposition of his *Non-Existence*, it would be *Absolutely Impossible*, that he should ever have been. It does not thus follow, concerning *Imperfect Beings*, that are *Contingently Possible*, that if they be *Not*, it was therefore *Impossible* for them ever to have been; for that which is *Contingent*, though it be *Not*, yet might it for all that, *Possibly Have been*. But a *Perfect Necessarily Existent Being*, upon the bare supposition of its *Non-Existence*, could no more *Possibly Have been*, than it could *Possibly Hereafter be*: because if it might *Have been*, though it be *not*, then would it not be a *Necessary Existent Being*. The sum of all is this, A *Necessary Existent Being*, if it be *Possible*, it *Is*; because upon supposition of its *Non-Existence*, it would be *Impossible* for it ever to have been. Wherefore God is either *Impossible* to have been, or else He *Is*. For if God were *Possible*, and yet be *Not*, then is he not a *Necessary*, but *Contingent Being*, which is contrary to the *Hypothesis*.

But because this *Argumentation* may perhaps run the same Fate also with the former, and by reason of its *Subtlety*, do but little Execution neither, if not be accounted *Sophistical* too; men being generally prone to *Distrust*, the *Firmness* and *Solidity*, of such *Thin* and *Subtle Cobwebs*. (as these and the like may seem to be) or their Ability to Support the Weight of so Great a Truth; and to suspect themselves to be *Illaqueated* and *Circumvented* in them; therefore shall we lay no stress upon this neither, but proceed to something which is yet more *Plain* and *Downright*, after this manner. Whatsoever we can frame an *Idea* of in our minds, implying no manner of *Contradiction*, this either *Actually Is*, or else If it be *Not*, it is *Possible* for it to *Be*. But If God be *Not*, He *Is not Possible* hereafter to *Be*, therefore He *Is*. The Reason and Necessity of the *Minor* is evident, because if God be *not*, and yet *Possible* hereafter to be, then would he not be an *Eternal and Necessarily Existent Being*, which is *Contradictory* to his *Idea*. And the Ground of the *Major*, upon which all the weight lies, hath been already declared, where we proved before, That If there were no God or *Perfect Being*, we could never have had any *Conception* or *Idea* of him in our Minds, because there can be no *Positive Conception* of an *Absolute Nothing*, that which hath neither *Actual* nor *Possible Existence*. Here the Posture of the Argument is only inverted; Because we have an *Idea* of God, or a *Perfect Being*, implying no manner of *Contradiction* in it, therefore must it needs have some kind of *Entity* or other, either an *Actual* or *Possible One*; but God if he be *Not*, is not *Possible to Be*, therefore He doth *Actually Exist*.

But perhaps this *Argumentation* also how firm and solid soever, may prove less *Convictive* of the *Existence* of a God to the *Generality*: because whatever is *Received*, is *Received* according to the *Capacity* of the *Recipient*: and though a *Demonstration* be never so good in it self, yet is it more or less such to *Particular Persons*, according to their ability to comprehend it; Therefore shall we in the next place Form

yet a *Plainer Demonstration*, for a God from the *Idea* of him, including *Necessary Existence* in it. It being First Premised, That *unquestionably Something or other, did Exist from all Eternity without beginning*. For it is certain that Every thing could not be *Made*, because *Nothing* could come from *Nothing*, or be Made by It self, and therefore if once there had been *Nothing*, there could never have been *Any thing*. Whence it is undeniable, that there was always *Something*, and consequently that there was *Something Unmade*, which Existed of *It self* from all Eternity. Now all the Question is, and indeed this is the only Question betwixt *Theists* and *Atheists*; since Something did certainly Exist of It self from all Eternity, What that thing is, whether it be a *Perfect* or an *Imperfect* Being? We say therefore, that whatsoever Existed of *It self*, from Eternity, and without Beginning; did so Exist *Naturally* and *Necessarily*, or by the *Necessity* of its own *Nature*. Now nothing could Exist of *It self* from Eternity, *Naturally* and *Necessarily*, but that which containeth *Necessary* and *Eternal Self Existence*, in its own *Nature*. But there is nothing which containeth *Necessary Eternal Existence*, in its own *Nature* or *Essence*, but only an *Absolutely Perfect* Being; all other *Imperfect* things, being in their *Nature*, *Contingently Possible*, either to *Be* or *Not be*. Wherefore since something or other, must and doth Exist of it self *Naturally* and *Necessarily* from *Eternity Unmade*, and nothing could do this but what included *Necessary Self Existence* in its *Nature* or *Essence*, it is certain that it was a *Perfect Being*, or *God*, who did Exist of Himself from Eternity, and nothing else, all other *Imperfect* things which have no *Necessary Self-Existence* in their *Nature*, deriving their Being from Him. Here therefore are the *Atheists* *Infinately Absurd* and *Unreasonable*, when they will not acknowledge, that which containeth *Independent Self-Existence*, or *Necessity* of *Existence* (which indeed is the same with an *Impossibility* of *Non-Existence*) in its *Nature* and *Essence*, that is, a *Perfect Being*, so much as to Exist at all; and yet in the mean time *assert*, that which hath no *Necessity* of *Existence* in its *Nature*, the most *Imperfect* of all *Beings*, *Inanimate Body* and *Matter*, to have Existed of *It self Necessarily* from all Eternity.

We might here add, as a farther Confirmation of this *Argument*, what hath been already proved, that no *Temporary Successive Being* (whose *Duration* is in a *Continual Flux*, as if it were every moment *Generated* a new) and therefore neither our *Own Souls*, nor the *World*, nor *Matter Moving*, could possibly have Existed from *Eternity*, and *Independently* upon any other thing, but must have had a *Beginning*, and been *Caused* by something else, namely by an *Absolutely Perfect Being*, whose *Duration* therefore is *Permanent*, and without any *Successive Generation*, or *Flux*.

But besides all these *Arguments*, we may otherwise from the *Idea* of *God* (already declared) be able both exactly to state the *Controversie* betwixt *Theists* and *Atheists*, and satisfactorily to decide the same. In order whereunto, there is yet something again to be Premised; namely this, that as it is certain *Every thing was not Made*, but Something Existed of it Self from Eternity *Unmade*; so is it

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it likewise certain, That Every thing was not *Unmade* neither, nor Existed of *It self* from *Eternity*, but something was *Made*, and had a *Beginning*. Where there is a full Agreement betwixt *Theists* and *Atheists*, as to this one Point, no *Atheist* asserting every thing to have been *Unmade*, but they all acknowledging themselves to have been *Generated*, and to have had a *Beginning*; that is, their own *Souls* and *Personalities*, as likewise the *Lives* and *Souls* of all other Men and Animals. Wherefore since *Something* certainly Existed of *It self* from *Eternity*, but other things were *Made*, and had a *Beginning*; (which therefore must needs derive their being from that which Existed of *It self* *Unmade*,) here is the *State* of the *Controversie* betwixt *Theists* and *Atheists*, Whether that which Existed of *It self* from all *Eternity*, and was the *Cause* of all other things, were a *Perfect Being* and *God*, or the most *Imperfect* of all things whatsoever, *Inanimate* and *Senseless matter*. The Former is the *Doctrine* of *Theists*, as *Aristotle* affirmeth of those Ancients, who did not write *Fabulously* Concerning the *First Principles*, οἷον Φερεκύδης, καὶ ἑτεροὶ τινες, τὸ γεννηθῆσαν πρῶτον τὸ ἄριστον τιθέασιν, καὶ οἱ μάγοι καὶ τῶν ὑστέρων ἢ σοφῶν, οἷον Ἐμπεδοκλῆς τε καὶ Ἀναξαγόρας, As namely, *Pherecydes, and the Magi, and Empedocles and Anaxagoras, and many others*; that they agreed in this, That the *first Original* of all things was the *Best, and Most Perfect*. Where by the way we may observe also, that according to *Aristotle*, the *Ancient Magi* did not acknowledge a *Substantial Evil Principle*, they making that which is the *Best and Most Perfect Being*, alone by it self, to be the *First Begetter* of all. This I say is the *Hypothesis* of *Theists*, that there is *One Absolutely Perfect Being*, Existing of *It self* from all *Eternity*, from whence all other lesser *Perfections*, or *Imperfect Beings* did gradually *Descend*, till at last they end in *Senseless Matter* or *Inanimate Body*. But the *Atheistick Hypothesis* on the contrary, makes *Senseless Matter* the most *Imperfect* thing, to be the *First Principle* or the only *Self-Existent Being*, and the *Cause* of all other things, and Consequently all *Higher Degrees* of *Perfections*, that are in the world, to have *Clombe up*, or *Emerged* by way of *Ascend* from thence; as *Life, Sense, Understanding, and Reason*, from that which is altogether *Dead* and *Senseless*. Nay, as it was before observed, there hath been amongst the ancient Pagans, a certain kind of *Religious Atheists*, such as acknowledging Verbally a *God*, or *Soul of the world*, presiding over the whole, supposed this notwithstanding to have first *Emerged* also, out of *Senseless Matter, Night and Chaos*; and therefore doubtless to be likewise *Dissolvable* again into the same. And of these is that place in *Aristotle* to be understood, βασιλευσὶν καὶ ἀρχαῖν φασὶν ἢ τὰς πρώτας οἷον Νύκτα, καὶ Οὐρανόν, ἢ Χάος, ἢ καὶ Ὠκεανόν, ἀλλὰ ἢ Δία. They suppose, not the *First things*, as *Night, and the Heaven, and Chaos, and the Ocean, but Jupiter (or God) to Rule and Govern all*. Where it is intimated, that the *Heaven, Night, Chaos, and the Ocean*, according to these, were *Seniors* to *Jupiter*, or in *Order of Nature* before him; they apprehending, that things did *Ascend* upward, from that which was most *Imperfect*, as *Night and Chaos*, to the more *Perfect*, and at length to *Jupiter* himself; the *Mundane Soul*, who governeth the whole world; as our *Soul* doth our *Body*. Which same Opinion is afterwards again taken notice of and reprehended by *Aristotle* in these words, καὶ ὁρθῶς δ' ὑπολαμβάνειν ἕδ' εἶπερ παρὰ φύσιν τοῖς τῶν

Met. L. 124
65.

Met. 1. 12. c. 42

Met. L. 12.
ὅλας c. 5. Dup Vall.

ὅλα ἀρχαί, ἢ τῆ, τῆς ζώων καὶ φυτῶν· ὅτι ἔξ ἀόριστων ἢ ἀπὸ τῶν τελειότερα· ἀνθρώπων καὶ ἀνθρώπων γυνῶν, καὶ ἐκ ἐστὶ σπέρμα πρώτων. Nor would he think rightly, who should resemble the Principles of the Universe, to that of Animals and Plants: wherefrom Indeterminate and Imperfect things (as Seeds) do always arise the more Perfect. For even here also is the case otherwise, then they suppose; For it is a man, that generates a man; nor is the Seed the First.

The Controversie being thus clearly Stated betwixt *Theists* and *Atheists*, it may now with great ease, and to the full Conviction of all Minds Unprejudiced, and Unprepossessed with false Principles, be determined. It being on the one hand, undeniably evident, that *Lesser Perfections* may Naturally Descend from *Greater*, or at least from that which is *Absolutely Perfect*, and which Virtually containeth all: but on the other hand utterly Impossible, that *Greater Perfections* and *Higher Degrees* of Being, should Rise and Ascend out of *Lesser* and *Lower*, so as that which is the most *Absolutely Imperfect* of all things, should be the First Fountain and Original of All. Since no Effect can possibly transcend the Power of its Cause. Wherefore it is certain that in the Universe, things did not thus Ascend and Mount, or Climb up from *Lower Perfection* to *Higher*, but on the contrary, Descend and Slide down from *Higher* to *Lower*, so that the first Original of all things, was not the most *Imperfect*, but the most *Perfect Being*. But to speak more particularly, it is certain, notwithstanding all the vain pretences of *Lucretius* and other *Atheists*, or *Semi-Atheists*, to the contrary; that *Life* and *Sense* could never possibly spring, out of *Dead* and *Senseless Matter*, as its only Original, either in the way of *Atoms*, (no Composition of *Magnitudes*, *Figures*, *Sites* and *Motions*, being ever able to produce *Cogitation*) or in the way of *Qualities*, since *Life* and *Perception* can no more result from any Mixture of *Elements*, or *Combinations* of *Qualities* of Heat and Cold, Moist and Dry, &c. than from Unqualified *Atoms*. This being undeniably Demonstrable, from that very Principle of Reason, which the *Atheists* are so fond of, but, misunderstanding abuse, (as shall be manifested afterward) that *Nothing can come from Nothing*. Much less could *Understanding* and *Reason* in men, ever have Emerged out of *Stupid Matter*, devoid of all manner of *Life*. Wherefore we must needs here freely declare, against the *Darkness* of that *Philosophy*, which hath been Sometimes unwarily entertained by such as were no *Atheists*, That *Sense* may Rise from a certain *Modification*, *Mixture*, or *Organization*, of *Dead* and *Senseless Matter*; as also that *Understanding* and *Reason*, may result from *Sense*: the plain consequence of both which is, that *Senseless Matter* may prove the *Original* of all things, and the only *Numen*. Which Doctrine therefore is doubtless, a main piece of the *Philosophy* of the Kingdom of *Darkness*. But this *Darkness* hath been of late in great measure dispelled, by the Light of the *Atomick Philosophy* restored, as it was in its first Genuine and Virgin State, Undeflowered as yet by *Atheists*, this clearly Showing how far *Body* and *Mechanism* can go, and that *Life* and *Cogitation* can never Emerge out from thence; it being built upon that *Fundamental Principle*, as we have made it evident in the first Chapter, that *Nothing can come from Nothing*. And *Strato*
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and the Hylozoick Atheists, were so well aware and so sensible of this, that all Life and Understanding could not possibly be Generated or Made, but that there must be some Fundamental and Substantial or Eternal Unmade Life and Knowledge; that they therefore have thought necessary, to attribute Life, and Perception, (or Understanding,) with Appetite, and Self-moving Power, to all Matter as such, that so it might be thereby fitly Qualified to be the Original of all things. Than which Opinion as nothing can be more Monstrous; so shall we else where Evince the *Impossibility thereof*. In the mean time, we doubt not to averr, that the Argument proposed, is a *Sufficient Demonstration* of the *Impossibility of Atheism*; which will be further manifested in our Answer to the Second *Atheistick Objection* against a *Divine Creation*, because *Nothing can come from Nothing*.

But this *Controversie* betwixt Theists and Atheists, may be yet more Particularly Stated, from the *Idea* of God, as including *Mind* or *Understanding* in it *Essentially*, *Viz.* Whether *Mind* be *Eternal* and *Unmade*, as being the *Maker* of all; or else Whether all *Mind* were it self *Made* or *Generated*, and that out of *Senseless Matter*? For according to the *Doctrine* of the Pagan *Theists*, *Mind*, was $\pi\rho\omicron\gamma\gamma\epsilon\sigma\sigma\iota\varsigma$, ἢ $\kappa\upsilon\rho\epsilon\lambda\omicron\gamma\epsilon\tau\eta\ \phi\upsilon\sigma\iota\varsigma$, *The Oldest of all things, Senior to the World and Elements*; and by Nature hath a *Princely and Lordly Dominion* over all. But according to those *Atheists*, who make *Matter* or *Body* devoid of all *Life* and *Understanding*, to be the *First Principle*, *Mind* must be $\upsilon\sigma\tau\epsilon\rho\gamma\gamma\epsilon\upsilon\sigma\iota\varsigma$, *A Post-Nate thing, Younger than the world; a Weak, Umbratil, and Evanid Image, and next to Nothing*.

And the *Controversie* as thus Stated, may be also Clearly and Satisfactorily decided. For *First*, we say, That as it is certainly True, That If there had been once *Nothing* at all, there could never have been Any thing; So is it true likewise, that If once there had been no *Life*, in the whole Universe, but all had been *Dead*, then could there never have been any *Life* or *Motion* in it; and If once there had been no *Mind*, *Understanding* or *Knowledge*, then could there never have been any *Mind* or *Understanding* produced. Because, to suppose *Life* and *Understanding*, to rise and spring up, out of that which is altogether *Dead & Senseless*, as its only Original, is plainly to Suppose, *something* to come out of *Nothing*. It cannot be said so of other things, as of the Corporeal World and Matter, that If once they had not been, they could never Possibly have been; because though there had been no World nor Matter, yet might these have been produced, from a *Perfect Omnipotent Incorporeal Being*, which in it self *Eminently* containeth all things. *Dead and Senseless Matter* could never have *Created* or *Generated* *Mind* and *Understanding*, but a *Perfect Omnipotent Mind*, could *Create* *Matter*. Wherefore because there is *Mind*, we are certain, that there was some *Mind* or other from *Eternity* without Beginning; though not because there is *Body*, that therefore there was *Body* or *Matter* from *Eternity* *Unmade*. Now these *Imperfect Minds* of ours, were by no means *Themselves* *Eternal* or without Beginning, but from an *Antecedent Non-Existence* brought forth into Being; but since no *Mind* could spring out of *Dead and Senseless Matter*, and all *Minds* could

could not Possibly be *Made*, nor one produced from another *In*-
finitely; there must of necessity be an *Eternal Unmade Mind*, from
 whence those *Imperfect Minds* of ours were derived. Which *Perfect*
Omnipotent Mind, was as well the *Cause* of all other things, as of hu-
 mane *Souls*.

But before we proceed to any further Argumentation, we must
 needs take notice here, that the *Atheists* suppose no small part of
 their strength, to lie in this very thing, namely their disproving a
 God, from the *Nature of Understanding and Knowledge*; nor do they
 indeed swagger in any thing more than this. We have already set it
 for the *Eleventh Atheistick Argument*, That *Knowledge being the Infor-*
mation of the Things themselves Known, and all Conception the Action of
that which is Conceived, and the Passion of the Conceiver; the World
and all Sensible things, must needs be before there could be any Knowledge
or Conception of them, and no Knowledge or Conception before the World
as its Cause. Or more briefly thus, The world could not be made by
Knowledge and Understanding, because there could be no *Knowledge*
 or *Understanding* of the world, or of any thing in it, before it was
 made. For according to these *Atheists*, *Things* made *Knowledge*,
 and not *Knowledge Things*; they meaning by *Things* here, such on-
 ly as are *Sensible and Corporeal*. So that *Mind and Understanding*,
 could not be the *Creator* of the world and these *Sensible things*, it
 self being the meer *Creature* of them; a *Secondary, Derivative, Re-*
sult from them, or a *Phantastick Image* of them: the *Youngest* and most
Creaturely thing in the whole world. Whence it follows, that to
 Suppose *Mind and Understanding*, to be the *Maker* of all things,
 would be no better Sense, than if one should suppose, the *Images* in
Ponds and Rivers, to be the *Makers* of the *Sun, Moon and Stars*, and
 other things represented in them. And upon such a Ground as this,
 does a *Modern Writer* presume to determine, that *Knowledge and Un-*
derstanding, are not to be attributed to *God Almighty*, because they
 Imply *Imperfection*, and *Dependence* upon *Corporeal things* without;
 Quoniam Scientia & Intellectus in nobis nihil aliud sunt, quam suscitatus
 à Rebus Externis Organa prementibus Animi Tumultus, non est pu-
 tandum aliquid tale accidere Deo. Signum enim est Potentiæ ab alio
 dependentis. Which is again Englished thus; *Knowledge and Under-*
standing, being in us nothing else but a Tumult in the Mind, raised by
External things, that press the Organical parts of mans Body; there is no
such thing in God, nor can they be attributed to him, they being things
which depend upon Natural Causes. Where this *Writer* thus denying
Knowledge and Understanding to *God*, upon pretence that it speaks
Imperfection and Dependence upon *External Corporeal things*, (it being
 nothing but a *Tumult* raised by the *Motions and Pressures* of them) he
 must needs *Absolutely* deny the *First Principle* of all things, to be any
Knowing Understanding Nature; unless he had asserted some other
 kind of *Knowledge*, distinct from that of men, and clearly attributed
 the Same to *God Almighty*. Hitherto the sense of *Atheists*.

De Civæ Rel.
 c. 15. Sect. 14.

Lev. cap. 31.

Now we shall for the present, only so far forth concern our selves
 in *Confuting this Atheistick Doctrine*, as to lay a *Foundation* thereby,
 for

for the *Demonstration* of the *Contrary*, Namely the *Existence* of a *God*, or a *Mind* Before the *World*, from the *Nature* of *Knowledge* and *Understanding*. First, therefore it is a *Sottish* Conceit of these *Atheists*, proceeding from their not attending to their own *Cogitations*; that not only *Sense* but also *Knowledge* and *Understanding* in *Men*, is but a *Tumult*, raised from *Corporeal* things without, pressing upon the *Organs* of their *Body*; or else as they declare themselves more distinctly, nothing but the *Activity* of *Sensible* *Objects* upon them, and their *Passion* from them. For if this were true, then would every thing that *Suffered* and *Reacted* *Motion*, especially *Polite* *Bodies*, as *Looking-Glasses*, have something both of *Sense* and of *Understanding* in them. It is plain that there comes nothing to us, from *Bodies* without us, but only *Local* *Motion* and *Pressure*. Neither is *Sense* it self, the meer *Passion* of those *Motions*, but the *Perception* of their *Passions*, in a way of *Phancy*. But *Sensible* things themselves (as for example, *Light* and *Colours*) are not *Known* or *Understood* either by the *Passion*, or the *Phancy* of *Sense*, not by any thing meerly *Forreign* and *Adventitious*, but by *Intelligible* *Ideas* Exerted from the *Mind* it self, that is, by something *Native* and *Domestick* to it: nothing being more true, than this of *Boetius*, that, *Omne quod Scitur, non ex Sua, sed ex Comprehendentium Naturâ, Vi, & Facultate Cognoscitur, Whatsoever is Known, is Known not by its own Force and Power, but by the Force and Power, the Vigour and Activity of that thing it self which Knows or Comprehends it.* Wherefore besides the *Phantasms* of *Singular* *Bodies*, or of *Sensible* things Existing without us, (which are not meer *Passions* neither) it is plain that our *Humane* *Mind* hath other *Cogitations* or *Conceptions* in it, namely the *Ideas* of the *Intelligible* *Natures* and *Essences* of things, which are *Universal*, and by and under which it understands *Singulars*. It is a *Ridiculous* Conceit of a *Modern* *Atheistick* *Writer*, that *Universals* are nothing else but *Names*, attributed to many *Singular* *Bodies*, because whatsoever *Is* is *Singular*. For though whatsoever Exist without the *Mind*, be *Singular*, yet is it plain, that there are *Conceptions* in our *Minds*, *Objectively* *Universal*. Which *Universal* *Objects* of our *Mind*, though they Exist not as such any where without it, yet are they not therefore *Nothing*, but have an *Intelligible* *Entity* for this very reason, because they are *Conceivable*, for since *Non-Entity* is not *Conceivable*, whatsoever is *Conceivable*, and an *Object* of the *Mind* is therefore *Something*. And as for *Axiomatical* *Truths*, in which something is affirmed or denied, as these are not all *Passions* from *Bodies* without us, (for what *Local* *Motions* could Impress this *Common* *Notion*, upon our *Minds*, That *Things* which agree in one *Third*, agree amongst themselves, or any other?) so neither are these things only gathered by *Induction* from repeated and reiterated *Sensations*, we clearly apprehending at once, that it is *Impossible* they should be otherwise. Thus *Aristotle* Ingeniously; $\epsilon\delta\epsilon\ \epsilon\beta\alpha\iota\sigma\alpha\delta\alpha\iota\ \delta\iota\ \alpha\iota\omega\delta\alpha\iota\sigma\epsilon\omega\varsigma\ \epsilon\sigma\iota\nu,\ \omicron\pi\iota\ \kappa\epsilon\ \epsilon\iota\ \eta\nu\ \alpha\iota\omega\delta\alpha\iota\sigma\alpha\delta\alpha\iota,\ \omicron\pi\iota\ \tau\omicron\ \tau\epsilon\lambda\epsilon\gamma\omega\nu\ \delta\upsilon\omicron\nu\ \delta\epsilon\delta\alpha\iota\varsigma\ \epsilon\chi\theta\ \tau\alpha\varsigma\ \gamma\omega\nu\iota\alpha\varsigma,\ \epsilon\zeta\upsilon\pi\tau\epsilon\mu\epsilon\nu\ \acute{\alpha}\nu\ \acute{\alpha}\pi\omicron\delta\ \delta\epsilon\iota\nu,\ \kappa\epsilon\ \epsilon\chi\ \acute{\omega}\varsigma\ \phi\alpha\sigma\iota\ \tau\iota\nu\epsilon\varsigma\ \epsilon\beta\alpha\iota\sigma\tau\epsilon\mu\epsilon\delta\alpha\ \alpha\iota\omega\delta\alpha\iota\sigma\alpha\delta\alpha\iota\ \mu\epsilon\nu\ \gamma\omega\ \acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta\ \kappa\alpha\theta\ \epsilon\kappa\alpha\sigma\omicron\nu,\ \eta\ \delta\ \epsilon\beta\alpha\iota\sigma\mu\eta\ \tau\alpha\ \kappa\alpha\ \delta\omicron\lambda\epsilon\ \gamma\iota\omega\epsilon\lambda\epsilon\gamma\epsilon\nu\ \epsilon\sigma\iota.$ It is evident that there is no knowledge (of the *Universal* *Theorems* of *Geometry*) by *Sense*. For if we could perceive by *Sense*, that the *Three* *Angles* of a *Triangle*, were equal to *Two* *Right*; yet

M m m m

should

should we not rest satisfied in this, as having therefore a sufficient Knowledge hereof; but would seek further after a Demonstration of it: Sense reaching only to Singulars, but Knowledge to Universals. When from the Universal Idea of a Triangle, which is neither here, nor there, nor any where, without our Mind, but yet hath an Intelligible Entity; we see a plain necessity that its Three Angles must be Equal to two Right, then do we know the Truth of this Universal Theorem, and not before: as also we Understand, that every Singular Triangle, (so far as it is true) hath this Property in it. Wherefore the Knowledge of this and the like Truths, is not derived from Singulars, nor do we arrive to them in way of Ascent, from Singulars to Universals, but on the contrary having first found them in the Universals, we afterwards Descending apply them to Singulars: so that our Knowledge here is not After Singular Bodies, and Secundarily or Derivatively From them; but in order of Nature, Before them, and Proleptical to them.

Now these Universal Conceptions, some of which are also Abstract (as Life, Sense, Reason, Knowledge, and the like) many of them are of such things, whose Singulars do not at all fall under Sense, which therefore could never possibly be Impressed upon us, from Singular Bodies by Local Motion: and again some such, as though they belong to Corporeal and Sensible things; yet, as their Accuracy cannot be reached to by Sense, so neither did they ever Exist in that Matter of this lower world which here encompasseth us, and therefore could not be stamped upon us from without; as for example the Ideas of a Perfect Strait Line, and a Plain Superficies, or of an exact Triangle, Circle, Sphere, or Cube; no Material thing here amongst us being terminated in so Strait Lines, but that even by Microscopes there may be discovered much Irregularity and Deformity in them; and very probable it is, that there are no Perfectly Strait Lines, no such Triangles, Circles, Spheres, or Cubes, as answer to the Exactness of our Conceptions, in any part of the whole Material Universe, nor never will be. Notwithstanding which, they are not Absolute Non-Entities, since we can Demonstrate things concerning them, and though they never were nor will be, yet are they Possible to Exist, since nothing can be Conceived, but it either Is, or else is Possible to be. The Humane Mind therefore hath a Power of framing Ideas and Conceptions, not only of what Actually Is, but also of things which never were, nor perhaps will be, they being only Possible to be. But when from our Conceptions, we conclude of some things, that though they are Not, yet they are Possible to be; since nothing that Is not, can be Possible to be, unless there be something Actually in Being, which hath sufficient Power to produce it; we do Implicitly suppose, the Existence of a God or Omnipotent Being thereby, which can make whatsoever is Conceivable, though it yet be not, to Exist; and therefore Material Triangles, Circles, Spheres, Cubes, Mathematically Exact.

The Result of what we have hitherto said is this, that Since Singular Bodies, are not the only Objects of our Mind and Cogitation, it having also Universal and Abstract Ideas, of the Intelligible Natures or Essences of things; (some of which are such, whose Singulars do not

at all fall under Sense; others though they belong to Bodies, yet *sense* can never reach to them, nor were they ever in Matter) moreover since our Mind can conceive, of things which no where *Actually Exist*, but are only *Possible*; and can have such a *Demonstrative Science of Universal Truths*, as Sense can never ascend to: That therefore *Humane Knowledge and Understanding* it self, is not the meer *Image and Creature of Singular Bodies* only; and so *Derivative*, or *Ectypal* from them, and in order of Nature *Junior to them*; but that as it were hovering aloft over all the *Corporeal Universe*, it is a thing *Independent upon Singular Bodies*, or *Proleptical* to them, and in Order of Nature, Before them.

But what Account can we then *Possibly* give, of *Knowledge and Understanding*, their Nature and Original? Since there must be *Νοητικόν*, That which is *Intelligible*, in order of Nature, before *Νόησις*, or *Intellection*? Certainly no other than this, that the *First Original Knowledge*, is that of a *Perfect Being*, *Ininitely Good and Powerful*, *Comprehending* it self; and the utmost Extent of its own *Fecundity and Power*, that is, the *Possibilities* of all things; their *Ideas*, with their several Relations to one another; all *Necessary and Immutable Truths*. Here therefore is there a *Knowledge before the world*, and all *Sensible things*, that was *Archetypal and Paradigmatical* to the same. Of which one *Perfect Mind and Knowledge*, all other *Imperfect Minds* (being *Derived* from it) have a certain *Participation*; whereby they are enabled to *Frame Intelligible Ideas*, not only of Whatsoever doth actually Exist, but also of such things, as never Were, nor Will be, but are Only *Possible*; or *Objects of Divine Power*.

Wherefore since it is certain, that even *Humane Knowledge and Understanding* it self, is not a meer *Passion* from *Sensible Things and Singular Bodies* Existing without (which is the only Foundation of that fore-mentioned *Atheistick Argument*, that *Things Made Knowledge*, and not *Knowledge Things*) and consequently it must needs have some other *Original*: moreover since *Knowledge and Understanding*, apprehend things *Proleptically* to their Existence, (*Mind* being able to frame *Conceptions* of all *Possible Entities*, and *Modifications*) and therefore in their Nature, do plainly Suppose the *Actual Existence* of a *Perfect Being*, which is *Ininitely Fecund and Powerful*, and could produce all things *Possible or Conceivable*; the *First Original Knowledge or Mind*, from whence all other *Knowledges and Minds* are derived, being that of an *Absolutely Perfect and Omnipotent Being*, *Comprehending* It Self, and the *Extent* of its own *Power*, or of its *Communicability*, that is, the *Ideas* of all *Possibilities* of things, that may be Produced by it, together with their *Relations* to one another, and their *Necessary Immutable Truths*; accordingly as *Wisdom and Understanding* are described to be, *ἄτμις ἢ τῆ θεῶ δυνάμεως, ἀπέροια ἢ τῆ παντι- Wisd. c. 7.*
κατατοροῦ θεῶς, ἕσπτερον ἢ τῆ θεῶ ενεργείας, ἢ εἰκὼν ἢ ἀναδύτη
αὐτῆ, The Breath (or Vapour) of the Power of God, and an Efflux
(or Emanation) from the Glory of the Almighty, a clear Mirrour (or
Looking Glass) of his Active Energy or Vertue, and the Image of his
Goodness: I say, the Result of all is this, that the Nature of Knowledge
and

and Understanding, is so far from being a Ground of disproving a Deity (as the Atheists ignorantly pretend) that it affordeth a Firm Demonstration to us on the contrary, of the Existence of a God, a Perfect Omnipotent Being Comprehending It self, and the Extent of its own Power, or all Possibilities of Things: a Mind Before the world, and Senior to All Things, no *Ectypal*, but *Archetypal* thing, which comprehended in it, as a kind of Intellectual World, the *Paradigm* or *Platform*, according to which this *Sensible World* was made.

And this may be Further confirmed, from what is generally acknowledged, and indeed cannot reasonably be denied by any, viz. That there are *Eternal Verities*, such as were never *Made*, and had no *Beginning*, nor can ever be *Destroyed* or *Cease* to be: as for Example, such *Common Notions* as these, That *Equals added to Equals, make Equals*; That the *Cause* is in order of *Nature* before the *Effect*, &c. together with all *Geometrical Theorems*; as *Aristotle* himself declareth, he writing in his *Ethicks* after this manner, *Ἐπι αἰδίων ἑδείς βεβλήται, οὐδὲν ἔτι διαμέτρων ἢ πλάτους ὅτι ἀσύμμετροι.* Concerning *Eternal* (and *Immutable*) Things, no man does consult; as for Example, concerning the *Diameter* or *Diagonal* of a *Square*, whether it should be *Incommensurable* to the *Sides* or no. Where he plainly affirmeth, this *Geometrical Theorem*, that the *Diameter* or *Diagonal* of a *Square*, is *Incommensurable* to the *Sides*, to be an *Eternal Truth*. Neither are there such *Eternal Truths* as these only in *Mathematicks*, and concerning *Quantity*, but also in *Ethicks* concerning *Morality*; there being here *αἰώνια δίκαια*, as *Justin Martyr* calls them, *Things Eternally Just*, which were not *Made* such at some certain times, by *Law* and *Arbitrary Command*, but being such in their own *Nature* *Immutablely*, were from *Everlasting* to *Everlasting*, and (as it is said of that *Eternal Word* which comprehends all *Truth*) *the Same Yesterday, to Day, and For ever*. For of these is that famous Passage of *Sophocles* in his *Antigona*,

οὐ γάρ τι νῦν καὶ χθές, ἀλλ' αἰεὶ πάντα
ἔη ταῦτα, καὶ εἰς οἶδεν ἕξ ὅτ' ἐφάνη.

These are not things of to Day, or Yesterday, but they ever Live, and no man knows their Date, or from whence they came. No man can declare the time when all *Common Notions*, and *Geometrical Truths* were first *Made* and *Generated* out of *Nothing*, or brought out of antecedent *Non-Existence* into *Being*. Certain it is, that such *Truths* as these, that the *Diameter* and *Sides* of a *Square* are *Incommensurable*, or that the *Power* of the *Hypotenuse* in a *Rectangular Triangle* is *Equal* to the *Powers* of both the *Sides*, were not made by any *Man's Thinking*, or by those first *Geometricians* who *Discovered* or *Demonstrated* the same, they *Discovering* and *Demonstrating* only, that which *Was*. Wherefore these *Truths* were before there was any man to *Think* of them, and they would continue still to be, though all the men in the *World* should be *Annihilated*: Nay, though there were no *Material Squares* and *Triangles* any where in the whole world neither, no nor any *Matter* at all: for they were, ever without beginning before the world, and would of necessity be ever after it, should it cease to be.

Now

Now if there be *Eternal Truths*, which were never Made, and could not *But Be*, then must the *Rationes Rerum*, the *Simple Reasons* of things also, Or their *Intelligible Natures* and *Essences*, out of which those Truths are compounded, be of Necessity *Eternal* likewise. For how can this be an *Eternal Truth*, that the *Diameter of a Square is Incommensurable* with the Sides, if the *Rationes*, the *Reasons of a Square, Diameter, and Sides*, or their *Intelligible Essences*, were not themselves *Eternal*? These are therefore called by *Plato* (a man of much Meditation, and no Contemptible Philosopher) not only, ἀεὶ ταῦτα ἢ ἀεὶ ὡς αὐτῶς ἔχοντα, *Things which are always the same, and Unchangeable*, but also, τὰ μὴ γινόμενα, ἀλλ' αἰεὶ ὄντα, *Things which were never Made, but always Are*, and sometimes μὴτε γινόμενα, μὴτε ἀπολλύμενα, *Things that were neither Made nor can be Destroyed*, sometimes τὰ ἀγένετα ἢ ἀνώλεθα, *Things Ingenerable and Incorruptible*. Of which *Cicero* thus, *Hæc Plato negat Gigni, sed Semper Esse, & Ratione & Intelligentiâ Contineri*. These things *Plato* affirmeth to have been never Made, but always to Be, and to be contained in Reason and Understanding. And though perhaps it may seem strange, even *Aristotle* himself also, notwithstanding his so often clashing with *Plato's* Ideas, here Really agreeth in the main, that the *Forms and Species*, or the *Universal Intelligible Essences of Things*, which are the proper and immediate Objects of Science, were *Eternal* and never Made. Thus in his *Metaphysics*, τὸ εἶδος οὐδὲν ποιεῖ οὐδὲ γινώσκειται, *No man makes the Form, or Species of a thing, nor was it ever Generated*; and again, τὸ σφαιρικὸν οὐκ ἐστὶ γένεσις, *There is no Generation of the Essence of a Sphere*; and, ἀνευ γένεσεως ἢ φθορῆς τὰ εἶδη, *The Forms or Species of things are without any Generation or Corruption*. And he sometimes calleth these Objects of Science, ἀκίνητον εἶδος or φύσιν, *An Immutable Essence or Nature*. Lastly, where he writeth against the *Heracliticks*, and those other *Scepticks*, who denied all Certainty of Science; he first discovers the Ground of their Errour herein to have been this, that they supposed *Singular Bodies*, or *Sensibles* existing Without, to be the Met. L. 4. c. Only Things or Objects of the Mind, or Knowledge, ἄπρον ἢ ἀόριστον τῶν οὐρανῶν, ὅτι οὐκ ἔστι οὐρανῶν τὴν ἀλήθειαν ἐκκόπρον, τὰ δ' ὄντα ὑπέλαβον εἶναι τὰ αἰσθητὰ μόνον, ἐν ἧ τῶν οὐρανῶν ἢ τὸ ἀόριστον φύσιν ἐνυπαρχεῖ — ἐπὶ ἧ πᾶσαν ὁρᾶντες ταύτην κινουμένην τὴν φύσιν, κατὰ γὰρ τὸ μεταβάλλον οὐδὲν ἀληθεύμενον, εἶπε τὸ πάντως πάντα μεταβάλλον, ἐν ἐαδέχεσθαι ἀληθεύειν. *The Original of these mens mistake was this, because Truth is to be look'd for in Things, and they conceiv'd the only things to be Sensibles, in which it is certain there is much of the Indeterminate Nature. Wherefore they perceiving all the Nature of Sensibles, to be Moveable, or in perpetual Flux and Mutation, since nothing can possibly be verified or constantly affirmed concerning that which is not the same but Changeable, concluded that there could be no Truth at all nor Certainty of Science; those Things which are the only Objects of it, never continuing the same. And then he subjoyns in way of Opposition to this Sceptical Doctrine of theirs, and the forementioned Ground thereof, ἀξιόσομεν αὐτοὺς ὑπολαβεῖν ἢ εἶναι εἶδος εἶναι τῶν ὄντων, ἢ ἔτε κίνησις ὑπαρχεῖ εἰς τὴν φθορὰν ἔτε γένεσις τὸ πάντων. We would have these men therefore to know, that there is another kind of Essence of Things, besides that of Sensibles, to which belongeth neither*

neither Motion, nor Corruption, nor any Generation at all. By which Essences of things, that have no Generation nor Corruption, he could understand nothing else, but those *Intelligible Natures, Species, and Ideas* which are the *Standing and Immutable Objects of Science*. And certain it is, that there could be no constant and *Immutable Science* at all, were there no other Objects of the Mind, but *Singulars and Sensibles*, because these are all *Mutable*. Wherefore the *Proper and Immediate Objects of the Geometrical Science*, are no *Singular and Material Triangles, Squares, Spheres and Cubes, &c.* not only because none of these are found *Mathematically Exact*, and because *Geometricians* in all the *Several distant ages and places of the world*, could not have the same *Singular Bodies* before them, but also because they do none of them continue *Immutably the Same*: all *Corporeal things*, being more or less in perpetual *Motion and Mutation*; Whereas that of which any *Geometrical Theorem* is *Verified and Demonstrated*, must be *Immutably and Unalterably the Same*. The *Triangles and Circles, Spheres and Cubes of Euclid, Archimedes, Pappus, Appollonius*, and all other *Ancient and Modern Geometricians*, in all the *distant places and Times of the World*, were both *Indivisibly One and the Same*, and also perfectly *Immutable and Incorruptible*, the *Science of Geometry* being such. For which Cause it is affirmed also, of these *Mathematical Things*, by the forementioned *Aristotle*, that they are *No Where as in a Place*; as all *Singular Bodies* are, ἀποκον ἢ ἢ τὸ πῶν ἅμα τοῖς σερροῖς τοῖς μαθηματικοῖς ποιῆσαι, ὁ μὲν γὰρ τὸ πῶν ἢ καὶ ἕκαστον ἰδίῳ· διὸ χωρεῖσθαι τῶν τὰ ἢ μαθηματικὰ, ἔ πῶ. It is absurd to make *Mathematical Things* to be in a Place, as *Solid Bodies* are, for *Place* belongeth only to *Singulars*, which are therefore separable from one another by *Place*: but *Mathematical things* are not *Any where*. Because they being *Universal and Abstract*, are only in *Minds*: nevertheless for the same Reason are they also *Every Where*, they being in every *Mind* that apprehends them. Lastly, these *Intelligible Essences and Ideas of Things*, are called also by *Philo*, ἀναγκασιόταται εἶδη, *The Most Necessary Essences*, as being not only *Eternal*, but having likewise *Necessary Existence* belonging to them: for though there be no *Absolute Necessity* that there should be *Matter or Body*, yet is there an *Absolute Necessity* that there should be *Truth*.

Met. L. 12.
c. 5.

If therefore there be *Eternal Intelligibles* or *Ideas*, and *Eternal Truths*; and *Necessary Existence* do belong to them; then must there be an *Eternal Mind Necessarily Existing*, since these *Truths and Intelligible Essences of Things* cannot possibly be any where but in a *Mind*. For by the *Essences of things*, when they are said to be *Eternal*, must not be meant their very *Substances*, as if every thing were in it self *Eternal and Uncreated*; or that *God in Creation*, did only as a *Modern Writer* abusively Expresseth it, *Sartoris instar, vestire Essentias rerum novā Existentiā, Cloth the antecedent Essences of things, with a new Garment of Existence*; but only their *Esse Cognitum*, their *Possible and Intelligible Natures*, as they were *Objects of Infinite Power, and Understanding*, before they were Made. There must be a *Mind Senior to the world*, and all *Sensible Things*, and such as at once *Comprehends* in it, the *Ideas of all Intelligibles*, their *Necessary Schemes and Relations* to one another,

ther,

ther, and all their *Immutable Truths*: a Mind, which doth not $\acute{\omicron}\tau\epsilon\ \mu\acute{\epsilon}\nu\ \nu\omicron\epsilon\acute{\iota}\nu$, $\acute{\omicron}\tau\epsilon\ \eta\ \xi\ \nu\omicron\epsilon\acute{\iota}\nu$, (as Aristotle writeth of it) *sometimes Understand and sometimes not Understand*, as if it were sometimes *Awake* and sometimes *Asleep*, or like an Eye sometimes *Open* and sometimes *Shut*, but $\zeta\omicron\iota\alpha\ \acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\eta\alpha$, Such a Mind as is *Essentially Act and Energy*; and hath no Defect in it. And this as we have already declared, can be no other than the *Mind of an Omnipotent*, and *Ininitely Perfect Being*, *Comprehending It Self* and the *Extent of its own Power*, or how far it self is *Communicable*, that is, all the *Possibilities of things*, that may be made by it, and their respective *Truths*; *Mind and Knowledge* in the very Nature of it, supposing the *Actual Existence of an Omnipotent or Ininitely Powerful Being*, as its $\nu\omicron\upsilon\tau\omicron\nu$ or *Intelligible*; It being nothing but the *Comprehension of the Extent of Infinite or Divine Power*, and the *Measure of the same*.

And from hence it is Evident also, that there can be but *One only Original Mind*, or no more than *One Understanding Being Self Existent*; all other *Minds* whatsoever *Partaking* of one *Original Mind*; and being as it were *Stamped with the Impression or Signature of one and the same Seal*. From whence it cometh to pass, that all *Minds* in the several *Places and Ages of the World*, have *Ideas or Notions of Things Exactly Alike*, and *Truths Indivisibly the Same*. *Truths* are not multiplied, by the *Diversity of Minds* that apprehend them; because they are all but *Ætymal Participations* of one and the same *Original or Archetypal Mind*, and *Truth*. As the same *Face* may be *Reflected* in several *Glasses*; and the *Image of the same Sun* may be in a thousand *Eyes* at once beholding it; and *One and the same Voyce* may be in a thousand *Eares* listning to it; so when *Innumerable Created Minds*, have the same *Ideas of Things*, and *Understand the Same Truths*; it is but *One and the same Eternal Light*, that is *Reflected* in them all; (*that Light which enlighteneth Every man, that cometh into the World*;) or the same *Voyce of that One Everlasting Word*, that is never *Silent*, *Reechoed* by them. Thus was it concluded by *Themistius*, that one man by *Teaching*, could not *Possibly* beget in the *Mind of another*, the very same *Notions, Conceptions and Knowledges*, which himself had in his own *Mind*, $\acute{\epsilon}\iota\ \mu\acute{\eta}\ \tau\alpha\upsilon\tau\omicron\nu\ \lambda\acute{\omicron}\ \tau\omicron\ \nu\omicron\upsilon\mu\alpha\ \tau\delta\ \delta\iota\delta\alpha\ \zeta\omicron\nu\omicron\tau\omicron\ \&\ \tau\delta\ \mu\alpha\upsilon\delta\acute{\alpha}\nu\omicron\upsilon\tau\omicron$, *Were not the Minds both of the Teacher and of the Learner as it were Printed and Stamped alike*. As also that men could not *Possibly* so confer together as they do, presently apprehending one anothers meaning, and raising up the very *Same senses* in their *Minds*, and that meerly by *Occasion of Words and Sounds*, $\acute{\epsilon}\iota\ \mu\acute{\eta}\tau\iota\varsigma\ \eta\nu\ \acute{\epsilon}\iota\varsigma\ \nu\acute{\epsilon}\varsigma\ \xi\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \acute{\epsilon}\nu\omicron\iota\upsilon\gamma\omicron\nu\delta\mu\epsilon\nu$, *Were there not some One Mind which all men did Partake of*. As for that *Anti-Monarchical Opinion*, of *Many Understanding Beings, or Minds, Self Originated, and Independent*, (none of which therefore could be *Omnipotent*) it is neither *Conceivable*, how such should all agree in the same *Truths*, there being no *Common Measure of Truth* betwixt them, no more than any *Common Rule of their Wills*; nor indeed how they should have any *Knowledge or Understanding* at all, properly so called, that being the *Comprehension of the Possibilities of things, or of the Extent of Infinite Power*, whereas according to this *Hypothesis*, there is no *Infinite Power* at all, the *Power of each of those Many supposed Principles*

ples or Deities, being Limited and Finite, and therefore indeed not Creative of any thing neither, since that which could Create one thing, could Create all, and consequently would have all depending upon it. We conclude therefore, That from the Nature of *Mind* and *Knowledge*, it is *Demonstrable*, That there can be but *One Original* and *Self-Existent Mind*, or *Understanding Being*, from which all other *Minds* were derived. And now have we, more Copiously than we designed, Confuted the First *Atheistick Argument*, we having not only asserted the *Idea of God*, and fully Answered and refuted all the *Atheistick Pretences* against the same; but also from this very *Idea of God*, or a *Perfect Being*, Demonstrated his *Existence*. We shall dispatch the following *Atheistick Objections* with more brevity.

WE come in the next place, to the *Achilles* of the *Atheists*; their *Invincible Argument*, against a *Divine Creation* and *Omnipotence*; because *Nothing could come from Nothing*. It being concluded from hence, that whatsoever *Substantially* or *Really Is*, was from all Eternity Of It Self, *Unmade* or *Uncreated by any Deity*. Or else thus; By God is always Understood, a *Creator* of some *Real Entity* or other out of *Nothing*; but it is an *Undoubted Principle* of Reason and Philosophy, an *Undeniable Common Notion*, That *Nothing can be made out of Nothing*, and therefore there can be no such *Creative Power* as this. And here we shall perform these *Three Things*; First, we shall show That in some Senses, this is indeed an *Unquestionable Truth*, and *Common Notion*, That *Nothing can come from Nothing*, and what those Senses are. Secondly, We shall make it evident, that in the Sense of this *Atheistick Objection*, it is *Absolutely False*, That *Nothing can come from Nothing*, or be made out of *Nothing*; and that a *Divine Creation* and *Omnipotence*, can be no way Impugned from the forementioned *Principle* rightly Understood. Thirdly and Lastly, We shall prove, That as from this *Principle* or *Common Notion*, *Nothing out of Nothing*, there can be no Execution at all done against *Theism*, or a *Divine Creation*; so from the very Same rightly Understood, the *Impossibility* of all *Atheism* may be *Demonstratively Proved*, it bringing Something out of *Nothing* in an *Impossible Sense*; as also the *Existence* of a *God* Evinc'd.

We grant therefore in the First place, that this is in some Sense an *Undoubted Principle* of Reason, or an *Undeniable Common Notion*, that *Nothing can come from Nothing*. For First, it is *Unquestionably True*, That *Nothing which once was not, could ever Of It self come into Being*; or That *Nothing could bring it Self out of Non-Existence into Being*; That *Nothing can take Beginning of Existence from it Self*; or That *Nothing can be Made or Produced without an Efficient Cause*. And from hence, as hath been already Intimated, is it *Demonstratively Certain*, that every thing was not Made, but that there is something *Necessarily Self Existent*, and which could not But Be. For had every thing been

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been Made, then must something of Necessity, have been Made out of Nothing by It Self; which is Impossible.

Again, As Nothing which was Not, could ever Of It self come into Being, or be Made, without an *Efficient Cause*, so is it certain likewise, that Nothing can be *Efficiently Caused* or Produced, by that which hath not in it at least *Equal*, (if not *Greater*) *Perfection*, as also *Sufficient Power* to Produce the same. We say Nothing which was not, could ever be brought into Being, by that which hath not Formally, *Equal Perfection* in it; because Nothing can Give what it hath not, and therefore so much of the *Perfection* or *Entity* of the Effect, as is greater than that of the supposed Cause; so much thereof must needs come from Nothing, or be made without a Cause. Moreover whatsoever hath *Equal Perfection* to another thing, could not therefore Cause or Produce that other thing; because it might either have no *Active Power* at all, as Matter hath not, it being meerly *Passive*, or else no *Sufficient Active* and *Productive Power*. As for Example, though it be not Impossible, That *Motion* which once was not, should be Produced; yet is it Impossible, that it should be ever Produced, without a *Sufficient Cause*. Wherefore if there were once no *Motion* at all in the whole world, nor no *Life* or *Self Active Power* in any thing, but all were Dead; then is it certain, that there could never possibly arise, any *Motion* or *Mutation* in it to all Eternity. There being no *Sufficient Cause*, to Produce the Same; since nothing can produce *Motion*, but that which hath *Life* or *Self-Activity* in it; and if *Motion* or any thing else, should begin to be, without a *Sufficient Cause*, then must it needs be *Caused by It Self*, or *Of It Self* come into Being; which is a thing Impossible. Now no Imperfect Being whatsoever, hath a *Sufficient Emanative Power* to Create any other Substance, or Produce it out of Nothing; the utmost that can be done by Imperfect Beings, is only to Produce new *Accidents* and *Modifications*: as Humane Souls can Produce new *Cogitations* in themselves, and new *Local Motion* in Bodies. No Imperfect Being is *Substantially Emanative*, or can Produce another *Substance* out of *Non-Existence*. Therefore for any Substance, to be brought into Being, by an *Imperfect Substance*, which hath not *Sufficient Emanative* or *Creative Power*, is a thing plainly Impossible; it being all one as to say, That a Substance might Of It self, come out of *Nothing into Being*. And thus is it granted, that no Substance could be *Created*, or brought out of *Non-Existence*, into Being, but by the sole *Efficiency* of an *Absolutely Perfect* Being, which hath both *Greater Perfection*, (it Eminently Containing all things in it) and also a *Sufficient Emanative* or *Creative Power*.

And now have we given an Account, of Two Senses, wherein it is Impossible, For *Any thing to come from Nothing*; One, For a thing which was not, to bring it Self into Being, or to be Made without an *Efficient Cause*. Another, For a thing to be *Efficiently Caused*, by that which hath not at least *Equal Perfection* in it, or a *Sufficient Emanative* or *Productive Power*. Both which Senses of this Axiom respect the *Efficient Cause*, and thus was it frequent-

ly understood by divers of the Ancients, and particularly by *Cicero*. We shall now propound a Third Sense, wherein this Axiom is also Verified, *That Nothing can be Made out of Nothing*, respecting chiefly the *Material Cause*. For since no *Imperfect, Natural Being*, hath any *Creative Power*, or can Efficiently produce any *New Substance* or *Real Entity*, which was not before, into Being, but only act upon *Pre-existing Matter*, by *Motion*, and *Modifie* the same; and since *Matter*, as such, being merely *Passive*, cannot Cause any thing, that was not before, or will not result from the *Composition* or *Modification* of it; it follows undeniably, that in all *Natural Generations* and *Productions* out of *Pre-existent Matter*, (without a *Divine Creation*) there can never be any *New Substance* or *Real Entity* brought out of *Non-Existence* into Being. And this was that very thing, and no other, which the Ancient *Physiologists* meant, when (as *Aristotle* tells us) they so much insisted upon this Principle, τὸ γινόμενον ἐκ μὴ ὄντων γινεσθαι ἀδύνατον, *That it was Impossible that any Real Entity, should be (Naturally) Made or Generated out of Nothing; Or*, as it is also otherwise expressed, οὐδὲν ἑδὲ γινεσθαι ἑδὲ φθειρεσθαι ἐκ μὴ ὄντων, *That no Real Entity was either Generated or Corrupted.* That is, *That in Natural Generations, Corruptions, and Alterations*, (where God is supposed not *Miraculously* to interpose) there is no *Creation* of any *New Substance* or *Real Entity* out of *Nothing*, nor *Annihilation*, or *Destruction* of any into *Nothing*.

We are not ignorant, that the *Generality of Modern Writers*, have interpreted this *Doctrine*, of the Old *Physiologists* in *Aristotle*, into quite different Sense; as designing therein to take away all *Divine Creation* out of *Nothing*; (or *Non-Existence*) they making all things to have sprung out of *Matter* (existing Of it self from Eternity) either *Without a God*; or else rather (because *Parmenides* and *Empedocles*, and other *Asserters* of this *Doctrine*, were undoubted *Theists*) *With Him*. So that God could not *Create* any *New Entity* out of *Nothing*, but only make things out of *Pre-existing Unmade Matter*, as a *Carpenter* doth a *House*, or a *Weaver* a *Piece of Cloth*. And thus is it *Commonly* taken for granted, that no *Pagan Philosopher* ever went so far, as to acknowledge a *Divine Creation* of any thing out of *Nothing*, in the Sense of *Christian Theologians*. And here we grant indeed that besides the *Stoicks*, there have been some other *Philosophick Theists* amongst the *Pagans*, of this *Perswasion*; *That Nothing* was nor could be made by *God*, otherwise, *then out of Something Pre-Existing*: as *Plutarchus Chæronensis* for one, who in a place already Cited positively affirmeth, τὸ μὲν κόσμον ὑπὸ θεῶν γεγονέναι, τὼ δὲ σοφίαν ἢ ἕλλω ἢ ἡσ γέγονεν, ἢ γινόμενῳ, ἀλλὰ ὑποκειμένῳ ἀεί τῶν δημιουργῶν. *That though the world were indeed made by God, yet the Substance or Matter, out of which it was Made, was not Made.* And then he subjoins this very Reason for it, ἢ γὰρ ἐκ τῆ μὴ οὐκ ὄντος γένεσις, ἀλλ' ἐκ τῆ μὴ καλῶς, μὴδ' ἰκανῶς ἔχοντος, ὡς οὐκ ἔστι ἢ ἰματίου ἢ ἀνδραγάλου. *Because there can be no Making of any thing out of Nothing, but only out of Something Pre Existing, not rightly Ordered or Sufficiently disposed; as in a House, Garment, or Statue.* From which conceit of *Plutarch's*, though he were otherwise *Ingenious*, it may well be supposed, that the

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the *Dull Bæotick Air* had too much Effect upon him. However neither *Plutarch* nor the *Stoicks*, as we conceive, are for this to be accounted *Absolute* and *Downright Atheists*, but only *Imperfect, Mungrel,* and *Spurious Theists*. And therefore were *Atheists* never so much able to prove, that there could be no *Creation* out of *Nothing Præ-Existing*, which they cannot at all do, yet would not this overthrow *Theism* in general, there being a *Latitude* therein. Nevertheless it will undeniably appear, from what shall follow, that those *Ancient Italicks and Pythagoricks*, were so far from intending here any such thing, to deduce all things out of *Matter*, either *Without*, or *With a God*; as that they plainly designed the very *Contrary*; namely to prove that no *New Real Entity* could be *Made* out of *Matter*, and particularly that *Souls* could not be *Generated* out of the same; which therefore of necessity, must, according to them, have another *Divine Original*, and be *Made by God*, not out of *Matter*, but out of *Nothing Præ-Existing*: since it could not be supposed by any, that all *Souls* Existed *Of Themselves* from *Eternity Unmade*. And indeed all those *Pagan Philosophers* who asserted the *Incorporiety* of *Souls*, must of necessity in like manner, suppose them not to have been *Made*, out of *Præ-Existing Matter*, but by *God* out of *Nothing*. *Plutarch* being only here to be excepted, by reason of a certain odd *Hypothesis* which he had, that was peculiarly his own; of a *Third Principle*, besides *God* and *Matter*, a *Disorderly Soul*, or *Evil Demon Self-Existent*, who therefore seems to have supposed all *Particular Humane Souls*, to have been made, neither out of *Nothing*, nor yet out of *Matter* or *Body Præ-Existing*, but out of a certain strange *Commixture*, of the *Substance* of that *Evil Soul*, and *God*, blended together: upon which account, does he affirm *Souls* to be, not so much *εργον* as *μερος Θεου*, not so much, *the work of God*, as a *Part of him*. And now let any one Judge, whether upon *Plutarch's* account, there be not yet further reason, to complain of this *Bæotick Air*. Wherefore we conclude, that those old *Physiologers* in *Aristotle*, who insisted so much upon that Principle, That no *Real Entity* could be *Made* or *Generated* out of *Nothing*, acted only as *Physiologers* therein, and not as *Theologers* or *Metaphysicians*, they not opposing a *Divine Creation* out of *Nothing Præ-Existing*, but only contending that no *New Entity* could be made out of *Matter*, and that in *Natural Generations* and *Corruptions* there was no *Creation* or *Annihilation* of any thing.

But what the true scope and meaning of these *Physiologers* indeed was, will more plainly appear, from that Use or Improvement, which themselves made of this *Philosophick Principle*, and this was *Twofold*. For *First*, It is certain that upon this Foundation, they all of them Endeavoured to Establish, a *Peculiar kind of Physiology*, and some *Atomology* or other, either an *Homæomery*, or an *Anomæomery*, a *Similar* or *Dissimilar Atomology*. For *Anaxagoras* looking upon this *Maxime* of the *Italick Philosophers*, That *Nothing* could be *Physically* made out of *Nothing*, or no *Real Entity* *Generated* or *Corrupted*, as an *Undoubted Principle of Reason*, and being also not able to Conceive otherwise, of the *Forms* and *Qualities* of *Bodies* than that they were *Real Entities*, distinct from the *Substance* of *Matter*, or its *Modifica-*

tions; concluded that therefore in *Generations, Corruptions and Alterations*, these were not created out of *Nothing*, and *Annihilated* into *Nothing*, but that every thing was *Naturally made*, ἐκ προϋπαρχόντων & ἐνυπαρχόντων, *out of Pre-Existent and In-Existent Things*, and consequently that there were in all things, *Dissimilar Atoms and Particles* of every Kind, though by reason of their *Parvitude* *In-sensible* to us, and every thing seemed to be, only that, which was most *Predominant and Conspicuous* in it. To wit, That *Bone* was made out of *Bony Atoms*, and *Flesh* out of *Fleshy, Hot* things out of *Hot Atoms*, and *Cold* things out of *Cold, Black* out of *Black*, and *White* out of *White, &c.* and *Nothing* out of *Nothing*, but every thing out of *Pre-Existing Similar Atoms*. Thus was the sense of *Anaxagoras* plainly declared by *Aristotle*, That *because Contraries were made out of one another*, they were therefore *before In-Existent*. For since every thing must of necessity be made, either out of *Something*, or out of *Nothing*, and all *Physiologers* agree, That it is *Impossible*, for any thing to be made out of *Nothing*; it follows unavoidably, that whatsoever is *Generated* must be *Generated* out of things *Pre-Existing and In-Existing*, though by reason of their *Parvitude* *In-sensible* to us; That is, out of *Similar or Homogenial Atoms*, of which there are some of all kinds in *Every thing*; every thing being mingled in every thing. Here therefore have we, the *Anaxagorean Homœomery*, or *Similar Atomology*, built upon this *Principle of Reason*, as its *Foundation*, That *Nothing can Naturally be Made or Generated out of Nothing*.

But the *Italicks* or *Pythagoricks*, as well before *Anaxagoras* as after him, (with whom also hitherto concurred, *Leucippus, Democritus, and Epicurus*, those *Atheizers* of the *Italick Physiology*) did with much better Reason, from the same *Fundamental Principle* conclude, that since these *Forms and Qualities* of Bodies, were unquestionably *Generated and Corrupted*, they were therefore no *Entities Really Distinct* from the *Substance of Matter*, or its *Modifications*, but only different *Dispositions or Modifications* of the *In-sensible Parts* thereof, Causing in us *Different Phantasms*: and this was the *First Original* of the *Dissimilar Atomology*. In *Matter or Body*, therefore as such, there was nothing else to these *Philosophers* conceivable, but only *Magnitude of Parts, Figure, Site, and Motion, or Rest*: and these were those few *Elements*, out of which *In-Existing*, and variously *Combined* together, they supposed all those *Forms and Qualities* of Bodies, (commonly so called) in *Generations* to result, without the *Production* of any *New Real Entity* out of *Nothing*. For as out of a few *Letters* in the *Alphabet* of every *Language*, Differently placed and *Combined*, do Result innumerable *Syllables, Words, and Sounds*, signifying all the several things, in *Heaven and Earth*; and sometimes from all the very same *Letters*, neither more nor fewer, but only *Transposed*, are begotten very *Different Phantasms of Sounds* in us; but without the *Production* of any *New Real Entity* out of *Nothing*: in the very same manner, from those *Fewer Letters* in the *Alphabet* of the *Corporeal Nature*, Variously combined, or from the different *Modifications* of *Matter*, in respect of *Magnitude of Parts, Figure, Site, & Motion*, are Made up and spelled out, all those *Syllables* of *Things* that are in the whole *World*,

World, without the Production of any New *Real Entity*. Many times the very same Numerical Matter, neither more nor less, only differently *Modified*, Causing very different *Phantasms* in us, which are therefore vulgarly supposed to be *Forms* and *Qualities* in the Things; as when the same water, is successively changed and transformed into Vapour, Snow, Hail, and Ice. And to this very purpose is the forementioned Similitude elegantly pursued by the *Epicurean Poet*, in these following Verses,

*Quin etiam refert nostris in Versibus ipsis,
Cum quibus & quali sint Ordine quæque locata.
Namque eadem Cælum, Mare, Terras, Flumina, Solem,
Significant, eadem Fruges, Arbusta, Animantes.
Sic ipsis in rebus item jam Materiai
Concursus, Motus, Ordo, Positura, Figure,
Cum permutantur, mutari Res quoque debent.*

L. 2. p. 198
Lamb.

For were those supposed *Forms* and *Qualities*, produced in *Generations* and *Alterations*, *Entities Really distinct* from the *Substance* of *Matter*, or its different *Modifications*, in respect of the *Magnitude*, *Figure*, *Site*, and *Motion* of *Parts*; (there being no such things before *In-Existing* as *Anaxagoras* supposed,) then would they *Materially* proceed from *Nothing*, which is a thing *Impossible*. And this *Dissimilar Atomology* of the ancient *Italicks*, so far as to these *Material Forms and Qualities*, Seems to be *Undoubtedly* the only true *Physiology*, it being built upon this sure Principle of Reason, That because *Nothing can give what it hath not*, therefore no *New Substance* or *Real Entity*, can be *Materially* produced, in the *Generations* and *Alterations* of *Nature*, as such; but only *Modifications*. As when an *Architect* builds a *House*, or a *Weaver* makes a piece of *Cloth*, there is only a different *Modification* of the *Præ-Existent Matter*.

This is the *First Improvement*, which the *Ancient Italic Philosophers* made, of this Principle, That *Nothing can be (Physically and Materially) Generated out of Nothing*; or that *no Real Entity is Naturally Generated or Corrupted*; That therefore the *Forms and Qualities* of *Bodies*, were no *Real Entities*, but only *Different Modifications*. But besides this, there was also another thing, which these *Philosophers* principally Aimed at herein, as a *Corollary* deducible from the same Principle, concerning *Souls*; that since the *Souls of Animals*, Especially *Humane*, are unquestionably *Entities Really distinct* from *Matter*, and all its *Modifications*; (no *Magnitudes, Figures, Sites* and *Motions*, being ever able to beget *Cogitation* or *Consciousness*, much less a *Power of Understanding Eternal Verities*) that therefore these could not be *Generated* out of *Matter*, nor *Corrupted* into the same. Because *Forms and Qualities* are *Continually Generated and Corrupted*, made out of *Nothing*, and *Reduced to Nothing* again; therefore are they no *Entities Really distinct* from *Matter*, and its different *Modifications*: but because *Souls*, at least *Humane*, are unquestionably *Entities Really distinct* from *Matter*, and all its *Modifications*; therefore can they not possibly be *Generated* out of *Matter*,

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ter, nor Corrupted into the same. For if *Humane Souls* were *Generated* out of *Matter*, then must some *Real Entity* be *Materially produced* out of *Nothing*, there being *Nothing* of *Life* and *Cogitation* in *Matter*; which is a *Thing Absolutely Impossible*. Wherefore these *Philosophers* concluded concerning *Souls*, that being not *Generated* out of *Matter*, they were *Insinuated* or *Introduced* into *Bodies*, in *Generations*. And this was always a *Great Controversie*, betwixt *Theists* and *Atheists*, concerning the *Humane Soul*, as *Lucretius* expresseth it;

Nata sit, an contra Nascentibus Insinuetur,

Whether it were Made or Generated out of Matter, (that is indeed out of *Nothing*) or else were *ὑποθεῖν*, *From Without*, *Insinuated* into *Bodies* in *Generations*? Which latter *Opinion* of theirs, supposes *Souls* as well to have *Existed Before* the *Generations* of all *Animals*, as to *Exist After* their *Deaths* and *Corruptions*; there being properly *Nothing* of them *Generated* but only their *Union* with those particular *Bodies*. So that the *Generations*, and *Corruptions* or *Deaths* of *Animals*, according to this *Hypothesis*, are nothing but an *Anagrammatical Transposition* of *Things* in the *Universe*, *Præ- and Post-Existent Souls*, being sometimes united to one *Body*, and sometimes to another. But it doth not therefore follow, because these *Ancient Philosophers* held *Souls* to be thus *Ingenerable*, and to have *Pre-Existed* before the *Generation* of *Animals*; that therefore they supposed all *Souls* to have *Existed Of Themselves* from *Eternity Unmade*: this being a *Thing* which was never asserted, any more by *Theist* than *Atheist*; since even those *Philosophick Theists*, who maintained *Æternitatem Animorum*, *The Eternity of Humane Minds and Souls*, together with the *Worlds*, did notwithstanding, assert their *Essential Dependence* upon the *Deity*, like that of the *Lights* upon the *Sun*; as if they were a kind of *Eternal Effulgency*, *Emanation* or *Eradiation* from an *Eternal Sun*. Even *Proclus* himself, that *Great Champion* for the *Eternity* of the *World* and *Souls*, in this very *Case*, when he writes against *Plutarch's Self-Existent Evil Soul*, expressly declaring, that *πᾶσα ψυχὴ γέννηται ὑπὸ τοῦ θεοῦ*, *There is no Self Existent Soul*; but every *Soul whatsoever is the Work Effect and Production of God*. Wherefore when they affirmed *Souls* to be *Ingenerable*, their meaning was no more than this, that they were not meer *Accidental Things* as *Forms* and *Qualities* are, nor any more *Generated* out of *Matter*, than *Matter* it self is *Generated* out of *Something* else; upon which account, as *Aristotle* informs us, *Souls* were called also by them, *ἀρχαί*, *Principles*, as well as *Matter*, they being both of them *Substances* in the *Universe* alike *Original*; that is neither of them *Made* out of the other. But they did not suppose them to be *ἀγενήτως*, *Ingenerate* or *Unmade* in the other *Sense*, as if they had been *Self-Originated*, and *Independent*, as *Plutarch's Second and Third Principles*; his *Evil Soul*, and *Matter* were by him *Imagined* to be: but so doubtless as that if the *World* had had any *beginning*, they should then have been all *Created together* with it, out of *Nothing Præ-Existing*. But as for the *perpetual Creation* of *new Souls*, in the *Successive Generations* of *Animals*, this indeed is a thing

thing which those Philosophers were extremely abhorrent from, as thinking it Incongruous, that *Souls* which are in *Order of Nature*, *Senior to Bodies*, should be in *Order of Time*, *Juniors* to them; as also not Reasonable, that *Divine Creation*, (as it were Prostituted) should without end, perpetually attend and wait upon *Natural Generations*, and be Intermingled with them.

But as for this *Præ-Existence* of *Souls*, we have already declared our own sense concerning it, in the First Chapter. Though we cannot deny, but that besides *Origen*, several others of the Ancient Fathers, before the Fifth Council, seem either to have Espoused it, or at least to have had a favour and kindness for it; insomuch that *St. Austine* himself, is sometimes Staggering in this Point, and thinks it to be a *Great Secret*, whether mens *Souls* Existed before their Generations or no; and some where concludes it to be a matter of *Indifferency*, wherein every one may have, his Liberty of opining, either way, without offence. Wherefore all that can be certainly affirmed in this Case, is, that Humane *Souls* could not possibly be *Generated* out of *Matter*, but were some time or other *Created* by God Almighty, out of *Nothing Præ-Existing*, either In *Generations* or Before them. Lastly, as for Brute Animals, we must confess, that If they be not meer *Machines* or *Automata*, as some seem inclinable to believe, but *Conscious* and *Thinking Beings*, then from the same Principle of Reason, it will likewise follow, that they cannot be *Generated* out of *Matter* neither, and therefore must be *Derived* from the *Fountain of all Life*, and *Created out of Nothing* by him: who since he can, as easily *Annihilate*, as *Create*; and does all for the Best; no man need at all to trouble himself, about their *Permanency*, or *Immortality*.

And now have we given, a Full and Particular Account, of all the *Several Senses*, wherein this *Axiom* must be acknowledged to be Undeniably True, That *Nothing can possibly be Made out of Nothing*, or *Come from Nothing*; namely these Three. First, That *Nothing which was Not, could ever bring it self into Being*, or *Efficiently Produce it self*. Or, That *Nothing can possibly be Made, without an Efficient Cause*. Secondly, that *Nothing which was Not*, could be *Produced* or *brought into Being*, by any other *Efficient Cause*, then such, as hath at least, *Equal Perfection in it*, and a *Sufficient Active or Productive Power*. For if any thing were made by that, which hath not *Equal Perfection*, then must so much of the Effect as *Transcendeth the Cause*, be indeed *Made without a Cause*, (since, *Nothing can Give what it hath not*) or be *Caused* by it *self*, or by *Nothing*. Again, to suppose a thing to be *Produced* by that which hath no *Sufficient Productive Power*, is Really to suppose it also, to be *Produced from It self* without a *Cause*, or *From Nothing*. Where it is acknowledged by us, That no *Natural, Imperfect, Created Being*, can *Create*, or *Emanatively Produce*, a *New Substance* which was not Before, and give it, its *Whole Being*. Hitherto, is the *Axiom Verified* in Respect of the *Efficient Cause*. But in the *Third Place*, it is also True, in respect of the *Material* likewise. Not, That *Nothing could Possibly be ever Made*, by any Power whatsoever, but only out of *Præ-Existent Matter*; and Consequently, that Mat-

ter it self could be never Made, but was Self-Existent. For the falsity of this, is sufficiently evident, from what hath been already declared, concerning *Humane Souls*, their being undoubtedly *Substances Incorporeal*, which therefore could never be *Generated* out of *Matter*; and it will be further manifested afterwards. But the Third and Last Sense is this; That *Nothing which is Materially Made out of things Præ-Existing*, (as some are) can have any other *Real Entity*, then what was either before contained in, or resulteth from the Things themselves so Modified. Or, That there can be no *New Entities* or *Substances*, Naturally *Generated* out of *Matter*; and therefore that all *Natural Generations*, are really *Nothing* else, but *Mixtures* or *New Modifications of Things Præ-Existing*.

These, I say, are all the *Senses*, wherein it is *Impossible*, That any thing should be *Made out of Nothing*, or *Come from Nothing*; and they may be all reduced to this *One General Sense*, That *Nothing can be Made out of Nothing, Causally*; Or, That, *Nothing cannot Cause Any thing, either Efficiently or Materially*. Which as it is undeniably *True*; So is it so far from making any thing, against a *Divine Creation*, or the *Existence of a God*, that the same may be *Demonstratively Proved*, and *Evinced* from it, as shall be shewed afterward.

But there is another *Sense*, wherein things may be said to be Made ἐκ ἐκ οὐτινων , Or, *Out of Nothing*, when those words are not taken *Causally*, but only so as to signify the *Terminus A quo*, or *Term from which*, they are Made, to wit, an *Antecedent Non-Existence*. And then the Meaning of this *Proposition*, That *Nothing can possibly be Made out of Nothing*, will be this, That *Nothing which once was Not*, could by any *Power whatsoever*, be afterwards brought into *Being*. And this is the *Sense* insisted on, in this *Second Atheistick Argumentation*, framed according to the Principles, of the *Democritick* or *Epicuræan Atheism*. That no *Real Entity* which once was not, could by any *Power whatsoever*, be *Made*, or brought out of *Non-Existence* into *Being*; and consequently, that no *Creative Power* out of *Nothing*, can possibly belong to any thing, though supposed never so *Perfect*.

In Answer whereunto; we shall perform these *Two Things*. First, we shall make it appear, that *Nothing out of Nothing*, taken in this *Sense* declared, is so far from being a *Common Notion*, that it is not at all *True*. And Secondly, we shall prove, that If it were *True*, yet would it of the *Two*, make more against *Atheism*, then it doth against *Theism*, and therefore ought by no means to be used by *Atheists*, as an *Argument* against a *Deity*. First therefore, it is unquestionably certain, That this cannot be *Universally True*, That *Nothing which once was not*, could possibly be *Made*, or brought out of *Non-Existence* into *Being*, because If it were, then could there be no such thing as *Making* or *Causing* at all; no *Action* nor *Motion*, and consequently no *Generation* nor *Mutation* in the *Corporeal Universe*, but the whole world would be like a *Stiff Immoveable Adamantine Rock*; and this would doubtless be a better *Argument* against *Motion*, then any of *Zeno's* was. But we have all experience within our selves, of a *Power of Producing New Cogitations*,

Cogitations, in our own Minds, new *Intellectual* and *Moral Habits*, as also *New Local Motion* in our Bodies, or at least *New Determinations* thereof, and of *Causing* thereby *New Modifications* in Bodies without us. And therefore are the *Atheists* forced to Restrain the Sense of this Proposition to *Substantial Things* only, that though there may be *New Accidents*, and *Modifications*, Produced out of *Nothing*, yet there can be no *New Substances Made*; however they be not able in the mean time to give any Reason why One of those should be in it self more Impossible than the other, or why no Substance should be *Makeable*. But that some are so stagger'd with the Seeming Plausibility of this Argument, is chiefly upon these following Accounts. First, by reason of the *Confusion* of their own *Conceptions*; for because it is certain, That *Nothing can possibly be made out of Nothing*, in one Sense, to wit *Causally*; they not distinguishing Senses, nor being aware of the *Equivocation* that is in this ἔκ τινος οὐτινος , *Out of Nothing*, inadvertently give their assent, to those Words in a Wrong Sense; that no Substance (as *Matter*) could possibly be brought out of *Non-Existence into Being*. Secondly, by reason of their Unskilful Arguing from *Artificial Things*; When because *Nothing can be Artificially Made but out of Pre-Existing Matter*, as a *House* or *Garment*, and the like, (there being nothing done in the Production of these Things, but only a *New Modification*, of what before *Substantially* was) they over hastily conclude, that no Power whatsoever could produce any thing otherwise, then out of *Pre-Existing Matter*, and that *Matter* it self therefore could not possibly be Made. In which Conceit they are again further confirmed from hence, because the Old *Physiologers* maintained the same thing concerning *Natural Generations* likewise, That nothing was in them produced ἔκ τινος οὐτινος , *Out of Nothing*, neither; or that there was no *New Substance* or *Entity Made* in them, really distinct from the *Pre-Existing Matter* and its *Modifications*; they Unwarily Extending this, beyond the Bounds of *Physicks* into *Metaphysicks*; and unduly measuring or limiting *Infinite Power* accordingly. Lastly, because it is undeniably certain, concerning Our Selves and all *Imperfect Created Beings*, that none of these can *Create* any *New Substance*, which was not before; men are therefore apt to measure all things by their own scantling, and to suppose it Universally Impossible, according to *Humane Reason*, for any Power whatsoever, thus to *Create*; whence it follows that *Theology* must in this be acknowledged to be *Contradictious* to the *Principles* of *Natural Light* and *Understanding*. But since it is certain, that *Imperfect Created Beings* can themselves Produce *Some Things* out of *Nothing Pre-Existing*, as *New Cogitations*, and *New Local Motion*, *New Modifications* and *Transformations* of things Corporeal, it is very reasonable to think, that an *Absolutely Perfect Being* could do something more; that is, *Create New Substances* out of *Nothing*, or give them their Whole Being. And it may well be thought to be as *Easie*, for God, or an *Omnipotent Being*, to Make a Whole World, *Matter* and all, ἔκ τινος οὐτινος , *Out of Nothing*, as it is for us to *Create a Thought*, or to *Move a Finger*; or for the Sun to send out *Rayer*, or a *Candle Light*, or lastly, for any *Opake Body*, to produce the Image of it self in *Glasses* or *Water*, or to project a *Shadow*; all these *Imperfect Things* being but the

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Energies, Rays, Images, or Shadows, of the Deity. For a Substance which once was not, to be Made by God, or a Being Infinitely Perfect; this is not for it to be Made Out of Nothing, in the Impossible Sense, it coming from him who is All. Nor can it be said to be Impossible, for any thing whatsoever, to be Made by that, which hath not only Infinitely Greater Perfection, but also a Sufficient Active Power to produce the same, it being Substantially Emanative. It is true indeed, that Infinite Power it self, cannot do things in their own Nature Impossible; and this is therefore the only thing, which the Atheists have to prove, That it is in it self Absolutely Impossible, for a Substance, (though not for an Accident or Modification) to be produced out of Non-Existence into Being. Whereas nothing is in it self Absolutely Impossible, but what implies a Contradiction: and though it be Contradictory, for a Thing to Be and Not Be, at the same time; yet is there no manner of Contradiction at all in this, for any Imperfect Contingent Being which before was not, afterwards to be. Wherefore this being in it self no way Impossible, it must be acknowledged to be a Due Object of Infinite Power, or that which may be done by a Perfect Omnipotent Being existing.

If Nothing could be Made ἐκ τοῦ οὐτινος , Out of Nothing, in this Latter Sense, that is, Nothing which Before was Not, Afterwards brought into Being; then must the Reason hereof be, because no Substance or Real Entity, can be Caused by any other Substance, so as to Receive and Derive its Whole Being from it; and Consequently whatsoever Substance or Real Entity, is in the Whole World, was not only from Eternity without Beginning, but also Existed Of It self Necessarily, and Independently upon any thing else. But First, it hath been already declared, that it is repugnant to the Humane Faculties, that any Temporary Successive Being whatsoever, or that Time it self should be Eternal without beginning, because upon that Hypothesis, there would always have been an Infinity of Time Past; and if so, then would there of necessity have been, Time Past, which was never Present. But, to make every Substantial Thing, not only to have Existed from Eternity without Beginning (which yet hath been done by some Mistaken Theists) but also to have Existed, Independently upon any thing else, as its Cause, or Original, and therefore Of it self Necessarily, this, I say, is it self, to Make Something to come from Nothing in the Impossible Sense, to wit, Causally. For as when some Atheists affirm, That Nothing could Ever Move It self, and yet suppose notwithstanding, that there hath been Motion from all Eternity, they plainly make this Motion, (however supposed to be Eternal) to Come from Nothing in the Impossible Sense: so in like manner, they who suppose Things to have Existed Of themselves Necessarily, which have no Self-Existence, and Necessary Existence contained in their Nature, (as Nothing but a Perfect Being hath) do make this Necessary Existence of such things, to have Come from Nothing. Wherefore though it be certain, that something did Exist Of It self Necessarily from all Eternity, namely a Perfect Being (whose Necessary Existence is therefore not from Nothing, because Essentially included in its own Nature) yet is it certain likewise, that there can be but One Such Thing; Necessity of Existence being Natural
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See Enchir.
Met. c. 10.

and *Essential* to no more. But as for all other things, which are in their own Nature, *Contingently Possible* to Be or Not to be, Reason pronounces of them, that they could not Exist *Of themselves Necessarily*, but were *Caused* by Something else; and derived their Original, from that One *Absolutely Perfect*, and *Necessarily Existent Being*. So that *Plato's* Distinction must needs be here allowed of, betwixt *Two Kinds* of Beings, τὸ μὲν αἰεὶ ὄν, γένηται ἢ εἴη ἔχον, *That which always Is, and was never Made, nor had Beginning*; and τὸ γινόμενον μὲν ὄν ἢ εἰδέσθαι ποτε, *That which was Made, or had Beginning, but never Truly Is*. It having not a *Permanent* but *Successive* or *Flowing Duration*. Accordingly whereunto, *Aristotle* also affirmeth; *That there is no necessity, all things should be Unmade or Self-Originated; but Somethings might be Made from others Unmade.*

Lastly, we shall disprove the Truth of this Assertion, That whatsoever *Substantially* and *Really Is*, did Exist of it self from all *Eternity Unmade*, after this manner. Because it would follow from thence that not only *Matter*, and *Unqualified Atoms*, (as the *Democritick Atheists* suppose) but also *Souls*, especially *Humane*, must needs have Existed *Of themselves* too, from *Eternity Unmade*. For as no man can be so sottish, as to conceive Himself, or That which Thinketh in him, his *Own Soul* or *Mind*, and *Personality*, to be no *Real Entity*; Whilst every *Clod of Earth* is such; so is it certain that *Mind* can never be *Generated* out of *Dead* and *senseless Matter* or *Body*, nor *Result* as a *Modification* thereof, out of *Magnitudes*, *Figures*, *Sizes*, and *Motions*, and therefore must needs be a *Thing Really Distinct* from it, or *Substance Incorporeal*: the *Democritick Atheists* being here grossly deceived, in thinking, that because *Forms* and *Qualities* of *Bodies*, may be resolved into those forementioned *Elements of Matter*, and consequently concluded to be no *Entities Really Distinct* from the *Substance* thereof, but only different *Modifications* of the same, that therefore the like may be said of *Souls* too, the *Rational* not excepted. Wherefore if no *Substance* or *Real Entity* could ever be brought out of *Non-Existence* into *Being*, or be *Caused* by any thing else, then must all *Humane Souls* and *Personalities*, as well as *Matter* and *Atoms*, have existed not only from *Eternity*, without beginning, but also *Of themselves Independently* upon any other thing. But the *Atheists* are so abhorrent from this *Eternity* of *Humane Souls*, that they will by no means admit of their *Post-Existence* or *Immortality*; they apprehending, that if any *Living Understanding Being*, should prove *Immortal*, they could not sufficiently secure themselves against the *Possibility* and *Danger of a God*. Some *Theists* indeed have asserted *Æternitatem Animorum*, not only the *Pre-Existence*, but also the *Eternity of all Humane Minds*, together with the *World*, as *Cicero* more than once doth; who also in his *Book of Divination* thus further declares himself concerning it; *Animus quia vixit ab omni Æternitate, Versatusque est cum innumerabilibus Animis, omnia quæ in natura rerum sunt videt*; *Our Mind*, because it hath existed from all *Eternity*, and *Conversed with innumerable Minds*, seeth all things that are in *Nature*: and again, *Cum Animi hominum semper fuerint futurique sint*; *Since the Minds of Men ever were, and ever will be*. Nevertheless none of these

these ever maintained, that *Humane Minds* and their distinct *Personalities*, were thus all, *Of Themselves*, Independently upon any thing as their *Cause* or *Original*. And, as it was before Demonstrated, from the Nature of *Knowledge* and *Understanding* (it comprehending the *Possibilities* of all Things, and therefore supposing *Infinite Power*) that there can be but *One Mind*, or *Understanding Being*, Self-Existent, all *Minds* partaking of that *One Mind*; so is it hardly Possible, for any one in good earnest, to Entertain such a Conceit as this, that his *Own Particular Soul, Mind, and Personality*, and consequently all *Humane Souls*, though subject to such *Laws of Fate* as now they are; did not only *Pre-Exist* before their *Respective Bodies*, and were from *Eternity* without Beginning, but also *Existed Of Themselves Necessarily and Independently* upon any thing else. Wherefore if *Humane Souls, Minds, and Personalities*, being unquestionably *Substantial Things* and *Really Distinct* from *Matter*, (which therefore could not possibly be *Generated* out of it) did not all Exist from *Eternity*, *Of Themselves, Necessarily, and Independently*, it is certain that they must Derive their whole Being, from the Deity, or be *Created ἔκ ἐν ὄντων*, *Out of Nothing*, or *Non-Existence* by it. And if *Humane Souls* were unquestionably thus *Created*, it cannot reasonably be doubted, but that *Matter* or *Body* it self, was *Created* likewise out of *Nothing*, or *Caused* by the Deity: for as much as that which *Created One* thing out of *Nothing*, could *Create every thing*; and there is *Really more of Substance*, that is, a *Higher Degree of Entity*, in *Minds and Souls, Conscious Self-moving, and Understanding Beings*, then in *Senseless Matter, or Unactive Bulk*.

But for as much as this *Doctrine of a Divine Creation* out of *Nothing Pre-Existing*, lies under no small *Prejudice* upon this Account, because it is so generally taken for granted, that none of the *Pagan Theists*, who are supposed to have kept close to the simple *Light of Nature*, did ever acknowledge in the Deity, any such *Creative Power* out of *Nothing*, or that *God* was the *Cause* of any *Substance*, we must of *Necessity* here declare this, how common soever it be, to be a great *Mistake*. For besides that, *Plato* in his *Sophist* having defined the *Efficient* or *Effective Power* in general, after this manner, Πρωτικῶ παρὰ τὸν ἑαυτοῦ εἶναι δύναμιν, ἥτις ἐν αὐτῇ γίνεσθαι τοῖς μὴ πρότερον εἶναι ὑστερον γίνεσθαι, *To be A Power or Causality, whereby that which was Not before, was afterwards Made to Be*; and then dividing this *Efficiency*, into *Divine* and *Humane*, he *Immediately Subjoyns* concerning the *Former*, Ζῶα δὲ πάντα, ἕκ. μὲν ἄλλοι τινὲς ἢ θεὸς δημιουργοῦσι φησόμεν ὑστερον γίνεσθαι πρότερον ἐν ὄντι; *Shall we not then say, that all Animals and other things, were by the Divine Efficiency alone, After they had Not been, Made to be?* Where thus much at least is certain, that *Plato* did not at all *Question* the *Possibility* of a *Thing's* being *Made* out of *Nothing* in this *Sense*; that is, brought into *Being, After it had Not been*, by a *Divine Power*. But because it may be thought, that he meant this no further, than of the first compages of *Animals*, in which *Notwithstanding every thing, Souls and all, might be Made* out of *Pre-Existing Matter*; we shall here further add, what in his *Timæus* he declareth concerning the *Soul*, τῷ ψυχῶ ἐκ ἀσ ὧν ὑστερον ἐπιχθονίων

Ἐπιχρῆμεν λέγειν, ὅτις ἐμνηστεύσατο ἢ ὁ θεὸς νεώτερον, ἢ ἡδ' ἂν ἀρξασθαι, πρεσβύτερον ὑπὸ νεώτερος εἶασεν, ὃ ἢ ἐν γένεσιν ἢ ἀρετῇ πρεσβύτερον ἢ πρεσβυτέρων ψυχῶν σώμασιν, ὡς δεσπότιν ἢ ἀρξασθαι ἀρξομένους συνεσιόσαστο, *That God did not Make it, after Body, and Junior to it; since it was not fit, that the Elder should be Ruled or Governed by the Younger; but he made Soul before Body, Older than it, and Superiour to it, as well in respect of Time as Dignity.* Which Notion is further pursued by him in his Tenth *De Legibus*; ὁρθῶς ἀρετῇ ἢ κρείως ἀληθέςα τε ἢ τελεώτατα εἰρηκότες ἂν ἦμεν, ψυχῶν μὲν πρεσβύτερον γεγονέναι σώμασιν ἡμῶν· σώμα δ' δευτέρου τε ἢ ὑστερον ψυχῆς ἀρχῆσιν ἀρχόμενον κατὰ φύσιν. *Wherefore it was rightly, properly, and most truly affirmed by us; that Soul was made First as that which Ruleth, but Body afterward, as that which is to be Ruled and Governed thereby:* From whence also he draws this *Confectary*, ὡς εἰ ἢ ψυχῆ φανεῖν πρεσβύτερα σώμασιν· ὅσα ἢ τὰ ψυχῆς κατὰ τὸ σώμασιν ἔσοιτο πρεσβύτερα· τρέποι ἢ ἦδη ἢ βολήσιν ἢ λογισμοὶ ἢ δόξαι ἀληθείας, ἐπιμέλδαι τε ἢ μνήμαι, πρεσβύτερα μήκος σωματίων ἢ πλάτος ἢ βάθος, ἐν γεγονότα ἂν, ἔπερ ἢ ψυχῆ σώμασιν, *That If the Soul be Older than the Body, then must the Things of the Soul also, be Older than those of the Body, and therefore Cogitation, and the several species of it, must be in order of Nature, not only before Local Motion, but also before Longitude, Latitude, and Profundity of Bodies.* From whence it is plain, that *Plato's* first γένεσις, or Production of Souls by *God*, could not be out of any Pre-Existing Body or Matter, they being affirmed by him to be before, not only this and that particular Body, but all Body whatsoever, before Longitude, Latitude and Profundity. Which may be further confirmed from hence, because in his *Sophist*, he plainly condemns that Opinion of some, τὴν ψυχῶν αὐτῆν σῶμα τι κεκτῆσθαι, *That the Soul it Self had something of Body in it;* and he often elsewhere declares the Soul to be Incorporeal. It is certain also that not only *Plato*; but all those other Pagan Philosophers too, who asserted the Incorporeity and Immortality of Humane Souls, could not possibly conceive Souls, to have been made out of Pre-Existent Matter, but either ἔξ ἐν ὄντων, *Out of Nothing*, they being not *Eternal*, but having a *Newness of Being*, (as *Plato* himself seemed to suppose) or else if they were conceived to be *Eternal* by them (which was the opinion of most of the *Junior Platonists*, yet) to have Derived their whole Substance from the Deity, and always to Depend upon it; as *Eternal Light*, would depend upon an *Eternal Sun*. *Plutarch* and his followers being only here to be excepted, who would neither have Souls made out of *Nothing* by *God*, nor yet out of *Corporeal Matter Pre-Existing*, (they being themselves *Incorporeal*;) but out of a strange Commixture of the Substance of *God* himself, with the Substance of a certain Disorderly Soul, Self-Existent and Uncreated; of which we have spoken already. But that the *Genuine Platonists*, did universally suppose, that One Substance might be Caused by another, and derive its whole Being from it, is undeniably Evident from hence, because their *Second Divine Hypostasis* or Substance, (though *Eternal*) was according to them, Derived from; or Begotten by their *First*, and their *Third Hypostasis* or Substance Produced both from the *First* and *Second*; and other Inferiour Orbs of Being, as the Particular Souls of Demons and Men, from that whole *Trinity* of *Divine Hypostases*

postafes joyntly concurring. And as for Matter or Body it self, it is certain also, that *Plotinus*, *Porphyrius*, *Iamblichus*, *Hierocles*, *Platonists*, exprefly denied it to have been ἀγέννητον, *Unmade*, or *Proclus* and other *Self-Existent*, and conceived it to have derived its whole *Being* from the Deity; who accordingly is styled by *Proclus*, ἀεὶ αἴτια τῆς ὕλης, *The Ineffable Cause of Matter*. In like manner have we already showed, that according to the *Chalday Oracles*, *Matter* it self was also *Caused* or *Produced* by the Deity, to which purpose is this Verse Cited by *Proclus*, Ἐνθεν ἄδην θεώσκη γένεσις πολυποικίλης ὕλης. *From whence (that is, From the Deity) abundantly springs forth the Generation of the Multiform Matter*. The Meeter here requiring, that it should be read ἄδην, and not ἀεὶδην, as it is in *Proclus* his Copy. Moreover *Iamblichus* hath recorded in his *Mysteries*, that *Hermes*, and the old *Egyptian Theologers* likewise, held matter not to be ἀγέννητον, that is, *Self-Existent*, *Unmade*, or *Undeived* from the *Deity*, but to have been *Caused* by it. Whence does *Proclus* conclude it probable, that *Plato* was of the same *Perswasion* also; as likewise *Orpheus* before had been, he deriving this as is supposed, with other things from the *Egyptians*. It is true indeed, that many of these *Philosophers*, asserted *Matter*, *Souls*, and the whole *World*, to have been *Eternal* without *Beginning*, and *Consequently* not *Created*, ἐξ ἑν ὄντων, in that stricter Sense, that is, out of an *Antecedent Non-Existence* in time. Notwithstanding which, they did suppose them to have received their *Whole Being* from the *Deity*, and to have *Depended* on it, every jot as much, as if having once *Not* been, they had afterward been *Made by it*. And that which gives to any *Substance* its *Whole Being*, though from *Eternity*, so that it never *was Not*; the same upon *Supposition*, that it once had not been, could unquestionably have *Produced* it, ἐξ ἑν ὄντων, *Out of Nothing*, or an *Antecedent Non-Existence*.

Thus Hierocles in Phobius; Δημιουργὸν θεὸν περιφίσειν ὁ Πλάτων ποιοῦς ἐμφανῶς τε καὶ ἀφανῶς διακοσμήσεως, ἐκ μηδενὸς περιποιημένον γεγενημένον, &c. *Plato censuit Mundum à Deo, ex nulla prius existente Materia, productum, &c.*

We have now sufficiently disproved The Truth of that Assertion, That *Nothing could be Made out of Nothing*, in the *Atheistick* Sense thereof; viz. That *Nothing which before was Not*, could afterwards possibly be *Made to Be*: Though this should not be *Extended* so far, as to *Accidental Things*, and *Modifications*, but restrained and confined, only to *Substantials*: That no *Substance whatsoever*, could have a *Newness of Being*, or be *Caused by any other Substance*; but whatsoever *Substantial Thing* any where *Is* in the *World*, the same did *Exist Of It self* from *Eternity*, and *Independently* upon any thing else; nothing but different *Modifications* being *Made* or *Produced*. Which same Assertion, has been also sometimes, otherwise thus expressed; *Nothing can be Made but out of Pre-Existing Substance*; the meaning hereof being this, That *Nothing can be Made*, but *New Accidental Modifications*, of what before *Substantially* was; no *Substance* it self being *Makeable* or *Producible* by any other *Substance*, neither in *Time* (so as to have a *Newness* or *Beginning* of *Being*) nor yet from *Eternity*. Where the *Atheists* and some others taking it for granted, that there is no other *Substance* besides *Body*, or *Matter*, do further limit and restrain the Sense of that Proposition in this manner: *Nothing can be Made but out of Pre-Existing Matter*; that is, *Nothing can be Made*, but out of

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of Corporeal Substance Pre-Existing. An *Idolum Specus*, (if I may use that Language) which in all Probability had its first Original, chiefly from mens Measuring the Extent of all Power, by their own Production of Artificial things. Because forsooth, a Carpenter or Architect cannot make a House, but out of Pre-Existing Timber, Bricks, and Stones, nor a Taylour a Garment, but out of Pre-Existing Cloth; nor a Cook, Puddings or Pyes, but out of Pre-Existing Materials or Ingredients; That therefore no Power whatsoever, no no that of God Almighty, can extend any further, than to the New Modifying of Pre-Existent Matter, but not to the Production or Causing of any Substance. We shall in the next place make it appear, that were this Assertion True, That No Substance or Real Entity which once was Not, could be Caused or Produced, yet would it notwithstanding of the Two, more impugn Atheism, than Theism (it being possible for Falshoods, though not for Truths, to disagree) for as much as the Atheists do really bring More Out of Nothing, or Non-Existence, than the Theists do; and therefore ought not to make this an Objection against Theism. For though according to the True and Genuine Theology, God or a Perfect Being be supposed, to be the Only Necessary Self-Existent Thing, and the Cause of all other Substance, and consequently to have Produced all Imperfect Things, not only Souls, but also Matter it self, ἐξ οὐδενος, Out of Nothing, or an Antecedent Non-Existence, yet is there, by reason of the Weakness of Humane Understandings, a Latitude in Theism. Wherefore some there are, who though imposed upon by that *Idolum Specus*, or imprisoned in it, That Nothing can possibly be Made but out of Pre-Existing Matter, by the New Modification thereof; do notwithstanding devoutly worship a Deity, according to their Notion of it, A Perfectly Understanding Being Unmade; though not the Creator of Matter, yet the Maker of the Whole World out of it, and the Supreme Governour of the same; they thus supposing Two Principles in the Universe, an Active and a Passive one, God and Matter. Besides which, it is not impossible for others to think, that though Matter or Body be not the only Substance, but Humane Souls are Incorporeal, yet the Substance of these Souls was not Created out of Nothing no more than that of Body, but they were Made either out of some Pre-Existing Common Soul, (as their Intelligible Matter) or out of the Substance of the Deity it self; or else Existed Of themselves, from Eternity Unmade: and yet nevertheless may these acknowledge, One Supreme Understanding Being Self-Existent also, though neither the Creator of Matter, nor of Souls, yet the Supreme Governour and Orderer of all. And it is certain, that Plutarch's God, was no better than this, and yet was that Pagan notwithstanding, a Devout Religionist in his Kind, as well as a Hearty Moralist. And such a Theism or Theology, as either of those forementioned, (though not Genuine and Sincere, but Imperfect and Mongrel things) would perhaps be to the Atheists, little less Troublesome and Uneasie, than the True. Thus have we shewed, that this Principle, That Nothing can come out of Nothing, or be Made, otherwise than out of Pre-Existing Substance or Matter, though it be indeed Contradictious to the True and Genuine Theology, yet is it not absolutely Inconsistent with all manner of Religion; there being certain Spurious or Imperfect Forms of Theism, built upon this Foundation. But now on
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the contrary, we shall make it manifest, That this very *Principle*, made use of by the *Atheists*, is in Truth and Reality *Contradictions* to all manner of *Atheism*, and destructive of the same; the *Atheists* *Universally Generating and Corrupting Real Entities*, and *Substantial* things, that is, Producing them out of *Nothing* or *Non-Existence*, and reducing them to *Nothing* again: for as much as they make all things whatsoever, the bare *Substance of Matter* only excepted, (which to them is either no *Determinate Thing*, or else nothing but meer *Bulk*, or *Resisting and Divisible Magnitude*) to come out of *Nothing*, and to go to *Nothing*. Thus does *Aristotle* in a place before cited, declare the *Atheistick Sense*, εἰσι γὰρ τινες, οἱ φασιν ὅδεν ἀγέννητον εἶναι τῶν πραγμάτων, ἀλλὰ πάντα γίνεσθαι; *There are Certain men, who affirm, that Nothing is Unmade, but All things Generated or Made.* Whose Sense is afterwards more distinctly thus proposed by him, τὰ μὲν ἄλλα γίνεσθαι καὶ εἶναι, εἶναι ἢ παλῶς ὅδεν. ἐν δὲ τι μόνον ὑπομένειν, ἐξ ἧ ταῦτα πάντα μεταχρηματίζεσθαι πέφυκεν. *That all other things are Generated and Flow, and none of them firmly Is, (they being perpetually Educued out of Nothing, and Reduced to Nothing) but that there is only One thing which remaineth; namely that, out of which all the other are Made, by the Transformation thereof.* Which *One thing*, (to wit *Matter*) as the same *Aristotle* further adds, they affirmed to be the *Only Substance*, and from *Eternity Unmade*, but all other things whatsoever, being but πάθη καὶ ἐξῆς καὶ διαθέσεις, *Passions, Affections, and Dispositions* thereof, γίνεσθαι καὶ φθείρεσθαι ἀπεράντως, *To be Generated and Corrupted Infinitely*; that is, to be *Produced* out of *Nothing* or *Non-Existence*, and *Reduced* again to *Nothing*, without end. And doubtless this is the *True meaning* of that *Passage* in *Plato's Tenth De Legibus*, not understood by the *Latine Interpreters*; where being to represent the *Atheistick Hypothesis* of the *System of the Universe*; he discovereth their *Grand Arcanum*, and that which they accounted, σοφώτατον ἀπολύτων λόγων, *The wisest and most mysterious of all Doctrines*; after this manner; λέγουσι πρὸς τινες ὡς πάντα ὄντι τὰ πρᾶγματα γινόμενα καὶ γινόμενα, καὶ γεννησόμενα. τὰ μὲν φύσει, τὰ δὲ τέχνῃ, τὰ δὲ διὰ τύχης. *Certain men affirm, that All things are Made, and Have been Made, and will be Made; some by Nature, and some by Art, and some by Fortune or Chance.* For unquestionably here, *Plato's* λέγουσι πρὸς τινες ὡς πάντα ὄντι τὰ πρᾶγματα γινόμενα, *Certain men affirm that All things are Generated or Made, &c.* is the very same with *Aristotle's*, εἰσι γὰρ τινες, οἱ φασιν, ὅδεν ἀγέννητον εἶναι τῶν πραγμάτων, ἀλλὰ πάντα γίνεσθαι, *Certain men affirm, that there is Nothing Unmade, but that All things are Made or Generated.* And perhaps this of *Aristotle's*, was taken out of that of *Plato's*: Which yet nevertheless is so to be understood, as it is afterwards explained by *Aristotle*; All things whatsoever, the bare *Substance of Matter* only excepted. Wherefore it is certain that either there is no *Real Entity* in the *Whole World*, besides the *Bare Substance of Matter*; that is, besides *Divisible and Separable Extension*, or *Resisting Magnitude*, and Consequently that *Life and Cogitation, Sense and Consciousness, Reason and Understanding, all our own Minds, and Personalities*, are no *Real Entities*; or else, that there are, according to the *Atheistick Hypothesis, Real Entities* Produced out of *Nothing*, and *Reduced to Nothing* again. Whereas
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Theists suppose, all the *Greatest Perfections* in the Universe, as *Life* and *Understanding*, to have been *Eternal* and *Unmade*, in a *Perfect Being*, the *Deity*, and neither brought out of *Nothing* or *Non-Existence*, nor *Reducible to Nothing*; only *Imperfect Beings* to have been *Made out of Nothing*, or *Produced out of Non-Existence*, by this one *Perfect Being* or *Deity*: the *Atheists* on the contrary, supposing the *Lowest* and most *Imperfect* of all *Beings*, *Matter*, *Bulk*, or *Divisible and Resisting Extension*, to be the *Only Self-Existent* and *Unmade Thing*; conclude all the *Greatest Perfections* in the Universe, *Life*, *Cogitation*, and *Understanding*, to be *Made out of Nothing*, or *Non-Existence*, as also to be reduced to *Nothing* again. Indeed the *Hylozoick Atheists*, being *Sensible* somewhat of this *Inconvenience*, of making all *Life* and *Understanding* *Out of Nothing*, and that there must of *Necessity* be some *Fundamental Life* and *Perception*, which is not *Accidental* but *Substantial*, and which was never *Generated* and cannot be *Corrupted*; have therefore attributed a kind of *Life* and *Perception* to all *Matter* as such. Notwithstanding which, even these also, for as much as they deny to *Matter*, *Animal Sense* and *Consciousness*, suppose all *Animal Life* or *Sense*, and *Conscious Understanding*, to be *Generated* and *Corrupted*, *Produced out of Nothing* and *Reduced to Nothing* again. Neither can *Life*, *Cogitation*, and *Understanding*, be reckoned amongst the *Modes of Matter*, that is of *Magnitude* or *Divisible and Antityponous Extension*, since they may be *Conceived* without the same: whereas *Modes* cannot be *conceived* without their *Substance*. *Standing*, *Sitting*, and *Walking*, cannot be *Conceived* without a *Body*, and that fitly *Organized* too, and therefore are they *Nothing* but different *Modes* of such a *Body*. When that *Humane Body*, which before did *Stand*, doth afterwards *Sit*, or *Walk*, no man can think that here is the *Miraculous Production* of any *New Real Entity* out of *Nothing*: nor when the same *Matter* which was *Square* or *Cubical*, is made *Spherical* or *Cylindrical*. But when there is *Life* and *Understanding* which was not before, then is there unquestionably a *new Real Entity* *Produced*. But the *Democritick* and *Epicurean Atheists* themselves, according to the *Tenor* of the *Atomick Physiology*, acknowledge no other *Modes* of *Matter* or *Body*, but only more or less *Magnitude of Parts*, *Figure*, *Site*, *Motion* or *Rest*. And upon this very account do they explode *Qualities*, considered as *Entities* really distinct from these *Modes*; because in the *Generation* and *Alteration* of them, there would be *Real Entities* made *Out of Nothing*, or *without a Cause*; whereupon they *Resolve* these *Qualities* into *Mechanism* and *Fancy*. But *Life*, *Cogitation*, and *Understanding*, are things which have more *Real Entity* in them, and can no way be *Salved* by *Mechanism* and *Phancy*; wherefore undoubtedly they are no *Modes* of *Matter* or *Body*, but *Attributes* of another kind of *Substance*, *Incorporeal*. All *Cogitative Beings*, especially *Humane Souls*, and *Personalities*, are unquestionably *Substantial Things*, and yet do the *Atheists* bring these, and consequently *Themselves*, out of *Nothing* or *Non-Existence*, and *Reduce* them to *Nothing* again. The *Conclusion* is; that these very *Atheists*, who contend against *Theists*, that *Nothing* can be *Made out of Nothing*, do themselves bring *All things* out of *Nothing* or *Non-Existence*, and perpetually *Reduce* them to *Nothing* again; according to whose *Principles*, as once there was

no *Life*, nor *Understanding* at all in the Universe, so may there be none again. They who deny a God, because there can be no *Creative Power* belonging to *Any Thing*, do themselves notwithstanding attribute to *Matter* (though a meer *Passive*, *Sluggish*, and *Unactive* thing) a *Creative Power* of Things Substantial, (as *Humane Souls* and *Persona-ities*) out of *Nothing*. And thus is that Formidable Argument of the *Atheists*, that there can be no God, because *Nothing* can be made out of *Nothing*; not only proved to be *False*, but also *Retorted* upon these *Atheists* themselves, they bringing all things besides *Senseless* and *Unqualified Matter*, out of *Nothing*.

We have now declared, *First*, in what sense this Proposition is unquestionably *True*, that *Nothing* can be *Made out of Nothing*, or *Come from Nothing*, viz. *Causally*, That *Nothing* which before was *Not*, could afterward be *Made*, without a *Cause*, and a *Sufficient Cause*. Or more particularly, these *Three* ways; *First*, that *Nothing* which before was *Not*, could afterward be brought into *Being by Itself*, or without an *Efficient Cause*. *Secondly*, that *Nothing* which once was *Not*, could be *Made* or *Produced Efficiently* by any thing, which had not at least *Equal Perfection* in it, and a *Sufficient Active* or *Productive Power*; and *Consequently* that no *New Substance* can be *Made*, but by a *Perfect Being*, which only is *Substantially Emanative*. *Thirdly* and *Lastly*, that when things are *Made out of Pre-Existing Matter*, as in *Artificial Productions*, and *Natural Generations*, there can be no new *Real Entity Produced*, but only different *Modifications*, of what before *Substantially* was; the *Material Cause* as such, *Efficiently Producing Nothing*. And thus was this *Axiom Understood* by *Cicero*, That *Nothing* could be *Made out of Nothing*, viz. *Causally*; in his Book *De Fato*, where he reprehendeth *Epicurus* for endeavouring to avoid *Fate* and to *Establish Liberty of Will*, by that *Absurd Figment*, of *Atoms Declining Uncertainly from the Perpendicular*. *Nec cum hac ita sint, est causa, cur Epicurus Fatum extimescat, & ab Atomis petat praesidium, easque De Via deducat; & uno tempore suscipiat res duas inenodabiles, Unam ut sine Causâ fiat aliquid, ex quo existet, ut De Nihilo quippiam fiat; quod nec ipsi, nec cuquam Physico placet.* Nor is there for all that, any *Reason*, why *Epicurus* should be so much afraid of *Fate*, and seek *Refuge in Atoms*, he supposing them in their *Infinite Descents*, to *Decline Uncertainly from the Perpendicular*, and laying this as a *Foundation for Liberty of Will*; whereby he plunged himself at once, into *Two inextricable difficulties*, the *First* whereof was, the supposing of *Something* to be made without a *Cause*, or which is all one, out of *Nothing*; a thing that will neither be allowed by any *Physiologer*, nor could *Epicurus* himself be *Pleased or Satisfied* therewith. The reason whereof is, because it was a *Fundamental Principle* of the *Atomick Philosophy*, That *Nothing*, (in this sense) could be *Made out of Nothing*. Moreover we have in the next place declared, in what *other Sense*, this Proposition, that *Nothing* can be *Made out of Nothing*, is *False*, namely when this *Out of Nothing*, is not taken *Causally*, but so as to signify the *Terminus From which*; that *Nothing* can be *Made*, out of an *Antecedent Non Existence*: that no *Real Entity* or *Substance* which before was *not*, could by any *Power* whatsoever be afterwards brought into being: Or That *No-thing*

thing can possibly be *Made*, but out of *Something Pre-Existing*, by the new *Modification* thereof. And it appears from that of *Cicero*, that the True and Genuine Sense of this Proposition, *De Nihilo nihil fit*; (according to the Mind of those Ancient Physiologers, who laid so great stress thereupon) was not, that Nothing could by any Power whatsoever, be brought out of *Non-Existence* into *Being*; but only that *Nothing could be made without a Cause*. Nor did they here by *Cause* mean, the *Material* only; in this sense, as if *Nothing could Possibly be Made*, but out of *Præ-Existing Matter*; *Epicurus* being taxed by *Cicero*, for introducing that his *Third Motion* of *Atoms*, or *Clinamen Principiorum*, out of *Nothing*, or *Without an Efficient Cause*; as indeed all Motion also was, to those *Atomick Atheists*, in this Sense, from *Nothing*. Nevertheless, we have also shewed, That if this Proposition, *Nothing out of Nothing*, in that *Atheistick Sense*, (as level'd against a *Deity*) were, True; yet would it of the Two more impugn *Atheism* it self, than it does *Theism*, the *Atheists* *Generating* and *Corrupting* All Things, the Substance of Matter only excepted, all *Life*, *Sense*, and *Understanding*, *Humane Souls*, *Minds* and *Personalities*, they Producing these, and consequently Themselves, out of *Nothing*, and resolving them all to *Nothing* again. We shall now in the *Third* and *Last* place, make it manifest, that the *Atheists* do not only bring *Real Entities* and *Substantial things* out of *Nothing* in the *Second sense*, that is out of an *Antecedent Non Existence*, (which yet is a thing Possible only to *God*, or a *Perfect Being*) but also that they bring them out of *Nothing*, in the *Absolutely Impossible Sense*; that is, suppose them to be *Made* without a *Cause*, or *Nothing to be the Cause of Something*.

But we must prepare the way hereunto, by setting down, First, a Brief and Compendious Sum of the whole *Atheistick Hypothesis*. The *Atheists* therefore who contend, that *Nothing* can be *Made* but only *New Accidents* or *Modifications* of *Pre-Existing Substance*; Taking it for granted, that there is no other Substance besides *Body* or *Matter*, do conclude accordingly, that *Nothing can be Made*, but out of *Pre-Existing Matter* or *Body*. And then they add hereunto, That *Matter* being the only *Substance*, the only *Unmade Self-Existent thing*, whatsoever else is in the world, besides, the bare Substance of this *Matter*, was *Made out of it* or *Produced by it*. So that there are these Three Things contained, in the *Atheistick Hypothesis*; First, that *No Substance* can be *Made* or *Caused* by any thing else, but only new *Modifications*. Secondly, that *Matter* or *Body* is the *Only Substance*, and therefore whatsoever is made is *Made out of Pre-Existing Matter*; Thirdly and Lastly, That whatsoever there is else in the whole world, besides the Substance of *Matter*, it is *Made* or *Generated* out of *Matter*. And now we shall demonstrate the *Absolute Impossibility* of this *Atheistick Hypothesis*, from that very Principle of the *Ancient Physiologers*, that *Nothing can be Made out of Nothing*, in the True Sense thereof: it not only bringing *Real Entities* and *Substantial Things*, out of an *Antecedent Non-Existence*, (though nothing but an *Infinitely Perfect Being* neither can thus *Create*) but also Producing them without *A Cause*.

First therefore, when they affirm, *Matter to be the Only Substance*, and all things else whatsoever to be *Made out of that alone*, they hereby plainly Suppose, all things to be *Made*, without an *Efficient Cause*, which is to bring them out of *Nothing*, in an *Impossible Sense*. For though it be not True, that *Nothing can be Made* but out of *Pre-Existing Matter* (and consequently that God himself supposed to Exist, could in this respect do no more, than a Carpenter or Taylor doth;) I say, though it be not Universally True, That every thing that is *Made*, must have a *Material Cause* (so that the *Quaternio of Causes in Logick*, is not to be Extended, to all things *Caused* whatsoever;) yet is it certain, that *Nothing*, which once was not, could Possibly be *Made* without an *Efficient Cause*. Wherefore if there be any thing *Made*, which was not before, there must of Necessity besides *Matter*, be some other *Substance* Existing, as the *Efficient Cause* thereof; for as much as *Matter* alone, Could not *Make* any thing; as *Marble* cannot make a *Statue*, nor *Timber* and *Stones* a *House*, nor *Cloth* a *Garment*. This is our First *Demonstration* of the *Impossibility* of the *Atheistick Hypothesis*: it supposing all things besides the bare Substance of *Matter*, to be *Made* out of *Matter* alone, without any other *Active Principle* or *Deity*, or to be *Made* without an *Efficient Cause*, which is to bring them from *Nothing*, in an *Impossible Sense*. To which may be added by way of Appendix, that whereas the *Democritick* and *Epicurean Atheists*, admit of no other *Efficient Causality* in Nature, then only *Local Motion*, and allow to *Matter* or *Body*, their only Substance, no *Self-Moving Power*, they hereby make all the *Motion*, that is in the whole world, to be without a *Cause*, and from *Nothing*; *Action* without any Subject, or *Agent*, and the *Efficiency* of all things, without an *Efficient*.

In the next place, should we be so liberal, as to grant to the *Atomick Atheists*, *Motion without a Cause*, or permit *Strato* and the *Hylozoick Atheists*, to attribute to *Matter* a *Self-Moving Power*, yet do we affirm, that this *Matter* and *Motion* both together, could not Possibly Produce any new *Real Entity*, which was not before; *Matter* as such *Efficiently Causing Nothing*, and *Motion* only changing the *Modifications* of *Matter*, as *Figure*, *Place*, *Site*, and *Disposition* of *Parts*. Wherefore if *Matter* as such, have no *Animal Sense* and *Conscious Understanding*, Essentially belonging to it, (which no *Atheists* as yet have had the *Impudence* to assert) then can no *Motion* or *Modification* of *Matter*, no *Contexture* of *Atoms*, Possibly beget *sense* and *Understanding*, *Soul* and *Mind*; because this would be to bring *Something out of Nothing* in the *Impossible Sense*, or to suppose *Something* to be *Made* by It self without a *Cause*. Which may Serve also for a *Confutation* of those *Imperfect* and *Spurious Theists*, who will not allow to *God Almighty*, (whether supposed by them to be *Corporeal* or *Incorporeal*) a *Power* of *Making* any thing, but only out of *Pre-Existent Matter*, by the new *Modifying* thereof: as a *Carpenter* makes a *House* out of *Pre-Existing Timber* and *Stone*, and a *Taylor* a *Garment* out of *Pre-Existing Cloth*. For since *Animal Life*, and *Understanding*, are not by them supposed to belong at all to *Matter* as such, and since they

they cannot result from any *Modifications* or *Contextures* thereof, it would plainly follow from hence, that God could not Possibly make *Animals*, or Produce *Sense* and *Understanding*, *Souls* and *Minds*, which nevertheless these *Theists* suppose him to have done; and therefore ought in reason to acknowledge him, not only to be the *Maker* of New *Modifications* of *Matter*, (and one who Built the world only as a *Carpenter* doth a *House*) but also of *Real Entities* distinct from the same.

And this was the very *Doctrine* (as we have already declared) of the most Ancient *Atomick Physiologers*; not That every thing whatsoever might be Made out of *Pre-Existing Matter*; but on the contrary, that in all *Natural Generations*, there is no *Real Entity Produced* out of the *Matter*, which was not before in it, but only *New Modifications*; and Consequently that *Souls* and *Minds*, being not meer *Modifications* of *Matter*; in respect of *Magnitude*, *Figure*, *Site*, and *Motion*, could never be Produced out of it, because they must then of necessity, Come from *Nothing*; that is, be Made either by *Themselves*, without a *Cause*, or without a *Sufficient Cause*. It hath also been before noted out of *Aristotle*, how the Old *Atheistick Materialists*, being assaulted by those *Italick Philosophers* after that manner, that *Nothing* which was not before, in *Matter*, besides its *Modifications*, could Possibly be Produced out of it, because *Nothing* can Come out of *Nothing*, and consequently that in all *Natural Generations* and *Corruptions*, there is no *Real Entity Made* or *Destroyed*; endeavoured without denying the words of that Proposition, to Evade after this manner, διὰ τὸ ἔτι γενέσθαι ἴδεν οὐσίαι, ἕτε ἀπόλλυσθαι, ὡς τὸ τοιαύτης φύσεως ἀεὶ σωζόμενης, ἢ ἄπερ ἢ ἢ σωρομένη, &c. That there is indeed *Nothing Generated* or *Corrupted* (in some Sense) for as much as the same *Substance* of *Matter*, always remains, it being never Made nor Destroyed. For as men do not say, that *Socrates* is Made, when he is Made *Musical* or *Handsome*, nor Destroyed, when he looseth these *Dispositions*, because the subject *Socrates*, was before and still remaineth; so neither is any *Substantial thing* or *Real Entity* in the world Made or Destroyed in this sense; because *Matter* which is the *Substance* of all, perpetually remains, and all other things whatsoever, are but *πάθη ἢ ἐξῆς ἢ διαδέξας*, *Passions* and *Affections* and *Dispositions* thereof, as *Musicalness* and *Unmusicalness*, in respect of *Socrates*. Which is all one as if they should say, that all things whatsoever besides *Matter*, being but *Accidents* thereof, are Generated out of it and *Corruptible* into it, without the Production of any *Real Entity* out of *Nothing*, or the Reduction of any into *Nothing*, so long as the *Substance* of *Matter* which is the only *Real Entity*, remains always the same. Wherefore though *Life*, *Sense*, and *Understanding*, all *Souls* and *Minds*, be Generated out of *Matter*, yet does it not follow from thence, that therefore there is any *Real Entity Made* or *Produced*, because these are *Nothing* but *Accidents* and *Modifications* of *Matter*. This was the *Subterfuge* of the Old *Hypochondriac Atheists*.

Now it is true indeed, that whatsoever is in the Universe, is either *Substance* or *Accidents*, and that the *Accidents* of any *Substance*, may be
Generated

Generated and Corrupted, without the Producing of any *Real Entity* out of *Nothing*, and *Reducing* of any into *Nothing*; for as much as the Substance still remains entirely the same. But the Atheists, taking it for granted, that there is no other *Substance* besides *Body* or *Matter*, do therefore falsely suppose, that which is really *Incorporeal Substance*, or else the *Attributes, Properties, and Modes* thereof, to be the meer *Accidents* of *Matter*, and consequently conclude these to be *Generable* out of it, without the Production of any *Real Entity* out of *Nothing*. We say therefore, that it does not at all follow, because the same *Numerical Matter*, (as for example a Piece of Wax) may be Successively made *Spherical, Cubical, Cylindrical, Pyramidal*, or of any other Figure; and the same man may Successively, *Stand, Sit, Kneel* and *Walk*; both, without the Production of Anything out of *Nothing*; or because, a heap of *Stones, Bricks, Morter, and Timber*, lying altogether disorderly and confusedly, may be made into a *Stately Palace*; and that without the *Miraculous Creation* of any *Real Entity* out of *Nothing*; that therefore the same may be affirmed likewise, of every thing else, besides the bare Substance of *Matter*, as namely *Life* and *Understanding*, *Soul* and *Mind*, that though there be No such thing in *Matter* it self, yet the Production of them out of *Matter*, would be no Production; of *Something* out of *Nothing*. One Ground of which mistake hath been, from mens not rightly considering what the *Accidents* of a *Substance* are, and that they are indeed *Nothing* but the *Modes* thereof. Now a *Mode* is such a thing, as cannot Possibly be conceived, without that whereof it is a *Mode*; as *Standing, Sitting, Kneeling* and *Walking*, cannot be conceived without a *Body* Organized, and therefore are but *Modes* thereof; but *Life* and *Cogitation*, may be clearly apprehended without *Body*, or any thing of *Extension*; nor indeed can a *Thought* Be conceived, to be of such a *Length, Breadth* and *Thicknes*, or to be *Hewed* and *Sliced* out, into many *Pieces*, all which laid together, as so many *Small Chips* thereof, would make up again, the entireness of that whole *Thought*. From whence it ought to be concluded, that *Cogitation* is no *Accident*, or *Mode* of *Matter*, or *Bulky Extension*, but a *Mode* or *Attribute* of another *Substance*, Really distinct from *Matter*, or *Incorporeal*. There is indeed *Nothing* else clearly conceivable by us in *Body* or *Bulky Extension*, but only more or less *Magnitude of Parts, Figures, Site, Motion, or Rest*; and all the *Different Bodies* that are in the whole *World*, are but several *Combinations* or *Syllables*, made up out of these few *Letters*: but no *Magnitudes, Figures, Sites, and Motions*, can Possibly *Spell* or *Compound, Life* and *Sense, Cogitation* and *Understanding*, as the *Syllables* thereof; and therefore to suppose these to be *Generated* out of *Matter*, is plainly to suppose some *Real Entity* to be brought out of *Nothing*, or *Something* to be made without a *Cause*, which is *Impossible*.

But that which hath principally confirmed men in this *Errour* is the business of *Sensible Qualities* and *Forms*, as they are vulgarly conceived, to be distinct *Entities*, from those forementioned *Modifications* of *Matter*, in respect of *Magnitude of Parts, Figure, Site, Motion, or Rest*. For since these *Qualities* and *Forms*, are unquestionably *Generated*

generated

nerated and Corrupted, there seems to be no Reason, why the same might not be as well acknowledged, of *Life, Sense, Cogitation, and Understanding*, that these are but *Qualities or Accidents of Matter* also, (though of another Kind) and consequently may be Generated out of it, without the Making of any Real thing out of Nothing. But the *Democritick and Epicurean Atheists* themselves, have from the Principles of the *Atomick Philosophy*, sufficiently Confused and Rectified this mistake, concerning *Sensible Qualities*, they exploding and banishing them all, as conceived to be *Entities Really distinct* from the forementioned *Modifications of Matter*, and that for this very reason; Because the *Generation* of them, would upon this supposition, be the *Production of Something out of Nothing, or without a Cause*; and concluding them therefore, to be Really Nothing else, but *Mechanism, or different Modifications of Matter*, in respect of the *Magnitude of Parts, Figure, Site and Motion or Rest*; they only Causing different *Phancies and Apparitions* in us. And in very truth, this vulgar opinion of *Real Qualities of Bodies*, seems to have no other Original at all, than mens mistaking, their own *Phancies, Passions, and Affections*, for things Really Existing in the *Objects* without them. For as *Sensible Qualities*, are conceived to be things distinct from the forementioned *Modifications of Matter*, so are they Really, Nothing but our own *Phancies, Passions and Affections*; and Consequently no *Accidents or Modifications of Matter*, but *Accidents and Modifications of our own Souls*, which are *Substances Incorporeal*. Now if these *Democritick and Epicurean Atheists* themselves, concluded that *Real Qualities*, considered as distinct from the *Modifications of Matter*, could not possibly be *Generated* out of it, because this would be the *Production of Something out of Nothing*; they ought certainly much more to have acknowledged the same, concerning *Life and Cogitation, Sense and Understanding*, that the *Generation* of these out of senseless Matter, would be an *Impossible Production of Something out of Nothing*, and consequently, that these are therefore no *Corporeal Things*, but the *Attributes, Properties, or Modes, of Substance Incorporeal*; since they can no way be Resolved into *Mechanism and Phancy*, or the *Modifications of Matter*, as the *Vulgar Sensible Qualities* may, and ought to be. For though the *Democriticks and Epicureans* did indeed, suppose, all humane *Cogitations* to be *Caused or Produced*, by the *Incurfion of Corporeal Atoms* upon the *Thinker*; yet did never any of them arrive to such a degree, either of *Sottishness or Impudence*, as a Modern Writer hath done, to maintain, that *Cogitation, Intellection, and Volition*, are themselves really Nothing else, but *Local Motion or Mechanism*, in the inward *Parts of the Brain and Heart*, or, that *Mens nihil aliud præterquam Motus, in partibus quibusdam Corporis Organici, that Mind it self, is Nothing but Motion, in some parts of the Organized Body*; who therefore as if *Cartesius* had not been sufficiently *Paradoxical*, in making *Brute Animals*, (though supposed by him to be devoid of all *Cogitation*) Nothing but meer *Machines*; and not contented herewith, hath advanced much further, in making this *Prodigious Conclusion*, that all *Cogitative Beings and Men* themselves, are Really Nothing else, but *Machines and Automata*; whereas he might as well have affirmed *Heaven to be Earth, Colour to be Sound, Number to be Figure, or any thing*

thing else in the world to be any thing, as Cogitation and *Local Motion* to be the very self same thing. Nevertheless, so strong was the *Atheistick Intoxication*, in those Old *Democriticks* and *Epicureans*, that though denying *Real Qualities* of Bodies, for this very reason, because *Nothing could be Produced out of Nothing*, they Notwithstanding contradicting themselves, would make *Sense, Life, and Understanding*, to be *Qualities of Matter*, and therefore *Generable* out of it, and so Unquestionably, Produced *Real Entities out of Nothing, or Without a Cause*.

Moreover it is observable, that *Epicurus* having a mind to assert *Contingent Liberty* in men, in way of opposition to that *Necessity* of all Humane Actions, which had been before maintained by *Democritus* and his Followers, plainly acknowledges, that he could not Possibly do this, according to the *Grounds of his own Philosophy*, without supposing something of *Contingency*, in the *First Principles*, that is in the *Motion of those Atoms*, out of which men and other Animals are Made,

L. 2. p. 1344
Lamb.

— *Si semper motus connectitur omnis.
Et Vetere exoritur semper Novus Ordine Certo,
Nec Declinando faciunt Primordia Motus
Principium quoddam quod Fati fœdera rumpat;
Ex Infinito ne Causam Causa sequatur;
Libera per Terras unde hæc Animantibus extat,
Unde est hæc, inquam, Fatis Avolsa Voluntas?*

The reason for which, is afterwards thus expressed by him, *Quoniam De Nihilo Nil fit*, because *Nothing can be Made out of Nothing*. Upon which account he therefore ridiculously Feigned, besides his *Two* other *Motions* of *Atoms*, from *Pondus* and *Plaga*, *Weight* and *Strokes*, a *Third Motion* of them, which he calls, *Clinamen Principiorum*, a *Contingent* and *Uncertain Declination*, every way from the *Perpendicular*; out of *Design*, to save this *Phenomenon* of *Free Will* in men; Without bringing Something out of *Nothing*, according as he thus subjoyneth,

*Quare in Seminibus quoque idem fateare necesse est,
Esse aliam præter Plagas & Pondera causam
Motibus, unde hæc est nobis Innata Potestas;
De NIHILO quoniam FIERI NIL posse videmus.
Pondus enim prohibet ne Plagis omnia fiant
Externa quasi Vi. Sed ne Mens ipsa Necessum
Intestinum habeat cunctis in rebus agendis,
Et devicta quasi cogatur Ferre Patique,
Id facit Exiguum CLINAMEN PRINCIPIORUM,
Nec ratione loci certa, nec tempore certo.*

Now if *Epicurus* himself, conceived, that *Liberty of Will*, could not possibly be *Generated*, in Men out of *Matter* or *Atoms*, they having no such thing at all in them (that is no *Contingent Uncertainty* in their *Motion*)

Motion) without bringing of *Something out of Nothings*; which was contrary to the *Fundamental Principles* of the *Atomick Philosophy*, (though this were intolerably absurd in him, thus to suppose *Contingency*, and a *Kind of Free Will*, in the *Motions* of *Senseless Atoms*, so that indeed he brought his *Liberty of Will*, out of *Nothing*) certainly *Sense*, and *Understanding*, *Soul* and *Mind* in *Animals* and *Men*, could not possibly be *Generated* out of *Atoms* or *Matter*, devoid of all *Sense* and *Understanding*: For the very same Reason, *Quoniam De Nihilo Nil fit*, *Because Nothing can be Made out of Nothing*. For unquestionably, were all *Life* and *Understanding*, all *Souls* and *Minds* *Generated* out of *Dead* and *Senseless Matter*; and were there no *Substantial* or *Essential Life* and *Understanding* in the whole *Universe*; then must it of *Necessity*, be all *Made out of Nothing*, or *without a Cause*, and consequently *Real Entities* and *Substantial things* be *Made out of Nothing*, which is absolutely *Impossible*. For though we do not say, that *Life* and *Cogitation*, *Sense* and *Understanding*, abstractly considered, are *Substances*; yet do we affirm them to be *Entities Really* distinct from *Matter*, and no *Modifications* or *Accidents* thereof, but either *Accidents* and *Modifications*, or rather *Essential Attributes* of *Substance Incorporeal*: as also that *Souls* and *Minds*, which are the *Subjects* of them, are indeed *Substantial Things*. Wherefore We cannot but here again condemn, the *Darkness* of that *Philosophy*, which *Educes* not only *Species Visible* and *Audible* (*Entities Perfectly Unintelligible*) and *Real Qualities*, distinct from all the *Modes of Body*, and even *Substantial Forms* too, (as they call them) but also *Sensitive Souls* themselves, both in *men* and *brutes*; *Ex Potentia Materiae*, *Out of the Power of the Matter*; that is, indeed *Out of Nothing*. For as much as this prepares a direct way to *Atheism*; because if *Life* and *Sense*, *Cogitation* and *Consciousness*, may be *Generated* out of *Dead* and *Senseless Matter*, then might this well be supposed the *first Original* of *All things*; nor could there *Reasonably* be any *Stop* made, at *Rational Souls*; especially by these *men*, who also conclude them, to be *Rasa Tabula*, *meer White Sheets of Paper*, that have nothing at all in them, but what is *Scribbled* upon them, by *Corporeal Objects* from without: there being nothing in the *Understanding* or *Mind of Man*, which was not before in *Sense*: so that *Sense* is the *First Original Knowledge*; and *Understanding*, but a *Secondary* and *Derivative thing* from it, more *Umbratile* and *Evanide*.

Hitherto have we *Demonstrated* that all things whatsoever, could not possibly be *Made out of Matter*, and particularly that *Life* and *Sense*, *Mind* and *Understanding*, being no *Accidents* or *Modes of Matter*, could not by *Motion* be *Generated* out of it, without the *Production* of *Real Entities* out of *Nothing*. But because some may possibly *Imagine*, that *Matter* might otherwise than thus by *Motion*, by a *Miraculous Efficiency*, *Produce Souls* and *Minds*, we shall add in the last place, that *Nothing* can *Efficiently Produce* any *Real Entity* or *Substantial thing*, that was not before; unless it have at least equal *Perfection* to it, and a *Substantially Emanative*, or *Creative Power*. But scarcely any man can be so *foolish*, as to *Imagine*, that every *Atom of Dust*, hath *Equal Perfection* in it to that of the *Rational*

Soul in man, or to Attribute a *Creative Power* to all *Matter*, (which is but a *Passive* thing) whilst this is in the mean time denied by him, to a *Perfect Being*: both these Assertions also, in like manner as the Former, Producing *Real Entities* out of *Nothing Causally*. And thus have we Demonstrated the *Impossibility* and *Non-sense* of all *Atheism*, from this very Principle, by which the *Atheists* would assault *Theism*, in the true Sense thereof, that *No thing can be Made without a Cause*, or that *Nothing cannot be the Cause of Any thing*.

Now if there be no Middle betwixt *Atheism* and *Theism*, and all things must of Necessity either spring from *Senseless Matter*, or else from a *Perfect Understanding Being*, then is this *Demonstration* of the *Impossibility* of *Atheism*, a *Sufficient Establishment* of the Truth of *Theism*; it being such a *Demonstration of a God*, as the *Geometricians* call, a *Deduction Ad Impossibile*, which they allow of for good and frequently make use of. Thus; Either there is a *God*, or else *Matter*, must needs be acknowledged, to be the only *Self-Existent* thing, and all things else whatsoever, to be *Made out of it*; But it is Impossible that all things should be made out of *Senseless Matter*: Therefore is there a *God*. Nevertheless we shall here for further satisfaction, show how the *Existence of a God*, may be *Directly Demonstrated* also, from this very Principle, which the *Atheists* endeavour to take Sanctuary in, and from thence to impugn *Theism*, *De Nihilo Nihil*, that *Nothing can be Made out of Nothing Causally*, or That *Nothing cannot be the Cause of Any thing*.

In the first place therefore, we shall fetch our Beginning, from what hath been already often declared, That it is *Mathematically Certain*, that *Something or other, did Exist Of It Self* from all *Eternity*, or *without beginning*, and *Unmade by any thing else*. The Certainty of which Proposition dependeth upon this very Principle, as its Foundation, That *Nothing can come from Nothing*, or be *Made out of Nothing*, or That *Nothing which once was not*, can of it self come into *Being without a Cause*; it following unavoidably from thence, That if there had been once *Nothing*, there could *never have been Any thing*. And having thus laid the Foundation, we shall in the next place make this further Superstructure, that because *Something* did certainly *Exist* of it Self from *Eternity Unmade*, therefore is there also *Actually*, a *Necessarily Existent Being*. For to suppose, that any thing did Exist Of It Self from *Eternity*, by its own *Free Will* and *Choice*, and therefore not *Necessarily* but *Contingently*, since it might have Willed otherwise; this is to suppose it to have Existed before it Was, and so *Positively* to have been the *Cause of it self*, which is Impossible, as hath been already declared. When a thing therefore is said to be *Of It Self*, or the *Cause of It self*, this is to be understood no otherwise, than either in a *Negative Sense*, as having *Nothing* else for its Cause; or because, its *Necessary Eternal Existence*, is *Essential* to the Perfection of its own Nature. That therefore which *Existed Of It self* from *Eternity*, *Independently* upon any thing else, did not so *Exist Contingently* but *Necessarily*; so that there is undoubtedly, something *Actually* in *Being*, whose *Existence* is and always was *Necessary*. In the next place
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it is certain also, that Nothing could *Exist Necessarily* Of it Self, but what included *Necessity of Existence* in its own Nature. For to suppose any thing to *Exist Of it self Necessarily*, which hath no *Necessity of Existence* in its own Nature, is plainly to suppose that *Necessary Existence* of it, to *Come from Nothing*, since it could neither proceed from that Thing it self, nor yet from any thing else. Lastly, there is Nothing which includes *Necessity of Existence* in its very Nature and Essence, but only an *Absolutely Perfect Being*. The Result of all which is, that God or a Perfect Being, doth certainly *Exist*, and that there is *Nothing else* which *Existed Of it self* from Eternity, *Necessarily* and *Independently*; but all other things whatsoever derived their Being from him, or were *Caused by him*; *Matter* or *Body* it self not excepted.

That which hath Staggered some *Theists* here, and made them so inclinable and prone to believe, that *Matter* also *Existed* from Eternity *Unmade*, is partly (as hath been already intimated) an *Idiotical Conceit*, that because Nothing can be *Artificially made* by men, otherwise than out of *Pre-Existing Matter*, as *Houses* and *Garments*, *Puddings*, and *Pyes*, therefore there could be no other making of any thing by any Power whatsoever: though even men themselves, can produce Something out of no *Pre-Existent Matter*, as *Cogitations* and *Local Motion*. And the same partly proceedeth also, from certain *False Opinions* entertained, concerning *Matter*. For first some *Theists* have supposed ἕλην ἀσώματον, an *Incorporeal First Matter*; out of which *Incorporeal Matter*. Together with an *Incorporeal Form*, Joyned to it, they conceived the *Essence of Body* to have been *Compounded*, and *Made up*. And no wonder if these same *Fanciful Philosophers*, have further added also hereunto, that from this *Incorporeal Matter*, by an *Incorporeal Form*, were begotten likewise *Incorporeal Qualities of Body*. Now it is not *Conceivable*, what else should be meant, by this *Incorporeal Hyle* or *Matter*, but only a *Metaphysical Notion*, of the *Potentiality* or *Possibility* of things, respectively to the Deity; which because it is indeed *Eternal*, and as much *Unmade* as God himself is, it being *Nothing* but the *Divine Power* considered *Passively*, or the *Reverse* of it; therefore in all probability, were these *Philosophers* so prone to think, the *Physical Matter*, of this *Corporeal Universe*, to have been *Eternal* and *Unmade*. Neither was this *Incorporeal Hyle*, or *Matter*, a *Novel Opinion*, entertained only by Some *Junior Platonists*, but older than *Aristotle* himself; as appeareth plainly, from these

following words of his in his *Metaphysics*, οἱ μὲν γὰρ ὡς ἕλην τιῶ ἀρχῆν λέγουσιν, ἢ ἄντι σώμα, ἢ ἄντι ἀσώματον πῶσον, *Some speak of the Principle as Matter; whether they suppose this Matter to be Body, or to be Incorporeal.* But this *Incorporeal Matter* in *Physiology* can be accounted no better than a kind of *Metaphysical Non-Sense*. Again others seem to have been the more prone to think, *Matter* or *Body*, to have been *Self-Existent* and *Unmade*, because they both conceived it to be *Really* the same thing with *Space*, and also took it for granted, that *Space* was *Infinite*, and *Eternal*, and *Consequently Necessarily Existent*. In answer whereunto we reply First, That though *Space* and *Distance*, should be granted to be *Positively Infinite*, or to have no *Bounds* nor *Limits* at all, as also to have been *Eternal*, yet according

L. i. c. 6.
Tibus Por-
phyr. τῆς ἕ-
λης τὰ ἴδια
τὸς ἀρ-
χῆς τὰδε
ἀσώματος,
ἔ. c. Materie
Proprietates
secundum
Veteres. be-
sunt; Quod
sit Incorpore-
a, ἔ. c.

to the Opinion of some, would it not follow from thence, that *Matter* was *Infinite, Eternal and Necessarily Existent*; not as if *Space* or *Distance*, could Exist alone by it Self, an *Accident* without a *Substance*, it being plainly Impossible, that *Nothing* should have any *Accidents, Modifications, and Attributes*; or be *Mensurable* by *Yards* and *Poles*; but because this *Space* is by them supposed, not to be the *Extension of Body*, but the *Infinite and Unbounded Extension of the Deity*. But in the next place; If *Space* be concluded to be certainly *Nothing* else, but the *Extension and Distance of Body or Matter*, considered in *General*, (without respect to this or that particular *Body*) and *Abstractly*; in order to the *Conception of Motion*, and the *Mensuration of things*; (For *Space* thus consider'd, is *Necessarily Immoveable*, as to the *Parts* thereof respectively; as the *Two Extreams* of a *Yard Distance*, can never possibly come nearer to One another) then do we say, that there appeareth no sufficient Ground for this *Positive Infinity of Space*, we being certain of no more than this, that be the *World*, or any *Figurate Body*, never so Great, it is not Impossible, but that it might be still Greater and Greater, without end. Which *Indefinite Encreasableness of Body and Space*, seems to be mistaken for a *Positive Infinity* thereof. Whereas for this very Reason, because it can never be so Great, but that more *Magnitude* may still be added to it, therefore can it never be *Positively Infinite*. Nor is there perhaps so great an *Absurdity* in this, That *Another World* could not Possibly be made, a *Mile Distant* from this; for as much as there being *Nothing* between them, they must needs Touch; or That *this Finite World* could have no *Mountains and Valleys*, in the *Exterior Surface* of it, since it might be either *Spherical, Cubical or Cylindrical*, or of any other *Regular Figure*, whatsoever the *Maker* pleased to form it in. To conclude therefore, by *Space* without the *Finite World*, is to be Understood, *Nothing* but the *Possibility of Body*, Further and Further without End, yet so as never to reach to *Infinity*; and such a *Space* as this was there also, before this *World* was Created, a *Possibility* of so much *Body* to be Produced. But *Space* and *Actual Distance*, as really *Mensurable* by *Yards* and *Poles*, though it may be Greater and Greater without end, yet can it not be *Positively Infinite*, so as that there could be no more added to it; and therefore there can be no *Argument* from hence, to prove the *Necessary Existence of Matter*.

Moreover the *Existence* of a *Deity* might be further *Demonstrated*, from this *Common Notion*, That *Nothing can come from Nothing Causally*, because if there were no *God*, as we could not have had any *Idea* of him, or a *Perfect Being*, since it must have *Come from Nothing*, and have been the *Idea or Conception of Nothing*; So neither could there have been indeed any *Knowledge or Understanding* at all. For *Singular Bodies Existing* without us, cannot enter into us, and put *Understanding* in us, nor is there any thing but *Local Motions* propagated from them to our *Organs of Sense*. The *Mind* must have its *Immediate Intelligibles*, within it self, for otherwise it could not possibly *Understand* any thing; which *Intelligibles* and their *Relations* to one another, or *Verities*, are (as was said before) *Eternal*. Moreover, the *Mind* can frame *Ideas or Conceptions*, not only of things *Actually Existing*,

izing, but also of all Possibilities; which plainly Implies and supposes the Actual Existence of a Being Infinitely Powerful, that could Produce them. So that the proper Object, of Mind and Understanding, is a Perfect Being, and all the Extent of its Power; which Perfect Being, Comprehending it self and the Extent of its own Power, or the Possibilities of all things, is the First Original Mind, of which all other Minds partake. Wherefore were there no Perfect Omnipotent Being, Comprehending it self, and its own Power or all the Possibilities of things; the Intelligible Objects of the Mind and Ideas, must have come from Nothing.

However it hath been already proved from this Principle, Nothing from Nothing, that the Powers of Sense and Understanding, or the Entities of Soul and Mind, could never have Resulted, from any Modifications of Senseless Matter whatsoever. Wherefore since it is Mathematically certain, that our Humane Souls and Persons, could not Possibly have been Generated out of Matter; one of these Two things will undeniably follow; That Either they must all have Existed Of Themselves from Eternity Unmade, or Else have been Created *ἐκ ἐκ ὀντων*, out of an Antecedent Non-Existence, by a Perfect Understanding Being Unmade, or atleast have Derived their whole Substance from it. So that it is, altogether as certain, that there is a God, as that our Humane Souls and Persons, did not all Exist from Eternity Of Themselves. And that there must be some Eternal Unmade Mind, hath been already Demonstrated also, from the same Principle, Nothing out of Nothing. Thus have We abundantly Confuted, the Second Atheistick Argumentation, that there can be no Omnipotence nor Divine Creation, because Nothing can be Made out of Nothing; we having plainly shewed that this very Principle, in the True Sense thereof, affordeth a Demonstration for the Contrary.

THe Six following Atheistick Argumentations, driving at these Two things, First, the Disproving of an Incorporeal, and then of a Corporeal Deity; (From both which, the Atheists conceive it must follow of necessity, that there can be none at all) we shall take them all together, and in order to the Confutation of them, perform these Three Things. First, we shall Answer the Atheistick Argumentations, against an Incorporeal Deity, (contained in the Third and Fourth Heads.) Secondly, we shall shew, that from the very Principles of the Atheistick Corporealism, (as represented in the Fifth and Sixth Heads) Incorporeal Substance is Demonstrable. And Lastly, That there being undeniably Incorporeal Substance, the Two following Atheistick Argumentations also, against a Corporeal Deity, (in the Seventh and Eighth Sections) prove altogether Insignificant.

We begin with the First of these; To shew the Invalidity of the Atheistick Argumentations, against an Incorporeal Deity. It hath been already

Soph. p. 172.
Etc.

already observed, That though all *Corporealists*, be not therefore of necessity *Atheists*; yet *Atheists* universally have been *Corporealists*, this being always their First and Grand *Postulatum*, That there is no other Substance besides Body. Thus Plato long ago, declared Concerning them; διίχυρίζονται τῆτο εἶναι μόνον ὁ παρέχει προσβολῶν, καὶ ἐπαφῶν τιὰ, ταυτὸν σῶμα καὶ εἶσαν ὀριζόμενοι. τῆ ἢ ἄλλων εἶτις φησὶ μὴ σῶμα ἔχειν εἶναι, κατὰφρονεῖντες τὸ παρὰπαν, καὶ εἶδεν ἐδέλοντες ἄλλο ἀκέρυ. They contend strongly, that that only really Is, which is Tangible or Can Resist their Touch; concluding Body and Substance, to be one and the self-same thing And if any one should affirm, that there is anything Incorporeal, they will presently cry him down, and not bear a word more from him. For there can be no doubt, but that the Persons here intended by Plato, were those very *Atheists*, which himself spake of afterward, in the same Dialogue; μῶν τὰ τῆ πολλὰν δδμηατι καὶ εἶμηατι χρώμενοι φησόμεν, τῶ φύσιν ἀπὸ πάντα γεννῶν, ἀπὸ τινῶ αἰτίας αὐτομάτης, καὶ ἀκέρυ διανόιας φύσος; ἢ μετὰ λόγυ καὶ ἐπιτήμηε θεαε, ἀπὸ θεε γλινομένηε; Whether shall we assent, to that Opinion now adays entertained by so many, That Nature Generateth all things from a certain Fortuitous Cause, without the direction of any Mind or Understanding? or rather, that it produceth them, according to Reason, and Knowledge, proceeding from God? Indeed the Philosopher there tells us, that some of these *Atheistick* Persons, began then to be somewhat ashamed of making Prudence; and Justice, and other Moral Vertues, Corporeal Things, or Bodys, ἀποκερύνονται τῶ μὲν ψυχῶ αὐτὴν δοκεῖν σφίσι σῶμα π κεκτῆσαι, φρόνησιν ἢ καὶ τῆ ἄλλων ἔχασον ἂν ἠράτμηε, ἀιχύνονται τὸ τολμάε, ἢ μηδέν τῆ ὄντων αὐτὰ ὀμολοεῖν, ἢ πάντα εἶναι σῶματα διίχυρίζεσαι. Though they affirm concerning the Soul it self, that this seems to them to be Corporeal; yet concerning Prudence, and those other Vertues mentioned, some have now scarcely the Confidence to maintain, these to be either Bodies or Nothing. But this (saith he) was indeed no less than the quite Giving up of the Cause of *Atheism*; εἰ γὰρ π καὶ σμικρὸν ἐθελασα τῆ ὄντων συλχαρεῖν ἀσῶμαστον, ἔχαρεῖ, because if it be but once granted, that there is never so little Incorporeal, this will be sufficient, to overthrow the *Atheistick* Foundation. Wherefore he concludes, that such as these, were but *Mongrel* and *Imperfect* *Atheists*, ἐπεὶ αὐτῶν εἶδ' ἂν ἐν ἐπαυχυθῆεν, οἱ γὰρ αὐτῶν παρτοὶ καὶ ἀπτόχθονε, ἀλλὰ διαλείνοιντ' ἂν, πᾶν ὁ μὴ δυνατοὶ ταῖε χερσὶ συμπέζην, ὡε ἄρα τῆτο εἶδεν τὸ παρὰπαν εἶτ, For they who are thorough-paced, and Genuine *Atheists* indeed, will boggle at neither of those forementioned things, but contend that whatsoever, they cannot grasp with their hands, is altogether Nothing. That is, that there is no other Substance nor Entity in the World, but only Body, that which is Tangible, or Resists the Touch. Aristotle also, representeth the *Atheistick* Hypothesis after the same manner, τῆτο καὶ τοσῶτῶ φασὶν εἶναι τῶ ἀπασαν εἶσαν, τὰ ἢ ἄλλα πάντα πᾶδι τῶτων. They affirm that Matter or Body, is all the Substance that is, and that all other things, are but the Passions and Affections thereof. And again in his *Metaphysicks*, ἐν τὸ πᾶν, καὶ μίαν εἶναι τιὰ φύσιν, ὡε ἕλλω τιθεασ, καὶ ταῶτῶ σῶματικῶ καὶ μέγροθ ἔχασαν, These men maintain All to be One, and that there is but one Only Nature, as the Matter of all things, and this Corporeal, or endued with Magnitude. And now we see plainly, that the ancient *Atheists*, were of the very same mind, with these

Met. L. I. c. 7.

these in our Days, that *Body*, or that which is *Tangible* and *Divisible*, is the *Only Substantial Thing*, from whence it follows, that an *Incorporeal Substance* would be the same with an *Incorporeal Body*, *i. e.* an *Impossibility*, and that there can be no *Incorporeal Deity*.

But in the Management of this *Cause*, there hath been some Disagreement amongst the *Atheists* themselves. For First, the *Democriticks* and *Epicureans*, though consenting with all the other *Atheists* in this, That whatsoever was *Unextended*, and *devoid of Magnitude*, was therefore *Nothing*; (so that there could neither be, any *Substance*, nor *Accident* or *Mode* of any *Substance*, *Unextended*) did notwithstanding distinguish concerning a *Double Nature*. First, That which is so *Extended*, as to be *Impenetrable*, and *Tangible*, or *Resist the Touch*, which is *Body*. And Secondly, That which is *Extended* also, but *Penetrably* and *Intangibly*, which is *Space* or *Vacuum*: a *Nature*, according to them, really distinct from *Body*, and the only *Incorporeal Thing* that is. Now since this *Space* which is the only *Incorporeal*, can neither *Do nor Suffer* any thing, but only give *Place* or *Room* to *Bodies* to *Subsist* in, or *Pass* thorough, therefore can there not be any *Active, Understanding, Incorporeal Deity*. This is the *Argumentation* of the *Democritick Atheists*.

To which we Reply; That if *Space* be indeed a *Nature* distinct from *Body*, and a *Thing Really Incorporeal*, as they pretend, then will it undeniably follow from this very Principle of theirs, that there must be *Incorporeal Substance*; and (this *Space* being supposed by them also to be *Infinite*) an *Infinite Incorporeal Deity*. Because if *Space* be not the *Extension* of *Body*, nor an *Affection* thereof; then must it of necessity be, either an *Accident Existing* alone by it self, without a *Substance*, which is *Impossible*; or else the *Extension* or *Affection*, of some other *Incorporeal Substance*, that is *Infinite*. But here will *Gassendus* step in, to help out his good Friends, the *Democriticks* and *Epicureans*, at a dead Lift; and undertake to maintain, that though *Space* be indeed an *Incorporeal Thing*, yet it would neither follow of necessity from thence, that it is an *Incorporeal Substance* or *Affection* thereof, nor yet that it is an *Accident*, Existing alone by it self without a *Substance*; because this *Space* is really, neither *Accident*, nor *Substance*, but a certain *Middle Nature* or *Essence* betwixt both. To which Subterfuge of his, that we may not quarrel about Words, we shall make this Reply; That unquestionably, Whatsoever *Is*, or hath any kind of *Entity*, doth either *Subsist* by it self, or else is an *Attribute, Affection, or Mode*, of something that doth *Subsist* by it self. For It is Certain, That there can be no *Mode, Accident, or Affection*, of *Nothing*; and consequently, that *Nothing* cannot be *Extended*, nor *Mensurable*. But if *Space* be neither the *Extension* of *Body*, nor yet of *Substance Incorporeal*, then must it of necessity be, the *Extension* of *Nothing*, and the *Affection* of *Nothing*; and *Nothing* must be *Mensurable* by *Yards* and *Poles*. We conclude therefore, That from this very *Hypothesis* of the *Democritick* and *Epicurean Atheists*, that *Space* is a *Nature* distinct from *Body* and *Positively Infinite*, it follows undeniably, that there must be
some

some *Incorporeal Substance*, whose *Affection* its *Extension* is; and because there can be nothing *Infinite*, but only the *Deity*, that it is the *Infinite Extension* of an *Incorporeal Deity*; just as some *Learned Theists* and *Incorporealists* have asserted. And thus is the *Argument* of these *Democritick* and *Epicurean Atheists*, against an *Incorporeal Deity*, abundantly confuted; we having made it manifest, that from that very *Principle* of their own, by which they would disprove the same, it is against themselves *Demonstrable*.

To which it might be here further added, that *Epicurus* who professedly opposed *Plato's Incorporeal God*, as an *Impossibility*, did notwithstanding, manifestly *Contradict* himself, when he asserted such a *Democracy of Monogrammous Gods*, as were not *Compounded* of *Atoms* and *Vacuum*, (though according to him, the only *Principles of Body*) that so they might be *Incorruptible*; nor yet could *Touch* or be *Touched*, but were *Penetrable*, as is declared in those *Verses* of *Lucretius*,

*Tennis enim Natura Deum, longeque remota,
Sensibus à nostris, Animi vix mente videtur.
Quæ quoniam manuum Tactum, suffugit & Idum,
Tactile nil nobis quod sit, contingere debet.
Tangere enim non quit, quod Tangi non licet ipsum.*

(Though *Tangibility* and *Impenetrability*, were elsewhere made by him, the very *Essence* of *Body*) and Lastly, such as had not *Corpus* but *Quasi-Corpus*, and therefore must needs be *Really Incorporeal*. Though there is no doubt to be made, but that *Epicurus* Colluded in all this; himself not *Believing* a jot of it, nor any such *Gods* at all.

But other *Atheists* there were, who concluding likewise, That whatsoever was *Unextended* was *Nothing*, were sensible of the *Inconvenience* of making *Space* thus to be a thing really distinct from *Body*, (from whence it would follow unavoidably, that it was an *Affection*, of *Incorporeal Substance*;) and therefore acknowledged, not *Two Natures* of *Extended Things*, but as we had it before in *Aristotle*, *μὴν τινὰ φύσιν ἢ ταύτῳ σωματικὴν*, *One only Nature*, and that *Bodily*; *Space* being therefore to them, either a meer *Imaginary Thing*, that hath no *Reality* without our *Minds*, but only a *Phantasm* of our own, and in their *Modern Language*, a kind of *Ghost*, *Apparition*, or *Spectre* of a *Body*; or else indeed, the very *Extension* of *Body* it self, considered in *General*, and *Abstractly* from this or that *Singular Body*, *Moveable*. And these men therefore framed their *Argumentation* against an *Incorporeal Deity* after this manner. Nothing truly *Is*, but what is *Extended*, or hath a *Certain Magnitude*, (because that which is *Unextended* and hath no *Magnitude*, is *No-where*, and consequently *Nothing*.) But whatsoever is *Extended*, and in a *Place*, is *Body*. Therefore is there no other *Substance* besides *Body*; and consequently there can be no *Incorporeal Deity*. Or else to put the *Argument* into a more *Approveable Sylogistick Form*, Whatsoever is *Extended*, is *Body*, or *Corporeal*; But *Whatsoever Is*, is *Extended*. Therefore

fore

fore *Whatsoever Is, is Body, or Corporeal.* And by Consequence there can be no *Incorporeal Deity.*

To which *Argumentation*, the Assertors of *Incorporeal Substance*, have Replied *Two* manner of ways. For First, the Generality of the ancient *Incorporealists*, taking it for granted, that whatsoever was *Extended* in Magnitude, and had Parts one without another, was *Divisible*, as also probably, *Impenetrable* by any thing else *Extended*, because there can be no *Penetration of Dimensions*; and therefore no *One Magnitude*, can be *Imbibed* or *Swallowed* up into another, but must of necessity stand without it, adding so much to the Quantity thereof: They readily gave their Assent to that *Proposition*, That *Whatsoever is Extended*, into Longitude, Latitude, and Profundity, *is Body.* But being strongly perswaded of the Existence of some other *Substance* besides *Body*; they denied that Other *Proposition* of theirs, That *Whatsoever Is, is Extended*; or *What is Unextended is Nothing*: maintaining that besides *Body, or Extended Substance*, there was another *Substance Incorporeal*, which therefore was ἀδιάσπαστος, and ἀμεγέθους, and ἄπροςος, and ἀμερῆς, and ἀδιατάξιτος, *Unextended*, and devoid of *Quantity* and *Magnitude*, without *Parts*, and *Indivisible.* That *Plato* himself Philosophized after this manner, might be proved from sundry Passages of his Writings, as that in his *Tenth De Legibus*, where he affirmeth, that the *Soul* it self, and those things which belong to it, as *Cogitative*, are πρότερα μῆκος σωματικῶν ἢ βάθος ἢ πλάτος, in Order of Nature, before the Longitude, and Latitude, and Profundity of Bodies. Where doubtless his meaning was not; as if there were a *Longitude, Latitude, and Profundity* in *Souls*, but of a different kind from that *Longitude, Latitude, and Profundity* of Bodies, and before it: but that *Longitude, Latitude, and Profundity*, being the *Essential Properties* of *Body* only; *Soul* and *Cogitation*, as devoid of these, was in order of Nature Before them. Again from that in his *Timæus*, where speaking of *Place, Space, and Matter*, he condemneth this for a *Vulgar Error*, That *Whatsoever Is, must of necessity be in some Place* or other, and what is in *No Place, is Nothing.* τείτον ἢ αὐ γένετο τὸ τ' ἡρώς, ἔδραυ παρέχον ὅσα ἔχθ γένεσιν πᾶσιν— πρὸς δ' ἢ ἢ ὀφροπολῶμεν βλεπόντες, ἢ φάμεν ἀναγκάσιον εἶναι πρ, τὸ ὄν ἄπαιεν ἐν τινι τόπῳ, ἢ κατέχον ἡρώς τινά. τὸ ἢ μῆτε ἐν γῆ, μῆτε πρ κατ' ἔρανον, ἔδεν εἶναι. *The Third Kind, is that of Space, which gives room to all things that are Generated. And when we look upon this, we dreamingly affirm, That every thing that Is, must of necessity be in some Place, and possess a certain Room and Space, and that whatsoever is not Somewhere, either in Earth or in Heaven, is Nothing. Which Drowsie or Dreaming Imagination, (saith he, like a Ghost) continually haunteth and possesseth men, and that even then, when they think of that True and Awakened Nature of the Deity. Whereas this Philosopher himself, discoursing elsewhere of God, under the Title of πολὺ πέλαγος τῶ καλῶ, The vast Sea of Pulcritude, describeth him after this manner, ἔδραυ ὄν, ἢ ἐν γῆ, ἢ ἐν ἔρανώ, ἀλλ αὐτῶ, μεθ' αὐτῶ, μονοφῶδες αἰεὶ ὄν, τὰ ἢ ἀλλα πάντα καλὰ ἔχεν μετέχοντα, As that which is not Any where, either in Earth, or in Heaven, but it self alone by It self, and With It self, all other Beautiful things Partaking of it.* And as for *Aristo-*

tles Sense in this Particular; that he here departed not, as he did in
 some other things, from his Master *Plato*, may appear from that Whole
 Chapter or Section, at the End of his *Physicks*, Spent upon this very
 Subject, to prove, ὅτι τὸ πρῶτον ἀμερῆς ἀνάγκη εἶναι, καὶ μηδὲν ἔχει μέγε-
 θος, *That his First Immoveable Mover (which is God Almighty) must*
of necessity be devoid of Parts, or Indivisible, and have no Magnitude
at all. The Conclusion of which Section, and his whole Book of
Physicks is this, διακειμένων ἢ τέτων, φανερόν ὅτι ἀδύνατον τὸ πρῶτον
 κινεῖν καὶ ἀκίνητον ἔχειν τι μέγεθος· εἰ γὰρ μέγεθος ἔχει, ἀνάγκη ἦτοί πεπε-
 ρασμένον αὐτὸ εἶναι, ἢ ἀπτερόν· ἀπτερόν μὲν ἐν ὅτι ἐκ εὐδέχεται μέγεθος
 εἶναι, δεδιήται πρότερον ἐν τοῖς φυσικοῖς ὅτι ἢ τὸ πεπερασμένον ἀδύνατον
 ἔχειν ἀπτερόν δύναμιν, δεδιήται νῦν· φανερόν τοίνυν, ὅτι ἀδιαίρετόν ἔστι, καὶ
 ἀμερῆς, καὶ ἔδεν ἔχειν μέγεθος. *These things being thus determined; It*
is manifestly Impossible, that the first Mover should have any Magnitude.
For if it hath Magnitude, that must of necessity be either Finite or Infi-
nite. But that there can be no Infinite Magnitude, was before demon-
strated in the Physicks; and that nothing which hath a Finite Magni-
tude, can have Infinite Power, hath been now Proved. Wherefore it is
plain, that the First Mover is Indivisible, and devoid of Parts, and
hath no Magnitude at all. Which same Doctrine is again Taught and
 Asserted by *Aristotle* in his *Metaphysics*, ὅτι μὲν ἐν ἔστιν ἴσα τις αἰ-
 διος καὶ ἀκίνητος, καὶ κεχωρισμένη τῆς αἰσθητῶν, φανερόν ἐκ τῆς εἰρημέ-
 νων· δεδιήται ἢ καὶ ὅτι μέγεθος ἔδεν εὐδέχεται ἔχειν ταύτῃ τὴν ἴσιν,
 ἀλλὰ ἀμερῆς καὶ ἀδιαίρετός ἔστι· ἔδεν γὰρ ἔχει δύναμιν ἀπτερόν πεπερασμέ-
 νον; καὶ ὅλας ἐκ ἔστιν ἔδεν ἀπτερόν. *From what hath been declared, it*
is manifest, that there is an Eternal and Immoveable Substance, Separate
from Sensibles; as also that this Substance cannot possibly have any
Magnitude, but is devoid of Parts, and Indivisible. Because no Finite
thing can have Infinite Power, and there is no such thing possible as In-
finite Magnitude. Neither doth Aristotle appropriate this to the Su-
preme Deity; To be thus devoid of Magnitude and of Parts, and conse-
quently Indivisible; he some where attributing the same also to all
other Immaterial or Incorporeal things, and particularly to the Hu-
mane Mind, ἀδιαίρετον πᾶν τὸ μὴ ὕλῃ ἔχειν, ὡς περὶ ὁ ἀνθρώπινος νῦς, Every
thing that is devoid of Matter, is Indivisible, as the Humane Mind. And
the like, doth he assert, at once, both concerning the Mundane,
and the Humane Soul, that they are no Magnitudes, though ridi-
culously (after his manner) imputing the Contrary Opinion to Plato,
ὅ καλῶς τὸ λέγειν τὴν ψυχὴν μέγεθος εἶναι. Ὅ ἢ νῦς εἷς καὶ συνεχῆς, ὡ-
περὶ καὶ ἡ νόσις· ἢ ἢ νόσις τὰ νοήματα· ταῦτα ἢ τῷ ἐφεξῆς ἐν, ὡς ὁ ἀεθ-
μος, ἀλλ' ἔχει ὡς τὸ μέγεθος· διόπερ ἔδεν νῦς ἔτω συνεχῆς· ἀλλ' ἦτοί ἀμε-
ρῆς, ἢ ἔχει ὡς τὸ μέγεθος τι συνεχῆς· πᾶς γὰρ ἢ καὶ νοῦς μέγεθος ἂν, ὅταν
ἐν τῆς μορίων τῆς αὐτῆς; μορίων ἢ ἦτοί καὶ μέγεθος, ἢ καὶ εἰρήνη· εἰ
μὲν ἐν καὶ εἰρήνη, αὐτὰ δ' ἀπτεροί, δῆλον ὡς ἔδεν ποτε διέξῃσαν· εἰ ἢ καὶ
μέγεθος, πολλάκις ἢ ἀπτεροί νοήσει τὸ αὐτὸ· ἐπὶ ἢ πᾶς νοῦς τὸ ἀμερῆς με-
ρισθῶ. It is not rightly affirmed either of the Mundane, or Rational
Soul, that they are Magnitudes. For the Intellect is One and Con-
tinuous, as Intellection is, which is the same with the Intelligibles.
But these are one, not as Magnitudes, but as Numbers. Where-
fore the Intellect is not so Continuous, but either devoid of Parts,
or not Continuous as Magnitude. For how, being Magnitude, could

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c. 3.

it understand with any of its Parts, whether Conceived as Points, or as lesser Magnitudes; since either way, there would be an innumerable company of Intellections? Moreover how can it conceive any thing that is Indivisible, by what is Divisible? Furthermore in this same Book De Anima, Aristotle stily denies, Souls in general, either to be in a Place, or to be Locally Moved, otherwise than by Accident, as they are said to be Moved, together with the Motion of the Body. Thus *Simplicius*, ὅρα ὡς πανταχῶς τοῖς σωματικαῖς ἀπο-
Célestei ἢ ψυχῆς κινήσεως, See how Aristotle doth every where remove, or exclude from the Soul, Corporeal (or Local) Motions. And *Fol. 6.*
 ἀπαγορεύει μὴ κινῆσθαι τὰ αἰσώματα ἢ κινήσεως αἴτια καὶ πρῶτα καὶ μέσα καὶ ἔχαστα ἢ, Aristotle will by no means allow any Incorporeal things whatsoever, whether of the First, Second or Lowest rank, (they being all the Causes of motion) themselves to be moved. *Philoponus* likewise, ὅρα ὡς πρὸς τοῖς σωματικαῖς κινήσεως ἀποβλέπων, ἕτως αὐτῷ ἀκίνητον εἶναι φησὶ· πᾶν γὰρ τὸ ἐν τόπῳ σῶμα ἔστιν. You see how Aristotle, respecting Corporeal Motions, pronounces of the Soul, that it is Immoveable. For whatsoever is in a Place (and moveable) is Body. Lastly, in that Passage before cited, Aristotle plainly makes, the Essence of Corporeal Substance, as opposed to Incorporeal, to consist in Magnitude.

Besides Plato and Aristotle, we might here instance in sundry other, of the ancient Incorporealists, who clearly maintained the same Doctrine. *Philo* doth not only assert in general, a Double Essence or Substance, ἀδιάσπαστον, and διασηματικῶς, a Distant, and Indistant one, but somewhere writeth thus concerning the Deity, ὑπὸ
 τῷ θεῷ πεπληρωται τὰ πάντα, ἀειρέχοντα ἢ περιεχομένα, ὡ πανταχῶς τε
 ἢ ἑσχαμὸς συμβέβηκεν εἶναι μόνῳ· ἑσχαμὸς μὲν ὅτι καὶ χωρὸν καὶ τόπον αὐτὸς τοῖς
 σώμασι συγγενήκεν τὸ· ἢ πεποιηκὸς ἐν ἑδρῇ τῇ γεγονότων θεῖμος εἶπεν περι-
 ἔχεσθαι· πανταχῶς ἢ, ὅτι τὰς δυνάμεις αὐτῆ, διὰ γῆς καὶ ὕδατος ἀέρος τε καὶ
 ἑσχαμὸς τένας, &c. All things are filled with God, as Containing
 them, but not as being Contained by them, or in them; to whom
 alone it belongeth to be, both Every where and No where. No
 where because himself Created Space and Place, together with Bo-
 dies, and it is not lawful to include the Creator, within any of
 his Creatures. And Every where, because he extendeth his Vertues
 and Powers, throughout Earth and Water, Air and Heaven, and
 leaveth no Part of the World destitute thereof, but collecting all things
 together under himself, hath bound them fast with Invisible Bonds.
 But none hath more industriously pursued this business then *Plotinus*
 who every where asserts, Body and Magnitude, to be one and the
 same thing; and that besides this, there is another Substance Incor-
 poreal, which consequently is ἀποσος and ἀμεγέθους and ἀμερῆς, de-
 void of Quantity, and of Magnitude, and of Parts, locally distant
 from one another; ὁ ἐν τῇ αὐτῆ ἑσχαμὸς τὸ ποσὸν εἶναι ὑπερέβηκεν, it
 having in its Nature transcended, the Imperfection of Quantity. And
 Who hath also written, Two Whole Books upon this very Subject,
 τὸ ὄν ἐν καὶ ταυτὸν ἀειριθμῶ ἅμα πανταχῶς εἶναι ὅλον, That one and the self-
 same Numerical thing, may be all of it, entirely Every where. Wherein
 his Principal design was to Prove, that the Deity, is not Part of it,
 here,

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here, and part of it there; and so much thereof in one place, and so much in another (as if the very Substance of it were *Mensurable* by Yards and Poles) but the whole *Undivided Deity*, every where, $\pi\rho\theta$ $\tau\eta$ $\epsilon\nu$ $\tau\acute{o}\pi\omega$ $\acute{\alpha}\pi\acute{\alpha}\nu\tau\omega\nu$ (saith he) *God is before all things that are in a Place.* And $\theta\alpha\upsilon\mu\acute{\alpha}\zeta\eta\nu$ δ $\delta\epsilon\iota$, $\epsilon\acute{\iota}$ $\alpha\upsilon\tau\acute{o}$ $\mu\eta$ $\delta\nu$ $\epsilon\nu$ $\tau\acute{o}\pi\omega$, $\pi\alpha\nu\tau\acute{\iota}$ $\tau\acute{\alpha}$ $\epsilon\nu$ $\tau\acute{o}\pi\omega$ $\delta\nu\tau\iota$, $\acute{\omicron}\lambda\omega\varsigma$ $\pi\acute{\alpha}\rho\epsilon\sigma\tau\iota$, $\phi\iota\sigma\iota$ $\gamma\delta$ \acute{o} $\lambda\acute{o}\gamma\omicron\varsigma$, $\acute{\omega}\varsigma$ $\acute{\alpha}\nu\acute{\alpha}\lambda\iota\mu\eta$ \cdot $\alpha\upsilon\tau\acute{\omega}$ $\tau\acute{o}\pi\omicron\nu$ $\epsilon\nu$ $\epsilon\iota\lambda\eta\chi\acute{o}\pi\iota$, $\epsilon\tilde{\iota}$ $\pi\acute{\alpha}\rho\epsilon\sigma\tau\iota$, $\tau\acute{\alpha}\tau\omega$ $\acute{\omicron}\lambda\omicron\nu$ $\pi\acute{\alpha}\rho\epsilon\iota\nu\alpha\iota$, *It is not at all to be wondered at, that God being not in a Place, should be present to every thing that is in a Place, wholly and entirely: Reason pronouncing, that he having no place, must therefore of necessity be $\acute{\omicron}\lambda\omega\varsigma$, all of him Indivisibly Present, to whatsoever he is Present.* Neither is this, saith he, a thing only deduced by Reason, but that which is before Reason, suggested, by the *Instincts of Mankind*; $\tau\acute{o}$ $\epsilon\nu$ $\kappa\epsilon$, $\tau\alpha\upsilon\tau\acute{\omega}\nu$ $\acute{\alpha}\rho\epsilon\theta\mu\acute{\omega}$, $\pi\alpha\nu\lambda\alpha\chi\acute{\iota}\varsigma$ $\acute{\alpha}\mu\alpha$ $\acute{\omicron}\lambda\omicron\nu$ $\epsilon\iota\nu\alpha\iota$, $\kappa\omicron\iota\nu\eta$ $\epsilon\nu\nu\omicron\iota\alpha$ $\phi\iota\sigma\iota\nu$ $\epsilon\iota\nu\alpha\iota$, $\acute{\omicron}\tau\alpha\nu$ $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ $\kappa\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\iota$ $\alpha\upsilon\tau\omicron\phi\upsilon\acute{\alpha}\varsigma$ $\lambda\acute{\epsilon}\gamma\omega\sigma\iota$, $\tau\acute{\epsilon}$ $\epsilon\nu$ $\epsilon\acute{\iota}\kappa\acute{\alpha}\sigma\tau\omega$ $\eta\mu\acute{\omega}\nu$ $\theta\epsilon\delta\omicron\nu$, $\acute{\omega}\varsigma$ $\epsilon\nu\alpha$ $\kappa\epsilon$ $\tau\acute{\epsilon}$ $\alpha\upsilon\tau\acute{\omega}\nu$, *That one and the same Numerical Substance (to wit of the Deity) is at once entirely every where, is agreeable to the Common Notions, Sentiments of Mankind, when we do so often by the Instincts of Nature, speak of that God, who is in Every one of us; as supposing him to be one and the same in all.* Where the Philosopher subjoyns, $\kappa\epsilon$ $\acute{\epsilon}\sigma\tau\iota$ $\pi\acute{\alpha}\nu\tau\omega\nu$ $\beta\epsilon\beta\alpha\iota\omicron\tau\acute{\omicron}\tau\eta$ $\acute{\alpha}\rho\chi\eta$, $\eta\nu$ $\acute{\omega}\sigma\pi\epsilon\rho$ $\alpha\iota$ $\psi\upsilon\chi\alpha\iota$ $\eta\mu\acute{\omega}\nu$ $\phi\theta\acute{\epsilon}\gamma\gamma\omicron\upsilon\iota\alpha\iota$, *Exc.* *And this is the Firmest of all Principles, that which our Souls do, as it were, Naturally and of themselves Speak; and which is not Collected by Reason, but comes forth from them, before Ratiocination.* Moreover he often affirmeth of the humane Soul, or rather takes it as a thing for granted, that this is, the Whole or All of it, in every part of the Body, that is Undividedly; $\epsilon\pi\iota$ δ $\tau\eta$ $\psi\upsilon\chi\eta\varsigma$, $\tau\acute{o}$ $\alpha\upsilon\tau\acute{o}$ $\acute{\alpha}\rho\epsilon\theta\mu\acute{\omega}$, $\tau\acute{o}$ $\epsilon\nu$ $\tau\acute{\alpha}$ $\pi\omicron\delta\iota$, $\kappa\epsilon$ $\tau\eta$ $\chi\epsilon\iota$ $\upsilon\pi\acute{\alpha}\rho\epsilon\chi\theta$, *As for the humane Soul, it is one and the same Numerically, in the Hand and in the Foot.* And again, $\epsilon\iota\tau\alpha$ $\pi\acute{\omega}\varsigma$ $\epsilon\nu$ $\pi\omicron\delta\iota$ $\kappa\epsilon$ $\chi\epsilon\iota$ $\tau\iota\omega$ $\alpha\upsilon\tau\omega$, $\tau\iota\omega$ δ $\epsilon\nu$ $\tau\acute{\alpha}$ δ $\mu\acute{\epsilon}\rho\epsilon$ $\tau\acute{\epsilon}$ $\pi\alpha\nu\tau\acute{\omicron}\varsigma$, δ $\tau\iota\omega$ $\alpha\upsilon\tau\omega$ $\tau\iota\omega$ $\epsilon\nu$ $\tau\acute{\omega}\delta\epsilon$, *Since we commonly suppose, our own Soul to be the same, both in our foot and in our hand; why should we not in like manner, acknowledge, that of the Mundane Soul or Deity, which is in one part of the Universe, to be the same with that in another? In like manner Simplicius, proving that Body is not the first Principle, because there must of necessity be Something self-moving, and what is so, must needs be Incorporeal, writeth thus, $\tau\acute{o}$ δ $\tau\iota\sigma\tau\omicron\nu$ $\acute{\alpha}\mu\epsilon\rho\epsilon\varsigma$ $\epsilon\nu\theta\upsilon\varsigma$ $\acute{\alpha}\nu\acute{\alpha}\lambda\iota\mu\eta$ $\epsilon\iota\nu\alpha\iota$ $\kappa\epsilon$ $\acute{\alpha}\delta\iota\alpha\sigma\alpha\tau\omicron\nu$, $\mu\epsilon\mu\epsilon\iota\sigma\tau\omicron\nu$ $\gamma\acute{\alpha}\rho$ $\kappa\epsilon$ $\delta\iota\alpha\sigma\tau\acute{\omicron}\lambda\omicron\nu$ $\upsilon\pi\acute{\alpha}\rho\epsilon\chi\omicron\nu$, δ $\delta\upsilon\nu\acute{\alpha}\tau\alpha\iota$ $\acute{\omicron}\lambda\omicron\nu$ $\acute{\omicron}\lambda\omega$ $\epsilon\alpha\upsilon\tau\acute{\alpha}$ $\epsilon\phi\alpha\rho\mu\acute{\omicron}\theta\eta\nu$, $\acute{\omega}\varsigma$ $\tau\acute{o}$ $\acute{\omicron}\lambda\omicron\nu$ $\epsilon\iota\nu\alpha\iota$ $\kappa\iota\nu\acute{\omicron}\nu$, $\kappa\epsilon$ $\acute{\omicron}\lambda\omicron\nu$ $\tau\acute{o}$ $\alpha\upsilon\tau\acute{o}$ $\kappa\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\nu$. *Because what is such, must of necessity be Indivisible, and Indistant, for were it Divisible, and Distant, it could not all of it be conjoyned with its whole self; so that the whole should both actively move, and be moved.* Which same thing seems further Evident, in the Souls being All Conscious of It Self, and Reflexive upon its whole Self, which could not be, were one part of it Distant from another. Again the same Philosopher, expressly denieth, the Soul though a Self-moving Substance, to be at all Locally Moved, otherwise then by accident in respect of the Body, which is moved by it, δ $\tau\acute{\alpha}\varsigma$ $\sigma\omega\mu\alpha\tau\iota\kappa\acute{\alpha}\varsigma$ $\kappa\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\nu$ $\kappa\iota\nu\acute{\omicron}\sigma\epsilon\iota\varsigma$ ($\kappa\tau\prime$ $\gamma\delta$ $\acute{\omicron}\kappa\acute{\epsilon}\iota\nu\alpha\varsigma$ $\acute{\alpha}\kappa\iota\nu\eta\tau\acute{\omicron}\nu$ $\acute{\epsilon}\delta\epsilon\iota$) $\acute{\alpha}\lambda\lambda\acute{\alpha}$ $\tau\acute{\alpha}\varsigma$ $\psi\upsilon\chi\iota\kappa\acute{\alpha}\varsigma$, $\acute{\omega}\iota\varsigma$ $\acute{\omicron}\nu\acute{\omicron}\mu\alpha\tau\acute{\alpha}$ $\acute{\epsilon}\delta\epsilon\iota$ $\zeta\eta\omicron\pi\epsilon\iota\theta\alpha\iota$ $\beta\epsilon\lambda\lambda\upsilon\epsilon\theta\alpha\iota$, $\delta\iota\alpha\nu\acute{\omicron}\epsilon\iota\nu$, $\delta\omicron\delta\acute{\alpha}\zeta\eta\nu$, $\kappa\iota\nu\acute{\epsilon}\iota$ $\tau\acute{\alpha}$ $\sigma\acute{\omega}\mu\alpha\tau\alpha$ $\kappa\tau\prime$ $\tau\acute{\alpha}\varsigma$ $\sigma\omega\mu\alpha\tau\iota\kappa\acute{\alpha}\varsigma$ $\kappa\iota\nu\acute{\omicron}\sigma\epsilon\iota\varsigma$, *The Soul being not Moved by Corporeal or Local Motions (for in respect of these it is Immoveable) but by Cogitative ones only,**

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(the

(The names whereof are Consultation, and Deliberation, &c.) by these Moveth Bodies Locally. And that this was Really Plato's meaning, also, when he determined the Soul to be a Self-moving Substance and the Cause of all Bodily Motion; that moving it self in a way of Cogitation it moved Bodies Locally (Notwithstanding that Aristotle would not take notice of it) sufficiently appears from his own words, and is acknowledged by the Greek Scholiasts themselves, upon Aristotle's De Anima. Thus again Simplicius elsewhere, ἐπεὶ δ' ἐν ἐν τόπῳ ψυχῆ, ἔσδ' ἂν κινούτο, τὰς τῆς ἐν τόπῳ ὄντων κινήσεις, Since the Soul is not in a place, it is not capable of any Local Motion.

We should omit the Testimonies of any more Philosophers, were it not, that we find Porphyrius so full and express herein; who makes this the very beginning of his ἀφορμαὶ πρὸς τὰ νοητὰ, his *Mamducti-on to Intelligibles*; Πᾶν σῶμα ἐν τόπῳ, ἔσδεν ἢ τῆς καθ' ἑαυτὸ ἀσωμάτων ἐν τόπῳ, That though Every Body be in a Place, yet Nothing that is properly Incorporeal, is in a Place: and who afterwards further pursues it in this manner, ἔσδεν τυπικῶς διέχεται τὸ ἀσώματον ὅπως βέβηται ὄγκῳ ἢ συνυφιστάται τόπῳ. τὸ δ' ἄσῳκον παντελῶς ἢ ἀμέγεδρος, ὑπὸ τῆς ἐν ἔσδεν ἀκροῦ τῆτον, τοπικῆς τε κινήσεως ἀμοιροῦν, διαδέσθαι τοίνυν ποῖα ἐχει εὐεῖς ἐκείται, ὅπως ἢ διάκῃται. καὶ ἐκ τῆς ἔργων αὐτῆς φανεροῦ ἢ παρσῳα αὐτῆς γίνεται, Neither does that which is Incorporeal move Locally by Will. Place being Relative only to Magnitude and Bulk. But that which is devoid of Bulk and Magnitude, is likewise devoid of Local Motion. Wherefore it is only present by a certain Disposition and Inclination of it, to one thing more than another, nor is its presence there discernible otherwise, than by its operations and Effects. Again concerning the Three Divine Hypostases, he writeth thus, ὁ Θεὸς πάνταχῶς ὅτι ἔσδεν, καὶ ὁ νῆς πάνταχῶς ὅτι ἔσδεν, καὶ ψυχὴ πάνταχῶς ὅτι ἔσδεν, &c. The Supreme God, is therefore Every where, because he is Nowhere; and the same is true also of the Second and Third Divine Hypostasis, Nous and Psyche. The Supreme God is Every where and No where, in respect of those things which are after him, and only his own and in himself. Nous or Intellect is in the Supreme God; Every where and No where as to those things that are after him. Psyche or the Mundane Soul is both in Intellect and the Supreme God, and Every where and No where as to Bodies. Lastly, Body, is both in the Soul of the World, and in God. Where he denies, God to be Locally in the Corporeal World, and thinks it more proper to say that the Corporeal World is in God, then God in it; because the World is held and contained in the Divine Power, but the Deity is not in the Locality of the World. Moreover he further declares his Sense after this manner; ἔσδ' εἰ κενὸν ἔν τι ἔπινουθεῖν ἀσώματον, ἐν κενῷ οἰόν τε εἶναι νῆν, σῶματῳ μὲν ἢ δεικνυμένον ἂν εἶναι τὸ κενόν. νῆς ἢ ἐνεργεῖαν χρῆσσαι ἀμήχανον, καὶ τόπον εἶναι ἐνεργεῖα, Nor if there were conceived to be, such an Incorporeal Space or Vacuum (as Democritus and Epicurus supposed) could Mind or God, possibly Exist in this Empty Space, (as Co-extended with the same) for this would be only Receptive of Bodies, but it could not receive the Energie of Mind or Intellect, nor give any Place or Room to that, that being no Bulkie thing. And again, ὁ μὲν κόσμος ἐν τῷ νῷ διασῳτικῶς πάρεσι, τὸ ἢ ἀσώματον τῷ κόσμῳ ἀμεγεῖς καὶ ἀδιασῳτικῶς. τὸ ἢ ἀμεγεῖς ἐν διασῳτικῷ ὅλον γίνεται ἢ πᾶν μέγεθῳ, τῶνδ' ὄν καὶ

καὶ ἐν ἀεὶ ἰσῶν· αὐτὸ ἀμεγῶς παρῆσι καὶ ἀπληθύντως καὶ αἰτόπως, καὶ τῶ
 αὐτῆς φύσιν, τῶ μεγῶ, καὶ πεπληθυμένῳ, καὶ ὄντι ἐν τόπῳ, *The Cor-*
poreal World is Distantly present, to the Intelligible, (or the Deity;)
and that is Indivisibly and Indistantly present, with the World. But
when that which is Indistant and Unextended, is present with that
which is Distant and Extended; then is the Whole of the Former,
one and the same Numerically, in Every part of the Latter. That is, it
is Indivisibly and Unmultipliedly, and Illocally, there (according to its
own Nature) present with that, which is naturally Divisible, and Multi-
pliable, and in a Place. Lastly, he affirmeth the same likewise of the
Humane Soul, that this is also σοία ἀμεγῶς, *A Substance devoid of*
Magnitude, and which is not Locally present, to this or that Body, but
by Disposition and Energie, and therefore the Whole of it in every
part thereof Undividedly.

And as for Christian Writers, besides *Origen*, who was so famous
 an Asserter of *Incorporeal Substance*, that (as *Socrates* recordeth) the
 Egyptian Monks and Anthropomorphites, threatned death to *Theo-*
philus the Alexandrian Bishop, unless he would at once execrate and
 renounce the Writings of *Origen*, and profess the Belief of a *Corpo-*
real God, of Humane Form; and who also maintained *Incorporeal Sub-*
stance to be *Unextended*, as might be proved from Sundry Passages,
 both of his Book against *Celsus*, and that *Peri Archon*; we say (be-
 sides *Origen* and others of the *Greeks*) *St. Austine* amongst the *Latins*,
 clearly asserted the same, he maintaining in his Book, *De Quantitate*
Anima, and else where, concerning the *Humane Soul*, that being *In-*
corporeal, it hath no Dimensions of *Length, Breadth and Profundity*,
 and is *Illocabilis*, *No where* as in a *Place*. We shall conclude, with
 the Testimony of *Boetius*, who was both a Philosopher and a Christi-
 an, *Quaedam sunt* (saith he) *Communes Animi Conceptiones, per se no-*
tae, apud Sapientes tantum; Ut Incorporalia non esse In Loco; There
 are certain *Common Conceptions*, or *Notions of the Mind*, which are
 known by themselves amongst wise men only; as this for example, *That*
Incorporeals are in No Place. From whence it is manifest, that the
 generality of reputed Wise men, were not formerly of this opinion,
Quod Nusquam est nihil est, That what is No where, or in no certain Place,
is Nothing; and that this was not look'd upon by them as a *Common*
Notion, but only as a *Vulgar Error*.

By this time we have made it unquestionably Evident, that this
 Opinion of *Incorporeal Substance* being *Unextended, Indistant, and*
Devoid of Magnitude, is no Novel or Recent thing, nor first started in
 the *Scholastick Age*, but that it was the general Perswasion, of the
 most ancient and learned Asserters of *Incorporeal Substance*; especial-
 ly, that the *Deity* was not Part of it *Here*, and Part of it *There*, nor
 the *Substance* thereof *Mensurable* by Yards and Poles, as if there were
 so much of it contained in one Room, and so much and no more in
 another, according to their several Dimensions; but that the whole
Undivided Deity, was at once in Every Part of the world, and con-
 sequently *No where Locally* after the manner of *Bodies*. But because
 this opinion, seems so *Strange and Paradoxical*, and lies under so great
 Prejudice,

Prejudices, we shall in the next place show, how these ancient *Incorporealists*, endeavoured to acquit themselves in repelling the several *Efforts* and *Plausibilities* made against it. The First whereof is this, That to suppose *Incorporeal Substances*, *Unextended* and *Indivisible*, is to make them *Absolute Parvitudes*, and by means of that, to render them all, (even the *Deity* it self) contemptible; since they must of necessity, be either *Physical Minimums*, that cannot *Actually* be *Divided* further by reason of their *Littleness*, (if there be any such thing) or else meer *Mathematical Points*, which are not so much as *Mentally Divisible*: so that *Thousands* of these *Incorporeal Substances*, or *Spirits*, might *Dance together at once upon a Needles Point*.

To which it was long since thus Replied by Plotinus, ἄχ' ἔγω ἢ ἀμερές P. 656.
 ὡς μικρόν· ὅτι γὰρ ἔδεν ἦσαν καὶ μερῶν ἕσσι· καὶ ἔ παντὶ αὐτὸ ἐφαρ-
 μόζει· ἔδ' ἂν ἀφομοιωθῆναι τὸ αὐτὸ συνέσαι· ἀλλ' ἔδ' ἔστω ὡς σημεῖον, ἔ γὰρ ἐν
 σημεῖον ὁ ὄγκος, ἀλλ' ἀπὸρα ἐν αὐτῷ, ἔδ' ὡς ἐφαρμόζει, *God and all*
other Incorporeal Substances, are not so Indivisible, as if they
were Parvitudes, or Little things, as Physical points; for so would
they still be Mathematically Divisible; nor yet, as if they were Ma-
thematical Points neither, which indeed are no Bodies nor Substances,
but only The Termini of a Line. And neither of these wayes, could the
Deity Congruere, with the world; nor Souls with their respective Bo-
dies, so as to be all present with the whole of them. Again he writeth

particularly concerning the Deity thus, ἔτε ἔστω ἀμερές, ὡς τὸ συμ- P. 764.
 κρώτατον, μέγιστον γὰρ ἀπάντων, ἔ μέγιστον ἀλλὰ δυνάμει· ——— λιπτότερον
 ἢ καὶ ἀπειροσύντητον, ἔ τῷ ἀδιεξιτήτῳ, ἢ τῷ μεγέθει, ἢ τῷ ἀριθμῷ, ἀλλὰ τῷ
 ἀπερλιπτότῳ τῷ δυνάμει. *God is not so Indivisible as if he were the Small-*
est or Least of things, for he is the Greatest of all, not in respect of Magni-
tude, but of Power. Moreover as he is Indivisible, so is he also to be ac-
knowledged Infinite, not as if he were either a Magnitude or a Number,
which could never be past thorough; but because his Power is Incomprehen-
sible. Moreover the same Philosopher, condemneth this for a Vulgar
Errour, proceeding from Sense and Imagination, that whatsoever is Un-
extended and Indistant, must therefore needs be Little, he affirming on
the contrary the Vulgar to be much mistaken, as to True Greatness and
Littleness,

μέγα νομιζόντες τὸ αἰσθητὸν, ἀπερῶμεν πῶς ἐν μεγάλῳ ἢ τοῦ ἔστω P. 645.
 ἐκείνῳ ἢ φύσιν ἐκείνῳ· τὸ ἢ ἔστι τῷ τὸ λεγόμενον μέγα μικρόν· ὁ ἢ νομι-
 ζοίμαι μικρόν εἶναι μέγα· ἔτε ὅλον ἐπὶ πάντων τῷ μέγῳ φθάνει, μάλλον ἢ τῷ
 πανταχόθεν τοῖς αὐτῷ μέρεσιν ἐπ' ἐκείνο ἰόν, διεξίσκει αὐτὸ πανταχῶς πᾶν
 καὶ μέγιστον ἑαυτῷ, *We commonly looking upon this Sensible world as*
Great, wonder how that (Indivisible and Unextended) Nature of the
Deity, can every where comply and be present with it. Whereas that
which is Vulgarly called Great, is indeed Little, and that which is thus
Imagined to be Little, is indeed Great. For as much as the whole of This
diffuseth it self through every part of the other; or rather this whole

Corporeal Universe, in every one of its parts, findeth that Whole and
Entire; and therefore Greater than it self. To the same purpose also
Porphyrius, τὸ ὄντως ὄν ἔτε μέγα, ἔτε μικρόν ἔστι· (τὸ γὰρ μέγα καὶ μικρόν
κυρίως ὅτις ἴδια) ἐκβεβηκός ἢ τὸ μέγα καὶ μικρόν· καὶ ὑπὲρ τὸ μέγιστον
καὶ ὑπὲρ τὸ ἐλάχιστον, ταῦτο καὶ ἐν ἀριθμῷ ὄν· εἰ καὶ διεξίσκειται ἅμα ὑπὸ
παντὸς μεγέθους, καὶ ὑπὸ παντὸς ἐλαχίστου διεξίσκειται· μήτε ἀρα ὡς μέγι-
στον αὐτὸ ὑπονοήσεις· εἰ ἢ μὴ, ἀπορῶσεις πᾶν μέγιστον ὄν τοῖς ἐλαχίστοις ὅτις
 πάρεσι,

πύρεσι, μὴ μειωθὲν, ἢ συσταλὲν· μήτε ὡς ἐλάχισον, εἰ ὃ μὴ, πάλιν αἰπορέ-
 ζεις, πῶς ἐλάχισον ὄν τοῖς μεγίστοις ὄντοις πύρεσι, μὴ πολλαπλασιασθὲν, ἢ ἀυ-
 ξηθὲν, *The Deity, which is the only true Being, is neither Great nor Little,*
(For as much as Great and Little properly belong to Corporeal Bulk or
Magnitude) but it exceedeth both the Greatness of every thing that is
Great, and the Littleness of whatsoever is Little (it being more Indivisi-
ble and more One with it self, than any thing that is Little, and more
Powerful than any thing that is Great) So that it is above both the Great-
est, and the Least; it being found, all one and the same, by every Great-
est and every Smallest thing, participating thereof. Wherefore you must
neither look upon God, as the Greatest thing, (that is in a way of Quan-
tity) for then you may well doubt, how being the Greatest, He can be all
of him present with every Least thing, neither diminished nor contract-
ed: nor yet must you Look upon him, as the Least thing neither; for if
you do so, then will you be at a loss again, how being the Least thing, he
can be present, with all the Greatest Bulks, neither Multiplied nor Aug-
mented. In a word, the Sum of their Answer amounts to this, that
an Incorporeal Unextended Deity is neither a Physical Point, because
this hath Distance in it, and is Mentally Divisible; nor yet a Mathe-
matical One; because This though having neither Magnitude nor
Substance in it, hath notwithstanding Site and Position, a Point being
according to Aristotle, a Monad having Site and Position. It is not to
be conceived as a Parvitude or very Little thing, because then it
could not Congruere, with all the Greatest things; nor yet as a Great
thing, in a way of Quantity and Extension, because then it could not
be All of it Present, to every Least thing. Nor does True Greatness
consist, in a way of Bulk or Magnitude, all Magnitude being but Lit-
tle, since there can be no Infinite Magnitude, and no Finite Magnitude
can have Infinite Power, as Aristotle before urged. And to conclude,
though some who are far from Atheists, may make themselves merry,
with that Conceit, of Thousands of Spirits, dancing at once upon a Nee-
dles Point, and though the Atheists, may endeavour, to Rogue and Ri-
dicule, all Incorporeal Substance in that manner; yet does this run
upon a clear Mistake of the Hypothesis, and make nothing at all a-
gainst it; for as much as an Unextended Substance, is neither any
Parvitude, as is here supposed (because it hath no Magnitude at all)
nor hath it any Place, or Site, or Local Motion, properly belonging to
it; and therefore can neither Dance upon a Needles Point, nor any
where else.

But in the next place, it is further *Objected*; That What is neither
Great nor Little, what possesses no Space, and hath no Place nor Site
amongst Bodies, must therefore needs be an Absolute Non-Entity, for
as much as Magnitude or Extension, are the very Essence of Being or
Entity, as such; so that there can be neither Substance nor Accident
Unextended. Now since whatsoever is Extended, is Bodily, there
can therefore be no other Substance besides Body, nor any thing In-
corporeal, otherwise then as that word may be taken, for a Thin and
Subtile Body, in which Sense Fire was by some in Aristotle, said to be,
μέλιστα τῶν στοιχείων ἀσωμάτων, and ἀσωματώτατον; The most Incorporeal of all
the Elements; and Aristotle himself useth the word in the same manner,
 when

when he affirmeth, that all *Philosophers* did define the *Soul*, by Three things, *Motion*, *Sense*, and *Incorporiety*; several of those there mentioned by him, understanding the *Soul* to be no otherwise *Incorporeal*, than as *σῶμα λεπτόμερες*, *A Thin and Subtle Body*. In answer to which *Objection*; we may remember that *Plato* in the passage before cited, declareth this to be but a *Vulgar Error*, that whatsoever doth not take up *Space*, and is in no *Place*, is *Nothing*. He Intimateing the *Original* hereof, to have sprung, from men's adhering too much to those *Lower Faculties*, of *Sense* and *Imagination*; which are able to conceive *Nothing*, but what is *Corporeal*. And accordingly *Plotinus*; ἡ μὲν αἰσθησις, ἢ προσέχοντες ἀπιστοῦμεν τοῖς λεγομένοις, λέγει P. 656. ὅτι ὧδε καὶ ὧδε· ὁ δὲ λόγος τὸ ὧδε καὶ ὧδε φησὶν, οὐκ ἐκλαθεῖσαν ὧδε καὶ ὧδε γεγονέναι, ἀλλὰ τὸ ἐκλαθεῖν πᾶν αὐτῆς μετεληφέναι, οὐκ ἀδιασώτερον αὐτῆς. *Sense indeed, which we attending to, disbelieve these things, tells us of Here and There; but Reason dictates, that Here and There, is so to be understood of the Deity, not as if it were Extendedly Here and There, but because every Extended thing, and the several Parts of the World, partake every where of that, being Indistant and Unextended.* To the same purpose *Porphyrus*, δὲ τοίνυν ἐν ταῖς σκέψεσι καὶ ἀκριβοῦντας τῆς ἐκατέρης ἰδιότη- AΦ. P. 242. τος μὴ ἐπαλλάξην τὰς φύσεις· μάλλον δὲ τὰ προσόντα τοῖς σώμασιν, ἢ τοιαῦτα, μὴ φανταζεσθαι καὶ δοξάζειν ὡς τὸ ἀσώματον· ἡ μὲν γὰρ σωματικῶν, ἐν συνθέσει πᾶς· ἐκείνων δὲ μάλιστα ἐν γνώσει γίνεσθαι, ἀοριστῶν ὡς αὐτὰ, ἕως ἂν ὑπὸ φαντασίας κρατῆται, *We ought therefore, in our Disquisitions concerning Corporeal and Incorporeal Beings, to conserve the Property of each, and not to confound their Natures. But especially to take heed, that our Phancy and Imagination, do not so far impose upon our judgments, as to make us attribute to Incorporeals, what properly belongeth to Bodies only. For we are all accustomed to Bodies, but as for Incorporeals, scarcely any one reaches to the knowledge of them; men alwaies fluctuating about them and diffiding them, so long as they are held under the Power of their Imagination.* Where afterwards he propoundeth a *Form* for this, How we should think of *Incorporeals*, so as not to *Confound* their *Natures* with *Corporeals*; ἐν ἀπέριεγξις μέρει τῆ διασπατῆ παρὸν ὅλον τὸ ἀδιάσπατον, ἕτε μέρει δὲ διδόν μέρει, ἕτε πληθυνθέν τῷ πλήθει παρέχεν ἑαυτὸ πῶμα πλασιασθῆν· ἀλλ' ὅλον πᾶσι τε τοῖς μέρει τῆ ὀπωμεινεν, ἐνὶ τε ἐκάστῳ τῆ πλήθους, ἀμερῶς καὶ ἀπληθύντως καὶ ὡς ἐν ἀριθμῷ· τὸ δὲ μερῶς καὶ δισημημένως ἀπολάσ ἐν αὐτῆ. *That the Indistant and Unextended Deity, is the Whole of it present in Infinite Parts of the Distant World, neither Divided, as applying part to part; nor yet Multiplied into many Wholes, according to the multiplicity of those things that partake thereof. But the whole of it (One and the same in Number) is present to all the Parts of the Bulkie World, and to every one of those many things in it, Undividedly and Unmultipliedly; that in the meantime partaking thereof Dividedly. It was granted therefore by these Ancients, that this Unextended and Indistant Nature, of Incorporeals, is ἀφάνταστον, a thing altogether Unimaginable; and this was concluded by them, to be the only Reason, why so many have pronounced it to be Impossible, because they attended only to Sense and Imagination, and made them the only Measure of Things and Truth; it having been accordingly maintained by divers of them, (as *Porphyrus* tells us) that *Imagination* and *Intellection*, are*

P. 224.
ΑΦ.

but Two different Names, for one and the same thing; ὀνόματι δὲ ἀφορέει πρὸς θεσίαις τῆ τῆ νῆ ὑποστάσει, καὶ τῆ φαντασίας, ἢ γὰρ ἐν λογικῶν ζῴων φαντασία δέδουλο αὐτοῖς νόμοις, *There is a difference of Names only and no more, betwixt Mind and Phancy. Phancy and Imagination in Rational Animals, seeming to be the same thing with Intellection.* But there are many things, which no man can have any Phantasy or Imagination of, and yet are they notwithstanding by all Unquestionably acknowledged for Entities or Realities; from whence it is plain, that we must have some other Faculties in us, which Extend beyond Phansie and Imagination. Reason indeed dictates, that whatsoever can either Do or Suffer any thing, must therefore be undoubtedly Something: but that whatsoever is Unextended, and hath no Distant Parts, one without another, must therefore needs be Nothing, is no Common Notion, but the Spurious Suggestion of Imagination only, and a Vulgar Error. There need to be no fear at all, Lest a Being Infinitely Wise and Powerful, which Acts upon the whole world; and all the Parts thereof, in Framing and Governing the same, should prove a Non-Entity, meerly for want of Bulk and Extension, or because it Swells not out into Space and Distance as Bodies do, therefore Vanish into Nothing. Nor does Active Force and Power, as such, depend upon Bulk and Extension, because then, whatsoever had the greater Bulk, would have the greater Activity. There are therefore, Two kinds of Substances in the Universe, the First Corporeal, which are Nothing but ὄγκοι, Bulks, or Tumours, devoid of all Self-Active Power; the Second Incorporeal, which are ἄοκοι δυνάμεις, Substantial Powers, Vigours, and Activities; which though they act upon Bulk and Extension, yet are themselves Unbulkie and devoid of Quantity and Dimensions; however they have a certain βάθος in them in another sense, an Essential Profundity, according to this of Simplicius, μερῶν μὲν ἀπλᾶς ἢ σωματικῆς οὐσίας πᾶσα, ἄλλων ἀλλὰ καὶ τῶν μορίων κειμένων. ἀμέριστος ἢ εἰλημενῶς ἢ νοερά, πολὺ ἢ βάθος ἔχουσα, *All Corporeal Substance, is simply Divisible, some Parts of it being here and some there, but Intellectual Substance, is Indivisible, and without Dimensions, though it hath much of Depth and Profundity in it in another Sense.* But that there is some thing ἀφάνταστον Unimaginable even in Body it self, is evident, whether you will suppose it to be Infinitely Divisible or Not, as you must of necessity suppose, one or other of these. And that we ought not always to pronounce of Corporeal Things themselves, according to Imagination, is manifest from hence; because though Astronomical Reasons, assure us, that the Sun is really more than a Hundred Times bigger than the whole Earth, yet can we not possibly for all that, Imagine the Sun of such a Bigness, nor indeed the Earth it self; half so big as we know it to be. The reason whereof is, partly because we never had a Sense or Sight of any such Vast Bigness at once, as that of either of them, and partly because our Sense always representing the Sun to us, but ὡς πεδίου, as of a Foot Diameter, and we being accustomed always to Imagine the same according to the Appearance of Sense, are not able to frame any Imagination of it, as very much Bigger. Wherefore if Imagination be not to be Trusted, nor made the Criterion or Measure of Truth, as to Sensible things themselves, much less ought it to be, as to Things Insensible. Besides all which, the

In Ar. Phys.
p. 3.

Ancient

Ancient *Incorporealists*, argued after this manner, that it is, as Difficult for us to conceive, a *Substance* whose *Duration* is *Unextended* or *Unstretched* out in *Time*, into *Past*, *Present* and *Future*, and therefore without *Beginning*; as that which is *Unextended* as to *Parts*, *Place* or *Space*, in *Length*, *Breadth* and *Thicknes*; yet does Reason pronounce, that there must needs be, not only a *Duration* without *Beginning*, but also ἀχρονὸς αἰών, a *Timeless Eternity*, or a *Permanent Duration*, differing from that *Successive Flux* of *Time*; (which is one of *Plato's* γέννητά, *Things Generated*, or that had a *Beginning*) This Parity of Reason is by *Plotinus* thus insisted on, διὸ ἔσδ' ἐν χρόνῳ, ἀλλὰ παντὸς χρόνου ἔξω, τὸ μὲν χρόνος συνδυναμένον αἰεὶ πρὸς διάσπαρτον, τὸ δ' αἰὼν ἐν ταῖς αὐταῖς μένοι καὶ κρατύνει, καὶ πλεονος ὄντος δυνάμει αἰδῶ, τὸ ἔπι πολλαῖς δευσιτοῖς ἰέναι χρόνος, *For the same reason, that we deny Local Extension, to the Deity, must we also deny Temporal Distance to the same: and affirm that God is not in Time, but above Time, in Eternity. For as much as Time, is alwaies Scattered and Stretched out in Length, and Distance, one moment following after another; but Eternity remaineth in the same, without any Flux, and yet nevertheless outgoeth Time, and transcendeth the Flux thereof, though seeming to be stretched and spun out more into Length.* Now the reason why we cannot frame a *Conception* of such a *Timeless Eternity*, is only because our selves are *Essentially Involved* in *Time*, and accordingly are our *Conceptions Chained*, *Fettered*, and *Confined*, to that narrow and dark *Dungeon*, that our selves are *Imprisoned* in; Notwithstanding which, our *Freer Faculties*, assuring us of the *Existence* of a *Being*, which far transcendeth our selves, to wit, one that is *Ininitely Perfect*; we have by means hereof, μαρτυροῦντινὰ, a certain *Vaticination*, of such a *Standing Timeless Eternity*, as its *Duration*.

But as for that *Conceit*, of *Immaterial* or *Incorporeal Bodies*; or, that *God*, and *Humane Souls*, are no otherwise *Incorporeal*, then as σῶμα λεπτόμερες, a *Thin and Subtle Body*; such as *Wind* or *Vapour*, *Air*, or *Æther*; it is certain, that according to the *Principles* of the most ancient *Atomick Philosophy*, (before it was *Atheized*) there being no such *Real Quality* of *Subtlety* or *Tenuity*, (because this is altogether *Unintelligible*) but this *Difference* arising wholly, from *Motion*, *Dividing* the *Insensible Parts*, and every way *Agitating* the same, together with a certain *Contexture* of those *Parts*; it is not *Impossible* but that the *Finest and most Subtle Body* that is, might become as *Gross*, *Hard*, *Heavy*, and *Opake*, as *Flesh*, *Earth*, *Stones*, *Lead*, or *Iron*; and again that the *Grossest* of these *Bodies*, by *Motion* and a *Different Contexture* of *Parts*, might not only be *Crystalized*, but also become as *Thin*, *Soft*, and *Fluid* as the *Finest Æther*. So that there is no *Specifick Difference*, betwixt a *Thick* and *Thin*, a *Gross* and *Fine*, an *Opake* and *Pellucide*, an *Hard* and *Soft Body*, but *Accidental* only; and therefore is there no reason, why *Life* and *Understanding*, should be thought to belong to the one, rather than to the other of them. Besides which, the *Reasons* of the ancient *Incorporealists*, (afterwards to be produced) will *Evince* that the *Humane Soul* and *Mind*, cannot possibly be any *Body* whatsoever, though never so *Fine*, *Thin*, and *Subtle*; whose *Parts* are by *Motion* *Dividable* and *Separable* from one another.

But it is further Objected against this *Unextended Nature*, of *Incorporeal Substances*, as they are said to be *All in the Whole*, and *all in every Part* of that Body, which they are united to, or Act upon; that this is an *Absolute Contradiction* and *Impossibility*; because if the *Whole of the Deity*, be in this *One Point of Matter*, then can there be *Nothing* at all of it, in the *Next adjoining*; but that must needs be another *Whole*, and *Nothing* the same with the former. In like manner, if the *whole Humane Soul*, be in this *one Part* of the *Organized Body*, then can there be *none* at all of it, in any other *Part* thereof; and so not the *Whole* in the *Whole*, To which Objection, the ancient *Incorporealists*, made this *Twofold Reply*. First, in way of *Concession*, That this is indeed an *Absolute Contradiction*, for an *Extended Substance*, or *Body*, to be *All* of it in *every one Part* or *Point* of that *Space*, which the whole occupieth. Thus *Plotinus*; σώματι ἀδύνατον ἐν πλείοσι τὸ αὐτὸ ὅλον εἶναι, ἢ τὸ μέρος ὅπερ τὸ ὅλον ὑπερέχειν, *It is impossible for a Body, or Extended Substance, to be one and the same, All of it in every Part of that Space, which it possesses; and for every Part thereof, to be the same with the Whole.* But Secondly, as for an *Unextended and Indistant Substance*, which hath no *Parts* one without another, it is so far from Being a *Contradiction*, that it should be *All* of it in every *Part* of that *Body*, which it Acts upon; that it is *Impossible* it should be otherwise, only a *Part in a Part* thereof; so that an *Equal Quantity* of both, should *Co-Exist* together, because this is to suppose an *Unextended Substance* to be *Extended*. We say it is *Contradictious* to the *Nature* of that *Substance*, which is supposed to be, ἀμεγέθους, ἀποστος, ἀδιάστατος, ἀμερῆς, ἀδιαίρετος, *Devoid of Magnitude, and of Quantity, and of Parts, Indistant, and Indivisible*; that it should be otherwise *United to, or Conjoyned with, an Extended Body*, then after this way, which is look'd upon as such *Conjuring*; namely, that the *Whole of it* should be *present with, and Act upon every Part* thereof. Thus *Plotinus*, ἕτος ὁ λόγος ἔξ αὐτῆς τῆς πραγματίας, ἢ τῆς ἰσίας ἀλόττερον εἶδεν, εἰδ' ἔα τῆς ἑτέρας φύσεως ἐκλύσας, *This Form of Doctrine, concerning Incorporeals, is necessarily taken from the thing it self, (Viz. the nature of them as Unextended) and hath Nothing in it Aliene from that Essence, as confounding the Corporeal Nature therewith.* Whatsoever is *Unextended and Indistant*, cannot possibly *Co-Exist*, with an *Extended Substance*, *Point by Point*, and *Part by Part*, but it must of necessity be, ὅλον ἐν ἢ ταυτὸν ἀριθμῶ, *All of it, one and the same Numerically*; that is, (like it self) *Undividedly*, in every *Part* of that, which it Acts upon. Wherefore the word ὅλον, in this *Form*, when it is said, that the *Whole Deity*, is in every *Part* of the *World*, and the *Whole Soul* in every *Part* of the *Body*, is not to be taken in a *Positive sense*, for a *Whole consisting of Parts*, one without another, but in a *Negative* only, for μὴ μεμερισμένον, *An Whole Undivided*; so that the meaning thereof is no more than this, that the *Deity* is not *Dividedly*, in the *World*, nor the *Soul Dividedly* in the *Body*, a *Part* here, and a *Part* There; but The τὸ θεῖον, is πανταχῶς ὅλον μὴ μεμερισμένον, *Everywhere, All of it, Undividedly.* Thus again *Plotinus*, εἰ ἐν πανταχῶς θεός, εἰς οἷον τε μεμερισμένον, εἰς γὰρ ἂν ἐπὶ πανταχῶς αὐτὸς εἴη, ἀλλ' ἕλασεν αὐτῆς μέρος, τὸ μὲν ἄ-

En. 4. L. 7.
P. 460.

P. 662.

P. 662.

δι, τὸ ὃ ὡδὶ ἔσαι, κωτὸς ἔχ' εἰς ἐπὶ ἔσαι, ὡς περ εἰ τμηθεῖν τι μέγεθος εἰς πολλὰ, ἢ τὰ μέρη πάντα, ἔν' ἐπὶ τὸ ὅλον ἐκείνο ἔσαι. πρὸς τούτοις ἢ ἢ σώμα· εἰ ἢ ταῦτα ἀδύνατα, πάλιν ἂν ἀνεφάνη τὸ ἀπίστῶμενον, ἐν φύσει ἀνθρώπου, ὅμωθ' ἑδὸν νομίζην ἢ πανταχῶς τὸ αὐτὸ ἅμα ὅλον εἶναι. *If therefore, God be every where: it cannot possibly be, that he should be so Dividedly; because then himself would not be every where, but only a Part of him Here, and a Part of him There, throughout the whole World; himself being not one Undivided Thing. Moreover, this would be all one, as if a Magnitude were Cut and Divided into many Parts, every one of which Parts, could not be, that whole Magnitude. Lastly, this would be the very same, as to make God a Body. Now if these things be Impossible; then must that so much Disbelieved thing (look'd upon as such a Puzzling Griphus, or rather as Contradictious Non-sense) be an Undoubted Truth, according to the Common Notions of mankind; that God is Every where; to wit, that He is All of him, the same Whole, Undividedly, Every where. The sum of all is, That though it be an Absolute Contradiction, for a Body, or Quantum, to be ὅμωθ' πᾶν, All of it in every Part of that Space, which the Whole is in; yet it is no Contradiction at all for an Unextended and Indistant Being, to be All of it Undividedly, in every Part of that Body, it Acts upon; but on the contrary, it would be flatly Contradictious to it; to say, that it is only Part of it in a Part; this being to Divide an Indivisible thing, into Parts.*

The Fourth and Last Objection, against Incorporeal and Unextended Substance, is from that Illocality, and Immobility, (which will follow thereupon) of Humane Souls, and other Finite Particular Spirits, such as Demons or Angels; That this is not only in it self very Absurd, to suppose these Finite and Particular Beings, to be thus Illocal and Immoveable; No where, and Every where; (from whence it would seem to follow that they might Act the whole Corporeal Universe, or take cognizance of all things therein Every where) but also, that this Conceit is Contradictious to the Very Principles of Religionists themselves, and plainly Confuted by the same; they acknowledging Universally, that Humane Souls (at Death) departing out of this Body, do Locally move from thence, into a certain other Place, Called Hades, Hell, or Inferi. Now the Latter Part of this Objection is First to be Answered. And this is indeed a thing, which the ancient Asserters of Incorporeal Substance, as Unextended, were not unaware of; That the Vulgarly Received Tradition, of Humane Souls, (after Death) going into Hades, might be Objected against them. For the Satisfying whereof, Plotinus suggesteth these Two Things; First, τὸ μὲν εἰς Ἄδ' ἵκεσθαι, εἰ μὲν ἐν τῷ Ἄιδ' τὸ χῶρις λέγεσθαι; *En. 6. L. 4.* That if by Hades be meant, nothing but τὸ ἀειδὲς The Invisible, (as many times it is) then is there no more signified by the Souls going into Hades, than its no longer being Vitally united to this Earthy Body, and but Acting apart by it self, and so hath it nothing of Place necessarily included in it. Secondly, εἰ δὲ τινα χεῖρω τόπον· τί δαυμασθῆν; ἐπεὶ ἢ νῦν ἔ τὸ σώμα ἡμῶν ἐν τῷ τόπῳ κἀκείνῃ λέγεσθαι ἐκεῖ· ἀλλ' ἔν' οὐκ ἐπὶ σώματι; ἢ τὸ εἶδωλον εἰ μὴ ἀποσπασθῆν, πῶς ἔν' ἐκεῖ ἔ τὸ εἶδωλον; *But if by Hades be understood, a Certain Worser Place, (as sometimes it also is)* What

What wonder is this? since now where our Body is, there in the same place is our Soul said to be also? But you will Reply, how can this be, when there is now no longer any Body left? We Answer, that if the Idol of the Soul be not quite Separated from it, Why should not the Soul it self be said to be there also, where its Idol is? Where by the Idol of the Soul Plotinus seems to mean, an Airy or Spirituous Body, Quickned and Vitalized by the Soul, adhering to it after death. But when the same Philosopher supposes, this very Idol of the Soul to be also Separable from it, and that so as to subsist apart by it self too, this going alone into Hades, or the Worser Place, whilst that liveth only in the Intelligible World (where there is no Place nor Distance) lodged in the Naked Deity, having nothing at all of Body hanging about it, and being now not A Part but the Whole, and so Situate nether here nor there; in this High Flight of his, he is at once, both Absurdly Paradoxical, in dividing the Life of the Soul as it were into Two, and forgat the Doctrine of his own School, which as himself elsewhere intimateth, was this, τὴν ἡμετέραν ψυχὴν τὸ δὲ μὲν σῶμα καταλείπειν, ἔσται πάντῃ ἢ ἔξω σώματος ἕσθαι, That Our Soul, though it shall quit this Body, yet shall it never be disunited from all Body. Wherefore Porphyrius answering the same Objection, though he were otherwise much addicted to Plotinus, and here uses his Language too, yet does he in this depart from him, adhering to the ancient Pythagorick Tradition; which as will appear afterwards, was this, That Humane Souls are always United to some Body or other.

En. 4. L. 3. c. 4.

Ἐπεὶ τὸ ὅτι γῆς εἶναι ψυχῆς ὅτιν, ἔσται τὸ γῆς ὀπίσθαι, ὡς τὰ σώματα τὸ ἢ περιεσθαι σώματος, ὃ γῆς ὀπίσθαι. ἔσται ἢ ἐν ἄδ' εἶναι ὅτι ψυχῆς, ὅταν περιεσθαι εἰδῶν, φύσιν μὲν ἔχουσαν εἶναι ἐν τόπῳ, Ἐπὶ δὲ τὴν ὑπόστασιν κεντημένης. ἄσπε εἰ ὁ ἄδης ὑπὸ γῆς ὅτι τόπος Ἐπὶ δὲ τὴν ψυχῆς ἐν ἄδ' εἶναι ἐφελκόμενη τὸ εἶδῶν. Ἐξελθούσης γὰρ αὐτῆς τῆς σφαιρῆς σώματος, τὸ πνεῦμα συνομαρτεῖ, ὃ ἐκ τῆς σφαιρῆς συνελέξατο. ἐπεὶ ἢ διήκει τὸ βαρὺ πνεῦμα, ἢ ἐνυψῶν, ἄσπε τῆς ὑπογῆων τόπων, ἔσται ἢ αὐτῆς λέγεται χωρεῖν ὑπὸ γῆς. ἔσται ὅτι ἢ αὐτῆς εἶσα μεταβαίνῃ τόπος, ἢ ἐν τόποις γίνεσθαι. ἄλλ' ὅτι τῆς πεφυκότων σωμάτων, τόπος μεταβαίνῃ, χέσεις ἀναδέχεται.

As the Souls being here upon Earth, (saith he) is not its moving up and down upon it, after the manner of Bodies; but its Presiding over a Body which moveth upon the Earth; so is its being in Hades, nothing but its presiding over that Idol, or Enlivened Vaporous Body, whose Nature it is to be in a Place, and which is of a Dark Subsistence. Wherefore if Hades be taken for a Subterraneous and Dark Place, yet may the Soul nevertheless, be said to go into Hades, because when it quits this Gross Earthy Body, a more Spirituous and Subtle Body, collected from the Spheres (or Elements) doth still accompany it. Which Spirit being Moist and Heavy, and naturally descending to the Subterraneous places, the Soul it self may be said in this sense to go Under the Earth also, with it, not as if the Substance thereof, passed from One Place to Another, but because of its Relation and Vital Union to a Body which does so. Where Porphyrius addeth, contrary to the Sense of Plotinus; That the Soul is never quite Naked of all Body; but hath always some Body or other joyned with it suitable and agreeable to its own present Disposition (either a Purer or Impurer one.) But that at its first Quitting, this Gross Earthly Body, the Spirituous Body, which accompanieth it, (as its Vehicle) must needs go away Fouled and Incrassated with the gross Vapours

pours and steams thereof; till the Soul afterwards by Degrees Purging it self, this becometh at length A Dry Splendour, which hath no Mysty Obscurity, nor casteth any shadow.

But because this Doctrine of the *Ancient Incorporealissts*, concerning the *Humane Souls* being always, (after Death) United to some Body or other; is more fully declared by *Philoponus*, then by any other, that we have yet met withal, we shall here excerp some Passages out of him about it. First therefore, he declareth this for his own opinion, agreeable to the Sense of the best Philosophers; τὴν μὲν λογικὴν ψυχὴν, τὴν δὲ ἄλογον, τὰς μὲν χωρὶς, ἄλλας μὲντοι τινὸς σώματος ἀχάριστον, λέγει ἢ τῷ πνευματικῷ, ὅτιν ἀληθῆς δόξα, ὡς δέξομεν.

Proem. in Aristot. De An.

That the Rational Soul, as to its Energie, is separable from all Body; but the Irrational Part or Life thereof, is Separable only from this Gross Body, and not from all Body whatsoever; but hath (after Death) a Spirituous or Aiery Body, in which it acteth; This I say is a True Opinion, as shall be afterwards proved by us. And again, ἡ δὲ ἄλογος ἐκ ἐπι ἐν τῷ ἔχει τὸ εἶναι, ἑπιδιαμένει γὰρ καὶ μετὰ ἔξοδον τὴν ἐκ τῆς ψυχῆς, ὀργανισμῶν καὶ ὑποκειμένων ἔχουσα τὸ πνευματικὸν σῶμα. ὃ καὶ αὐτὸ ἐστὶ μὲν ἐκ τῶν τεσσάρων, λέγεται ἢ ἐκ τῆς πλεονάζουσης τῆς ἀέρος. ὡς περὶ καὶ τῶν ζῴων, λέγεται ἐκ τῆς πλεονάζοντος.

The Irrational Life of the Soul, hath not all its Being, in this Gross Earthy Body, but remaineth after the Souls Departure out of it; having for its Vehicle and Subject, the Spirituous Body. Which it self is also compounded out of the Four Elements, but receiveth its Denomination from the Predominant Part, to wit Air: as this Gross Body of ours is called Earthy, from what is most Predominant therein. Thus do we see, that according to *Philoponus*, the *Humane Soul* after Death, does not meerly exercise its *Rational Powers*, and think only of *Metaphysical* and *Mathematical Notions*, *Abstract* things, which are neither in *Time* nor *Place*, but exerciseth also its *Lower Sensitive* and *Irrational Faculties*, which it could not possibly do, were it not then *Vitally* United to some *Body*; and this *Body* then accompanying the *Soul*, he calls *Pneumatical*, that is (not *Spiritual* in the *Scripture-Sense*, but) *Spirituous*, *Vaporous*, or *Airy*.

Let us therefore in the next place see, what *Rational Account*, *Philoponus* can give of this *Doctrine* of the *Antients*, and of his *Own Opinion* agreeably thereunto, ἡ ψυχὴ ἢ ἡμετέρα, μετὰ τὴν ἐκ τῆς σώματος τῆς ἔξοδον, ὁμολογεῖται, μᾶλλον ἢ ἀποδείκνυται, εἰς ἄσος ἀφικνεῖσθαι, καὶ ποιῆσαι ἐκεῖ τῶν καλῶν βεβιωμένων παρέχον. ὃ γὰρ μόνον τῶν εἶναι ἡμῶν φροντίξῃ ἢ πρόνοια, ἀλλὰ καὶ τῶν εἶναι. διὸ ἐν ἀμελείᾳ ἢ ψυχῆ εἰς τὸ ἀσος φύσιν ἔξολιθώσασα, ἀλλὰ τυγχάνει τῆς προσηκούσης ἐπιμελείας. καὶ ἐπεὶ τὸ ἀμαρτάνειν αὐτῇ διὰ γλυκυθυμίαν ἐγένετο, ἔξ ἀνάγκης καὶ τὸ καθαρῆσθαι δι' ἀλγύνσεως αὐτῇ γνήσειαι. καθ' αὐτὰ γὰρ τὰ ἐναντία τῶν ἐναντίων ἰάματα. διὰ τῶν ἀλγύνεται ἢ καθαιρουμένη ἐν τοῖς ὑπὸ γλῶ δικαιωτικαῖς διὰ κολάσεως. Ἄλλ' εἰ ἀσώματος ἢ ψυχῆ ἀδύνατον αὐτῷ παθεῖν. πᾶς ἐν κολάζεται; ἀνάγκη ἐν πᾶσι σώματι αὐτῆς ἔξῃφθαι, ὃ διακρινόμενον ἀμέτρως ἢ συβρινόμενον, ὑπὸ ψέξεως ἢ καύσεως ἀμέτρως, ἀλγύνει τὴν ψυχὴν διὰ τὴν συμπάθειαν. ποῖον ἐν σώματι ὅτι τὸ ἔξῃμμένον αὐτῆς; ὃ δὲ τῶν τῶν ἀνελεύθῃ γὰρ εἰς τὰ ἔξῃ ὦν συνέσκειν, ἀλλὰ τῶν, τὸ πνευματικὸν, ὃ λέγομεν ἐν τῷ εἶναι πάντως διὰ τῶν ὡς ἐν ὑποκειμένῳ, θυμὸς καὶ ἐπιθυμία. καὶ τὰ ἐξῆς.

Ibid

Our *Humane Soul*, (in those who are not

Purged

Purged and Cleansed in this Life) after its departure out of this Body, is acknowledged, or rather Demonstrated, to go into Hades, there to receive Punishment, for its evil Actions past. For Providence does not only take Care of our Being, but also of our Well-Being. Therefore is the Soul though lapsed into a Preter-Natural State, yet not neglected by Providence, but hath a Convenient Care taken of it; in order to its Recovery. And since Sinning had its Original from the Desire of Pleasure, it must of necessity be Cured by Pain. For here also Contraries are the Cures of Contraries. Therefore the Soul being to be Purged, is Punished and Pained in those Subterraneous Judicatories and Prisons, in order to its Amendment. But if the Soul be Incorporeal, it is Impossible for it to Suffer. How then can it be Punished? There must of Necessity be some Body joyned with it: Which being immoderately Constringed or Agitated, Concreted, or Secreted, and Discordantly Moved, by Heat and Cold; or the like, may make the Soul sensible of Pain by reason of Sympathy; as it is here in this Life. What Body therefore, is that which is then Conjoyned with the Soul, after the dissolution of that Earthy Body, into its Elements? Certainly it can be no other, than this Pneumatical, or Spirituous Body, which we now speak of. For in this are Seated, as their Subject, the Irascible and Concupiscible Passions, and they are inseparable from the same, nor could they be in the Soul, disunited from all Body. And that Soul which is freed from these, would be forthwith freed from Generation; nor would it be concerned in those Subterraneous Judicatories and Prisons, but be carried up aloft, to the higher Celestial Regions, &c. After which he endeavours further to confirm this Opinion, from the Vulgar Phenomena. ὄντων ἢ ἐπι μᾶλλον ὅτι τί ἔστι τὸ πνευματικὸν σῶμα, καὶ τὸς ἀχρεῖς αἰσθητικὴ καὶ ἑπιθυμία, ἕξ αὐτῆς τῆς περιεργίας ἐνεργείας. πῶς γὰρ ἐν τοῖς τάφοις τὰ ζωοῦν φαίνονται φαντασμάτα; καὶ γὰρ ἄνευ ἢ ψυχῆ ἐχημάτισται, ἢ ὅλας ἔστιν ὄρατή. ἀλλὰ φασι τοῖς ἀκαθάρτοις ψυχῆς, μετὰ τὴν ἐξοδὸν τὸς τῶ σῶματι πλανᾶσθαι ἕπι τινα χρεῖνον μετὰ τῶ πνευματικῶ, καὶ τῶ τῶ ἀφκνῦναι αὐτῶ τὸς τάφους. διὸ φεροντιστον ἀξιώτας. ὑπὸ τὸς γὰρ φασι τῶ πνευματικῶ, παχυκέντος ἐκ μοχθηροῦς διαίτης, κατασπᾶσθαι αὐτῶ τὰ πῶ τὴν ψυχῆν, Furthermore, that there is such a Pneumatical (Spirituous, Vaporuous, or Airy) Body, which accompanieth Souls Unpurged after Death; is evident also from the Phenomena themselves. For what account can otherwise be given, of those Spectres or Phantasms, which appear Shadow-like about Graves or Sepulchres? since the Soul it self is neither of any Figure, nor yet at all Visible. Wherefore these Ancients say, that Impure Souls after their departure out of this Body, wander here up and down, for a certain space, in their Spirituous, Vaporuous, and Airy Body, appearing about Sepulchres, and haunting their former Habitations. For which cause there is great reason, that we should take care of Living Well; as also, of abstaining from a Foul and Grosser diet; these Ancients telling us likewise, that this Spirituous Body of ours, being fouled and incrassated by Evil Diet, is apt to render the Soul, in this Life also, more Obnoxious to the Disturbances of Passions. And here Philoponus goes on to gratifie us, with a further Account, of some other of the Opinions of these Ancients, concerning this Spirituous or Airy Body, accompanying the Soul after Death, ἐχθὴ γὰρ πῶ αὐτῶ φασι τῶ φουτικῆς ζωῆς, καὶ γὰρ τρέφεται. τρέφεται ἢ ἔχ ἔπος ὡς τῶ τῶ σῶμα, ἀλλὰ δι' αἰμάτων ἢ διὰ μορῶν, ἀλλ' ὄλον δι' ὅλας, φέρε εἶπεν, ὡς οἱ σπῆγοι, δεχόμενοι

δεχούται τὰς ἀτμοὺς· διὰ τὸ το φρονίζον οἱ Γραμματικοὶ τὸ λεπτότερον διαί-
 τας ἢ ἐρεστέρας, διὰ τὸ μὴ παχύνεσθαι τὸ πνεῦμα ἀλλὰ λεπτύνεσθαι· πρὸς
 τὸ το ἢ τὰς καθαρμούς φασι λαμβάνειν· τὸ το μὲν γὰρ τὸ σῶμα ἕδατι
 πλύνεται, ἐκεῖνο ἢ καθαρμοῖς διὰ τῆς ἀτμῶν· διὰ γὰρ ἀτμῶν τινῶν τρέφε-
 ται τινῶν ἢ καθαίρεται· ἢ διαφανῶσθαι δὲ φασι αὐτὸ, ἀλλ' ὅλον δι' ὅλας ἐρε-
 γεῖν, καὶ τὰς αἰδησίης, καὶ τῆς αἰδητῶν ἀντιλαμβάνεσθαι· διὸ καὶ Ἀριστοτέλης φησὶν
 ἐν τοῖς μετὰ τὰ φυσικά, ὅτι ἡ κυρίως αἰδησις μία, καὶ τὸ κυρίως αἰδητήριον
 ἓν· They further add, that there is something of the Plantal and Pla-
 stick Life also, Exercised by the Soul, in those Spirituous or Airy Bodies,
 after Death; they being Nourished too; though not after the same man-
 ner, as these Gross Earthy Bodies of ours are here, but by Vapours; and
 that not by Parts or Organs, but throughout the Whole of them, (as Spon-
 ges) they imbibing every where those Vapours. For which cause, they
 who are wise, will in this Life also, take care of using a Thinner and Dry-
 er Diet, that so that Spirituous Body (which we have also at this pre-
 sent time within our Grosser Body) may not be Clogged and Incrassated,
 but Attenuated. Over and above which, those Ancients made use of Ca-
 tharms, or Purgations to the same end and purpose also. For as this
 Earthy Body is washed by Water, so is that Spirituous Body Cleansed by
 Cathartick Vapours; some of these Vapours being Nutritive, others Pur-
 gative. Moreover these Ancients further declared, concerning this Spi-
 rituous Body; that it was not Organized, but did the Whole of it, in
 every Part throughout, exercise all Functions of Sense; the Soul Hearing,
 and Seeing, and Perceiving all Sensibles, by it every where. For which
 Cause Aristotle himself, affirmeth in his Metaphysicks, That there is pro-
 perly but One Sense, and but One Sensory. He by this One Sensory mean-
 ing, the Spirit, or Subtle Airy Body, in which the Sensitive Power, doth
 all of it, through the Whole, immediately apprehend all Variety of Sen-
 sibles. And if it be demanded, How it comes then to pass, that this
 Spirit, appears Organized in Sepulchres, and most commonly of Humane
 Form, but sometimes in the Form of some other Animals; to this those
 Ancients Replied, That their appearing so frequently in Humane Form;
 proceedeth from their being, Incrassated with Evil Diet, and then as it
 were stamped upon, with the Form of this Exteriour Ambient Body, in
 which they are; as Crystal is Formed and Coloured, like to those things
 which it is fastned in, or Reflects the Image of them. And that their
 having sometimes other different Forms, proceedeth from the Phanta-
 stick Power of the Soul, it self, which can at pleasure transform this
 Spirituous Body into any shape. For being Airy, when it is Condensed,
 and Fixed, it becometh Visible; and again Invisible, and Vanishing out
 of Sight, when it is Expanded and Rarefied.

Now from these Passages cited out of Philoponus, it further appear-
 eth, that the Ancient Asserters of the Souls Immortality, did not sup-
 pose Humane Souls after Death, to be quite strip'd, Stark Naked from
 all Body; but that the Generality of Souls, had then a certain Spi-
 rituous, Vaporuous, or Airy Body, accompanying them; though in dif-
 ferent Degrees of Purity or Impurity, Respectively to themselves. As
 also, that they conceived, this Spirituous Body, (or at least something
 of it) to hang about the Soul also here in this Life, before Death, as
 its Interiour Indument or Vestment; which also then sticks to it,

when that other Gross *Earthly Part* of the Body, is by Death put off, as an *Outer Garment*. And some have been inclinable to think (by reason of certain *Historick Phenomena*) these Two, to be things so distinct, that it is not Impossible, for this *Spirituons Body*, together with the *Soul* to be *Locally separated* from the other *Grosser Body*, for some time, before Death, and without it. And indeed thus much cannot be denied, that our *Soul* Acteth, not *Immediatly* only upon *Bones, Flesh, and Brains*, and other such like Gross Parts of this Body, but first and chiefly upon the *Animal Spirits*; as the *Immediate Instruments* of *Sense* and *Phancy*; and that by whose *Vigour* and *Activity*, the other *Heavy* and *Unwieldy Bulk* of the Body, is so nimbly Moved. And therefore we know no reason but we may assent here to that of *Porphyrus*, τὸ αἷμα νομῆ ἢ τροφή ἐστὶ τῷ πνεύματι, τὸ ἢ πνεύμα ὄχημα τῆς ψυχῆς, *That the Blood is the Food and Nourishment of the Spirit*, (that is, that *Subtle Body* called the *Animal Spirits*) and that this Spirit is the *Vehicle of the Soul*, or the more *Immediate Seat of Life*.

Nevertheless the same *Philoponus* there addeth, that according to these *Ancients*; besides the *Terrestrial Body*, and this *Spirituons* and *Airy Body* too, there is yet a *Third* kind of Body, of a *Higher Rank* then either of the *Former*, (peculiarly belonging to such *Souls* after Death, as are *Purged* and *Cleansed* from *Corporeal Affections, Lusts, and Passions*,) called by them, σῶμα αὐροειδής, and ἑσθλιον, and αἰθέριον, &c. A *Luciform*, and *Celestial*, and *Ethereal Body*. The *Soul* (saith he) continueth either in the *Terrestrial*, or the *Aereal Body*, so long, ἕως ἑαυτὴν καθάρσασα ἀνερχθῆ, ἢ γενέσθαι ἀπαλλαγέσθαι τῶν τούτων καὶ τῆς θομῆς, καὶ τῆν ὑπερθεσίαν ἀποτίθειαι, μετὰ τῆς τῷ ὄχηματος τῷ πνεύματι λέγω. εἶναι δὲ τι καὶ μετὰ τῆτο ἄλλοτι αἰδίας αὐτῆς ἐξημιένον, σῶμα ἑσθλιον καὶ διὰ τῆτο αἰδίου, ὃ φασι *Αυροειδής* ἢ *Ασθλιδής*. τῷ δὲ ἑσθλιῶν ἔστιν ἀνάστη πάλως ἔχθιν τινὰ κληθῆν ὄν διοικῆ, μετὰ ὄντα τῷ νόσῳ. καὶ εἰ ἀκίνητος ἐστὶ, ἢ εἰ αὐτὴν αἰετὴν ἐνεργῆν, διὰ ἔχθιν αἰδίας ἐξημιένον τὸ σῶμα, ὃ αἰετὴν ζωοποιῆσαι. διὰ ταῦτα ἐν τῷ αὐροειδῆς φασι σῶμα αὐτὴν αἰετὴν ἔχθιν, *Until that having Purged it self, it be carried aloft, and freed from Generation. And then doth it put off, both the Irascible and Concupiscible Passions at once, together with this Second Vehicle, or Body, which we call Spirituons. Wherefore these Ancients say, that there is another Heavenly Body, always conjoyned with the Soul, and Eternal, which they call Luciform, and Star-like. For it being a Mundane thing, must of necessity have, some Part of the World, as a Province allotted to it, which it may administer. And since it is always Moveable, and ought always to Act; it must have a Body Eternally conjoyned with it, which it may always Enliven. And for these Causes do they affirm, the Soul always to have a Luciform Body. Which Lucid and Etherial Body of the Soul, is a thing often mentioned by other Writers also; as Proclus in his Commentary upon the Timæus,* καὶ τῷ ἀνθρωπίνῳ ψυχῆς ἐξήρηται τι τοῖστον ὄχημα αἰθέριον, ὡς αὐτῆς φησιν. ἐμβιβάζαι γὰρ εἰς ὄχημα καὶ αὐτὴν φησὶ τὸν θεομαχόν. καὶ τῷ πάντων ψυχὴν ἀνάστη περὶ τῷ θιντῶν ζώματων, αἰδίοις καὶ ἐναντίοις χεῖρασαι ζώμασιν, ὡς κατ' ἑσθῶν ἔχθῶν τὸ κινῆν, *The Humane Soul hath also, (saith he) such an Ethereal Vehicle belonging to it, as Plato himself intimates,*

timates, when he affirmeth the Demiurgus at first to have placed it in a
Chariot. For of necessity, every Soul before this Mortal Body, must have an
Eternal and easily Moveable Body, it being Essential to it to move. And
elsewhere the same Proclus, ἀνω μένοντες ἔσθ' ἐν δεόμεθα τῶν τῶν μερῶν P. 164
σῶν ὀργάνων. ἃ ἡμῖν συνήρηται κατελθόντων εἰς γένεσιν, ἀλλ' ἀρκεῖ τὸ ὄχημα τὸ
ἄυροφθές, πᾶσαι ἔχον ἠνωμένας τὰς αἰσθήσεις, Whilst we remain above,
we have no need of these Divided Organs, which now we have descending
into Generation; but the Uniform Lucid or Splendid Vehicle, is
sufficient, this having all Senses United together in it. Which Do-
ctrine, of the Unorganized Luciform, and Spirituous Vehicles, seems
to have been derived from Plato, he in his Epinomis, writing thus con-
cerning a Good and Wise man after Death; ὃν καὶ διίχουρίζομαι πα-
ζων καὶ ἑπιδάξων ἅμα; ἑάνπερ θανάτῳ, τὴν αὐτὴ μοῖραν ἀναπλήσῃ,
μήτε μετέξῃ ἐτι πολλῶν τότε, καδάρπερ νῦν αἰσθήσεων, μίας μοῖρας μετῃλι-
φότα μόνον, καὶ εἰ πολλῶν ἓνα γηρότα εὐδαίμονα ἔσεσθαι. Of whom,
whether I be in Jest or Earnest, I constantly affirm, that when dying he
shall yield to Fate, he shall no longer have this Variety of Senses, which
now we have, but One Uniform Body, and live a happy Life. Moreover
Hierocles much insisteth upon this ἄυροφθές ὄχημα, this Luciform and
Ethereal Body, ὃ καὶ ψυχῆς λεπτὸν ὄχημα οἱ χηρικοί καλεῖται, Which also
(saith he) the Oracles call the Thin and Subtle Vehicle, or Chariot of the
Soul; he meaning doubtless by these Oracles, the Magical or Chalda-
ick Oracles before mentioned. And amongst those now Extant, un-
der that Title, there seems to be a clear acknowledgment of these
Two Vehicula of the Soul, or Interior Induments thereof; the Spi-
rituous, and the Luciform Body, the latter of which, is there Enig-
matically called Ἐπίπεδον, or a Plain Superficies, in these words;
μη Πνεύμα μολύνῃς, μηδ' ἐ βαδύνης τὸ Ἐπίπεδον, Take care, not to De-
file or Contaminate the Spirit; nor to make the Plain Superficies, Deep.
For thus Psellus glosseth upon that Oracle, δύο χιτῶνας ἐπενδύσει τὴν
ψυχὴν οἱ χηρδαῖοι. ἡ ἑ μὲν πνευματικὸν ἀνόμασαν, ἀπὸ τῆ αἰσθητῆ ἕν-
φανθέντα αὐτῇ. ἡ ἑ ἄυροφθόν, λεπτὸν ἡ ἀναφῆ, ὅνπερ Ἐπίπεδον. The Chal-
daick Philosophers, bestow upon the Soul, Two Interior Tunicles or Vest-
ments, the one of which they called, Pneumatical, or the Spirituous Body;
which is weaved out as it were to it, and compounded of the Gross Sensible
Body (it being the more Thin and Subtle part thereof) the other the
Luciform Vestment of the Soul, Pure and Pellucide, and this is that which
is here called the Plain Superficies. Which, saith Pletho, is not so to
be understood, as if it had not Three Dimenstons (for as much as it
is a Body also) but only to denote the Subtlety and Tenuity thereof.
Wherefore when the aforesaid Hierocles also calls this Luciform and
Ethereal Body, τὸ πνευματικὸν ὄχημα τῆ λογικῆς ψυχῆς, The Spiritual
Vehicle of the Rational Soul, he takes not the Word πνευματικὸν, in that
sense, wherein it is used by Philoponus and Others; as if he intended
to confound this Ethereal Body, with that other Spirituous or Airy
Body, and to make but one of them; but rather styles it Spiritual,
in a higher Sense, (and which cometh near to that of the Scripture)
as being a Body more Suitable and Cognate, with that Highest and
Divinest Part of the Soul, Mind or Reason, then the other Terrestrial
Body is (which upon that account is called also, by the same Hierocles,
(as well as it is by St. Paul) σῶμα ψυχικόν, the Animal or Natural Bo-
dy.)

dy.) So that this *Spiritual Body* of *Hierocles*, is not the *Airy*, but the *Ethereal Body*, and the same with *Synesius* his *θεϊτικόν σῶμα*, His *Divine Body*. And that this Distinction of two *Interior Vehicles* or *Tunics* of the *Soul*, besides that *Outer Vestment*, of the *Terrestrial Body*, (styled in *Plato* τὸ ὀστρακώδες, the *Crustaceous* or *Ostreaceous Body*) is not a meer *Figment* of the latter *Platonists* since *Christianity*, but a *Tradition* derived down from *Antiquity*, appeareth plainly from *Virgil* in his *Sixth Æneid*, where though not commonly understood, he writeth first of the *Spirituons*, or *Airy Body*, in which *Unpurged Souls*, receive *Punishment* after *Death*, thus ;

*Quin & Supremo cum Lumine Vita reliquit,
Non tamen omne Malum miseris, nec funditus omnes
Corporeæ excedunt peñtes : penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pennis, veterumque malorum
Supplicia expendunt ; aliæ panduntur inanes
Suspensæ ad Ventos ; aliis sub gurgite Vasto
Infectum eluitur Scelus, aut exurit Igni.*

And then again of the other *Pure Ethereal* and *Fiery Body*, in this manner,

*Donec Longa dies perfectò temporis Orbe,
Concretam exemit labem, Purumque reliquit
Æthereum Sensum, atque Aurai Simplicis Ignem.*

Now as it was before observed, that the *Ancient Asserters* of the *Souls Immortality*, supposing it to have besides this *Terrestrial Body*, another *Spirituons* or *Airy Body*, conceived this not only to accompany the *Soul* after *Death*, but also to hang about it here in this *Life*, as its *Interior Vest* or *Tunic* ; (they probably meaning hereby, the same with that which is commonly called, the *Animal Spirits*, diffused from the *Brain*, by the *Nerves*, throughout this whole *Body*) in like manner is it certain, that *Many* of them supposing, the *Soul* besides those *Two* forementioned, to have yet a *Third Luciform* or *Ethereal Body*, conceived this in like manner, to adhere to it even in this *Mortal Life* too, as its *Inmost Clothing* or *Tunic* ; yet so as that they acknowledged the *Force* thereof, to be very much weakned and abated, and its *Splendour* altogether obscured, by the *Heavy Weight*, and *Gross Steams* or *Vapours*, of the *Terrestrial Body*. Thus *Suidas* upon the Word *Ἄυροφθής*, tells us out of *Isidore*, ὡς ἔχει ἢ Ἰουλιῖ Ἄυροφθῆς ὄχημα, λεγόμενον ἄστροφθῆς τε καὶ αἰδίου· καὶ τῆτο μὲν τὸ Ἄυροφθῆς σῶμα τῶδε ἀποκεκλιῆσαι εἰσίοις μὲν εἰσω τῆ κεφαλῆς· That according to some *Philosophers*, the *Soul* hath a certain *Luciform Vehicle*, called also *Star- or Sun-like*, and *Eternal* : which *Luciform Body*, is now shut up within this *Terrestrial Body* (as a *Light* in a dark *Lantern*) it being supposed by some of them, to be included within the *Head*, &c. With which agreeth *Hierocles*, ἐν τῷ ἐν τῷ ἡμῶν σώματι, τὸ Ἄυροφθῆς ἐκκεῖται, περιεχόμενον τῷ ἀψύχῳ σώματι ζῶντι, καὶ τὴν ἀρμονίαν αὐτῆ συνέχον, The *Splendid* or *Luciform Body*, lieth in this *Mortal Body* of ours, continually

nually Inspiring it with Life, and containing the Harmony thereof. The ground of which opinion was, because these Philosophers generally conceived, the Humane Soul to have Pre-Existed, before it came into this Earthly Body, and that either from Eternity, or else from the First beginning of the World's Creation; and being never without a Body, and then in a Perfect State, to have had a Lucid and Ethereal Body, either Co-Eternal, or Co-Eve with it, (though in order of Nature Junior to it) as its Chariot or Vehicle; which being Incorruptible, did always inseparably adhere to the Soul, in its After-Lapses and Descents, into an Aerial first, and then a Terrestrial Body; this being as it were the Vinculum of Union, betwixt the Soul and them. Thus Pletho declares their Sense, διὰ ἣ τοιαῦτα σώματα τὰ ἢ ποτε τὰ θνητῶ τήν γε ἀνθρωπίνω ψυχῇ συγγίνεσθαι, ὅλα ὅλα τὰ τῶ ἐμβρύου ζωτικῶ πνεύματι διὰ συγγίνεαν ἑπιπλεκόμενα ἕτε πνεύματις τινος ἢ αὐτῆ ὄντος, *By this Ethereal Body, is our Humane Soul Connected, with its Mortal Body; the whole thereof being Implicated with the whole Vital Spirit of the Embryo, for as much as this it self is a Spirit also.* But long before Pletho was this Doctrine declared and asserted by Galen, as agreeable both to Plato's and his own sense, He first Premising, that the Immediate Organ or Instrument of Sight, was ἀσώαδες, a Luciform and Ethereal Spirit, δεύοντας ἔν ἐρεμεν ἀσώαδες μὲν εἶναι τὸ τ' ὕψους ὄργανον, ἀεραειδὲς ἢ τὸ τ' ἀκοῆς, ἀτμοειδὲς ἢ τὸ τ' ὀσμῆς, ἢ τὸ μὲν τ' γόσσεως ὕπερον, τὸ ἢ τ' ἀφῆς γαῶδες, &c. *Wherefore we may reasonably affirm, that the Organ of Sight, is a Luciform or Ethereal Body; as that of Hearing is Aerial; that of Smelling Vaporous; that of Taste Moist or Watery; and That of Touch Earthy; like being perceived by like.* And He accordingly thus understanding, those Known Verses of Empedocles, which as Aristotle otherwise interprets them, are Nonsense, ἢ τῆτ' ἀρ' ἦν ὁ βέβηται δὴ λῆν ὁ ἑμπεδοκλῆς ἐν οἷς φησί, γαίη μὲν γ' γαίαν, &c. αἰθανόμεθα γ' ὄντως τὰ μὲν γαώδεστρο τῆ αἰσθητῶν, τῆς γαῶδ' εὐφύσεως, τὰ δ' αὐγοειδέστρο τ' ὕψους, τ' αὐγοειδῆς, &c. *And this was that which Empedocles meant to signify, in those famous Verses of his; it being certain that by the most Earthy of our Senses, the Touch, we perceive the Earthy Nature of Sensibles; and by the most Luciform, viz. that of Sight, the Passions of Light; by that which is Aerial, Sounds; by that which is Moist and Sponge-like, Tastes; and Lastly, by the Organ of Smelling, which is the Extremity of those Former Cavities of the Brain, as replenished with Vapours, Odours.* After which he writeth, of the Essence or Substance of the Soul, in this manner, εἰ ἢ ἢ ὡς ψυχῆς ἑσίας ἀποφύνασθαι χρεῖ, δύοῖν δάτερον ἀναγκαῖον εἶπεν, ἢ τῆτ' εἶναι τὸ οἶον ἄσώαδες, ἢ ἄσώαδες σῶμα λεπτέον αὐτήν, εἰς ὃ καὶ μὴ βέβηται καὶ ἀπολεσθῆσαν ἀφικνεῖσθαι σαῖνοι, ἢ αὐτήν μὲν ἀπώματον ὑπέχειν ἑσίαν, ὄχημά τε τὸ πρῶτον αὐτῆς εἶναι τῆτ' τὸ σῶμα, δι' ἣ μέρεσ τὴν πρὸς τ' ἄλλα σώματα κοινῶν λαμβάνει. τῆτ' μὲν ἔν αὐτὸ δι' ὅλα λεπτέον ἡμῖν ἐκπέσθαι τῆ ἐγκεφάλου τῆ δὲ γὰ πρὸς αὐτὸ κοινῶν τὸ ἢ τὰς ὀφθῆς αὐτῆ πνεῦμα φωσώδες γίνεσθαι, *And if we should now declare any thing concerning the Essence or Substance of the Soul, we must needs affirm one or other of these Two things; That either it self is this Luciform and Ethereal Body (which the Stoicks whether they will or no, by consequence will be brought unto, as also Aristotle himself) or else that the Soul is it self an Incorporal Substance, but that this Luciform Ethereal Body, is its First Vehicle,*

Dog. Hip. 6
Plat. L. 7.

P. 294.

cle, by which as a Middle, it communicates with the other Bodies. Wherefore we must say, that this Etherial Lucid Body, is Extended throughout the whole Brain; whence is that Luciform Spirit derived, that is the Immediate Instrument of Sight. Now from hence it was, that these Philosophers, besides the Moral Purgation of the Soul, and the Intellectual or Philosophical; recommended very much a Mystical or Telectick way of Purifying, this Etherial Body in us, by Dyet and Catharms. Thus the forementioned Hierocles, ἐπεὶ δὲ καὶ τῷ Ἀυροειδῆ ἡμῶν σῶματι προσέφυ σῶμα θνητὸν ὄν, καὶ διαρεῖται δὲ καὶ τὸτο, &c. Since to our Lucid or Splendid Body, this Gross Mortal Body, is come, by way of Accession, we ought to Purifie the Former also, and free it from Sympathy with the Latter. And again afterwards, αἱ τῆ λογικῆς ψυχῆς καὶ διαρεῖται καὶ τῷ Ἀυροειδῆ ὀχηματικῷ περιμυθεῖνται, ὅπως ἂν αὐταῖς ὑποπέσειν καὶ τὸτο γινόμενον μὴ ἐμποδῶν ἰστέαι πρὸς τὴν ἀνω πορείαν, καὶ τὰ ἐξῆς, Together with the Purgations of the Rational Soul, the Purification of the Luciform or Etherial Vehicle, is also to be regarded, that this being made Light, and Alate or Wingy, might no way hinder the Souls Ascent upward: But he that endeavours, to Purifie the Mind only, neglecting the Body, applies not himself to the whole Man. Whereupon he concludes, τὴν τελεστικὴν ἐνέργειαν λέγω, τὴν τῷ Ἀυροειδῆ καὶ διαρετικῆν δύναμιν, I therefore call this the Telectick or Mystick Operation; which is Conversant about the Purgation of the Lucid or Etherial Vehicle. And whereas Philosophy was by Plato and Socrates Defined, to be a Continual Exercise of Dying (which yet Pliny thought to be nothing but an Hypochondriacal or Atrabiliarian Distemper in them, in those words of his, which Salmasius and other Criticks can by no means understand, *Est etiam quidam Morbus, Per Sapientiam Mori, That the Dying by Wisdom or Philosophy, is also but a certain kind of Bodily Disease, or Over-grown Melancholy*) Though they supposed this principally to consist, in a Moral Dying to Corporeal Lusts and Passions, yet was the design thereof, partly Mystical and Telectick also, it driving at this further thing, that when they should put off this Terrestrial Body, they might at once Dye also, to the Spirituous or Aerial; and then their Soul have nothing left, hanging about it, but only the Pure Etherial Body, its Light-winged Chariot: which in Virgil's Language, is

—Purumque relinqui

Aethereum Sensum, atque Aurai Simplicis Ignem.

Notwithstanding which, the Pythagoreans and Platonists, seem not to have been all of them of this Perswasion, that the same Numerical Etherial Body, which the Soul was at first Created with, continueth still about it, and adhereth to it Inseparably to all Eternity, during its Descents, into other Grosser Bodies; but rather to have supposed, that according to the Moral Disposition of the Soul, it always finds or makes a Cognate and Suitable Body, Correspondently Pure or Impure; and consequently, that by Moral Vertue and Philosophy, it might again recover that Celestial Body, which was lost by its Fall and Descent hither. This seemeth to have been Porphyrius his sense in these words of his, ὡς ἂν διετέθει ἡ ψυχή, ἐυέρισκε σῶμα τάξει καὶ τοῖς οἰκείοις διακειμένον. διὸ καὶ διαρώτερον μὲν διακειμένη σῶμα τὸ ἐστὶν τῷ

τὸ αὐτὸ σῶμα, ὅπερ ὄσι τὸ αἰθέριον, *However the Soul be in it self affected, so does it alwaies find a Body, suitable and agreeable to its present Disposition; and therefore to the Purged Souls, does Naturally accrue a Body, that comes next to Immateriality; that is, an Ethereal one. And probably Plato was of the same Mind, when he affirmed, the Soul to be alwaies in a Body, but sometimes of one kind, and sometimes of another.*

Now from what hath been declared, it appeareth already, that the most *Ancient Asserters* of the *Incorporiety* and *Immortality* of the *Humane Soul*, supposed it notwithstanding, to be *Always Conjoyned* with a *Body*. Thus *Hierocles* plainly, ἡ λογικὴ εἶσα σύμφυτος P. 289: ἔχουσα σῶμα, ἔτω παρὰ τὸ δημιουργῶ εἰς τὸ εἶναι παρήλθεν, ὡς μήτε τὸ σῶμα εἶναι αὐτῷ, μήτε ἀνδρὶ σῶμα ἄσῳμα. ἀλλ' αὐτῷ μὲν ἀσῳματον, ἀποπερατῶσαι ἢ εἰς σῶμα τὸ ὄλον αὐτῆς εἶδ' ἄσῳμα, *The Rational Nature, having alwaies a Cognate Body, so proceeded from the Demiurgus, as that neither it self is Body, nor yet can it be without Body, but though it self be Incorporeal, yet its whole Form notwithstanding, is Terminated in a Body.* Accordingly whereunto, the *Definition* which he gives of a *Man*, is this, ψυχὴ λογικὴ μετὰ συμφύτου ἀθανάτου σώματι, P. 290: *A Rational Soul, together with a Cognate Immortal Body; he concluding there afterwards, that this Enlivened Terrestrial Body, or Mortal man, is nothing but εἰδωλον ἀνθρώπου, The Image of The True man, or an Accession thereunto, which is therefore Separable from the same. Neither doth he affirm this only of Humane Souls, but also of all other Rational Beings whatsoever, Below the Supreme Deity, and Above Men; that they always, Naturally Actuate a Body. Wherefore a Demon or Angel (which words are used as Synonymous by Hierocles) is also Defined by him, after the same manner, ψυχὴ λογικὴ μετὰ φωτῶν σώματι, *A Rational Soul together with a Lucid Body.* And accordingly Proclus upon Plato's *Timæus*, affirmeth, πάντα δαιμόνια καὶ ἡμετέρων κρείττονα ψυχῶν, καὶ νοερίων ἔχον ψυχῶν, καὶ ὄχημα αἰθέριον, *That every Demon, Superiour to our Humane Souls, hath both an Intellectual Soul, and an Ethereal Vehicle, the Entireness thereof being made up or Compounded of these Two things.* So that there is hardly any other Difference left, betwixt Demons or Angels, and Men, according to these Philosophers, but only this; That the Former are *Lapsable*, into *Aereal Bodies* only, and no further; but the Latter into *Terrestrial* also. Now Hierocles positively affirmeth, this to have been the *True Cabala*, and *Genuine Doctrine* of the *Ancient Pythagoreans*, entertained afterwards by *Plato*; καὶ τῆτο καὶ πυθαγορείων ἦν δόγμα, ὃ ἢ πλατῶν ἕσπερον ἐξέφηεν, ἀπλάσας συμφύτου δυνάμει ὑποπτερος ἐδύγας τε καὶ ἠνιόχας, πᾶσαν δέλαν τε καὶ ἀνθρώπινω ψυχῆν, *And This was the Doctrine of the Pythagoreans, which Plato afterwards declared; he resembling, Every both Humane and Divine Soul, (that is, in our Modern Language, Every Created Rational Being) to a Winged Chariot, and a Driver or Charioteer, both together: meaning by the Chariot, an Enlivened Body, and by the Charioteer, the Incorporeal Soul it self Acting it.**

And now have we given a full Account, in what manner the *Ancient Asserters* of *Incorporeal Substance* as *Unextended*, Answered that *Objection*

Objection against the *Illocality* and *Immobility* of *Particular*, *Finite* *Spirits*; *Demons* or *Angels*, and *Humane Souls*; that these being all *Naturally Incorporate*, however in *Themselves* and *Directly Immoveable*, yet were capable of being in some sense *Moved*, by *Accident*, together with those *Bodies*, respectively, which they are *Vitally United* to. But as for that *Pretence*; That these *Finite Spirits*, or *Substances Incorporate*, being *Unextended*, and so having in themselves, no *Relation* to any *Place*, might therefore *Actuate* and *Inform* the *Whole Corporeal World* at once, and take *Cognizance* of all things therein; their *Reply* hereunto was; That these being *Essentially* but *Parts* of the *Universe*, and therefore not *Comprehensive* of the *Whole*; *Finite* or *Particular*, and not *Universal Beings*; (as the *Three Hypostases* of the *Platonick Trinity* are) the *Sphere* of their *Activity*, could not possibly *Extend* any further, than to the *Quickning* and *Enlivening* of some certain *Parts* of *Matter* and the *World*, allotted to them; and thereby of becoming *Particular Animals*; it being *Peculiar* to the *Deity*, or that *Incorporeal Substance*, which is *Infinite*, to *Quicken* and *Actuate* All things.

But it would be no *Impertinent Digression* here, (as to the main *Scope* of our *Present Undertaking*) should we briefly compare; the forementioned *Doctrine* and *Cabbala*, of the *Ancient Incorporalists*, (the *Pythagoreans* and *Platonists*) with that of *Christianity*; and consider the *Agreement* or *Disagreement*, that is betwixt them. First therefore, here is a plain *Agreement* of these *Best*, and most *Religious Philosophers*, with *Christianity*, in this; That the most *Consummate Happiness*, and *Highest Perfection*, that *Humane Nature* is capable of, consisteth not in a *Separate State* of *Souls*, strip'd *Naked* from all *Body*, and having no manner of *Commerce* with *Matter*; as some *High-flown Persons* in all *Ages* have been apt to *Conceit*. For such amongst the *Philosophers* (and *Platonists* too) was *Plotinus*; *Unevenness* and *Unsafeness* of whose *Temper*, may sufficiently appear from hence; That as he conceived *Humane Souls*, might possibly ascend to so high a *Pitch*, as quite to shake off *Commerce* with all *Body*; so did he in the other hand again *Imagine*, that they might also *Descend* and *Sink down* so low, as to *Animate* not only the *Bodies* of *Bruits*, but even of *Trees* and *Plants* too; Two *Inconsistent Paradoxes*; the *Latter* whereof is a most *Prodigious Extravagancy*; which yet *Empedocles* (though otherwise a *Great Wit*) seems to have been guilty of also, from those *Verses* of his in *Athenæus*;

Ἦδη γὰρ πῶς ἐγὼ γινώσκων ὑδραὶ τε κέρας τε,
θάλασσαν, τὸ οἰωνός τε καὶ εἰν ἀλλὶ ἔμμοπος ἰχθύς.

And amongst the *Jews*, the famous *Maimonides* was also of this *Perswasion*, it being a *Known Aphorism* of his, in his *Great Work*, שבועות הנה אין גוף או דומה. *That in the World to Come*, (or *State of Consummate Happiness*) there shall be nothing at all of *Body*, but *Pure Incorporality*. Upon which *Account*, being accused as a *Denyer* of the *Resurrection*, (an *Article* as well of the *Jewish*, as of the *Christian Faith*) he wrote that *Book* intituled *Iggereth Teman*, purposely to purge

purge himself, and to reconcile those Two Assertions together, which he doth after such a manner; as that there should be indeed a *Resurrection*, at the First Coming of the *Jewish Messiah*, of some certain Persons, to live here a while upon the Earth, Eat and Drink, Marry and be given in Marriage, and then dy again; after which in the *World to come*, they should for ever continue *Pure Souls*, Ununited to any *Body*. In which, it may be well suspected, that the Design *Maymonides* drove at, was against *Christianity*; which notwithstanding, as to this Particular, hath the Concurrent *Suffrages* of the best Philosophers, That the most *Genuine* and *Perfect state*, of the *Humane Soul*, which in its own Nature is immortal, is to continue for ever, *not without*, but with a *Body*. And yet our High-flown Enthusiasts generally, (however calling themselves Christians) are such great *Spiritualists*, and so much for the *Inward Resurrection*, (which we deny not to be a Scripture-Notion also; As in that, of *S. Paul*, *If ye be Risen with Christ, &c.* And again, *If by any means I might attain to the Resurrection of the Dead*,) as that they quite *Allegorize* away, together with other *Parts of Christianity*, the *Outward Resurrection of the Body*; and indeed will scarcely acknowledge any *Future Immortality*, or *Life to come after Death*; their Spirituality thus ending in *Sadducism*, and *Infidelity*, if not at length in *Down-right Atheism*, and *Sensuality*.

But besides this there is yet a further *Correspondence*, of *Christianity*, with the forementioned *Philosophick Cabbala*; in that the Former also supposes, the *Highest Perfection* of our *Humane Souls*, not to consist in being *Eternally Conjoyned*, with such *Gross Bodies*, as these we now have, *Unchanged* and *Unaltered*. For as the *Pythagoreans* and *Platonists*, have always Complained, of these *Terrestrial Bodies*, as *Prisons*, or *Living Sepulchres* of the *Soul*; so does *Christianity* seem to run much upon the same strain, in these *Scripture-Expressions*; *In this We Groan Earnestly, desiring to be Clothed upon, with our House which is from Heaven*: and again, *We that are in this Tabernacle do Groan, being burdened, not for that we would be Uncloathed, (that is strip'd quite Naked of all Body) but so cloathed upon, that Mortality might be swallowed up of Life*: and lastly, *Our selves also which have the First Fruits of the Spirit, Groan within our selves, waiting for the Adoption (Sonship or Inheritance) namely, the Redemption of our Bodies*. That is, the Freedom of them from all those Evils and Maladies of theirs, which we here ly oppressed under. Wherefore we cannot think, that the same *Heavy Load* and *Luggage*, which the Souls of good men being here burdened with, do so much groan to be delivered from, shall at the General Resurrection, be laid upon them again, and bound fast to them, to all Eternity. For of such a *Resurrection* as this, *Plotinus*, (though perhaps mistaking it for the True Christian Resurrection) might have some cause to affirm, that it would be but *ἀνάστασις εἰς ἄλλον ὕπνον*, *A Resurrection to another Sleep*; the Soul seeming not to be *Thoroughly Awake* here, but as it were *Soporated*, with the Dull Steams and Opiatick Vapours of this gross Body. For thus the Author of the *Book of Wisdom*, *The Corruptible Body presseth down the Soul, and the Earthly Tabernacle weigheth down the Mind, that miseth*

upon many things. But the same will further appear, from that Account, which the Scripture it self giveth us, of the *Resurrection*; and *First in General*, when S. Paul Answering that *Querie*, of the *Philosophick Infidel*, How are the dead raised, or with what Body do they come? Replieth in this manner; Thou Fool (that is, thou who thinkest to puzzle or baffle, the Christian Article of the *Resurrection*, which thou understandest not) That which thou sowest; is not Quickened (to the Production of any thing) except it first die to what it was. And thou sowest not that Body that shall be, but bare Grain as of Wheat, or of Barley, or the like; but God (in the ordinary course of Nature) giveth it a Body, as it hath pleased him, (that is, a Stalk, and an Eare, having many Grains with Husks in it; and therefore neither in Quantity, nor Quality, the same with that which was Sowed under Ground) Nor does he give to all Seeds, one and the same kind of Body neither, but to every seed its own correspondent Body; as to Wheat one kind of Eare, and to Barley another. As if he should have said; Know that this Present Body of ours; is to be look'd upon, but as a kind of Seed of the *Resurrection-Body*, which therefore is accordingly, in some sense the Same, and in some sense not the Same with it. Besides which General Account, the Particular Oppositions, which the Scripture makes, betwixt the Present and Future Body, seem very agreeable to those of the *Philosophick Cabala*. For First, the Present Body, is said to be Sowed in Corruption, but the Future Raised in Incorruption. For the Children of the *Resurrection*, cannot die any more. And then Mortality shall be swallowed up of Life. Wherefore the Christian *Resurrection-Body*, as well as that of the *Philosophick Cabala*, is $\sigma\omega\mu\alpha\ \alpha\delta\omicron\lambda\omicron\upsilon\alpha\tau\omicron\nu$, and $\alpha\iota\delta\iota\omicron\nu$ too (2 Cor. 5. 1.) an Immortal and Eternal Body. Again the Body Sowed, is said to be a Dishonourable, Ignominious, and Inglorious Body, and therefore called also by S. Paul, $\tau\omicron\ \sigma\omega\mu\alpha\ \tau\omicron\ \tau\alpha\pi\acute{\iota}\nu\alpha\sigma\tau\omicron\varsigma\ \eta\mu\acute{\omega}\nu$, The Body of our Humility, or Humiliation; A Body agreeable to this Lapsed State of the Soul; But the Body which shall be Raised, shall be a Glorious Body; and $\sigma\omicron\mu\mu\omicron\sigma\phi\omicron\nu\ \tau\alpha\ \sigma\omega\mu\alpha\tau\iota\ \tau\omicron\ \delta\delta\epsilon\iota\varsigma\ \alpha\upsilon\tau\omicron\varsigma$, Conformable to that Glorious Body of Christ. Who when he was but Externally Transfigured, his Face did shine as the Sun, and his Raiment was white as the Light. The Glory of a Body, consisteth only in the Comeliness of its Proportion, and the Sendor thereof; Thus is there one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars, that is a different Splendor of them. Wherefore the Future Body of the Righteous, according to the Scripture also, as well as the *Philosophick Cabala*, will be $\zeta\alpha\mu\alpha\ \phi\alpha\lambda\acute{\alpha}\nu\omicron\nu$, and $\zeta\alpha\mu\alpha\ \alpha\omega\gamma\epsilon\alpha\delta\epsilon\varsigma$, and $\zeta\alpha\mu\alpha\ \alpha\sigma\tau\epsilon\gamma\epsilon\alpha\delta\epsilon\varsigma$, a Glorious, Splendid, Luciform and Starlike Body, *Wisd.* 3. 7. $\epsilon\upsilon\ \nu\alpha\upsilon\sigma\acute{\alpha}\nu\ \epsilon\pi\iota\sigma\tau\omicron\upsilon\sigma\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon\ \epsilon\kappa\lambda\acute{\alpha}\mu\phi\sigma\iota$, The Righteous in the time of their Visitation, shall shine forth. *Daniel* 12. the 2. and 3. They that be wise, shall shine as the brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever. And *Matthew* the 13. 43. Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father. And therefore probably; this Future Glorious *Resurrection Body*, is that Inheritance of the Saints in Light, which the Scripture speaks of, *Col.* 1. the 12. Moreover, there is another difference betwixt this Present and that Future Body of the Righteous,

Righteous, wherein *S. Paul* and *Hierocles* do well agree, the First being called by both of them, *Σῶμα ψυχῶν*, *An Animal Body*, The Second, *Σῶμα πνευματικόν*, *A Spiritual Body*. Which latter expression in Scripture, does not only denote, the *Subtlety* and *Tenuity* thereof: but also as this Present Body is called an *Animal Body*, because it is suitable and agreeable to that *Animal Life*, which men have *Common* with *Brutes*; so is that Future called *Spiritual*, as bearing a fit proportion and correspondency to *Souls* renewed in the *Spirit* of their *Mind*, or in whom the *Divine Spirit* Dwelleth and Acteth; exercising its *Dominion*. There is an *Animal Body*, and there is a *Spiritual Body*. And, the First *Adam* was made a *Living Soul*, the Last *Adam* a *Quickning Spirit*. And thus are *ψυχοὶ* in the Scripture, taken for *οἱ πνεύμα μὴ ἔχοντες*, *They who have not the Spirit*. And *ψυχὸς ἀνθρώπου ἔδεχεται τὰ τῶ πνεύματος τῷ θεῷ*, *The Animal Man receiveth not, the things of the Spirit of God*. Which Spirit is also said in Scripture, to be the *Earnest* of that our *Future Inheritance*, *Ephesians* the 1. the 14. and the *Earnest* of this *Spiritual and Heavenly Body*, *2 Corinth.* the 5. the 5. It is also said to be that, by which (Efficiently) these *Mortal Bodies*, shall be *Quickened*, *Romans* the 8. the 11. *If the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also Quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Neither doth *Hierocles* fall much short of this Scripture *Notion*; of a *Spiritual Body*, when he describes it to be that, *ἡ τῆ νοεῖα τελειότητι τῆ ψυχῆς συναρτήσεται*, *Which is Agreeable to* P. 297^b
the Intellectual Perfection of the Soul. This *Spiritual Body* is that, which the *Ancient Hebrews* called, *כנפי תנור* *Eagles Wings*; We reading thus in the *Gemara of the Sanhedrin* (c. 11. fol. 92. col. 2.)
 עמ חמור אמת שנים שער חקבת לחדש בהן את העולם צריקים מה הן עושין
 אם חמור אמת שנים שער חקבת לחדש בהן את העולם צריקים על פני המים
 חקבה עושה להן כנפים כנשרים ושמן על פני המים
If you Ask what shall become of the Righteous, when God shall renew the world; the Answer is; God shall make them wings like Eagles, whereby they shall fly upon the Face of the Waters. Again, as this Present Body, is called in Scripture, an *Earthly Body*, so is the *Future Body* of the *Righteous*, styled by *S. Paul*, as well as the *Pythagoreans*, a *Heavenly Body*; and they who shall then be possessors thereof, *ἐπαινετοὶ ἄνθρωποι*, *Heavenly men*, *1 Cor.* 15. *As is the Heavenly, such are they that are Heavenly.* Besides which, as *Philosophers* supposed, both *Demons* (or *Angels*) and *Men*, to have one and the same, *Σῶμα αἰθερῆς, ἰσχυρῶν*, and *αἰθερῶν*, or a like *Lucid, Heavenly and Ethereal Body*, so from that of our *Saviour*, when he affirmeth, that they who shall be accounted worthy to obtain that world and the *Resurrection from the dead*, will neither *Marry* nor be given in *Marriage*; nor can die any more; for they are *ἰσὺγγελοι* equal to the *Angels*; from hence I say, we may venture to call this *Resurrection-Body*, of the *Just*, also, an *Angelical*, or *Isangelical Body*; and the rather because, the *Ancient Hebrews* (as we learn from *Nachmonides* in *Shaar Haggemul*) styled it *לבושת חמור המלאכותי* *The Angelical Clothing of the Soul*, and *Tertullian* himself, *Angelificatam* This S. An-
Carnem, Angelified Flesh. But Lastly, *S. Paul* is not only *Positive* in his *sin. Corpora*
Doctrine here, but also *Negative*; *Now this I say, brethren, that Flesh and Angelica,*
Blood cannot inherit the Kingdom of God, neither doth Corruption inherit sum Angelic-
Incorruption. Which Place being undoubtedly not to be *Allegorized*, rum.

it may be from thence inferred, that the *Happy Resurrection-Body*, shall not be this Foul and Gross Body of ours, only *Varnished* and *Gilded* over on the outside of it, it remaining still *Nasty Sluttish* and *Ruinous* within, and having all the same *Seeds of Corruption* and *Mortality* in its *Nature*, which it had before, though by perpetual *Miracle* kept off, it being as it were by *Violence defended*, from being Seized upon and devoured, by the *Jaws of Death*: but that it shall be so Inwardly changed, in its *Nature*, as that the Possessors thereof, *Cannot die any more*. But all this which hath been said of the *Resurrection-Body*, is not so to be understood, as if it belonged *Universally*, to all that shall be Raised up at the last day, or made to appear upon the Earth, as in their own Persons, at that *Great and General Assizes*; That they shall have all alike, (*wicked as well as Good*) such *Glorious, Spiritual, and Celestial Bodies*; but it is only a Description of the ἀνάστασις τῆς ζωῆς, *The Resurrection of Life*, which is Emphatically called also by our Saviour Christ ἀνάστασις ἡ ἐκ τῶν νεκρῶν, *The Resurrection from the dead*, or to a *Happy Immortality*; as they who shall be thought worthy thereof, are likewise Styled by him, υἱοὶ ἀναστάσεως, *The Children of the Resurrection*. Of which Resurrection only it is, that *S. Paul* treateth in that Fifteenth Chapter of his to the *Corinthians*. And we say, that this *Christian Resurrection of Life*; is the *Vesting and Setling* of the Souls of Good men, in their *Glorious, Spiritual, Heavenly, and Immortal Bodies*. The Complete Happiness of a man, and all the Good that can be desired by him, Was by the Heathen Poet thus Summed up, *Ut sit Mens Sana in Corpore Sano*, *That there be a Sound Mind in a Sound Body*: and the *Christian Happiness*, seems to be all comprized in these *Two Things*. First, in being *Inwardly Regenerated and Renewed in the Spirit of their Mind*, Cleanfed from all *Pollution of Flesh and Spirit*, and made partakers of the *Divine Life and Nature*; and then *Secondly*, in being *Outwardly Clothed*, with *Glorious, Spiritual, Celestial, and Incorruptible Bodies*. The Scripture plainly declareth, that our Souls are not at Home here, in this *Terrestrial Body*, and These *Earthly Mansions*, but that they are *Strangers and Pilgrims* there in it, which the Patriarchs also confessing, plainly declared that they *Sought a Country*, not that which they came out from, but a *Heavenly one*. From which passages of Scripture, some indeed would infer, that Souls being at first Created by God *Pure, Pre-Existed* before this their *Terrene Nativity*, in *Celestial Bodies*; but afterwards *stragled and wandered* down hither, as *Philo* for one, ἀπολιπέσα μὲν γὰρ ἡ ψυχὴ τὸ ἁγίου τόπον, καθάπερ εἰς ξένω χώραν ἦλθε, τὸ σῶμα, *Our Soul (saith he) having left its Heavenly Mansion, came down into this Earthly Body, as a strange place*. But thus much is certain, that Our Humane Souls were at first intended and designed by God Almighty, the Maker of them, for other *Bodies* and other *Regions*; as their proper Home and Country, and their *Eternal Resting Place*: however, to us, that be not *First, which is Spiritual, but that which is Natural*, and afterwards that which is *Spiritual*. Now though some from that of *St. Paul*, where he calls this *Happy Resurrection-Body*, οἰκητήριον ἡμῶν τὸ ἐκ οὐρανοῦ, *That house of ours that is from Heaven*, or which cometh out of *Heaven*, would infer, that therefore, it will not be taken, out of *Graves and Charnel Houses*; they conceiving also, that the *Individuation* and

Sameness

Sameness of mens Persons, does not necessarily depend, upon the *Numerical Identity* of all the Parts of *Matter*, because we never continue thus the Same, our *Bodies* always flowing like a *River*, and passing away by *Insensible Transpiration*, and it is certain, that we have not all the same *Numerical Matter*, and neither more nor less, both in *Infancy* and in *Old Age*, though we be for all that the self Same Persons: yet nevertheless according to the best *Philosophy*, which acknowledges no *Essential* or *Specific Difference* of *Matter*, the Foulest and Groffest Body that is, meerly by *Motion*, may not only be *Chrystallized*, but also brought into the *Purity* and *Tenuity* of the *Finest Ether*. And undoubtedly, that Same *Numerical Body* of our *Saviour Christ*, which lay in the *Sepulchre*, was after his *Resurrection* thus *Transformed*, into a *Spiritual*, and *Heavenly Body*; the *Subtlety* and *Tenuity* whereof appeared, from his entring in when the *doors were shut*, and his *vanishing out of sight*; however its *Glory* were for the time suspended, partly for the better convincing his *Disciples* of the *Truth* of his *Resurrection*, and partly because they were not then able to bear the *Splendor* of it. We conclude therefore, that the *Christian Mystery*, of the *Resurrection of Life*, consisteth not in the *Souls* being reunited to these *Vile Rags* of *Mortality*, these *Groff Bodies* of ours (such as now they are) but in having them *Changed into the Likeness* of *Christ's Glorious Body*, and in this *Mortal's* putting on *Immortality*.

Hitherto have we seen, the Agreement that is betwixt *Christianity*, and the *Old Philosophick Cabbala*, concerning the *Soul*, in these *Two Things*. First, That the highest *Happiness* and *Perfection* of the *Humane Soul*, consisteth not, in a *State* of *Pure Separation* from all *Body*; and Secondly, that it does not consist neither, in an *Eternal Union* with such *Groff Terrestrial Bodies*, as these *Unchanged*; the *Soul* being not at *Home*, but a *Stranger* and *Pilgrim* in them, and *Oppressed* with the *Load* of them: but that at last the *Souls* of *Good men*, shall arrive at *Glorious, Spiritual, Heavenly and Immortal Bodies*. But now as to that *Point*, Whether *Humane Souls* be always *United* to some *Body* or other, and consequently when by *Death* they put off this *Groff Terrestrial Body*, they are not thereby quite *Devested*, and *Strip'd Naked* of all *Body*, but have a *Certain, Subtle and Spirituous Body*, still adhering to them, and accompanying them? Or else, Whether all *Souls* that have departed out of this *Life*, from the very beginning of the *World*, have ever since continued, in a *State* of *Separation* from all *Body*, and shall so continue forwards till the *Day* of *Judgment* or *General Resurrection*? We must confess, that this is a thing not so explicitly *Determined*, or expressly *Decided* in *Christianity*, either way. Nevertheless it is First of all, certain from *Scripture*; That *Souls* *Departed* out of these *Terrestrial Bodies*, are therefore neither *Dead* nor *Asleep*, till the *Last Trump* and *General Resurrection*; but still *Alive* and *Awake*; our *Saviour Christ* affirming, That they all *Live unto God*; the meaning whereof seems to be this, that they who are said to be *Dead*, are *Dead* only unto *Men* here upon *Earth*; but neither *Dead* unto themselves, nor yet unto *God*, their *Life* being not *Extinct*, but only *Disappearing* to us, and withdrawn

Death called
Sleep in
Scripture,
only xax
ΕΥΦΡΩΣ
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from

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L. 2.

from our sight ; for as much as they are gone off this Stage which we still continue to act upon. And thus is it said also, of our Saviour Christ himself, and that after his Resurrection too ; *That he Liveth unto God* (Romans the 6. the 10.) From whence it is evident, that they who are said to *Live to God*, are not therefore supposed to be less *Alive*, than they were, when they *Lived unto men*. Now it seemeth to be a *Priviledge* or *Prerogative* Proper to the Deity only, to *Live* and *Act* alone, without *Vital Union* or *Conjunction* with any Body. *Quærendum*, saith Origen, *Si Possibile est, penitus Incorporeas remanere Rationabiles Creaturas, cum ad summum Sanctitatis ac Beatitude venerint? An necesse est eas semper Conjunctas esse Corporibus?* It is worth our Enquiry ; Whether it be possible, for Rational Creatures, to remain Perfectly Incorporeal, and Separate from all Body, when they are arrived to the Highest Degree of Holiness and Happiness? Or Whether they be always of necessity conjoyned with some Bodies : And afterwards he plainly affirmeth it to be Impossible, *Vivere præter Corpus, Ullam aliam Naturam, præter Patrem, & Filium, & Spiritum Sanctum.* For any other Nature, besides the Father, and the Son, and Holy Ghost, to live quite without a Body. Indeed if this were most Natural to the Humane Soul and most Perfective of it, to continue Separate from all Body, then doubtless (as Origen Implied) should the Souls of Good men, rather After the day of Judgment, continue in such a State of Separation, to all Eternity. But on the contrary, If it be Natural to Souls, to Enliven and Enform some Body or other, (though not always a Terrestrial one) as our Inward Sense inclines us to think, then can it not seem so probable, that they should by a kind of Violence, be kept so long in an Un-Natural or Preter-Natural State of Nakedness and Separation from all Body ; some of them even from Adams till the day of Judgment.

Again the Scripture also Intimates, that Souls Departed out of this Life, have a Knowledge of one another, and are also capable of the Punishment of Sense or Pain, *Fear him* (saith our Saviour) *who After he hath killed, hath Power to cast into Hell*, Luke the 12. And the Soul of the Rich Man, is said to be immediately after Death in Torments, before the Day of Judgment ; as likewise to have Known Abraham and Lazarus. And it seems neither agreeable to our Common Notions, nor yet to Piety, to conclude, That the Souls of wicked men, departing out of this Life, from the beginning of the world in their several Ages, till the Day of Judgment, have all of them no manner of Punishment inflicted on them, save only that, of Remorse of Conscience, and Future Expectation. Now it is not conceivable, how Souls after Death should Know and be Knowable, and Converse with one another, and have any Punishment of Sense or Pain inflicted on them, were they not Vitally United to some Bodies. And thus did Tertullian reason long ago ; *Dolet apud Inferos Anima cujusdam, & Punitur in Flamma, & Cruciat in Linguâ, & de digito animæ sælicioris implorat Solatium Roris. Imaginem existimas, exitum illum Pauperis Lætantis, & Divitis mærentis. Et quid illic Lazari nomen, si non in veritate res est? Sed etsi Imago credenda est, testimonium erit veritatis. Si enim non habet Anima Corpus, non caperet Imaginem Corporis. Nec mentiretur*

De An. p.
309. Rigal.

mentiretur de Corporalibus Membris Scriptura, si non erant. Quid est autem illud, quod ad Inferna transfertur, post Divortium Corporis? quod detinetur, & in Diem Judicii reservatur? Ad quod & Christus moriendo descendit? puto ad Animas Patriarcharum? Incorporalitas Animæ ab omni genere Custodiæ libera est; immunis à Pœna & à Fovela. Per quod enim Punitur aut Fovetur, hoc erit Corpus. Igitur siquid Tormenti sive Solatii Anima præcepit in Carcere, vel Diversorio Inferum, in Igni vel in Sinu Abrahæ, probata erit Corporalitas Animæ. Incorporalitas enim nihil Patitur, non habens per quod Pati possit: aut si habet, hoc erit Corpus. In quantum enim Omne Corporale Passibile est; in tantum quod Passibile est Corporale est. We read in Scripture, of a Soul Tormented in Hell, Punished with Flames, and desirous of a drop of water to cool his Tongue. You will say perhaps, that this is Parabolical and Fictitious. What then does the name of Lazarus signifie there, if it were no Real thing? But if it be a Parable never so much, yet must it notwithstanding, as to the main, speak agreeably to Truth. For if the Soul (after Death) have no Body at all, then can it not have any Corporeal Image, Shape, or Figure. Nor can it be thought, that the Scripture, would Lie concerning Corporal Members, if there were none. But what is that, which after its Separation from this Body, is carried down into Hell, and there detained Prisoner, and reserved till the day of Judgment? And what is that which Christ dying descended down unto, I suppose to the Souls of the Patriarchs. But Incorporality is free from all Custody or Imprisonment, as also devoid of Pain and Pleasure. Wherefore if Souls be sensible of Pain after Death, and Tormented with Fire, then must they needs have some Corporeity; for Incorporality suffers Nothing. And as every Corporeal thing, is Passive or Patible, so again whatsoever is Passive is Corporeal. Tertullian would also further confirm this, from a Vision or Revelation of a certain Sister-Prophet, (Miracles and Prophecy, being said by him, not to be then altogether Extinct,) *Intercætera ostensa est mihi Anima Corporaliter, & Spiritus videbatur, Tenuera & Lucida, & Aerii Coloris, Et Formæ per omnia Humana;* There was (said she) amongst other things, a Soul Corporally Exhibited to my View, and it was Tender and Lucid, and of an Aereal Colour, and every way of Humane Form. Agreeably to which, Tertullian himself addeth, *Effigiem non aliam Animæ Humanae deputandam præter Humanam, & quidem ejus Corporis quod unaquæque circumtulit.* There is no other Shape to be assigned to a Humane Soul, but Humane; and indeed that of the Body, which it before carried about. It is true indeed, that Tertullian here drives the business so far, as to make the Soul it self to be Corporeal, Figurative and Colorate, and after Death, to have the very same Shape, which its respective Body had before in this Life: he being one of those, who were not able to conceive of any thing Incorporal, and therefore being a Religionist, concluded God himself to be a certain Body also. But the Reasons which he here insisteth on, will indeed extend no further, than to prove, that the Soul hath after Death, some Body Vitally United to it, by means whereof, it is both capable of Converse, and Sensible of Pain, for as much as Body alone, can have no Sense of any thing.

And this is that which Irenæus, from the same Scripture gathereth; not

L. 2. c. 62.

not that the *Soul Is a Body*, but that it *Hath a Body*, after Death conjoyned with it, and that of the same *Form and Figure*, with that *Body* which it had before here in this *Life*; *Plenissimè autem Dominus docuit, non solum perseverare, non de corpore in corpus transgredientes animas, sed & Characterem corporis, in quo etiam adaptantur, custodire eundem; Et meminisse eas Operum quæ egerunt hîc, & à quibus cessaverunt; in Enarratione quæ scribitur de Divite & de Lazaro, qui refrigerabatur in Sinu Abrahæ; in qua ait Divitem cognoscere Lazarum post mortem; Et manere in suo ordine unumquemque ipsorum; Our Lord hath most plainly taught us, that Souls do not only continue after Death, without passing out of one Body into another, but also that they keep the Character of Body, wherein they are then also adapted, the same which they had before; as likewise, that they remember the Actions and Omissions of their Life past; in that Enarration, which is written, concerning the Rich Man and Lazarus, who was refreshed in Abraham's bosom; wherein he affirmeth the Rich Man to have known both Lazarus and Abraham after Death, as also each of them to remain in their own Order.* And thus again in the following Chapter; *Per hæc manifestissimè declaratum est, & Perseverare Animas; & non de corpore in corpus Exire; & habere Hominis Figuram; (ut etiam cognoscantur) & meminisse eorum quæ hic sint; & Dignam Habitationem Unamquamque Gentem percipere, etiam antè Judicium.* By these things it is most manifestly declared, that Souls do both Persevere after Death, and that they do not Transmigrate out of one Body into another; and that they have a *Humane Figure or Shape*, (whereby they may be known) as also that they remember the things here upon the Earth, and their own Actions; and Lastly, that each kind of Good and Bad, have their distinct and suitable Habitations assigned them, even before the Judgment. Now that Irenæus did not here mean, that Souls are themselves *Bodily Substances*, and consequently, have a certain *Character, Form, and Figure* of their own, but only that they have certain *Bodies conjoyned* with them, which are *Figurate*; is First of all evident, from the words themselves, *Characterem corporis, in quo etiam adaptantur, custodire Eundem*, The Natural Sense whereof is this, That they keep the *Character of Body* (wherein they are then also adapted, after Death) the same with that which these Bodies before had here in this *Life*. And it is further manifest from hence, because he else where plainly declareth, *Souls themselves to be Incorporeal*; as in his Fifth Book and Seventh Chapter, *Flatus autem Vitæ Incorporealis est, But the breath of Life is Incorporeal.*

C. 63.

Furthermore, Origen was not only of the same Perswasion, that *Souls* after Death, had certain *Subtle Bodies* united to them, and that those Bodies of theirs, had the same *ἔδος & χαρακτὴρ*, *Characterizing Form*, which these their *Terrestrial Bodies* before had; but also thinks, that this, together with the *Souls Immortality*, may be sufficiently proved, from the frequent *Apparitions of Ghosts or Departed Souls*; in way of opposition to *Celsus*, endeavouring to invalidate the *Scripture Testimonies*, concerning the *Apparitions* of our Saviour Christ, and Imputing them either to *Magical Imposture*, or *Fanatick Phrenzy*, or the *Disciples* mistaking their own *Dreams and Phancies* for

for

for *Visions and Sensations*, after the *Epicurean way*; τὸ δὲ ἔδεν ἢ ἦον κατὰ Σκευαστικὸν ἔστιν ἀναστασις δόξασθαι, ὡς ἄρα ἡ ψυχὴ ὑφέστηκε τῆς ἀποθανόντων· ἢ δὲ μάτην πεπισθαικε ὡς τὴν ἀθανάσιαν αὐτῆς, ὁ τὸ τὸ δόξασθαι ἀνέληφας· ὡς ἢ Πλάτων ἐν τῷ ὡς τὴν ψυχῆς λέγει, Σκοφῆν φαντασματὰ ὡς μνημεῖα ποῖ γεγονέναι τῆς ἡδὴ τεθνηκότων· *Though this might seem to have been smartly opposed by Celsus, yet are those very Apparitions of Ghosts notwithstanding, a sufficient Argument or Proof of a certain Necessary Opinion, that Souls do subsist after Death.* Neither did Plato vainly conclude, the *Immortality and Permanency of the Soul*, besides other things, from those *Shadow-like Phantasms of the Dead*, that have appeared to many about *Graves and Monuments*. Whereupon he giveth this further account of these *Apparitions*, τὰ μὲν ἐν γινόμενα ὡς ψυχῆς τεθνηκότων φαντασματὰ ἀπὸ τινος ὑποκειμένου γίνεσθαι, τὸ κτῆ τὴν ὑφεστηκυῖαν ἐν τῷ καλεσμένῳ Ἀυροειδῆ Σώματι ψυχῶν· *For these Apparitions of the Dead, are not meer Groundless Imaginations, but they proceed from Souls themselves, really remaining and surviving after Death, and subsisting in that which is called, a Luciform Body.* Where notwithstanding *Origen*, takes this Ἀυροειδῆ Σῶμα, Or *Luciform Body*, in a Larger Sense, than the *Greek Philosophers* were wont to do; namely so as to comprehend under it, that *Aiery or Vaporous Body* also, which belongeth to *Unpurged Souls*; who do therein most frequently appear after *Death*; whereas it is thought proper to the *Purged Souls*, to be cloathed with the *Luciform Body* only. Besides which, the same *Origen* tells us, that the *Thing* which *St. Thomas* the *Apostle* disbelieved, was not our *Saviour's* appearing after *Death*, as if he had thought it *Impossible*, for *Ghosts* or *Souls departed*, *Visibly to appear*, but only his *Rising and Appearing* in that same *Solid Body*, which had been before *Crucified*, and was laid in the *Sepulchre*; συγκατετέθητο μὲν γὰρ ἐκείνῳ τῇ φασιμασίῳ αὐτὸν ἐωρακέναι, ὡς ἐν ἀδυνατίῃ οὐκ ἔστι, τὸ τὴν ψυχῶν τῆς τεθνηκότων ὀφθῆναι· ἐπέτι δὲ ἐνόμωζεν εἶναι τὸ ἐν σώματι αὐτὸν ἀντιπύρω ἐγγίγασθαι, *Thomas also, as well as the other Apostles, assented to the woman affirming, that she had seen Jesus; as not thinking it at all Impossible, for the Soul of a Dead man, to be Seen; but he did not believe him to have Risen and Appeared, in that self same Solid Body, which before he lived In; for which cause he said, not only, Unless I see him; but added also, And Unless I shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe.* Where again *Origen* subjoyns, ταῦτα δὲ ἐλέγχετο ὑπὸ τῶ ὁσμά, κελνοῦσθαι ὅτι δύναται ὀφθαλμοῖς αἰσθητοῖς φανῆναι ψυχῆς Σῶμα πάντα τὰ περὶ τὴν εἶδός, — μεγέθός τε, ἢ ὁμοιωτὰ καλῶ εἰοικῆς, ἢ φωνῶν,

Πολύμην δὲ ἢ τῶν ὡς τὴν χειρὶ ἐμαστὶ ἐχθόνος

These things were said by Thomas, not as doubting at all, but that the Body of a Soul departed (to wit, Condensed) might be seen with the Eyes of Sense, every way resembling that Form which it had before in this Life, both in respect of Bigness, Figure, Colour, and Voice; and oftentimes also in the same Customary garments. Wherefore according to Origen, the Jews were at that time Generally possessed with this Opinion, that souls after Death, had certain Bodies united to them,
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wherein

wherein they might Visibly appear: neither is that of any great moment to the contrary, which a Learned Critick objecteth, that *Josephus* writing of their Opinions, maketh no mention hereof: he omitting besides this, other Considerable *Dogmata* of theirs also, as that of the *Resurrection*. However this at least is certain from hence that *Origen* himself took it for granted, that *Humane Souls* departed, were not altogether Naked or Unclothed, but Clothed with a certain *Subtle Body*, wherein they could also Visibly appear, and that in their pristine Form.

Moreover, it might be here observed also, that when upon our Saviour's first *Apparition* to his Disciples, it is said, that they were affrighted, as supposing, they had seen a Spirit; our Saviour does not tell them, that a Spirit or Ghost, had no Body at all, wherein it could Visibly appear; but (as rather taking that for granted) that a Spirit had no *Flesh and Bones*, (no *σῶμα ἀντίτυπον*) no such *Solid Body*, as they might find him to have; bidding them therefore, handle him; to remove that Scruple of theirs. As if he should have said, Though *Spirits*, or *Ghosts*, and *Souls* Departed, have *Bodies* (or *Vehicles*) which may by them be so far *Condensed*, as sometimes to make a Visible appearance to the Eyes of men; yet have they not any such *Solid Bodies*, as those of *Flesh and Bone*; and therefore by *Feeling* and *Handling*, may you satisfy your selves, that I am not a meer Spirit, Ghost, or Soul, Appearing; as others have frequently done, without a *Miracle*; but that I appear in that very same *Solid Body*, wherein I was *Crucified* by the Jews, by miraculous Divine Power, raised out of the Sepulchre, and now to be found no more there. Agreeable to which of our Saviour Christ, is that of *Apollonius* in *Philostratus*, λαβῆ μοι, ἔφη, κὰν μὲν διαφύγῃ σε, ἔδωλον εἰμί. εἰ δ' ὑπομείνωμι ἀπτόμενθ, πείθε κ' εἶν τε με, κ' μὴ ἀποβελέλαινοι τὸ σῶμα, Touch me and Handle me, and if you find me to avoid the Touch, then may you conclude me to be a Spirit or Ghost, (that is, a Soul departed) but if I firmly resist the same; then believe me Really to live, and not yet to have cast off the Body. And indeed though *Spirits* or *Ghosts*, had certain *Subtle Bodies*, which they could so far *Condense*, as to make them sometimes Visible to men; yet is it reasonable enough to think, that they could not *Constipate* or *Fix* them, into such a *Firmness*, *Grossness*, and *Solidity*, as that of *Flesh and Bone* is, to continue therein; or at least, not without such *Difficulty* and *Pain*, as would hinder them from attempting the same. Notwithstanding which, it is not denied, but that they may possibly sometimes make use of other *Solid Bodies*, Moving and Acting them, as in that famous Story of *Phlegons*, where the *Body* Vanished not, as other Ghosts use to do, but was left a Dead Carcase behind. Now as for our Saviour Christ's Body, after his *Resurrection*, and before his *Ascension*; which notwithstanding its *Solidity* in *Handling*, yet sometimes Vanished also, out of his Disciples sight; this probably, as *Origen* conceived, was purposely conserved for a time, in a certain *Middle State*, betwixt the *Crassties* of a *Mortal Body*, and the *Spirituality* of a Perfectly *Glorified*, *Heavenly* & *Ethelial Body*.

But there is a place of Scripture, which as it hath been interpreted

preted by the Generality of the Ancient Fathers, would Naturally Imply, even the *Soul of our Saviour Christ* himself, after his *Death*, and before his *Resurrection*, not to have been quite *Naked* from all *Body*, but to have had a certain *Subtle* or *Spirituons Clothing*, and it is this of *St. Peter*, *θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς ἢ τῷ πνεύματι, ἐν ᾧ ἦν τοῖς ἐν φυλακῇ πνεύμασι προελάθει ἐκήρυξε*, Which being understood by those Ancients, of our Saviour Christ's descending into *Hades* or *Hell*, is accordingly thus rendered in the *Vulgar Latin*, *Put to Death In the Flesh, but Quickned in the Spirit. In which (Spirit) also, he went and preached, to those Spirits, that were in Prison, &c.* So that the Word *πνεύματι*, or *Spirit* here, according to this interpretation, is to be taken, for a *Spirituons Body*; the Sense being this, *That when our Saviour Christ was put to death in the Flesh, or the Fleshly Body; he was Quickned in the Spirit, or a Spirituous Body. In which (Spirituons Body) also, he went and preached to those Spirits that were in Prison, &c.* And doubtless it would be said, by the Asserters of this Interpretation; that the word *Spirit*, could not here be taken for the *Soul* of our Saviour Christ; because this being *Naturally Immortal*, could not properly be said to be *Quickned*, and *Made Alive*. Nor could He, that is, our Saviour Christ's *Soul*, be so well said, to go, *In this Spirit* neither, that is, *In it self*, the *Soul in the Soul*, to *preach to the Spirits in Prison*. They would add also, that *Spirit* here, could not be taken for the *Divine Spirit* neither; which was the *Efficient Cause* of the *Vivification* of our Saviour's *Body* at his *Resurrection*; because then there would be no direct *Opposition*, betwixt, *Being put to Death in the Flesh*, and, *Quickned in the Spirit*; unless they be taken both alike *Materially*. As also the following Verse is thus to be understood; That our Saviour Christ, went in that *Spirit*, wherein he was *Quickned*, when he was *Put to Death In the Flesh*, and therein *preached to the Spirits in Prison*. By which *Spirits in Prison* also, would be meant, not *Pure Incorporeal Substances*, or *Naked Souls*, but *Souls Clothed with Subtle Spirituous Bodies*; as that word may be often understood elsewhere in *Scripture*. But thus much we are unquestionably certain of; from the *Scripture*; That not only *Elias*, whose *Terrestrial Body*, seems to have been, in part at least, *Spiritualized*, in his *Ascent* in that *Fiery Chariot*, but also *Moses*, appeared *Visibly* to our Saviour Christ and his *Disciples*, upon the *Mount*, and therefore (since *Piety* will not permit us to think this a *meer Prestigious thing*) in *Real Bodies*; which *Bodies* also, seem to have been *ἁγιοῦδῃ, Luciform* or *Lucid*, like to our Saviour's then *Transfigured Body*.

¹ Pet. 3. 18;
¹⁹
Of this St. Austin, in his 12. Book, De Gen. ad Lit. c. 33. Et Christi quidem Animam venisse usque ad ea loca in quibus peccatores cruciantur, ut eos solvent, quos esse solventes, occultam nobis sua justitia judicabat, non immerito creditur.

Again, there are sundry places of *Scripture* which affirm that the *Regenerate* and *Renewed* have here in this *Life*, a certain *Earnest* of their *Future Inheritance*; which is, their *Spiritual* or *Heavenly Body*; as also the *Quickning* of their *Mortal Bodies* is therein attributed, to the *Efficiency* of the *Spirit Dwelling in them*. Which is a *Thing* that hath been taken notice of by *Some* of the *Ancients*, as *Irenæus*; *Nunc autem Partem aliquam Spiritus ejus sumimus, ad Perfectionem & Preparationem Incorruptelæ, paulatim assuescentes Capere & Portare Deum. Quod & Pignus dixit Apostolus; hoc est, Partem ejus Honoris, qui à Deo nobis promissus est* ——— *Si ergo Pignus hoc habitans in nobis, jam*

Spirituales effecit, & absorbetur Mortale ab Immortalitate. Now have we a Part of that Spirit, for the Preparation and Perfection of Incorruption; we being accustomed by little and little to Receive and Bear God. Which also the Apostle hath called an Earnest; that is, a Part of that Honour which is promised to us from God. If therefore, this Earnest (or Pledge) dwelling in us, hath made us already Spiritual; the Mortal is also swallowed up by Immortality. And Novatian, *Spiritus Sanctus id agit in nobis, ut ad Aeternitatem & ad Resurrectionem Immortalitatis, corpora nostra perducatur, dum illa in se assuefacit cum Caelesti Virtute misceri.* This is that which the Holy Spirit doth in us, namely to bring and lead on our Bodies to Eternity and the Resurrection of Immortality; whilst in it self it accustometh us, to be mingled with the Heavenly Vertue. Moreover there are some places also, which seem to imply, that Good Men, shall after Death, have a Further Inchoation of their Heavenly Body, the full Completion whereof, is not to be expected before the Resurrection or Day of Judgment. We know, that If our Earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with hands, Eternal in the Heavens. For in this we groan Earnestly. And Verse the 5. He that hath wrought us for the self same thing is God, who also hath given us the Earnest of the Spirit. Now how these Preludiums and Prelibations of an Immortal Body, can consist with the Souls continuance after Death, in a Perfect Separation from all manner of Body, till the Day of Judgement, is not so easily Conceivable.

Lastly, it is not at all to be Doubted, but that Irenaeus, Origen, and those other Ancients, who entertained that Opinion, of Souls being Clothed after Death, with a certain Thin and Subtle Body; suspected it not in the least, to be Inconsistent, with that of the Future Resurrection: as it is no way Inconsistent, for one who hath only a Shirt or Waistcoat on, to put on a Suite of Cloths, or Exterieur Upper garment. Which will also seem the less strange, if it be considered, that even here in this Life, our Body is as it were Two Fold, Exterieur and Interiour; we having besides the Grossly-Tangible Bulk of our Outward Body; another Interiour Spirituous Body, the Souls Immediate Instrument, both of Sense and Motion; which Latter is not put into the Grave with the Other, nor Imprisoned under the Cold Sods. Notwithstanding all which, that hath been here suggested by us; we shall not our selves venture, to determine any thing, in so great a Point; but Sceptically leave it Undecided.

The Third and Last thing, in the Forementioned Philosophick or Pythagorick Cabbala, is concerning those Beings Superior to men, commonly called by the Greeks, Demons, (which Philo tells us are the same with Angels amongst the Jews, and accordingly are those words Demons and Angels, by Hierocles and Simplicius, and other of the latter Pagan Writers, sometimes used indifferently as Synonymous) viz. That these Demons or Angels, are not Pure, Abstract, Incorporeal Substances, devoid of Vital Union with any Matter; but that they consist of something Incorporeal, and something Corporeal, joyned together; so that as Hierocles writeth of them, τὸ μὲν ἄνω αὐτῶν ἀσώμα-
 T O

τῷ ἑαίᾳ, τὸ ἢ κατὰ σωματικὴν, They have a Superiour and an Inferiour Part in them; and their Superiour Part is an Incorporeal Substance; their Inferiour Corporeal. In a word, that they all as well as men, consist of Soul and Body, united together, there being only this Difference betwixt them, that the Souls of these Demons or Angels, never descend down to such Gross and Terrestrial Bodies, as Humane Souls do; but are always Clothed, either with Aerial or Etherial ones. And indeed this Pythagorick Cabbala, was Universal, concerning all Understanding Beings, besides the Supreme Deity, or Trinity of Divine Hypostases; that is, concerning all the Pagan Inferiour Gods; that they are no other than Souls vitally united to some Bodies, and so made up of Incorporeal, and Corporeal Substance, Joyned together. For thus Hierocles plainly expresseth himself, in the forecited place; ἡ λογικὴ ἑαία ὅσα τῶν δημιουργῶν εἰς τὸ εἶναι ἕτω παρῆλθεν, ὡς μήτε τὸ σῶμα εἶναι αὐτῷ μήτε ἀνὸς σῶματι, &c. The Rational Nature (in General) was so produced by God, as that it neither is Body, nor yet without Body; but an Incorporeal Substance, having a Cognate or Congenit Body. Which same thing was else where also thus declared by him, εἰς γὰρ πᾶς μὲν P. 176 ὁ λογικὸς διάκοσμος, μετὰ τῶν συμπεφυκότων αὐτῷ ἀφ᾽ ἑαίας σῶματι, εἰκὼν ὅλης τῶν δημιουργῶν, The whole Rational Order, or Rank of Being, with its Congenite Immortal Body, is the Image of the whole Deity, the Maker thereof. Where by Hierocles his Rational Nature or Essence, and by the Whole Rational Order, is plainly meant, all Understanding Beings Created, of which he acknowledgeth only these Three Kinds and Degrees, First, the Immortal Gods, which are to him the Animated Stars; Secondly, Demons, Angels, or Heroes; and Thirdly, Men; called also by him, κατὰ γῆνιοι δαίμονες, Terrestrial Demons: he pronouncing of them all, that they are alike, Incorporeal Substances, together with a Congenite Immortal Body; and that there is no other Understanding Nature than such, besides the Supreme Deity, which is Complete in it self, without the Conjunction of any Body. So that according to Hierocles, the Ancient Pythagorick Cabbala, acknowledged no such Entities at all, as those Intelligences of Aristotle, and the Noes of some High-flown Platonists; (that is, perfectly Unbodied Minds;) and much less any Rank of Henades or Unities, Superior to these Noes. And indeed such Particular Created Beings as these, could neither have sense or Cognizance of any Corporeal thing Existing without them; (Sense as Aristotle hath observed, Resulting from a Complication of Soul and Body, as Weaving, Results from a Complication of the Weaver and Weaving Instruments:) nor yet could they Act upon any Part of the Corporeal Universe. So that these Immoveable Beings, would be but like Adamantine Statues; and things Unconnected with the rest of the World, having no Commerce with any thing at all but the Deity; a kind of Insignificant Metaphysical Gazers, or Contemplators. Whereas the Deity though it be not properly ψυχὴ ἐγκόσμιος, a Mundane Soul, such as together with the Corporeal World, as its Body, makes up one Compleat and Entire Animal; yet because the whole world proceeded from it, and perpetually dependeth on it, therefore must it needs take Cognizance of all, and Act upon all in it; upon which account it hath been styled by these Pythagoreans, ψυχὴ ὑπερκόσμιος, (not a Mundane,

Mundane, but) a *Supra-Mundane Soul*. Wherefore this *Ancient Pythagorick Cabbala*, seems to be agreeable to reason also, that God should be the only *Incorporeal Being*, in this sense, such whose *Essence* is Complete and Life Entire within it self, without the *Conjunction* or *Appendage* of any *Body*: but that all other *Incorporeal Substances Created*, should be *Completed* and *Made up*, by a *Vital Union* with *Matter*; so that the whole of them, is neither *Corporeal*, nor *Incorporeal*, but a *Complication* of both; and all the *Highest* and *Divinest* things in the *Universe*, next to the *Supreme Deity* are *Animals* consisting of *Soul* and *Body* united together. And after this manner, did the *Ancient asserters* of *Incorporeal Substance*, as *Unextended*, decline that *Absurdity* Objected against them, of the *Illocality* of all *Finite Created Spirits*, that these being *Incorporeal Substances*, *Vitally Clothed* with some *Body*, may by reason of the *Locality* and *Mobility* of their *Respective Bodies*, truly be said to be *he Here* and *There*, and to *Move* from *Place* to *Place*.

Wherefore we are here also to show, what *Agreement* or *Disagreement* there is, betwixt this Part of the *Pythagorick Cabbala*, and the *Christian Philosophy*. And First, it hath been already intimated, that the very same *Doctrine*, with this of the *Ancient Pythagoreans*, was plainly asserted by *Origen*. Thus in his First Book *Peri Archon. c. 6. Solius Dei*, (saith he) *id est Patris, & Filii, & Spiritus Sancti, Naturæ id proprium est, ut sine Materiali Substantia, & absque Ullâ Corporeæ Adjectionis Societate, intelligatur subsistere. It is proper to the Nature of God only, that is of the Father, Son, and Holy Ghost, to subsist without Material Substance; or the Society of any Corporeal Adjection.* Again, *L. 2. c. 2. Materialem Substantiam Opinione quidem & Intellectu solum Separari, à Naturis Rationalibus, & Pro ipsis, vel Post ipsas Effectam videri; sed nunquam sine ipsa eas vel Vixisse, vel Vivere: solum namque Trinitatis Incorporea Vita existere rectè putabitur. Material Substance in Rational Natures, is indeed Separable from them, in Conception and Understanding, it seeming to be made for them, and in Order of Nature after them; but it is not Really and Actually Separable from the same; nor did they ever, or can they, live without it, For a Life perfectly Incorporeal, is rightly deemed, to belong to the Trinity only.* So also in his Fourth Book, and his *Anacephalæosis*, *Semper erunt Rationabiles Naturæ, quæ indigent Indumento Corporeo. Semper ergo erit Natura Corporea, cujus Indumentis Uti necesse est Rationabiles Creaturas. Nisi quis putet se posse ostendere, quod Natura Rationalis absque Ullo Corpore, vitam degere possit. Sed quam difficile id sit, & quam propè impossibile Intellectui nostro, in Superioribus ostendimus.* There always will be *Rational Natures*, which stand in need of a *Corporeal Indument*. Wherefore there will be always *Corporeal Nature*, as a necessary *Indument* or *Clothing* for these *Rational Creatures*. Unless any one could show, that it is possible for the *Rational Nature* to live without a *Body*. Which how difficult and almost *Impossible* it is, to our *Understanding*, hath been already declared. *Aquinas* Affirmeth, *Origen* in this *Doctrine* of his, to have followed the *Opinion* of certain *Ancient Philosophers*; and undoubtedly it was the *Old Pythagorick Cabbala*, which the *Learned Origen* here adhered to; that ἡ λογικὴ οὐσία, as it is in
Hierocles,

Hierocles, and πᾶς ὁ λογικὸς διάνοησιμος, *The Rational Nature made by God, that is, all Created Understanding Beings*, are neither *Body*, nor yet without *Body*; but have always a *Cognate* or *Congenite Body*, as their *Vehicle* or *Indument*. So that *Angels* or *Demons* as well according to *Origen*, as *Hierocles*, are all of them *Incorporeal Substances*, not *Naked* and *Abstract*, but *Clothed* with certain *Subtle Bodies*; or *Animals* compounded and made up of *Soul* and *Body* together.

Wherefore *Huetius* and other learned men, seem not well to have understood *Origen* here, but to have confounded *Two* different *Opinions* together, when they suppose him, to have asserted, *Angels* and all *Understanding Creatures*, not, to *Have Bodies*, but, to *Be Bodies*, and nothing else; and consequently, that there is no *Incorporeal Substance* at all, besides the *Deity*, Whereas *Origen* only affirmeth, that nothing besides the *Trinity*, could subsist and live alone, absque ulla corporea adjectionis Societate, without the *Society* of any *Corporeal Adjection*, and that the *Material Nature*, is only a *Necessary Indument*, or *Clothing*, of all *Rational* or *Understanding Creatures*. And in this Sense is it, that an *Incorporeal Life* is said by him, to be proper only to the *Trinity*: because all other *Understanding Beings*, are *Animals*, compounded of *Soul* and *Body* together. But that *Origen* acknowledged, even our *Humane Soul* it self, to be *Incorporeal*, as also that there is *Something* in *Angels Incorporeal*, might be made evident from *Sundry Passages* in his *Writings*; as this Particularly in his *Sixth Book* against *Celsus*, ἡμεῖς ἀσώματον δοῖαν ἐν ἱσμεν ἀπυρεσμένην, ἔδ' εἰς πῦρ ἀναλυομένην τῷ ἀνθρώπῳ ψυχῷ, ἢ τῷ ἀγγέλῳ ἢ θεῶν, &c. ὑπόστασιν. *We do not think, an Incorporeal Substance to be Combustible; nor that the Soul of Man can be resolved into Fire; or the Substance of Angels, Thrones, Dominions, Principalities, or Powers.* Where by the *Substance of Angels*, he doubtless meant the *Souls* of them; *Origen's Sense* being thus declared by *St. Jerom*; In *Libris* Ἐπι ἀρχῶν, *Angelos, & Thronos, & Dominationes, & Potestates, & Rectores Mundi & Tenebrarum, & omne Nomen quod nominatur, dicit, Animas esse eorum Corporum, quæ vel Desiderio vel ministerio susceperint, That in his Book of Principles he affirmeth, Angels, and Thrones, and Dominions, and Powers, and the Governours of the Darkness of this world, and every Name that is named (in St. Paul) to be all of them, the Souls of certain Bodies, such as either by their own Desire and Inclination, or the Divine Allotment, they have received.* Now there can be no *Question* made, but that he who supposed the *Souls* of men to be *Incorporeal*, in a strict *Philosophick Sense*, and such as could not suffer any thing from *Fire*, did also acknowledge *Something Incorporeal* in *Angels*. And thus doth he somewhere declare himself in that *Book Peri Arechon, Per Christum creata dixit (Paulus) omnia Visibilia & Invisibilia; per quod declaratur, esse etiam in Creaturis quasdam Invisibiles, secundum proprietatem suam, Substantias; Sed hæc quamvis ipsæ non sunt Corporeæ, utuntur tamen Corporibus, licet ipsæ sunt Corporeâ Substantiâ meliores. Illa vero Substantia Trinitatis neque Corpus, neque In Corpore, esse credenda est: sed in toto Incorporea.* When *Paul* affirmeth all things, *Visible* and *Invisible*, to have been *Created* by *Christ*, or the *λόγος*, he intimated that even amongst the *Creatures*, there are some properly

Invisible

Invisible Substances. Which Invisible Substances Created, though they be not Bodies, yet do they use Bodies, themselves being better than Corporeal Substance. But the substance of the Trinity, is neither Body, nor yet in Body, but altogether Incorporeal. Wherefore Angelical and Humane Souls, are not as Huetius supposeth, called Incorporeal by Origen, only as Subtle Bodies sometimes are, by the more Simple and Unskilful; but in a strict Philosophick sense; only he supposed them to differ from the Deity in this, that though they be not Bodies, yet they are always In Bodies; or Clothed with Bodies: whereas the Deity is in Both senses Incorporeal, it having not so much as any Corporeal Indument. So that there is here no contradiction at all to be found in Origen; he constantly asserting Angels, to have something Incorporeal In them as their Superiour Part, and not in that vulgar sense of a Subtle Body, but in the Philosophick; nevertheless to Have also a Corporeal Indument or Clothing, as their Out side, or Lower Part: and in that regard only, He calling them Corporeal.

It is true indeed, that there were amongst the *Ancient Fathers*, some, who were so far from supposing *Angels* to be altogether *Incorporeal*, that they ran into the other *Extream*, and concluded them to have *Nothing* at all *Incorporeal* in them, but to be *meer Bodies*. But these either asserted, that there was no such thing at all as any *Incorporeal Substance*, and that not only *Angels*, and *Humane Souls*, but also *God himself*, was a *Body*: or at least they concluded, that nothing *Created* was *Incorporeal*; and that *God*, though *Himself Incorporeal*, yet could *Create* nothing but *Bodies*. These are here the *Two Extreams*, One, that *Angels* have nothing *Corporeal* at all belonging to them: The Other, that they are altogether *Corporeal*; or have *Nothing Incorporeal* in them: a *Middle* betwixt both which, is the *Origenick Hypothesis*, the same with the *Pythagorick*; That in *Angels*, there is a *Complication* of *Incorporeal* and *Corporeal Substance* both together, or that they are *Animals* consisting of *Soul* and *Body*. We shall now make it appear, that the *Greater part* of the *Ancient Fathers*, were for neither of the *Two fore-mentioned Extreams*; Either That *Angels* were wholly *Incorporeal*, or that they were wholly *Corporeal*; but rather for the *Middle Hypothesis*, That they *Had Bodies*, and yet *Were not Bodies*; But as other *Terrestrial Animals*, *Spirits* or *Souls*, *Clothed* with *Ethereal* or *Aerial Bodies*. And that the *Generality* of the *Ancient and most Learned Fathers*, did not conceive *Angels* to be *meer Unbodied Spirits*; is unquestionably *Evident* from hence, because they agreed with the *Greek Philosophers* in that *Conceit*; that *Evil Demons* or *Devils*, were therefore delighted with the *Blood* and *Nidours* of *Sacrifices*, as having their more *Gross*, *Aiery*, and *Vaporous Bodies* nourished and refreshed with those *Vapours*; which they did as it were *Luxuriate* and *Gluttonize* in. For thus does *Porphyrius* write concerning them, in his *Book De Abstinencia*, *ἔτοι οἱ χαίροντες λιβῆ τε, κνιάσῃ τε, δι' ἐν αὐτῶν, τὸ σωματικὸν ἢ πνευματικὸν παίνεσθαι: ἔν τῷ τῆτο ἀτμοῖς ἢ ἀναθυμιάμασι.* These are they, who take pleasure in the *Incense*, *Fumes*, and *Nidours* of *Sacrifices*; wherewith their *Corporeal* and *Spirituous Part*, is as it were *Pinguified*: for this *Lives* and is *Nourished* by *Vapours* and *Fumigations*. And that before

before *Porphyrus*, many other Pagan Philosophers, had been of the same Opinion, appeareth from this of *Celsus*, *καὶ γὰρ ἴσως ἐν ἀπίστῳ Orig. L. 8.*
ἀνδράσι σοφοῖς, οἳ δὴ φασί, διότι τῶν μὲν πλείων δαιμόνων τὸ πλεῖστον
γενέσθαι συντετικῶς, καὶ προσηλωμένον αἵματι καὶ κνίσει, &c. We ought to
give Credit to wise men, who affirm, that most of these Lower and Cir-
cumterreaneous Demons, are delighted with Geniture, Bloud, and Nidours,
and such like things, and much gratified therewith: though they be not
able to do any thing more in way of recompence, then sometimes perhaps
to cure the Body; or to foretel good and evil Fortunes to Men and Cities.
 Upon which account himself though a zealous Pagan, perswadeth men, to moderation in the Use of these Sacrifices, as Principally gratifying the Inferiour and Worser Demons only. In like manner *O-rigen* frequently insisteth upon the same thing, he affirming that *De-*
vils were not only delighted, with the *Idolatri* of the *Pagans* in their Sacrifices, but also, *ἀπὸ τῶν θυσιῶν ἀναθυμιάσει καὶ ταῖς ἀπὸ τῶν αἱμάτων Clat. Cels. L. 1*
καὶ ὀλοκαυτωμάτων ἀποφορεῖς τρέφεσθαι τὰ σώματα φιληθδόντων τοῖς τοῖς-
τοῖς, That their very Bodies were Nourished by the Vapours and Fumes,
arising from them; and that these Evil Demons therefore did as it were
Deliciate and Epicurize in them. And before *Origen*, most of the Ancient Fathers, as *Justine Martyr*, *Athenagoras*, *Tatianus*, *Tertullian*, &c. and also many others after him, endeavour to disparage those *Material* and *Bloody Sacrifices*, upon the same Account, as things whereby *Evil Demons* were principally Gratified. We shall here only cite one passage to this purpose out of *St. Basil*, or who ever were the *Author* of that *Commentary* upon *Isaiab*, because there is *C. 1.*
 something *Philosophick* in it; *δαίμοσι διὰ τὸ φιληθδον καὶ ἐμπυδες, αἱ*
θυσαὶ φέροντι τινα ἕδον καὶ χρεῖαν ἐκθυμιάμεναι, διὰ τὴν καύσεως ἕκατ-
μιζομένην τῆ αἱματι, καὶ ἔτι διὰ τὴν τοιαύτης λεπτοποιήσεως, εἰς τὴν
σύστασιν αὐτῶν ἀναλαμβανόμενης. ὅλοι γὰρ δι' ὅλων τρέφονται τοῖς ἀτμοῖς, καὶ
διὰ μακροσπικῶς καὶ κοιλίας, ἀλλ' ἅς αἱ τελεχες πάντων ζῶων καὶ ὄνυχες, καὶ ὅσα
τοιαῦτα εἰς ὅλῳ ἑαυτῶν τὴν ἔσταν, τὴν τρεφὴν καὶ ἀδεχέται, Sacrifices are
things of no small pleasure and advantage to Demons, because the Blood be-
ing evaporated by Fire and so attenuated, is taken into the Compages and
Substances of their Bodies: The whole of which is throughout, nourished
with Vapours, not by Eating, and Stomachs, or such like Organs, but as the
Hairs and Nayls of all Animals and whatsoever other things Receive
nourishment into their whole Substance. And thus do we see it undeni-
 ably manifest, that many of the Ancient Fathers, supposed *Devils* to have *Bodies*; neither can it at all be doubted, but that they concluded the same of *Angels* too; these being both of the same kind, and differing but as *Good* and *Evil men*. And though they do not affirm this of *Good Angels*, but of *Devils* only, that they were thus *Delighted* and *Nourished* with the *Fumes* and *Vapours* of *Sacrifices*, and that they *Epicurized* in them; yet was not the reason hereof, because they conceived them, to be altogether *Incorporeal*; but to have *Pure Etherial* or *Heavenly Bodies*: it being proper to those *Gross* and *Vaporous Bodies* of *Demons* only to be *Nourished* and *Refreshed* after that manner. And Now that all these *Ancient Fathers*, did not suppose either *Angels* or *Devils*, to be altogether *Corporeal*, or to have nothing but *Body* in them, may be concluded from hence, because many of them plainly declared the *Souls* of *Men* to be *Incorporeal*,
 Y y y and