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A D D R E S S  
T O T H E  
D E I S T S,

BEING A PROOF OF  
REVEAL'D RELIGION,  
FROM  
MIRACLES and PROPHECIES.

In which the principal Objections against the  
Christian Revelation, and especially against  
the Resurrection of Jesus, are considered and  
confuted.

IN ANSWER TO A  
MORAL PHILOSOPHER.

The SECOND EDITION, with large Additions, and a  
PREFACE shewing the Folly and Danger of DEISM.

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*—ye believe in God, believe also in me.* John xiv. 1.

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# P R E F A C E.

**A**S the *Worship* of the one true God in the purest and most acceptable manner is a primary Article of natural Religion or Deism; so it has been the Study of serious and religious Men in all Nations and Ages [where a Revelation was not made] to know and teach this most important Duty.

Whilst natural Religion or the Belief of the Existence of the one God and of a future State of Rewards and Punishments, and the spiritual Worship of him alone as a moral Governor of the World, continued not corrupted with Superstition and Idolatry, Men had reason to think that their Faith and Worship, attended with Virtue and Holiness of Life, would be accepted by the good and gracious God and Father of all; and that Repentance and Conversion from evil Works would render Sinners Objects of Forgiveness, and restore them to the divine Favour.

But when natural Religion became corrupted with Idolatry, and Men forsook the Worship of the true and supreme God, and worshipp'd Crea-  
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tures and false Gods, and even Images of them instead of the Creator, in Consequence of this impious Superstition not only Ignorance of the true God, and of the rational and spiritual Worship of him alone, but all manner of Vice and Immorality prevailed in almost all Nations: and this Superstition being the established Religion, the wisest Men found it impossible to reform by mere Reason what had been long receiv'd and settled by human Authority and Laws.

Reason indeed, in itself, was sufficient to have shewn the Absurdity and Impiety of all the various Systems of Idolatry which were repugnant to Reason, and to the natural Notions of the Deity; and therefore Men were inexcusable in their neglect of the Worship of the true God, and in offering Prayers and Sacrifices to those who were no Gods, but either fictitious celestial Beings, or deify'd Men and Women, whose Images were consecrated and made Objects of Adoration. And as these could not make the Worshipers of them good and happy either in this or in another State, there plainly wanted a purer and more holy System of Religion to be taught and propagated in order to reform the Errors and Vices of Mankind; and to afford them Means of Reconciliation to the justly offended Deity. The Priests and Philosophers had nothing to offer to their Disciples and Votaries for this End but Sacrifices, and many Theurgical Rites and Operations to purge the Soul and redeem it from Sin and Misery: and as they had no consistent Scheme,

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*Scheme, and differ'd from each other in their religious Rites and Doctrines, and their Practice and Examples were generally contrary to what they taught, which made them have little Influence and Authority, the most wise and religious Enquirers into all the Systems of Philosophy and Theology found all were ineffectual to avert the divine Anger for Sin, and to restore Men to the divine Favour, and procure for them future and heavenly Happiness.*

*They saw that nothing but a right Faith in God, and a purer Worship of him than was known or practis'd, could be acceptable to him; and that a more infallible Teacher of Truth and Virtue than had ever appear'd amongst Men must come to abolish Superstition and Impiety, and reform Mankind, by giving them a perfect Rule of Religion and Morals; and by this effectually to render their Worship and Practice acceptable to God, and secure their future Happiness and Salvation.*

*On these Accounts two of the greatest moral Philosophers that ever liv'd where Revelation was not known, and who, both by their Doctrine and Example, greatly promoted true Religion and Virtue in the Ages when they liv'd, viz. Confucius and Socrates, finding, after all their Study and Teaching, that Irreligion and Vice generally prevailed; and that nothing to be done by human Means was effectual for the Recovery of Mankind from Sin and Misery, were led to hope and believe that*

*God himself would send from Heaven a divine Person and Teacher of Truth and Virtue, to inform them of the right and most acceptable Manner of the Worship of Him, and to give them the most holy and perfect Rule of Life; and that his Doctrine and Precepts would be receiv'd, and make all his Followers good and happy.*

*Of such a Person Notices (by Degrees) were given by God in all Ages of the World; and such an one in his appointed Time was sent from Heaven to publish his Will concerning the Redemption and Salvation of Mankind, and to be the Instrument of it. He came as an infallible Teacher with a divine Commission to restore Religion to its original Purity, to declare the most acceptable Worship of the one God, and to promise an immortal State of Happiness both of Soul and Body to all, who thro' Faith in his Name, and Obedience to the Doctrine of his Gospel, seek to attain it.*

*Christ, the holy one of God, is the only Propitiation and Atonement for Sin, which the unenlightened Pagan World in vain sought after by Sacrifices and Prayers offered to their fictitious Dæmon-Mediators.*

*And as the Gospel of Truth and Salvation published by Christ has been prov'd to be from God by the Evidence of Prophecies which foretold the divine Author of it; and by the Miracles which were wrought by Jesus himself, and by his Apostles and Dis-*



*Disciples; and has been receiv'd in all Ages since the Publication of it as of indubitable and divine Authority: and as it contains the purest Principles of natural Religion not mix'd with any Superstition; and [which is the chief Excellence of it] has the Promise of God's Favour and Acceptance annexed to the Reception of that Holy Faith, and the Performance of the moral Duties taught and prescrib'd by it; it cannot but be the Duty of every Deist, seriously and without prejudice, to examine the Evidence on which this Gospel is founded, as well as to practise the great and important Duties which they are sensible and own are contained in it; namely, to love God, and to worship him with purity and sincerity of Heart and Affections, and to exercise an universal Benevolence to all Mankind, with all other moral and social Virtues which are the Dictates of Reason and natural Religion.*

*Hence it is evident that no one can be a real or a sincere Deist who neglects or refuses impartially to consider the Evidence of the Christian Religion where it is known and profess'd; and he stands condemned even by natural Religion itself. It is in vain to plead that nothing more is or can be requir'd to be accepted of God but to believe in his Existence and Providence, and to worship him alone with the Heart and Affections: and under the Expectation of a Life and Judgment to come to lead godly, righteous and sober Lives. The Perfection of this Faith and of these Virtues was never taught but in the Christian Religion only, [from whence the Deists have received them] and by that Teacher whose Name they re-*



*use to confess, and to be his Disciples. Therefore tho' they do, or should proceed so far in true Religion and Virtue, they have not done all that is and will be requir'd of them; they are still excluded from the Kingdom of God: they lie under the Imperfection, the Doubts and Difficulties of natural Religion, and live not only without the divine Promise of being rewarded and made happy in the future State, which their imperfect tho' best Services can give them no Assurance of; but what is far worse (and deserves to make Impression on them) they are subject to the Condemnation of the Gospel pronounc'd against all wilful Unbelievers of it. For the Promise of eternal Life and Salvation is made only to those who have the Knowledge of the only true God, and of Jesus Christ whom he sent (to be the Saviour of the World) John ch. xvii. ver. 3. neither is there Salvation in any other: for there is no other Name under Heaven given unto Men whereby they must be sav'd, but only the Name of our Lord Jesus Christ. Acts ch. iv. ver. 12. And Christ himself has from God pronounced Damnation upon all who believe not his Word declar'd by him, after sufficient Evidence of its Truth, and means offer'd for their Conviction. And every Deist must confess that a wilful Rejection of what God has thought fit to reveal and require of Men to believe and practise, renders them unworthy of his Favour, and subjects them to final Condemnation and Punishment.*

*The Deists cannot alledge with Reason that natural Religion is so perfect as to supersede the necessity or use of a divine Revelation. For how*  
*per-*

*perfect* soever it may be allow'd to be in itself, yet they must own it has been grossly abus'd and corrupted by Superstition and Idolatry which prevail'd every where amongst the Gentiles when the Christian Religion was first preached to the World: nor was the Jewish Revelation free from immoral and superstitious Corruptions also: and they know and must confess that this Religion of Jesus gave the first Check to, and by Degrees abolish'd Idolatry in a great Part of the Roman Empire, and wherever it was receiv'd. Now will the Deists say it was unworthy of God or of his Providence to send Teachers with a divine Commission to convert Men from Idolatry and Impiety to the Knowledge and Worship of the true God; and to restore the Religion of Nature and Reason to its original Purity? Had Christianity done nothing more, it was of infinite Benefit to Mankind, and they must allow that it is worthy of all Acceptation in divesting natural Religion of all Superstition, and teaching the Belief and Worship of the only true God with sanctity of Life and Manners, and a future State of Rewards and Punishments as the Sentence of the righteous Judge of the World. Every rational Deist would be thankful for such a Dispensation, though he receiv'd no other Benefit from it. And it is certainly owing to the Christian Revelation and Doctrine that natural Religion is better understood; and the Deists themselves are beholden to the Scriptures for their Knowledge of the right and pure Principles and Doctrines of natural Religion, which without them they probably would not have had. Otherwise, how comes it that the ancient pagan Philosophers had not such  
right

*right Notions as they have, of the Unity of God and his Worship alone in a spiritual Manner? Would they have known Religion better than Pythagoras, Socrates, Plato, and others, who were Worshipers of false Gods; or been better instructed in the Principles and Doctrines of Deism without any mixture of Superstition and Idolatry, had they liv'd under the State of Paganism, and not been acquainted with the Christian Revelation? So that the Christian Religion ought at least to have their good Word if they will not be Disciples of the Author of it. But this is not all.*

*The Christian Revelation has greatly improv'd natural Religion and human Reason, by teaching Doctrines which were wanting to perfect them, and which yet are most agreeable to Reason, though not discoverable with Certainty by it.*

*Though a future State was discoverable by Reason, yet the Pagan Notion of it was weak and imperfect, and far from being either rational or true: It was involved in Darkness and Error till Life and Immortality was brought to light by the Gospel of Christ. It was of the greatest Consequence and Importance to be assur'd of a future immortal State of Happiness both of Body and Soul: But the most exalted human Reason was never able to discover or prove such a State. Many of the wisest Deists believ'd the future State of Happiness to be temporary and changeable; and agreed that it consisted in the Felicity of an unbodied Spirit, of which their Notions from natural Reason must be imperfect.*

*fect. But as Reason tells us that the Knowledge and the Happiness of the Soul in the present State depends upon the Purity and Perfection of the bodily Organs by which the Soul perceives, reflects, and acts; so 'tis reasonable to believe that the Perfection of the Knowledge and Happiness of the Soul hereafter will consist in a state of Immortality of the Body as well as Soul, when the Body shall rise from Death, and be changed to a glorious Body, and be freed from all Principles of Corruption and Decay, and be again united to the happy Soul, and be exalted with it to heavenly Felicity.*

*The Resurrection of the Body to an incorruptible State is a Doctrine peculiarly taught in the Christian Revelation, and is so reasonable in itself, so worthy of God to promulge, and so desirable to be known and receiv'd by all rational Men, that if it be not a sure internal Character of the Divinity of the Christian Religion, yet when reveal'd cannot but be by Reason highly approv'd, and embrac'd with stedfast Faith.*

*Secondly, The most improv'd Deism was never able to satisfy or assure Men of the divine Favour and Acceptance upon Repentance only, without some Expiation for Sin. Some Purgation or Atonement was thought necessary to release the Soul from Sin and Misery, and to fit it for the Happiness of the future State: And as all Theurgic Expiations and Sacrifices were thought insufficient and ineffectual, the wisest Deists believed that the Soul after Death must undergo a purgatory State, by divine Appointment, to qualify it for heavenly Bliss.*

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*This uncomfortable Apprehension and Fear is clear'd up and remov'd by the Christian Revelation, in which we have the Promise of God, deliver'd by him who is appointed to be the Mediator between God and Men, of a future State of Happiness upon the Condition of Faith and Repentance, attended with good Works.*

*Is not this a Doctrine, though not discoverable by Reason, perfectly agreeable to Reason? Is it not agreeable to the Notion and Attributes of the most perfectly good and benevolent Being? And will any real Deist say, that this is not a Doctrine of great Importance in Religion; or that it is useless or insignificant, and unworthy of God to be reveal'd to sinful Men? Was not this Assurance of God's Acceptance upon Repentance and Reformation of Life always wanted, and always most desirable under natural Religion?*

*Therefore, to have a Law from God to which we can appeal for Pardon and Acceptance when we have obey'd and fulfill'd the Commandments of it, is the very Perfection of Religion.*

*If the Deist alledges that he should be heartily thankful to God for such a Dispensation of Goodness and Mercy was he sure that God had revealed it, but that he finds the Work of Man's Redemption, as set forth in the Scriptures, is so Mystrious as to surpass his Understanding and Belief.*

*I answer, first, that there are far greater Mysteries in natural Religion and the Dispensations of  
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*divine Providence than any to be found in the Christian Revelation ; and yet the Deist does not think it reasonable for these to deny the Justice and Wisdom and Goodness of God so conspicuous throughout the whole Creation, and to disbelieve his moral Government of the World : But he submits the Reasons of the divine Proceedings to his infallible and inscrutable Knowledge.*

*Secondly, It is natural for Religion, which is relative to God and his rational Creatures, to be mysterious, as consisting in the divine Conduct towards us in all Times and Circumstances which we cannot possibly be judges of ; and in our Obedience to the divine Will and Laws, though in many Cases we may not see the Reason of his Dealings with us, or the Ends of his Providence ; but yet we are satisfied that his Ways are right, though past our finding out ; so under the Christian Dispensation, tho' the manner of our Redemption and the Ground of it in the unsearchable Counsel of God, and in the Person, Mission, and Actions of him whom God has appointed to be our Redeemer and Mediator, and Reconciler of us to the divine Favour, be very mysterious, yet the Mystery itself is no Matter of our Faith or Condition of our Salvation, as not being revealed to us.*

*We know, and it is our Happiness to know, that God is merciful and placable ; that he always considered the Imperfection and Weakness of human Nature ; and as it was consistent with his own Perfections to remit Sin upon the Repentance and Conversion of the Sinner, and also to restore him to his*  
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*lost Favour, and to a State of Happiness, this Pardon and free Grace, the Deist must own, was wholly in God's Power, and to be dispensed on the Conditions he should think fit to require. Sinful Man had no Right to them, nor could Reason or natural Religion discover to him any means of obtaining them. But the Scriptures assure us that our Redemption is founded by God's Appointment and free Grace in the Death and Resurrection of Christ. The Humiliation and Death of Christ procur'd it for us from God, who has thereupon put us in subjection to him, and appointed him to be our Lord and Judge. So we are his redeemed ones, and will certainly be sav'd by that Power which God has given him, if we believe and trust in him, which he has a right to require of us, and which God has required of us. Where is the Difficulty of believing such a Scheme of Redemption? Where is the Difficulty of believing that God might send from Heaven an holy Person beloved by him, and called his Son when he became Man and revealed to Men the Conditions of their Redemption and Salvation? Would not such an one, appointed by God to publish the Covenant of Grace and Remission of Sin, and sealing the Truth of it with his Blood, be properly our Saviour and Redeemer? And ought not his Testimony from God be received by us with the most stedfast Faith, and perfect Love and Obedience? And what is it to us to know more than that we have such a Redeemer, though we do not and cannot know what were the Merits of Christ with God, or his peculiar Love towards Men in all past Ages from the Foundation of the World to his appearing in our Flesh, that*  
*made*

*made it fit that he alone should be the Minister of our Reconciliation to God, and proclaim the Covenant of our Redemption? Are we worthy to know all the Secrets of divine Providence? or is God to be accountable to us for the Method by which he saves us? He has assured us that we are redeemed by the Blood of his Son Christ Jesus, and requires our Faith in him on this Account: is not this sufficient? And is it not Presumption in us to require to know more than he has thought fit to reveal to us, and more than is at all necessary to know to obtain the promis'd Redemption?*

*Our part therefore is to be thankful to God for so unspeakable a Benefit, to believe in his Word, and in the Name of him whom he sent to reveal it: To honour the great Author of our Redemption with all the Honour to which God hath exalted him and made him our Lord and Judge: To praise his Love and Kindness and Compassion towards us with the most ardent and sincere Affection; and to depend upon God's Word to fulfil all that he hath promis'd by him; to obey those holy Commandments which he hath given us; and by Faith in him our Saviour and in God who sent him, and by Repentance and Reformation to qualify ourselves for Forgiveness of all those Sins from which he came to redeem us.*

*I have in the following Treatise or Address set forth in a short and plain manner the Evidence of the Truth of the Christian Religion deduced from Prophecies and Miracles which are the strongest and most immediate Proofs of it: And I have more especially and fully laid open the Scripture-Evidence*

*dence of Christ's Resurrection from the dead, which is the most necessary and important Article of the Christian Faith; and is alone sufficient, when proved, to convince and convert all unbelievers, and to establish the whole Faith and Doctrine of the Gospel-Dispensation.*

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D E I S T S, &c.

GENTLEMEN,

I HAVE long and often wonder'd that the *Christian* Religion, which contains, and recommends and enforces pure uncorrupted *Deism*, and the most perfect natural Religion, should be rejected or contemn'd, or should not be readily embrac'd by all who are Worshipers of God and Lovers of Truth, and acknowledge the Obligation of natural Virtue and Morality.

The Reasons why this Religion was a *stumbling Block to the Jews*, and accounted *Foolishness by the Greeks or Gentiles*, can have no Weight with you, or be with any Colour urg'd against it by you, who are neither *Jews* nor Idolaters; because these Reasons had no other Foundation than the private or national Prejudices which

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each had entertain'd in Favour of their own Religion.

The *Jews* who liv'd in the Time of *Christ* and his Apostles, and were Enemies and Persecutors both of him and his Followers, were the only Persons to have discover'd the Fraud and Imposture of the Resurrection of *Jesus*, on which the *Christian* Religion is principally founded, if there really had been any in it: As also of the many Miracles which the Apostles of *Christ* wrought in his Name, and in the most public Manner, as a Testimony of the Truth of it, if any Cheat or Deusion had been put upon them. But they never went about to confute the Evidence of the Miracles either of *Christ* or his Apostles: On the contrary, the Evidence of *Christ's* Miracles was so clear and so publickly attested, that the Priests and Council of the *Jews* were forc'd to confess the Truth of them. *Then gather'd the chief Priests and the Pharisees a Council, and said, What do we? for this Man doth many Miracles, John xi. 47.* Though yet their national Prejudices against his Person and Doctrine were so great, that, instead of acknowledging him to be the *Messias*, whom they expected to appear as a temporal Prince, *they took counsel together to put him to Death, ver. 53.* They had the same Consciousness, and Conviction of the Truth of the Miracles which the Apostles wrought in Testimony of *Christ's* Resurrection from the Dead, *Acts iii. ver. 6—16. ch. iv. 10, 14, 15, 16, &c.* And for this Reason they never went about to disprove either the Evidence of their Miracles or their Testimony of *Christ's*



*Christ's* Resurrection; but only forbad the Apostles preaching in the Name of *Jesus*. Tho' still their national Prejudices in the Expectation of a temporal *Messias* who was to have universal Dominion, founded on a Misunderstanding of their own Prophets, hinder'd the general Reception of the Apostles Doctrine, that *Jesus*, whose Resurrection they preach'd, was the true *Messias*.

This was the great Obstacle and stumbling Block to the *Jews* against their believing *Jesus* to be the *Christ*. But as it can be none to Deists who have none of their Prejudices; so on the other hand it may let them see that the greatest Enemies of the *Christian* Faith, who had also the best Opportunities of knowing and examining the Evidence of it, and the Truth of the Facts on which it was founded, were not able to say any thing against it; nay were forc'd by the public Attestation of their own People to confess the Truth of those Miracles which the Apostles wrought in Confirmation of it. Nor did they ever after charge the Apostles with Fraud or Falshood in the Accounts which they have left in their Writings. This is Matter of great Importance in behalf of the *Christian* Religion, which the Deists, I hope, as Men of Sense and Lovers of Truth, will well consider, and suffer it to have its proper Weight and Influence upon them.

As to the *Gentiles*, they had less to urge against the Truth of *Christianity*. Their Idolatry had no Foundation in Nature or Reason: it was all a gross and diabolical Superstition, at-



tended with abominable Impieties and Immoralities; but having been long receiv'd and establish'd by human Laws, it was thought inconsistent with the political Interest of Kingdoms to encourage a Religion which was immediately destructive of the whole System of Paganism.

The Philosophers had nothing to say against the Doctrine of the Apostles, but only that it was a *new and strange Doctrine*. They pretended that their preaching *Jesus and the Resurrection* from the Dead, was setting up a new and unheard of Superstition, *a setting forth of strange Gods*, *Acts xvii. 18.*

These were the Reasonings of minute Philosophers. The *Epicureans* indeed who oppos'd the Apostle's Doctrine, were, by Principle, Atheists; but the *Stoics*, who join'd with them in the Opposition, could have no reasonable Objection against a Resurrection and general Renovation of the World, because it was a part of their own Doctrine. They therefore only thought the Resurrection of one who was lately dead, was a strange Doctrine, because they never knew any such Thing to have happen'd; and they thought it not worth while to attend to the Evidence of it. And the Philosophers in general were Encouragers of the vulgar Superstition (although they themselves knew better) from political Views and Interests; to procure the Favour of Princes, and to keep up a Character amongst the People: They lov'd the Praise of Men more than the Truth of God; and so comply'd with the receiv'd Superstition which they contemn'd in their Hearts.

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These Things, and the Pride of being Teachers of a sublimer Divinity, as they pretended, than that of the Gospel, and which was founded only in vain metaphysical Speculations, which neither themselves nor the People understood, hinder'd the Conversion of the Philosophers, and those who were accounted the wise Men of the World; not many of whom, as *St. Paul* says, receiv'd the plain unadorn'd Truth of the Gospel. Some of them also wrote against it, and not being able to gainsay the Miracles of *Christ* and his Apostles, recorded in the Scriptures, they ascrib'd the doing of them to the Power of Magic: And pretended also, that the like Miracles had been wrought in Confirmation of Idolatry, or the Worship of their Demons and Heroes; but could never prove it in any Instance they had to produce.

The Want of Philosophy, and all human Learning in the Apostles of *Christ*, secur'd them from any reasonable Suspicion of using magical Arts. So that whatever extraordinary Effects were or could be wrought by natural Magic, or the Power of natural Causes, they were utterly incapable of them: And whatever were or could be done by the invisible Power of demoniacal Agents, could not be supposed to be wrought to promote a Religion which destroy'd the Worship of Demons and false Gods.

The Philosopher *Celsus*, all whose Writings are almost transcrib'd in *Origen*, never objects to the Gospels as not being genuine, but all along admits them to be so: Nor does he deny that *Jesus* and his Apostles wrought the Miracles re-

corded in them, which mention their curing those who were *blind, lame, and Demoniacs, &c.* but he suspects that these Miracles were the Effects of magical Arts; and supposes that the Resurrection of *Christ* was feign'd, and his Appearance a mere Spectre. He also alledges that the same Kind of Miracles were wrought by the Demons whom the Heathens worshipp'd; and that their Oracles foretold future Events, as well and as clearly as the *Jewish* Prophets. All the rest of his Arguments are nothing but mere Calumny, founded either on misrepresenting the Words and Sense of the Scriptures, and often in a very trifling manner; or else on Objections rais'd from the impious and absurd Tenets of some Heretics who call'd themselves *Christians*, but were never own'd for such by the *Christian* Church.

✓ The Works of the learned *Porphry* against *Christianity* are lost; so we cannot tell what were his Objections. Only we know from *Jerome* that he was so affected with the Completion of *Daniel's* Prophecies, that he had nothing to alledge, but that the Author could not be *Daniel*, but some other under his Name, who wrote in the Reign of *Antiochus Epiphanes*; for which he did not pretend to offer any Evidence.

— The Objections of the learned Emperor *Julian* are also preserv'd in *Cyri*l, Archbishop of *Alexandria*, who wrote an Answer to them. And we find, that he acknowledg'd the Authors of the New Testament to be the Apostles and Evangelists to whom they are ascribed. He did not deny

deny the Miracles, but attributed them, as *Celsus* had done, to magical Arts ; and pretended the Prophecies to be ambiguous, and that they might be apply'd to other Persons as well as to *Jesus*. And both his and *Celsus's* Objections to some of the Doctrines of Scripture, are chiefly made to the Law of *Moses*, and to particular Opinions ascrib'd both to *Jews* and *Christians*, which are not taught either in the Law or the Gospel: And all the rest is mere Fiction, Misrepresentation, and Calumny, as you will find if you examine what either the Emperor or *Celsus* wrote against reveal'd Religion.

These were all the Arguments which the learned *Greeks* or Gentiles had to offer against *Christianity*, as *Eusebius* tells us, who had read all their Works. They were no more able than the *Jews* were, to disprove the Facts on which the Revelation of the Gospel was founded. The History of them is fix'd on unquestionable Evidence; and you, Gentlemen, come much too late, to call that in Question which is supported by the concurrent Testimony of the most credible Writers in all Ages, from the Beginning of it to this Day; which was never deny'd by the greatest, most able, and most zealous Opposers of it; and has been own'd by many of them; and which carries along with it not only all the external Evidence that any History ever had or can have; but has also (as will appear) an internal Evidence peculiar to Revelation, and which is really infallible.

What is it then that a Deist can now plead against the Doctrine of the Gospel? Is it, that



they think *Christianity* to be too strict in its *Morals*? That be far from you, who are, I hope, what you profess yourselves to be, Lovers of Virtue, and of pure and undefiled Religion.

Nothing then remains as a Ground or Plea for your not only denying the Truth of *Christianity*, but also (I speak of some only, and hope there are few such amongst you) for contemning, insulting, and reviling the *Christian* Faith and Doctrines; nothing, I say, remains as a Plea for this Conduct, but the Pretence of many unreasonable and superstitious Doctrines, absurd and contradictory Opinions, and wicked and irreligious Impieties and Practices being father'd upon it; and insisted on and impos'd as *Christian* Truths by those who call themselves *Christians*, tho' they are unworthy of that holy Name; this is intimated in the 9th and 10th Pages of your Moral Philosopher.

But surely, Gentlemen, it is below the Character of a Philosopher, or a Man of Sense, to make use of an Argument which holds equally against *natural* as against *reveal'd* Religion. Monstrous Absurdities, and the most irreligious Doctrines and Forms of Worship, have been long introduc'd into, and do still prevail in the *Christian* Church. But then you must know, that as great Absurdities and irreligious Superstitions have been introduc'd into Deism, and prevail'd many Ages, and still prevail against the Light of natural Religion; only I wish I could not say that many who are called *Christians* have been, and are as great or greater Persecutors of *Christians* than ever Pagans were.

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But as the Corruptions of natural Religion, or Deism, are no Objection against the Truth of it, which is demonstrable by Reason, or are any Argument for a Deist to be a Sceptic or Atheist: So, for the same Reason, the Corruptions of *Christianity* or reveal'd Religion, are and ought to be no real Objection against the Truth of it, which is supported by the most credible human Testimony, as well as by divine Authority; or are any Argument why a Deist who is not *far from the Kingdom of Heaven*, should not go a little farther, and, by becoming a *Christian*, enter into it.

The Scriptures only are the Rule of all reveal'd Truth; and whosoever, Man or Body of Men, depart from this Rule; or set up any human Doctrines as a Rule of *Faith* and *Worship* to *Christians*; or by any pretended Authority impose them as such on the Consciences of others; all such have erred from the true Faith of *Christians*, and are even worse than Infidels.

Therefore I would hope, that neither the Bigotry of some misled, and misleading others by false and absurd Notions concerning the *Christian* Faith and Worship, as if they were Doctrines of *Christ* or his Apostles; nor the more wicked persecuting Principles of others, and their Attempts to impose the worst Superstitions, and greatest Impieties, for necessary Articles of reveal'd Religion; that is, that neither the Errors of *Papists* or *Protestants* will have any Effect on those who are Lovers of Truth and true Religion; or hinder their Reception  
of



of the pure and uncorrupt Principles and Doctrines of the Gospel, which disclaims all human Authority, and all Traditions and Commandments of Men in Matters of Faith and Worship. Hear what *Christ*, the only Teacher of *Christians*, said to his Disciples; *Be not ye called Rabbi, for one is your Master, even Christ, and all ye are Brethren. And call no Man your Father (or infallible Guide of your Faith, which is to be a Pope or Papa) upon Earth, for one is your Father who is in Heaven*, Matt. xxiii. 8, 9. And the great Apostle *St. Paul* disclaims all Dominion over the Faith of *Christians*; *Not*, says he, *that we have Dominion over your Faith*. 2 Cor. i. 24.

The Gospel teaches the most rational Notions of the *Unity* of God and his Worship alone free from all Superstition, which is the peculiar Excellency of revealed Religion, and what no other System \* of Religion that we know of ever

\* The ancient Religion of *China* was indeed free from gross Idolatry, or the Worship of Images and dead Men; but it was not altogether free from Superstition in the Worship of Demons or celestial Beings, who were suppos'd, by God's Appointment, to be *Presidents* and *Rulers* in the several Parts of the Creation, in the Stars and Planets, and in the Kingdoms of the Earth. These spiritual Beings were commanded to be worshipp'd with Prayers and with Sacrifices of an inferior Kind, which were offer'd to them by the *Mandarins* and chief Officers of State: But the most solemn Sacrifices, in which none but the Emperor officiated as High-Priest, were offer'd to the supreme Spirit of Heaven, or God alone. *Confucius* reform'd this Religion when it was begun to be corrupted; and was indeed a more excellent Man than *Pythagoras*, or even *Socrates*; and by far the best moral Philosopher that ever

ever taught besides. It teaches also every moral and social Virtue in the greatest Perfection ; and inculcates all those Principles and relative Duties which are the Ornaments of human Nature, and promote universal Holiness and Righteousness of Life, and the highest and most divine Benevolence to all our Fellow-Creatures ; and agreeably to the Angelic Hymn with which the Birth of *Christ* was proclaimed, bring *Glory to the most high God, Peace on Earth, and Goodwill to Men* ; Luke ii. 14. And as the *Christian* Religion teaches and commands, by a Divine Authority, every Virtue which natural Reason approves and obligeth us to practise ; and also forbids and condemns every Vice and vicious Desire, or Appetite, that is contrary to the Dictates of a rational Nature, and to the Will of God known by the Light of Reason and Conscience ; so it excites us to the Performance of every Duty by the most rational Motives also, and such as the wisest and best Philosophers always propos'd ; that is, to act in Imitation of the Divine Example, and with a View to approve ourselves to the most perfect Being, and

ever appear'd in the Gentile World ; but he comply'd with the Superstition of his Country, and worshipp'd the inferior celestial Spirits with Sacrifices and Prayers according to the established Order of the Book *Xi-Kim*, which contained the Rites and Ceremonies of the Religion of *China*. But *Moses* and *Daniel*, tho' they deliver'd in their Writings the Notion of the Administration of Angels over Kingdoms, as Ministers of divine Providence, they did not pay any religious Worship to them. The Moral Philosopher may take this in Answer to what he alledges, *pag. 78.*

to

to promote that final Happiness of our Natures which consists in the Communication of his Love and Favour to us, and in our eternal Progress in the Knowledge of his Perfections, and Improvements in those Virtues by which we are formed more and more into the Likeness of the Divine Nature.

These are the Principles and Doctrines of the *Christian* Religion; and I beg all Deists seriously to consider and reflect whether such a Religion is or ought to be the Subject of Contempt or Ridicule, or to be treated with Scorn and Ill Manners. On the contrary, is it not worthy of all Acceptation? Worthy of the Heart and Affections of every rational human Creature to be entirely devoted to the Service of it, and to the Obedience of all its Laws? Nay, is it not worthy that we should sacrifice every Interest and even Life itself to the Truth of it? And therefore, is not every Opposition to it *a fighting against God?*

I proceed to a particular Examination of what your Moral Philosopher hath advanced against the Resurrection of *Jesus Christ*.

All he has to say is comprized in two Points: First, That the Scripture-Evidence of the Resurrection is not sufficient Evidence, and that it ought to be set aside as being inconsistent and contradictory. Secondly, That it being an Evidence brought to confirm *the greatest Miracle that ever was*, it is self-convictive and destroys its own Possibility of being true; because, he thinks, every Miracle is an Impossibility in the Nature of Things, is destructive of the *Rules*  
of

*of all Truth and Certainty, and inconsistent with the Attributes of God.*

But tho' your Author treats first of the Scripture Evidence of *Christ's* Resurrection, yet it will be proper for me to consider first what he says of the Absurdity and Impossibility of Miracles in general, which I take to be the principal Ground of his Infidelity. And indeed if Miracles are in themselves Impossibilities, then he has prov'd, *a priori*, or from the Nature of the thing, the Falshood of the Resurrection of *Jesus*; and no Evidence, *a posteriori*, or from Fact can prove it to be true, and it would be in vain to talk about it.

I shall therefore propose what your Philosopher says of Miracles in the middle and latter Part of his Book, and reply to it; and then I will shew the Consistency of the Scripture-Evidence of the Fact of *Christ's* Resurrection, with a Confutation of what he urges against it.

P. 52. your Philosopher says; "He that  
" can alter Nature can destroy *all Rules of Truth*  
" *and Certainty.*" He adds: "Well! but has  
" the Gentleman [meaning the Author of *The*  
" *Trial of the Witnesses*] by all that he has said,  
" prov'd the Reality of *Christ's* Body after his  
" Resurrection? No, that's impossible, unless  
" he could shew that there was nothing mira-  
" culous in the greatest Miracle that ever was;  
" and every real Miracle is an Absurdity to  
" common Sense and Understanding, and *con-*  
" *trary to the Attributes of God.*"

In p. 75. he has these Words: "Sense and  
" Reason inform us, that it is *impossible* for a  
" dead



“ dead Body to live again: To believe it possi-  
 “ ble contradicts this *Maxim*, that *Nature is*  
 “ *steady and uniform in its Operations*. For one  
 “ Miracle or Action done contrary to her Laws,  
 “ contradicts all her steady uniform Springs and  
 “ Movements, and all that Mankind call *Truth*  
 “ *and Reason*.”

In *p.* 77. he says: “ Natural Powers are fit  
 “ to answer all the Ends of Virtue and Religion;  
 “ therefore supernatural Powers are needless.”

Again, *p.* 78. “ A Power (says this Author)  
 “ to work Miracles, is a Power superior to the  
 “ universal Laws by which the Systems of  
 “ Things are govern’d. This is the Power of  
 “ Imagination only, and *contrary to the Attri-*  
 “ *butes of God*, especially to his *Unchangeable-*  
 “ *ness*.——As the Will of God cannot change,  
 “ neither can the Execution of his Power which  
 “ is directed by his Will.” Again, in *p.* 79.  
 “ If (says he) God has in Creation display’d  
 “ his Attributes, then all Things, at least col-  
 “ lectively taken, and rightly understood, wit-  
 “ nesses the Perfection of his Nature. And if so,  
 “ God need not, or cannot exhibit any superior  
 “ Power and Proof of his Perfection than what  
 “ is commonly known and constantly manifest.  
 “ —If Miracles were ever necessary they must  
 “ be always necessary.”

*P.* 82. he says: “ The Wonders which are  
 “ said to be wrought in one Age can never con-  
 “ vince a sober Thinker in the next, unless  
 “ there be such lasting Monuments of them,  
 “ and they are so clearly and fully evidenc’d,  
 “ that

“ that they appear to be true against all Contradiction.”

This is the Substance of what your Philosopher says about Miracles, to shew the Impossibility and natural Unfitness of them. To which I answer; that this Author, I suppose, is not aware, that what he hath said against Miracles is not pleading the Cause of *Deism* but of *Atheism*. He is the first I know of, either amongst Ancients or Moderns, who professed to believe a God and Providence, that ever said it was inconsistent with the divine Attributes, and the Rules of Truth and Certainty, that God should work Miracles. Thinking and Religious Men in all Ages have acknowledged the Interposition of divine Power, in producing extraordinary Effects which we call Miracles, to be a Part of universal Providence: And to alter the Course of Nature is very consistent with all the Rules both of natural and moral *Truth* and *Certainty*. To suppose that God cannot alter the settled Laws of Nature which he himself form'd, is a direct and evident Contradiction; for if he cannot alter them, it must be because they are essentially necessary and independent of him; and then he did not form them, or is the Author of Nature, which is *Atheism*. But if he is the Author of Nature, he can alter and vary the Rules of it when and as he pleases. This is a demonstrative Proof of the Possibility of Miracles *a priori*: And the History of Mankind proves the Reality of them *a posteriori*. If it was inconsistent with the Attributes of God to alter Nature, this World could not have been at all, or must have been  
been



been eternal. But the Constitution of it shews, as well as the History of the Age and Progress of our Earth, that a great Change has been made in the *Matter* or *Substance* of it, from its original State; and that it has been but of a few Years Continuance in its present State, in Comparison of Eternity: Or if our Author will venture to assert the Eternity of it, yet still it must have undergone many, I might say, infinite Alterations by the Interposition of divine Power to preserve it. This is demonstrable from the known Laws by which both our Earth and the whole System is govern'd.

Therefore as a Variety of divine Operations in the Works of Creation and Providence, demonstrates the Wisdom and Power of a supreme Agent, who is the original Author of them; so the *Perfection* of his Works consists not in making them *unchangeable*, but in rendering them capable of being *chang'd* by his Power and Will from one Degree of Perfection to another, and to suit the different Ends and States for which he design'd them in different Ages and Durations. Nor is this at all inconsistent with the Unchangeableness of God; for these Alterations in his Creation for various Ends are the Effects of God's original and immutable Counsel and Will. Surely this Author never consider'd, or well consider'd, that the providential Government of God is that of a moral Governor over free Agents: To deny this is direct and evident Atheism, which I would not suspect him of.

There-

Therefore, as it is a moral Government over free Agents, in whose Power consequently it must be put to disturb the natural System, and bring many Evils into it, by Superstition, Tyranny, Oppression, Persecution, Fraud, &c. it cannot but be fit for God as a moral Governor to interpose his Power to remedy moral Confusion brought into his World by whatever Agents, and to remove, as he shall see proper, the natural Evils caus'd thereby; by delivering or supporting the injur'd virtuous, and persecuted Innocence by other than natural means or the ordinary Course of Things; and correcting or punishing the impious and unjust by immediate or extraordinary Effects of his Power. If the whole History of Mankind did not declare this Truth, and that it was the Sentiment and Belief of Men in all Ages, it might be prov'd farther from the Wisdom and Goodness of God: And this Author's Reasoning, by necessary Consequence, infers either an absolute Fatality and necessarily fix'd Course of things, without a Deity operating and presiding in the World; or that there are no such *Agents* as Man in it; but that the whole of our Being is mere *passive* Matter and Motion; either of which Notions ends in Atheism.

Your Moral Philosopher perhaps little thinks that what he calls the Course of Nature is really the immediate incessant Operation or Agency of God himself in the whole Creation; and that what is called *Miracle* is as much a Part of God's providential Government, and as much a Part of the Course of Nature as any other. All the

Difference is, that the ordinary Powers of Nature are visible and manifest in their Effects to all, at all Times and in all Places ; but extraordinary or miraculous Powers are exerted only to manifest at some particular Times God's Will to Men by Effects superior to human Agency or common natural Causes ; in order to punish or correct those Errors and Impieties of Men which have disordered and perverted the Course of Nature and the moral Laws of Truth and Religion.

God interposes by his miraculous Power in the whole Creation as he sees fit, and a Resurrection of dead human Bodies is no more contrary to the Nature of Things than the Resurrection of dead Corn : And as there is no Unfitness in God's Appointment of a general Resurrection any more than in his appointing a future State different from the present, both which will be the Work of his Power ; so if he raises a dead human Body before the ordinary appointed Time, for an Evidence of his Providence to those who may deny it, or think, like the *Epicureans*, that he is not concerned in the Affairs of the World, or for a Testimony to true Religion against an established and prevailing Superstition and Idolatry : Is not such a Miracle fit for the wise and good God to work for the Good of Men his Creatures ? Let any *Deist* shew, if he can, how this is contrary to the Laws of Nature or Reason of Things, or inconsistent with the divine Attributes.

It is not clear what this Author means by saying, in Page 77. “ that *natural Powers* are  
“ fit

“ fit to answer all the Ends of Virtue and Religion, therefore *supernatural Powers* are needed.”

The End of Virtue and Religion is to illustrate the Perfections of God in the Happiness of all his rational Creatures. The natural Powers with which we are endued are, no Doubt, sufficient to answer this End, because *God made Man upright*. But as Men in all Ages have abused and corrupted their natural Powers and made them subservient to Vice and Irreligion, instead of promoting Virtue and Religion, these have brought such a Disease and Disorder into the moral State of Man, that his natural Powers are too weak and ineffectual to restore him to his original Uprightness, or to answer the Ends of Virtue and Religion: And the Aid of a supernatural Power and the Doctrine and Precepts of a divine Teacher were necessary to be applied to heal those spiritual Maladies and Infirmities, to reform the Corruptions of Nature, and to restore the Knowledge and right Worship of God and the Practice of true Religion; on which the Happiness of Mankind depends.

Therefore God was pleased, when natural Powers failed, to afford supernatural Means to abolish Vice and Error, and to establish Truth and Righteousness in the Earth. This was the Design and End of all Revelations; and whether supernatural Powers displayed in such a Revelation were *needless* or unworthy of God, it becomes all Deists seriously to consider. It is certain that the wise Deist *Socrates* in *Plato's Al-*



*cibiades*, thought that Philosophy alone was not sufficient to teach with Certainty how we ought to worship God, and behave ourselves towards Man; and that it was reasonable to expect some better and more divine Teacher in Matters of Religion. And the learned *Porphyry* \* confesses that he was not able to find in any Sect of Philosophy an universal Method of Redemption or Deliverance of the Soul from Sin and Misery.

But again; Miracles no more alter Nature or destroy the Laws of it, than the Power and Will of human Agents do. The Cure of a *blind*, or a *lame*, or a *deaf*, or a *dumb* Man, or one any other way diseased, by a *Word* or *Touch* only, is no more contrary to the Course of Nature or inconsistent with it, than the Cure of these Diseases by human Means is. Nature is only restored in one case by extraordinary divine Power, as in the other by human Art. The rectifying or altering the natural Course of Things by an immediate divine or supernatural Power, is only a different Exercise of the same divine Power, by which the Course of Nature is sustained and preserved, and cannot therefore bring any Confusion into or destroy the Laws of Nature; because these Laws are not a necessary Chain of Causes and Effects, or have a necessary Dependence on each other, but are only such as God

\* Dicit *Porphyrius* in primo, juxta finem, de regressu animæ libro, nondum receptam unam quandam sectam quæ universalem viam animæ contineat liberandæ; vel a philosophia verissima aliqua——aut alia qualibet via, nondumque in suam notitiam eandem viam historiali cognitione perlatam. Apud *August. Civ. Dei*, lib. 10. c. 32.

in his governing Providence hath appointed; and as they are all dependent on his *Will*, his Interposition cannot be contrary to them, or makes any Alteration in the general System (though he might alter the Laws of the whole Universe, if he saw it good to do so) but only in particular Parts, in which he interposeth by his Power, the general Course of Things still going on in a regular and uniform Manner. This is the Case of Miracles; and all this Author's reasoning against the Possibility of them is not only weak and unphilosophical, but in consequence supposes a Fatality and necessary Connexion of Causes and Effects independent of God's Power and Will to be the Laws of Nature, which is manifest Absurdity and Atheism: How comes he else to say, *That he that can alter Nature, can destroy all Rules of Truth and Certainty*; for Truth does not depend upon the *Will* of God? And again; *That Sense and Reason inform us, that it is impossible for a dead Body to live again*, (p. 75.) Reason on the contrary will easily, if attended to, inform us, that the raising of a dead Body is as *possible*, as the giving Life to one in the natural Way is; and there is no more a *superior* Power exerted in one Case than in the other; it is the same divine Power which gave Life and preserves it, that restores the dead Body to Life again: *Sense* also is equally a Judge of the Evidence of both.

Our Senses are every whit as good a Judge that a Body which was dead is restored to Life, as they can be that a Body which was alive is

dead, or that any Body or material Being exists at all. This is perfectly agreeable to all Philosophy, to Reason and common Sense: And it is amazing to me that any Man of Thought should argue otherwise. Pray consider it; is not every one as good a Judge and as sure of not being deceived in his Senses, if he saw a *lame* Man *walk*, or heard a *dumb* Man *speak*, by another's speaking a *Word*, as if he saw him walk or heard him speak by any other or human Means? Miracles then no way interfere with the Evidence of Sense, and are as much and as properly Objects of our Senses, as any natural Effects are. If I see a *blind* Man, whom I know to be perfectly blind, or to have been always so, restored to Sight by a *Word* or a *Touch*, which I know are not natural Means of giving or restoring Sight, I am as good a Judge of the Cure (though it be miraculous) as I am of the Disease; and there is not in Nature any Reason to disbelieve the one more than the other, and so in all other miraculous Effects.

And there is Nothing can expose a Man's Understanding more, than to argue either that Miracles *destroy the Laws of Nature* and the *Foundation of all Truth and Certainty*, and are also *inconsistent with the divine Attributes*; or to say that Miracles, which are the proper Object of the Senses, may not be as well attested, and with as much Certainty as any other Facts whatsoever.

If human Art can alter the Course of Nature without destroying the Laws of Truth or Nature, surely we must admit that the Power  
of

of God can do so in a Way superior to human Agency. And to say, as your Philosopher does, that it is unfit and absurd, and contrary to the divine Attributes for God to interpose in the Course of Nature by an Exertion of Power different from that by which the ordinary Course of it is carried on; the visible Effects of which Interposition, whether his own, or of any other Agent by his Permission or Command, are what we call *Miracles*; this is as much as to say that it is unfit that God should govern his own World any other Way than according to this Author's weak Reasoning: And that all our natural Notions of his extraordinary Providence, and the manifold Evidences of it in all Ages of the World have no Foundation.

Whatever this Author may think, a great Part of *Natural* Religion as well as of *Revealed*, depends on the Belief not only of the *Possibility*, but of the *Reality* of extraordinary Interpositions of God's providential Power in the Affairs of Mankind, though we do not always call these Interpositions *Miracles*, but only when the Effects of them are manifest to our Senses. This Belief is the Foundation both of public and private Prayer, whether for public or private Benefits, which is an Address to God as Governor of all Things, that he will dispose either the Minds of Men, or the natural Course of Things, so as he shall see best for us, whether in removing or preventing Evils which are coming upon us, or which we already suffer; or in giving a Blessing to our Works and En-  
*a particular Providence.*



deavours for promoting true Religion, or maintaining Justice and Right in the World; or also for procuring the private Good of ourselves and Families. He who does not believe that God can or does interpose in the Affairs of Men, in the public Concerns of States and Kingdoms, and in more private and particular Cases also, must consequently think all Prayer insignificant and useless, and all religious Worship to be in vain: Which is to be not a *Deist*, but an *Atheist*.

Miracles then are capable of the same Evidence, and have equal Right to be believed upon human credible Testimony, with any other historical Facts. And it is very unreasonable in Deists, when pressed with the Evidence of Miracles in Proof of revealed Religion, and when they have no other Way to evade the Force of them, to alledge, as this Author does, that *they must be always necessary* to convince every Man of God's Will which they were at first wrought to make known. *If Miracles* (says he, p. 62.) *are once necessary to prove a Fact, they are always necessary; because the same Proof, or an adequate one, is always necessary to prove the same Operation. The Distance of Time and Place makes them not less, but rather more necessary.* And this sort of Reasoning is also pursued by this Author in Page 80. And in true Reasoning it is Cousin-German to this: That to believe any historical Fact done before our Time, especially if an uncommon one, as the Appearance of a Comet, it is necessary the same Fact or Appearance, or an adequate one, that is the same,

same, or another Comet, should come again, and be personally seen by every Man. For he says, *If Miracles were once given, there is the same Reason they should ever be given.* This is special Reasoning, which at once puts an End to the Credibility of all History. For, to repeat it again, a Miracle is a Fact which may with as much Certainty be transmitted by History as any other Facts can. But some, who will not advance such gross Paradox and Absurdity, yet argue that the Distance of Time since the Miracles are related to have been done has diminished the Evidence of them, and that it grows less and less in every Age. This is more plausible than the former Pretence; but there is a greater Mistake in this Reasoning also than you Deists are aware of.

If the Evidence for Miracles had been oral and unwritten Tradition only, there would be Weight in what you alledge. But as the original Evidence of those who were Witnesses to the doing of them is recorded in Writing, and the Genuineness of these Records never was or could be disputed by those who lived at the Times when they were written, and who were also Enemies to the Religion contained in them; and hath been acknowledged and admitted by those learned Adversaries of Christianity who wrote against them: So these Records also have been attested to by other Writings in every Age, from their first Publication to the present Time: And therefore the History of the Facts contained in them being thus undoubted and indisputable, the Evidence of the Miracles is now  
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the same it ever was since the Age of the Apostles: And they are the same Proof now of the Revelation of God's Will that they ever were. Will any Deist deny that the Writings ascribed to *Horace*, *Virgil*, or *Cæsar*, are not now as much to be belived to be their Works, as they were an hundred or a thousand Years ago? or that *Magna Charta*, which was wrote several Centuries ago, is not now as good an Evidence of the Things contained in it, as it ever was? But the History of the Old and New Testament has far superior Evidence to these Writings, or to any other History whatsoever; Evidence even equal to that which was given at the first Publication of them; that is, the Evidence of the *Prophecies* contained in them, which have been compleated several Ages after they were deliveted; and the Completion of many of them has been evident in every Age to this Day. Miracles and Prophecies are the two main Pillars on which Revelation is built. These shew the immediate supernatural Power and Wisdom of God to be concerned in it. They are Evidences of the Truth of it which are infallible, and cannot fail to have Effect, if Men will allow the Evidence both of Sense and Understanding to be sufficient: And all other Proofs or Evidence are in Comparison nothing.

You Deists may still alledge, as others have done, and *Pagan* Philosophers did, that Miracles, so far as we are able to judge of Things, which are beyond the Extent of natural Causes and human Power, have been wrought in Support

port of Idolatry. Your moral Philosopher has omitted to urge this Plea against Christianity, though it is stronger than any thing he hath said against it. But the Answer to it is, that supposing many extraordinary Effects have been produced amongst Heathens and Idolaters which were not the Effects of natural Causes; a Deist cannot argue from hence against Revelation: Because if Miracles have been, or may be wrought in Support of a false Religion or Superstition; if either by mere natural Magic, or by a dæmoniacal Power the Course of Nature can be altered, surely you must allow that Miracles may be wrought by a truly divine Power in Support, and as an Evidence of true Religion, and that the Doctrine attested by them is from God. So that we may allow that marvellous and supernatural Effects have been wrought by Magicians and idolatrous Priests in former Ages, and also in later Ages by Popish pretended Saints, and the idolatrous Priests of the Church of *Rome*: Yet these Miracles (so call'd) cannot be an Evidence or Proof of the Truth of an idolatrous Religion; or prove Superstition, Impiety, Contradictions and Absurdities to be either agreeable to Reason, or to the Will of God. And the Reason is very plain. Because Miracles being intended to remove Prejudices, and to excite Attention to what is taught by the Doers of them; if the Doctrines delivered as the Will of God to be made known by the Miracles, are contrary to Reason and natural Religion, which is the prior and original Will of God, they destroy all possible Evidence



dence which they could receive from any Miracles : For the Evidence of Miracles is not equal to that of Reason and natural Truth. So the pretended Miracles which have been, or ever shall be wrought in Favour of *Idolatry*, *Popery*, or any false Religion, are to be esteemed either the Effects of natural Magic, or the Works of evil invisible Agents, or Dæmons, designed to promote Irreligion and Impiety. But no Objection can lie against Miracles wrought as an Evidence and Proof of a divine Revelation, which is designed to abolish and destroy Idolatry, and the Worship of false Gods, with all their impious and wicked Superstitions ; and to promote and establish the Worship of the one true God, and all Virtue and Holiness of Life.

The Test therefore of Miracles is, whether they are done to promote Virtue and true Religion, or to promote Vice, and the Worship of false Gods. And notwithstanding, whatever Wonders or Miracles (which are attested in the most credible Pagan Histories, and even in the Writings both of the Old and New Testament) have been wrought amongst ancient or modern Idolaters, we never find that any dæmoniacal or magical Power could by a mere *Word* or *Touch* restore to *Sight* or *Soundness* one who had been born *blind*, or was a *Cripple* from his Birth, or more especially could restore to Life one who had been *four Days dead* : Or if any Miracle is still greater, could enable a Person without any Learning to talk and understand all Languages, and also to foretel future Events, not such as  
were

were soon to be accomplished, but such as were fulfilled several Ages after the Prediction.

As Miracles have been ridiculed and contemned by your Moral Philosopher, so Prophecies, which are the greatest of Miracles, have been no better treated by a late unhappy *Moral Philosopher*, whose Apostasy I cannot but lament.

However as he is gone to his Place, I shall say no more of him and his Works, but only, that had he well and sincerely examined what he wrote against with so much bitter Zeal, he would (for he wanted not Abilities) have seen his Errors and been sorry for them.

I shall therefore, Gentlemen, beg leave before I proceed farther with your present Moral Philosopher, to lay before you, as briefly as I can, the Evidence of some Scripture-Prophecies, the Completion of which I have examined with much Care and Labour, and shall leave them to your Consideration.

The first which I shall mention requires no Study to see the wonderful Completion of it.

It is in *Isaiab*, ch. xliv. 28. God there by his Prophet saith of *Cyrus*, the Founder of the *Persian Monarchy*: *He is my Shepherd and shall perform all my Pleasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy Foundation shall be laid.* Here is a plain Prediction that *Cyrus* should by divine Providence be made a *Shepherd* to deliver the *Jews* out of their Captivity; and that under his Government *the Foundation of the Temple should be laid.* Now the Time when *Isaiab* lived and wrote is  
as

as well known as that of any *Greek* or *Roman* Historian; and the Kings of *Judah* in whose Reigns he prophesied are set down by himself in the first Chapter and first Verse.

*Josephus* \* says that *Isaiab* deliver'd the foregoing Prophecy 140 Years before the Temple was destroy'd. He is mistaken a few Years; for it was deliver'd about the Time of *Hezekiab's* Recovery from a dangerous Illness, with which Event it seems connected; and this was 711 Years before the vulgar *Christian* Æra or Birth of *Christ*, and 126 Years before the Destruction of the Temple. It was also 155 Years or more before *Cyrus* began to reign in *Persia*, and 175 † Years before his Conquest of *Babylon*; soon after which Conquest, in the first Year of his Reign he sent out a Decree, whereby he gave Leave and Encouragement to the *Jews* to return to *Jerusalem*, and to build their Temple, as it is related 2 *Chron.* xxxvi. 22, 23. *Ez.* i. 2, 3. vi. 3, &c. 1 *Esd.* ii. 3, 4, 5.

Could *Isaiab* without the Gift of Prophecy foresee that *Jerusalem*, which was then in a flourishing State, and ruled by a *Jewish* King, should with the Temple be demolished and destroyed, as it was 126 Years after? Could he also be able to express the very Name of the King, who should restore the captive *Jews* to their Country, and give them Leave and As-

\* *Antiq. Jud.* lib. xi. c. 1.

† I differ three Years from the common Chronology, which is plainly wrong; and suppose *Cyrus* to have conquered *Babylon* 535 Years before the *Christian* Æra.

sistance to build their Temple, and who was not born till 140 Years afterwards, and neither born to a Throne, nor of the same Nation with that People who carried them into Captivity, and who could not have fulfilled this Prophecy without having first conquered the great *Babylonian* Empire, the Conquest of which is also foretold by the same Prophet at the same Time in Chap. xlv, xlvi, and xlvii?

What an astonishing Scene of Events are here foretold, all which came to pass after many Years with the greatest Exactness. And a Man, I think, must be strongly inclined to Scepticism, who can so much as doubt of the Truth of this famous Prophecy.

There are many other Prophecies in the Writings of *Isaiab* which belong both to the *Jewish* and the *Christian* Church, which for Brevity's sake I shall omit; as also those of *Jeremiab* and *Ezechiel*; and I shall offer to you next a Prophecy or two from *Daniel*.

In the first Year of \* *Darius* the *Mede* who took the Kingdom of *Babylon* upon the Death of *Belshazzar*, which was according to *Ptolemy's* Canon 554 Years before the vulgar Account of the Birth of *Christ*, *Daniel* had revealed to him the Prophecy of the *seventy Weeks* or 490 Years commencing at a certain Time fixed in the Pro-

\* This *Darius* the *Mede* was no other than *Astyages*, whom *Cyrus* conquered and succeeded in the *Median* Empire, and whose Viceroy at *Babylon* was *Nabonadius* the last *Babylonian* King. This is easy to be proved, but this is not a proper Place. See my *Chronological Antiquities*, Vol. I. p. 413—424.



phesy, and ending at the preaching of the Gospel by *Jesus Christ*. I suppose no Deist will deny that the Weeks are *Weeks of Years*, a Day standing for a Year, as is explained by *Ezekiel*, a contemporary Writer, in *Cb. iv. 4, 5, 6.* and *Moses* also *Numb. xiv. 34.* mentions such Weeks of Years which he calls *Sabbaths of Years*. *And thou shalt number seven Sabbaths of Years unto thee, seven Times seven Years, and the Space of the seven Sabbaths of Years shall be unto thee forty and nine Years.* *Levit. xxv. 8.* And the most learned *Jewish* Commentators have always so interpreted the seventy Weeks of *Daniel*.

This preaching of the Gospel to which the seventy Weeks reach, is called in *Ch. ix. 24.* *finishing Transgressions, and making an End of Sin*; which the next Words explain to be, *by making Reconciliation for Iniquity, and bringing in everlasting Righteousness*: The Prophet adds, *and to seal the Vision and Prophecy* [by the Completion of them] or as others read, *to seal Vision and the Prophet*, meaning, to confirm the Prophet in his Office; which in the following Words is, *to anoint the most holy*, i. e. the *holy one*, or *most holy Prophet*; and who this anointed holy Prophet was to be, is shewn in the next Verse, where he is called *Messiah the Prince*, i. e. the *anointed Prince*. And this *Messiah* or *Christ* is ver. 26. foretold *to be cut off*, or put to Death, after the End of the seventy Weeks or four hundred and ninety Years. The entire reading of *Daniel* is: *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish*

*finish Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up Vision and Prophecy, and to anoint the most holy. Know therefore, and understand, that from the going forth of the Commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven Weeks, and threescore and two Weeks: The Street shall be built again, and the Wall even in troublous Times; and after threescore and two Weeks shall Messiah be cut off: ch. ix. 24, 25, 26.* I observed above that the *most holy* or *holy one*, who in ver. 24. is the Person who was to make Reconciliation for Iniquity and to bring in everlasting Righteousness, is in ver. 25. called *Messiah the Prince*. This is plain; and therefore as *seventy Weeks* were determined to the anointing the *most holy*, the same Number of Weeks must necessarily be determined unto *Messiah the Prince*. Whence it appears that there is an Error in the present *Hebrew Reading* of the twenty-fifth Verse; where it is *seven Weeks and threescore and two Weeks*, instead of the old Reading of the *vulgate Greek* of the *Septuagint*, which had *seven Weeks and an half, and threescore and two Weeks and an half*, which make up the entire preceding Number of *seventy Weeks*, to which they refer, and which are here divided into two Parts. This Reading of the old *vulgate Greek* which has been long since lost, is preserved in  
*\* Tertullian's Latin Copy* which was taken from  
D it.

\* Lib. *adv. Julian*, c. viii. 1. This also appears to have

it. And as *Tertullian* reads *seven Weeks and an half*, and *sixty-two Weeks and an half*, both in the Text of *Daniel*, and in his Comment upon it, we may depend on its being the Reading of the *Septuagint* Greek Copy which was taken from the *Hebrew*; and it is preferable to the more modern *Hebrew* Reading, and *Theodotio's* Greek which follows it, and is also confirmed by the Context.

It follows ver. 26. that *a Prince that should come* [or *a future Prince*] *should destroy the City and the Sanctuary* (or *Temple*.) It is added ver. 27. that *Messiah*, or *Christ*, *should confirm the Covenant with many for* (or *in*) *one Week*; and in how much of that Week this should be, is expressed in the next Words, *and in the middle* [or *half part*] *of a Week, he shall cause the Sacrifice and Oblation to cease*. And the Time from whence these seventy Weeks or 490 Years commenced, is said to be ver. 25. *from the going forth of the Commandment* [or *royal Decree*] *to restore and to build* (the Walls) *of Jerusalem*.

Here are several important Facts predicted in a very precise and particular manner, which yet were not all to be completed till above six hundred Years after the Prediction.

The *Jews* were now, when *Daniel* had these Prophecies delivered to him, in Captivity, and

have been the Reading of *Africanus*; who says, that the Number of seventy Weeks, or 490 Years, was to commence from the Decree to build *Jerusalem*, in the twentieth Year of *Artaxerxes* King of *Persia*. *apud Euseb. Dem. Evang. lib. 8. p. 389.*

had

had been so fifty-two Years; and seventeen Years after, *Cyrus* having conquered *Babylon*, published a Decree for their Restoration to their own Country, hereby fulfilling the Prophecy of *Jeremy*, who had foretold to the *Jews* that they should be Captives, and subject to the *Babylonians* seventy Years and no more; after which that Kingdom was to be destroyed, and they were to be delivered, as it accordingly came to pass. The Decree of *Cyrus* went no farther than to give them leave to build the Temple; 2 *Chron.* xxxvi. 23. *Ez.* i. 1—4. This Decree was renewed by *Darius*, Son of *Hystaspes*, and by Virtue of it the Temple was finished, *Ezr.* vi. In the next Reign, *Ezra* (ch. vii.) went with a Commission from *Artashasta*, called *Artaxerxes*, King of *Persia*, to settle and order the Worship of the Temple, and carried large Offerings of Silver and Gold for the Service of it, and many Families accompanied him. This was in the seventh Year of *Artashasta*, but no Commission was yet granted to build the Walls of Jerusalem. But afterwards, in the twentieth Year of the same King *Artashasta*, *Nehemiah* obtained a Decree for building the Walls of Jerusalem, ch. ii. Now this King, who is called \* *Artashasta* both in the *Hebrew* and *Greek*, is rendered by the vulgate *Latin* or *Jerome*, *Artaxerxes*, and was so understood by

\* The *Greek* is 'Αρτασαστης, and the *Hebrew* is either *Artasasta*, or, more agreeable to the *Greek*, *Arthasastha*; But these literal Variations are no way material; and the true Spelling of the *Hebrew* may be *Arthasastha*.



\* *Africanus* : And by this wrong rendering of the Word, or mistaking the King denoted by it, the modern learned Writers have been deceived, and so not able to interpret the Prophecy rightly. For *Artashasta* or *Artabastha* was undoubtedly the King who succeeded *Darius*, Son of *Hystaspes* ; and he was not the *Artaxerxes* commonly so called, but was *Xerxes* the Father of *Artaxerxes*, and Son of *Darius*. *Artaxerxes Longimanus* is never called *Artashasta*, but always *Absuerus* or *Achsuerus* in the *Hebrew*, and *Artaxerxes* in the *Greek* all through the Book of *Esther*. But *Cambyfes* is called *Artashasta* in *Ezr.* iv. 7. and *Artaxerxes* in the first Book of *Esdra*s, who always renders *Artashasta* by *Artaxerxes*. The sixth Verse of the fourth Chapter of *Ezra*, where *Absuerus* is mentioned, is an Interpolation, as appears by the Omission of it in the Book of *Esdra*s, and also in † *Josephus*. That *Xerxes* was the King who granted the Commission to *Nehemiah* to build the Walls of *Jerusalem*, we are assured from ‡ *Josephus* ; though he is mistaken in saying it was in the twenty-fifth Year of his Reign ; for it was undoubtedly in his twentieth. A great deal might be said to prove that *Xerxes* was the King who sent *Nehemiah* with the Commission to build

\* *Africanus* might be led into the Mistake from the first Book of *Esdra*s, wherein the King, called *Artashasta* in *Ezra*, is called *Artaxerxes*, as *Cambyfes* is also so called, c. ii. v. 16. The *Greek* Interpreter thought *Artaxerxes* the right rendering of *Artashasta*.

† *Antiq. Jud.* lib. xi. c. 2. edit. *Havercamp*.

‡ *Antiq. Jud.* lib. xi. c. 5.

*Jerusa-*

*Jerusalem*; but as I consult Brevity here, I shall only observe that *Artaxerxes* could not be the King who granted the Decree to *Ezra* in Favour of the *Jews* in the seventh Year of his Reign, nor consequently the King who granted the second Decree to *Nehemiah* in the twentieth Year of his Reign; for no one doubts but it was the same King who granted both. *Artaxerxes* married *Esther* in the seventh Year of his Reign, c. ii. 16. And at that Time the *Jews* were so apprehensive of his Coolness, if not Aversion to them, that *Esther*, though most highly beloved and honoured by the King, durst not discover that she was a *Jewess*, as *Mordecai* had given her Charge, ver. 20. This makes it very improbable, that whilst the *Jews* were thus afraid of his Displeasure, he should be so much their Friend as to have granted several Months before this in the Beginning of that very Year of his Reign a Decree to *Ezra* to take as many as had a Mind to go with him to *Jerusalem*, and to settle and order the Polity of the *Jews* both there and in *Judea*, *Syria*, and *Phœnicia*, according to the Law of *Moses*, with a Power of Life and Death, *Ezr.* vii. 25, 26. 1 *Esd.* viii. 19. Nay, and that he who had granted this supposed Decree to *Ezra* should soon after grant another to *Haman* to destroy the whole *Jewish* Nation. And had *Esdras* lived and wrote in the Reign of *Artaxerxes*, he could not have omitted to mention the Marriage of *Esther* with him; and the remarkable Event which followed it. This alone is sufficient to convince any one that *Artaxerxes*, who married *Esther*, could not

be the King who granted the Commissions to *Ezra* and *Nehemiah*: Nor can the seventy Weeks of *Daniel* be deduced from the twentieth Year of his Reign. *Xerxes* therefore was the King, from the twentieth Year of whose Reign the preceding Prophecy commenced.

Now, according to the *Parian Marbles*, which are most ancient and valuable Monuments of Chronology, and probably are 264 Years older than the vulgar *Christian Æra*, *Xerxes* began to reign 482 Years before the Birth of *Christ*. The twentieth Year of his Reign therefore was 463 Years before the Birth of *Christ*; to which, if we add twenty-seven Years of the vulgar *Æra*, when *Christ* was baptized at about thirty Years of Age, *An. Dom.* 28. current [being born *two*, or rather \* *three* Years before the common *Æra*

\* All the ancient *Christian* Writers agree that *Christ* was born about three Years before the common Account of his Birth. *Clemens Alexandrinus* reckons forty-two Years and three Months from the Death of *Christ* to the Destruction of *Jerusalem*; and he reckons *Christ* to have preached but one Year, and to have died in the sixteenth Year of *Tiberius*, in the thirty-first Year of his Age. Now the Destruction of *Jerusalem* being *An. Dom.* 70. *Christ*, by his Reckoning, must have been born at least two, if not three Years before the vulgar *Æra*. *Strom.* i. p. 340. Edit. *Parif.* *Origen* follows his Master *Clemens*, *cont. Cels.* lib. 4. p. 174. *Africanus* and *Tertullian* follow the like Computation: And the Death of *Herod* confirms it; for *Herod*, by the Account of his Reign in *Josephus*, died 751 Years after the building of *Rome*, which was two Years before the vulgar *Æra*: And *Christ* was born one Year at least before the Death of *Herod*. *Tertullian* says, *Christ* was born in the forty-first Year of the Reign of *Augustus*, *cont. Jud.* lib. c. 8. And this was *An. m.b.*

Æra of his Birth] the whole is exactly 490 Years (as *Daniel* foretold) *from the going forth of the Commandment to restore and build the Walls of Jerusalem, to the Baptism of Christ, the anointed holy one of God, who was then, as Isaiah had foretold, ch. lxi. ver. 1. and as St. Luke relates that Jesus applied the Prophecy to himself, anointed to preach the Gospel to the Poor (in Spirit) and sent to heal the broken-hearted, to preach Deliverance to the Captives (by the Remission of their Sins)—to preach the acceptable Year of the Lord, ch. iv. ver. 18, 19, 21. As no Person before the coming of Jesus ever claimed to be the Messiah or Christ, and to fulfill all that had been foretold by Moses and the Prophets concerning him: so we find that every thing predicted of the Messiah was fulfilled in the Person, Character, and Doctrine of Jesus. He came, as was foretold, (Gen. xlix. ver. 10.) before the Scepter departed from Judah, and the Lawgiver from between his Feet, i. e. whilst the Jewish Polity subsisted in the Tribe of Judah: And to him, as it follows, were the gathering of the People or Gentiles, by their Conversion to his Gospel. He was also of the Tribe of Judah, and of the House or Seed of David; and born at Bethlehem, as was foretold by Micah, chap. v. ver. 2. He came whilst the second Temple was standing, according to the Prophecy of Haggai, ch. ii. 7. and did all the Miracles men-*

*urb. cond. 751. And by every Computation the Birth of Christ must have been two Years at least before the common Æra of it.*



tioned by *Iſeiah*, ch. xxxv. 5; 6. to be wrought in the Days of the *Meffiah*, viz. that *the Eyes of the Blind ſhould be opened, and the Ears of the Deaf unſtopped; that the lame Man ſhould leap as an Hart, and the Tongue of the Dumb ſing.* He was ſold for *thirty Pieces of Silver*, Zech. xi. 12. He was *ſcourged, buffeted, and ſpit upon*, *Iſai.* l. 6. *His Hands and his Feet were pierced*, *Pſal.* xxii. 16. *And Lots were caſt for his Garments.* *Pſal.* xxii. 18. All theſe, and many other Predictions of what was to be done by, and happen to the *Meffiah*, were literally fulfilled in *Jeſus*. But the great End of his Miſſion was to do what *Daniel* in the foregoing Prophecy had foretold, *to make an End of Sin,* and of all Sin-Offerings, by preaching Repentance and Remiſſion of Sins to all Nations: *To make Reconciliation for Iniquity*, by making himſelf a *Sacrifice and Propitiation* for our Sins, and giving Assurance to all of the Pardon of them from God, upon their Conversion from Unrighteouſneſs unto Holineſs, and by Faith and Obedience to his Goſpel, which is the Law of *everlaſting Righteouſneſs*, which God by him gave to Mankind, to bring them to Salvation, and the Happineſs of a future State. He alſo *ſealed or compleated Viſion and Prophecy*; or he was the Prophet who was *ſealed by God*, *John* vi. 27. or confirmed in the Office of the *Meffiah*. And it is remarkable that *Aben Ezra*, a moſt learned *Jewiſh* Rabbi, and bitter Enemy of *Chriſtianity*, owned that the ſeventy Weeks of Years mentioned by *Daniel*, reach to the ſealing of the *Meffiah, the Holy of Holy*. It alſo appears from

from two Heathen Writers \*, *Tacitus* and *Suetonius*, that it was the general Expectation of the *Jews*, that their *Messiah* would come about the Time that *Jesus* was born; which must probably have been founded on this Prophecy of *Daniel*, which they saw was accomplishing.

The Time of the coming of *Christ*, and his preaching the Gospel, answers most exactly to the Prophecy of *Daniel*, according to the true Chronology of the *Parian Marbles*, concerning the Kings of *Persia*, which are justly esteemed of very great Authority.

But even admitting (to prevent all possible Objection) that *Xerxes* began to reign 485 Years before the Birth of *Christ*, according to the common Reckoning, by which I compute in these Papers; and so, that the twentieth Year of his Reign was 465 Years, and something more, before the Birth of *Christ*; then the seventy Weeks, or 490 Years ended in the twenty-sixth Year of *Christ*, according to the vulgar Date of his Birth, and three Years before his Baptism: And by this Reckoning his beginning to preach the Gospel will fall in the seventy-first Week, when he was, according to the Prophecy, *cut off*, or put to Death. This Supposition makes so little Difference as cannot reasonably be thought to affect the Truth of the Prophecy. For, as *Daniel* says, that *seventy Weeks* were to be *cut out* or *determined*, and ended to the *Messiah*, and his being *sealed* as the *Prophet* who was to make Re-

\* *Tacit. Hist. lib. v. c. 13. Sueton. Vespas. c. 4. sect. 8.*  
con-

conciliation for Sin ; this might well be fulfilled after the ending of the seventy Weeks and half of the next Week, in which he was to die, being completed also.

But according to the truer Date of the Birth of *Christ* three or four Years before the vulgar *Æra*, the 490 Years of the Prophecy ended in the twenty-ninth or thirtieth Year of his age ; so we cannot err more than one Year.

It is said (ver. 25.) *the Walls shall be built in troublous Times*, which was exactly fulfilled, as you may read *Neb.* iii. 1—32. iv. 1—23. vi. 1—16. and in *Josephus* \*.

The next important Part of the Prophecy is, that the *Messiah* was in *one Week*, or in the Term of seven Years, *to make a Covenant with many* ; and in the *Middle*, or half Part of it, was to be cut off. This was the new Covenant of the Gospel, whereby Remission of Sins was sealed in the Name of *Christ* the Mediator of it ; and was also foretold by *Jeremiah*, ch. xxxi. 33, 34. This Covenant was confirmed with the *Jews*, amongst whom *Christ* preached : And after it had been confirmed by his Preaching and Miracles, which he wrought in Testimony of the Truth of it, during *half a Week*, or about three Years and half, as *Daniel* foretold it should be, he was then cut off by an unjust Sentence, and fulfilled what another Prophet had predicted, *that he should be made an Offering for Sin*, *Isai.* liii. 10. And by this Offering he made the *Jewish Sacrifices and Oblations to cease* ;

\* *Jud. Antiq.* lib. xi. c. 5.

*Christ* henceforth being the only *Propitiation for Sin* by Virtue of our Faith in God, and Obedience to that Law of Truth which he hath delivered to us. The Sacrifice of *Christ's* Death put an End to the propitiatory Sacrifices of the Law, which were only Types and Pre-representations of it: And the *Jews* having rejected their *Messiah*, and put him to Death, their Sacrifices after this became *unholy*, and no longer acceptable unto God.

Is it not surprizing that *Daniel* should say that the *Messiah* should confirm a Covenant with many in a Week, or within the Term of seven Years; and in the Middle of this Week, or within the Space of three Years and half (which answers exactly to the Time of *Christ's* Preaching and his Death) put an End to the *Jewish* Sacrifices, or abolish and make void the Institution and Efficacy of them, by the Sacrifice of his own Death? Lastly, how the City and Temple were utterly destroyed, and made desolate by a future Prince, who was to reign after the Death of *Christ*, and who is known to have been *Vespasian* the Roman Emperor, who destroyed them *An. Dom. 70.* is so well known, that no more need be said here on the Completion of this great Event; only it is proper to observe that the *Abomination of Desolation*, which was to stand in the Temple and make it desolate, ver. 27. and to which our Saviour himself refers, *Mat. xxiv. 15.* appeared in an astonishing Manner, when the *Romans*, after entering with an Army into *Jerusalem*, and being Masters of that Part of the City where the Temple stood, set up their



their abominable or idolatrous Standards in the very Temple itself, as a Mark of its Desolation, and whilst it was all in Flames offered \* Sacrifices to their Gods.

The only Objection, that I know of, which can be made to the foregoing Time of the Decree for building the Walls of *Jerusalem*, being fixed to the twentieth Year of *Xerxes* is, that *Nehemiah* is said, chap, v. ver. 14. to have been appointed Governor in the Land of Judah, from the twentieth Year even to the thirty-second Year of Artaxerxes the King, that is, twelve Years: And so this King could not be *Xerxes* who reigned no more than twenty-one Years.

To this I answer, that † *Josephus* takes no Notice of the Contents of this fifth Chapter of *Nehemiah*, and connects the fourth and sixth Chapters, as if the fifth belong'd not to them: And the Reader will easily discern that the Contents of the sixth Chapter naturally follow the fourth, and that the fifth Chapter is a plain Interruption in the History, and belongs not to the Place where it stands.

Secondly, When *Nehemiah* went to *Jerusalem* with the King's Commission, he was his Cup-bearer, and only went with an Order, not to be Governor, but to the Governors of *Syria* ‡ and *Phœnicia*, to grant him safe Conduct into *Judea*, and to assist him with Materials for building the Walls and Gates of the City, and an House to

\* *Joseph. de Bel. Jud. lib. vi. c. 6.*

† *Antiq. Jud. lib. xi. c. 5. sect. 8.*

‡ *Jos. Antiq. Jud. lib. xi. c. 5. sect. 6.*

dwell in, ch. i. ver. 11. ch. ii. 7, 8, 9. And he was to return to his Office *at a set Time*, ch. ii. ver. 6. This Time could not be *twelve Years*; and was more probably but one Year, or perhaps less. For it is said, ch. vi. ver. 15. that *the Wall was finished in fifty-two Days*: And this might very well be done with so many Hands as employ'd themselves with so much Zeal and Vigour about it, ch. iv. ver. 6. *Josephus* makes the Building take up \* *two Years and four Months*, which is contrary to all the Copies of *Nehemiah*, and is no Doubt a Mistake in that learned Historian. As soon as the Walls were finished, *Nehemiah* gave his Brother *Hanani* and *Hananiah* Charge over *Jerusalem*, ch. vii. ver. 2. and then, no Doubt, returned to his Office, according to the Time he had set the King. And therefore what is said of his being appointed Governor from the twentieth to the thirty-second Year of the Reign of *Artaxerxes*, ch. v. 14. cannot belong to this first Commission; but must have been inserted into the History by another Hand, which seems most probable from the Omission of it in the Copy of *Josephus*; as also from the gross Error of supposing *Artashasta* or *Xerxes* to reign *thirty-two Years*; or else we must suppose that it refers to another Commission given him in the twentieth Year of the King *Asuerus* or *Artaxerxes* the Son of *Xerxes*, who might, out of Regard to *Esther* his Queen, prefer *Nehemiah* to the Dignity of Governor of *Judæa*. But the History being

\* Antiq. Jud. lib xi. c. 5. sect. 8.

here evidently misplaced, and the Reign of the King mistaken, I incline to think the whole Account of *Nehemiah's* being Governor in the Land of *Juda*, to be a later Addition to the History of that great Man.

*Thirdly*, Besides the Incongruity of the fifth Chapter, to what goes before and after it, *Ezra* is said to have been at *Jerusalem* at this first Commission of *Nehemiah*, ch. viii. throughout; though it is probable that he had been dead several Years before the thirty-second of *Artaxerxes*, or even the twentieth of that King's Reign; nay, and before the Commission granted to *Nehemiah* in the twentieth of *Xerxes*, as *Josephus* \* supposeth him to be. For he was Brother to *Jehozadak*, and born when the Temple was burnt. He was Son of *Seraiah*, as *Jehozadak* also was; and *Seraiah* was slain by *Nebuchadnezzar* at *Riblah* in *Syria*, when he burnt the Temple. See and compare *Ez.* vii. 1. 1 *Esd.* viii. 1. with 1 *Chron.* vi. 14, 15. 2 *Kings* xxv. 18, 21. This burning of the Temple was 585 Years before the Birth of *Christ*: And the seventh of *Xerxes* being 478 Years before the same *Æra*, the Interval is 107 Years; and so old, or a Year older, *Ezra* must be when he received his Commission mentioned in the seventh Chapter of his Book, supposing him only a Year old at the Death of his Father *Seraiah*. But if he lived to the seventh of *Artaxerxes* son of *Xerxes*, and had his Commission from him, he must then have been at least 127

\* *Antiq. Jud. lib. xi. c. 5. sect. 5*

Years old, which is improbable: And therefore it is more improbable still that he should be at *Jerusalem* in the twentieth of *Artaxerxes*, when he must have been 140 Years of Age. All this shews that the Commission of *Ezra* was granted in the Reign of *Xerxes*\*, as that of *Nehemiah* was in the twentieth Year of the Reign of the same King. And what is said of *Ezra* in the eighth Chapter of *Nehemiah* belongs to the Time of *Ezra*'s own Commission, and not to that of *Nehemiah*: And so *Josephus* understands it. It was the last Chapter of the Book of *Ezra*, and followed the Tenth in that Book, and is rightly inserted in it in the ninth Chapter of the first Book of *Esdras*, which *Josephus* thought to be the original Book of *Ezra* or *Esdras*, where it begins at the thirty-seventh Verse, and goes on to the End. The Name *Nehemiah* mentioned in the ninth Verse of the eighth Chapter of this Book is an Interpolation, and is neither mentioned in *Esdras* nor in *Josephus*; and seems to be some *Jewish* Commentator's Interpretation of the *Tirshatha*, or Governor or Head of the Priests who is mentioned before *ch. vii. ver. 65*, and *70*, whom the Commentator by Mistake took to be *Nehemiah*.

I have said thus much in Explication of the foregoing Prophecy of *Daniel*, for the Satisfac-

\* And this was the Opinion of some ancient *Christian* Writers, as *Synellus* owns, though he differs from them: *Τινὲς δὲ φασὶν ὅτι Ἐσδρας ἦτορ τῷ Ξέρξῃ ὑπὸ Δαρείου φίλος ὢν, ἐπὶ αὐτῷ ἀνῆλθεν εἰς Ἱερουσαλὴμ διδάξαι τὸν θεῖον νόμον, ὡς παντῶν καὶ ἀπὸ τούτου ἵνα χρόνῳ ἐμπειρότερος γραμματεὺς καὶ ἱερεὺς.* Chronograph. p. 250.



tion of those learned Men who may be led into Mistakes by other Explications which are attended with great and insuperable Difficulties; owing to the not having considered the Reasons which I have given for the true Explication of it. I have shewn how exactly all the Parts of the Prophecy were fulfilled by *Jesus Christ*, and in the Destruction of the *Jewish* Temple and City by the *Romans*. That *Christ* preached the Gospel exactly at the Time foretold, and during the precise Time also pointed out in the Prophecy, and who remarkably and alone of all the Persons who ever appeared on Earth, sustained the character given of the *Messiah*; so that, I hope, you Deists will give this famous Prophecy a due Consideration; and not treat this or any other Prophecy with Lightness or Ridicule, as hath been done by some of you, in a Manner altogether unworthy of Scholars and *moral Philosophers*. I beg your Attention to one Prophecy more of *Daniel*. It is contained in the eleventh Chapter of his Book, and was delivered to him in the third Year of *Cyrus*, King of *Persia*, as is expressed *ch. x. ver. 1.* which was 533 Years before the Birth of *Christ*. It seems by the Beginning of the eleventh Chapter, as if the Prophecy was delivered in the first Year of *Darius the Mede*; but the first Verse of the eleventh Chapter is only a Parenthesis, and the rest of that Chapter is a Continuance of the tenth, and the Prophecy begins *ver. 2.* which is connected with *ver. 21.* of the tenth Chapter. This will be plain to an attentive Reader; though yet it makes no  
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Difference as to the Prophecy itself, whether it was delivered in the third Year of *Cyrus*, or in the first Year of *Darius the Mede*.

*Daniel* is told by the Angel (ver. 2.) out of the Scripture of Truth, That there should yet stand up (i. e. after *Cyrus*) three Kings in Persia, and the fourth should be far richer than they all; and by his Strength through his Riches should stir up all (i. e. all the Nations of Asia and the East) against the Realm of Greece.

These Kings were first *Cambyfes* Son of *Cyrus*; the second was *Smerdes* the *Magian*; the third was *Darius* Son of *Hystaspes*; the fourth was *Xerxes* the Son of *Darius*. The prodigious Expedition of *Xerxes* against Greece, to which he stirr'd up all the Kingdoms of Asia and the East, is too well known, both from the Greek and Roman History, and particularly from *Herodotus*, to be doubted of, or to need to be more than mentioned. The Prophecy proceeds (ver. 3.) *A mighty King shall stand up (or rise) that shall rule with great Dominion, and do according to his Will.*

This mighty King who ruled with great Dominion after the Kings of Persia, is well known to have been *Alexander the Great*, who subdued the Persian Empire; and whose Dominion, or Empire, is so described in the following Words, (ver. 4.) as to take away all Doubt concerning it; for it is added, *And when he shall stand up [in the Height of his Dominion] his Kingdom shall be broken, and shall be divided towards the four Winds of Heaven; and not to his Posterity, nor according to his Dominion which he ruled; for*  

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*his Kingdom shall be plucked up, even for others besides those.*

That *Alexander* died at *Babylon* in the Height of his Conquests, is well known to all who have looked into History; and how his great Dominion after his Death did not descend to his Posterity, but was plucked up and divided by his great Officers towards all the four Winds, by which Division it was greatly weakned, as *Daniel* intimates, is also well known. This great Dominion, or *Grecian* Empire, divided amongst the Successors of *Alexander*, after mutual Quarrels, and Wars with one another settled about 305 Years before the Birth of *Christ*, in four great Kingdoms. The first under *Ptolemy* Son of *Lagus*, who reign'd over *Ægypt*, *Libya*, *Arabia* belonging to *Ægypt*, and *Æthiopia*: This Kingdom lay on the South of *Judea*, which in the Prophecy is the Centre or Point which the four Winds or Quarters of Heaven respected. The second was that of *Antigonus* over *Syria*, and the lesser *Asia* on the East and North. The Third was that of *Lysimachus* over *Thrace* on the North. The fourth was that of *Cassander* over *Macedonia*, *Greece*, and *Epire* on the West \*. These were *Alexander's* four Successors in the *Grecian* Empire, whose Kingdoms were divided towards the four Winds of Heaven, and these were *the four notable Horns of the He-Goat*, so called by *Daniel*, which came up after the great Horn was broken,

\* These four Successors of *Alexander* are so reckon'd by *Josephus*, *Antiq. Jud. lib. xii. c. 1.*

*towards*

towards the four Winds of Heaven, ch. viii. ver. 8. See ver. 21, 22. *Seleucus*, though a Successor in the Dominions of *Alexander*, had no Part of the *Grecian* Provinces, but ruled over the *Babylonian* and *Persian* Kingdom, properly such, which was beyond *Euphrates*.

*Seleucus* having conquered *Antigonus* who was slain in Battle, seized his Kingdom, and thereby became possessed of one of the four *Grecian* Kingdoms of *Daniel*; this was 300 Years before the vulgar *Christian* Æra: and seventeen Years after, which was 283 Years before the Birth of *Christ*, *Seleucus* having got *Demetrius* Son of *Antigonus* into his Power, he then joined *Syria* and the lesser *Asia* to his own Kingdom, and made one Kingdom of them both, as *Eusebius* tells us in his *Chronicon*.

A few Years after the Death of *Antigonus*, *Lyfimachus* having seiz'd *Macedonia*, and united it to his Kingdom of *Thrace*, was, about six Years after his Possession of it, beat and slain in Battle by *Seleucus*, about 281 Years before the Birth of *Christ*. *Ptolemy* before, in the War with *Antigonus*, had subdued *Phœnicia*, *Cæle-Syria* and the Sea-Coasts of *Asia*, and added them to the Kingdom of *Egypt*: So that he and *Seleucus* now governed all the *Grecian* Empire which was reduced from four to two great Kingdoms, which are called by *Daniel* the *Kings* or *Kingdoms* of the North and South in the following Parts of his Prophecy. In which the History of these two Kingdoms to the Reign of *Antiochus Epiphanes* was, though prophetically, yet so fully and plainly related, that the learned



*Porphyry*, one of the greatest Enemies both of the *Jewish* and *Christian* Religion, was forc'd to own it, as *Jerome* in his Preface to the Book of *Daniel* tells us; and therefore pretended that these Prophecies were not wrote by *Daniel*, but by some other Author (he knew not whom) who lived in the Reign of *Antiochus Epiphanes*.

This shewed the desperate Distress of Infidelity, which lays hold on any Pretence how absurd soever to oppose the Evidence and Truth of Revelation. *Porphyry* knew very well that *Daniel* lived several Centuries before the Events came to pass which are foretold in his Prophecies; he was also so well versed in the *Greek* History, that he could not but see that the Facts foretold were most eminently completed; but yet he was so great a Bigot to Paganism, that without any Ground or Foundation in the World he pretended these Prophecies to be a later History wrote after the Events. This was indeed giving up the Point, and in Effect confessing the Truth of the Prophecies, since there was the same Reason to believe that *Daniel* was the Author of them, as that *Plato* and *Aristotle* were the Authors of the Works ascribed to them.

I shall trouble you, Gentlemen, with no more Prophecies out of the Old Testament, though I could easily add a Volume of them; but I will shew you the Completion of a few others out of the Writings of the New Testament, and then proceed to the particular Evidence of *Christ's* Resurrection.

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The first is that most remarkable Prophecy of our Saviour concerning the Destruction of the Temple and City of *Jerusalem*, which he delivered to his Disciples a little before his Death.

It is related in the twenty-fourth Chapter of *St. Matthew's Gospel*, that, as *Jesus* was departing from the Temple, *his Disciples* came to him for to shew him the Buildings of the Temple; and *Jesus* said unto them, See ye not all these Things? Vcrily I say unto you, There shall not be left here one Stone upon another that shall not be thrown down. ver. 1, 2. *Mark* xiii. 1, 2. *Luke* xxi. 6. And before, as he was going into the City, He wept over it, saying, The Days shall come upon thee, that thine Enemies shall cast a Trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the Ground and thy Children within thee; and they shall not leave in thee one Stone upon another. *Luke* xix. 41—44. And when his Disciples desired him to tell them, when these Things should be, and what Sign there should be when these Things should come to pass; He bid them take heed that they were not deceived; for many, he adds, shall come in my Name, saying, I am Christ; and the Time draweth near: Go ye not therefore after them. But when ye shall hear of Wars and Commotions, be not terrify'd; for these Things must first come to pass, but the End is not by and by. Then he said unto them, Nation shall rise against Nation, and Kingdom against Kingdom; and great Earthquakes shall be in diverse Places, and Famines and Pestilence and

*fearful Sights and great Signs shall there be from Heaven. And when ye shall see Jerusalem compassed with Armies, then know that the Desolation thereof is nigh. Then shall be great Tribulation, such as was not since the Beginning of the World to this Time, no nor ever shall be—for wheresoever the Carcase is, there will the Eagles be gathered together. St. Matthew adds, from the Mouth of Christ; This Gospel of the Kingdom shall be preached in all the World [i. e. not only all over Judea, but all over the Roman Empire called οἰκουμένη, the World] for a Witness unto all Nations, and then shall the End come. When ye therefore shall see the Abomination of Desolation spoken of by Daniel the Prophet stand in the holy Place (whoso readeth let him understand) then let them which be in Judea flee unto the Mountains, &c. Luke xxi. 6—11, 20. Matt. xxiv. 3—8, 14, 15, 21. Mark xiii. 1—8, 10, 14, 19.*

This is the Prediction of that terrible Destruction and Desolation which Divine Vengeance determined to bring upon the Jewish Nation, their City and Temple, for putting to Death the Messiah. And how exactly every Part of it was fulfilled in the Space of *thirty-seven* Years after the Delivery of it, or *A. D. 70*: not only the Roman Historians, but more particularly the learned Jewish Historian *Josephus*, who was present at the Siege and taking of *Jerusalem*, and saw all the Desolation both of the City and Temple, are an unquestionable Evidence.

After the Jews had put *Christ* to Death, they, as *Christ* had foretold to his Disciples, persecuted them not only at *Jerusalem*, and in other  
Parts

Parts of *Judea*, but every where in the *Roman Empire* where they had any Influence, and caused several of them to be killed. Notwithstanding this, the Gospel was preached in all the World, in all Parts of the *Roman Empire*, both in *Europe*, *Asia*, and *Africa*, as our Lord had declared it should be before the final Destruction of the *Jewish Nation*.

The Beginning of the Sorrows of the *Jews* commenced the latter End of the twelfth Year of *Nero's* Reign, *A. D.* 65. when \* *Cestius Gallus*, Governor of *Syria*, was sent to environ *Jerusalem* with an Army: This was the first Notice of their approaching Desolation. However he raised the Siege without any apparent † Reason, and gave Opportunity to the *Jews* to make their Escape and save their Lives, by fleeing out of the City into the Country, as many of the principal ‡ Persons did accordingly.

A great many others fled out of it when *Vespasian* who had invaded *Judea* in the Spring of the Year following, *A. D.* 66. and had encompassed *Jerusalem* with an Army, withdrew it upon the Death of *Nero* ||: All this agrees with *Luke* xxi. 20, 21.

A little before and upon the Death of *Nero* there were great Tumults and Commotions in the *Roman Empire*, not only in *Italy* itself

\* *Joseph. de B. Jud. lib. ii. c. 19.*

† *Ibid. sect. 7.*

‡ *Ibid. c. 20. Josephus* says, they left the City, as those who can swim leave a Ship that is sinking.

|| *Joseph. de B. Jud. lib. iv. c. 9.*



amongst the several Contenders for the Empire, but more particularly in \* *Gaul* and *Germany*; and † *Josephus* represents them exactly as they are foretold, *Matt.* xxiv. 6. 7. This made the *Jews* more insolent and seditious, and hastned their Ruin: For *Vespasian* being made Emperor, *A. D.* 69. his Son *Titus* was ‡ sent out of *Egypt* with an Army to prosecute the War in *Judea*, who having got together a numerous Army in the Spring of the Year, *A. D.* 70. laid close Siege to *Jerusalem* a little before the Passover; against which Time an innumerable Company of *Jews* were come hither from all Parts to the Feast, and were shut in and perished miserably by Famine, Pestilence, and the Sword of the *Romans*.

After *Titus* had made himself Master of two of the Walls of the City, and the *Jews* had demolished the Ramparts which he had raised to batter the inner Wall from; he resolv'd upon a Method to keep them confined in the City on every side, and, if they would not surrender, to destroy them with Famine. He therefore ordered the whole City to be entrench'd, and a Wall to be built all round it; and the Soldiers, as soon as they received Orders, did with amazing and almost incredible Pains and Labour, and, as || *Josephus* observes, as if animated by a divine Impulse, in the Space of three Days en-

\* *Dion Xiphilin.* p. 204. *Suet. Ner.* c. 40. also c. 42.

† *Irit. Bell. Jud.*

‡ *Jos. Præl. B. Jud.* and *B. Jud.* lib. iv. c. 11. sect. 5. lib. v. c. 1. sect. 1, 6.

|| *Bel. Jud.* lib v. c. 12.

compass the City with a Wall of thirty-nine Furlongs; and built thirteen Castles in it, which contained the Space of ten Furlongs in Compass, and placed Guards in them: And hereby all Hopes were cut off that any should escape out of the City. *Josephus* \* relates in Confirmation of our Saviour's Words, *that now there came upon the Jews Tribulation, such as was not since the Beginning of the World*: For such a Famine and Pestilence raged in the City, that from the fourteenth Day of [ † *Xanthicus* ] or seventh of *April*, when the Siege began, to the first Day of [ *Panemus* ] or twenty-fifth of *June*, there were carried out of *one* Gate only the dead Bodies of no less than one hundred and fifteen thousand, eight hundred and eighty poor Persons, who were buried at the public Expence, besides those who were interr'd by their Friends and Relations. A little after some of the chief Men of the *Jews*, who deserted to the *Romans*, related that six hundred thousand Corpses of poor Persons had been carried out of the Gates, and thrown into the Valley; ‡ besides great Numbers of others that were not taken an Account of. In short, the Famine was so great, that a Bushel of Bread Corn

\* *Bel. Jud.* Prolog. and lib. v. c. 10. sect. τὰ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡτλᾶσθαι μοι δοκεῖ κατὰ συνέρεσιν. Prolog.

† The *Syro-Macedonian* Month beginning the twenty-fifth of *March*, the fourteenth was really the seventh of *April*; and so the first of *Panemus*, which began the twenty-fifth of *June*, was the twenty-fifth of *June*, and not the first of *July*.

‡ *Jos. B. Jud.* lib. v. c. 13. sect. 7.

was sold for a Talent; and, at last, they were forced to eat old \* Beasts Dung that had been thrown out.

The *Romans* having made a Breach in the Wall, and entered the City on the Side of the Castle *Antonia*, *Titus* their General resolved to surround the Temple (into which the *Jews* had fled) with his whole Army; but the fatal Day of its Desolation was already come; and on the † tenth Day of the Month *Leus*, which was the third Day of *August*, the Temple was suddenly set on fire; and whilst it was all in a Flame, the Soldiers set up their ‡ idolatrous Standards on the holy Ground over-against the East Gate, and there offered Sacrifices after their *Pagan* Manner, and proclaimed *Titus* Emperor.

On the eighth Day of the Month || *Gorpiæus*, or the first Day of *September*, being the Day of the *Jewish* Sabbath, as § *Xiphilinus* tells us, *Titus* took the upper City ¶, and was then absolute Master of *Jerusalem*: And after the *Romans* had fatiated themselves with the Slaughter and Plunder of the *Jews*, he commanded both the City and Temple to be entirely demolished and levelled with the Ground, all but three Towers and Part of a Wall. This was the

\* *Jos. B. Jud. lib. v. c. 13- sect. 7.*

† *Jos. ibid. lib. 6. c. 4. sect. 5, 6, 7.* *Leus* began the 25th of *July*.

‡ *Jos. ibid. c. 6. sect. 1.*

|| *Gorpiæus* began the 25th of *August*.

§ *Dien. vit. Vespas. p. 205. edit. Steph.*

¶ *Jos. B. Jud. lib. vi. c. 10. lib. vii. c. 1.*

Completion of our Saviour's Prophecy concerning the Temple of *Jerusalem*, that not one Stone should be left upon another; and also of the City particularly, that it should be laid even with the Ground.

To shew more fully the unparalleled Misery and Sufferings of this accursed Nation, *Josephus* tells us, that in the whole War there were ninety \* seven thousand made Captives, many of whom were distributed in the *Roman* Provinces, and kept to be destroyed † at their Shews and public Games, by wild Beasts, and killing one another; and the younger Sort were condemned to the Mines in *Egypt*, or were sold for Slaves. This exactly agrees to what *St. Luke* says of them: *They shall fall by the Edge of the Sword, and shall be led Captive into all Nations*, chap. xxi. 24. And the Number of those who were killed and died during the Siege, was no less than eleven hundred thousand.

In the Interval preceding the Destruction of the City and Temple of *Jerusalem*, there were, as our Saviour foretold, not only *Wars and Rumours of Wars*, as already observed; but *Famines, and Pestilences, and Earthquakes, and fearful Sights, and great Signs from Heaven: and many false Prophets arose and deceived many*, Matt. xxiv, 7. 11.

There was a Famine at *Rome* in the second Year of *Claudius Cæsar*, A. D. 42. mentioned

\* *Jos. B. Jud.* lib. vi. c. 9.

† See *Euseb. Eccles. Hist.* lib. iii. c. 7.



by \* *Dio*. And in the fourth of *Claudius*, A. D. 44. there was a great Famine in *Judea*, foretold by *Agabus*, the Year before it happen'd, *Acts* xi. 28. which continued above a Year, and is related by † *Josephus*, and *Eusebius*. *Petavius* mistook the first Famine for the Second. Besides Famine and Pestilence, there were also Earthquakes in divers Parts of the *Roman* ‡ Empire in the Reigns of *Claudius* and *Nero*.

Three Years before the Destruction of *Jerusalem*, A. D. 67. *Josephus* || relates that there was a most violent Storm of Wind and Rain, with continued Lightning and dreadful Thunder, and *Bellowings of an Earthquake*. He also mentions many portentous Prodigies about the same time, or a Year or two before; as that a § *Star appeared in the Form of a Sword hanging over the City; and a Comet also blazed for a whole Year: that also before Sun-set there were seen in the Clouds Chariots and Armies in Battle Array, encompassing all the Country, as they who saw them did attest. And that the great Eastern Gate of the Temple which was of Brass, and which twenty Men were scarce able to shut; and which was also fastened into a Floor of Stone with Bolts and Bars, was seen at the sixth Hour of the Night by the Guards of the Temple to open of its own Accord.*

\* *Epitom. Xiphilin.* p. 138. *Suet. vit. Claud.* c. 18.

† *Ant. Jud.* lib. xx. c. 2. 5. *Euseb. Chron.* and *Eccles. Hist.* lib. ii. c. 12.

‡ *Grot. Annot. ad Matt.* c. xxiv. ver. 7.

|| *Bel. Jud.* lib. iv. c. 4. sect. 5.

§ *Ibid.* lib. vi. c. 5. sect. 3.

Some of these Prodigies are related by \* *Tacitus*. *Josephus* † also relates that *many false Prophets arose* and deceived the People, by persuading them that they were sent to deliver them from the Tyranny of the *Romans*; such as *Theudas*, and several other Impostors which he mentions.

From the foregoing Relation it appears that every Word of our Saviour's Prophecy, of what should precede and accompany the Destruction of the City and Temple of *Jerusalem*, was fulfilled by a Series of the most extraordinary Events that ever happened in the Downfal of any Kingdom or People.

These Events are related by the great and most faithful *Jewish* Historian, who lived at the Time when they happen'd, and was a Witness to many of them; and also by the most credible *Roman* Historians. So that these Prophecies, so remarkably accomplished, are alone sufficient to convince any who will give Credit to the Evidence of the best attested History, that *Jesus Christ*, who deliver'd them, was a true Prophet.

The next Prophecies which I shall lay before you, are three or four of the most remarkable which relate more particularly to the State of the *Christian* Church, and to the Destruction of both the *Latin* and *Greek Roman* Empire.

Though *Christ* was sent from God to abolish by the preaching of his Gospel Superstition and

\* Hist. lib. v. c. 13.

† Antiq. lib. xx. c. 5. Bel. lib. ii c. 13.

Idolatry, and all Impiety attending them; and to promote the Practice of true Religion and moral Virtue; yet as thro' the Corruption of human Nature, prone to Irreligion and Vice, both *Deism* or natural Religion, and also the prior Revelation of *Moses* had been grossly corrupted by Superstition and Immorality both amongst *Jews* and *Gentiles*; so the pure and truly divine Religion of the Gospel, after it had prevailed by the Force of its Truth, and the Evidence of the Miracles wrought by the first Professors of it, over *Judaism* and *Paganism*, became in a few Years as greatly, if not more greatly corrupted than the State of the *Jewish* and *Gentile* Religion had ever been.

This can only be resolved into the unsearchable Providence of God, who hath ordained that the best State Men can be put into in this Life should be liable to Trials and Temptations: And the Consideration of the Inefficacy of so holy a Religion as is taught in the Revelation of the Gospel would be apt to tempt the Professors of it to think that it was preached in vain, if we had not been before acquainted by the same Revelation of all that Apostasy and Superstition, Wickedness and Impiety that hath and will abound amongst *Christians*, till the Time appointed by God shall come, that all the Enemies of the Gospel shall perish; and all Nations shall be converted and reform'd, and Truth and Righteousness be establish'd in the Earth.

St. *Paul* prophesied [2 *Thess.* ii. 3, &c.] that there would be in the *Christian* Church a great  
Apostasy

Apostasy or *falling away*; and that an *Anti-christian* Power would be revealed, which he calls *the Man of Sin, and Son of Perdition*. His Character is, *That he opposeth and exalteth himself above all that is call'd God, or is \* worship'd. So that he sitteth in the Temple of God shewing himself (for a God, or) that he is God. And now ye know what with-holdeth, that he might be reveal'd in his Time—he who letteth will let, until he be taken out of the Way: and then shall that wicked (one) be reveal'd—even he whose coming is after the working of Satan with all Power and Signs, and lying Wonders, and with all Deceiveableness of Unrighteousness in them that perish; because they receiv'd not the Love of Truth, that they might be sav'd.*

Another Character of this *Man of Sin* is given by St. Paul in his first Epistle to Timothy, ch. iv. 1, 3. where he says, he should teach *the Doctrines of Devils*, or Doctrines concerning Saint or Dæmon-worship. Also forbidding to marry, and (commanding) to abstain from Meats.

Now be pleas'd to observe how the Prophet Daniel describes *this Man of Sin*. He calls him *the King* [because he was to usurp a regal Power] *who shall do according to his Will, and he shall exalt himself and magnify himself above every God, and shall speak marvellous Things against the God of Gods, and shall prosper till the Indignation shall*

\* Gr. *σεβασμὸς*, i. e. styl'd sacred, as Kings and Emperors were; the Roman Emperor particularly was call'd *σεβαστὸς*, Augustus.



*be accomplis'd. Neither will he regard—the Desire of Women [or Wives, as the Hebrew Word properly signifies] nor regard any God, for he will magnify himself above all, ch. xi. 36, 37. In ch. vii. 24. he is said to be a King, but different from all the others there before spoken of, because he was to be a spiritual King, though using a temporal Power: And ver. 25. it is said of him, He shall speak great Words against the most high, and shall wear out the Saints of the most high, and think to change Times and Laws, and they shall be given into his Hand until a Time and Times, and the dividing of Time.*

The remaining Features of this *Man of Sin* I shall give you from St. *John*, Rev. xiii.

After the *Latin Roman Empire* was dissolved and divided into ten Kingdoms, call'd the *Horns of a Beast* here, as in *Daniel vii. 24.* and so explain'd there: And in *Rev. xvii. 12.* St. *John* says, *the ten Horns are ten Kings* [Kings being put for Kingdoms in the *Hebrew Idiom*] St. *John* adds, ch. xiii. 11. *that he saw another Beast come up out of the Earth, and he had two Horns like a Lamb, and spake as a Dragon; and ver. 12. that he exercis'd all the (diabolical) Power of the first Beast before him.* This was the Power of the great *Dragon* or *old Serpent*, call'd the *Devil and Satan, who deceiveth the whole World*, ch. xii. 9. which Power he gave to the *Beast*, chap. xiii. 2. By this diabolical and tyrannical Power he causeth the *Earth, and them that dwell therein, to worship the Dragon*, ver. 4. and the *first Beast*, ver. 12. that is, to obey the *idolatrous Laws and Decrees* made by him; which is a direct worshipping

shipping the Devil, who is the Author of Idolatry : And to establish this Worship of the *Beast* and *Dragon*, i. e. to establish Idolatry by a temporal Power, *he doeth great Wonders—and deceiveth them that dwell on the Earth by the Means of those Miracles which he had Power to do in the Sight of the Beast*, ver. 13, 14. Hence he is also call'd the *false Prophet*, chap. xix. 20. chap. xx. 10. Again, ch. xiii. 14. he causeth *an Image* (or Representative) *to be made of the Beast* (or Roman Empire) and that all should be kill'd who would not worship him, ver. 15. Another Character of this idolatrous Apostate is, she is call'd *the great Whore that sitteth upon many Waters*, [which St. John explains to be *People, and Multitudes, and Nations, and Tongues*, chap. xvii. 15.] This Whore committeth Fornication with the Kings of the Earth, and the Inhabitants of the Earth are made drunk with the Wine of her Fornication, ch. xvii. 2. This is a very lively Description of a prevailing idolatrous Power (Idolatry being frequently styl'd Fornication in Scripture) he adds, ver. 4. *The Woman was array'd in Purple and Scarlet Colour, and deck'd with Gold and precious Stones and Pearls, having a Golden Cup in her Hand full of Abominations and Filthiness of her Fornication.* She rides upon the ten-horn'd blasphemous Beast, ver. 3, 7. And the Mark on her Forehead, by which she is known, is *Mystery, Babylon the Great, Mother of Harlots, and Abominations of the Earth*, ver. 6. She is drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus : And to finish her Character, *She sitteth upon seven Mountains*,  
F ver.

ver. 9. and is that great City which reigneth over the Kings of the Earth, ver. 18.

By this Time I imagine that you, who are Judges of Portraiture, are ready to say to me, as the Poet said to the Painter who had drawn the Features of his *Mistress* to the Life; *Enough, hold, I see the very Whore herself* \*.

You will tell me St. *John* must mean the idolatrous apostate Papal Church, the Seat of whose tyrannical persecuting Power is *Rome*, the known Mistress of the World; from whence her abominable Impieties and Superstitions have overspread the Western Part of the *Roman* Empire, in which this spiritual Whore rides upon the Backs of Kings and Nations, who are deluded by her Fornication and Witchcrafts; and who has for almost a thousand Years last past exercis'd not only diabolical Delusions, and propagated the most impious and atheistical Doctrines; but has engag'd more particularly the Imperial Sword, and that of other Princes to shed *the Blood of the Saints*, and of those true Professors of the Gospel of *Jesus* who refus'd to drink of the Cup of her *Abominations*, or to obey those Laws by which her Idolatry and spiritual Tyranny over Conscience are establish'd. All this is true and unquestionable, and the *Antichristian* Spirit and Power of *Popery* is in the foregoing Writings of *Daniel*, St. *Paul* and St. *John*, describ'd in such lively but astonishing Characters as are beyond the Force of any human Eloquence to have express'd, and which

\* Ἀπέχει, βλέπω γὰρ αὐτήν. *Anacreon*, Od. 28. fin.

answer, or can be apply'd to no other Superstition and Tyranny that ever appear'd in the World.

But I beg Leave to observe a few Things. Could it ever have enter'd into the Heart of Man to conceive without the Gift of Prophecy, that the *Christian* Church, the Temple of the innocent and holy Lamb of God should become the Seat of the *Man of Sin*; who there, like the old Dragon and Apostate Angel, should defy and blaspheme the most High, and exalt himself above all that is called *God*, or *Sacred Majesty*, that is, above all the Kings and Princes of the Earth, who are in the Style of Scripture call'd *Gods*; claiming an absolute Supremacy over the whole Church of *Christ*, and shewing himself to be *God*, by granting *Pardons* and *Indulgences*, assuming *Infallibility*, and a Power (which is the peculiar Prerogative of God alone) over the Consciences of all Men; and demanding the same Worship and Obedience to his Decrees, as if they were the Laws of the most high God? Nay, and as if this was not enough, to assume and accept with a most arrogant Blasphemy the very Title and Name of *God*, and *Lord God*. Thus *Marcellus*, in the Name of the *Lateran* Council, calls Pope *Julius* the Second \*, *another God upon Earth*: And Pope *John* the twenty-second is call'd † *our Lord God*: And Pope *Nicolas* assum'd to himself the Title

\* *Alter Deus in terris. Concil. edit. Bin. Col. Agrip. 1618.*

† *Dominus Deus noster. Gloss. Extravag. lib. vi. c. 4. Decret. Bonifac. VIII. Constitut. Clem. et Extravag.*



of *God*, pretending it was given to the Popes by *Constantine the Great* ; and insisted from this Title, that he was not accountable to any human Tribunal, because \* *God could not be judg'd by Men*. This Atheistical Blasphemy stands in their authoriz'd Body of Canon Law.

In Consequence of this spiritual Supremacy the Church of *Rome* has *oppos'd* and *chang'd* the Laws of God both natural and reveal'd, by making *Celibacy*, and *Abstinence from Meats*, a necessary Part of Religion ; and to shew farther their not regarding either God or his Laws, they have assum'd the *Pagan* Power of *canonizing* dead Men, and commanding them to be worshipped ; they have made *Mauzzim*, *Dæmons* and *Herces*, as the Heathers did, and as *Daniel* foretold, chap. xi. 38. to be worshipped as Protectors of Towns and Cities. This Superstition they have endeavour'd to sanctify by the Name of the Doctrine of *Holy Church*, and have supported it by many *lying Wonders* and *Miracles*, as the Apostles *Paul* and *John* prophecy'd they would do. They have us'd all Manner of Deceits to gain Converts, invited Men to drink their Poison out of a *Golden Cup* ; have offer'd their *Scarlet* and *Purple* to allure them : And when nothing else would do, they have, by the Terrors of their *Anathemas* and Excommunications, instigated and prevail'd on

\* Satis evidenter ostenditur a seculari potestate nec ligari prorsus nec solvi posse Pontificem, quem constat a pio principe *Constantino* Deum appellatum : nec posse Deum ab hominibus judicari manifestum est. *Decret.* Part. 1<sup>a</sup>. *Distinct.* 96. c. 7. edit. Lugdun. 1661.

bigotted and deluded Princes to persecute with Fire and Sword all those who bore Testimony to the Truth of God's Word, and the pure Gospel of *Jesus Christ*; and refus'd to fall down *and worship the Beast and his Image, and to receive his Mark in their Foreheads*, as St. *John* expresses it, ch. xx. 4. Well therefore might the Apostle, when *he saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus, wonder with great Admiration*, chap. xvii. 6. He might well wonder to see such a bloody persecuting Power prevail in the *Christian Church*; which hath arrogated with horrid Blasphemy that sacred Name to itself alone; nay, and useth the very Name and Authority of *Christ, who came to save Mens Lives*, to destroy his faithful Followers, *who keep the Commandments of God, and the Faith of Jesus*, ch. xiv. 12. All this has come to pass; and yet the Eyes of her deluded Worshippers are not open'd, so as *to repent of the Works of their Hands, that they should not worship Dæmons and Idols of Gold, and Silver, and Brass, and Stone, and of Wood—neither repent of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts*, ch. ix. ver. 20, 21.

Secondly, Can it be conceived that without the Spirit of Prophecy, St. *Paul* and St. *John* should foresee that the *Roman Empire*, which was then in the Height of its Dominion, should be dissolved and broken into *ten Kingdoms* before *this Man of Sin*, this idolatrous and blasphemous Beast should be revealed? Yet the Accomplishment of this great Event is evident from the

History of the *Latin* or *Western Roman Empire*, in which *this Man of Sin, this mysterious, idolatrous, and bloody Whore, this Beast and false Prophet was to appear*. I shall not trouble you with the History of the Rise of these ten *Horns* or *Kingdoms*, into which the *Western Roman Empire* was broken and divided in the fifth Century and after, which you may see at large in the \* *Historians themselves*; but I shall set them before you in View, as follows:

1. The Kingdom of the *Britains* under *Aurelius Ambrosius*, second Son of *Constantine*, who first revolted from the *Romans*. *Aurelius* began to reign, *A. D.* 481. according to the *Saxon Chronicle*.
2. The Kingdom of the *Franks* in *Gallia Belgica* under *Pharamund*, *A. D.* 420 †.
3. The Kingdom of the *Visigoths*, or *Western Goths*, in *Gallia Aquitania*, and Part of *Spain*, under *Athaulphus*, *A. D.* 412.
4. The Kingdom of the *Sueves* in *Gallicia*, under *Hermenric*, or *Hermeric*, *A. D.* 409, or 412.
5. The Kingdom of the *Vandals* and *Alans* in *Africa*, under *Geiseric*, *A. D.* 427.
6. The Kingdom of the *Alans* in *Lusitania* (*Portugal*) under *Ataces*, *A. D.* 412.

\* These are the *Chronicons* of *Jerome*, *Prosper Aquitanus*, *Victor Tununensis*, *Joannes Abbas*, *Idacius*, *Marcellinus Comes*, *Zosimus*, *Orosius*, *Jornandes*, *Sigonius de Reg. Italiæ* and *de Occident. Imperio*. *Paulus Æmilius*, and others.

† 425 Sax. Chron.

7. The

7. The Kingdom of the *Burgundians* in *Gallia Sequanensi*, A. D. 409. The first King uncertain.
8. The Kingdom of the *Longobards*, or *Lombards*, under *Audoin*, after the *Huns* in *Pannonia* (*Hungary*) A. D. 526. afterwards under *Alboin*, at *Pavia* in *Italy*, A. D. 569.
9. The Exarchate of *Ravenna* made the Seat of the Western Empire, by *Honorius*, A. D. 425. and afterwards of the *Gothic* Kings in *Italy*: So that this Province, and *Rome* with its Duchy, became two distinct Kingdoms.
10. *Rome* and the Kingdom of *Italy*, conquer'd by *Odoacer*, who dethroned and banish'd *Momyllus Augustulus* the last *Latin* Emperor, A. D. 476. and afterwards conquer'd by the *Ostrogoths*, or Eastern *Goths*, under *Theodoric*, A. D. 493, and ended, A. D. 552 \*.

F 4

The

\* That the Reader may fully understand how *Rome* and its Duchy and Territories in *Italy*, with the Kingdom of the *Ostrogoths*, whose Seat was *Ravenna*, became two distinct Kingdoms of the fourth Beast of *Daniel*; it is to be observed, that, during the Reign of the *Gothic* Kings in *Italy*, those Kings still acknowledged the Right of the *Greek* Emperors, and held their Kingdom of them; though the *Greek* Emperors exercised no Power in the *Gothic* Kingdom. So that the old *Roman* Empire in *Italy* still subsisted in the *Greek* Emperors; who also held the Provinces of *Apulia* and *Calabria* under their Jurisdiction to the Year 969. when they became subject to the Western Emperor, *Sigon. de reg. Italie*, lib., vii. p. 317. *Paulus Diaconus* tells us, that *Theodoric* reigned at *Rome* with the Consent of the *Greek* Emperor



The only Doubt about any of these Kingdoms being one of the ten proper Kingdoms, into which the *Latin Roman* Empire was broken and divided, is, I think, concerning that of the *Alans* in *Lusitania*, or *Portugal*; because this Kingdom ended before the Commencement of the Kingdom of the *Longobards* in the *Roman* Empire, or before they settled in *Pannonia*: For it ended, either when their King *Beorgor* was slain by *Ricimer* the *Roman* General, *A. D.* 464, or in the Reign of *Euaric*, King of the *Visigoths*, who conquer'd a great Part of *Gaul* and *Spain* before *A. D.* 484.

Therefore some have reckoned the Kingdom of the *Anglo-Saxons* in *Britain*, which began under *Hengist* and *Herfa*, *A. D.* 449. to be one of the ten Kingdoms. But, I think, this can hardly be reckoned one of them, as not arising from an Invasion or Conquest made upon the *Romans* who left this Island, *A. D.* 435. but being erected amongst the *Britains*, after they had revolted from the *Romans*; however, if any choose to reckon the *Saxon* Kingdom instead of that of the *Alans*, I shall not dispute it: Others have reckoned a Kingdom of the *Huns*; but this Kingdom was ruined before that of the *Alans* by the *Ostrogoths*, who drove them out of *Pannonia*, *A. D.* 455. and they were succeeded there by the *Longobards*, *A. D.* 526.

peror *Zeno*, Hist. lib. xv. p. 447. and in Acknowledgment of the Right of the *Greek* Emperors, the Kings of the *Ostrogoths* stamp'd the Effigies of the Emperor on one Side of their Coins, and their own on the reverse.

The

The ten Kingdoms were not completed till the Rise of the Kingdom of the *Lombards*; because this Kingdom was certainly one of the *three* which fell before, or were seized by the *little Horn*, or *Pope*, and obtained by the Arms of the *Franks*, Dan. vii. 8, 20, 24.

After this Division of the *Roman Empire* into ten Kingdoms, the *little Horn* of *Daniel* and *second Beast* of *St. John* was to appear; and it was to be *diverse* from the rest of the *Horns*, or *Kings* (Dan. vii. 24.) because it was a *Spiritual*, *Ecclesiastical*, or *Episcopal* Kingdom, and therefore it is said to have *Eyes*, ver. 8. and it was also to be invested with a temporal Power, to enable it to *make War with the Saints*, and to prevail against them, *for a Time and Times and the dividing of Time*, or half a Time, ch. vii. ver. 21, 25. that is, for three prophetic Years and a half, or 1260 Years, as *St. John* explains it, *Rev.* xi. 3, 12. ver. 6. compared with ver. 14, and by forty-two Months (of Years) *Rev.* xiii. 5.

Now this *little Horn*, or *second Beast*, rose, *A. D.* 606. fourscore Years after the Division of the *Roman Empire* into ten Kingdoms, the last being that of the *Longobards* in *Pannonia*, *A. D.* 526. This *Horn* which had *Eyes* (or was *Episcopus* a Seer) and whose Look was more stout (or haughty) than his Fellows, Dan. vii. 20. was *Pope Boniface the Third*, who obtained the Title of *Universal Bishop*, by countenancing the Treason, Rebellion, and Murder that *Phocas* had been guilty of, who, *A. D.* 602. had slain his  
Master

Master the Emperor *Mauritius*, and usurp'd the *Greek Empire*.

By thus obtaining the *Supremacy* by an imperial Decree over both the Eastern and the Western Church, he was able to speak *great Words*, and to tyrannize in the Church. But his Power was only *in Spirituals*; he was not yet a political *Horn* or *Beast*, nor able to war with the Saints with a temporal Sword: But he got from the *Greek Emperor*, the City of \* *Rome* with its Territories, *A. D.* 727. this was one of the *Horns* which he seized. Afterwards, *A. D.* 755. he got by the Arms of *Pipin*, King of *France*, the *Exarchate* of *Ravenna* with all its Territories from *Aistulphus*, King of the *Lombards*, for a *perpetual Patrimony* to *St. Peter*. So now he had *plucked up two* of the ten *Horns*. The Kingdom of *Lombardy* with its Territories was the *third Horn* which *fell before* the *papal Power*, and was given by *Charles the Great* the

\* Pope *Gregory* the Second caused the Tribute which was paid annually to the *Greek Emperors* from *Rome* and *Italy*, to be withdrawn from *Leo Isaurus* on Account of his rejecting *Image Worship*. He excommunicated the Emperor as an *Heretic*, and absolved the People of *Italy* from the Allegiance which they had sworn to him, and seiz'd for *St. Peter*, *Rome* and its Territories: This was *A. D.* 727. The Account which *Sigonius* gives is very remarkable: *Gregorius Pontifex Leonem Imperatorem piorum communione removit——ac mox Italiæ populos Sacramenti, quo se illi obligaverant, religione exolvit: Et ne ei aut tributum darent, aut alia ratione obedirent, indixit.——Ita Roma Romanusque ducatus a Græcis ad Romanum Pontificem propter nefandam eorum Hæresin impietatemque pervenit. De Reg. Ital. lib. iii. p. 117, 118, 119.*

Son

Son of *Pipin*, to Pope *Hadrian*, A. D. 774. after he had taken it from King *Desiderius* by his Instigation. Now the Popes reigned over three Kingdoms, whose royal Seats were *Rome*, *Ravenna*, and *Pavia*, and hence wore a triple Crown.

*Leo the Third*, the next Pope, had like to have lost all the Power which the preceding Popes had gain'd: For the principal Men of *Rome* charg'd him with many heinous Crimes, and had very near assassinated him in the Church of *St. Stephen*. Upon this *Charles* himself summoned a *Synod* at *Rome* for his Trial, and was present at the Meeting to hear *Leo's* Cause; and after his Accusers had produced their Charge against him, *Leo* could not confute it, but declared his own Innocency upon Oath, which was accepted.

This was A. D. 800. After this *Leo* thought he could not do *Charles* too much Honour for the Favour he had shewn him, and for restoring to the Church its Sovereignty. He therefore resolv'd to renounce the *Eastern* Emperor, and to confer the *Imperial* Dignity upon *Charles*, and to make him (as *Sigonius* expresses it) *Defender of the Church*. Accordingly, on the *Christmas-Day* following, he solemnly crown'd him *Emperor of the Romans* [which Dignity *Charles* had a Mind to before] and having prayed to God and to the *Saints*, and the *Imperial* Dignity being confirmed to him by the People, the Pope anointed *Charles as Emperor of the Romans*, and his Son *Pipin as King of Italy*. Upon  
this



this \* *Sigonius* observes, *That the Dignity of Emperor of the Western Roman Empire which had ceas'd in Momyllus Augustulus, the last Emperor, almost three hundred Years before* [it was really more than 300 Years, for *Momyllus Augustulus* was banish'd from the Exarchate of *Ravenna* by *Odoacer* the Goth, A. D. 476.] *was restor'd by the Pope, that the Roman Church might have a Defender against Infidels, Hereticks, and Schismaticks.*

I shall here take the Liberty to transcribe a Passage relating to the Point before us, from a *Moral Philosopher*, I mean the great *Sir Isaac Newton*, who was the greatest Philosopher that ever liv'd on Earth, and was also a true Believer of the *Christian Religion*, and was confirm'd in his Belief of the Truth of it from the Prophecies of *Scripture*. He observes that “ in  
 “ a Dissertation upon some Coins of *Charles the*  
 “ *Great, Ludovicus Pius, Lotharius, and their*  
 “ *Successors*, stamp'd at *Rome*, there is a Draught  
 “ of a Piece of *Mosaic Work* which *Pope Leo*  
 “ *the Third* caus'd to be made in his Palace near  
 “ the Church of *John Lateran*, in Memory of  
 “ his sending the Standard or Banner of the  
 “ City of *Rome* curiously wrought, to *Charles*  
 “ *the Great*; and which still remain'd there at  
 “ the publishing of the said Book. In the *Mo-*  
 “ *saic Work* there appear'd *Peter* with *three*  
 “ Keys in his Lap reaching the *Pallium* to the  
 “ Pope with his *Right Hand*, and the Banner of  
 “ the City to *Charles the Great* with his *Left*.—

\* Hist. de reg. Ital. lib. iv. p. 179.

“ The *three* Keys in the Lap of *Peter* signify  
 “ the Keys of the three Parts of his Patrimony,  
 “ that of *Rome* with its Duchy——those of  
 “ *Ravenna* with the Exarchate, and the Ter-  
 “ ritories taken from the *Lombards*, both which  
 “ he had newly conquer’d. These were the  
 “ three Dominions, whose Keys were in the Lap  
 “ of *St. Peter*, and whose Crowns are now  
 “ worn by the Pope ; and by the Conquest of  
 “ which he became the *little Horn* of the fourth  
 “ Beast. By *Peter*’s giving the *Pallium* to the  
 “ Pope with his *Right* Hand, and the Banner  
 “ of the City to the King with his *Left*, and by  
 “ naming the Pope before the King in the  
 “ Inscription, may be understood that the Pope  
 “ was then reckon’d superior in Dignity to the  
 “ Kings of the Earth.

“ After the Death of *Charles the Great*, his  
 “ Son and Successor *Ludovicus Pius*, at the Re-  
 “ quest of the Pope, confirm’d the Donations of  
 “ his Grandfather and Father to the See of *Rome*.  
 “ And in the \* Confirmation he names first  
 “ *Rome* with its Duchy extending into *Tuscany*  
 “ and *Campania* ; then the *Exarchate* of *Ra-*  
 “ *venna* with *Pentapolis* ; and in the third Place  
 “ the Territories taken from the *Lombards*.  
 “ These are his three Conquests, and he was to  
 “ hold them of the Emperor for the Use of  
 “ the Church, entirely, without the Emperor’s  
 “ meddling therewith, or with the Jurisdiction  
 “ or Power of the Pope therein, unless call’d

\* This Confirmation is recited at large in the fourth  
 Book of *Sigonius de regno Italiæ* under the Year 817.

“ thereto in certain Cases. This Ratification  
 “ the Emperor *Ludovicus* made under an Oath;  
 “ and as the King of the *Ostrogoths*, for ac-  
 “ knowledging that he held his Kingdom of *Italy*  
 “ of the *Greek* Emperor, stamped the Effigies  
 “ of the Emperor on one Side of his Coins, and  
 “ his own on the Reverse; so the Pope made the  
 “ like Acknowledgment to the *Western* Em-  
 “ peror. For the Pope began now to coin  
 “ Money; and the Coins of *Rome* are hence-  
 “ forward found with the Heads of the Em-  
 “ perors, *Charles, Ludovicus Pius, Lotharius,*  
 “ and their Successors on the one Side, and the  
 “ Pope’s Inscription on the Reverse, for many  
 “ Years \*.”

These remarkable Events are a most evident  
 Accomplishment, and certain Explication of  
 the Prophecies of the thirteenth Chapter of the  
*Revelations*; and of several Parts of the seventh  
 Chapter of *Daniel*. Here you may see plainly  
 the ten-horn’d Beast *risen out of the Sea* [the *Eu-*  
*ropean* Parts of the *Roman* Empire call’d *Sea*,  
 as being full of *Seas* and *Rivers*] by the Division  
 of that Empire into ten Kingdoms. You have  
 also seen *one of the Heads as it were wounded to*  
*Death, and his deadly Wound heal’d*, ver. 3. This  
 was the principal *Cæsarean* Head of the broken  
*Roman* Empire in the Person of *Momyllus Au-*  
*gustulus* the last *Western* Emperor, who was  
 depos’d and banish’d by *Odoacer* King of the *He-*  
*rulei*, A. D. 476. And this Wound was never

\* *Observations upon the Prophecies of Daniel*, chap. vii.  
 p. 85, 87, 88, 89.

after *heal'd* by the Revival of a *Western* Emperor, till *Charles the Great* was made Emperor: And he is the *Image of the Beast* (or Representative of the old *Roman* Empire) which was wounded by the Sword of the barbarous Nations, who invaded, conquer'd and divided the Empire or Body of the Beast into ten Kingdoms.

The second Beast or papal Power, as you have likewise seen, *commanded this Image to be made*, ver. 14. And the *Head* being thus *heal'd*, you see how the second Beast *exercis'd all the Power of the first Beast*, ver. 12. by having the *three Kingdoms of Italy* confirm'd to him; and also having the *Imperial* Sword itself at his Devotion.

Therefore it is plain that from *A. D. 800.* the *War with the Saints* commenc'd by the *little Horn* in Conjunction with the *first Beast* who had given him a *triple Crown*, and also sworn to defend the papal Power with all the Forces of the Empire. And as this Power of warring with and prevailing against the *Saints*, or all who should *keep the Commandments of God, and the Faith of Jesus*, ch. xiv. ver. 12. and oppose the papal Tyranny and Imperial Decrees made to support it, was to last, according to *Daniel*, *three Years and an half*; or, as *St. John* explains it, *forty-two Months*, or 1260 prophetic *Days*, that is, so many Years; it hence follows, that this persecuting, idolatrous, and tyrannical Power will not end or be entirely abolish'd till *A. D. 2060.* when a great many other Prophecies will begin to be fulfill'd.

The



The Ground of the Mistakes of those learned Men who have computed the Reigns of the Beasts either from the Deposition and Banishment of *Momyllus Augustulus*, A. D. 476. and so made them end A. D. 1736. or else from the Rise of the Papacy in *Boniface*, A. D. 606. and so make them end A. D. 1866. The Ground, I say, of these Mistakes is want of considering the Prophecy of *Daniel* concerning the *little Horn*, which is the second Beast of *St. John*; and also what *St. John* says concerning the *first Beast*. It is evident from *Daniel*, that the *little Horn* was to be possess'd of three Horns or Kingdoms before *he made War with the Saints, and overcame them*. Hear his Words: *The ten Horns out of this (fourth) Kingdom are ten Kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three Kings. And he shall speak great Words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws: And they shall be given into his Hand, until a Time and Times, and the dividing of Time*, ch. vii. 24, 25. Can any thing be more clearly express'd than that *the Horn* which was to rise after the ten Kings, was to wear out the Saints, and have them given into his Hand for the Term of 1260 Years, denoted by *a Time, Times and half*, after he had subdued three Kings? *St. John* also plainly supposes that the *second Beast* was to exercise the Power of the *first Beast*, or to have a *temporal* Power in the Roman Empire, and to heal his Wound by causing an Image to be made to him, before he was able to cause all

to be kill'd who would not worship the Beast, whose deadly Wound was heal'd, Rev. xiii. 12, 14, 15. It is also evident that the deadly Wound of the Beast was to be heal'd, before he had Power given him to make War with the Saints, and to overcome them forty and two Months, i. e. again, 1260 Years. The Words of St. John are: *And I saw one of his Heads as it were wounded to Death; and his deadly Wound was healed: And all the World (or Earth) wonder'd after the Beast. And they worshipped the Dragon [the Devil] who gave Power unto the Beast, and they worshipped the Beast—and there was given unto him a Mouth speaking great Things, and Blasphemies; and Power was given unto him to continue [it should be render'd, to make War] forty-two Months. And he open'd his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven. And it was given unto him to make War with the Saints and to overcome them,* ch. xiii. 3, 4, 5, 6, 7. Hence it appears that the beginning of the Reign of Antichrist (properly so called) is fix'd with great Certainty to A. D. 800.

Farther, it is observable that the great Antichristian Beast had seven Heads as well as ten Horns. Of these latter a short Explication will be proper, in order to give you the full Character and Description of it.

As the Horns of the Beast were *political*, and denoted ten Kings or Kingdoms of the Roman Latin Empire, so the Heads were *political* also, and represented the several various Governors

and Forms of Government which prevail'd from the Beginning to the End of that Empire. Let us hear how St. *John* describes them, *Apoc.* ch. 17.

The Angel says to him : *I will tell thee the Mystery of the Woman and of the Beast that carrieth her, which hath seven Heads and ten Horns, ver. 7. The Beast that thou sawest was, and is not, and shall ascend out of the Abyss (or Sea, ch. 13. ver. 1.) and go into Perdition : and they who dwell on the Earth, whose Names were not written in the Book of Life from the Foundation of the World, shall wonder (with Adoration, ch. xiii. 8.) when they behold the Beast that was, and is not, and shall be* \* ver. 8. He adds ver. 9. *The seven Heads are seven Mountains on which the Woman sitteth. And (ver. 10.) they are seven Kings ; five are fallen and one is ; the other is not yet come ; and when he cometh he must continue a short Space. And (ver. 11.) the Beast that was and is not, even he is the eighth, and is of the Seven, and goeth into Perdition.*

Of the *seven Heads* who rul'd over the *seven Mountains* or *Rome* the Head of the *Latin Roman Empire*, we are told that *five were fallen*, and *one* existed ; and the *other*, or *seventh*, was not in being when St. *John* wrote his Vision ; and when it came was to be of short Continuance. There was also to be an *eighth*, like

\* *shall be* is the rendering of the Word *παρέσται*, which is the true Reading preserv'd in all the oldest and best MSS. and it is confirm'd by the preceding Words *shall ascend, &c.*

one of the seven which had been, but then was not.

The Head which then was when St. *John* saw his Vision was the first *Monarchical* Head then subsisting in *Domitian*. The five which were fallen and never reviv'd were, first, that of *two Consuls* \* set up in the Year before *Christ* 508.

*Secondly*, The *Dictatorial* Government begun in the Year before *Christ* 498 †.

*Thirdly*, That of the *Decemviri* in the Year before *Christ* 451 ‡.

*Fourthly*, *Tribunes of the Soldiers*, with *Consular Power*, in the Year before *Christ* 443 ||.

*Fifthly*, The *Second Triumvirate* in the Year before *Christ* 43.

These are all the several *Heads* or distinct Governors and Forms of Government in the *Roman Empire*; and we know of no more to the Time of the *Apostle*, and many Years after.

*Livy* speaking of the several Forms of the *Roman Government* before the City was taken by the *Gauls* under *Brennus* in the Year 363 after the Building of it, and in the Year 390 before

\* *Liv. Hist. lib. i. p. 95. Edit. Lutet. Paris. 1573. Fol. Dion Halicarn. lib. v. init.*

† *Liv. lib. ii. p. 126. Dion. Hal. lib. v. p. 338.*

‡ *Liv. lib. iii. p. 194. Whose Words are; anno trecentesimo altero quam condita Roma erat, iterum mutatur forma civitatis ab Consulibus ad Decemviros, quemadmodum ab Regibus ante ad Consules venerat, translato imperio. See Dion. Hal. lib. ii. p. 97.*

|| *Liv. lib. vi. init. also lib. iv. p. 226. lib. v. p. 236. Dion. Hal. lib. xi. p. 736.*



the *Christian* Æra mentions no more than the five first above \*. And *Tacitus* † enumerating the several Sorts of Government of the *Roman* State in the Beginning of his *Annals*, mentions only the same five with *Livy*.

That these were five of the Heads of the *Roman* Beast cannot be reasonably doubted; and that the *Second Triumvirate* was the sixth is no less evident.

The *First Triumvirate* of *Julius Cæsar*, *Pompey*, and *Crassus*, in the Year before *Christ* 60 was not a distinct Government from the Senate and People, whose Generals ‡ only they were, nor did they act independent of them. They seiz'd indeed by their Armies the Empire, but did not form any new Government till *Crassus* being dead, and *Cæsar* having routed *Pompey* made himself King, tho' he had not the Name; so this short Reign of *Cæsar* was the same with the first monarchical Form of Government.

But the *Second Triumvirate* was properly a new Form of Government. *Octavius Cæsar*, *Antony*, and *Lepidus* having the whole Power of the Commonwealth in their Hands, agreed amongst themselves, independently of the Senate

\* Ab condita urbe Roma ad captam eandem urbem Romani sub *Regibus* primum; *Consulibus* deinde, ac *Dictatoribus*, *Decemvirisque* ac *Tribunis consularibus*, &c. Lib. vi. init.

† Urbem Romam a principio *Reges* habuere; Libertatem et *Consulatum* L. Brutus instituit: *Dictaturæ* ad tempus favebantur; neque *Decemviralis* potestas ultra biennium; neque *Tribunorum militum* consulare jus diu valuit.

‡ See L. Flor. Rom. Hist. lib. iv. c. 2. *Plutarch. vit. Pomp. et Jul. Cæsar.*

and

and People, to rule the *Roman Empire* \* together for *five Years*. And *Plutarch* says, *they divided † the whole Roman Empire amongst themselves, as if it had been a paternal Inheritance*. The five foregoing Heads were all fallen in *St. John's Time*; but the Seventh was then Future.

This, *Mr. Whiston* thought, was the Government of *five Kings* at a Time (*Essay on the Revelation of St. John*, p. 118—122.) in the Beginning of the fourth Century, viz. *Galerius Maximianus*; *Licinius*; *Maxentius*; *Constantinus*; *Maximinus*. But he is mistaken, and it does not appear that the five Kings he mentions ever properly govern'd the *Roman Empire*.

*Licinius* took upon himself no Power till the Death of *Galerius Maximianus* who first made him Emperor; and the others were for the most part at War; nor was the Government settled till *Constantine* and *Licinius*, after the rest were routed and dead, agree to divide the Empire between them ‡.

The seventh Head therefore I take to have commenc'd a little before, when the Empire was divided || between *Constantius*, the Father of *Constantine the Great*, and *Maximianus Galerius*, (in the Year of *Christ* 304) to whom it devolv'd after *Diocletian* had abdicated; and it lasted but

\* See *Liv.* lib. cxx, cxxv, cxxxii. *Flor.* lib. iv. c. 6.

† *Vit. M. Anton.* p. 924.

‡ *Zos. Hist. Rom.* lib. ii. c. 9, 10, 11, 12, 17, 20. *Aurel. Vict. Epit.* c. 41.

|| See *Zos. Hist. Rom.* lib. ii. c. 8. *Oros.* lib. vii. c. 25. *Aur. Vict.* p. 411. *ejusd. Epit.* p. 135, &c.

a little while, as St. *John* relates in the Prophecy : for *Constantius* enjoy'd the imperial Dignity but about two Years : and *Eusebius* remarkably observes, that this was the *first Division* \* of the *Roman* Empire ; which was now divided into two Empires, Eastern and Western, and so continued till *Constantine* conquer'd *Licinius* in the Year of *Christ* 323.

There was indeed a Division of the *Roman* Empire before between two Kings, when *Marcus Aurelius* † and his Brother *L. Verus* govern'd jointly ; and this new Form continued but a little Time. But the other, when the Empire was divided and govern'd not jointly but separately by two Emperors, was a more remarkable Change of the *Roman* Government ; and more probably was that meant by St. *John* ; and one of these, I think, was certainly meant.

It is also very observable that St. *John* saw upon the *Seven Heads, Names* (which is the true Reading and not *Name*) of *Blasphemy*, ch. xiii. ver. 1. but he only says of the *ten Horns* that they had *Crowns* upon them. The Reason

\* *Euseb. Eccles. Hist.* lib. viii. c. 13. p. 396. and *Not. ibid.* and *Zos.* lib. ii. c. 8.

† *Marcus*—fratrem sibi participem in imperio designavit, quem *Lucium Aurelium Verum Commodum* appellavit, *Cæsaremque Augustum* dixit : atque ex eo pariter cœperunt rempublicam regere, tuncque primum *Romanum imperium* duos *Augustos* habere cœpit. *Jul. Capitol* in p. 36. edit. 4to. This was in the 4th Year of *M. Antoninus*, An. Ch. 167. And *Eusebius* says of them, tunc primum *Romana respublica* duobus æquo jure imperium administrantibus paruit, cum usque ad eos singulos semper habuisset *Augustos*. lib. viii. c. 5. See *Chistull's Travels in Turkey*. p. 11.

of this precise Distinction is, that the seven Heads or Forms of the *Roman* Government were all *idolatrous*; and the Heads or Governors themselves were Pagan, and supported Pagan Idolatry, which in Scripture is stil'd *Blasphemy*. But the ten Horns were not all idolatrous; and some of them profess'd the *Christian* Religion when they arose in the *Roman* Empire, and divided it into ten Kingdoms. This shews the Reason of the Distinction and great Exactness in the prophetic Vision.

How could St. *John*, without being conversant in the *Roman* History, so precisely represent all the different Forms of Government which had prevailed in the *Roman* Empire before his Time, under the Symbol of six Heads of a great Beast? and especially, was it possible for him, without the Spirit of Prophecy, to describe two other Governments of that Empire different from any of the preceding, when it was to be divided first between two Emperors in the fourth Century; and afterwards into ten Kingdoms in the fifth Century; under which last that great Beast or renowned Empire was to be broken to Pieces and *went into Perdition*, as the Apostle relates ch. xvii. ver. 8, 11. After this it was foretold that a fatal Apostasy and Antichristian Tyranny should succeed; that the *Christian* Church should turn *Whore* and commit *Fornication* with the Kings of the Earth; or should set up an idolatrous Worship of *Dæmons*, *Saints* so called, and of their Images; and enforce the Adoration of them by cruel and sanguinary Laws. All which has been verifi'd



in the apostate Church of *Rome* from the Beginning of its Rise to this Day ; which hath made *the Inhabitants of the Earth drunk with the Wine of her Fornication* ; and is herself drunken with *the Blood of the Saints, and with the Blood of the Martyrs of Jesus*, ch. xvii. ver. 2, 6.

The foregoing Explication of the prophetic Vision is easy and natural, and agrees perfectly to the *Roman* History ; and the events were so signal and momentous as highly deserved to be the subject of Prophecy. These and others before related and explain'd, with all the rest which are contain'd in the wonderful Book of the *Apocalypse*, are *the Revelation of Jesus Christ which God gave unto him*, and which he communicated by an *Angel* to his beloved Disciple and Apostle *John* ; and therefore they are an undeniable Proof of the Divine Mission and Authority of *Jesus Christ*.

Having prov'd the Accomplishment of the Prophecies relating to the *Apostasy* of the Church of *Rome*, and to the Judgments which God's Providence has suffer'd to fall on the *Christians* of the *Western* Part of the *Roman* Empire thro' the prevailing Power of its Superstition and Tyranny ; I shall trouble you with two other Prophecies relating to the Judgments which were to fall on the *Christian* Church of the *Eastern* or *Greek* Empire, and to the Dissolution of that Empire, for their Wickedness and Idolatry.

These Prophecies are very emphatically called *W O E S*, chap. viii. 13.

They

They are both introduc'd with Sound of *Trumpets*, which you will readily grant are Notices of *Wars*.

The first Prophecy begins Chapter the ninth. *And the fifth Angel sounded, and I saw a Star fall from Heaven unto the \* Earth, and to him was given the Key of the bottomless Pit. And he open'd the bottomless Pit, and there arose a Smoke out of the Pit, as the Smoke of a great Furnace; and the Sun and the Air were darkened by Reason of the Smoke of the Pit. And there came out of the Smoke Locusts upon the Earth; and unto them was given Power as the Scorpions of the Earth [or Land-Scorpions have Power: and it was commanded them that they should not hurt the Grass of the Earth, neither any green Thing, neither any [Fruit] Tree, but only those Men, which have not the Seal of God in their Foreheads (i. e. who are not Worshipers of the true God, but have the Mark of the Beast and worship him.) And to them it was given that they should not kill them, but that they should be tormented FIVE MONTHS. And their Torment was as the Torment of a Scor-*

\* The *Earth* in these Prophecies generally signifies the corrupt idolatrous Christians in opposition to those who are said to dwell in Heaven, or who worship the God of Heaven, and who are Members of the true Church of Christ, and Heirs of the Kingdom of Heaven. Therefore the Dragon is said to be cast out into the Earth, ch. xii. 9. The Inhabitants of the Earth and of the Sea are oppos'd to those who dwell in Heaven, ver. 12. And the first Beast rose out of the Sea, and the second Beast rose out of the Earth, ch. xiii. 1, 11. And they that dwell upon the Earth worship the Beast, whose Names are not written in the Book of Life, of the Lamb slain from the Foundation of the World, ver. 8.

pion

*pion when he striketh a Man.—And the Shapes of the Locusts were like unto Horses prepar'd unto Battle; and on their Heads they had as it were Crowns like Gold, and their Faces were as the Faces of Men. And they had Hair as the Hair of Women: and their Teeth were as the Teeth of Lions. And they had Breast-plates as it were Breast-plates of Iron, and the Sound of their Wings was as the Sound of Chariots of many Horses running to Battle. And they had Tails like unto Scorpions and Stings; and in their Tails they have Power to hurt Men FIVE (other) MONTHS. This is the true Reading of Verse the tenth. And they had a King over them, which is the Angel of the bottomless Pit, whose Name in the Hebrew Tongue is Abaddon, but in the Greek Tongue his Name is Apollyon (i. e. the Destroyer.) One WOE is past, ver. 1——12.*

The foregoing Prophecy contains a beautiful and very emphatical Account of the Rise of the *Mohammedan* Imposture, and of the Plagues to be inflicted by the *Saracens* on the *Christians* both of the *Eastern* and *Western* Empire for their Wickedness and Impieties in having corrupted the holy Religion of the Gospel with Idolatry, and leading immoral and ungodly Lives. As the *Devil* by the Permission of Divine Providence, had set up a Papal Idolatrous Tyranny in the Church at *Rome*, which had infected with its Superstition and Heresy the whole *Latin* Empire, and spread its *Abominations* and Impieties in the Church of the *Greek* Empire also, over which it had assum'd an *Antichristian* Power: So the same *apostate* Spirit, represented by

by a *Star fallen from Heaven upon Earth*, is permitted to open the bottomless Pit, which is the Sink of Imposture and false Religion. The *Smoke* rising out of the Pit is an Emblem of the pernicious Doctrines and deceitful Arts of this Imposture; and the *Locusts* are the Followers of them.

The *Locusts* sent forth are the Armies of the *Saracens*, who came from *Arabia*, a Country noted for producing Swarms of Locusts.

The Locusts which infested *Ægypt* were brought thither by an East Wind from *Arabia*, *Exod.* x. 13. and by a West Wind were driven back into the *Red Sea*, ver. 19. And *Arabia* lay Eastward of *Ægypt*. The *Arabians* are call'd the *Men of the East*, as living Eastward also of *Judea*; and their Armies are compar'd to a Multitude of *Locusts*, *Jud.* vi. 3. chap. vii. 12. And Locusts were always so pernicious and destructive of the Fruits of the Earth, wherever they came, though they were not able to *kill* Men, that *Pliny* \* says they were thought to be *Plagues sent by Divine Vengeance*.

They are said to have a *King* over them, who was call'd *Apollyon*, or the *Destroyer*. This is the *King of the South* in *Daniel*, who was to *push at the Roman King* or Empire, but not to overthrow him; that Work being reserv'd for the *King of the North*, *Dan.* xi. 40. And this shews that the *Saracens* were to have a King who was to be invested with temporal Power, as

\* Deorum iræ pestis ea intelligitur. *Hist. Nat.* lib. xi. c. 29.



well as to be the Head of their Religion. The first King was *Mchammed*, commonly call'd *Mahomet*, who was the Founder of this false Religion, who taught his Disciples that since Miracles had fail'd, they should propagate the Faith with the Sword.

The *Saracens* are more particularly pointed out in the Prophecy by Locusts having *Crowns on their Heads*, which signify their *Mitres* or *Turbans* in the Form of Eastern Crowns; and wearing *long Hair like Women*, as they were known to do; and therefore are call'd \* *a long-bair'd Nation*.

I shall not trouble you with any farther Illustration of the Properties of Locusts, which answer exactly to the prophetic Description of them. But as there can be no Doubt that the *Arabians* or *Saracens* are meant in the Prophecy, I shall proceed to shew how what is said of them was exactly fulfill'd in their sudden and wide extended Invasions and Conquests made both in the Eastern and Western Parts of the *Roman Empire*, most aptly and elegantly compar'd to the Flights of vast Swarms of devouring Locusts, and their overspreading the Face of a whole Country.

The Power given to these Locusts is, that they should not *kill*, but only *torment* the Men who had not the Seal of God in their Foreheads; that is those who had forsaken the true Wor-

\* *Jerome* describes them, "Crinitis vittatisque capitibus. *Vit. Malchi. Appen. ad Tom. iv. p. 92.* And *Pliny* says of them, "Arabes mitrati degunt, aut [*read et*] intonsa crine." *Hist. Nat. lib. vi. c. 28.*

ship of God, and had corrupted the holy Faith of *Jesus* with the idolatrous Worship of *Images* and *Relics*, of *Saints* and *Angels*.

However they were not to \* *kill* them; that is, they were not to destroy either the Eastern or Western Empire; but only to invade and conquer many of the Provinces of both, and keep them under a miserable Slavery worse than Death itself. Therefore it is said, ver. 6. *In those Days shall Men seek Death, and shall not find it; and shall desire to die, and Death shall flee from them.*

The Time of the *Christians* being tormented by the *Mahometan Saracens*, is said to be for *five Months*, and again for *five Months*; that is, for *ten* prophetic *Months*, or 300 Years: A Day is reckoned for a Year, and a Month is thirty Years, as all agree, who are the least versed in the Style of the Prophecies. These ten Months are divided into five Months and five Months, to preserve the Decorum of the Symbol, and to represent the Lives of *Locusts*, which live only † *five Months*; for they are bred in the Beginning of Spring, and they die in the End of Summer; so the five Months of

\* An Empire is properly said to be *kill'd*, when the capital Seat of it is taken; and the Emperor himself entirely subdued, and his Government is dissolv'd and ceaseth. But tho' many Parts of an Empire may be conquer'd, the Empire is still *alive* and subsists, whilst the Laws and Government of it remain, and are exercis'd over a principal Part of it; and the Seat or Metropolis is not subdued.

† See *Aristot. Hist. Animal.* lib. v. c. 28. *Plin. Hist. Nat.* lib. xi. c. 29.

their

their Lives are *April, May, June, July, and August*. Now the Time of these *Saracens*, and their Power of tormenting *Christians* by the just Judgment of God is to be reckon'd, as that of the Papal Tyranny is, from their first invading them with a temporal Power, or making War against them, and bringing them under their Dominion: And the Time of their Dominion and Power of tormenting was to cease, when the temporal Power of the *Califf* who was the Centre of their Union, was taken away and destroy'd; in like Manner as the Power of the *Whore* and *Beast* at *Rome* shall cease when the *Pontiff* shall be stripp'd of his temporal Power; which *St. John* expresses by *making the Whore naked, and eating her Flesh, and burning her with Fire*, *Rev. xvii. 16*.

It is very observable that the two *Antichrists* or *Popes*, one in the Western or *Latin*, and the other in the Eastern or *Greek* Empire rose nearly at the same Time. A. D. 606. *Boniface* the *Third* obtain'd of *Phocas*, who had rebell'd against his Master the Emperor *Mauritius*, and slain him, and usurp'd the *Greek* Empire, the Title of *universal Bishop*, and supreme Head both of the Eastern and Western Church. And by an Imperial Decree he took upon him that *blasphemous* Name, which his Predecessor *Gregory* the Great, when *John* the Patriarch of *Constantinople* would have assum'd it, did in an Epistle openly condemn as *the Invention of the first Apostate, and the Mark of Antichrist*. Two Years after this, A. D. 608. *Mohammed* or *Mahomet*

*Mahomet*, proclaim'd himself to be *the Prophet of God*, and began to preach his false Religion\*.

In the first Year of the *Hegira*, or of his Flight from *Mecca* to *Medina*, whence his Followers computed their Years, and which commenc'd on *Friday* the 16<sup>th</sup> Day of *July*, A. D. 622. *Mohammed* deliver'd the military Standard to his Uncle *Hamza*, in order to defend and propagate his Religion by Arms. And in the second Year, A. D. 623. he made War upon the People of *Mecca*. In the sixth Year of the *Hegira*, A. D. 627. *Mohammed* was inaugurated under a Tree as *the Prophet of God*; and hence began the *Saracenic Empire*. The Time of his Government was spent in making Wars and Conquests upon the *Jews* and idolatrous *Arabians*; and in the Space of ten Years or less, he had brought the greatest Part of *Arabia Felix* under his Dominion, and had converted the People from *Idolatry* and *Paganism* to his Religion.

The *Christians* were not yet invaded, or began to be *tormented*. After the Death of *Mohammed*, † *Abubecer*, his Father-in-Law, who was the first *Calif*, in the twelfth Year of the *Hegira*, A. D. 633. sent forth an Army under *Abuobeida* to invade *Syria*, which was a principal

\* *Elmacin. Hist. Saracen. edit. a Thom. Erpen. Lug. Bat. 1625, p. 3. Abumazar and others, apud Hottinger, Hist. Orient. p. 318. Abul Pharajii Hist. Dynast. edit. Pocock. Oxon. 1663. Abul fed wit. Mohammedis edit. a Gagnier Oxon. 1723. cap. vii. Abul Pharaj. Specimen. Hist. Arab. edit. Pocock.*

† *Elmacin, p. 20. Abul-Pharaj. p. 109.*



Province of the *Greek Empire*. The *Calif* conducted the Army himself out of *Arabia* to the Borders of *Syria*: And when he left them to the Conduct of their General, he gave them this remarkable Charge: *If, says he \*, ye be Conquerors kill no Children, nor old Men nor Women; spoil not Groves of Palm Trees; nor burn the Corn; nor cut down Plantations of Fruit Trees; slay no Cattle, but such as you shall kill for Food.*

How surprizingly does this agree to the Command in the Prophecy to the *Locusts*, sent forth to torment Men? who, though it is their natural Property to devour the Fruits of the Ground, are commanded, *That they should not hurt the Grass of the Earth, neither any green Thing; neither any Tree; but only those Men who have not the Seal of God in their Foreheads.* This shews that their Wars were to be of a religious Nature, to propagate the Doctrine of their *Coran*. And therefore they did not lay waste the Countries which they conquer'd, but treated those who embrac'd their Religion as Brethren, and let them enjoy their Property free from Tribute; and those who refus'd their Assent to *Mohammedism*, or to become *Mussulmen*, they subjected to Tribute only.

When *Heraclius* the *Greek Emperor* heard the News of the *Saracens* invading *Syria*, he summon'd his Council, and told them †, *That this*

\* *Ockley* of the Conquest of *Syria*, p. 25. *Eutych. Patriarch. Alex. Annal.* Tom. ii. p. 259.

† *Ockl.* *ibid.*

*Judgment was come upon them, because they had not obey'd the Precepts of the Gospel.*

*Abubecer* died soon after this, A. D. 634. and was succeeded by *Omar*, who was the first who was call'd \* *Emperor of the Faithful*. His Army under *Chalid* conquer'd several Parts of *Syria*, and took *Damascus* the Capital of *Cæle-Syria* in July † A. D. 635. and the next Year *Phœnicia* and *Cæle-Syria* was all subdued. For, after the taking of *Damascus*, the *Roman* Emperor rais'd a prodigious Army, which consisted of two hundred and forty thousand Men, who march'd against the *Saracens* in order to recover *Syria*, and fought them at the River *Yermouck*. The *Saracens*, though no more than thirty-six thousand in Number, gain'd a complete Victory; and with the Loss of four thousand Men only slew an hundred and fifty thousand *Christians* of the *Roman* Army, and took forty thousand Prisoners. Upon this Victory all *Phœnicia* and *Cæle-Syria* fell into the Hands of the *Saracens* ‡.

This fatal Battle of *Yermouck* was fought in November || in the fifteenth Year of the *Hegira*, A. D. 636. And hence the Apocalyptical WOE, and the Date of the Torment of the *Christians* for 300 Years began, when the *Mohammedan*

\* *Elmacin*; lib. i. p. 30. *Abul-Pharaj*. p. 110.

† *Elmacin*, lib. i. p. 25. *Abul-Pharaj*. p. 112. *Eutych*. *Annal*. p. 279; 280. tom. ii.

‡ *Ockl*. p. 241. *Cedren Compend*. Hist. p. 350. *Elmacin*. *sup*. *Paul. Diac*. lib. xviii. p. 595.

|| *Elmacin*. *Ockl. sup*.

Calif reign'd over the *Christians* at *Damascus*, where he now fix'd the Seat of his Empire.

In the Space of two Years after this the *Saracens* conquer'd *Jerusalem*, and all \* *Palestine*, and all the upper *Syria* also, having beat another great Army of the *Roman* Emperor, which was sent to raise the Siege of *Antioch*. They likewise conquer'd the Metropolis of † *Persia*, A. D. 637. and reduc'd a great Part of that Kingdom under their Dominion. In the eighteenth Year of the *Hegira*, A. D. 639. the Army of the same Calif *Omar* beat the Forces of the Emperor *Heraclius* in *Egypt*; and took *Mesra* or *Kairo*; and in the End of the next Year reduc'd *Alexandria* after a Siege of fourteen Months; and the same Year conquer'd the *Libyan* Provinces of *Ægypt* ‡.

The Year following A. D. 641. the *Saracens* conquer'd all the Provinces of *Mesopotamia*, *Armenia*, and *Assyria*; and subdued the remaining Provinces of *Persia*; and laid a general Tax upon all the conquer'd Provinces §.

Thus you see how soon the *Saracens* overspread the *Roman* Provinces in *Asia* and *Ægypt*, like Locusts with the Wings of their Armies. But flying out of the Bounds, set them by Pro-

\* *Elmacin*. lib. i. p. 26. *Cedren*. p. 351. *Paul. Diac.* lib. xviii. p. 596. *Eutyeb. Annal.* tom. ii. p. 284. *Abul-Pharaj.* p. 112.

† *Elmacin. sup.* *Sale's Lives of famous Men of the East.*

‡ *Elmacin*. p. 27, 28, 35. *Abul-Pharaji. sup.* *Eutyeb. Annal.* tom. ii. p. 316. 319.

§ *Elmacin. sup.* *Abul-Pharaj. sup.* *Cedren*. p. 353. *Paul. Diacon.* lib. xiii. p. 598. *Sigon. de Reg. Ital.* lib. ii. p. 74.

vidence,

vidence, and endeavouring to *kill* when their Orders were only to *torment* the *Greek* Empire, they had like to have met with a fatal Disaster: For, in the 52d Year of the *Hegira*, A. D. 672. the Calif *Muavias* having subdued *AFRICA* sent his Son *Yezid* with an Army of an hundred thousand Men to besiege *Constantinople*, the Capital of the *Greek* Empire, intending to make it the Seat of the *Saracenic* Kingdom. But this Metropolis of the *Greek* Empire was destin'd by Providence for the second *W O E* following, which was *to kill the third Part of Men* by a total Destruction of the *Greek* Empire, the *third* Kingdom of *Daniel's* Prophecies.

The *Saracens* therefore, though they besieg'd *Constantinople* for seven Years together, and had many Battles with the *Greeks* before it, were always repuls'd and beaten; lost a great Part of their Army by Famine and Pestilence; their Fleet was shatter'd to pieces with Storms; and they were forc'd to return with great Loss and Disgrace to *Damascus* \*.

They had no better Fortune when they besieg'd it a second Time, when † *Soliman* was Calif in the ninety-eighth Year of the *Hegira*, A. D. 716. For they were only, as *Daniel* had foretold, *to push at* and wound the *Greek* Empire, but not to overthrow it, ch. xi. 40.

\* *Elmacin.* p. 55, 56. *Cedren.* p. 359, 360. *Zonar.* *Annal.* lib. xiv. p. 89, 90.

† *Abul-Pharaj.* p. 130. *Cedren.* p. 371. *Paul. Diac.* lib. xxi. p. 667, 668. *Zonar. Annal.* lib. xv. p. 101. *Reg. d'eric. Xim. Tolet.* p. 15.



In the 145<sup>th</sup> Year of the *Hegira*, A. D. 762. the Calif *Almansor* \* built the City *Bagdad*, and it became the Seat of the Caliphs. This latter Seat of the *Saracenic* Empire, and the Conquests they made after in the Western *Roman* Empire, seem to be meant by the *Tails* of the *Locusts*, with which they were to have Power to torment Men five other Months.

The *Saracens* having conquer'd *Spain* and Part of *Gaul* from the *Goths* and *Sueves* †, they turn'd their Arms to *Italy*, and the adjacent Provinces, and tormented their Brother Beast the *Roman Antichrist*. For in the 213<sup>th</sup> Year of the *Hegira*, A. D. 828. they seiz'd upon *Sicily*, *Calabria*, and other Parts of *Italy*, and plundered many Towns which they took ‡. And some Years after A. D. 846. an Army of them came in a Fleet out of *Africa*, and march'd up to the very City of *Rome*, and plunder'd the Churches of *Peter* and *Paul*, which were in the Suburbs, of all their Riches and precious Ornaments ||. And from this Time to A. D. 869. they had possess'd themselves of all *Lombardy*, which was the Pope's Territory, and made Inroads to the very Gates of *Rome*.

But *Rome* could not be subdued by them, because it was given to the *Roman* Califs, and was

\* *Elmacin*. p. 122. *Abul-Pharaj*. p. 141. *Eutych. Anal.* tom. ii. p. 399. He was the second Calif of the Family of *Abbas*, which succeeded that of *Ommias*.

† This was A. D. 711. or 717. according to *Sigon*.

‡ *Cedren*. p. 421. and *An.* 841. they infested *Apulia* and *Campania*. *Sigon. de Reg. Ital.* lib. v. p. 211.

|| *Cedren*. p. 474, 475. *Sigon. de Reg. Ital.* lib. v. p. 215.

the Seat appointed by Providence for the Western Beast to exercise his Cruelties upon the *Christians* of the *Latin* Empire, as the *Saracenic* Pope was to torment the *Christians* chiefly of the *Greek* Empire. The *Saracens* did not therefore keep long their Conquests in *Italy*, and were driven out of almost every Part of it, A. D. 915\*.

The *Saracenic* Empire, under the Califs, began to decline *An. Heg.* 298. A. D. 910. till which Time the Califs had the supreme Power over the whole Empire, both in temporal and spiritual Affairs. But after this the several Præfects began to set themselves up for Kings in the several Provinces committed to their Government. In the 300<sup>th</sup> Year of the *Hegira*, A. D. 912. the Præfect of *Spain*, *Abdurrhaman Nasir Lidinilla*, was the first who shook off his Allegiance to the Calif, and was proclaim'd † *Emperor of the Faithful*: Others, who rul'd over other Provinces, follow'd his Example; and in the Space of twenty-four Years the Calif was divested of all his temporal Power.

For, in the 324<sup>th</sup> Year of the *Hegira*, A. D. 935. the Calif *Arradis Billa* ‡ being beset with War on every Side, was forc'd to resign all the temporal Power which was left him in *Babylonia* and *Chaldæa* to the Governor of *Chaldæa*. And the *Arabian* Historian || *Elmacinus* observes, that

\* *Sigon. de Reg. Ital. lib. vi. p. 279, 280.*

† *Elmacin. p. 236.*

‡ *Elmacin. p. 254, 255. Abul-Pharaj. Dynast. ix. p. 199.*

|| *Elmacin. lib. iii. p. 255.*

in the Beginning of the 325<sup>th</sup> Year of the *Hegira*, which commenced on the 19th Day of *November*, A. D. 936. the World, as he expresses it, was got into the Hands of the several Princes who had made themselves Kings of the Countries they had been set over by the Califs, and reign'd in their own Right. The Calif was stripp'd of all his temporal Power, and had nothing left him but *Bagdad*, where he liv'd only as a mere spiritual Pope or Prelate.

Now, with the Abolition of the Power of the Calif, ended the 300 Years of the *Locusts tormenting Men*: And the Prophecy was fulfill'd not only to *a Year*, but to *a Month*. It commenc'd in *November*, *An. Heg.* 15. A. D. 636. when the fatal Battle of *Yermouck* was fought, and was fully completed in *November*, *An. Heg.* 325. A. D. 936. And henceforth the *Saracens* by the Division of their Empire, and by mutual Wars amongst themselves, lost all Power of tormenting the *Greek Empire* any longer \*.

For, immediately after this, the *Roman Emperors* gain'd Ground upon the *Saracens*, as both *Arabian* and *Christian* Historians agree. They presently seiz'd many † Provinces in *Mesopotamia*, *Media*, *Armenia*, and *Syria*, out of their Hands, all in the Space of six Years, *An. Heg.* 331. A. D. 942. And by degrees recover'd

\* *Cedren. Comp. Hist.* p. 633. *Zonar. Annal.* lib. xvii. p. 255.

† *Cedren. and Zonar. sup. Elmacin. Hist. Saracen.* lib. iii. p. 267. *Abul-Pharaj.* p. 207.

both \* *Cæle-Syria* and the upper *Syria* from them, and many other Provinces of the *Greek* Empire : They beat their Armies, burned their Cities, and made many Prisoners ; and the *Saracenic* Empire continually declin'd till it was finally destroy'd by the *Turks*.

I beg leave to make one Observation more upon the preceding Prophecy. It is, that as the *Papal Antichristian* Power rose not in the *Western* Empire till after it was dissolv'd and divided into ten Kingdoms ; so on the contrary the *Mohammedan Antichristian* Power of the *Califs* ceas'd when the *Saracenic* Empire was divided into ten Kingdoms also. The ten *Saracenic* Kingdoms, as reckon'd by *Elmacinus*, (*lib. iii. p. 255.*) are as follows :

1. *Basra*, *Wasit* and *Abwaz*, i. e. the stony and desert *Arabia*, *Chaldæa* and *Susiana*, under *Abu-Abdallah Baridaeus*, and his Brothers.
2. *Persia* and *Media* under *Ameduddaulas*, the Son of *Bojas* the *Dailamite*, and *Wasmakin* Brother of *Mardawigus*.
3. *Mausila*, *Diarrebia*, and *Diarbecra*, that is, *Syria*, *Assyria*, *Mesopotamia*, and *Armenia*, under *Saifuddaulas*, one of the Sons of *Hamaden*.
4. *Egypt* and *Cæle-Syria*, under *Mohammed Achsjid*, Son of *Taag*.

\* *Elmacin. lib. iii. p. 280, 284, 286. Abul-Phoraj. p. 207. Cedren. p. 539, 540. Elmacin. p. 290, 291. Cedren. p. 548. Zonar. Annal. lib. xvi. p. 204. 209.*



5. The Provinces of *Africa*, under *Cajim* Son of *Mabad*.
6. *Spain*, under the Sons of *Ommias*.
7. *Chorasan*, that is, the old *Bactria* and *Aria*, under *Nasri* or *Nasir*, Son of *Abmed* the *Samanite*.
8. *Jamama*, *Babrainia*, and *Hagjera*, that is, *Arabia Felix*, as far as the *Persian* Sea, under *Taber* the *Caramite*.
9. *Tabristan*, and *Giorgia*, that is, *Hyrkania* and *Iberia*, under the *Dailamites*.
10. *Bagdad*, with its Territories, under the Calif *Arradis* and *Mohammed*, the Son of *Raijc*.

I proceed to the Prophecy of the *second* WOE, which I shall shew, in as few Words as may be, to have been fulfill'd by the Conquests of the *Turks*, and their Destruction of the *Greek* Empire.

As the *Saracenic* Power is call'd by *Daniel* [chap. xi. 40.] *the King of the South*, because *Arabia*, where it rose, lies southward of *Judea*: So the *Turkish* Power is by him call'd *the King of the North*, because the Country, from whence the *Turks* came, lies North of *Judea*. Of him *Daniel* prophecy'd, *That he should come against him* [i. e. against the *Roman* Empire immediately before spoken of] *like a Whirlwind, with Chariots and with Horsemen, and with many Ships; and he shall enter into the Countries, and shall overflow and pass over.*

This is plainly a more terrible and destructive WOE, and is more fully and solemnly explain'd

plain'd by St. *John*, who says, *The sixth Angel sounded, and I heard a Voice from the four Horns of the golden Altar, which is before God, saying to the sixth Angel, which had the Trumpet, Loose the four Angels which are bound in the great River Euphrates; and the four Angels were loos'd who were prepar'd for an Hour and a Day, a Month and a Year, to slay the third Part of Men. And the Number of the Army of the Horsemen were two hundred thousand thousand [i. e. a very great Number] and I heard the Number of them.—* By these three (*Fire, Smoke, and Brimstone*) was the third Part of Men KILL'D, Rev. ix. 13, 14, 15, 16, 18.

There are two observable Differences between the two W O E S.

You may observe that the Power of the first WOE is not limited, but general; and therefore it was extended over the *Western* Parts of the *Roman* Empire, over *Africa, Spain, Gaul, and Italy*, as well as over the *Eastern* Parts or the *Greek* Empire. But the second W O E is confin'd to the third Part of Men, that is, to the third or *Greek* Empire, which is the third Kingdom of *Daniel's* Visions; and which also chiefly existed in *Asia*, the third noted Part in the old Division of the World.

A second Difference is, that in the first WOE the *Locusts* are expressly commanded not to kill, but only to torment Men: But in the second WOE the THIRD PART of Men are to be kill'd. Therefore as the first WOE was fulfill'd by the *Saracens*, who conquer'd many Provinces of the *Roman* Empire, and made them tributary

tary to them, without being able to destroy the Empire itself by conquering either *Rome* the first Seat, or *Constantinople* the second Seat of that Empire, and which is more immediately concern'd in the Prophecy before us: So the second WOE must have been fulfill'd by a Power which succeeded that of the *Saracens*, and was to put an End to the *Greek* Empire, by the entire Conquest of it, and making *Constantinople*, the Capital of it, the Seat of another Empire. This undoubtedly must be meant by the slaying *the third Part of Men*. And as you will agree that the Empire which succeeded that of the *Saracens* was the Empire of the *Turks*, you will, I hope, also agree that this Prophecy before us is exactly fulfill'd by the *Turkish* Empire, if I can shew that the *Greek* Empire was destroy'd by the *Turks* in the Manner, and at the Time set forth in the Prophecy.

I shall therefore shew you plainly from the most credible History that the *Turkish* Power, which first invaded the *Saracenic* Empire, was bound and limited to the Parts about the River *Euphrates*; that after a short Time *four Angels* or Messengers of divine Vengeance, who were bound by this Power till the Death of the first Founder of it, were loosed; and by their Conquest over the *Christians* and *Saracens* set up four *Sultanies* represented beautifully by the *four Horns* or Corners of the *golden Altar*, and prepar'd the Way for the Destruction of the *Greek* Empire, or *third Part of Men*, exactly within  
the

the Term of a *Day, a Month, and a Year*, or *three hundred ninety one Years*.

I shew'd, in the Explication of the preceding Prophecy, that the *Saracenic Empire* declin'd apace after the Division of it into ten independent Kingdoms: And by the Year 985. the *Greek Emperors* had recover'd not only what they had lost in *Lesser Asia*, but also both the *Syrie's*, and most Part of *Mesopotamia, Armenia*, and *Media*.

The *Turks* were seated near the River \* *Araxes*, and the Fountain of *Euphrates*, when they began to invade the *Saracenic Empire* under *Togrul Beg*, a Prince of the *Salghusian*, or *Seljukian Turks*, who conquer'd Part of the Province of † *Chorasan* from *Masud*, who fled into *India*, *An. Heg.* 430. A. D. 1038. And two Years after, A. D. 1040. he overthrew the great Army ‡ of *Masud*, and subdued the whole Province. The next Year he conquer'd || *Georgia*, and the greater *Media*. In *An. Heg.* 442. A. D. 1050. *Togrul Beg* § reduc'd *Isphahan* in *Persia*; and four Years after, *An. Heg.* 446. A. D. 1054. he made himself Master of ¶ *Assyria*. The next Year, A. D. 1055. *Togrul Beg* was sent for by the Calif of *Bagdad* to oppose *Basaseræus*, who rul'd in *Babylonia* and *Chaldaea*,

\* *Laonicus Chalcocondylas De reb. Turc.* lib. i. *Heylitz's Cosmography*, B. iii. p. 132, 171.

† *Elmacin. Hist. Saracen.* lib. iii. p. 333.

‡ *Elmacin.* *ibid.*

|| *Abul-Pharaj. Dynast.* ix. p. 226.

§ *Abul Pharaj.* *ibid.*

¶ *Abul-Pharaj.* *ibid.*

and



and had thought to have seiz'd *Bagdad*. *Togrul Beg* came with an Army to *Bagdad* whilst *Basaseræus* was in *Chaldæa*; and having depos'd *Melecrahimus*, who was the Emperor of it, he made it his own \* royal Seat. And this was the Beginning of the *Turkish Kingdom* at *Bagdad* near *Euphrates*.

*An. Heg. 449. A. D. 1057.* † the Calif of *Bagdad*, who had married the Sister of *Togrul Beg* the Year before, invested him with the ‡ Imperial Robes, and crown'd him; and so he was confirm'd in the Kingdom and Empire of *Bagdad* and its Territories. In the Year of the *Hegira 451. A. D. 1059.* *Togrul Beg* having beaten and kill'd || *Basaseræus*, he rul'd at *Bagdad* over *Chorasan*, *Babylonia*, and *Chaldæa*.

The Empire of *Togrul Beg* being quietly settled, in the Year of the *Hegira 415. A. D. 1063.* he married the Calif's Daughter, and ¶ died six Months after at *Raija* in *Persia* on *Friday* the twenty-third Day of *September*, having reign'd twenty-five Years, and being seventy Years of Age.

Upon the Death of *Togrul Beg*, his four Successors the *four Angels*, who till then were bound upon the River *Euphrates*, were let loose to slay

\* *Elmacin. lib. iii. p. 336, 337.*

† The *Turks*, upon the Calif's Marriage with the Sister of *Togrul Beg*, turn'd *Mohammedans*, *A. D. 1056.*

‡ *Elmacin. lib. iii. p. 337.*

|| *Elmacin. sup. p. 339, 340. Abul-Pharaj. p. 226.* who places the Death of *Basaseræus*, *An. Heg. 450. A. D. 1058.*

¶ *Elmacin. lib. iii. p. 342. Abul-Pharaj. p. 227.*

*the third Part of Men, or to prepare the Way for the Destruction of the Greek Empire.*

These were first *Mohammed Olub Arslan Adaduddaulas*, who had been made \* Governor of *Chorasan* by his Uncle *Togrul Beg*, A. D. 1057. and at his Death succeeded him as *Sultan of Bagdad*. The Second was his Kinsman *Kutlamishus*, or † *Cutlumuses*. The Third was *Tagjuddaulas*, younger Son of *Olub Arslan Adaduddaulas*. The fourth was *Sjarfuddaulas*, Governor of *Mosul*. These were all of the Family of *Togrul Beg*.

*Zonaras* ‡ relates, that upon the Death of *Togrul Beg*, *Cutlumus* (or *Cutlumuses*) who was Cousin to *Togrul Beg*, disputed the Kingdom of *Bagdad* with the *Sultan Olub Arslan Adaduddaulas*: And when the Matter was come to be decided by Arms, the *Calif of Bagdad* went to them in the Field; where they were ready to engage, and persuaded them to agree, that the *Sultan* should possess his Kingdom quietly, and should assist his Kinsman with all his Forces to conquer Provinces from the *Romans*. Upon this fatal Agreement began *the slaying the third Part of Men*.

In the Year of the *Hegira* 462. A. D. 1069. *Olub Arslan* besieg'd *Aleppo*; but upon Submission of *Azzuddaulas* the Prince of it, he restor'd him to his Dominion, after he had made

\* *Abul-Pharaj.* p. 237.

† So *John Leonclawe* says his Name was call'd *Pand. Hist. Turc.* p. 201.

‡ *Annal.* lib. xviii. p. 286, 287.

him acknowledge the Calif of *Bagdad*. The same Year *Diogenes*, the *Roman* Emperor, march'd with an Army into *Cæle-Syria*, and besieg'd \* *Māmbagh*, *Mabog* or *Hierapolis*; and at the first Onset beat the *Mussulmen*; but afterwards his Army wanting Provisions, a great Part of it perish'd with Famine, and the rest return'd to *Constantinople*.

The next Year, *A. D.* 1070. † *Diogenes* the Emperor march'd at the Head of an Army of an hundred thousand Men into *Armenia*. *Olub Arslan* met him with fifteen thousand Horse at *Mālāzcerda*, not being able to get together the rest of his Troops; and desir'd a Truce of the Emperor; but he refus'd on any less Condition than that the City *Raija* should be deliver'd up to him. Upon this a Battle ensued, and the *Romans* were entirely defeated, and a great Number of them slain; and the Emperor himself was taken Prisoner, and agreed to pay for his Ransom fifteen hundred thousand Crowns, and to pay an annual Tribute of three hundred and sixty thousand, and to set at Liberty all the *Mussulmen* who were Prisoners in the *Roman* Empire.

This fatal Battle was the Beginning of the Destruction of the *Greek* Empire. For, immediately after it, *Olub Arslan* subdued the ‡ Eastern Provinces of the *Roman* Empire; and the

\* *Elmacin*. lib. iii. p. 343.

† *Abul-Pbaraj*. p. 227, 228. *Elmacin*. lib. iii. p. 343, 344.

‡ *Zonar. Annal.* lib. xviii. sup.

same Year gain'd a second great Victory over the *Romans*, and took *Isaac Comnenus* their General Prisoner, who was forc'd to pay a great Price for his Ransom.

The next Year, *A. D.* 1071. *Cutlumuses* invaded and subdued \* *Iconium* with its Territories in *Lycaonia*, and Part of *Cappadocia* and *Bithynia*, and of *Pontus*, *Armenia*, and *Media*, and erected the Seat of his Sultany at *Iconium*.

In the Year of the *Hegira* 472. *A. D.* 1079. *Tagjuddaulas*, Brother of *Melicsheb* Son of *Olub Arslan*, who reigned at *Bagdad* after the Death of his Father, took † *Damascus* and made it the Seat of his Sultany or *Tetrarchy* of the *Turkish* Empire. And the same Year *Sjerfuddaulas* subdued ‡ *Aleppo* and made it the Seat of his Sultany or *Tetrarchy* over the rest of *Cale-Syria*.

These four *Sultanies*, which were all erected in the *Greek* Empire by the four preceding *Selghusian* Princes of the Family of *Togrul Beg* in the Space of sixteen Years, are very elegantly and emphatically call'd the *four Horns of the golden Altar*, whence the divine Voice was heard by *St. John*, that God had determin'd to slay the third Part of *Men*, or the *Greek* Empire of the *Romans*.

The Princes of these four *Sultanies* who reigned at *Bagdad*, *Iconium*, *Damascus*, and *A-*

\* *Abul-Pharaj.* p. 245. *Knol'es' Hist'ry of the Turks*, p. 11.

† *Elmacin.* lib. iii. p. 350.

‡ *Elmacin.* *ibid.* p. 351.



*leppo*, are the *four Angels*, who, you see, were loosed from *Euphrates*; and thence began their Conquests, and prepared the Way for the final Destruction of the *Greek Empire*. It appears evident from the Histories of *Elmacinus* and *Abul-Pharajus*, that the four before-mentioned Cities were the Seats of the four *Turkish Sultanies*. And \* *Sir Isaac Newton* is mistaken in making *Megarhin* or *Martyropolis* one of the Seats, and *Mosul* another, leaving out *Bagdad* and *Damascus*, which were undoubtedly two of them; and *Megarhin* belong'd to the Sultany of *Iconium*, as *Mosul* did to that of either *Aleppo* or *Bagdad*, and neither of them were ever the *Metropolis* of a Sultany.

These Princes, and their Successors, made such a speedy Progress towards the Destruction of the *Greek Empire*, that in human Appearance they must soon have utterly destroyed it, if their Arms and Successes had not been check'd and retarded by divine Providence till the destin'd Time was come.

The *Holy War*, so called, which began *A. D.* 1096. and lasted near two hundred Years to *A. D.* 1291. weakned greatly the *Turkish Empire*, and it was almost extinguished by the Arms of the *Mongul Tartars* under the renowned *Jingizchan* and his Successors, who from † *A. D.* 1202, or 1203. to *A. D.* 1265. made them-

\* *Observations on the Apocalypse*, p. 306.

† *Abul-Pharaj.* places his Expedition, *An. Heg.* 599. *A. D.* 1202. *Du Halde*, in his *Chinese History*, places it, *A. D.* 1203. *Demetrius Cantemir*, from the *Turkish Historians*, places

themselves Masters of all the *four Sultanies* and disposed of them at pleasure. After this the *Tartar* Princes quarrelled amongst themselves, and their Power declined apace, and the *Turkish* Empire, which was almost extinct, reviv'd again in a few Years Time under another Family called the *Oguzian*, by means of *Othman* who succeeded the *Salghuzian* Sultan *Aladdine*, and by whose consent in his Life-Time he took the Title of Sultan \* *An. Heg.* 699. *A. D.* 1299.

Hence commenced the *Turkish Othmanic* or *Ottoman* Empire; which perhaps is meant by the *Tail of the Horses* [*Rev.* ix. 19.] by which the *Turkish* Power, consisting, as is well known, of numerous Horse, is represented.

However this be, it is certain that the *Turkish* Power in the *Greek* Empire advanced very swiftly under the *Othman* Family; and *Urchan*, the Son of *Othman*, conquered *Mysia*, *Lycaonia*, *Phrygia*, *Caria*, *Lydia*, and the great Cities *Nicomedia*, and *Nice*, and others adjoining to the *Euxine* Sea; and by his Order his Son *Soliman Basba* was the first who passed over the Streights of the *Hellespont* into *Greece*.

places it. *A. D.* 1215, or 1216. *Præf. Hist. Tur.* p. 7. But this is a Mistake; as appears from *John Leonclave's Turkish History*, p. 200. who says, it was generally agreed that he became famous *A. D.* 1202, or 1203.

\* *Pocock*. Supplement to *Abul-Phuraj*. p. 42. But *Leonclave* says, that the true Beginning of *Othman's* Reign commenced *A. D.* 1300. *Pandect. Hist. Turc.* p. 259.

This was the Year of the *Hegira* \* 758. *A. D.* 1356. And the next Year he took *Callipolis*, at the Mouth of the *Propontis*. *Urchan's* Son *Morad* took *Adrianople* in the Year of the † *Hegira* 761. *A. D.* 1359, or 1360. and all *Thessaly* ‡ except *Thessalonica*. And the Success of the *Turkish* Arms in *Europe* made such a speedy Progress, that in the third Year of the Reign of *Bajazet*, who came to the Crown in the Year of the *Hegira* 791. || *A. D.* 1388. the *Turks* had conquered *Hierapolis* and all the Province of *Anatolia* or lesser *Asia*, and also *Romania* and *Valachia* in *Europe*, and likewise *Thessaly* with *Thessalonica*, *Macedonia*, *Phocis*, *Boeotia*, *Attica*, *Mysia*, and *Bulgaria* §; so that little was left of the *Greek Empire* besides *Constantinople*, the Metropolis of it.

*Bajazet* besieged this City for ¶ ten Years together, and had certainly taken it, as *Laonicus Chalcocondylas* \*\* relates, and thereby had put an End to the *Greek Empire*, if the famous *Tartar Temur Lench*, or *Tamerlane* as he is commonly

\* *Leonclav. Annal. Turc.* p. 8, 9, 10.

† *Leonclav. Annal. Turc.* p. 11. *Pocock. Supplem.* p. 44, 45. *Laonic. Chalcocond.* lib. i. *Rer. Turc.* *Demet. Cant. History of Ott. Family*, p. 34, 35.

‡ *Duc. Hist. Byzant.* p. 4. who places it *An. Heg.* 763. *A. D.* 1362.

|| *Leonclav. Annal. Turc.* p. 15. and *Pandect. Hist. Turc.* p. 259. refers the Year of the *Heg.* 791. and the Reign of *Bajazet* to *A. D.* 1390.

§. *Duc. Hist. Byzant.* p. 6, 7. *Laonic. Chalcocond. Rer. Turc.* lib. ii.

¶ *Laonic. Chalcocond. Rer. Turc.* lib. ii. p. 312.

\*\* *Rer. Turc.* lib. ii. p. 312. Edit. Lat. ad fin. *Nicephor. Grægor. Hist. Rom.*

called,

called, had not, at the Request of the Princes of *Asia*, marched against him with a powerful Army. Upon the News of his coming, *Bajazet* raised the Siege of *Constantinople*, and marched to give *Tamerlane* Battle. They met and engag'd with the two greatest Armies ever known, since that of *Xerxes*, in the Plains of *Anicyra*, in *Galatia*, where two hundred thousand *Turks* were slain in the Field, and *Bajazet* himself was taken Prisoner, whom *Tamerlane*, in Contempt, put into an \* Iron Cage, and carried him about like a Beast.

This Battle was fought on the seventh Day of *August*, *A. D.* 1401. as † *Ducas* relates in his *Byzantine History*; at which Time a great and bright Comet appeared, which was seen from the Month of *May* to the Autumnal Equinox. Prince *Cantemir* ‡ in his *History of the Ottoman Family*, agrees with *Ducas* that this Battle was fought in the Year of the *Hegira* 804. *A. D.* 1401. But || *Leonclave* thinks, that from the most accurate Accounts it appears to have been fought either *A. D.* 1399. or 1400. And *Fraser* §, in his late *History of Nadir Shah*, says, the Battle was fought on the eighteenth Day of *July*, *A. D.* 1402.

\* *Leonclav. Annal. Turc.* p. 25. *Pecock. Supplem. ad Abul-Pharaj.* p. 45.

† *P.* 39—42.

‡ *B. i.* p. 54.

|| *Pandect. Hist. Turc.* p. 279.

§ *P.* 3.



*Bajazet*, for Grief and Despair, killed himself the next Year, which was the \* 805th Year of the *Hegira*, *A. D.* 1402.

After this Victory over *Bajazet*, *Tamerlane* presently subdued all the Provinces of *Asia*, and restored the Princes to their Territories which *Bajazet* had taken from them; and then returned into his own Country, where he died soon after.

After the Retreat and Death of *Tamerlane*, the *Othman* Family gain'd fresh Strength; and *Morad Chan*, or *Amurath* the Second, began to reign in the Year of the *Hegira* 824. *A. D.* 1421. And in the third Year of his Reign, *A. D.* 1423. made War upon the *Greek* Emperor, and besieg'd *Constantinople*, which he bombarded, and endeavour'd to take by Scaling ladders, but was bravely repuls'd by the *Greeks*, and forc'd to raise the Siege.

His Son *Mokammed* the Second succeeded him in the Year of the *Hegira* 855. *A. D.* 1451. And now the fatal Time was near for slaying the third Part of Men, and utterly destroying the *Greek* Empire.

*Mokammed* the second, in the third Year of his Reign, *A. D.* 1453. † besieg'd *Constantinople*

\* *Porcæ. Supplém.* p. 45. But the *Turkish* Annals place the Death of *Bajazet* in the Year of the *Hegira* 804. and refer that Year to *A. D.* 1403. *Leonclav.* p. 26. and *Pandæ. Hist. Turc.* p. 257.

† *Lacin. Chalcæcond.* lib. viii. p. 447, 448, 449. *Leonclav. Annal. Turc.* p. 44. who places the taking of *Constantinople* in the 858th Year of the *Hegira*, which answers to *A. D.* 1454.

with a numerous Army drawn out of *Anatolia* and *Romania*. He batter'd the Walls of the City with huge Stones, Balls or Bombs thrown out of *Mortars* or wide-mouth'd Cannons of a prodigious Size; one of which was so great as to be drawn with seventy Yoke of Oxen, and two thousand Men; and it carried a Ball of the Weight of three Talents, or about three hundred Pounds; and the Discharge of it, as was related, shak'd the Country five Miles round.

Whether the Words of the Prophecy mentioning *Fire*, *Smoke*, and *Brimstone*, issuing out of the Mouths of the Horses, have any Relation to these *Mortars* or *Cannons*, I leave the reader to judge.

The Walls being batter'd down, the *Turks* enter'd the City with great Fury, and slaughter'd the *Greeks* like Sheep. *Constantine* the Emperor was slain in the Gate of the City fighting valiantly; and *Chalcocondylas* says, that there never happen'd in the whole World so lamentable a Destruction as attended the taking of *Constantinople*.

Thus fell the *Greek Empire*.

The *Arabian* and *Christian* Writers generally agree that *Constantinople* was taken in the Year of the *Hegira* 857. *A. D.* 1453. \* And *Leon-*

\* So *Al Jannabius* and *Abmed Ebn Yuseph* in *Pocock's Suppl.* p. 47. So also *Martin. Crusius, Hist. Patriarch. in Bevereg. Institut. Chronolog.* p. 82. *Leonclav. Pandect. Hist. Turc.* c. 129. *Matthias a Michou. lib. De Sarmat. Asian.* p. 469. *Ricciolus* and the *Turkish* Historians, as *Prince Cantemir* says in the Preface to his History, p. 5. *Koelles* in his general History of the *Turks*, p. 349.

*clavius* says it is certain that it was taken on the twenty-ninth Day of *May* in this Year; and this Day was *Tuesday* \*, as *Al-Jannabius* relates, and *Chalcocondylas*, and *Martinus Crusius* in his History of the Patriarchs: Though *Ahmed Ebn Yuseph* thinks it was taken on *Wednesday* the twenty-eighth Day of *June*: But most Writers agree that it was taken on the twenty-ninth Day of *May*.

Now be pleas'd to observe the exact Completion of the Prophecy I have been considering. It began at the Death of *Togrul Beg*, *A. D.* 1063. and ended *A. D.* 1453. And from *A. D.* 1063. to *A. D.* 1453. inclusive, is *three hundred ninety one Years*, which Term in the Prophecy is express'd by *a † Day, a Month, and a Year*. If you ask me what became of the odd *Hour*, I have to answer, that it being no more than *fifteen Days*, or any small Part of a Year, such a Space of Time, or much more, may easily be allow'd for an Error in History containing the Term of 391 Years; and especially in reducing *Lunar* to *Solar Years* ‡.

Before

\* In *Pocock's Supplem.* p. 47: *Chalcocond. Rer. Turc.* lib. viii. 453. *Duc. Hist. Byzant.* p. 162.

† It may be noted, that the *Complutense* Copy omits *naï i' uécar*, and *a Day*, in *Rev.* ix. 15. But this is probably an Error in that Copy, because all other Copies have the Words.

‡ *Leonclawe* places the taking of *Constantinople* on the twenty-ninth Day of *May*, *A. D.* 1453. and yet it appears from the most correct *Turkish* Chronicles and accurate Historians, that it must by their reckoning have happened *A. D.* 1454. From these Accounts *Leonclawe* says, [*Pandect.*

Before I proceed to make any Observations on the foregoing Prophecy, it will be proper to take Notice that our incomparable \* Mr. Mede thought, as I do, that the *second* W O E was fulfill'd by the taking of *Constantinople*; the Term of which he computes from the Inauguration of *Togrul Beg* to the Empire of *Bagdad*; *A. D.* 1057. This Computation also answers exactly to the Term of the 391 Years of the Prophecy, if we reckon the prophetic Year to

*deſt. Hiſt. Turc.* p. 259.] that *Bajazet* began to reign *A. D.* 1390. and that he reigned fourteen Years; and ſo he died the latter End of the Year 1403. where he places his Death [*Annal. Turc.* p. 26.] His Son *Soliman* reigned after him ſeven Years, and died in the End of *A. D.* 1410. where he places his Death, [*Annal. Turc.* p. 28.] *Muſa*, *Soliman's* Brother, ſucceeded him and reigned three Years and an half, and died, as the *Turkiſh Annals* ſay, *A. D.* 1414. (p. 30.) *Mohammed*, another Son of *Bajazet*, ſucceeded *Muſa*, and reigned eight Years, and died *A. D.* 1422. [*Annal. Turc.* p. 34.] and was ſucceeded by his Son *Murat*, or *Murad*, called *Amurath* the Second, who reigned thirty-one Lunar, or thirty Solar Years, and therefore died *A. D.* 1452. And as all agree that *Conſtantinople* was taken in the third Year of the next King *Mohammed* the Second, this muſt fall *A. D.* 1454. which Year, in the *Turkiſh Account*, began the twenty-ninth Day of *April*, *An. Heg.* 858. and *A. D.* 1454. So by the *Turkiſh Annals*, *Conſtantinople* was taken in the Beginning of the Year of the *Hegira* 858. And if this be the true Account, then from *A. D.* 1063. incluſive to *A. D.* 1454. is 391 Years, and a Part of a Year represented by an Hour in the Prophecy. Of this let the learned Reader judge: But it is plain, that *Leonclave* reckons from the Beginning of the Reign of *Bajazet* *A. D.* 1390. to the third Year of the Reign of *Mohammed* the Second ſixty-four Solar Years; and ſo the taking of *Conſtantinople* was *A. D.* 1454. *Pandeſt. Hiſt. Tur.* p. 259.

\* *Comment: Apocalyps.* Part I. p. 472, 473.

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conſiſt



consist of 365 Years, and something more. But this Computation cannot be admitted, because it is evident that in the prophetic Style *a Year*, or *a Time*, as *Daniel* calls it, is no more than 360 Years; and St. *John* so explains it; for he makes the *three Times and half*, or the *three Years and half* of *Daniel*, to be 1260 Days, that is, Years, Rev. xii. 6. compar'd with ver. 14. So Mr. *Mede* was, I think, mistaken in fixing the Beginning of his Computation; tho' with his great and uncommon Sagacity he saw the true ending of it. After the foregoing small Mistake, Mr. *Mede* falls into a very great and strange one; for he makes *the loosing of the four Angels* to commence a little before A. D. 1300. when *Othman* began to reign over the *Turks*. He had not well and sufficiently consider'd the Prophecy, and the Historical Evidence of the Completion of it. But \* other learned Men taking the Hint from *Mede*, have, by a still greater Mistake, imagin'd the *four Angels* to be four Sultanies, and others to have been *four Princes* of the *Oguzian* Family of *Turks*; and that these were either *Soliman Schah* and his three Sons, or *Soliman's* Son *Ortogrules* and his three Sons one of which was *Othman*; and on the Foundation of this Hypothesis they have computed the Years of the Prophecy, from A. D. 1300. or 1301. to A. D. 1697. which was almost a Year and half before the Treaty of *Carlowitz* was concluded between the *Turkish* and

\* Mr. *Whiston's* Essay on the Revelations, p. 177—193.  
German

*German* Emperors: And here they would have the *second* W O E to be fulfill'd.

But nothing is more ungrounded than this Exposition of the Prophecy; which neither agrees in Time, or any thing else, to the Prophecy.

1. The *four Angels* could not be the *four Sultanies* of the *Turkish* Empire; this is manifestly absurd, because they are said to be *loos'd from Euphrates*; nor were the Seats of the four Sultanies upon *Euphrates*. They were undoubtedly *four Princes* who founded the four Sultanies, which are in the Prophecy represented by the *four Horns of the golden Altar*.
2. *Soliman* and his Sons could not be the *four Angels* or Princes who were *loos'd from Euphrates*; for *Soliman* was drowned in passing the River *Euphrates*, and upon that two of his three Sons return'd back into *Persia* or *Parthia*, whence they came.
3. *Ortogrules* had no Son but *Othman*, who possess'd any Kingdom; and he was not *loos'd from Euphrates*, but from *Saguta* near *Mysia*, which was the first Seat of his Kingdom, and at a great Distance from the River *Euphrates*. So that *Othman* could not be so much as one of the *four Angels*.
4. The Computation of the 391 Years cannot commence from *Othman*, because from the Beginning of his Reign, *A. D.* 1299. or *A. D.* 1300. to the taking of *Constantinople*,

*tinople*, which was most certainly the Completion of the *second* W O E, there are no more than 153 or 154 Years. Nor will the Computation stand if we reckon the W O E to have continued to the Peace of *Carlo-witz*, which was concluded the fifteenth Day of *January*, A. D. 1699. And from A. D. 1300. to A. D. 1699. are 399 Years; whereas the Term of the Prophecy is only 391 Years and a few Days.

5. The Computation from *Othman* is founded on a Misunderstanding of the Words of the Prophecy, as if *the slaying the third Part of Men* meant the same, or no more than *tormenting* them, which is the Character of the *first* W O E. But as *tormenting* is in the Prophecy of the *first* W O E oppos'd to *slaying* or *killing* in the Prophecy of the *second* W O E, it is evident their Meaning is very different. And as under the *first* W O E the *Greek* Empire was to be *tormented*, but not *kill'd*; so under the *second* W O E it was to be *kill'd* or utterly destroyed; and this Character demonstratively shews that the *second* W O E was accomplish'd by the taking of *Constantinople*, and the Destruction of the *Greek* Empire of the *Romans* by the *Turks*; and to which the Time of it exactly agrees; and by no other Event whatsoever.

The Explications of all the foregoing Prophecies, and the Accomplishments of them are plain, natural, and easy, and drawn from Events which

which by divine Providence are preserv'd in the Histories of all Nations which are concern'd in them, *viz.* in the *Pagan, Jewish, Turkish, Arabian,* and *Christian* Histories and Chronicles. They are, you must allow, Events of Moment great enough to be the Subject of Prophecies: And though perhaps you have not hitherto thought these and other Prophecies worthy of your Attention, I hope you will hereafter consider them, and that you may be convinc'd by them of the Truth of *Christianity*.

The great End of these, and all other Prophecies was, that under all the Oppressions and all the Corruptions of the true Faith and Worship of God, they might be to the World's End an infallible Evidence and Testimony to the true Religion which *Christ* from *God* taught to Mankind. And although they have not yet had much Effect in the Conversion of either *Jews* or *Infidels, Mahometans* or *Papists*; yet I am fully satisfy'd that the Evidence of the Completion of them will one Time or other be the providential Means of the Conversion and Reformation of all the Enemies of the Gospel. At present I cannot but wish that the *Papists* more especially would attend to the Character of the Idolatry and persecuting Tyranny of their Church, ascrib'd by the Spirit of *God* to no better an Author and Promoter than *Satan* himself, that apostate Angel, the great Enemy of God, and of all his Creatures: And that they would take the Warning which *St. John* foretold their Forefathers would not take, who saw the Misery and Destruction which God had brought upon  
the



the *Greek Empire* on Account of their Idolatry and Blasphemy and Persecutions of the *Witnesses* or true Disciples of *Christ*. *The rest of the Men* (says he, ch. ix. 20, 21.) *which were not killed by these Plagues, yet repented not of the Works of their Hands, that they should not worship Devils* (i. e. fainted and demoniz'd Souls of dead Men and Women who are canoniz'd in the Church of *Rome* in order to be worshipped) *and Idols of Gold and Silver, and Brass, and Stone, and of Wood, which neither can see, nor hear, nor walk; neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.*

Here the obstinate Superstition of the *Latin Roman Empire* is very strongly set forth; which was not mov'd by the Calamities of the idolatrous *Greek Empire* to repent of their idolatrous Worship of Demons, and Idols of Gold and Silver, Brass, Wood, and Stone; nor repented of their Murders, Persecutions and Rapines of those *Witnesses* to the Truth of *Jesus*, who oppos'd their Superstition.

That the *Romanists* then did, and do still continue to worship canoniz'd Saints and Images of *Gold, and Silver, and Stone*, is acknowledg'd by their own approv'd Writers, and the public Offices of their Church. Particularly with regard to Idols of *Wood*; in the *Pontifical* itself the Church determines that the highest Worship call'd *Latria* is due to the *Holy Cross*; and therefore *Thomas Aquinas*, one of the greatest Doctors of that Church says, *We speak to the Cross, and pray to it, as if it was Christ crucify'd upon it.*

*it. Hail, O Cross, our only Hope ; in this Time of the Passion, encrease the Righteousness of the Just, and give Pardon to the Guilty, (Part 3. Quæst. 25. Art. 4. and in the Office of the blessed Virgin Mary, p. 490.) and their Sorceries or pretended Miracles ; the many Murders and Thefts (or Rapines) committed in their bloody Inquisitions, are manifest to all the World.*

I hope that what I have said concerning the Prophecies of the Old and New Testament will not be thought tedious or improper by those who acknowledge a divine Providence in the moral Government of the World, of which Prophecies are the highest and most immediate Evidence. Prophecies also may and ought to be consider'd as the greatest Miracles, being the immediate Effects of divine Omniscience, and Objects of human Understanding ; as the Miracles commonly so call'd are the Works of divine Power, and Objects of human Senses. Prophecies also are an Aid to other Miracles, and supply the Place of them : And what Evidence Miracles seem to lose by the Distance of Time from the first doing of them, is more than compensated by the Prophecies, whose Evidence continually encreases, and grows stronger and stronger by Events fulfill'd, and continually fulfilling from the beginning to the End of the World. And as the *Christian* Religion is most worthy of the divine Care and Providence, the Prophecies relating to it begin at the Creation, and continue to the End of it, and till there shall be a new Heaven and a new Earth.

I now come to consider the Objections of your Moral Philosopher, against the Resurrection of *Jesus*.

P. 15, 16. he objects against St. *Matthew's* saying, that *the chief Priests and Pharisees came together unto Pilate, saying, Sir, We remember that this Deceiver said, while he was yet alive, After three Days I will rise again, ch. xxvii. ver. 63.* The Moral Philosopher thinks they could not *remember* any thing of this, though it was publicly talk'd of all over *Jerusalem*, and they had both heard and been told of it from many hands, unless *Christ* had told it to them himself. Strictly indeed we are said to *remember* what we have a personal Knowledge of; and for any thing that appears to the contrary, several of the Priests and Scribes might have heard *Christ* himself speak of his Resurrection. But, if not; since they were satisfied from the Report of credible Witnesses, that *Christ* had declared over and over that he would rise from the Dead, they might well tell *Pilate*, that they *remembered* he had said so, though not to themselves, but to those whose Testimony they credited. But it appears from St. *Matthew* that the Sign of his Resurrection under the Type of that of the Prophet *Jonas*, was given by *Christ* himself to the *Scribes and Pharisees*, c. xii. 38, &c. And we may suppose that they understood what he meant, and they must be blind indeed not to understand that he meant, that as *Jonas* was buried three Days and three Nights in the Whale's Belly, and then was delivered; so he should lie in the Grave three Days and three Nights,

Nights, and then be delivered from it by a Resurrection : And they could not but remember that *Christ* had said this to them. So this Objection has nothing in it, nor that which follows upon it, p. 18. where he says, that in *St. Matt.* *Jesus is said to give them the Sign of the Prophet Jonah* ; and in *St. Mark* (to the same Question as he supposes) *that he gave them no Sign at all*, *Mark* viii. 11, 12. But what is related in *Mark* is, that they *asked of him a Sign from Heaven*, which was denied them ; but he gave them *a Sign from Earth*, viz. the Sign of the Prophet *Jonah* : So here is no Inconsistency, only *Matthew's* Relation is more full than that of *Mark*.

His next Observation (p. 19.) on the Time from the Death to the Resurrection of *Christ*, which is said to be *three Days and three Nights* is a mere childish Quibble and Ignorance of common Language ; for, according to common Computation and common Sense, one whole Day and Part of two others (which was the Time) is three Days ; a Part of a Day being always spoken of as a Day.

P. 20. His Objection that the Sign of the Prophet *Jonah* was not fulfilled by *Christ's* Resurrection ; because they, to whom it was given, did not see him rise from the Dead or after he was risen, is a strange Objection indeed ! Might not *Christ* rise from the Dead, though they did not see him risen ? And might he not give sufficient Proofs of his Resurrection without giving them ocular Demonstration of it ? Though they did not see it, they were told it  
by



by those that did, as well as those who saw him after he was risen. Their own Guard of *Roman* Soldiers with great Astonishment saw him rise and come out of his Sepulchre, and told them what they had seen; and the Disciples of *Christ* proved their Testimony of his being risen by many Miracles which they wrought publickly in his Name, and in Evidence of his Resurrection.

This Evidence will come to be more fully considered presently.

His next Objection, p. 23. that *it is as surprising as any thing in the Gospels, that twelve Men together should not understand such plain Expressions*, viz. as *Christ's* Relation of his own Death and Resurrection to his Disciples, *Mat.* xx. 17, 18, 19. *Mark* x. 32, 33. *Luke* xviii. 31—35. for (he adds) *their Understanding of this Passage is to be questioned*. And as to *St. John*, he says, *he has examined him, and finds that he says not a Word of it, but denies it all*; for which Assertion, he cites the Words of this Apostle, c. xx. ver. 9. *They knew not the Scripture, that he must rise again from the Dead*. Perhaps I may do this Author a Favour to question nothing but his Understanding in making this Objection. Does he think the Apostles did not understand, that *Christ* told them that he was to be put to Death and to rise again the third Day; and that the Scriptures had foretold it? But it is no Wonder they did not know, or understand that the *Messias* (whom they had been taught out of the Scriptures to expect to appear as a Mighty, Temporal, and Invincible Prince) should

should be put to Death, and rise again only to take an earthly Kingdom. This prevailing Notion of the *Jews* that *Christ* was not to die, but was to conquer his Enemies and reign *for ever*, agreeably to what is said, *John* xii. 34. was the Cause that they did not understand the Scriptures which foretold his Death and Resurrection; and that his Kingdom was not to be of this World. And St. *John* is so far from denying that there was any Prophecy that *Christ* was to rise again; that if this *moral* Philosopher had not deceived himself, or intended to deceive others, he might or would have seen that the Words of the Apostle, when fully and fairly cited, imply the contrary. St. *Peter*, and another Disciple, *viz.* St. *John*, upon the Report of *Mary Magdalene* to them that the Body of *Jesus* was taken out of the Sepulchre, did not believe her, but ran to see what was done; and when St. *John* went into the Sepulchre, he found the Body of *Jesus* was gone; and upon that says, *that he saw and believed*, ver. 8. adding, *for as yet they knew not the Scripture, that he must rise again from the Dead*. Now does this imply that St. *John* denied there were any Prophecies concerning the Death and Resurrection of *Christ*? Do not his Words fairly imply on the contrary that the Scripture had foretold this? but that *as yet* (which Words he leaves out) they did not understand the Scripture-Prophecies concerning the Death and Resurrection of the *Messias*. But when they found that *Christ* was risen, as he had told them he would, their Prejudices were removed by the Evidence of his

Refurrection; and then they easily understood that the Scriptures had foretold it. The Moral Philosopher adds (p. 24.) *that no such Prophecies are to be found.* But who told him so? I do not find he hath made the Prophecies any Part of his Studies; or, if he hath, it hath been to little Purpose: There are undoubtedly several Prophecies relating to *Christ's* Refurrection. But his case is something like that of the uninstructed and prejudic'd Apostles, (I hope not like that of the hardned Infidel *Jews*) the Bigotry of whose Unbelief is the Cause, that *as yet he knows not the Scriptures, that Christ was to rise from the Dead.*

We come now to the Evidence of the *Watchmen*, which strangely perplexes your Moral Philosopher.

He says (p. 24.) *What Judgment are we now to form of the Watch? Can any Man of common Sense think it probable that the Priests and Pharisees should be alarmed about the Resurrection of Jesus, if they never heard any thing more of it than what has been mentioned?* That they had heard a great deal about it, I have shewn; though they did not believe a Word of it, but esteeming both *Christ* and his Disciples to be *Deceivers*, they used the Precaution of setting a Watch to guard the Sepulchre, lest the Disciples should steal the Body in the Night, and then pretend he was risen: This was the Reason of setting the Watch, though it turned to their own Confusion. Now must not these Chief Priests and Pharisees be greatly alarmed when their own Watchmen came and told them  
that

that they saw the dead Person, whose Body they were set to guard from being stolen, come out of the Sepulchre in such an awful and astonishing Manner, as made them tremble and almost die for Fear? When also, at the same Time, it was noised all over *Jerusalem* that he was risen; and, to confirm the Fact, the Chief Priests (on Examination no doubt) found the Body was gone out of the Sepulchre; which put them upon bribing the Soldiers to tell such an idle inconsistent Story, as that the *Disciples had come in the Night and stole his Body whilst they slept*, Matt. xxviii. 11, 12, 13. This shews they were not only alarmed, but confounded even to Infatuation. They had set a Guard of *Roman* Soldiers upon the Sepulchre sufficient to prevent the Body being stolen, and a Pretence of his Resurrection being put upon them: But when the Soldiers came and told them, that the dead Person was gone out of the Sepulchre without any human Means, and related the astonishing Circumstances with which his Resurrection was attended, they must needs be alarmed; and though they could not disbelieve the Fact, yet their obstinate and incurable Hardness of Heart made them resolve to use any Means, how absurd soever, to prevent the Resurrection gaining Credit. The Testimony therefore of the Watchmen to the Truth of *Christ's* Resurrection will puzzle Unbelievers (as it did the Chief Priests of the *Jews*) to the World's End to evade it. And what our Author says, shews the great Distress that he is in about it, being forc'd to deny the Truth of the whole Relation,



which yet was never disputed or denied by the *Jews* themselves. All the Reason of his denying the Fact is, that *it is only related by St. Matthew*, and he pretends his Account does not agree with that of the other Evangelists (p. 27.) But where their Disagreement lies he is not able to shew : There is in Truth no Disagreement. They do not all relate all the same Circumstances ; which is more or less the Case of other Historians, whose Fidelity was never suspected. No one of the Evangelists ever contradicts another ; and to call different Circumstances which may and must attend any Fact, where there are several Circumstances in it, to call these various Circumstances *Contradictions* is very gross and absurd, and tends only to destroy the Credit of all History whatsoever.

But this same Watch strangely perplexes your Author ; he cannot see any Reason for the Priests setting it (p. 30.) though he might easily suppose it was to prevent a Tumult (which might have arisen amongst the People) being made by a pretended Resurrection.

Another Thing he does not understand, and therefore calls an *Absurdity* (p. 31.) is that the Chief Priests tell *Pilate that Jesus said, after three Days he would rise again, yet desire the Sepulchre to be made sure but till the third Day. They should have desired Leave, he thinks, to watch it till the fourth Day.* Though they knew that *Christ* had said, he would rise the *third Day* (as the Time is also expressed) yet 'tis probable they intended the Watch should stay till the End of the third Day. It was their own Watch  
who

who would have staid till they were order'd off, if they had not been frightned by the extraordinary Event of the Resurrection of *Jesus*: So this is mere Quibble.

He goes on (p. 33.) *If the Jew Rulers placed a Watch, their Report of what happened must needs satisfy them; and the History supposes it did, because they hir'd the Watchmen to conceal it; but yet he thinks they could not be so foolish as to think to conceal it by the Report they put into the Soldiers Mouths to spread abroad. He wonders also, that the Soldiers could take a Bribe to lie in such an impudent manner, after they had made such a Report of Christ's Resurrection as is related; and though he does not know what Conscience Priests have* (p. 35.) yet he thinks the *Jewish Priests* could not but have been convinced and converted by the Soldiers Testimony, had they really made such a Report as it is said they did. Nay he lays so great a Stress on the Testimony of the Soldiers (p. 64.) that he thinks *half a dozen Watchmen, Men interested in no Party, would have been a better Evidence than a dozen Apostles.* To all this I answer: I doubt not but the *Jews* were inwardly satisfied of the Fact of *Christ's* Resurrection from the Report of the Soldiers; they had no Reason to think they would frame a Lie, which if discover'd, as it must needs be, would have been fatal to them. If the Body had been found in the Sepulchre, the Lie would have been at once detected; or if the Priests found Reason to think that the Soldiers had combin'd with the Apostles in carrying the Body out of the Sepulchre, hav-

ing so much Interest as they had with the Governor, they would have had them put to the Rack to make a Discovery, and probably to Death for leaving their Guard without Orders. The Watchmen therefore, undoubtedly, saw the Angel, whose Countenance was like Lightning, descend and roll away the Stone from the Mouth of the Sepulchre; and also saw *Jesus* come alive out of it. And the Circumstances of the *Earthquake*, of the *glorious Appearance* of the *Angel*, and the *Body of Jesus* raised and coming out of the Sepulchre, were that which terrified them and made such an Impression on them, that they could not resist it, or forbear acquainting the Priests with what had happen'd, though it was at the Peril of their Lives to report so odious and dangerous a Truth. But is it to be wonder'd, that finding their Report to be disagreeable to their Masters, they should be willing to gain their Favour again, by spreading indeed such a foolish Report amongst the People, as they were hir'd by them to do? In all this it appears that the Soldiers had more Conscience and a greater Regard to the Miraculous Evidence of *Christ's* Resurrection than the *Jewish* Priests had.

But as to the Consciences of Priests in general, he should have spared his Reflection: Though yet, what *wicked*, what *foolish* Things have not Priests done and Laymen too, and continue to do, to support a temporal Interest and Power, and an Hierarchy purely of this World? What Popish Priests do, and have done, that he may suppose *Jewish* Priests were capable

capable of doing. If any Miracle was wrought in Confutation of the Superstition and Power of the *Roman* Church, would they stick at forging any Lies to prevent its being believed? Nay, would they not go farther than the *Jewish* Priests did, and put to Death both the Reporters and Doers of it? The Testimony therefore of the Soldiers is in itself an irrefragable Evidence of the Truth of *Christ's* Resurrection; and as this Author has nothing solid or rational to oppose to it, by his own Confession it ought to satisfy him; and would do so, if his Conscience was dispos'd to yield to Conviction.

The Moral Philosopher next condescends to consider the Testimony of the Apostles, and some others, who saw and convers'd with *Christ* after he was risen from the Dead; but it is only to shew their Inconsistencies. However he has done well in laying before his Reader all the Texts of Scripture on the Inconsistency of which his Proof depends that *Jesus* did not rise from the Dead. But an attentive Reader may see that there is no Contradiction in the Relation of the several Circumstances of the *Resurrection* in which all the Evangelists agree. All that the Moral Philosopher has done to shew an Appearance of Inconsistency, is his confounding *Persons*, and *Times*, and *Places*, and not understanding the Meaning of the Texts he cites. He represents Things done at one Time and Place which were done at another Time and Place; mistakes one Man for another, and one Woman for another; and cannot distinguish a Relation of different Circumstances from



a contradictory Relation. For all the Matter truly is, that one Writer relates Circumstances which are omitted in another: And the greatest Difficulty lies in the Relation of the Women who first saw *Jesus* after his Resurrection: And supposing there was some small Inconsistency in their Relation, who are represented as being affrighted, and under a confus'd Joy; it shews at least the Honesty of the Evangelists in relating Things as they heard them; and does not anywise invalidate the Womens whole Relation, any more than it would do in any other like Case, where for sudden Surprise and Joy in seeing unexpectedly a Friend who was thought to be dead, a Person varies a little in telling the Manner of seeing him; which is no Proof that he did not see the Person at all: Much less will this invalidate the Apostles own Evidence in relating what they both saw and heard, in which there is no Inconsistency; as truly there is not in the Womens Account neither.

The History stands as follows: Early on *Sunday* Morning there was a great Earthquake at the Sepulchre of *Christ*; at the same Time an Angel descended from Heaven, and came and roll'd back the Stone from the Door, and sat upon it, whilst *Jesus* rose from the Dead, and came out of the Sepulchre. The Appearance of the Angel, whose Countenance was like Lightning, terrified the Watchmen, who lay as dead Men, *Mat.* xxviii. 2, 3, 4. Soon after this had happen'd, *Mary Magdalene*, and *Mary* the Mother of *James* and *Salome*, and others, came

came to the Sepulchre, bringing Spices and Ointments to embalm the Body of *Jesus* according to the Custom of the *Jews*, who embalm'd their dead Bodies several Times, the better to preserve them, *Mat.* xxviii. 1. *Mark* xvi. 1. *Luke* xxiv. 1, 10. *John* xx, 1. They found the Stone roll'd away, the Body was gone, and the Watchmen fled: Upon this *Mary Magdalen* runs and tells *Peter*, and another Disciple (*viz.* St. *John*) that the Body of *Christ* was gone out of the Sepulchre: Thereupon both of them ran to the Sepulchre, &c. as St. *John* relates, ch. xx. 2—10. *Mat.* xxviii. 2. *Mark* xvi. 4. *Luke* xxiv. 2, 3. Whilst *Mary Magdalene* ran to tell *Peter* and *John*, the other Women staid, and went farther into the Sepulchre, and saw a young Man (*viz.* the Angel mention'd *Mat.* xxviii. 2.) who was gone into the Sepulchre, and sat on the right Side, and said to the Women what is related *Mat.* xxiii. 5, 6, 7. *Mark.* xvi. 5, 6, 7, 8. *Luke* xxiv. 3, 4, —8. *Luke* says, there were *two Men* or Angels. The Women probably, at first, saw but one of them, who told them that *Christ* was risen; or *Matthew* and *Mark* mention one only who spake to them. Here is no Inconsistency, as *Origen* well observes against *Celsus*, who made this Objection, *lib.* v. p. 268. *Mary Magdalene* having told *Peter* and *John* what had happen'd at the Sepulchre, follow'd them thither, and staid after they left it, *weeping and looking into it*, supposing that the Body of *Christ* was not risen, but convey'd out of the Sepulchre. In the mean time, the other Women

were

were gone to tell the Disciples (which was before *Peter* and *John* came to the Sepulchre) and after *Peter* and *John* had left it, *Mat.* xxviii. 8. *Mark* xvi. 8. *Luke* xxiv. 9. As *Mary Magdalene* staid weeping and looking into the Sepulchre, she saw *two Angels*, and immediately after she saw *Jesus* himself, as is related *John* xx. 11, 12—17. *Mark* xvi. 9. This was the first Appearance of *Christ* after his Resurrection. After *Mary Magdalene* was gone to tell the Apostles that she had seen *Jesus*, and what he had said to her, *Jesus* appear'd to the other Women also, and suffer'd them to lay hold of his Feet (tho' he would not permit *Mary Magdalene* to touch him) *Mat.* xxviii. 8, 9, 10. Then they went and told the Apostles, as is related *John* xx. 18. *Luke* xxiv. 9, 10, 11. *Mark* xvi. 10. It is indeed said, *Luke* xxiv. 12. *Then arose Peter, and ran unto the Sepulchre*, as if this happen'd after the Relation of the other Women as well as of *Mary Magdalene*, whereas it must, I think, have been before; and even before the Return of the other Women from the Sepulchre, or whilst they were going to tell the Disciples. It should therefore, according to the original Text, be render'd, *But Peter had rose, and ran to the Sepulchre, &c.* and so this Verse may be a Parenthesis, or perhaps it may be an Interpolation inserted from the Margin into the Text; for it is omitted in the most ancient Manuscript of *Beza* at *Cambridge*. But either Way there is nothing in the Account that is inconsistent or contradictory.

To-

Towards the Evening of the same Day *Jesus* appear'd to *Peter*, 1 *Cor.* xv. 5. *Luke* xxiv. 34. This was a little before he appear'd to the two Disciples going to *Emmaus*, *Luke* xxiv. 13, &c. or it might be a little after, but before they return'd to *Jerusalem*.

The next Appearance was the same Evening to \* Ten of the Apostles met together at *Jerusalem*, *Luke* xxiv. 36. *John* xx. 19. *Mark* xvi. 14. *Thomas* was not with them, *John* xx. 24.

The *Sunday* following, or eight Days after, he appear'd to all the eleven together at *Jerusalem*, *Thomas* being with them, *John* xx. 26. And he was convinc'd of the Truth of *Christ's* Resurrection, which he did not believe before, ver. 28. After this they all went into *Galilee*, and saw *Jesus* there, *Mat.* xxviii. 16. And it was now that he was seen of above five hundred Brethren at once, as *St. Paul* tells us 1 *Cor.* xv. 6. Afterwards he was seen by *James* his Brother, 1 *Cor.* xv. 7. Again, he appear'd to seven of his Disciples at the Sea of *Tiberias*, *John* xxi. 1, 2. He was also seen, and convers'd with his Apostles at various Times, during the Space of forty Days, *Acts* i. 3. Then he led them out to *Bethany*, unto the Mount call'd *Olivet*, and in the Sight of them all he ascended,

\* The Moral Philosopher quibbles upon its being said the *Eleven* were gather'd together, when it appears from *St. John* that there were but *Ten*, *Thomas* not being with them. To which it is a sufficient Answer, That in speaking of a collective Number, it is usual to call the greater Part by the Name of the Whole: So he might have spar'd that Observation, which is really childish.

and



and was taken from them into Heaven, *Luke* xxiv. 50, 51. *Acts* i. 9, 10, 11, 12.

The Harmony of the Gospels, relating to *Christ's* Resurrection, stands as follows, viz.

Mat. xxviii.

1. *In the End of the Sabbath, as it began to dawn towards the first Day of the Week, came Mary Magdalene and the other Mary to see the Sepulchre.*

2 *And behold there was (or had been) a great Earthquake; for the Angel of the Lord descended from Heaven, and came and roll'd back the Stone from the Door and sate upon it.*

3. *His Countenance was like Lightning, and his Raiment white as Snow.*

4. *And for fear of him the Keepers did shake, and became as dead Men.*

Mark xvi.

1. *And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James and Salome, had bought sweet Spices that they might come and anoint him.*

2. *And very early in the Morning the first Day of the Week, they came unto the Sepulchre at the rising of the Sun.*

3 *And they said amongst themselves, Who shall roll us away the Stone from the Door of the Sepulchre?*

4. *And when they look'd, they saw that the Stone was roll'd away, for it was very great.*

John

John xx.

1. *The first Day of the Week cometh Mary Magdalene early, when it was yet dark unto the Sepulchre, and seeth the Stone taken away from the Sepulchre.*

2. *Then she runneth and cometh to Simon Peter, and to the other Disciple whom Jesus lov'd, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.*

Luke xxiv.

1. *Now upon the first Day of the Week, very early in the Morning, they came unto the Sepulchre [viz. Mary Magdalene, and Joanna and Mary the Mother of James, and other Women with them ver. 10.] bringing the Spices which they had prepared.*

2. *And they found the Stone roll'd away from the Sepulchre.*

3. *And they enter'd in, and found not the Body of the Lord Jesus.*

Mark xvi.

5. *And entering into the Sepulchre, they saw a young Man sitting on the Right Side, cloathed in a long white Garment; and they were affrighted.*

5. *And*

Mat. xxviii.

5. *And the Angel said unto the Women (who staid in the Sepulchre when Mary Magdalene was gone) Fear not ye; for I know that ye seek Jesus who was crucified.*

6. *He is not here: for he is risen as he said: come, see the Place where the Lord lay.*

7. *And go quickly and tell his Disciples, that he is risen from the Dead; and behold, he goeth before you into Galilee; there shall ye see him. Lo, I have told you.*

8. *And they departed quickly from the Sepulchre, with Fear and great Joy, and did run to bring his Disciples Word.*

Mark xvi.

6. *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, who was crucified: He is risen, he is not here: Behold the Place where they laid him.*

7. *But go your Way, tell his Disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you.*

8. *And they went out quickly, and fled from the Sepulchre, for they trembled and were amazed: neither said they any thing to any Man; for they were afraid.*

Luke xxiv.

4. *And it came to pass, as they were much perplex'd thereabout, behold two Men stood by them in shining Garments.*

5. *And*

5. *And as they were afraid, and bowed down their Faces to the Earth, they [or one of them mention'd by Matthew and Mark] said unto them: Why seek ye the living among the dead?*

6. *He is not here, but is risen: Remember how he spake unto you when he was yet in Galilee.*

9. *And they return'd from the Sepulchre.*

What happen'd whilst the Women were going to tell the Apostles.

John xx.

3. *Peter went forth and that other Disciple, and came to the Sepulchre.*

4. *So they ran both together, and the other Disciple did outrun Peter, and came first to the Sepulchre.*

5. *And stooping down he saw the Linen Cloaths lying; yet went he not in.*

6. *Then*



John xx.

6. *Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen Cloaths lie.*

8. *Then went in also that other Disciple, who came first to the Sepulchre, and he saw and believ'd.*

10. *Then the Disciples went away again unto their own Home.*

What happen'd after the two Apostles were gone Home.

John xx.

11. *But Mary [Magdalene who follow'd Peter and the other Disciple] stood without at the Sepulchre weeping : and as she wept she stooped down and looked into the Sepulchre.*

12. *And seeth two Angels in White, sitting the one at the Head, and the other at the Feet, where the Body of Jesus had lain :*

Luke xxiv.

12. *Then arose Peter, and ran unto the Sepulchre, and stooping down he beheld the Linen Cloaths laid by themselves, and departed wondering in himself at that which was to come to pass.*

Mark xvi.

9. *Now when Jesus was risen early the first Day of the Week, he appear'd first to Mary Magdalene, out of whom he had cast seven Devils.*

10. *And she went and told them that had been with him as they mourn'd and wept.*

John

John xx.

13. *And they said unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.*

14. *And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

15. *Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the Gardiner, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

16. *Jesus said unto her, Mary, She turn'd herself and said unto him, Rabboni, which is to say, Master.*

17. *Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my Brethren and say unto*

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them,

John xx.

*them, I ascend unto my Father and your Father, and to my God and your God.*

What happen'd immediately after *Mary Magdalene* had seen *Christ*; and as the Women were going to the Apostles.

Mat. xxviii.

9. *And as they went to tell his Disciples [what the Angel had said unto them] behold Jesus met them, saying, All Hail. And they came and held him by the Feet, and worshipped him.*

10. *Then said Jesus unto them, Be not afraid: Go tell my Brethren that they go into Galilee, and there shall they see me.*

11. *Now when they were going, behold some of the Watch came into the City, and shew'd unto the chief Priests all the Things that were done.*

John

John xx.

18. *Mary Magdalene came and told the Disciples that she had seen the Lord, and that he had spoken these things unto her.*

Luke xxiv.

9. *And they returned from the Sepulchre, and told all these things unto the Eleven, and to all the rest.*

Mark xvi.

11. *And they, whom they had heard [from Mary Magdalene] that he was alive, and had been seen of her, believed not.*

11. *And their Words seem'd to them as idle Tales, and they believ'd them not.*

In the Evening of the Resurrection-Day Christ appear'd to St. Peter, as St. Paul says, 1 Cor. xv. 5. and as appears from Luke xxiv. 34.

Luke xxiv.

13. *And behold two of them went that same Day to a Village call'd Emmaus, which was from Jerusalem about threescore Furlongs.*

15. *And it came to pass that while they commun'd together and reason'd, Jesus himself drew near and went with them.*

Mark xvi.

12. *After that, he appear'd in another Form to two of them as they walk'd and went into the Country.*

13. *And they went and told it to the Residue; neither believed they them.*



Luke xxiv.

16. *But their Eyes were holden that they should not know him.*

30. *And it came to pass as he sate at Meat with them, he took Bread and blessed it, and brake and gave to them.*

31. *And their Eyes were open'd, and they knew him, and he vanish'd out of their Sight.*

33. *And they rose up the same Hour, and return'd to Jerusalem, and found the eleven gathered together, and them that were with them.*

34. *Who said [unto the two Disciples as they came in] the Lord is risen indeed, and hath appeared unto Simon.*

35. *And they [the two Disciples] told what Things were done in the Way, and how he was known of them in breaking of Bread.*

36. *And as they thus spake, Jesus himself stood in*

Mark xvi.

14. *Afterward he appear'd to the Eleven as they sate at Meat; and upbraided them with their Unbelief and Hardness of Heart, because they believ'd not them who had seen him after he was risen.*

John xx.

19. *Then the same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled for Fear of the Jews, came Jesus and stood in the Midst and saith unto them, Peace be unto you.*

20. *And when he had so said, he shewed unto them his Hands and his Side. Then were the Disciples glad when they saw the Lord.*

24. *But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came.*

25. *The other Disciples therefore said unto him, We have seen the Lord;*

Luke xxiv.

*in the midst of them, and saith unto them, Peace be unto you.*

37. *But they were terrified and affrighted, and supposed that they had seen a Spirit.*

38, 39. *And he said unto them——Behold my Hands and my Feet, that it is I myself; handle me and see; for a Spirit hath not Flesh and Bones as ye see me have.*

41. *And while they yet believed not for Joy and wondered, he said unto them, Have ye here any Meat?*

43. *And he took it, and did eat before them.*

44. *And he said unto them, These are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.*

John xx.

*Lord; but he said unto them, Except I shall see in his hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.*

26. *And after eight Days again his Disciples were within, and Thomas with them: Then came Jesus, the Doors being shut, and stood in the midst and said, Peace be unto you.*

27. *Then saith he to Thomas, Reach hither thy Finger and behold my Hands; and reach hither thy Hand and thrust it into my Side; and be not faithless but believing.*

28. *And Thomas answered and said unto him, My Lord and my God.*

29. *Jesus saith unto him, Thomas, Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.*

The Appearance of *Christ* to all his Apostles,  
and a great Number of Disciples in *Galilee*.

Mat. xxviii.

16. *Then the Eleven Disciples went away into Galilee, into a Mountain where Jesus had appointed them.*

17. *And when they saw him they worshipp'd him, but some doubted.*

18. *And Jesus came and spake unto them, saying, All Power is given to Me in Heaven and in Earth.*

1 Cor. xv.

5. *He was seen of Cephas, then of the Twelve.*

6. *After that he was seen of above Five hundred Brethren at once; of whom the greater Part remain unto this present; but some are fallen asleep.*

7. *After that he was seen of James [his Brother] then of all the Apostles.*

John xxi.

1. *After these Things Jesus shew'd himself again to the Disciples, at the Sea of Tiberias [a little before his Appearance to the Five hundred Disciples and more.]*

2. *There were together Simon Peter, and Thomas call'd Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his Disciples.*

The

The last Appearance of *Christ* at his Ascension.

Luke xxiv.

50. [At the End of Forty Days after his Resurrection] *He led them out [of Jerusalem] as far as to Bethany; and He lift up his Hands and blessed them.*

51. *And it came to pass while he blessed them, he was parted from them, and carried up into Heaven.*

52. *And they worshipped him, and return'd to Jerusalem with great Joy.*

Acts chap. i.

3. *To whom [the Apostles] He shew'd himself alive after his Passion, by many infallible Proofs, being seen of them Forty Days, and speaking of the Things pertaining to the Kingdom of God.*

9. *And when he had spoken these things, while they beheld, he was taken up [into Heaven ver. 11.] and a Cloud received him out of their Sight.*

12. *Then return'd they unto Jerusalem, from the Mount call'd Olivet.*

In the foregoing Narration an attentive Reader will see that there is no Contradiction or Inconsistencies in the several Accounts of *Christ's* Resurrection; nor any other Difference, but that one Evangelist omits some Circumstances which are related in others.

And the Variations before mention'd, in the History of the Resurrection, as well as in other Parts of the Gospels, are an Argument in Fa-



vour of the Evangelists, that they did not combine together to relate a forged story.

I shall make some Observations on your Moral Philosopher's Account of the Resurrection, and then take my Leave of you.

After your Author has puzzled himself, and his ignorant Reader, with the Womens Account of the Resurrection, he concludes (p. 41.) from St. *Luke's* saying, that *they found not the Body of Jesus in the Sepulchre* (ch. xxiv. 3.) that St. *Luke* meant, they never saw him at all. Observe the wise Reason he gives: *If they had seen him* (he says) *alive or dead, they must have found or seen his Body.* Was ever any thing so trifling, as to infer, that because they saw not the Body of *Jesus* in the Sepulchre, as all the Evangelists agree; therefore they saw him not after he was risen, as they all agree that they did.

P. 42, 43. he imagines the two Disciples Names, who went to *Emmaus*, and saw *Jesus* there, were *Cleopas* and *Simon Peter*, and wonders that *Peter*, who knew him perfectly well before his Death, should not know him as well afterwards. He runs on talking in a very silly Manner all the forty-third Page, and Part of the next. But I will set him right, as he will own in one Point at least: It is plain from the Narration about the two Disciples in *Luke*, that *Simon Peter* was not one of them; for *Jesus* had appear'd to *Simon Peter* before, as the Apostles told them: for the Apostles accosted the two Disciples at their coming in to them with the News, saying, (chap. xxiv. 34.) *The Lord*

*Lord is risen indeed, and hath appeared unto Simon.* Perhaps the Moral Philosopher not reading *Greek*, was deceiv'd by the Ambiguity of the *English* Version, taking what was said *to* the two Disciples to have been spoken *by* them to the Apostles. I should not have taken Notice of so small a slip as this, but only that I find it has spoil'd a fine Harangue of the Author's about the intimate Acquaintance which was between *Peter* and *Jesus* his Master. And tho' *Jesus* appear'd in a Disguise at first to the two Disciples, to try whether they believ'd his Resurrection or not, yet when he found they were not fully convinc'd, he shew'd his Person plainly to them, and then they knew him. Now would any rational Man argue, that because I may not know my Friend when disfigur'd or in Disguise, I cannot be sure I know him when the Disguise is taken off? As to the Reason of *Christ's* appearing in a different Form, what Right has this Author to have it related to him? But I have given him what I think is a probable Reason.

P. 47. he says, *St. Matthew, St. Mark, and St. Luke agree, that when the Disciples were made acquainted with the Resurrection of Jesus, they met him for the first and last Time. But this, St. John, the Author of the Acts, and St. Paul contradict; for they tell us of other Appearances afterwards.* To this I answer, *St. Luke* says no such thing: But on the contrary, *St. Luke*, who is the undoubted Writer of the *Acts of the Apostles*, says, *He was seen of them Forty Days, Acts i. 3.*  
If

If he could have prov'd St. *Luke* and the Author of the *Acts* to have been two different Persons, his Observation would have been more to the Purpose. St. *Mark's* Account is evidently of the first Appearance of *Jesus* to the Apostles at *Jerusalem*, when *Thomas* was not there, as appears from *Luke* xxiv. 33. *John* xx. 19—24. And *Matthew's* Account is of *Christ's* Appearance in *Galilee*, *Mat.* xxviii. 16. And he says nothing of the Ascension. Now your Author himself observes (p. 48.) that *the nearest Part of Galilee is above threescore Miles from Jerusalem*. This might have let him see, that the Appearance here could not be the same with that at *Jerusalem*, on the Evening of the Resurrection-Day. Nor could either of them be the Appearance at the Ascension; for that was neither at *Jerusalem* nor in *Galilee*, but at *Bethany*, and from Mount *Olivet*. The Truth is, St. *Mark* mentions but one Appearance, and then (omitting the others) passeth from it to the last appearance, when *Jesus* ascended. And St. *Luke* connects the first and last Appearance together in his Gospel: Though in the *Acts* he says that many others interven'd, and that *Jesus* was seen by, and convers'd with his Apostles, *Forty Days*.

This might deceive your Moral Philosopher; but I fear he rather designed to deceive others.

Your Author pretends (p. 50.) *It may be a Doubt whether he was dead, when he was taken down from the Cross, for when Joseph begg'd his Body,*

*Body, Pilate marvelld if he were already dead,— and he was taken down by Joseph himself. But what stronger Evidence would this Author have that Jesus was dead, when his Enemies had the killing of him, and his Friends buried him? Would the one deliver him before he was dead? or would the other bury him alive in a cold Sepulchre? and though his legs were not broken, the Wound in his Side might reach his Heart, and be more fatal.*

All he says, therefore, on this Head, is unreasonable, and really shameful.

P. 50. St. *John* having said, that *Jesus* came and stood in the midst of his Disciples, when the Doors were shut, ch. xx. 19, 26. your Philosopher, to shew his Skill in his Profession, observes that the Apostle suggests, *that one solid or material Body pass'd through another, without injuring the Form of either.* But what if the Door was open'd or unlock'd, though the Apostles did not perceive it, or know how it was done? or what if this was done in a miraculous Manner? What occasion does the Text afford of talking so absurdly, as if one Body penetrated another? This Author is very ready to frame Contradictions, to avoid the Appearance of a Miracle.

Your Author goes on, p. 51, 52. and says, *When I have to do with one who has the Power of working Miracles, my Senses may be miraculously wrought upon; in such Case I may and ought to question as much the Truth of my Senses as the Object, that I am neither deceiv'd in the one nor the other.* Let us then suppose, according to the  
Au-



Author's Reasoning, that the Miracle of curing a lame Man, whom he had known many Years to be lame, was wrought for his Conviction; would he not believe his own Eyes when he saw the lame Man *walking* and *leaping*, upon another's saying only, *Rise up and walk*? No! he must not believe it, because he who wrought the Miracle might have miraculously wrought upon his Senses; so that the lame Man might not really leap or walk, though he saw him do both. He will believe then, that upon a Word speaking, his Eyes shall be so dispos'd as to see a Man whom he knows to have been born lame walking and dancing. Is not this Miracle wrought upon his Eyes as much a Miracle as the other? It is all one whether the Miracle is wrought in the Senses or in the Object; therefore it is highly absurd to suppose the Senses to be miraculously wrought upon on purpose to make an Appearance only of another Miracle in the Object of them. Your Philosopher therefore, to be sure, meant here to say something against Miracles, but he did not know what.

He next attacks St. *Paul* (p. 53.) and says, *He writes by Hearsay only, therefore can be no proper Evidence to testify of Things done before he was born.* I suppose this Author would think himself ill us'd as a *moral Philosopher*, that no Credit was to be given to what he should report upon Hearsay, though from the most credible Eye-Witnesses of the Things he reports. But, however, this was not St. *Paul's* Case; he wrote nothing by Hearsay relating to the Doctrine of  
*Christ;*

*Christ*; he receiv'd it by Revelation, as he himself declares. *I certify you Brethren*, says he, *that the Gospel which was preached of me, is not after Man. For I neither receiv'd it of Man, neither was I taught it, but by the Revelation of Jesus Christ, Gal. i. 11, 12.* And if he had by Hearsay, or heard *Cephas* and *James* say that they had seen *Christ*, and also relate the other Appearances of him to his Disciples, which had happen'd but a Year or two before he became a *Christian*, (and therefore I presume not *before He was born*, as this Author says) why might he not believe them?

Your Moral Philosopher concludes his Examination of the Evidence of the Witnesses of *Christ's* Resurrection with this finishing Stroke (p. 56.) *Thus the Saints agree, and such Agreement is common among Saints. Their Miracles, Morals, Doctrines, and Practices, are alike harmonious.* I hope this Author is capable of so much Reflection as to be sorry for, and repent of such rash and injurious Expressions. The Evidence of the Resurrection and Ascension of the holy *Jesus* is all consistent, as I have shewn. But this Author confounds one Thing with another at Random to make an Appearance of a Disagreement, and to puzzle vulgar Understandings; and this with some Reflections, which he may think Wit, but which are neither becoming a Gentleman or a Man of Sense, and much less the Character of a *Moral Philosopher*, is the Sum of all he has written.

In

In Answer to something said by the Author of the *Trial of the Witnesses* (whom I leave to defend himself) your Philosopher says (p. 58, 59.) *Is it not very absurd that the meanest Witnesses should be pick'd and cull'd out for the best, in the greatest Affairs—that those who are principally interested in a Will—should be allowed to be the best and only Witnesses of the said Will?* I should be sorry if this Gentleman and all of you had not an Interest in this *Will*, which is here so contemptibly spoken of. It is no other than the *Will* of God, containing the Promise of eternal Life and Happiness to all *who believe in him, worship him, and obey him*. Would you exclude yourselves from an Interest in such a Will? I hope not, I believe not. What then does your Author mean by excluding those whom he supposes to be principally interested in this *greatest Affair*, from being Witnesses of the Truth of it? Is it an Interest that can tempt any one to lie, or prevaricate, or to use any Deceit to obtain the Benefit of it? Just the contrary; unless you suppose (which you will not suppose) that False-witness and Imposture is the Way to obtain the Love and Favour of God, and the Happiness of a future State. *Secondly*, Those only are the meanest Witnesses, who are least faithful and true. But there lies no Exception against the moral Characters of the Apostles of *Christ*: And their being plain and unlearned Persons is rather an Advantage to their Testimony, it being a plain Narration of what they *saw and heard*, told with the greatest Sim-

Simplicity, and without Art or Disguise. The Proofs of our Saviour's Resurrection were adapted to the meanest Capacities. But if this Author thinks it of any Consequence in the Cause, that Men of Character and Authority should have been among the first who believed in *Christ*, there were many such, as St. *John* tells us, ch. xii. ver. 42. where it is said, that *many of the chief Rulers of the Jews believed on Jesus*, though they had not Honesty and Courage enough to *confess* him openly, for fear of Ecclesiastical Censures, and losing their Reputation and Authority in the Sanhedrim. Nay, and even *Herod* himself declared his Belief of the Miracles of *Christ* upon the Evidence of those who had seen them. *Mat.* xiv. 1, 2.

P. 59. he says, *It is improbable and absurd that Jesus should be said publickly to predict his own Resurrection, and not fulfill it in publick—that he should inform the People that he would rise again the third Day, yet disappoint all their Expectations in seeing him—by rising before them, or appearing to them afterwards—They said, let him come down from the Cross and we will believe in him; and would they not have believed in him, if he had come up from the Dead?* He goes on to the same Purpose, p. 60, 61.

I answer, The Evidence of *Christ's* Resurrection was publick. It was in the Sight of the best Evidence in the World, according to this Author's own Declaration (p. 64.) *that half a dozen Watchmen is better Evidence than a dozen Apostles. Christ rose in the Sight of those very Guards*



Guards whom the *Jews* had set to watch his Sepulchre, and who confessed the Truth of it before the Chief Priests; though afterwards, for Interest and fear of Punishment, they told another Story as the Priests had directed them. Yet so partial is your Author, as to credit this latter idle inconsistent Story rather than the first Declaration which the Soldiers made of *Christ's* Resurrection, where they had no Interest or Motive to tell a Lie, and which was very natural and credible. *Jesus* also did appear to those, to whom he had promis'd to rise from the Dead on the third Day: For he appeared in *Galilee* to above five hundred of his Disciples at once. And as to the *Jewish* Priests themselves, after such Evidence as they had received from their own Watch, and such an absurd Lie contriv'd by them to evade it and hinder its Reception, is it at all probable (I may appeal to this Author or to any Deist) that if he had rose in their Sight, or made his first Appearance in their Assembly, they would have believed his Resurrection a whit the more? They might have pretended, as this Author suggests, that he was not really dead, though they thought he was when he was taken down from the Cross; or they would have probably said (something like what *Celsus*\* objected) that his Appearance was only a Delusion of some evil Spirit who had carried off his Body, and personated him, in order to draw them into his

\* *Orig. cont. Cels. lib. ii. p. 94.*

Imposture: It is not therefore worthy of God to make his miraculous Power cheap and contemptible amongst profligate and hardened Unbelievers; by whom he knew it would not be regarded: He gave many publick and infallible Proofs of the Resurrection of *Jesus*, to those who are disposed to receive the Truth which it was wrought by the Power of God to confirm. The Evidence continued after his Ascension to shine forth more and more, and to be corroborated by the Miracles which the Apostles wrought in Testimony of this great Article of Faith, during their whole Lives; and others wrought many Years after the Death of the Apostles. These Miracles were never gainsayed or contradicted either by *Jews* or Gentiles, that we read of, and were admitted by both. And by the Power of them and of the rational Doctrine attested to by them, Millions of Converts were gain'd from Superstition and Idolatry to the Belief and Worship of the one true God, and of *Jesus Christ* as the divine Publisher of Salvation to the World. And his Doctrine in a few Years was spread all over the *Roman Empire*, in *Europe*, *Asia*, and *Africa*; and the History of the Gospels could never be confuted by the most learned *Jews* or Philosophers. It withstood also all the Opposition of worldly Power, conquer'd and made Captives unto *Christ* of the wise and learned as well as of the simple and unlearned, till it drew, as it were, the whole World after it by the Conversion of the *Roman Empire* from Paganism to true Religion and *Christianity*.

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This was the Effect of that Evidence of *Christ's* Resurrection, which this Author ridicules, and by an uncommon Weakness as well as Assurance, pronounces to be impossible and a mere Fiction. And whereas he insists on the *Impossibility* of Miracles for many Pages, in opposition to *natural* as well as to revealed Religion, as I have largely prov'd in the preceding Papers ; yet he must allow one as great a Miracle as any of those he thinks impossible ; *viz.* that the *Christian* Religion, a mere Fable according to him, did by the preaching of a few illiterate Cheats who pretended to work Miracles, make Millions of Converts to it in a few Years, without the wisest Opposer being ever able to discover the Cheat ; and in Defiance of all worldly Power us'd to extirpate it ; and did even spread all over the *Roman* Empire, and prevail with Kings to forsake the Religion of their Fathers, which had been long establish'd by Laws, and under which their Kingdoms had rose, and increas'd, and flourish'd ; and to embrace a mere Imposture instead of it. And all these wonderful Effects were wrought in a most discerning and learned Age, over-run with Superstition and Infidelity ; neither of which dispose Men to hearken to new Doctrines that are not attended with more than ordinary Evidence. That one Superstition (as this Author, and all you Deists suppose *Christianity* to be) should prevail by mere Cheat and Imposture over all other Superstitions, without Power, Learning, or any worldly Interest to support it ; and should convert to it, not only the Vulgar and Unlearned, who

who are very hard to be brought off from the Prejudices of a long received, though false Religion ; but also Philosophers and Politicians, and by Degrees bring whole States and Kingdoms to embrace it, and to renounce all other Religion for the Sake of it ; this, I say, is as great a Miracle as any related in the Gospel-History, and much harder to be believ'd than all the Scripture-Miracles put together. Yet the Deists must acknowledge this Miracle to be a most certain Truth.

In ignorant Ages, a false Religion or Superstition may be propagated and prevail by the cunning of learned Impostures for worldly Ends and Purposes ; or it may be forc'd upon Men by temporal Power ; this we know to be the Ground of Popery and Mohammedism. But it was never known, nor is it at all credible, that such Impostures or a false Religion were or can be establish'd by a few Men of no Note, without Literature, Power, or Policy ; and in a learned Age too, and in Opposition also to all the Power and Learning of the whole World. Therefore we may conclude with wise *Gemaliel*, Acts v. ver. 38. *That if this Counsel or this Work had been of Men, it wou'd have come to nought ;* and as he infers, ver. 39. *If it be of God, you cannot overthrow it ;* but may justly fear, that by your Opposition to it you will be found even *to fight against God.*

One thing more I must take Notice of ; his saying, P. 65. *Why should the Apostles of all Men require the whole World to credit the greatest Miracle that ever was on the least Foundation ?*



*And why should the Credit of this depend on them alone? If an hundred and twenty or five hundred saw him besides, cou'd they not attest it as well?*

I have shewn that the Apostles were well qualified to write the Gospel History, consisting of Facts of which they were Eye and Ear-Witnesses. And many others besides them, who saw *Christ* after he was risen from the dead did, no Doubt, attest the Truth of his Resurrection. But this Author expects to have their Testimony in Writing, which is ridiculous, especially in him who has in Effect declar'd that not five hundred or five thousand Witnesses to a Miracle cou'd convince him, because he thinks it an Impossibility in itself.

But must, I beseech you, no History be credited on the Evidence of one or more Historians, who were present and personally concerned in the Facts related in it; or upon any less Evidence than the concurrent Testimony of every Person present or concern'd? What will become of History and human Faith at this rate? or what can one say to such a Reasoner as your *moral Philosopher*? But the History of *Christianity* does not depend on the Testimony of one single Writer, who was a personal Witness to the Facts related in it; it depends on the concurrent and agreeing Testimony of several who had a personal Knowledge of all they related; of one also who was from an Enemy and Persecutor, converted and made a Disciple of *Christ* by a miraculous Evidence of his Resurrection and Ascension. The Gospel-History with  
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Regard only to the Writers of it, is better attested than any History in the World besides ever was. There are no Facts in the *Eastern* Histories, or in the *Greek* or *Roman*, near so well or strongly attested as those of the Gospel. So that a Deist, if consistent, has really the Mortification to be an Infidel, not in Christian History only, but in the whole History of Mankind. He must be an Enemy to all Faith as well as to that in *Jesus*; to all historical Truth whatsoever, as well as to that of the Scriptures. And tho' every Person will be ready to think, that such Incredulity is not capable of any rational Conviction; yet I will add, that there is in the Gospel-History greater Evidence than any mere human History not only has, but is or ever was capable of having; an Evidence greater than that of ten thousand Witnesses, tho' they had all left their Attestations in Writing; an Evidence greater than that of the whole *Jewish* Priesthood could have been, tho' they had all seen *Christ* rise from the dead, and had declar'd themselves convinc'd of the Reality of his Resurrection and been converted by it. This Evidence I mean, is that of the Prophecies of the *Old Testament* fulfilled in the *New*; and of the Prophecies of the *New Testament*, which were published by *Christ* and his Apostles; many of which have been most eminently fulfill'd, and many of which also continue from their first Prediction to be fulfilling, and fulfill'd to this Day: So that the Evidence of the Gospel is not only an historical Evidence of the greatest and most unquestionable Authority, but is like-

wise equal to that of the most certain and demonstrative Truth. But it seems, according to your Author's reasoning, *seeing* the Facts related is no Proof of their being done; nay, and enduring all kind of Sufferings and even Death itself, in Testimony of the Facts seen, is with Him no kind of Proof (p. 70.) of their being done; the Truth of these Facts also at the same Time being never contested or pretended to be confuted by the Opposers of them, adds, it seems, no Weight or Evidence to them. Farther, the greatest Miracles being wrought by the Attestors of these Facts in Confirmation of their Testimony of the Truth of them, will not yet, with him, prove them true or credible. Again, the Conversion of Millions to the Doctrines and Profession of the Facts attested by these Eye and Ear-Witnesses, and confirmed by many Miracles; and this Conversion made in Opposition to all worldly Interest, and in spite of all worldly Power to prevent it; still according to your Philosopher, all this is no Proof or Evidence of the Truth of these Facts and these Doctrines. Therefore he may go on and say, either that God cannot deliver Prophecies (just as he says Miracles are inconsistent with the divine Attributes)-or that Events correspondent to a Fore-relation of them are not an Evidence of the Truth of Prophecies, but are the Effects and Consequences of mere Chance or any Thing but of divine Fore-knowledge. This is the last Length of an hardned and desperate Infidel, and is a Demonstration not of *Deism* but of universal Scepticism or *Atheism*. Such Reasoners  
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(which I hope none of you are) are Enemies to all Truth and Reason, and are a disgrace to the very Name and Nature of Man: Therefore till a Deist can make some Objection against the History and Doctrines of the Gospel; can offer some Reason or Evidence to prove either the Facts or Doctrines of *Christianity* not to be true, according to the Rule of common Reason and Equity in all Enquiries, they ought both to be receiv'd as true.

These Facts and these Doctrines were of the greatest Importance both to *Jews* and *Gentiles*, as dissolving the political Law of *Moses*, and putting an End to the *Levitical* Institution on the one hand; and on the other hand, tending to abolish all Superstition and Idolatry which had been every where establish'd by human Laws; and instead of these, introducing a new State of uncorrupted natural Religion, teaching the Worship of the one true God alone without Sacrifices or any burdensome Rites and Ceremonies; commanding all Men to repent of and forsake their Sins and Vices, and to live *soberly, godly, and righteously* in the present State, under the Promise and Assurance of Pardon, and Reconciliation with God without any Punishment or Suffering for Sins past; and under the Belief and Expectation of Salvation and Happiness in a future State. All the Hardship (pardon the Expression) is, that we are required to accept this Revelation of God's Grace and Goodness, as being procur'd and convey'd to us by a most holy Person sent from God in our Nature to

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give



give us Assurance of it\*, who wrought many Miracles and fulfill'd many Prophecies in Proof of his divine Mission; and was put to death for his Testimony to the Truth; and was rais'd by the Power of God from the dead; and exalted to a State of Glory and Happiness; and made under God our spiritual Head and Governor, till we also shall, by the same divine Power which rais'd him from the dead, be rais'd from the dead also, and partake of that happy State which He is possessed of; and that we are requir'd in the mean Time to keep and express a continual thankful Remembrance of his Death, who loved us even unto Death, and hath procur'd such Benefits for us; and to put up all our Prayers to God *in his Name*, as a Testimony of our acknowledging him to be our Lord and Saviour; and the Teacher of that Religion and Author of that Faith, by which we are brought

\* This indeed was the principal Objection made to *Christianity* by the two great Apologists for Idolatry, *Celsus* and *Julian*. They thought their Dæmons and Heroes were more illustrious and better deserved to be worshipp'd than *Jesus*; tho' they could not shew that they had been Benefactors to Mankind; and it was evident from the History of them that their Characters were vicious, impure and immoral; and their Worshipers had not only no divine Authority to ascribe any invisible Power to them, on the Pretence of which only it was that the Worship of them was founded; but on the contrary, the Worship of them was expressly forbidden by divine Revelation, which declared them to be evil Agents and Adversaries to true Religion and the Worship of the one true God. But the Mission of *Jesus Christ* was foretold by the Prophets inspir'd by God, and both his Life, Doctrine, and Miracles bore Witness that he was the Holy One of God.

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to the Knowledge of the true God; and the most acceptable Way of worshipping Him *in Spirit and in Truth*. If there is any Hardship or Unreasonableness in such a System of Religion as this, let the Deists shew it. This is the Sum of the *Christian* Doctrine preach'd both to *Jews* and Gentiles by the Apostles of *Christ* during their Lives, and written in their Gospels for the Benefit of Mankind to the End of the World.

We never read that the *Jews*, in the Times of the Apostles preaching amongst them, or afterwards, deny'd the Truth of *Christ's* Resurrection, or of the Miracles which his Apostles wrought in his Name, and in Testimony of it; when *Peter* and others of the Apostles declar'd in the Presence of the High Priest and Council of the *Jews*, *That God had rais'd up Jesus, whom they had slain, and exalted him to be a Prince and a Saviour*: And that the Spirit of God bore Witness to their Testimony, who had seen him after his Resurrection, by the Miracles which were wrought by his Power in Confirmation of the Truth of it. This is the Import of *Acts* v. 27—32. The *Jewish* Council, in Answer to their Evidence and Declaration, did not deny the Fact of the Resurrection of *Jesus*; or alledge the idle Story which they had put into the Mouths of the Watch to spread amongst the silly People who were at their Devotion, *viz.* that the Apostles had stole the Body out of the Sepulchre: This was too gross to be seriously made use of without exposing them-

themselves. Nor did the *Jewish* Council at all deny the Truth of the miraculous Deliverance of the Apostles out of the Common Prison where they had put them, and set a Watch over them, ver. 18—23. The Fact was too notorious to be deny'd; therefore *Gamaliel*, one of the Council, a *Doctor of the Law*, and a Person of great Reputation, advis'd them to dismiss the Apostles, without inflicting any farther Punishment but *beating* them, ver. 40. for disobeying their former Commands; telling them withal, that if the Apostles Preaching was a mere human Doctrine, and the Facts they related not true, *their Council and Work would come to nought*, ver. 34, 38. To whose Advice the rest agreed; which they could not be suppos'd to do, had they discover'd any Cheat or Falshood in the Apostles Witness of *Christ's* Resurrection. The Advice shews they thought the Fact might be true, and was true for any thing they knew to the contrary; and their Charge to the Apostles to preach no more in the Name of *Jesus*, (*i. e.* that he was risen from the dead) shews that the Evidence of it had great Effect upon the People, and had caus'd their Doctrine to be spread and receiv'd all over *Jerusalem*, ver. 28. And these very Rulers, a little before this, were forced to confess a miraculous Cure done by *Peter* and *John* upon a Man who had been lame from his Mother's Womb; which Miracle they did in the most public Manner at one of the Gates of the Temple where the People were assembled, who all saw and knew the Man that was cur'd,

chap.

chap. iii. 9, 10. The *Jewish* Council had the Man before them who was heal'd ; and knowing the Fact to be true from his own Mouth, as well as from many others who had seen him ; they were forc'd to confess that *a notable Miracle had been wrought by the Apostles*. And their Confession of the Fact is very remarkable, as it is related chap. iv. 13—23.

CON-



## C O N C L U S I O N.

Thus, Gentlemen, I have given you the Proof of Reveal'd Religion from *Miracles* and *Prophecies*, and have consider'd your *Moral Philosopher's* Objections (which are the principal that have been or can be made) to the Evidence of the Resurrection of *Jesus*; and have, I hope, answer'd them so far to your Satisfaction, as that you will give what I have written, your serious and impartial Consideration. I have no other View but to defend *Christianity*, as being the *pure* and *undefiled* Religion of Nature and Reason, made more perfect by divine Revelation. And as upon a long and diligent Enquiry (without Prejudice I hope) I am fully satisfy'd of the Truth and Divinity of it, I should rejoice and be exceeding glad if I could be an Instrument by any Labours or Endeavours of mine, of enlarging the Profession of it by your Conviction and Reception of it.

We are happy in living under a Government and a Prince who protect and favour that religious (give me leave to call it *Christian*) Liberty which is the natural Right of all Mankind: And I hope that the Spirit of *Persecution*, which is the very Image of *Antichrist* and *Satan*, will never be suffer'd to appear in the Temple of God amongst us.

One Benefit of *Christian* Liberty has been, that through your Opposition to the *Christian* Faith and Doctrine, they have both been more fully examin'd, and better understood and defended,

fended, than I believe they otherwise would have been. And if *Christianity* has receiv'd Benefit by your *Fall*, I hope it would receive greater Benefit by your rising again, and being convinc'd of the Truth of it.

Though I have always thought there is a Bigotry in Infidelity as well as in Superstition, and do not think that you are free from Prejudice in opposing, as others are not in maintaining receiv'd Doctrines and Opinions; yet if you will freely and fairly examine the Scriptures themselves, and the entire Evidence of the Facts and Doctrines contain'd in them, you will have the Advantage of not being entangled before-hand with any Set of human Traditions and ungrounded Hypotheses receiv'd by some as fundamental Articles of Religion, to obstruct your Enquiries, or to lead you into Error. The Scriptures would open to you new and amazing Scenes of Providence in the Government of the World: And what Pleasure must be added to the reading of the History of Mankind, to see that the great and good Creator hath been continually watchful over the Affairs of us, his poor Creatures? To see that all the great Motions, the Rise, and Fall, and Changes of the several Kingdoms of the Earth, which we read of both with Pleasure and Astonishment, have been recorded Years and Ages before they happened in the sacred Writings of *Moses*, and the Prophets, and of the Apostles of *Christ*.

These are demonstrative Evidences of a *continual* Providence against *Scepticism* and *Atheism*; and a faithful Witness from Heaven to the Truth,

Truth, both of the *Mosaic* and *Christian* Religion.

All I shall farther add is, to beg of you that whilst you continue your Opposition to and Unbelief of the *Christian* Faith and Doctrine, you will not treat them (as too many of you have done) with Scurrility, with Contempt, or Ridicule. The *Christian* Religion is too serious an Affair to be scoffed or laughed at. We shall always be ready to attend to what you offer in a rational or Scholar-like Way; and will treat your Arguments and Persons with Decency and Respect: But such a Way of Writing as the late *Moral* Philosopher was so unhappy as to use, and such as your present *Moral* Philosopher has used, is highly indecent and offensive, and may provoke some in their Answers to shew a more warm and bitter Zeal than becomes a good *Christian*, though ever so much reviled or injured.

I am, Gentlemen, with hearty Wishes, that all *Christian* Happiness may attend you both here and hereafter, 5 JA 53

Your Humble Servant,

J. J.

F I N I S.

## E R R A T A.

**P**Age 33. line 32. for i. read xi. Page 108.  
line 18. for 415. read 455. Page 137. line  
20. for 23. read 28.

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