Stukeley, William (1687-1765)

Contributors

Stukeley, William, 1687-1765

Publication/Creation

1736

Persistent URL

https://wellcomecollection.org/works/gejxurzm

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
https://wellcomecollection.org

1174

2 vols
25/

26 aug . the Duchess
d; at Grimsthorp.
atroness.

WELLCOME
HISTORICAL MEDICAL LIBRARY
MS. 4723
ACCESSION NUMBER
48847
PRESS MARK

Maggs (505)
21/-
6 Sept '28

1174

2 vols
25/

26 august this year 1736. the Duchess of Ancaster dyed; at Grimsthorp. my great friend & patroness.

Maggs (505)
21/-
6 Sept. '28

Monstra Deos adijt, & quæ Natura negavit
Visibus humanis, oculis ea pectoris hausit.
Ov. Met. XV.

nec novum est, ut impiorum initia, ex sacris
libris depromantur: quod innumeris illustrari
possit, & firmari exemplis. Seldeni prolego-
mena. dis 5. p. 30.

Justin martyr in apolog. II. shows that the fa-
bles of Bacchus & Hercules &c. & the whole theo-
logy of the gentiles is drawn from the perverted
sacred history. other fathers the like.

Dickenson Delph. phoenic. p. 104. shows, Bacchus
is Jehovah. p. 109.

The first or Indian Bacchus was Nimrod, a confusion
betw. their names Bar-chus the son of Chus, created
him. his Indian conquests toward the east
the fablers will have B. nourished by goats, bec of
his being to be born in rs.

Qui ratione sua disturbent moenia Mundi. Lucan. V.

Johovah is king of Israel. Jer. VIII. 19.

Jehovah is the king of eternity. Jer. X. 10.

Herodotus II. 52. says the name of Dionysus was brought into Greece, long after the name of the other gods. he says likewise, Dionysus & Pan & Hercules were the latest of all the gods among the greeks. he means the greek Hercules.

Patriarchal notions of a Messiah II. 39.

the Egyptians cursing the head of the sacrifice. Herodot.

Fable consists of the wonderful says aristotle Metaph. 1. 2. therefore even philosophers will regard em.

Orphous's hymn to Dionysus.

I invoke thee O Dionysus,
the first-born, twice born, trigon, O bacchus, king.
shepherd, ineffable, mysterious, horned, of two wros.
Evius, the venerable.
Son of Jupiter begotten in an unknown manner,
immortal deity!

To Mises

I invoke Dionysus the legislator
the chast, the sacred, the ineffable, ambiguous, male
& female, of two wros, Jacchus!
whether thou delightest in the odorous temple at Eleu-
sine, or whether with thy mot. in Phrygia,
or in Cyprus with Cytherea
or in the scorching gardens with thy goddess mot.
the venerable Isis, by the flood of Egypt.

To Dionysus, Bassarous, Trietoric.

O Bassarous, omnipotent Bacchus
son of Venus.

To Bacchus Pericyonius.

To Sabazius.

Son of Cronus. To Lysius, Longus.
hear son of Jupiter, Bacchus bimater, Evius,
appearing to mortals,

To Triotericus

I invoke thee O Bacchus
mysonis, born of fire, Licnita, prince of sa-
crificers: wearing a mitor.
inefffable orgy, triple, the secret food of Jove.
first begotten. fa^r e son of the gods. bimator.
Love, annually celebrated.

To Bacchus Amphietes

an instance of the Egyptians borrowing of the jews
Serapis a very late name among them: taken fro
Isaiahs seraphim. they apply it to their Osiris
without any ꝓp meaning. it signifys fiery, in allusi
to that passage in the ps. he making his angels
spr.ts & his min.rs a flaming fire.
Joseph in reality.

48847

PALÆOGRAPHIA SACRA:

OR,

DISCOURSES

ON

MONUMENTS of ANTIQUITY

That relate to

SACRED HISTORY.

NUMBER I.

A COMMENT on an ODE *of* HORACE, *shewing the* Bacchus *of the* Heathen *to be the* JEHOVAH *of the* Jews.

By WILLIAM STUKELEY,
Rector of ALL-SAINTS *in* Stamford.

——— *et gentes maluit ortus*
mirari quam nosse tuos ——— Lucan.

LONDON:
Printed for WILLIAM INNYS and RICHARD MANBY,
near the West End of St. *Paul's*. MDCCXXXVI.

PALÆOGRAPHIA SACRA:

OR,

DISCOURSES

ON

MONUMENTS of ANTIQUITY

That relate to

SACRED HISTORY.

NUMBER I.

A COMMENT on an ODE of HORACE,

Denying the Bacchus of the Heathen to be the JEHOVAH of the Jews.

BY WILLIAM STUKELEY,

Rector of ALL-SAINTS in Stamford.

——— si quem mihi dari
mirari quam negli dum ——— Lucan.

LONDON:

Printed for WILLIAM INNYS and RICHARD MANBY,
near the West End of St. Paul's. MDCCXXXVI.

TO THE

HONOURED and LEARNED

Sir *RICHARD ELLYS*, Bart.

A contemplative perſon that thinks and conſiders the nature of things, ſees with great amazement the infinite and inconceivable beauties of the material world; he ſees the fitneſſes, connexions, dependencies of all the parts of it, the ſymmetry of the whole: and adores the ſupreme wiſdom and power that contriv'd and executed ſo admirable a plan, and the goodneſs that ſhines thro' the finiſh'd work, and ſupports it. Can we then think that this great being, the author of all, has been leſs careful of the moral than of the material world? has he leſs regard to the far moſt worthy part of it, us, the thinking ſubſtances, that like him (tho' in a very inferior way) can pervade the boundleſs ſpace, and traverſe all his works, in whom he has ſown ſparks of an immortal fire, de-

riv'd more immediately from his own fountain? therefore I wonder at the incogitancy of our modern free-thinkers, people of learning, that will not ſee the beauty of that profound ſcheme of religion, which was carry'd on from the beginning of the world (I mean from the fall of man) to its completion and perfection in the chriſtian revelation. To open our eyes a little in this age, wherein we ſeem to be willing to overlook it, was the purport of this ſmall publication. We might well think this the *Auguſtan* age reviv'd; among other reaſons, becauſe our poet *Horace* is in every hand. He is thought unpolite and out of faſhion that has not a taſte for his beauties. I have endeavour'd too to throw in my mite that way, tho' ſomewhat out of the vulgar road; and to put a celebrated piece of his work into a dreſs, which probably he would not have miſlik'd, had he liv'd a little longer, and had thoſe happy opportunities which we have long enjoy'd: to which his excellent good ſenſe and diſcernment in human and divine things would have ſecur'd his ready approbation.

However, what I have endeavour'd at, will ſhew, I hope, that the heathen were not left out of the general view of providence in that great ſcheme, which was more intimately depoſited among the *Jews*. They had ſuch notices of the matters belonging to it, either ori-

ginally imparted to them by God Almighty, or at leaſt borrow'd from the greater ſplendor of thoſe people in very early days, as enabled them upon its full manifeſtation to ſee, this was what was ultimately meant in all their perplex'd theology. And we find it ſo by experience, from the heathen world ſo ſoon and univerſally embracing the chriſtian faith, notwithſtanding perſecutions and difficulties of old habit and cuſtom, of long deprav'd paſſions and appetites.

This, the comment I have made upon the Ode, which is but a very little of what might be ſaid in this view, will render ſufficiently clear. I leave it to the reader's judgment in ſhort, and would not appall his guſto too much with a novel entertainment.

And under your name, Sir, I beg leave to uſher it into the world, for two reaſons: 1. Becauſe you was pleaſed to approve of it, and encourage the publication. 2. As an acknowledgment of the great obligation I lie under toward you; ſo great, that I can't any otherwiſe pretend to diſcharge it but by acknowledgment, the only way your generous nature and ſuperior ſtation leaves me to do it; and to render this acknowledgment as complete as I am able, I make it publick.

I am

I am oblig'd to you too for this very method of doing it, which is purely an imitation of you; you have led us the way of turning all the force of human learning and claſſical knowledge into its right channel, to make it truly ſubſervient to the moſt excellent purpoſes, the illuſtration of the ſcriptures, and the cauſe of religion.

Proceed, Sir, to indulge us with more of your comments out of your inexhauſtible ſtore; your *fortuitous* thoughts exceed our moſt ſtudy'd inventions; your learned criticiſms are really *ſacred*; and we ſhall not ceaſe to pray God to lengthen out your valuable life for the cauſe of learning and the cauſe of religion. Counter to the modern Taſte you ſhow, that when united they only open the brighteſt ſide of a human character, that true learning cannot ſubſiſt but in ſtrict piety and true religion.

I am,

Honoured and learned SIR,

Your moſt obliged,

and devoted Servant,

1 *Jan.* 1735-6.

W. S.

The time when Pegasus Eleutherius brought the worship of Jehovah under the name of Bachus to the athenians, is pointed at in this story. Pegasus brought an image, or representation of this god to athens. but they neglected his worship, whereupon the God punished them, with the piles, or hemorrhoids, which is a modest way of expressing a disease in the pudendum. hence the origin of the phalli. the story in reality is taken from that in SS. concerning the philistins, who being afflicted with this disease, for meddling with the ark of Jehovah, consecrated golden images of the affected part, to Jehovah; sending them as presents, along with the ark. I. Sam. VI. it was customary, to make images of the part afflicted. we have many now to be seen, in the cabinets of the curious. the philistines were punished with emerods, (as called) & with mice, that devoured the fruit of the earth, v. 5. therefore they made golden emerods, & mice for a present, or consecrated them.

Selden p. 205. 206. de dijs Syr. vindicates this way of writing. Dr. Taylor in his life of Xt. p.

Bacchus called Maronous from his worship here.
Vida Marondo fedatus cornua Baccho. Tibull.
Orpheus became a priest & Legislator, the first in Europe. Floricius longa cu veste sacerdos. Virg.
Bacchus is the true god, Dickenson Delph. Phoen. p. 104.

× Porimander II. de sacrific. ritib. apud varias gent. the oschophoria practised at Athens in memory of it. Pausan. attic. Hygin fab. 225.
Melampus is said to have carryd the Bacchic Religion from Egypt into Greece. Herodot. II. 49. *
⊙ Nat. Comes says, the phoenicians first instituted the sacrifices of Bacchus.
* says the Greeks learnt what they know of B. from the phonician merchants.

THE coin which we have given in the frontispiece we may look upon as the argument of the ensuing discourse; it was struck by the city of Maronea *in* Thrace, *where the worship of* Bacchus *was eminent. The coin is in* Beger, Montfaucon, *and the cabinets of the curious. This* Thracian *religion was carry'd thither by* Orpheus *about* 940 *years before the christian æra, during the division of the kingdoms of* Israel *and* Judah, *and after* Sesostris *had carry'd the same worship into* Egypt, *which both learn'd from the* Hebrews. *as of the former expresly* Clemens Alexandrinus *witnesses, and will appear evident from the work before us. The* Greeks *had it from them by means of* Pegasus Eleutherius, *as they call him, by their accustomed itch of monstrous fable.* Pegasus *is the name of a swift ship or galley, made in imitation of the* Phœnician, *which always had a horse's head on the poop.* Eleutherius *is the name of deification, which the* Greeks *gave to this person, who brought the sacreds of* Bacchus *among them; it is the same as* Liber *or* Bacchus.

" *We think not the same things with others, but they by imitation speak* " *the same things with us, says* Justin Martyr *of the heathen poets. To make this plain in relation to the Ode of* Horace, *which we have now chosen to treat on, I shall pursue the following method. I shall first give the Ode, with such a paraphrastick translation as I think it will aptly bear, so as to cloath it in the form of a divine hymn, founded on the true and original meaning of the story; together with the places in scripture, to which all along it has a strict relation. After that I shall make a perpetual comment upon the Ode, to open and explain every particular. My end and view in it is, to shew in this one instance, among very many others, that mankind, under the notion of* Liber, *or* Bacchus, *son of* Jupiter, *expected from all antiquity, the great redeemer, the divine messiah, who is no other than* Jehovah *of the* Jews; *which was accomplish'd in the christian dispensation.*

This Ode is a very beautiful composition, and the ingenious author, who was master of the Greek *learning, went to the remotest sources of it herein.*

Horatii Carminum, Lib. II.

ODE XIX.

IN [a] *BACCHUM.*

BAcchum in [b] *remotis* [c] *carmina rupibus*
[d] *vidi* [e] *docentem, (credite posteri)*
[f] *nymphasq; discentes & aures*
capripedum [g] *satyrorum acutas.*

[h] *Evohe! recenti mens* [i] *trepidat metu,*
[k] *plenoq; Bacchi pectore turbidum*
[l] *lætatur; Evohe! parce* [m] *Liber,*
parce gravi metuende [n] *thyrso!*

Isaia XXVII. 2. Jerem. XXV. 15.

[a] Exod. iii. 1. xvii. 6, 15. xviii. 5. Deut. xxxii. 14, 30, 32. 41. Zach. ix. 17. Luke vii. 34. Ecclus. li. 10.
[b] Exod. xvi. 10. Deut. i. 19. viii. 15, 16. John xi. 54.
[c] Exod. xv. 1. Numb. xxi. 17. Deut. xxxii. 1. Matth. x. 19.
[d] Gen. xvi. 13. xxxii. Exod. xix. 11. xxiv. 10. Deut. v. 4. Judg. vi. 22. Zech. IX. 17.
[e] Gen. xlix. 10. Exod. xx. 1, 22. xxxii. 16. Matth. v. 1, 2. Luke xi. 2.
[f] Exod. xv. 20, 21. Numb. xii. 2. Micah vi. 4.

Isaia. XXXIII. 22.

Fas

a. Νυσιος αὐδὴς Bacchus is called by Oppian IV. Cyneget. v. 306.

Bacchum.] In the hand of Jehovah is a cup

Ps. LXXX. 8. 9. 10. 11. 12. 13. 14. 15. &c.
the nation of the jews are compar'd to a Vine: Jehovah the planter & protector.

Steph. Byzant. v. 18 Σάια writes, that the jewish name ~~is~~ came from one Iudæus Sparton a follow-soldier of Bacchus. this he has from Cl. Iolaus. he means Iudah the chief of the 4 great armys in the wilderness. V. p. 17.

Iulian in his Cæs. makes Silenus to be a tutor to young Bacchus.

Paraphraſtic Tranſlation.

A Hymn to Jehovah.

I Saw the LORD (let future times believe)
teaching to Iſrael's god-like race, a ſong
of triumph: from mount Sinai's rocky cliff,
eccho'd by Miriam and her female throng.

Jehovah! by thy ſpirit, my mind poſſeſt,
trembling rejoyces. At the ſight of God,
prophetic raptures fill my conſcious breaſt.
Jehovah! lord of the all-powerful rod!

[g] Deut. viii. 4. xxxii. 30. Levit. xxiii. 40. xxvi. 8. Joſhua xxiii. 10. Judg. iii. 10, 31. vii. 22. vi. 34. xiv. 6. 1 Sam. vii. 10. xvi. 13. xvii. 34. 1 Kings xviii. 46. Wisd. xix. 9.

[h] Exod. vi. 3. xvii. 15. Deut. xxxii. 31.

[i] Gen. xxviii. 17. Judg. vi. 22. xiii. 22. Matth. xxviii. 8.

[k] Judg. iii. 10. vi. 34. 1 Sam. xvi. 13. Acts ii. 13. 2 Pet. i. 21.

[l] Pſal. ii. 11. Wiſd. viii. 27. Iſai. v. i. Matth. xxviii. 8.

[m] Exod. v. 23. Deut. iv. 34. 2 Kings xiii. 5. Pſal. lxxxi. 6. cvi. 21. Heb. xi. 22. cvii. 2.

[n] Exod. iv. 17, 20. vii. 20. xvii. 9. Judg. vi. 21. Iſai. lx. 13. lix. 20. Matth. xxi. 8, 9.

Fas [o] *pervicaces ſit mihi* [p] *Thyadas,*
[q] *viniq; fontem,* [r] *lactis & uberes*
cantare rivos, atque truncis
lapſa cavis iterare [s] *mella.*

Fas & beatæ [t] *conjugis additum*
[u] *ſtellis honorem: tectaq;* [x] *Penthei*
diſjecta non levi ruina,
thracis & exitium [y] *Lycurgi.*

Tu flectis [a] *amnes, tu* [b] *mare barbarum:*
Tu [c] *ſeperatis* [d] *Uvidus in jugis,*
nodo coerces [e] *viperino,*
Biſtonidum, ſine fraude, crines.

Tu cum [f] *Parentis regna, per arduum,*
cohors [g] *Gigantùm ſcanderet impia,*
Rhœcum retorſiſti, [h] *leonis*
unguibus, horribiliq; [i] *mala.*

[o] Numb. xii. 1. xvii. 10. Deut. vi. 16. ix. 7, 8, 12, 22, 24. x. 16. xxxi. 27. xxxii. 15, 16, 17, 18, 20.
[p] Exod. xix. 6. Deut. vii. 6. x. 15. xiv. 2. xxvi. 18. Pſal. xxiv. Iſai. lxi. 6. Wiſd. xvii. 2. xviii. 13. 1 Pet. ii. 9. Rev. i. 6. v. 10.
[q] Numb. xx. 8, 9, 10, 11. Deut. vi. 11. viii. 8, 15. xxxii. 14.
[r] Numb. xiv. 8. Deut. xxx 13. Ezek. xx. 6. 15.
[s] Exod. iii. 8, 17. xiii. 5. xvi. 31. xxxiii. 3. Deut. viii. 8. xxvi. 9. xxxii. 13. Joſhua v. 6. Jerem. xi. 5. Ezek. xvi. 19. xxvii. 17. xxix. 3.
[t] Matth. i. 20. ix. 15. xxii. 1. Rev. xix. 7. xxi. 2. xxii. 17.
[u] Dan. xii. 3. Rev. xii. 1.
[x] Gen. xix. 5. Ezek. xvi. 49, 50. 2 Pet. ii. 6.
[y] Exod. iv. 22. Judg. iii. 31. Pſal. cxxxvi. 15. Wiſd. xviii. 5. xix. 4.

Quanquam

— nec vana fidos. hic Bacchus ut undis
abluit Eoo rorantes sanguine thyrsos.
illum post acies rubrique novissima claustra
aquoris —

Flacci argonaut. lib. V.

t. Ephes. V. 25. Isai. LIV. 5.

Thy conquering race of royal prieſts I'll ſing:
how from hard rocks the liquid ſtreams aroſe:
and rills of wine from ſandy deſarts ſpring:
how Canaan's land with milk and honey flows.

I'll ſing the radiant crown the ſtars among,
the church's guerdon, thy beloved bride;
and thy vindictive flames on Sodom flung:
or Pharaoh floundring in the briny tide.

Thou dryeſt up rivers, at thy hallowed feet
old Jordan and the ſea their floods remove.
Thy ſpirit in the deſarts bleak retreat,
made deadly ſerpents ſalutary prove.

When Gods againſt thy fathers throne rebell'd,
thy red right-hand ſtruck Satan down to hell
headlong. With human arm by thee upheld,
a thouſand men beneath a jaw-bone fell.

[a] Joſhua iii. iv. 2 Kings ii. 8, 14. Pſal. cxiv. 5. Iſaia xliii. 2, 16.
[b] Exod. xiv. 21. Pſal. lxvi. 6. Nehem. ix. 11. Wiſd. xix. 5, 7.
[c] Numb. xxxiii. 8. Deut. ii. 7. xxxii. 10. Nehem. ix. 13, 21.
[d] Pſal. lxxx. 15. Iſai. lxiii. Matth. xi. 19. Luke xxii. 18. Acts ii. 13. Rev. xix. 15.
[e] Exod. iv. 3. vii. 10. xxviii. 39. Numb. xxi. 9. Ezek. ix. 2, 3. John iii. 14.
[f] Exod. xxiii. 21, 22. John i. 1. iii. 18. vi. 69. Acts viii. 37. 2 Pet. ii. 4. Dan. III. 25. Job
[g] Job xxvi. 5, 6. Prov. ii. 18. ix. 17, 18. xxi. 16. Iſai. xiv. 9, 10. Ezek. xxxii. 18, 21. Rev. xii. 11. Epheſ. VI. 11.
[h] Gen. xlix. 9. 1 Chron. xii. 8. Iſai. v. 29. Rev. v. 5.
[i] Judg. xv. 16.

Quanquam [k] *choreis aptior & jocis,*
ludoq; dictus, non sat idoneus
[l] *pugnæ ferebaris: sed Idem*
pacis eras [m] *mediusq; belli.*

Te vidit insons [n] *Cerberus aureo*
[o] *cornu decorum, leniter atterens*
caudam & [p] *recedentis, trilingui*
ore pedes tetigitq; crura.

[k] Exod. xxii. 29. xxiii. 16. 2 Sam. vi. 14. Psal. lxviii. 25. lxxxi. 1, 2, 3, 4. Nehem. viii. 17. 1 Chron. xxix. 22.
[l] Exod. xv. 3. Deut. xxxii. 41. Numb. II. III. IV. X. 5, 6. Josh. v. 13. xxiii. 3, 5, 9, 10. 1 Chron. xvii. 24. Isaia lix. 17.
[m] Levit. xvi. Ephes. iv. 32. Galat. iii. 19. 1 Tim. ii. 5. Heb. ii. 17. ix. 15 28. xii. 24. VIII. 6.

Isa. LIX. 16.

Proclus says the Bœotians call the day of winter solstice Lænæona, when ☉ enters ♑. the name is derived from Bacchus whom the Ionians call Lænæus. Theophilus & John the Grammarian on the same Hesiod, affirm the like. another anonymous Scholiast on that author, affirms the month to be december called Lænæon by the greeks, from this feast of Bacchus: wh the Egyptians call Chœac, & likewise celebrate the feast of Bacchus then. v. p. 11.

Ix

Nor art thou leſs for Rule and arts of peace,
hero & legiſlator too, renown'd.
Thou makeſt war in heaven and earth to ceaſe;
thou only the true Mediator found!

Thee royal Pontiff, deſtin'd ſacrifice
for man, the gloomy realms beheld and fear'd.
From thy bright preſence Hell's dark monarch flys,
and thy returning footſteps, low rever'd.

II. 31.

[n] Acts xvii. 3. Epheſ. iv. 9, 10. Heb. ii. 14. 1 Pet. iii. 19. 1 John iii. 16. Rev. i. 18. xx. 1, 2. cv. 15.

[o] Gen. xix. 37. 1 Sam. ii. 10, 35. Pſal. cxxxii. 10. Iſai. v. 1. Heb. I. 9.

lxi. 1 liii. 7. John i. 36. 1 John ii. 20. Rev. v. 6.

[p] Pſal. xvi. 6. lviii. 18. 1 Theſſ. iv. 14. Epheſ. iv. 9, 10. Coloſſ. ii. 12, 15. Heb. xii. 2. xiii. 20. 1 Pet. iii. 22. James ii. 19.

See H. Stevens's preface to Marlorates on the psalms.
Plutarchs philopluta. Augustin C D. XVIII. 13.

Pocock in not. in specim. hist. arab. shows how the worship of Bacchus came from the arabians to the greeks, with the name.

the word אודה signifys an eucharistic feast: praising, blessing, singing. V. Gregory lexicon sanctu v. judah.

Wisd. of Solom. X. 20. 21.

a song of the Amorites Numb. XXI 27.

the dithyrambic kind of songs to Bacchus were the first songs the greeks knew. consisting mainly of the Bacchius motor ∪ — —

COMMENT.

Ode] THE latin and greek word comes from the hebrew אודה *Ode*, meaning a ſacred poem or hymn; an artificial diſcourſe in meter, founded on great events of the divine power. *Moſes*'s Ode in *Exod.* xv. 1. is the firſt of this ſort, which we know of. "Then "ſang Moſes and the children of Iſrael this ſong unto "the LORD. I will ſing unto JEHOVAH, for he "hath triumphed glorioufly, the horſe and his rider "hath he plung'd into the ſea." This was, as St. *Ambroſe* calls it, *canticum triumphale*. *Joſephus Antiq.* II. 14. ſays it is compos'd in hexameter verſe. *Euſebius Præp.* II. 3. affirms the ſame of it, and of Pſalm cxviii. Hence an Ode is a ſong of triumph, and particularly to the honour of Jehovah, who was underſtood by the Heathen under the name of *Bacchus*. *Varro* ſays the θρίαμβος, or ſong of triumph, or triumph itſelf, was the invention of *Bacchus*; he was the firſt who triumph'd, and who compos'd ſuch ſongs: Hence θρίαμβος and διθύραμβος were names of ſongs particularly dedicated to *Bacchus*.

Bacchum]

Bacchum] *Bacchus* is the coarſe, æolick way of pronouncing *Iacchus*. *Iacchus* is *Jah Chus*, as much as to ſay, *Jupiter Arabicus*, or the *Arabian* God, *Pſal.* lxviii. 4. *Jah* is a ſhortning of *Jehovah*, and *Chus* is the antient Name of *Arabia*. *Diodor. Sic.* I. ſays the rites of *Bacchus* were firſt inſtituted in *Æthiopia*, meaning *Arabia*. So in our Bible *Moſes*'s wife is call'd an *Ethiopian*, or *Cuſhite*, meaning an *Arabian*. There were two *Arabia*'s, the *Egyptian* and *Aſiatic*, as even appears in *Homer*, *Strabo* I. and *Pliny* V. 8. but the *India* of *Bacchus*'s expedition is only *Arabia*. Thus *Ovid de arte*

jah jehovah
Isai. 26. 4.

Andromedam Perſeus nigris portarat ab Indis.

he means only *Joppa* thereby. *Pliny* V. 13, 31. IX. 5. *Strabo* I. 16. *Iacchus* is the deity *Jehovah*, who conducted the *Iſraelites* in a moſt extraordinary and ſupernatural manner thro' the wilderneſs of *Arabia*. By the *Greeks* he is commonly called *Dionyſus*, or the god of *Nyſa*, from *Exod.* xvii. 15. "And *Moſes* built an Altar, "and called the name of it יהוה נסי JEHOVAH NISSI, "Jehovah my banner." This was at mount *Sinai* in *Arabia*, which is called the mount of God, *Exod.* iii. 1. xvii. 6. xviii. 5. from God's preſence there. This is the mountain mention'd by *Homer* with accurate geography, in his hymn to *Bacchus*.

Ἔϛι δέ τις Νύσση, αβατον ὄρος, ἀνθέον ὕλῃ,
Τηλοῦ Φοινίκης, ῥεεθρὸν Αἰγύπτοιο ῥοάων.

There is a place call'd *Nyſa*, a high woody hill, diſtant from *Phœnicia*, near the *Egyptian* floods.

The

CVSH
Cephous ~~son of~~ Bolus fa^r. of Andromeda ought to be wrote Cothous says the learned Baxt^r. v. Arabes: meaning Cittius, Cushous the Arabian (cush), son of ~~Cush~~ Bohus, L. or Oliam.

יה כוש Iah Chus

αβεον Ιαω says the Clarian Oracle.

Herodotus gives an acc^t. of the Arabians invoking Bacchus in their solemn leagues; Urania is the other deity by wh he means the supreme, the Jupiter of Strabo, the Ouranus of Arrian. Strabo speaking of the religion of the Ethiopians (who are Arabians, Bluffilos) says they believe there is one immortal god, who is the cause of all things & one mortal deity unknown, unnam'd.

Diodor. III. says Jupiter carryd his infant Bacchus to Nysa of Arabia where he was brought up by the nymphs. from his fa^rs name & that of the place, he had the appellation of Dionysus.

Martinius in Lex. says, Iacchus is the original word. Iacchus was a sacred word among the heathen. Plutarch in Themistoc. calls it τον μυστικον.

Hoc qui pampineis victor juga flectit habenis
Liber agens celso Nysa de vertice tigres. Virg.

Dionysus is the same as Ianus, Idhovah Nissi Iah-nysus, whence the Ianus. Ps. LXVIII. 8.

R. Hadorfan upon that of Zephaniah to call upon the name of Iehovah, this Iehovah, says he, is no other than Messiah. ✠

Bacchumq; avertere Nysa. Lucan.

The festival called Ambrosia was celebrated by the Athenians to Bacchus at the beginning of the year.+ this among the Romans was Brumalia, whence B. was called Brumus.

✠ hither refer Isaia XXVI. 4. not at all understood by any of the versions. Trust ye in Iehovah for ever for in jah jehovah is the rock of the ages to come.

Exod. XVII. 2.

× Heb. XI. 26. the apostle expressly calls the Iehovah of Moses, Messiah. Dr. Allix in his discourse agt. the unitarians, makes all this matter very plain.

the fancy of Homer making Iupiter go to dinner in Ethiopia is from the antient geography, where Arabia is Ethiopia, at least in part. in the persian gulf was the garden of Eden, where God conversed with our first parents, to the Poets, Diodorus, Eusebius.

the learned Broughton in concentu proves, that the Rabbins acknowledge jehovah was Messiah.

V. Amilcar Bacch. gloss. ambrosia come a very proper expression.

Plutarc. Sympos. II. quest. 3. says an egg is part of the orgies of Bacchus.

+ in the mouth London or january, bcw. the old & new year, from some old patriarchal usage. Messia

Orpheus in his hymn calls him Αρβολε Δαιμων i.e.

In the *Alexandrian* chronicle *Nysa* and *Syna* are the same mountain. Νύσος, Σίνα ἐν Αραβία. *Hesych.*

Jehovah was the Θεος δεύτερος of the Platonics, the second deity, the son of God, not the supreme. He was that person in the deity who exhibited himself frequently to mortal view, and was the captain and peculiar protector of the *Israelites*: He was the mediatorial deity, and who was to come in the flesh, the Messiah. The Prophet *Jeremy* speaking of the advent of the Messiah, xxiii. 5, 6. adds his name expresly, whereby he shall be called; "Jehovah our righteousness, or our "justifier." St. *Paul*, 1 *Cor.* x. 4. says, that deity who conducted the *Israelites* thro' the wilderness, was Christ or Messiah. Again, *ver.* 9. Compare *Deut.* xxxii. 15, 30.[x] From that wonderful transaction, of 40 Years continuance, the heathen made their fable of *Iacchus*, the great *Indian* conqueror; for *Arabia* was called *India* anciently, by those that knew no further country eastward. Add too, that *Euphrates*, the border of the *Israelitish* kingdom, was reckon'd the beginning of *India*, *Deut.* i. 7. where their borders are describ'd.

Hyginus, Fab. 224. makes *Bacchus* the son of *Jove* and *Semele*.[ℓ] *Semele* is forg'd from one of the appellations of Jehovah, שם אל *Shèm el*, the Name of God. *Exod.* xxiii. 20. אל *el*, the deity in the preceding verse says, "Behold I send מלאך *Melech* the king (angel) be-"fore thee to keep thee in the way, and to bring thee "into the place which I have prepar'd. Beware of "him, and obey his voice; provoke him not, for he

" will not pardon your transgressions, for my Name שם
" *Shèm* is in him.

Beger in *Spicilegium*, *p.* 48. has an antique stone engrav'd with an inscription to this purpose: " The *Dæ-*
" *mons* tremble at the Name of *Semele*, *i. e.* the name
" of God.

Hence it was that *Jehovah* was reckon'd a local deity, confin'd only to the *Jews*, as some nations thought. The *Syrians* ventur'd to affirm, " that he was god only
" of the hills, and not of the valleys," for which they
II. Kings XVII. 26 paid dearly, 1 *Kings* xx. 23. 28. And the *Jews* claim'd him to themselves, *Deut.* ii. 29.

The extraordinary lustre of the acts of Jehovah in the *Arabian* wilderness, and in the succeeding times of the Judges, made all the circumjacent nations, as soon as they had any religion (I mean with splendor and ceremony) endeavour to adopt and bring in that of the Jewish Jehovah, under various names, most or all fram'd from sacred names occurring in Scripture. In the first heroical times, by which I mean about the time of the Judges, when mankind increasing were busy in planting themselves, and idolatry had taken some root, it was the method of nations to deify their leaders and planters when dead, and apply to them the names, actions and attributes of the true god, or of the god whose worship had been set up by those leaders. Most commonly it was *Jovah*, the god of the *Jews*, then of greatest celebrity thro' the world. So that from thence the heroes of every nation after death had a medley representation made of them, both *in effigie*, in worship, in

Isai. LXIII. 16. 19. the Name of the age to come — thy name is invoked in them.

Diodor. I. says Orpheus in his initiations, told the initiated the secret that Dionysus was born of Jupiter & Semele.

Ps. 144. 15.

Chalcedon. incis.

Nonnus gives us the apotheosis of Semele: how Jupiter translated her into heaven. Orpheus calls her παμβασιλεια, & afterward θεα. Hesychius mentions a festival Σεμελεια.

Ps. 68. 7.

Turba ruunt, mixteq viris matresq nurusq
Vulgusq procesq ignota ad sacra feruntur.

Says Ovid of the ceremonys of Bacchus in the story of Penthous Met. III.

defile not therefore the land wh ye shall inhabit (says Jehovah to the jews) wherein I dwell: for I Jehovah dwell among the children of Israel. Num. XXXV. 34.

Hosea II. 16. shows the heathen took the name of god to consecrate their gods by.

V. Natal. p. 147.

Varro says Jovis was first the god of the jews.

Strabo XVII. writes, that the Ethiopians held but two gods, one immortal, the first cause of all, the other mortal, but has no name, nor is it easy to know who he is.
XVI. he says Alexander the macedonian thought to invade the arabians bec' they owned but 2 gods, Jupiter & Bacchus, in order to make 'em own him for a third.

× Mithras of the Persians,

If we consider things intimately Bacchus was the deos ἐπιφανης, he was all the gods pantheus that could be exhibited to mortal eye: whence in the villa of Ausonius calle Lucaniacus there was a marble statue of Bacchus loaded (as Montf. says) with the symbols of all the gods.

Plutarch makes the inscription ΕΙ belong both to B. & to apollo.

in hiſtory, of their own actions, compounded with thoſe of the God of *Iſrael.* For inſtance in a few: *Jovis*, or *Jehovah*, was early worſhip'd in *Crete*; the prince of the place dying, was conſecrated by that name, his own loſt or forgot; and this was the method in *Egypt*, *Phœnicia*, and other Countries; and is the very method of the *Chineſe* emperors to this day. Hence *Jove* ſaid to be born in *Crete*, bury'd there, and they ſhew'd his ſepulchre; and *Jovis* became the moſt famous deity over the heathen world. But generally every nation gave him a peculiar name; ſuch as, *Ammon* of the *Lybians*, *Oſiris* of the *Egyptians*; *Saturn* of the *Carthaginians*; *Moloch* of the *Phœnicians*; *Mars* of the *Thracians*; *Attys* of the *Phrygians*; *Pan* of the *Arcadians*; *Janus* of the *Latins*; *Bacchus* of the *Greeks*.

That all the nations around were ſtruck with amazement at the tranſactions of the *Iſraelites* then, appears from very many places in the ſacred hiſtory. *Numb.* xiv. 13. "And Moſes ſaid unto the LORD: then the "Egyptians ſhall hear it, (for thou broughteſt up this "people, in thy might from among them) and they "will tell it to the inhabitants of this land: for they "have heard, that thou Jehovah art among this people, "and that thou Jehovah art ſeen face to face, and that "thy cloud ſtandeth over them, and that thou goeſt "before them, by day-time in a pillar of a cloud, and "in a pillar of fire by night." So *Deut.* ii. 25. iv. 6, 11, 32. 1 *Sam.* vi. 19. vii. 1 *Kings* viii. 41. and many more.

Horace therefore in this Ode or hymn, celebrates the acts of *Jehovah* or *Bacchus*, chiefly from matters occurring in ſacred ſtory, or from old traditional notions of the nature of the perſon and office of the Meſſiah that was to come, and too (as it ſeems to me) from ſome ſcatter'd prophetic remains which were to be found among the antient heathen, relating very particularly to this great argument.

remotis rupibus] From the 40 years dwelling of the *Iſraelites* in the *Arabian* deſarts, where they were ſupported and protected by a divine hand, the heathen deduc'd their notion of *Bacchus* and his companions appearing and reſiding in wild and deſolate places, on rocks and mountains. *Exod.* xvi. 10. "And it came to "paſs as Aaron ſpake to the whole congregation of the "children of Iſrael, that they looked toward the *wil-* "*derneſs*, and behold, the glory of Jehovah appear'd "in the cloud.

Thus our Poet in another Ode. III. 24.

Quo me Bacche rapis tui
plenum! quæ nemora aut quos agor in ſpecus,
Velox mente nova! quibus
antris
carmina] The moſt antient writings that the heathen knew, either of Laws, hiſtory or religion, were in verſe. The hiſtory of *Job*, the moſt antient book in the world, is a *drama* in meaſure. So the ſongs of *Moſes*, *Miriam*, *Deborah*, *Hannah*, *David*, &c. And hence the

Joshuah IX. 9. The Gibeonite Hivites tell Joshuah from a far country, thy servants are come, because of the name of the Lord thy God: for we have heard the fame of him, & all that he did in Egypt.

mortali sumpta imagine
me in ora & habitum transformavi viri.
Euripides of Bacch.

Seu nemus intravi vetitum, nostrisve fugatae
sunt oculis nymphae, sonuique Deus Ov. fast. IV.

the heathen learnt odes and hymns, as thoſe of *Orpheus*, *Linus*, *&c.* the moſt antient among them; and poetry in general. *Horace*'s Ode is an imitation of theirs. *Solomon*'s ſong is an interlocutory paſtoral, abounding with all the moſt exquiſite, ſimple and ſublime beauties of *Heſiod*, *Virgil*, *Theocritus*, and the reſt, with many greater.

Moſes and all *Iſrael* ſang a ſong, *Numb.* xxi. 17. upon Jehovah giving the people water. "Spring up, O foun-" tain, ſing ye unto it, *&c.*" Again, *Deut.* xxxi. 22. "*Moſes* therefore wrote this ſong, and taught it the "children of *Iſrael*," which we have in the next Chapter.

Vidi docentem (credite poſteri) He ſpeaks it as ſerious and in earneſt. The heathen had a notion from the converſation of the deity among the *Jews*, that the gods might be ſeen, but that it was very dangerous, and that mortals commonly dy'd upon it, or receiv'd ſome ſevere puniſhment.

Nec Dryadas nec nos videamus labra Dianæ
nec Faunum medio cum premit arva die.

Ovid Faſt. IV.

This is deriv'd from Scripture, *Judg.* vi. 22. *Gideon* having ſeen מלאך יהוה. *Melech Jehovah*, the King *Jehovah*, as it ought to be render'd, cries out, "Alas, O "Lord Jehovah! for becauſe I have ſeen Melech Jeho-

"vah

" vah face to face! And Jehovah ſaid unto him, Peace " be unto thee, fear not, thou ſhalt not die." So *Judg*. xiii. 22. *Manoah* and his Wife ſay, " We ſhall " ſurely die, becauſe we have ſeen God." *Zachar*. iii. 1, 2.

docentem] *Bacchus* was repreſented as a great teacher: from Jehovah, inſtructing the *Iſraelites* both in perſon and by his ſervant *Moſes*. The *Shiloh* in *Gen*. xlix. 10. is allow'd by all writers, *Jews* and Chriſtians, to be the Meſſiah. " And unto him ſhall the gathering " of the people be." *Illius erit doctrina populorum*, He ſhall have the teaching of the people. *Congregatio populorum docendi cauſa*, to him ſhall the people be gather'd for the ſake of teaching. The character of *Bacchus* is ſufficiently ſecur'd by what follows: " Binding " his foal to the vine, and his aſſes colt to the choice " vine; he waſhes his garments in wine, and his clothes " in the blood of grapes. His eyes ſhall be red with " wine, *&c*." *Juſtin Martyr* long ago, more than once, accuſes the devil of daubing this remarkable prophecy upon the heathen *Bacchus*. See *Deut*. xxxii. 14.

Bacchus was reckon'd a teacher in an eminent degree by the ancients, on account of his inſtructing mankind in the rites of religion, of initiations, myſteries, ſacrifices, purifications, invocations, and the like. This *Diodorus* ſays in III. but that he initiated only the pious, and ſuch as led a righteous life. *Strabo* X. calls him Αρχηγετης τ μυςηριων, *princeps ſacrorum myſteriorum*, the high-prieſt. *Ovid* ſays of him,

Ante

Mitis one of the titles of Bacchus.

Shiloh means the meek one: that is the true signification of the word. the jewish interpretations of it, regard his humanity. the hierosolymitan Targum expressly, the Messiah: so the Onkelos & Jonathan. the Latin Qui mittendus est. the scripture means Messiah by Shiloh, the heathen mean Moses, & turnd the word into Silenus. Silenus was called sometime Satyrus, as the head, leader, principal of the Satyrs or Israelites, as the antients understood em. Silenus, Satyrus (Moses) was in appellation the chieftan of the Satyrs (Jews) as Pan (Josua) was the chieftan of em in effigie & representation, with horns, goats foot, long ears &c. nebrid skin, pipe, pedum or crook, the furniture of the satyrs.

the heathen imitated the Mosaic tables of the Law in the Petroma or two tables of stone, where the Eleusinian mysterys were wrote. Pausan. Arcad.

in Stephanus v. judea. he says it had its name from judæus sparton who went from Thebes to warfare along with Bacchus. here he means judah, & Thebes in Egypt. he had it from Cl. Solaus a historian.

Ante tuos ortus aræ ſine honore fuerunt.

This was a notion deriv'd from the divine hiſtory, of Jehovah appearing to the Patriarchs, and their building altars upon it. *Gen.* xii. 7. "And Jehovah appeared un-" to Abram, and ſaid, Unto thy ſeed will I give this " land: and there built he an altar unto Jehovah, who " appeared unto him." Many more places of this ſort.

Plutarch would have him call'd *Liber*, becauſe he invented libations. *Orpheus* calls *Bacchus* Θεσμοφορος, the law-giver, and mentions particularly the διπλακα θεσμον, the two tables whereon he wrote his laws, meaning the two tables of ſtone wrote with the finger of God, *Exod.* xxxii. 16. *Pauſan.* in *Corinthiac.* ſays he was a great legiſlator. *Nonnus Dionyſ.* 47. mentions two tables of laws which *Bacchus* gave to *Beroe*, near mount *Libanus*; the names of perſons and mountains being thus craftily perplex'd to obſcure the truth.

credite poſteri] *Lambinus* remarks upon this, *credat Judæus apella.* In return, my late friend Mr. *Baxter* jokes upon him. Probably neither ſaw that the Jews and Chriſtians too were more concern'd in this ſacred hymn than the poet thought of, notwithſtanding his pretence to the *afflatus* and poetic rapture. It is plain he would perſuade us that he was inſpir'd with ſomewhat more than wine; as if he himſelf was convinc'd, that the great facts of *Bacchus*, which he meant to celebrate, were realities. It ſeems there were infidels in his days, and he would tell them, that poſterity would ſee

the truth thro' the veil caſt over it by fable and length of years.

nymphaſq; diſcentes & aures
capripedum ſatyrorum acutas.]

Bacchus, the *Indian* conqueror, was ſaid to have with him in his expedition, an innumerable company of men and women, *Diodor. Sic.* IV. from theſe the antients form'd the notion of ſatyrs and nymphs, half deities, more than human, inferior to the gods. There are more reaſons than one for it: As, 1. People that liv'd 40 years in a deſart, rough and unpolite, clad with skins of wild beaſts, muſt needs make that very appearance which we ſee in all antique ſculptures of *Bacchinalians*.

2. From the feſtivals *Moſes* inſtituted, at which the people with mirth and wine appeared frantick and dancing. The ſatyrs among the antients were fancy'd to be the *genii* of mirth and feſtivity.

—— *ſatyri ſaltatibus apta juventus.* Ovid. M. 14.

hence the very antient *Tuſcan* inſtitution of the *Salii*, dancing prieſts and in armour, among the *Latins*. *Wiſd.* xix. 9. the *Iſraelites* paſſing thro' the red ſea, are repreſented leaping like young rams praiſing Jehovah.

3. The nymphs and ſatyrs of the antients were *lymphati*, *furore Bacchico correpti*, divinely inſpired, the ſpirit of Jehovah came upon them, often mention'd in ſcripture:

Parnassus is Paranysous mons a two headed mountain whereon the heathen imitated the transactions of Ichovah. the nymphs parnassides or Musos run about it frantick, in imitation of Miriam & her girls.

hunc (Bacchum) assueta cohors Satyrique Bacchaeq frequentant. Ovid. M. XI.

seems derived from the old celtic sathr conculcatio sathru calcare, conculcare, to dance together.

Heraclitus de incredibil. de Panibus gives a good acct. how the Satyrs were feigned to have goats legs hairy, bec using no bathes they appeared rough & sordid.

Silenus Moses in Julian is a Censor morum & tells all the emperors their faults.

Saltantes Satyros imitabitur Alphaesibous Virg. E. V.

Isaia XIII. 21.

Habac. III. 19.

Julius Maternus writes that Silenus (Moses) was the priest of Bacchus.

Josu. VII. so astonished were the Israelites at the loss of 36 men by the people of Ai, who they had presumptuously attacked, that Josuah & the Sanhedrim fell before the ark prostrate for a whole day together.

x whence the general notion among the heathen of these demi-god appearances, as had been recounted to them in antient story.

long ears, asses ears an argument among naturalists & physiognomists of stupidity, was a calumny wh the heathens affectedly affixt to the Jews. hence the gross representation of their worshiping an asses head. this means only a diota a two eared golden vessel such as is represented on their coyns, such a one as was in the ark, the pot of manna. hence Midas who turn'd jew, had asses ears given him by the poets & fablers. other nations struck the heads of their deitys upon their coyns, as antiquarys well know: the Jews struck a Diota only & this gave ample handle for that vile misrepresentation of their object of adoration.

tempora purpureis tentare volare iaris. of Midas ov. M. XI.

In Orpheus's hymns Mises.

ſcripture: upon which thoſe people ſo honour'd, could do ſupernatural acts.[X] 'Twas very frequent in the time of the judges, and the mode of divine deſignation of the judge. Thus on *Othniel*, Judg. iii. 10. on *Shamgar*, iii. 31. upon *Gideon*, vi. 34. ſo upon *Samſon*, xiii. 25. when he ſlew the lion, *&c.* xiv. 6, 19. ſo *David* after he was anointed, 1 *Sam.* xvi. 13. ſlew a lion and a bear, xvii. 34. "ſo Elijah girded up his loins and ran before "Ahab's chariot to the entrance of Jezreel, whilſt the "hand of the Lord was upon him, 1 *Kings* xviii. 46.

The *Iſraelites* ſometime in general were thus poſſeſt with the ſpirit of Jehovah in battle. As *Moſes* promiſes them, *Deut.* xxxii. 30. "one ſhould chaſe a thouſand, "and two put ten thouſand to flight, *Joſhua* xxiii. 10. the ſame, *Levit.* xxvi. 8. and very often in the ſacred hiſtory we read it as fact. It is abſurd to name many particulars. 1 *Sam.* vii. 10. the ſtory of *Gideon*, Judg. vii. 22. and many more. The women among the *Iſraelites* in the wilderneſs, in feſtivities, ſinging, dancing, and perhaps in battle, made no inconſiderable figure. *Miriam* particularly mention'd and the women with her, with muſical inſtruments anſwer'd to the men, in parts, *Exod.* xv. 20, 21. Thus *Micah* vi. 4. "For I "brought thee up out of the land of Egypt, and re-"deemed thee out of the houſe of ſervants, and I "ſent before thee Moſes, Aaron, and Miriam. *Numb.* xii. 2. xx. 1. *Alexander Polyhiſtor* ſays, that a woman named *Moſo* gave laws to the *Jews*; perplexing the truth with a double miſtake of name and ſex.

ſatyrorum] A race of the *dii minores*, or demi-gods, fancied with goats-tails, hoofs and horns, from the *Iſraelites* wearing goats and deer-ſkins. Thus our poet in his firſt Ode makes a diſtinction between the higher and leſſer Gods.

Te (as it ought to be read) *doctarum hederæ præmia frontium*
Diis miſcent ſuperis: Me gelidum nemus
nympharumq; leves cum Satyris chori
ſecernunt populo ——

He compliments his patron *Mecænas* (who was a learned man) with being an aſſociate of the Gods: whilſt himſelf was content in the honour of keeping company with the ſatyrs and nymphs, inſpired perſons, or poets, demi-gods, candidates for divinity.

adſcripſit Liber Satyris Fauniſq; poetas, Ep. I. 19.

The ſatyrs are ſaid to be deſcended from *Deucalion*, and *Heſychius* calls them *Deucalidæ*. A notion gather'd from reports of the Jews concerning *Noah*. *Satar* in the old *Doric* is to play. I rather derive it from סתורים, *ſaturim*, ſuch as lie hid in rocks and caves. The antients had a notion that ſatyrs had a more than ordinary wiſdom and knowledge of things. X

If we look over *Caſaubon de ſatyrica poeſi*, we may eaſily diſcern that the *greek* notion of ſatyrs, muſes and nymphs,

See Dolphi phoen. p.17. concerning the origin of gods from the jews. filii dei first called thou dei.

the nocturnal revels of the Bacchinalians, derived from that of the Jews in summer, solemnized in the night for coolness. Isaiah XXX. 29. ye shal have a song as in the night, when a holy solemnity is kept. & gladness of heart, as when one goeth with a pipe, to come into the mountain of the Lord.

Monsr. Dacier (who is agt. this criticism) dos not discern the climax of the poet, reciting every ones inclination, concluding with that of learned men: he sees not, that it would have been an affront to his patron not to have mention'd him. a catalogue of his works ode 12. B. II.

Saltantes Sat

the people of Israel were actually naked feasting & dancing, at erecting the molten calf in the wild ernges, exactly as we see in the Bacchinalian sculptures. the devil took care to imitate this wicked part of them, in his subsequent heathen ceremonys.

x as being sensible all divine knowledg came originally from the jews & their ancestors the patriarchs.

the jews seem to have invented the arts of music & dancing: but applyd to religion: thence called satyrs.

× hence Bacchus was said to be the author of tragedy & comedy.
see Stephan. diction. v. Euhyus.
Pausanias writes, that the sepulchers of the Siloni (meaning the satyrs) are among the hebrews.

Euoe Bacchaudes, Euoe capita inflectentes. Catull.

hence Bacchus called Euius by Plutarch, Euan.
Iuios is from Iao.
called the tetragrammaton as consisting of 4 ltrs IHVH
the Samaritans call it Ιαβαι & Ιαυ, & Ιαβε. the greeks could not write Johovah ꝓply, having no j nor v consonant, no aspirate h in the middle or end of a word. therefore they could not write it better than Horace's Euoe.
The first syllable in Euoe is long. so in Horace
Ex omnis shupet Euias.
but in our present ode the first syllable is silent or redundant.

nymphs, was deduc'd from the country fellows acting fables and reciting waggiſh verſes at their feſtivities, deriv'd from the *Jews* in the infancy of their dramatic works; and the fitſt plays were the acts of *Bacchus*, in imitation of the *Jews*.

Evòhe, recenti mens trepidat metu:
plenoq; Bacchi pectore turbidùm
lætatur.]

This is a fine expreſſion of a ſacred *afflatus*, and taken purely from ſcripture, wrote many a century before. *Evòhe* was the great and famous exclamation in all the *Bacchic* feſtivities. It was an invocation of the God, whom they hop'd to ſee perſonally appearing among them, as they had often heard he did among the *Jews*. Ευοι Σαβοι *(Evòhe Sabòhe)* Ευοι Βακχε, Ω Ιακχε. Ευοι Βακχε λεγοντες — *Dionyſ. de ſitu. Evohe Bacche ſonat*, Ovid. M. IV. 522. *Evoeq; ſonans*, Ovid. *Phocius* calls their cry Ιοβακος. *Athenæus* IX. gives him the name of Ιαιος. I doubt not but it is the great name of *Jehovah*, which they learnt from among the *Jews*; and that *Evòhe Sabòhe* is the *Jehovah Sabaoth*, Lord of hoſts, in the ſcripture; whence *Bacchus* was call'd *Sabazius* likewiſe. *Diodor. Sic.* I. ſays expreſly the *Jews* call God *Iao*; and the learned univerſally agree *that* is *Jehovah*. *Evòhe* is but another awkward way of pronouncing it. The name of *Jehovah* was had in ſuch extraordinary regard by the *Jews*, that they never mention'd it but with the higheſt awe and veneration: at laſt they left

off naming it at all, whence that calumny of *Lucan*, *dedita ſacris Incerti Judæa Dei.* So from idolatry they fell into a ſuperſtitious abhorrence of any carv'd ſimilitudes. From my enquiries into the meaning of the name of *Jehovah*, I find it intended to ſet forth that perſon in the deity who was the Mediator before God, and was to be the Meſſiah. When God ſent *Moſes* upon the great errand of delivering *Iſrael* from their *Egyptian* ſervitude; as an earneſt, he tells him the ſecret of that tremendous name. *Exod.* iii. 13. "Go tell the *Iſ-* "*raelites* my name, ſays he, אהיה אשר אהיה. *Ero qui ero. Ero* ſent me to you, as it's rightly tranſlated by the *Targum* of *Onkelos*, and by the *Hieroſolymitan.* Afterwards he puts it in the third perſon, *Erit* (Jehovah) Elohim, "the God of your fathers, the God of Abraham, "the God of Iſaac, the God of Jacob, ſent me to you; "this ſhall be my name for ever, my memorial thro' all "generations. It is put in the future tenſe, becauſe he intended to point out himſelf to be the Meſſiah, the ὁ ερχομενος, mention'd *Pſalm* xl. 8. "Lo, I come. *Gen.* xlix. 10. "till Shiloh come. *Habak.* ii. 3. "He will "ſurely come (as it ought to be tranſlated.) *Haggai* ii. 7. "The deſire of all nations ſhall come. *Matth.* xi. 3. *John* iv. 25. *Ebrews* x. 7, 37. very many more. Upon this occaſion give me leave to mention one of the moſt famous prophecies in all the ſcripture, loſt for want of underſtanding it properly. *Gen.* xxvii. 40. The patriarch *Iſaac* comforts his ſon *Eſau* for *Jacob*'s ſupplanting him of his bleſſing, by telling him, "By thy ſword ſhalt "thou live, and ſhalt ſerve thy brother: and it ſhall

"come

Flacius in his clavis makes it evident that יהוה is orit.

Domaroon in Sanchoniathon at Crete was consecrated about this time of the exodus & called Jovis fro our Jahveh or Jehovah.

See Baxter's Horace p. 157.

Limborch of this opinion

Eheje asher eheje × ~~of the verb substantive~~ turned into ו

IAHVOH IAΩ IAVΩ IABΩ

Jahveh as it ~~ought to be~~ written & pronounced, is the third person sing. of the future tense × from the verb הוה havah rather from hajah היה therefore the former is to be pronounced ahveh asher ahveh. ahveh sent me to you. go tell the Israelites Jahveh the god of your fathers sent me to you: this is my name for ever, this my memorial to all generations. the sense as well as the construction makes it evident. God intended to reveal himself by his (to us) most valuable, most adoreable character, his Messiahship. tis to little purpose to tell 'em a name which imported no more than existence, necessary existence

or

In this sense Bacchus was called Attos, Atys from the heb. אתה atta Thou by way of eminence. Eustath. Odyss. p. 592. 23. owns his inability to account for the name.
Numb. VII. 89. remarkably.
or any of Gods natural attributes, which the heathen know as well as the jews: his to little purpose to tell them, I am the god that was god in your fathers time, the same god that appeard to Abra'ham, Isaac & Jacob. they could not doubt of the eternity & immutability of his being. but God meant thus to explain himself. I am that peculiar deity who revealed my self to your fathers, explaind to them the nature of my Messiah-ships, taught them to expect me in the flesh, the great redeemer to be born of their seed. therefore this name of mine is designd to preserve the memorial of that great benefit promised to your forefathers that in their seed, all the nations upon earth should be blessed: & towards which gracious purpose, & in order to accomplish it, I am now making this extraordinary movement, redeeming you out of the hands of the Egyptians.

agreeably to this notion, the Jews conceived the highest mystery couched under that name, whence they left off pronouncing it.

" come to paſs when thou ſhalt have the dominion, " that thou ſhalt break his yoke from off thy neck." Which is an abſurd tranſlation, and has no meaning. Thus it ought to be underſtood: "By thy ſword ſhalt " thou live, and ſhalt ſerve thy brother; and HE ſhall " come when thou ſhalt have dominion, and break " the yoke from off thy neck." Meaning, that when *Herod* the *Idumean*, of the poſterity of *Eſau*, ſhall abrogate the government of the Jewiſh blood royal, and become king, the Meſſiah ſhould come, the deliverer, who was to ſet all free; the εσται, *erit*, Jehovah, ο ερχομενος, ſhall come. There are many paſſages in ſcripture of this kind unheeded. Thus, *Gen.* iii. 15. "HE ſhall bruiſe " his head, (it ought to be tranſlated) αυτος in the LXX. *Gen.* xlix. 10. "Unto HIM ſhall the gathering of the peo- " ple be." *Exod.* xxxiv. 35. *Iſaia* xi. 10. "To HIM V. Rom. XV. 12. " ſhall the Gentiles ſeek, (as it ought to be render'd) *Luke* i. 17. *Rom.* xv. 12. *Iſai.* XXVI. 8.

Purſuant to this notion of the word *Jehovah*, in *Exod.* iii. 13. when God proclaims himſelf, his name, *Exod.* xxxiii. 18. his glory, 19. his goodneſs, xxxiv. 5, 6, 7. before Moſes: "And Jehovah deſcended in the cloud " (the Shechinah) and ſtood with him there. And Je- " hovah paſſed by before him, and proclaimed, Jeho- " vah, Jehovah God, merciful and gracious, long-ſuf- " fering, and abundant in goodneſs and truth, keeping " mercy for thouſands, forgiving iniquity, and tranſ- " greſſion, and ſin, and that will by no means clear the " guilty, &c." This is the juſt character of the Meſſiah, and of the errand he came upon; it lays open the ſtrug-

gle

gle between divine juſtice and mercy, in a moſt conciſe and ſublime manner; it explains the whole office of the Meſſiahſhip. He calls himſelf "the God of their fathers, "the God of Abraham, the God of Iſaac, the God of "Jacob, becauſe he had promiſed to them all in particular, "that in their ſeed (the Meſſiah) all nations of the "earth were to be bleſſed. *Gen.* xii. 3. xxii. 18. to *Abraham.* Gen. xxvi. 4. to *Iſaac.* xxviii. 14. to *Jacob.*

- - - recenti mens trepidat metu,
plenoq; Bacchi pectore turbidùm
lætatur ——]

The enthuſiaſm, or *Bacchicus furor*, as call'd by the heathen, was the devil's mimickry of the ſpirit of Jehovah, poured upon holy men and women, prophets, *&c.* in the Bible. And the devil did frequently ſo act upon the blood and ſpirits of the poſſeſs'd heathen, as to perform moſt extraordinary things, and above merely human power. And this was the caſe (by divine permiſſion) of thoſe demoniacs in our Saviour's time. Thus were the oracles of old perform'd; the ravings of prieſts, prieſteſſes, ſibyls, as deſcrib'd in the poets. All ſculptures of the *Bacchinalians* repreſent frantic men and women, taken from the great feſtivity of the Jews, the feaſt of tabernacles, celebrated at the ſummer Equinox, after the vintage. *Levit.* xxiii. 34. "The fifteenth day of "the ſeventh month. *ver.* 40. Ye ſhall *rejoyce* before "Jehovah your God ſeven days. It is certain the Jews did, and do to this day exceed the bounds of temperance at this feaſt; and this help'd forward the notion of

1. Cor. X. 9. they tempted Christ i.e. Iehovah.
so in Heb.

this was the vine that Herod the great made. & our Savior seems to allude to it John XV. 1. he adorn'd the temple with it. & our Savior seems to have been at the temple then, paying his evening devotions, & taking his farewell of it: going from the cœnaculum on mt. Sion where he eat his last supper, to the garden of Gethsemane. I am the true vine & my father is the husbandman.

sed madidus myrrha crinis, mollesq; corona
purpuraq; & picis intextum vestibus aurum.
says Ovid of Bacchus Met. III.
the Epigrammatist in antholog. I. 38. 1.
Νυκτελιον, νομον νεβρωδεα, νεβριδοπεπλον.

of *Jehovah* and *Bacchus* being the God of wine. Thus *Tacitus*, *Histor.* V. 5. ſpeaking of the *Jews*: 'But be-
'cauſe their prieſts blow upon pipes and play on cym-
'bals, are crown'd with ivy, and a golden vine was
'found in their temple, many have thought that they
'worſhip *Bacchus*, the conqueror of the eaſt.' So *Plutarch* at the end of his *Sympoſiacs* IV. makes the *Hebrew* myſteries the ſame as thoſe of *Bacchus*. He pretends many reaſons for it; "as the time and manner of
'their greateſt celebrity (meaning this feſtival) agreeing
'with the ſacreds of *Bacchus*; their tabernacles or
'booths are cover'd with vine branches and ivy; their
'carrying palm-branches in proceſſion, which he calls
'*thyrſophoria*; their blowing upon little trumpets, as
'the *Greeks* do at their *Bacchinalia*, in order to call
'forth the deity. The Levites playing on harps, he
'fancies, deriv'd from *Lyſius* and *Evius*, names of
'*Bacchus*. The name of *Sabbath* he deduces from
'*Sabài*, a word of exclamation in thoſe *Orgia*. He
'ſays, the jewiſh high-prieſt upon feſtival days, having
'a miter on his head, and the skin of a fawn adorn'd
'with gold, and a garment reaching down to his an-
'cles, with many bells hanging on his garment, makes
'a noiſe in walking, as among the *Bacchics*.' More of that kind, which it is pleaſant enough to read; notoriouſly ſhowing, not only the heathen pomp of *Bacchus*, but of moſt other deities, deriv'd from the inſtitutions of Jehovah.

The skin of a fawn adorn'd with gold, which *Plutarch* pretends, was really the high-prieſt's oracular veſt-

 ment,

ment, the holy ephod, upon which was faſten'd the tablet call'd *Urim* and *Thummim*. It was a garment of the richeſt embroidery that can be imagin'd, and particularly with ſpots of gold, which in ſome ſort reſembled a fawn's skin. This ephod is deſcrib'd *Exod.* xxviii. 5. and the five and twenty following verſes; no doubt the moſt auguſt ſplendor of art and nature in the original, that ever the eaſt beheld. What *Plutarch* had ſeen was only a poor imitation of it.

turbidùm lætatur]

The expreſſions of the poet, the mind trembling with fear and confuſedly rejoycing, are extremely like ſcripture expreſſions, to deſcribe the hurry and mixture of paſſions upon extraordinary occaſions, eſpecially the operation of the divine ſpirit in an human breaſt. *Pſal.* ii. 11. "Serve the Jehovah with fear, and rejoyce with "trembling." Any one would think *Horace* had directly copy'd the thought. Thus, *Matth.* xxviii. 8. when the women had ſeen the angels at our Lord's ſepulchre, "they departed quickly from the ſepulchre, with fear "and great joy.

Parce Liber,
Parce gravi metuende thyrſo]

Bacchus was ſaid to go about the world as a hero or champion, to reſtore liberty to mankind, to deſtroy tyrants, oppreſſors, and wicked men, and that he built a city call'd *Eleutheras*; hence the *Greeks* call him Ελευθερευς, as *Liber* by the *Romans*, q. d. *liberator*, the deliverer. All this is deriv'd from what Jehovah actually

In Euripides: sacro nebridis indutus amictu: of Bacch. νεβριδοπέπλος he is called in an epigram. hinnuli pellis maculis sparsa in another.

Ps. XCIII. 1. Iehovah is king & hath put on glorious apparel: Iehovah hath put on his apparel & girded himself with strength.

Pliny XXII. 1. & Dionys. periegetes show the British women celebrated the orgies of Bacchus.

Liber also means the same as the Iacchus puer in the Eleusinia, the boy brought out of the adytum, the child, the son, by way of eminence, i.e. the son of god. Osiris the same, from Siri which Salmasius says means son (de ann. chim.) the same as the greek κουρος et lat. Liber, Κορος, Horus.

The Gospel is called by S. James I. 25. the perfect law of liberty. our Saviour says Jo. VIII. 32. the truth shall make you free. i.e. the gospel. 36.
II. Cor. III. 17. 18.

Isaia XXVI. 1.

Zechar. VIII. 3.

Romulus & Liber Pater & cum Castore Pollux post ingentia facta Deorum in templa recepti. Hor.

Exod. XIV. 30.

Ps. CVI. 21. LXXVIII.

Nehem. IX. 27.

There were such real persons as Jupiter, Bacchus, Hercules, Apollo, Esculapius: i.e. persons deifyd under that appellation, but the people that deifyd them applyd names, story, attributes belonging to Jehovah, to them.

ally did for the Jews, as their captain and leader; what he was to do for all mankind, as the great deliverer to come into the world: as (we ſhow'd) his name Jehovah imports. *Pſal.* cvii. 7. " He is to reſtore us from the " captivity of ſin to the glorious liberty of the goſpel, " the ſpiritual and heavenly city of freedom, the *Eleu-* " *theras:* that Jeruſalem above, which, as the Apoſtle " ſays, is *free.* 1 *Cor.* vii. 22. *Galat.* iv. 26. *Heb.* xii. 22. xiii. 14. Hence the idea of all the great heroes of old is form'd, real or romantic, ſuch as *Hercules*, *Theſeus*, *Oſiris*, *Seſoſtris*, *&c.* public-ſpirited, valiant men, who went about the world to deliver the diſtreſſed. Such was the firſt ſpirit of the *Romans*; and upon this plan our military orders of knights are laid.

Jehovah may well be call'd the deliverer by the Jews, who deliver'd them from their *Egyptian* bondage, and from all their enemies, from time to time, whilſt they merited his favor. *Liber* and *Soter* is the ſame. Whence *Jupiter*, *Bacchus*, *Hercules*, *Apollo*, *Eſculapius*, had the appellation of Savior. They are all indeed the ſame perſon Jehovah. 2 *Kings* xiii. 5. " And Jehovah gave Iſrael a Savior. 1 *Chron.* xvii. 21. " What one nation in the earth, ſays *David*, is like " thy people Iſrael, whom God went to *redeem*, to be " his own people, to make thee a name of greatneſs " and terribleneſs, by driving out nations from before " thy people, whom thou haſt *redeemed* out of Egypt? So *Iſai.* lix. 20. the Meſſiah is call'd the Redeemer. *Iſai.* xlix. 7. " Thus ſaith Jehovah the *redeemer* of " Iſrael, *ver.* 9. that thou mayſt ſay to the priſoners, " Go forth, *&c.* *Pſal.* lxxii. 4. cvi. 21. many more.

Parce gravi metuende thyrso.]

Bacchus is fam'd for carrying a *thyrsus* in his hand; θυρσω δεινος he is call'd in *Sidon. Antip.* terrible with the *thyrsus*. *Strabo* I. makes the *thyrsus*, the instrument of *Bacchus*, equivalent to the thunderbolt of *Jupiter*, the *ægis* of *Minerva*, the trident of *Neptune*, &c.

The *thyrsus* was a light staff or wand, and in truth is no other than the rod of *Moses*, or of *Aaron*, or of God; for by all those denominations it went. *Exod.* iv. 17. God tells *Moses*, "Thou shalt take this *rod* in thy "hand, wherewith thou shalt do signs. *Ver.* 20. "And Moses took the *rod* of God in his hand." With this he produc'd all the plagues of *Egypt*, *Exod.* vii. 20. "And he lift up the rod and smote the waters that were "in the river, in the sight of Pharaoh, and in the sight "of his servants, and all the waters that were in the ri-"ver were turned to blood." With this he divided the red sea, overthrew armies, *Exod.* xvii. 9. and perform'd the rest of the mighty wonders in the wilderness, under the power of Jehovah. The *thyrsus* we may call the visible ensign of the divine power and spirit. In a figurative sense like this, *Lucretius* uses the word,

percussit thyrso laudis spes magna meum cor.

meaning somewhat divine.

A like expression in *Isaia* xi. 4. "And he shall smite "the earth with the *rod* of his mouth." The word comes from the *Hebrew*, and signifies a pine branch, תרזה, *thirza*, *pinus*; such they carry'd in the triumphs and

Ulysses's companions were turnd into brutes by a stroke of a rod on one end, by another of the contrary end turnd into men again. Tully mentions the virgula divina or magic staff, all imitations of Moses.

Plurnutus mentions Bacchus's knotty wand, de Baccho.

Dvo to run about frantic

The CVI. Psalm is a recapitulation of the instances of their obstinate behavior. c LXXVIII.

Ps. CV. 15.

a lamb of the flock, agnum de grege, i.e. agnum egregium.

and proceſſions of *Bacchus*; we ſee them in innumerable ſculptures, with a pine-apple at the end, which puzzles the antiquaries; all taken from the like jewiſh celebrity, and in reality prefigurative of our Savior's triumphal entry into *Jeruſalem*, *Iſai.* lx. 13. *Matth.* xxi. 8, 9.

Fas pervicaces ſit mihi Thyadas.]

The *Thyades* were prieſteſſes, *ſacrificulæ* of *Bacchus*. *Thujæ* the like. *Thuoneus* a name of *Bacchus*. All from θυω, *ſacrifico*, becauſe *Jovah* taught the rites of ſacrificing to the *Jews*, and becauſe *Miriam*, *Moſes*'s ſiſter, had the divine ſpirit; ſo *Deborah*, and many other women in ſcripture. So the heathen had their female prieſts. The epithet *pervicax* well ſuits *Miriam*'s character, who includes all the reſt; ſhe rebell'd againſt the adminiſtration of *Moſes*, *Numb.* xii. 1. and well it ſuits the reſt of that ſtubborn and rebellious people, and ſeen innumerable times throughout the ſcripture. *Moſes* paſſionately and pathetically rehearſes it at large, *Deut.* ix.

The *Thyades*, *ſacrificantes* were the companions of *Bacchus* in a general acceptation, as the people of *Iſrael* were an holy people to the Lord, a nation of prieſts; prefigurative of the great purity, ſanctity and devotion which ought to be in all chriſtians; who muſt be perfect in good works as our heavenly father, as the jewiſh prieſts were to be in limb, and as the jewiſh ſacrifices, without ſpot and blemiſh, *Exod.* xxix. 1. Every particle

of the jewiſh Oeconomy was but the links of the chain of religion from patriarchal to chriſtian, *Homer*'s golden chain, let down from heaven to draw us thither by the chriſtian perfection.

Viniq; fontem, lactis & uberes
cantare rivos, atq; truncis
lapſa cavis iterare mella.]

Bacchus and his followers are ſaid to ſtrike the earth with their ſtaves or *thyrſi*, and thence to produce rivers of water, of wine, of milk, of honey; to which our poet alludes. All reſpecting the power of the rod of God; and to *Moſes* bringing water out of the rocks therewith, *&c.* and to God's promiſes of bringing his people into a land of vineyards, *&c.* a land that flow'd with milk and honey; which in the end prefigur'd the heavenly felicity.

Euripides tells us, the *Bacchæ* could draw out whole ſtreams of milk with making a furrow in the earth with their fingers ends, and at other times rivers of honey.

Θύρσον δέ τις λαβοῦσ', ἔπαισεν εἰς πέτραν,
Ὅθεν δ' ἐρρώδης ὕδατος ἐκπηδᾷ νοτίς:
Αλλη δε ναρθηκ' εις πεδον κατηνυσε γης,
Καν τηνδε κρηνην εξανηκ' οινου Θεος. ×
χρηνην

" One taking a *thyrſus* ſtrikes the rock,
" whence inſtantly a fountain of limpid waters flow.
" another ſtruck the ground with her rod, [wine.
" the God immediately pour'd thence a fountain of

Again,

Anius king & priest of Apollo at Delphos of whom
Virg. An. III. v. 80. had 3 da.rs dedicated to Bacchus.
the god granted them the favor, that whatever one
touched should be turnd into corn, what another into
wine, what the third into oyl. this is thought to be a
most antient temple.

Bacchus by Horace is called Naiadum potens, master of
the goddesses of fountains. Canaan abounds with em.

Butter & honey shall Immanuel eat II. Chron.
Isiah VII. 15.

ὀσαις δε λευκὴ πώματος πηδὸς παρὴν
Ἀκροισι δακτυλοισι δαμασσαι χθονὸς
Γαλακτὶ εσμὸς εἶχον. Ἐκ δε κισσίνων
θυρσων γλυκειαι μελιτι εσταζον ῥοαι.

They that would have milk
drew their finger ends along the ground
& it ran abroad. their ivy-bound thyrsi
produced floods of honey.

Bacchus is our Chief. Evohe! the plain flows
with milk, with wine, with honey.
Antonius Liberal. Metamorph. X.

Again, Ὁ Ἑξαρχος Βρομιος, Ευοῖ.
Ῥεῖ δὲ γάλακτι πέδον, ῥεῖ δ' οἴνῳ, ῥεῖ δὲ μελισσῶν
Νέκταρι. —— Euripid. Bacchant. v. 141.

" The earth flow'd with milk, with wine and honey.

" *Pumice ſicco fluxit Nyctileus latex,*
" *garruli gramen ſecuere rivi,*
" *combibit dulces humus alta ſuccos,*
" *niveiq; lactis candida fontes.* Senec. Oedip.

Pauſanias in *Phocicis* IV. treats of this.

All theſe ideas, and many more of like nature, which we might produce from authors, are taken from the reports of Jehovah's power. *Exod.* xvii. 6. *Numb.* xx. 8. where *Moſes* ſtruck rocks with his rod and the waters flowed out. At other times *Moſes* cauſed the nobles to dig a little hole in the earth with their ſtaves or *thyrſi*, and the water ſprang up, as at *Beer*, Numb. xxi. 18. The profuſion of honey in the poet may well enough regard the manna, which reſembled in taſte honey cakes. *Exod.* xvi. 31.

All along God promiſes to bring his people into a land flowing with milk and honey, a land of vineyards, *Deut.* xxxii. 13, 14. Brooks of honey is an expreſſion as old as *Job.* xx. 17. " He made him to ſuck honey out " of the rock, drink the pure blood of the grape. *Pſal.* lxxxi. 16. " with honey out of the ſtony rock. And that as he upheld them for 40 years in the wilderneſs, with all neceſſaries of life in a ſupernatural method; ſo

in

in the land of *Canaan* he would bless them more than usually, in the ordinary product of the land by his common providence, as long as they remain'd good. This he did in a still more extraordinary manner in the sabbatical years, *Levit.* xxv. 20, 21. and so he does toward all good people at this day. Tho' they must not expect a mere earthly *Canaan* here, but lift up their eyes and hopes to blessings of a higher nature, all along meant by his whole transactions with the jewish people. *Joel* iii. 18. the prophet speaking of Christ's kingdom, "And "it shall come to pass in that day, that the mountains "shall drop down new wine, and the hills shall flow "with milk, *&c.* The like *Amos* ix. 13.

'Tis very remarkable what *Pliny* relates N. H. XXXI. 2. from *Mutianus*, 'that in *Andros* is the fountain of '*Bacchus*, and that at every seventh day period, which 'pertains to the god, wine flows.

Fas & beatæ conjugis additum
stellis honorem.]

I find there are in the antient mythology several remarkable footsteps of things not deduc'd from historical matters of fact, such as we have been discoursing of chiefly hitherto, but mere matters of revelation of things that were then future. Among many other in story, this seems to be one. We cannot pretend to set bounds to the communications of God's holy spirit, who certainly did think fit sometimes to bestow the gifts of prophecy, on those that were out of the pale of

 his

In the Egyptian sacrods
Isis wails for her child Osiris: so in the Elou-
sinian mysterys Proserpina so
Lactant. I. 21. on the 6th day of the Elousi-
nian mysterys they produced Bachus: for this rea-
son, that day is called Bacchus.

the holy city of Jerusalem descending from God out
of heaven Revel. XXI. 2. is the church adorned for a
bride to the Lamb, with a crown of 12 stars, Revel. XII.
1. meaning the 12 ensigns of the Israelitish camp,
wh were the 12 asterisms of the zodiac.

SACRATAE APVD ELEVSINAM
DEO BACCHO CEREREI ET CORAE

an old inscription. Mourfius. these were women initiated into the Eleusinian mysterys, priffesses; called Melissae BEES, from weavin of hangings for the tabnacle. Antichoides in plutar. Is. Os. says Isis is wife to Bacchus. she is the da.r of Promotheus. that still the Egyptians make Bacchus the son of Isis.

x Tully III. de nat. d. reckons this the only true Dionysus. in VI. aq.t Verres he says Sicily is dedicate to Ceres & Libera.
Apollodorus says Bacchus went down to fetch his mother from hell: others to fetch his wife Ariadne.

his church. The antients had a notion of the Meſſiah, the God-man, immortal hero, *Bacchus*, the moſt perfect of human race, the god of wine, conformably to ſcripture, *Zach.* ix. 17. but they knew likewiſe that he was to be born of a virgin; and will it not ſeem ſtrange if we add, they had ſome notion of her name? further, that they were apprized even of the patronymic or family-name? theſe things are ſo new, that I chuſe at preſent to give but ſhort hints of them, as they pertain to the preſent argument. If it be well receiv'd by the learned, I ſhall next give the intire hiſtory of *Bacchus* in a regular ſeries. *Diodorus* ſays, *Bacchus* was born of *Jupiter* (meaning the ſupreme) and *Ceres*; or, as others think, *Proſerpina*. As they confound father and ſon together, ſo they confound mother and daughter. Both *Ceres* and *Proſerpina* were call'd Κορη, which is analogous to the hebrew עלמה, *Virgo*, παρθενος, LXX. *Iſaiah* vii. 14. "Behold, a virgin ſhall conceive, &c. It ſignifies eminently the virgin. Αθηναιοι Διονυσον τ̃ Διος καὶ Κορης σεβουσιν, *Arrian. Alex.* II. The *Egyptians* call'd this ſame perſon *Bacchus*, or the ſon-deity, by the name of *Orus*, which is the ſame as the *greek* word Κορος aſpirated. The heathen fables as oft confound *Bacchus*'s mother and wife. *Ovid. Faſt.* III. makes *Libera* the name of *Ariadne*, *Bacchus*'s pretended wife, whom *Cicero* I. *nat. deor.* makes to be *Proſerpina*, *Bacchus*'s mother. The ſtory of this woman being deſerted by a man, and eſpouſed by a god, has ſomewhat ſo exceedingly like that paſſage, *Matth.* i. 19, 20. of the bleſſed virgin's hiſtory, that we ſhould wonder at it, did we not ſee the

parallelism

parallelism infinite between the sacred and profane history before us.

Ariadne was translated into heaven, as is said of the virgin, and her nuptial garland was turn'd into a heavenly crown; she was made a queen of heaven.

Testis sidereæ torta corona Deæ. Propert. III. 17.

There are many similitudes between the virgin and the mother of *Bacchus*, in all the old fables; as for instance: *Hyginus*, fab. 164. makes *Adoneus* or *Adonis* the son of *Myrrha*. *Adonis* is *Bacchus* beyond controversy.

Ovid Met.

Ogygia me Bacchum vocat,
Osirin Ægyptus putat,
Arabica gens Adoneum. Auson.

Adonis is the hebrew אדני *Adonai*, which the heathen learnt from the *Arabians*, one of the sacred names of the deity. *Mary* or *Miriam*, St. *Jerom* interprets *myrrha maris*: *Mariamne* is the same appellation, of which *Ariadne* seems a corruption. *Orpheus* calls the nurse of *Bacchus*, *Leucothea*, a Sea-goddess.

Nonnus in *Dionys.* calls *Sirius* star *Mæra*, Μαιρης. *Hesychius* says Μαίρα κυὼν το ἄστρον. Our *Sandford* hence infers this star to mean *Miriam*, *Moses*'s sister. *Vossius de idololat.* approves of it. Μαίρα by *metathesis* is Μαρία.

As to the patronymic of the Messiah, I shall only mention this hint. *Oppian* in his *Cyneget.* IV. and elsewhere says, Panthers were the nurses and bringers-up of

Bacchus

Lactantius div. Institut. 22. writes, Melissa is the first priestess of mater deum, wherein much is couched. Melissa is Miriam sister of Moses who worked the sacred tapistry of the tabernacle, in an honeycomb form. mater deum is the holy virgin whose name was Miriam, of wh they had some notice.

Plutarch says Isis was wife of Bacchus.

I. Kings II. 26. אדני יהוה adonai jehovah my lord Jehovah. thus the Rhodian oracle

Magnū atton placato Deū, qui castus adonis,
Evius est largitor opū, pulcher Dionysus.

thus the Clarian Oracle in Macrobius Saturn. I.

Cunctorū dicas supremū numen Iao.
hic tibi vero novo sit Jupiter, Helius estu
Dis cū fovit hyems: autumno mollis Iao.

So Orphous

Unus e idem Dis, Jovis, Helius, Dionysus.

Myrrha the mother of adonis. of who Ovid largely Met. X. born in arabia.

philostratus writes. a panther is symbolic of Deity. fable tells us Bacchus's nurses were turn'd into panthers. i.e. goddesses.

africa was compard to a panther by old authors. Bochart.
one reason why panthers are companions of B. is to magnify the power of the God, who can thus tame the most untameable animal. for the poets could express nothing wilder, Hyrcanæq admorunt ubera tigres, Virg. non genitrix Europa tibi, sed in hospita Syrtis, armentive tigres. Ovid. Epiphanius Hær. 78. Damascen. de fid. orthod. IV. 15. nec vult pantera domari.
Euripides in Bacchis says the sisters of Semele were turned into panthers, who educated Bacchus.

my silver coyn with a panther & domigoat upon his neck puzzles the antiquarys. I may venture upon equal grounds to fancy it might regard the notion of Saturnian times to be brought about at the return of Dionysus, the Messiah. just as Isaia describes it, XI. 6. 7. 8. 9. the leopard shall lye down with the kid &c. Virgil uses the same method to paint out his Saturnian reign. Eclog. V. 8
Ipsæ lacte domum referent distenta capellæ
ubera: nec magnos metuent armenta leones.
occidet & serpens & fallax herba venenum,
occidet. of like import are
Isai. LXV. 25.
the nephew of R. Josua ben levi had a quincy. there came one & mumbled over him, in the name of Jesus the son of Pandira; & he recovered. again, when R. Eliezer ben Damah was bit by a serpent: there came one James from Capharsamon, in the name of Jesus Pandira to cure him. but R Ismael wd not permit it, & he dyed.

Bacchus. In all heathen antiquity this animal is his ſymbol and inſeparable companion. *Philoſtratus in imag.* 'Tis remarkable that *Panther* was the ſir-name of *Joſeph*'s family, our Lord's foſter-father. Thus the *Midraſhkoheleth*, or gloſs upon *Eccleſiaſtes*: 'It happen'd 'that a ſerpent bit *R. Eleaſar ben Damah*, and *James*, 'a man of the village *Secania*, came to heal him in the 'name of *Jeſus ben panther*.' This is likewiſe in the book call'd *Abodazara*, where the comment upon it ſays, this *James* was a diſciple of Jeſus the *Nazarene*.

But to return to our poet. As *Bacchus* repreſents our Savior, ſo *Ariadne* is his ſpouſe the church, which in *Rev.* xii. 1. has upon her head a crown of 12 ſtars, exactly like the conſtellation of *Ariadne*'s crown, as drawn in Mr. *Flamſteed*'s aſteriſms, conſiſting of twelve ſtars.

- - - tectaq; Penthei
disjecta non levi ruina,
Thracis & exitium Lycurgi]

Here *Horace* celebrates ſome vindictive inſtances of his hero's power, in puniſhing thoſe that deſpis'd his religious ceremonies. There may be many particular judgments done in the old world not recorded in ſcripture, or names of perſons not mention'd where the hiſtories are; and preſerved in heathen ſtories. For inſtance, in that moſt remarkable judgment of the five cities of the

ſalt vale, *Sodom*, *Gomorrah*, *&c.* not all the names recorded; and this moſt probably is the ſtory the poet hints at, for *Pentheus* and his houſe was deſtroy'd by fire and thunder. As to *Lycurgus* a king, he is ſaid to have perſecuted *Bacchus* an infant, and his nurſes, in mount *Nyſa*, that he was forc'd to paſs the ſea to eſcape them. *Diodorus* III. ſays from *Antimachus*, that *Lycurgus* was a king in *Arabia*, and laid ſnares for *Bacchus* and his followers in *Nyſa* of *Arabia*. *Nonnus* in *Dionyſ.* 20. writes, *Lycurgus* is ſaid to overthrow the forces of *Bacchus* with no other weapon than an ox-goad, and that this happen'd about mount *Carmel*. 'Tis notorious that two ſcripture hiſtories are here confounded; the paſſage of the *Iſraelites* over the red ſea, and that of *Shamgar* judge of *Iſrael*, who by the ſpirit of Jehovah ſlew 600 philiſtines with an ox-goad, *Judg.* iii. 31.

Here permit me to hint at a criticiſm of the learned Mr. *Baxter* in his poſthumous gloſſary, *p.* 406. Speaking of the ſtory of *Shamgar*, he ſays, our tranſlation *inſipidly* renders it an *ox-goad*, he thinks it ought to be the *plow-ſhare* or *plow-foot*. Mr. *Maundrel* in his *journey to Jeruſalem*, thinks to mend the matter, by his obſervation of the greatneſs of the ox-goads in that country, and of the terrible execution that may be done with one of them. Alas! neither have a juſt idea of the ſpirit of Jehovah actuating a man. *Samſon* tore the lion like a young lamb with ſtrength of arm. "And the "ſpirit of Jehovah came mightily upon him, and he "rent him as he would have rent a kid, and he had "nothing in his hand, *Judg.* xiv. 6.

Thus

Catullus calls Silenus (Moses) Nysigena.

Homer in VI. Iliad, makes Bacchus driven by Lycurgus, lo be rocd by Thetis, & Lycurgus punished by blindness.

Nysiades

Ov.

Ecclus XLVII. 3.

Thus *Homer* repreſents the ſtory of *Lycurgus* in engliſh, *Iliad* VI.

Nor would I combat with the heavenly deities,
for *Lycurgus*, the valiant ſon of *Dryas*,
lived not long after ſuch impiety.
He in old time purſu'd the women of enthuſiaſtic
thro' the ſacred country of *Nyſa*, (*Dionyſus*
and they all threw their *thyrſi* upon the ground,
ſmitten by the ox-goad of homicide *Lycurgus*.
Dionyſus afraid, went down into the ſea,
where his mother *Thetis* receiv'd him in great conſter-
But the ſon of *Cronus* blinded *Lycurgus*, (nation.
and he liv'd not long after. - - - -

So *Phurnutus* ſays, *Thetis* ſav'd *Bacchus* from *Lycurgus* in the ſea.

The ſtory of *Lycurgus* was this: He cut down all the vines in the country, to hinder the people from ſacrificing to *Bacchus*, as they were accuſtom'd, with wine; hence, thro' ſcarceneſs, they were forc'd to mix water with their wine. This is taken from *Pharaoh*, who would not ſuffer the children of *Iſrael* to go to ſacrifice to Jehovah their God. Thus Mr. *Pope* tranſlates it.

But if from heaven, celeſtial thou deſcend,
know, with immortals we no more contend.
Not long *Lycurgus* view'd the golden light,
that daring man, who mix'd with Gods in fight.
Bacchus, and *Bacchus*'s votarys, he drove
with brandiſh'd ſteel from *Nyſſa*'s ſacred grove.
Their conſecrated ſpears lay ſcatter'd round,
with curling vines and twiſted ivy bound:
while *Bacchus* headlong ſought the briny flood,
and *Thetis*'s arms receiv'd the trembling God.
Nor fail'd the crime th' immortals wrath to move.
(Th' immortals bleſt with endleſs eaſe above)
depriv'd of ſight by their avenging doom,
chearleſs he breath'd and wander'd in the gloom,
then ſunk unpity'd to the dire abodes,
a wretch accurſt and hated by the Gods.

Lavaur in his hiſtory of fable thinks *Lycurgus* a name forg'd out of greek, ſignifying a wolf enrag'd, Λυκοφρων.

Thus *Nonnus* in *Dionyſ.* in latin.

Arabiam aſcendit (Bacchus) & bene odoratas ad arbores Nyſiacæ frondoſum admirabatur jugum ſilvæ & urbem excelſam teliferorum nutricem virorum, ubi quis Martis ſanguis, cæde pollutus, habitabat vir valde furioſus Lycurgus - - -

Tu

Plutarch mentions old songs among the greeks called the flights of Bacchus: φυγαι Διονυσου.

Penthous's ancestors came from Tyro,

qui longa p̃ æquora vecti
a Tyro hac profugos posuistis sede Penates
Ov. M. VI. 539.

Dacier says Ethiopia was India, the red sea was the Ethiopian sea, therefore the Indian.
Pausanias mentions an antient tradition of B. being drawn out of the water.
an eminent report of the red sea being dry in Diodorus concerning the Ichthyophagi.

— hic Bacchus ut undis
abluit eos, roranteq sanguine thyrsos.
illu post acies, Rubriq novissima claustra
Aquoris &c. Flacci Argonaut. V.

Tu flectis amnes, tu mare barbarum.]

Mare barbarum means the red ſea, as Mr. *Baxter* hints in his notes on this Ode. So monſ.r Dacier.

Nonnus mentions *Bacchus* going into the red ſea thus in latin. XX *Dionyſiacôn.*

trepidantibus vero pedibus fugiens incomprehenſibilis viator flavum rubri ſubiit fluctum maris.

Amnes means the river *Jordan*, which the *Iſraelites* paſs'd over dry-ſhod, the holy ark preceding, under the conduct of *Joſhua*, as the hiſtory is related in the grandeſt and moſt magnificent manner poſſible, a manner worthy of the ſubject, *Joſh.* iii. 4. So the ſtories of *Elijah* and *Eliſha*, 2 Kings ii. 8, 14.

Nonnus in *Dionyſ.* ſays, *Bacchus* touch'd the rivers *Orontes* and *Hydaſpes* with his *thyrſus* and dry'd them up.

Tu ſeparatis Uvidus in jugis
nodo coerces viperino
Biſtonidum, ſine fraude, crines.]

The *Bacchic Orgia* were celebrated on the tops of hills and deſolate wild places, in imitation of mount *Sinai*, which abounds with *pyracantha*, what we call *holy-thorn*, the ſame our Savior was crown'd with; and in the medal upon which this diſcourſe is founded, *Bacchus*

chus is crown'd with the ſame. *Schini* is the hebrew name of the plant, and it gives name to the mountain. On a buſh of this plant the divine *Melech* firſt appear'd to *Moſes* in a flame of fire, *Exod.* iii. 3. This hill has another cloſe adjoining, but more barren, call'd *Horeb*; in imitation hereof the devil placed his oracle on two-headed *Parnaſſus*.

The poet uſes the word *Uvidus* becauſe *Bacchus* was reckon'd the God of wine. I could ſhow in a very long deduction why the antients characteriz'd the Meſſiah under the notion of the God of wine. I ſhall at preſent but give a few hints.

1. The moſt antient learning conſiſted much in ſymbols and figurative expreſſions; we ſee them very frequently uſed in the ſcriptures: the grandeur of the eaſtern ſtyle conſiſts much in them, and is preſerv'd there to this day. Wine is the ſymbol of joy, pleaſure, and life, both earthly and heavenly; it cauſes that fine and agreeable vibration in the nerves and animal fibrils, wherein conſiſts pleaſure; like the tone of muſical ſtrings in harmony. Pleaſure or happineſs is the great aim and purpoſe of all beings; and that deity who was the creator, is the diſpenſer and adminiſtrator of it. In this ſenſe Jehovah or the Meſſiah is the God of wine.
2. From his promiſes to the *Iſraelites* of temporal bleſſings, of which wine is a principal. Thus, *Deut.* vii. 12. "If ye hearken to theſe judgments, and keep and "do them, that Jehovah thy God ſhall keep unto thee "the covenant and the mercy which he ſware to thy "fathers. He will love thee, bleſs thee, and multiply

"thee:

Religious eating & drinking Judg. IX. 27.

The drinking of wine became famous among the first & simple people accustomed only to water, at the religious festivals of the Jews: hence they made the god of the Jews, the god of wine. & the exclamation of Jahveh, Jahveh, was imitated by the greek Evoh, Evoh: softning the first letter & adding the last e to soften it more, it became the Evohe of our poet. this was in the time of the Judges, when the Egyptians know only the drinking of ale, & the greeks that of mead, mo-theglin as our old Welsh who learnt it from them.

I suppose Tmolus, & the person deifyd under the name of Bacchus son of Semele in Cadmus's time carryd the use of wine to the greeks.

The oldest jewish coyns after the captivity had a vine leaf, a bunch of grapes: so Herod the greats coyn had a bunch of grapes.

Judges IX. 13. and the vine said unto them, should I leave my wine which cheareth God & man?
i.e. used at religious feasts.
Judg. IX. 27. the Bacchic merriment.

x Joel III. 18. Amos IX. 13. the kingdom of Messiah is as new wine running down the mountains, in the prophetic descriptions.

Ps. XLV. 3. Thou art fairer than the children of men.

Ps. L. 2. out of Sion hath God appeared, in perfect beauty.

Isaia XXVII. 2. 3.

In feasts it was customary to drink the last cup to the honor of Bacchus, in a religious way, calling him agathodaemon, the good deity.

" thee: he will alſo bleſs the fruit of thy womb, the " fruit of thy land, thy corn, thy *wine*, and thine oil, " the increaſe of thy kine, and the flocks of thy ſheep, " in the land which he ſware unto thy fathers to give " thee." In very many places in ſcripture in this ſymbolical ſenſe the Meſſiah is deſcrib'd as the giver of wine. *Gen.* xlix. 10. before quoted. " The *Shiloh*, or *qui mit-* " *tendus eſt*, ſhall waſh his garments in wine, and his " clothes in the blood of grapes: his eyes ſhall be red " with wine." So in that magnificent chapter of *Iſaiah* lxiii. which is a prophetical deſcription of our Savior crown'd with thorns, and wearing the purple robe, coming from *Herod.* " Wherefore art thou red in thine " apparel, and thy garments like him that treadeth in " the wine-fat? I have troden the wine-preſs alone. I " will tread down the people in mine anger, and make " them *drunk* in my fury." So *Zach.* ix. 17. " For " how great is his goodneſs, and how great is his beau- " ty? corn ſhall make the young men chearful, and " new *wine* the maids. ✕

In *Matth.* xi. 19. our Savior, but injurioufly, is made a wine-bibber. In *Pſalm* lxxx. *Iſaiah* v. Jehovah is made a planter of vines. *Iſrael* is compared to a vineyard. *John* xv. 1. our Savior calls himſelf a vine. *Iſai.* xxvii. 2, 3. Jehovah calls himſelf a keeper of a vineyard of red wine. No doubt but in theſe paſſages there is a diſtant view to his own ſuffering, ſhedding his blood for us, and to the commemorative perpetual ſacrifice, his laſt inſtitution and covenant in the Lord's Supper. St. *Matth.* xxvi. 39, 42. his paſſion is call'd a cup. *Ver.* 28.

28. he ſays, "I will not drink henceforth of this fruit of "the vine until that day when I drink it new with you "in my father's kingdom." Here the ſacramental covenant and wine is made ſymbolical of heavenly joy, life and happineſs.

3. The poetic expreſſion *Uvidus*, what we call *merry in drink*, is taken from the feſtival of the *Jews* aforemention'd, celebrated after vintage, when they drank new wine. This was imitated by the heathen. His name *Sabus* is from סבא. *Saba*, εμεθυεν. The Scholiaſt of *Ariſtophanes* ſays *Bacchus* his prieſts were call'd *Sabi*. Laſtly, *Atheneus* L. XV. ſays *Bacchus* carry'd vines from the red ſea into *Greece*.

nodo coerces viperino
Biſtonidum, ſine fraude, crines.]

Sine fraude means without cheat or legerdemain. For the devotees of *Bacchus* pretended to handle ſnakes, tye their hair with them, tye them around their waiſts, and the like, without harm. A ſnake, as ever reckon'd a ſacred and divine animal, fail'd not to make part of the *Bacchic* myſteries. Among reptiles it was ſacred to *Bacchus*, ſays *Plutarch in problem.* and *in ſympoſ.* *Clemens Alexandrinus* and others tell us, in the *Sabazian* myſteries of *Bacchus*, a ſerpent tranſmitted thro' their boſom was a method of initiation. He ſays too, the *Bacchics* crown'd with ſerpents ran about making exclamations, *Euan*, *Evan*, &c. In *Egyptian* monuments innumerable ſculptures of this kind, and generally upon the heads of their *deaſtri* are ſnakes, aſps, &c.

pinge duos angues, ſacer eſt locus.

ſays the ſatyriſt. The

4. The Vine is a symbol of our Religion. Jo. XV. 1. Our savior says he is the true vine, his fa.r is the drosser of it. one would think this regarded the antique greek heads of Janus, where the young face is garnished with vine leaves & grapes: the old one Saturn with his pruning knife. our savior carrys on the comparison, the branches are we christians the grapes the fruit of good works. &c. Amos IX. 13.

5. the people of the Jews planted by Jehovah are oft called a vine. Jerem. II. 21. Ps. LXXX. 8. Isai. V. 1.

all the commentators miss the true sense interpreting it sine noxa, sine damno, periculo &c.

Nonnus in his Dionysiacs says Bacchus cast his thyrsus on the ground. it began to croop as a serpent, & wound its self about an oak. taken from two actions of Moses done by the power of Johovah, his casting his rod on the ground, before Johovah, afterwards before Pharaoh & the magicians. Exod. IV. 3. VII. 10. & from his elevating the fatiferous image of the snake on a pole. Numb. XXI. 8. from this came Æsculapius's wand or caducous.

The ſerpent is a matter of utmoſt and inmoſt antiquity. I have diſcours'd of it very largely in a work concerning the *Britiſh Druids:* but in this and all other matters of religious antiquity, we ſhould remain in abſolute darkneſs without the ſacred hiſtory. Briefly, the ſerpent had the worſt and the beſt meaning in old learning. The devil made high account of the animal, as being the ſpecies under which he triumph'd over unhappy mankind. Hence he labor'd to introduce it into all his profane ſacreds. The occaſions he took, from God's tranſactions with the *Jews*, as uſual. *Exod.* iv. 3. God gives *Moſes* a proof of his divine aſſiſtance, by converting his rod into a ſnake; by reconverting it into its priſtine form. *Exod.* vii. 10. he does the like before *Pharaoh.* Again, from the brazen ſerpent in the wilderneſs, which by Jehovah's vertue and power cur'd all thoſe that were bit by fiery ſerpents, *Numb.* xxi. 9. This, as all other matters of God's dealing with the *Jews*, beſides the preſent fact, reſpected ſomewhat of ſtill greater excellence future. Our bleſſed Savior ſcruples not to compare himſelf and his greateſt mediatorial act, his paſſion, to the *Moſaic* ſerpent in the wilderneſs, *Joh.* iii. 14. this was to cure the deadly wound of the firſt ſerpent, to diſarm the old dragon of his ſting. The children of *Iſrael* were to look on the brazen one and be ſaved. We are to look on him who was pierced, *Pſal.* xxii. 16.

In *Euripides Bacchæ* they crown'd themſelves with ſnakes.

Clem. Alexand. admon. ad gen. ſays the ſame.

Arnobius ſatirizing upon the *Bacchinals*, ſays, you wind your ſelves round with ſnakes.

pars ſeſe tortis ſerpentibus incingebant.
Catull. nupt. Thet.

This rite among the heathen, of tying ſnakes around their waiſts, was taken from the ſacred girdle of *Aaron*, the girdle of the ephod, *Exod.* xxix. 39. it was called אבנט *Abhnet*, which St. *Jerom de veſt. ſacerd.* deſcribes to be like the skin of a ſnake; it was a coſtly ſhaſh made in network, imitating the ſcales of a ſerpent, chiefly of blue, as in *Ezek.* ix. 2. where the hebrew copy ought to be corrected by the LXX tranſlation, by the *Syriac* and *Arabic*. "And one man among them was clothed "in linen, *with a writer's inkhorn* upon his loins, and "they went in and ſtood by the brazen altar." A writer's inkhorn is a very abſurd reading, it is in reality a blue girdle, the pontifical cincture. This was the high-prieſt *with the blue girdle* upon his loins. The like in the next verſe, ὃ ζωνη σαφειρου επι της οσφυος αυτου. The *Perſian* high-prieſts are ſo girded in the ſculptures of the temple at *Perſepolis*, in imitation of the *Jewiſh*.

Tu cum parentis regna per arduum
cohors gigantum ſcanderet impia:
Rhœcum retorſiſti leonis
unguibus, horribiliq; mala.]

The battles of the Gods, the moſt antient of all ſtories, was a report of the overthrow of the arch-traytor *Lucifer*.

See Cuperi Harpocrates p. 82.

Servius on Aen. III. makes cortina (meaning the oracle of Apollo) to come from corium, the skin of the snake python. in truth from the scale like form of the tapistrys, like the snakes skin.

Numb. XIII. 24.
the giants of Canaan conquerd by the Israelites under 12 banners, by the power of Iehovah, gave occasion for that antient fable of the Gods changing them selves into the form of animals, in the battle between the gods & the giants. Iupiter turnd himself into a ~~goat~~ ram, Bacchus a lyon, Neptune a horse, Pan a goat, Iuno an ox, Venus a fish,

⊙ so by Phœbus conquering the serp. Python.

— ἀναχθ' τῶν Ὀφιώνος δρόνων. Lycophron Cassandra.

of B. bimat see Hygin. fab. 167.

Matt. XIV. 33. of a truth, thou art the son of god.

Matt. XXVI. 63.

John I. 49.

John XX. 31.

Lucifer. *Job* xxvi. 5, 6. "The rephaim groan under "the waters, and their armies. Hell is naked before "him, &c. The LXX. tranſlate it γιγαντες. *Prov*. ii. 18. The dead (*rephaim* in the original) is render'd, *hell with the devils*; by the LXX. αδη μετ' των γιγαντων Γιγαντες, τιτανες, γιγαντες, *rephaim* are all one. So *Prov*. ix. 18. xxi. 16. *Iſaiah* xiv. 9, 10. "Hell from beneath is moved for "thee, to meet thee at thy coming; it ſtirreth up the "dead for thee, even all the great giants (*rephaim*.) *Ezek*. xxxii. 18, 21. "The ſtrong among the giants "ſhall ſpeak to him out of the midſt of hell, &c. *Gibborim* is the ſame.

The overthrow of the devil before the creation, is remember'd among the heathen by the notion of *Ophion* (the old ſerpent) reigning before *Saturn*, and being ejected by him; in *Lycophron*, *Ariſtophanes*, and both their interpreters. ⊙

Our poet compliments *Bacchus* with a part in defending his father's throne.

Parentis] It was part of the character of Meſſiah that he ſhould be the ſon of God. *John* vi. 69. "We be-"lieve and are ſure that thou art that Chriſt (Meſſiah) "the ſon of the living God." *Acts* viii. 37. The Eunuch made profeſſion of his faith to *Philip* before baptiſm, "I believe that Jeſus Chriſt is the ſon of God." This we find the heathen had ſome knowledge of, by making their *Bacchus* the ſon of *Jupiter* (meaning the ſupreme) and *Semele*; which, as we obſerv'd before, is one of the divine names. Their fancy of making him born in thunder and lightning, is owing to Jehovah making

king his firſt moſt glorious appearance in that manner, on mount *Sinai*. *Ovid* gives us a poetic deſcription of his birth in *Met.* III. a mere lambent flame in compariſon of the terrific pomp of mount *Sinai*, in the *Moſaic* deſcription, *Exod.* xix. than which nothing can be more aſtoniſhing, except the real ſight. In reading it we fear and we tremble at the wonderful appearance of fire that ſeem'd to reach the arch of heaven, the ſhakings of the mountain, the ſmoak, the clouds, thick darkneſs, thundrings, lightnings, the ſound of a celeſtial trumpet waxing louder and louder; at length God ſpake himſelf. All this in the ſight of 600000 people, beſide women and children.

Hence *Bacchus* call'd *Ignigena*, Ovid Met. IV. v. 12. πυρογενης, πυρεμπορος, &c. 'Tis pretty enough here to remark, the near approach they had to a knowledge of his real nature, divine and human; tho' the ſon of God, yet was born of a woman. They hence call'd him διφυες, as in *Orpheus*'s hymn to *Dionyſus*; and διμορφος. So *Diodorus Sic.* III. *Dithyrambus*, *Thriambus*, and *Lythirambus*, names of *Bacchus*, are but various inflexions of the ſame word דתרי אבהן, *dithere abhan*, which ſignifies διπατηρ, twice born, as by others he is call'd διμητωρ in the ſame ſenſe, as ſhown by the great *Bochart*, *Canaan* I. 18. The fancy of his coming out of *Jupiter*'s thigh is mere ſcripture language, meaning divine ſeed, *Jove ſatus, divino ſemine natus.* Thus, *Gen.* xlvi. 26. " All the ſouls that came with Jacob, which came out " of his *thigh*. And the excellent Mr. *Mede* is of this opinion,

Jupiter was not the supreme.

— hum Dii quoq magnos

quesivere Deos — Manil. I. astr.

Manilius V. speaks of the altar in heaven ~~at~~ which Jupiter acted the part of the priest & sacrificed, when the Gods conspired together to fight the giants, taking an oath.

Ara ferens thuris stellis imitantibus ignem
In qua devoti quondā cecidere gigantes,
Nec prius armavit violento fulmine dextram
Jupiter, ante Deos quam constitit ipse sacerdos.

So Horace

unde Saturni veteris

contremuit domus —

hence tis plain, they took Jupiter to fight for his father Saturn. & tho' the heathen often mean the supreme by Jupiter, as the Jews, & we christians often do by Jehovah, yet they own, he was son to Saturn.

tutaq bis genitri sunt incunabula Bacchi. Ov. M. III

Son of God, in Dan. III & in Job

in the Bombin table

Pausanias says, that Policletus a famous sculptor in Arcadia, made a statue of Jupiter, with all the ornaments of Bacchus.

Numbers V. 22. the womans belly & thigh was to rot, i.e. uterus.

⊙ Bacchus being persecuted by Juno wandered about the world till tired, he slept

× tis remarkable, that the fablers shd make it a double headed serpent, wh has a meaning in it, by way of opposition to the first images of the deity. Demetrius Clorus says this animal cant be killed, but by the wood of the vine.

In the story of Bacchus unwillingly carryd aboard a ship, he turnd himself into the form of a lyon & frighted all the mariners into the sea.

Numb. XXIII. 24.

Numb. XXIV. 9.

Isai. XI. 10.

opinion, *B.* I. *disc.* 8. Again, *Exod.* i. 5. Thus *Orpheus* in his hymn,

'αρρητοις λεκτρισι τεθνωθεις, Αμβροτε Δαιμον.

'begat in an unspeakable manner, immortal deity!

Take this story of the notion among the heathen, of the first promise God Almighty made us of sending the Messiah, upon the devil's tempting our first parents. ⊙ '*Bacchus* sleeping under a tree was bit in the heel by 'an *Amphisbena*, or double-headed serpent, most deadly; but he awaking slew the serpent with a wand or 'stick made of a vine branch, which he had in his 'hand.' This is an extraordinary assemblage of all the idea's pertinent to the great work of mankind's redemption. Here is the serpent with human voice, as in *Gen.* iii. Here the great prophecy of his bruising the Messiah's heel; the Messiah slaying the serpent with the salutary wood; the character of *Bacchus* and the Messiah mix'd, as we have been all along treating on. And in memory of the famous curse of the serpent at the fall, "On thy belly shalt thou go," *Jupiter* was worship'd under the name of Συριγγατεος, i. e. *serpentarius*, particularly by the *Tianians*, as on old coins.

The Messiah, under the name of *Bacchus*, is said to defeat *Rhœcus*, one of the principal giants, in the form of a lion. This is undoubtedly deriv'd from the lion of the tribe of *Judah* in scripture, from whom in the flesh, our Savior was to descend. *Gen.* xlix. 9. "Judah is a "lion's whelp; from the prey, my son, thou art gone "up. He stooped down, he couched as a lion, and "as an old lion, who shall rouze him up?" This is explain'd

plain'd *Rev.* v. 5. "When no man in heaven, nor in "earth, neither under the earth, was able to open the "book, neither to look thereon: the lion of the tribe "of Judah, the off-ſpring of David, hath prevailed to "open the book, and to looſe the ſeven ſeals thereof.

1 *Chron.* xii. 8. The *Gadites*, aſſociates of *David*, men of might, men of war, fit for the battle, that could handle ſhield and buckler, are ſaid to have faces like the faces of lions.

Bacchus hence was call'd Γιγαντολέτης, the ſlayer of the giants, meaning the fallen angels. And *Virgil* in his poem call'd *Ætna*, after the battle of the Gods, writes thus:

—— tum pax eſt reddita mundo.
Tum Liber celſi venit per ſidera cœli,
defenſiq; decus mundi nunc redditur aſtris.

horribiliq; mala] One may be apt to ſuſpect that this image was taken from the remarkable ſtory of *Samſon*'s jaw-bone. *Judg.* xv. 16. "When the philiſtines caught "Samſon (as they thought) and ſhouted for joy, the "ſpirit of the Lord came mightily upon him, he broke "the two new ropes with which he was bound, took "up a jaw-bone of an aſs, that accidentally lay there, "and ſlew 1000 of them therewith.

Quanquam choreis aptior & jocis
ludoq; dictus, non ſat idoneus
pugnæ ferebaris. ——]

Our poet here is ſcarce juſt enough to his hero, for *Bacchus* was always look'd upon as a great warrior, conqueror,

a lyon was the symbol of majesty says Caussin. obs. hence commonly sculptures of them on the doors of temples.

It regards the lyon in the ~~banner of the tribe of Judah.~~
II. Kings XVII. 25.

Hyginus poet. astron. II. says the ram assisted B. in refreshing his army. therefore he placed it the first in the 12 signs, bec̃ he himself was a consummate general. he means his commanding the host of Israel consisting of the 12 tribes.

Plurnutus says he was the greatest commander in war.

Exod. XIV. 14. C

Habac. III. 11.

Numb. XXI. 14.

× Elohim Jehovah (the deity Jehovah)

Prælis audax neq; te sibebo
Liber — Hor. I. od. XII.

II. Sam. V. 24. Jehovah went out before David to battle.

Jerem. XXXII. 18. X. 16.

O magna vasti Crota dominatrix freti
cujus per omne littus innumera rates
Innuere pontum: quicquid Assyria tonus
Volluro, Norous prium rostris secat. Senoca.

queror, and triumpher; and hence his name of *Sabazius*, as we mention'd, deriv'd from the great name of the deity of the *Jews*, צבאות tſabaoth, "*Deus exercituum*, the Lord of hoſts. *Exod.* xv. 5. "Jehovah is "a man of war, Jehovah is his name, ſays *Moſes* in his hymn. So after *Joſhua* had conducted the *Iſraelites* in a miraculous manner a-croſs the river *Jordan* dry-ſhod, *Joſh.* v. 13. "he looked, and there ſtood a man over-"againſt him with a ſword drawn in his hand. *Joſhua* "boldly went to him, and demanded, Art thou for us, "or for our adverſaries? And he ſaid, Nay, but as cap-"tain of the hoſt of the Lord am I now come. And "Joſhua fell on his face to the earth, and did worſhip. "And he ſaid unto Joſhua, Looſe thy ſhoe from off thy "foot, for the place whereon thou ſtandeſt is holy." This was Jehovah himſelf, *Jehovæ Saba Sir: princeps exercitus Jehovæ.* *Joſhua* ador'd him, being the real Jehovah. Thus an inſcription in *Gruter*, p. 22. n. 5.

Q. NVNNIVS ALEXANDER DONVM DEDIT JOVI SABAZIO.

Another *n.* 4. it is Jehovah Sabaoth. See *Deut.* xxxii. 41. 1 *Chron.* xvii. 24. *Joſh.* xxiii. 35, 9, 10.

It is to be remark'd, that the *Greeks* of old call'd all countries to the eaſt of the mediterranean ſea, *Arabia*, *Paleſtine*, *&c.* by the name of *India*; for they knew nothing but the ſea-coaſt of it. Therefore *Dionyſus*, the *Arabian Jupiter*, is repreſented as making his military expedition into *India*, as we before obſerv'd; and from thence

thence he return'd in great triumph, and was the first that practis'd the ceremony. The Bacchic rites for this reason imitated a triumphal procession, and they cry'd out in their pæans, or triumphal songs, *Eleleu Je*, *Eleleu Je*, *Jou*, *Jah*, and the like; which are nothing but the jewish exclamations in their triumphs, אל, אלוה. *el*, *eloah*, and הללויה. allelujah, *laudate dominum.*

We read in the *Mosaic* books that Jehovah order'd the manner of incampments, the order of marches, the different signals of trumpets, *&c.* all matters of highest import in the office of a General. He was the author of those grand regularities in the art of war, that he might fitly train up the people for the great work they were to perform. *Numb.* ii. iii. iv. x. 5, 6. *Vid. Nonnus Dionys.* iii. 25. and 48. where he is said to defeat great armies.

- - - choreis aptior
ludoq; dictus. - - -]

The antients made *Bacchus* the institutor of all festivals and rest of labor; *Aristotle* particularly, and thence his names, *Lyæus*, *Methymnæus*. *Athenæus* IX. hence all kind of dramatic and scenic performances dedicated to him. Of which see the excellent *Casaubon* treating largely *de satyrica poesi*. *Athenæus* V. gives us the *Dionysiac* pomp of king *Ptolomy*.

The feasts of *Bacchus*, or *Dionysiaca*, are famous in all heathen antiquity; they were celebrated in the vernal Equinox; they were call'd the most antient feasts, and every third year held in a more extraordinary manner

Plutarch in his disc. ignis an aqua says the vine was brought out of India into Greece.
hence the story of prince Mommon & his arabians assisting Priamus at the Trojan war.

The Panathenea celebrated at Athens in the spring & to which the whole people of Attica came, both taken from the jews. Orpheus thought by some to be the author of them. it was celebrated in March or at the vernal Equinox. the Quinquatrus of the Romans analogous to it. on the 20 of Thargelion, the day after the Bouidia.

Deut. XII. 7. 12.

Bacchus was called πολυστεφανος from the festival garlands & he is always represented as crowned with vine leaves, ivy leaves &c. Βοτρυχαιτος another name. Κισσοστεφανος & Κισσοκομης & Κισσοφορος. Pliny says ivy is called Bacchica among the Thracians, & applyd to his sacrods. they adorn their helmets, thyrsi & shields with it. the origin of it is a fable of Cissus a companion of Bacchus dancing till he dyd: in reward to his zeal, the god turnd him into the plant. the truth is Cissus is Cuthous, Chusous, an Arabian, Jupiter Cissus analogous to Jacchus. Pliny XVI. 4. says Bacchus invented garlands i.e. festival dresses. φιλοπαιγμων a lover of game, another sirname of Bacchus.

Bacchus says to Pentheus in Euripides all the Barbarians frequent those feasts.

× supra Migonium, Larysium.
Philochorus in II. Atthidis, writes they painted Liber of a delicate & feminine body; bec̃ he had women that fought in his army. Euseb. chron. p. 27.

ner among the *Athenians*, ſays *Suidas*; in order to make a certain reckoning of time; which was the occaſion of founding the olympiads. Theſe were taken from the jewiſh paſſover inſtituted at the vernal equinox. *Cadmus* in *Euripid.* commends the worſhip of *Bacchus* for its antiquity. *Diodorus Sic.* III. ſays from the moſt antient memory, 'fanes and groves were con-'ſecrated to *Bacchus* in ſeveral *Greek* nations. Hence in the ſame book *Bacchus* is ſaid to be the inventor 'of 'panegyres and feſtival meetings, of muſic and dan-'cing'. His prieſts, prieſteſſes, and dancing fraternities, *Curetes*, *Corybantes*, *Salii*, *Panes*, *Satyri*, *Mimallones*, *Sileni*, *Bacchæ*, *Lenæ*, *Thyadæ*, *Thyæ*, *Najades*, *Nymphæ*, *Tityri*, and the like, as recited by *Strabo* X. are all to be deriv'd from ſacred occaſions and names too tedious to be here ſpecify'd. *Pauſanias* in *Lacon.* mentions a mountain, where in the beginning of ſpring, they celebrate a feaſt to the honor of *Bacchus* for ſeveral days, probably for eight days, as was the jewiſh cuſtom. And thence the *Greeks* made their week conſiſt of eight days, miſtaking the true and moſt antient ſabbatic cycle, renew'd by the jews. So in their *trieterica* and olympiads they miſtook the true number of years, which ought to have been ſeven, in imitation of the jewiſh ſabbatic years.

Monades

I know your ſciolifts in learning and antiquities will be willing to fancy the jews borrow'd theſe cuſtoms from the heathen, not *e contra*. To ſuch I recommend this conſideration only at preſent, that the ſo much celebrated olympiads, the eldeſt æra of hiſtory among the

greeks, are later than *Solomon*'s time by even 200 years, at which time the hiſtory and tranſactions of the Jews were grown old. And this, in few words, is the general occaſion of miſtake in the learned concerning theſe matters. Becauſe in old claſſical or heathen hiſtory they find no celebrity of the jewiſh nation, no great account made of them, like the magnificent things rehears'd in their own moſt true hiſtory, they are apt to conclude the jews have been too partial in telling their own ſtory; that 'tis hyperbolical. But alas! theſe authors do not reflect, that at the time when the *greek* learning, hiſtory, empire, and other famous matters among the heathen, became conſpicuous and glorious, the affairs of the jews were abſolutely in the wane, their glory ſet; they were become a moſt wicked, miſerable, and contemptible nation; Jehovah had caſt them out of his hand.

Herodotus, in whom *greek* hiſtory is not got out of the leading-ſtrings of fable, is but coeval with the laſt of the prophets; yet in even heathen hiſtory there are ſcatter'd eccho's of the principal perſonages and facts in the ſacred, ſufficient to ſecure the veracity of the latter, could any one be fooliſh enough to queſtion it. I need only mention a few names of authors: *Sanchoniathon*, *Beroſus*, *Manethon*, *Hecatæus*, *Abydenus*, *Polybiſtor*, *Nicolaus Damaſcenus*, *Diodor. Sic. Strabo*, *Juſtin*, *Pliny*, *Plutarch*, *Tacitus*, many more.

Strabo X. calls *Bacchus Muſagetes*, and applies the invention of muſick to him; this is from the muſical inſtruments invented and practiſed by the Jews, from Jehovah's

The hob. poetry was lost when the greeks took it, before the time of the LXX. version.

the greeks celebrated the great festival called Dionysia from the 16 to 20 of the month boedromion, beginning at the full moon all plainly from the jews.

Strabo says the Bacchic music was famous throout asia, & that the names of many musical instruments were taken from the language of the barbarians.

such as jambla jambuke

Barbitos magados

all of hebr. origination, & consequently the things too.

vaßxal xivuqal

Plato says nothing is more commendable or worthy of a good legislator than to regulate & fix the matters of mirth, dancing & songs in their festivals & sacrifices; & all such matters as pertain to pleasure, musick especially. 'tis a work says he, either of a god or a divine man. So all their dances, all their poetry all their songs must be sanctifyd, & they must not suffer the least thing which dos not answer to the design of the establishd religion, & proper for the feasts which they celebrate.

by all this Plato can apply mean no other than the Hebrews.

niveo velate corpore vesta
primitias frugū dant spicea serta suarū. Ov. M. X.

rejoyced Deut. XVI. 14. 15.

how hardly were the jews used by Antiochus Epiphanes when he constraind them crowned with ivy to sacrifice to Bacchus. Maccab. II. VI.

Jehovah's direction, in their religious celebrities, *Amos* vi. 5. 'Tis tiresome to quote particulars. So I could shew at large, that most or all the other famous religious festivals among the heathen of all nations, were mere imitations of the jewish. 'Such the *Canephoria* among 'the *Athenians*, when from the most antient times (as 'they call it) some mature virgins us'd to carry the first 'fruits in golden baskets upon their heads, to be offer'd 'to *Bacchus*, of all kind of ripe fruits.' Who sees not this to be the jewish feast of pentecost? *Exod.* xxii. 29. xxiii. 16. "The feast of harvest, the first-fruits of thy "labours, which thou hast sown in the fields; the "first of the fruits of the land thou shalt bring into the "house of Jehovah thy God.

Again, the *Athenians* celebrated another feast to *Bacchus*, call'd *Lenæa*, which was a time of the greatest mirth imaginable; and well it might be, because in autumn, at the time of vintage. This is from the judaic feast of in-gathering, at the end of their year: "when "thou hast gather'd in thy labours out of the field." And now it might well be, that the similitude was so strict between the jewish feast of tabernacles and this Bacchinalian jollity, that *Plutarch* could not help seeing it, and ignorantly fancy'd the Jews borrow'd it from the heathen, as we afore observ'd. Tho' he and all the world knew and remark'd, that the Jews were a people separated from all the world, were so obstinate to their own law, that they would not mix with the gentiles in trifling customs, much less borrow religious observances from them.

Among other imitations of the Jews at festivals, they had the *thyrsophoria*, poles twisted with vine-branches, palm-branches. In their processions too they carry'd a mystical *cista*, or chest, mimickry of the glorious and wonder-working holy ark of the covenant of Jehovah.

Pars obscura cavis celebrabant orgia cistis.
Orgia quæ frustra cupiant audire profani. Catull.

- - - tacita plenas formidine cistas. Val. Flacc.

They paid first-fruits and tenths upon a victory to *Bacchus*; pretendedly, as *Bacchus* did to his father: really, from the institution of Jehovah.

Te memorant Gange, totoq; Oriente subacto,
primitias magno seposuisse Jovi. Ovid fast. III.

So the *Phoceans* having a temple of *Bacchus* without a statue, shows the highest antiquity. *Pausan. Phocic.* 10. But enough on this head.

- - - sed idem
pacis eras, mediusq; belli.]

Under this notion of the poets is couch'd that most illustrious character of the Messiah, a Mediator. *Orpheus* hence calls *Bacchus* Μιστης, *mediator*, the same as *Mithra* of the *Persians*. *Plutarch de Iside* says, the *Persians* call Μιθρης, Μεστης, *mediator*. *Phurnutus de nat.*

Spencer III. 1.
Plutarch takes notice, that in the sacrods of Osiris, the Egyptians on a certain night go down to the sea, & the priests there bring out the sacred chest which has a golden boat within it. among the Babylonians in the temple of Apollo was found a golden chest of extraordinary antiquity.

a fable of Semele & Bacchus shut up in an ark.
Nat. Com. p. 471.

Isa. XXVIII. 29.

OMNIPOTENTI DEO MITRAE
APPIVS CLAVDIVS TARRO
NIVS DEXTER V·C· DICAT.

Isaia XXVI. 12.

Micah IV. 3.

Psalm XLVI. 9.

by the word peace in SS. human blessings in general is meant. So Jacob in his vow at Bethel

PS. LXXII. 7.

Zach. IX. 10.

Evagrius hist. eccl. IV. 17. gives an acc.t of their being taken out of the temple of Peace by Giseric the Goth.

Jo. XIV. 27.

nat. deor. concerning *Bacchus*, ſays, for ſome hidden reaſon, *Dionyſus* deſerv'd the name of *Peace.* Therein too he pretends to give a reaſon why a goat is ſacrific'd to *Bacchus*, becauſe he himſelf is a goat. This ſeems to mean the ſcape-goat of the *Iſraelites*, which no doubt was typical of the Meſſiah, *Levit.* xvi.

In *Iſaia* ix. 6. Peace is made the characteriſtic of the kingdom of Meſſiah. After the total diſſolution of the jewiſh oeconomy, *Veſpaſian* built the temple of peace in the city of *Rome*, the firſt of that kind; and laid up therein the golden candleſtick, ark, ſhew-bread-table, trumpets, and veſſels, the ſpoils of the temple of *Jeruſalem*; and there they remain'd till the *Goths* took them away upon ſacking the city. We ſee and admire the whole conduct of providence, in raiſing the warlike republic of the *Romans*, to fight the Lord's battles, to be his inſtruments for preparing the way of the goſpel, to civilize all nations, to unite them under one head, to make roads from the *Euphrates* to the *Iriſh* ocean; to render the globe permeable. Now wars were to ceaſe, and the halcyon days of univerſal peace to favor the propagation of chriſtianity. The *Romans* having finiſh'd what they were rais'd to do, and having ruin'd the jewiſh ſtate (doom'd to fall by the greateſt power that ever was on earth) their empire then dwindled, and the ſpiritual kingdom of the prince of peace ſucceeded, which is to laſt for ever, *Haggai* ii. 9.

Hence we conclude, 1. Chriſtianity was no nurſling of earthly politicks, an engine of ſtate; becauſe all ſtates were leagu'd againſt it. And tho' it is the trueſt ſup-

port

port to government, it reciprocally requires the protection of government. All government ſince the creation was made to defend Religion, and when that is neglected, a kingdom muſt fall to ruin by natural cauſes, as ſure as ice muſt melt when expos'd to heat.

2. We conclude, 'tis egregious folly and wickedneſs for princes vainly to hope or attempt any great and univerſal monarchy, like that of the *Romans*; it is out of God Almighty's purpoſe to admit of ſuch thing. But every one has it in his power to raiſe a greater monarchy, and arrive at higher glory than the *Romans:* by ſubduing the inordinate paſſions in his own breaſt, by endeavouring to ſecure and promote the peace and happineſs of mankind, in bringing people to a true ſenſe and practice of Religion; *that* would be the real golden age, aim'd at by the goſpel.

There are many additional comments to be made upon the preſent words of our author, ſhowing that *Bacchus* by the heathen was eſteem'd a great inſtructor in arts, merchandize, and other works of peace and government. *Liber* is ſaid to teach merchandize, to buy and ſell. *Pliny* VII. 56. N. H. The *Egyptians* mean God, when they tell us *Thoth* or *Mercury* was the author of traffic. *Jupiter* on old coins is call'd Εργαστης, *the workman*, as particularly of the *Tianians*.

All agreeable to the character of the God of the Jews in ſcripture, who gave his ſpirit to cunning workmen, that perform'd thoſe incomparable works of the *Moſaic* tabernacle, the holy veſtments, and ſervices thereto pertaining: and to *Solomon*'s workmen, in the ſtupendous edifice

By Horace he is coupled thus

Romulus & Liber Pater & cum Castore Pollux
post ingentia facta Deorum in templa recepti.
dum terras, hominumq; colunt genus, aspera bella
componunt, agros assignant, oppida condunt.

Ep. II.

I observe, tis a comon thing for the heathen to give Bacchus the honor of inventing things wch were done by the sacred patriarchal family. thus he is said to find out the method of gathering honey. Jacob sent a present of a little honey into Egypt.

Corniger est Bacchus convivia læta frequentans,
Aurora justitiamq. Themis, rectumq. tuetur
Sol est mox idem contorquens spicula Apollo
Luminus & peragens & divinator & Augur
Morborum expulsor deus est Epidaurius. ista
Omnia sunt unum, sint plurima nomina quamvis.
Orph. crater minor.

Jupiter est idem, Pluto, Sol & Dionysus. Plato.

Sol, Orus, Osiris, Dionysus, Apollo, the same: says the oracle.

קדש by the chaldee interpt rendered sometimes מלכותא regnum.

The reason why the first oracular deity among the heathen was called apollo or god of the sun, was from the appearance of the shechinah among the jews a central glory, & flaming fire like the sun, incompassed with a dark cloud. This looked like the sun, & in their way of thinking the god, or genius or deity of the sun made it. Further it had a rainbow which they knew was made by the sun.

Jupit ariseus of the Arcadians, Apollo Nomius, Bacchus Agreus all one.

Macrob. Satc. I. 12. mentions the discorption of B. & coming whole again.

edifice of his temple, *Exod.* xxxi. 2, 3, 4, 5, *&c.* 1 *Chron.* xxviii. 11, 12, 19. 2 *Chron.* 1, 12. But I fear being tedious.

Te vidit insons Cerberus aureo
cornu decorum - - - -]

From this, as well as other stories, it is plain the heathen had a notion of the death of the Messiah. Notwithstanding *Horace* brought off his divine hero in the battle of the gods, yet here he confesses his descent into hell. *Isacius* says, 'Bacchus was slain in the battle be-' tween *Jupiter* and the *Titans*. *Origen* against *Celsus* IV. writes an antient report among the heathen, 'that ' *Bacchus* the son of *Jupiter* falling from his father's ' throne, was torn in pieces by the *Titans*, and his mo-' ther composing again his members, he ascended alive ' up to heaven.' This is somewhat like the *Egyptian* story of *Osiris*, the *Phænician* of *Adonis*, the *Greek* of *Apollo* banish'd his father's kingdom, of *Æsculapius* being slain by his father for restoring people to life again, and many more of this sort which I could rehearse. But *Bacchus*, and *Osiris*, and *Adonis*, and *Apollo*, and *Æsculapius*, with most other heathen deities, are only divers names of the same person, meaning Messiah under different characters.

- - - *Tibi se mortalia sæpe*
corpora debebunt: animas tibi reddere ademptas
fas erit - - - Again,

Et,

Eq; Deo corpus fies exsangue, Deusq;
qui modo corpus eras: & bis tua fata novabis.
Teq; ex æterno patientem, Numina, mortis
efficient: tripliceſq; Deæ tua fila reſolvent.

Ovid Met. III.

Orpheus ſays, *Bacchus* was diſcerp'd by the giants. *Diodor. Sic.* III. writes, 'that among all the gods, 'Dionyſus only attain'd to a fix'd immortality, and 'that for the excellence of his vertues and invincible 'patience he threw off humanity, ſays *Plutarch.*

I could ſhow likewiſe, that the antients had a notion of his ſuffering by a croſs, of his remaining three days and three nights in the place of death, with other particularities of that ſort; but we are chiefly to follow our poet.

The heathen cuſtoms of mourning for *Oſiris*, or *Thammuz*, or *Adonis*, or *Mithras*, as practis'd by the *Egyptians*, *Amathuſians*, *Byblians*, eaſterns; as mention'd by many heathen writers, ſuch as *Stephanus*, *Lucian*, *Marcellinus*, *Diodorus Sic. Plutarch*, *&c.* By many chriſtian writers, St. *Auguſtin*, *Arnobius*, *Lactantius*, *Jul. Firm.* By the ſcriptures, *Ezek.* viii. 14, *&c.* Theſe are all inſtances of the ſuffering ſtate of the Meſſiah, ultimately meant thereby.

- - - aureo cornu decorum - - -]

Diodor. III. IV. makes *Bacchus* horned.

- - - caput aurea rumpunt

cornua

Under the name of Hercules the antients had a notion of Jonas living 3 days and 3 nights in a whales belly or of the Messiah being in hell so long, which was pre signifyd by the other. Sex. Empir. adv. mathem. says Hercules became bald after he had been swallowed by the whale. Lycophron in mihi cassand. mentions it. calling him thence τριεσπερος five trinoctius. upon whom thus comments Isacius Tzetzes. he calls hercules Trinoctius bec̃ he past 3 days or 3 nights in the whale. S.t Cyril mentions it in Jona cap. II. & Theophylact & others.

another obscure notion of the Messiah is couched by Antiquity, under the banishment from heaven, of Cupid: of which Aristophon in Pythagoristo.

Orpheus recites Bacchus sleeping 3 years in Proserpinas territorys & awakd by the nymphs.

Terrestrem canimus Dionysum &c.

Isacius calls him Dionysus Zagreus & that he was pulld in pieces by the gyants & his heart still beating was brought to his father Jupiter by Pallas. those are surprizing hints of the immense love paternal, so often mentiond in SS.

Servius in III. Aneid, says Apollo is the same as Sol & Liber Pater who went down into hell. the Delphi think the reliques of Bacchus are deposited among them, just by the oracle of Apollo.

Saturn swallowed the stone Batylus, instead of his son Jupiter. a mixt notion of the Patriarchal religio to be change into the Mosaic, & of the suffering of the son of god.

karan coram, keren hacoro.

Euripides makes Bacchus have a golden face. χρυσοψ. an image taken from the divine Shechinah. hence they painted the faces of the statues of their gods, with vermilion.

purpureo bibit ore nectar

says our poet of Augustus deifyd.
so the heathen notion of Jupiters thunder.

Quod superest vitæ, per te o mea cornua, vivam,
virtutisq; tuæ, Baccho, poeta ferar. propert. III.

Horace calls him bicorniger,

— Eliu, Messoniaq arva colebas. (Apollo)
illud erat tempus, quo te pastoria pollis
texit: onusq fuit baculum sylvestre sinistræ:
alterius, dispar septenis fistula cannis.
ov. M. II.

hegeto Liberum, hegeto Proserpinam, hegeto attyn hegeto Osirin, sed sine nostra contumelia dignitatis. Jul. Firm. all those are the sun deity.

Adonis was a shepherd too. Theocr. Idyl. I.
the horn signifys a prophet, priest, anointed. touch not mine anointed, do my prophet no harm. ps. CV. 15. meaning abraham &c.

Mithras was called tridnus, triplasius. o mysterys celebrated about it. Selden prolegom. p. 31.

cornua & indigenam jaculantur fulminis ignem.
Sidon. Apoll.

ubi corniger Lyæus
operit ſuperna Gauri. Symmach.
accedant capiti cornua, Bacchus eris. Ovid.

There is not in all antiquity a more noble diſquiſition than that of the notions affix'd by the antients to horns; the origin and hiſtory thereof. We might be exceeding copious therein, but I ſhall only mention a few ſtrictures. *Diodorus* III. ſays, that both *Bacchus* and his father *Ammon* were adorn'd with rams horns. The whole ariſes from the ſame notion of the Meſſiah's ſuffering, of his being the great ſacrifice; join'd with the other notion deriv'd from his name Meſſiah, which means anointed. So that calling *Bacchus* horned, is but equivalent to the ſcripture expreſſion, "Behold the lamb of "God, which taketh away the ſins of the world." The whole affair of ſacrificing muſt needs appear to all mankind but as vicarious; that one dies for another's faults. The heathen altars were frequently adorn'd with rams horns and heads, taken from the jewiſh, and as well underſtood by the heathen as Jews. The blowing on rams horns at the proclamation of jubilee, whence the very name of jubilee, and multitudes of other matters, were prefigurations of this great truth.

For the ſecond ſenſe (anointed) it was cuſtomary for the Jews to put the ſacred anointing oil into a ram's horn, or a golden veſſel made in form thereof: hence it became ſymbolical of the Meſſiah or Anointed, in the

moſt eminent ſenſe; or imported a king, prieſt, prophet, who was anointed by oil; which operation was commonly accompany'd with an extraordinary communication of God's holy ſpirit.

This explains the following paſſages, which have been thought not a little difficult. 1 *Sam.* ii. 10. "He "ſhall exalt the horn of his *Anointed*," means Meſſiah. *Ver.* 35. "He ſhall walk before mine *Anointed* for ever, meaning Jehovah the Meſſiah, the Shechinah, or viſible preſence of the deity upon the ark. In this ſame ſenſe it is uſed *Pſal.* cxxxii. 10. "For thy ſervant David's ſake "turn not away the preſence of thine *Anointed*." No wonder then from this high idea of unction the name of *Ammon*, or the horned deity, meaning the anointed deity, became ſo famous, ſo myſterious. All authors mention it with awe, but none underſtand it. *Curtius* could not help being obſcure in deſcribing his ſtatue. What we can gather is, that it was like a ram. *Ammon*, *Amûn*, by *Philobyblius* tranſlated *Amynus* in *Sanchoniathon*, had been one of the divine names, and imports conſubſtantial, of the ſame ſubſtance as the father. *Gen.* xix. 37. υἱος γενος μου, *filius conſubſtantialis*. For that reaſon it was affix'd to *Cham*, the firſt deify'd man, in imitation and conformity to the notions which the old world had of the true deity.

I have a large braſs coin, in appearance and in reality antique. On one ſide the profile of a face, bearded, which has much of the heroic aſpect, at the ſame time venerable. On the collar of his garment is משיחא, which is the *Syriac* mode of writing *maſhiah unctus*, anointed.

From

Theseus in his festival danced round the coratonian altar, made of horns. a notion taken from the horns of the great brazen altar of the jews.

I. Sam. XII. 5. the Lord is witness ag^t. you, & his anointed is witness this day. & is a conjunctive particle of synonymous words as the eastern usage is. the answer gives it, here. he is witness. & so understood by Syr. & arab.

The Phrygian Attes or Atins ijns says Baxter gloss. v. Hesus is pater filius quod idem Romanorum est Liber pater. he makes our northern Odin the same, of kind, pater filius. his in a manner equivalent to jehovah.

Baal or Bel in the Chaldee & chob. our old British signifys lord, left off as a sacred name, after polluted by idolatry. his equivalent to Adonai. Hos. II. 16.

V. Baxt. gloss. Amon.

the Egyptians preserved the divine name Amun, & turned it, as all the rest, into idolatry. he calls Amoun in that language is the word of those [illegible] that invoke god. & that they meant somewhat very mysterious by it. Pherecides calls it Amma.

I saw another of those coyns in the hands of my fr.
Mr Byrom 14. July 1738.

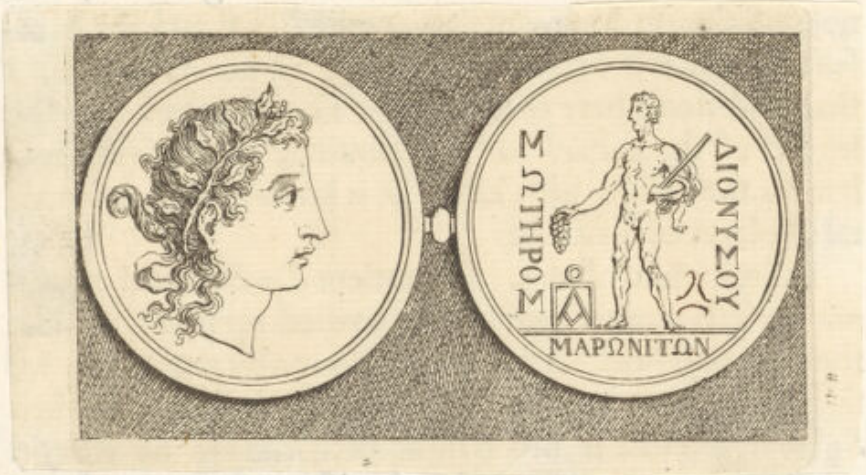
Eccles XIVII. 6. 11.

Solomon had a vinyard in Baalhamon Cant. VIII. 11.
plutarch in Agido mentions a report of Pasiphae a
daughter of Atlas who bore Ammon to Jupiter.
others say Bacchus was born of Amalthea to Ammon.
those are greek & foreign fables mixt.
see Pugio fid. p. 408.

From his temples proceeds a lock of hair turn'd like a ram's horn. On the reverſe is this legend, in what is call'd the *Chaldee*, ſquare character, *non erunt tibi dii alieni coram me.* The learned commonly ſuppoſe this to be the effigies of *Moſes*; ſome take it for our bleſſed Savior; all reject it for ſpurious; with others of this kind. I my ſelf have well conſider'd the affair, and think otherwiſe, for many reaſons too tedious to be here inſerted. I take it to be the head of king *David*, and not inferior to his own time; whether ſtruck by himſelf, by his ſon *Solomon*, or in his *Syrian* conqueſts, I ſhall not ſtand here to diſpute. The horn refers to the legend of the collar, to his anointing, which is equivalent to the calling him king, as is known from innumerable places of ſcripture.

In imitation of this, the antient *Lydian* and *Armenian* prieſts wore a lock of hair twiſted up in a horn-like form on one ſide. And among *Egyptian* antiquities we frequently meet with it in ſculpture. I ſuppoſe, when *Seſoſtris* plunder'd the temple of *Solomon*, he carry'd away theſe, and many other jewiſh cuſtoms, and engrafted them upon the antient *Egyptian* idolatry, 1 *Kings* xiv. 25. Hence the coin with *Jupiter Ammon*'s head on one ſide, the *Silphium* plant from *Cyrene* on the other, reckon'd the moſt antient coin. The *Jews* to this day wear a lock of hair on their temples, which they nouriſh particularly. Probably this gives a better reaſon for it than any they themſelves pretend. See *Iſaiah* v. 1. in the hebrew.

The coin in the title page of this work is in the excellent collection of my friend Dr. *Kennedy*, in brafs. He has another large one in filver, with the head of *Bacchus* crown'd with ivy, a *vitta* or *infula* over his forehead; and befides the curls of his hair that hang downwards upon his neck, one large lock twifted backward into a horn-like form. On the reverfe are two fymbols, as in the enfuing print.



The Dr. has another large filver coin of the *Thafians*, with this very fame head of *Bacchus* on the obverfe: on the reverfe the figure of *Hercules*, ΗΡΑΚΛΕΟΥΣ ΣΩΤΗΡΟΣ ΘΑΣΙΩΝ.[+] No doubt but this manner of dreffing *Bacchus* is deriv'd from the moft antient notions concerning him. The *vitta*, the crown of greens, and the curling-lock, feem to denote his initiation into the priefthood by anointing. X

- - - *leniter*

On the coyns of Euboea island the head of Juno or her priestess with a lock of hair in a horn-like figure. Juno is said to have been nurs'd in this isle.

+ I have one of the same given me by Mr Brace collector of the excise at Northampton.
Jupiter is pontiff in that quotation from Manilius, p. 46.

x agreably to Strabo's calling him Αρχιερεις τ̃ μυστικων. Hence lis Strabo says, Bacchus sometime wore a long garment of fine linnen & a miter, with sweet ointments & flowers: alluding no doubt to the habit of the high priest. So Pausanias mentions Bacchus in a den with a long vestment meaning the pontiff in the adytum.

Thus Synesius in sacred hymn 8. speaking of our saviors descent, seems to copy from Horace.

descendisti sub tartara
animarum ubi plurima millia
mors tenebat agnina
horruit te senex hunc

orcus antiquus
et populi vorator canis
retrocessit a limine.

The Egyptians in their hieroglyphical learning paint a dog in a watchful posture to signify that power which preserves our bodys against the resurrection. hence a dog the jantor of Hades or Hell in the greek fable. the devil added three heads to it, in order to put a slur on the antient patriarchal notion of the persons in the deity.

Adonis was restored to life again, returning from Hades. Hygin. 251. fab.

Julius Firmicus relates, in the phrygian sacredes of the Mater deum they fasten an effigies human, on a pine tree: once a year. the Druids did the like. Moses with the same view pronounces every one hanged on a tree accursed before god: i.e. a type of Messiah who was the curse, or sin for us, the sacrifice, or scape goat.

- - - leniter atterens
caudam & recedentis, trilingui
- - - ore, pedes tetigitq; crura.]

Our poet ends with the glory of his divine hero, in not being detain'd in the gloomy regions below, but ascending therefrom, the infernal *janitor* fawning and dreading his power, agreeably to the sacred history. I shall conclude with observing that audacious affront retorted by the devil towards the deity, in that fiction of the three-headed *Cerberus:* But neither his malice, nor the dark clouds of fable and monstrous fiction, thro' so many centuries of heathenism, could totally obscure the truth. How much then does it become us and behove us to adore our triumphant Messiah, and his love towards us, when the devils themselves believe and tremble? And let us imitate his divine love in that universal philanthropy, which is the highest ornament of our nature, our glory here, and will entitle us to accompany him in his last triumph.

By reflecting upon what has been said, I conceive the whole mystery of *Bacchus* lies open; and we understand all that the poets and writers say of him as fast as we read it. For an exercitation of the reader's curiosity that way, I shall recite a like hymn, as we may call it, of *Ovid*'s *Metam.* IV. 11.

Thuraq; dant, Bacchumq; vocant, Bromiumq; Lyæumq; Ignigenamq; satumq; iterum, solumq; bimatrem.

Additur

Additur his Nyſæus, indetonſuſq; Thyoneus,
& cum Lenæo genialis conſitor uvæ:
Nyctelius; Eleleuſq; parens & Iacchus & Evan.
& quæ præterea per Grajas plurima gentes
nomina Liber habes. Tibi enim inconſumpta juventas,
Tu puer æternus, tu formoſiſſimus alto
conſpiceris cælo. Tibi cum ſine cornibus adſtas
virgineum caput eſt: Oriens tibi victus ad uſq;
decolor extremo quæ cingitur India Gange.
Penthea, Tu venerande, bipenniferumq; Lycurgum
ſacrilegos mactas. - - - &c.

There is nothing in all this but what we have explain'd in the foregoing diſcourſe, except the word *Nyctileus*, a title here given him; it is deriv'd from the jewiſh feſtival of lights, or *Purim*. This was that feaſt mention'd by the ſatiriſt to be celebrated by the Jews at *Rome*, as it is at this day here.

- - - unctaq; feneſtrà
Diſpoſitæ pinguem nebulam vomuere lucernæ. Perſ. V.

Herein I have obſerv'd a moſt excellent chronological character, for ſettling the æra of the death of *Herod* the great, which is of good uſe in determining the time of our Savior's birth. I ſhall not think much in giving it to the reader, both as it is not impertinent to this diſcourſe, being an approximation to the time of the advent of the Meſſiah in the fleſh, which happen'd really but three years after *Horace*'s death; and as it ſhews the true

The fine greek statues of Bacchus represent him in the flower of youth. a face & limbs between masculin & feminin, long hair hanging down in locks curled like womens. yet Diodorus says the Indian Bacchus (who is ours) has a beard. however his face is over beautiful. Ἀγλάομος φ Θ in Poeta incertus in florilegio Epigr. I.38.11. & I.38.1. Nyctelius he is called.

true uſes to be made of heathen literature, one of my principal purpoſes in this diſcourſe.

Many are the conteſts of the learned in ſettling preciſely the time of the death of *Herod* the great; and deſervedly, becauſe of its excellent uſe in determining the æra of our Savior's birth. The diſpute, I think, may be very eaſily brought into the compaſs of one year, the *Varronian* AVC. 750. the ſecond year of our Savior's real birth, the undoubted year of the eclipſe of the moon mention'd by *Joſephus*, which is one principal character in fixing the matter. On that night *Herod* burnt the Rabbi's for a ſedition; and it happen'd on the 10th of *March* in the then *Roman Julian* kalendar, as it was under the correction of *Auguſtus*; on the 12th of *March* in the true *Julian* kalendar. Mr. *Whiſton* has given us the calculation of it in his aſtronomical tables. The queſtion then will only be, at what time of this year *Herod* dy'd? *Kepler*, *Allix*, *Langius*, and other great names, aſſert it to have been in this ſame month of *March*. *Uſher*, *Noris*, *Whiſton*, *Abendana* in his jewiſh kalendar, and others, fix it in the end of *November*, where the jews celebrate a feſtival in memory of his death the 7th of the month *Chiſleu*, our *November* 25. as in the then *Roman Julian* kalendar under the correction of *Auguſtus*; *November* 27. in the true *Julian* kalendar.

Joſephus ſays that he dy'd at nearly the 70th year of his age. In another place he ſays *Herod* was 25 years old the year after *Cæſar* the dictator conquer'd *Pompey* at *Alexandria*, *viz.* AVC. 707. So that he was born

AVC.

AVC. 682. All the characters taken from the years of his reign, mention'd by *Josephus*, have been examin'd throughly; and he specifies them, both as reckon'd from his being declar'd king of *Judea* by the *Roman* senate, and as reckon'd from the death of *Antigonus*. There seems nothing wanting to give us entire satisfaction in this point, but to know *Herod*'s birth-day; this would inform us at what time of the year, he might properly be said to die at near his 70th year.

Tho' the learned have not observ'd it, yet this character is luckily given us by *Persius* the satirist V. above quoted; the whole runs thus:

Herodis venere dies, unctaq; fenestrâ
dispositæ pinguem nebulam vomuere lucernæ,
portantes violas. Rubrumq; amplexa catinum
cauda natat thynni, tumet alba fidelia vino.
labra moves tacitus, recutitaq; sabbata palles.

where he informs us, as plainly as words can make it, that *Herod*'s birth-day coincided with the feast of lights or *Purim*.

Herod was a most magnificent prince, in great favor with *Augustus*, and had been three times at *Rome* in person. His children were educated in the imperial court, his ambassadors and residents were constantly there: he knew full well the use of the *Roman* favor, and *that* he chiefly cultivated. There were a sect of the Jews who call'd themselves *Herodians*, from their attachment to him. They would needs have him the

Shiloh

* Epiphanius heres. 10. Theophylact on Matt. XXII. 16. & many more affirm it.

X Horace himself hints at it the last v. Sat. I. 4.

— ac veluti te
Iudæi cogamus in hanc concedere turbam.

Shiloh or Meſſiah; for they ſaw evidently the completion of *Jacob*'s famous prophecy. As the Jews were exceeding numerous at this time in *Rome*, *Herod*'s creatures muſt be ſo too, and they would make no ſmall ſtir in ſhewing their zeal to their prince, more particularly on his birth-day. And this is the reaſon that it fell within the cognizance and obſervation of our poet; otherwiſe the ordinary celebrity of the jewiſh feaſt of *Purim* would have been as little regarded at *Rome* as it is now with us, tho' the obſervation of it is conſtantly kept up.

Hence we may aſſuredly conclude, that this birth-day and this feſtival are one and the ſame thing. For had the *Herodians* celebrated his birth-day on any other time, with the like ceremony of lighted lamps, as at the *Purim*, which there is no reaſon to imagine, no ſhadow of in writers; the poet would abſurdly have made this the remarkable and diſtinguiſhing part of his deſcription. But both falling together, he who knew not, and car'd not for the intrinſick and original meaning of jewiſh ceremonies, takes notice only of the more modern, obvious, and noiſy occaſion of it, and which no doubt was attended with much tumult by thoſe zealots, who never could be moderate in any thing.

The feaſt of *Purim*, or 14th of *Adar*, that year of *Herod*'s death 750. fell on the 13th of *March*, a day or two after the eclipſe of the moon afore-mention'd; then it was that *Herod* enter'd the 69th year of his age. Now had he dy'd in that month, or ſoon after, as is the opinion of *Kepler* and his followers, he could not be

ſaid with any propriety to die nearly at his 70th year, according to *Joſephus*. But if he dy'd at the end of *November*, as ſet by the jewiſh kalendar, by *Uſher*, and his followers, he might with ſtrictneſs be ſaid to die nearly at his 70th year; for the *Purim* feaſt was on the ſecond of *March* the year following.

All this reaſoning is much ſtrengthen'd by a piece of the hiſtory of *Philip* the tetrarch of *Iturea*, *Herod*'s ſon; which proves that *Herod* could not live to 751, as the moſt excellent Cardinal *Noris* would have it, *Cenotaph. Piſan.* *Joſephus* tells us, this *Philip Herod* rebuilt *Bethſaida* in form of a city, and call'd it *Julias*, in honor of *Auguſtus*'s daughter. We have no more time to allow for the building of this city than the year 751. and the beginning of 752. For in 752. *Julia* was baniſh'd, and then it would be no compliment to the emperor to call a city after her name. Therefore as the eclipſe in *March* 750. fixes the year of *Herod* the great's death, and the whole of 751. muſt be allow'd into *Philip*'s reign, we may conclude that *Herod*'s birth-day muſt be ſet as early as poſſible in the year 750. ſo that dying in the year, he may be ſomewhat near his 70th year: and that he dy'd the *November* between, according to the jewiſh kalendar.

This *Bethſaida* is not *that* mention'd in the goſpel, for the town of *Peter*, which was on the weſt ſide the ſea of *Galilee*; but *Bethſaida* on the eaſt ſide that ſea, which country only was under the juriſdiction of *Philip*. *Bethſaida* is analogous to our engliſh word *Fiſherton*. In 751. *Philip* coming to his government, began the rebuilding

no Judaeus quidē tā diligent jejuniū servat sabbatho
quā ego hodiè servavi. says Aug. to Ti. in Sueton.

x The Romans did not call Agrippa, by the name of Herod but Agrippa.

The festival of Encenia is called ΦΩΣ celebrated with lights: but that is not a proper time for violets.

Herod consecrated his new temple on this birthday of his kingdom, no doubt, at the latter end of the year, soon after its finishing, in the summer.

rebuilding it immediately, that ſpring, the more early to ſhew his gratitude to the emperor. He could not well give it the appellation till the beginning of 752. the year of *Julia*'s baniſhment.

Again, we gather no mean a confirmation of our character from the poet's words, *portantes violas*, intimating, that the lamps, branches, or chandeliers (as we now modiſhly call them) were adorn'd with the flowers then moſt in ſeaſon, violets, which is in the month of *March*.

There is no objection that I know of to all this, but that the celebrity mention'd in the poet may relate to the commencement of the reign of *Herod* the great, the birth-day of his kingdom, rather than to his natural birth-day. But this is a mere ſuppoſition, founded on no good reaſon or proof, and is contradicted by the laſt argument taken from the ſeaſon of the year. For it is abundantly ſhewn in *Noris*'s *Cenotaphia*, that *Herod* obtain'd the kingdom of *Judea* in the latter end of the year, far diſtant from the *Purim* feaſt.

Again, *Caſaubon* in his notes well argues, that the reaſon why the learned have ſometimes apply'd this to the birth-day of *Herod Agrippa*, then reigning in *Judea*, rather than to *Herod* the great, then dead, is not valid. For the ſect and name of the *Herodians* was not ceas'd. And he brings *Epiphanius* his authority to his aid. The *aprici meminiſſe ſenes* in the preceding verſe confirms the poet's mind, that his thoughts are not too ſtrictly to be bound down to the preſent time. He well reſts on the ſtrength of the antient ſcholiaſt's interpretation of the

place in decision of the contest. "He shews, says the "scholiast, the manner how *Herod*'s birth-day was ce- "lebrated by the *Herodians*. For some of their festi- "val days were observ'd with mirth and feasting, others "with sorrow, fasting, and various instances of sadness. "An example of both kinds is here put from the jew- "ish rites. The *Herodians* therefore on *Herod*'s birth- "day practis'd all methods of gladness, as in solemni- "ties instituted on joyful occasions." Which the poet rehearses, &c. The sorrowful ones he means in

labra moves tacitus, recutitaq; sabbata palles.

as instances of the fancy'd superstition which he is inveighing against. *Lubin* in his notes is of our opinion, and *vetus glossator*. But enough of this final digression.

Thus have we finish'd this celebrated Ode of *Horace* as concisely as necessary, and put it into a new light, a religious view. It must be own'd beautiful in its original. I hope it loses nothing in the new garb, but discloses more graces than commonly remark'd. But after all, as to the original Ode itself, it comes far short of some of the sacred hymns to Jehovah. I will mention but one, that of king *David*, a thanksgiving for victory from his enemies. 2 *Sam.* xxii. *Psal.* xviii. "I "will love thee, O Lord, my strength. Jehovah is "my rock and my fortress, my deliverer, my God, my "strength, in whom I will trust, my buckler, the horn "of my salvation, and my high tower, &c. His de-

scription

Well says Dacier in his preface to Horace, that Moses's song has a magnificence, a genius, an enthusiasm to which neither Pindar nor Horace can come up to. & he quotes a large parcel of it. he says Horaces gravest & best odes are like the songs of David & Solomon. he admires the great beauty of the hebrew lyricks, the majesty of their expression & images, the grand freedom & simplicity withal.

ſcription of the advent of Jehovah is the greateſt that words ever compos'd, what we can't read without a ſacred *tremor*. I have taken the pains to give it here more correct, and to tranſlate it into verſe. A better poet would eaſily do it incomparably better, and open its beauties the more. But I thought it not impertinent to compare this ſame manner of writing between the heathen and the ſcripture authors.

2 *Sam.* xxii.

2 *Samuel* xxii.

Verse 8. Then the earth ſhook and trembled; the foundations of the [a] *hills* moved and ſhook, becauſe he was wroth.

9. There went up a ſmoak *in* [b] *his anger*, and fire *from* [c] *before his face* devoured: coals were kindled by it.

10. He bowed the heavens and came down: and darkneſs was under his feet.

11. He rode upon a cherub, and did fly: he was ſeen upon the wings of the ſpirit.

12. He made darkneſs his ſecret place: his pavilion round about him was a circle of black and thick clouds of the skies.

13. Thro' the brightneſs before him the thick clouds paſſed: hailſtones and coals of fire.

14. Jehovah thunder'd in the heavens, and the moſt high utter'd his voice: hailſtones and coals of fire.

15. He ſent out his arrows and ſcattered them, he ſhot out lightnings and diſcomfited them.

16. Then the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of Jehovah, at the blaſt of the breath of his anger.

17. He ſent from above, he took me, he drew me out of the great waters.

18. He delivered me from my ſtrong enemy, and from them that hated me, for they were too ſtrong for me, &c.

The

volitavit, super pennas vel campo venti, aeris, spiritus. hinc canopus Aegyptiorum.

A quite around him

The Egyptian pots were called canopi from the sacred globus alatus upon them.

The Advent of JEHOVAH, *ſung by* DAVID, *Pſalm* XVIII.

THen ſhook the ſolid earth's convexity,
from its fix'd center ſeeming to retire:
the hills from their deep baſes trembling flee,
glad to avoid the great JEHOVAH's ire.

Volumes of ſmoak rowling before his face,
the anger of the deity proclaim.
Devouring fire ſhoots with impetuous blaze,
and kindled coals ſend forth their crackling flame.

He bowed heaven's empyreal arch on high:
ſwiftly deſcending from the realms above.
Beneath he treads on thick obſcurity,
and ſable clouds his ſolid footſtool prove.

He rode up-lifted on a cherub bright.
On airy wings of ſeraphs he did fly:
whilſt darkneſs palpable (tremendous ſight)
encircling form'd a pitchy canopy.

But clouds and darkneſs palpable retire
at his moſt glorious preſence, opening day:
while mingled hail and flaming coals of fire,
(heavenly artillery) before him play.

Along with mingled hail and coals of fire
loud peals of thunder too JEHOVAH ſent
rowling to heaven's extremity: ſtill higher
the voice divine the ſpacious welkin rent.

Thro'

Thro' all the ætherial field in pointed ſhowers
ſoon he diſcharg'd the arrows of his wrath
victorious. And the ſubtle lightning pours
around, the ſure ambaſſador of death.

The ſea (its ſecret channels high up-rear'd)
convulſive, at JEHOVAH's fury ſhook.
The reeling globe's foundations then appear'd,
ſtruck with the terror of his fierce rebuke.

From high he ſent his ſaving meſſenger,
he took me from my enemies among,
from wicked men: to ſerve him void of fear,
and praiſe my great deliverer with a ſong.

[a] The foundation of *heaven* in the *hebrew* and LXX. copies ought to be amended here from *Pſalm* xviii. *hills*, as in the verſion of St. *Jerom* in the former chapter, the *Syriac* and *Arabic*, as in all the verſions of the latter.

[b] Out of his *noſtrils*, ought to be tranſlated *in his anger*, from LXX. the *Chaldee* and *Arabic* verſions in the former place: from LXX. the *Vulgate*, the *Chaldee*, *Syriac*, *Æthiopic* and *Arabic* of the Pſalms.

[c] Out of *his mouth*, ought to be read *from before his face*, from the *Chaldee*, *Syriac* and *Arabic* in the former: from the *Chaldee*, *Syriac*, *Vulgate*, LXX. *Æthiopic*, and *Arabic* of the Pſalms.

The beauties of this piece are inexpreſſibly great, the conduct of it truly admirable, the imagery altogether ſublime, and worthy of the ſubject; the whole undoubt-

the boldness of the figures, the magnificence of the expressions, the grandeur of imagination

So when Johovah appeard to Elijah at m. Horeb. I.
Kings XIX. 11. & behold the Lord passed by & a great
" & strong wind rent the mountains & brake in pieces
" the rocks before the Lord, but the Lord was not in
" the wind. & after the wind an earthquake, but the
" Lord was not in the earthquake. & after the earth-
" quake a fire, but the Lord was not in the fire. &c.

edly deriv'd from the ſpirit that dictated all the ſacred writings. And thus in few words might we in ſome ſort deſcribe this inimitable picture.

The earth, from whence the ſcene is fix'd, is firſt declar'd ſenſible of the great advent; it is ſaid to ſhake and tremble, and the foundations of the mountains to be moved: and we find ſomewhat like it in the heathen poets, but more forced and low.

terrificam capitis concuſſit terq; quaterq;
cæſariem, cum qua terram, mare, ſidera movit.
Ovid. Met. I.

A ſmoak and a fire are the harbingers, with this extraordinary circumſtance, that coals were kindled at it, and that twice uſed. I doubt not but the author had in his eye the Shechinah, or divine preſence on the ark of the teſtimony, which was then in the royal palace in the city of *David*. By the coals, he means the coals on the brazen altar of ſacrifice before it. Sometimes a fire from Jehovah kindled the wood, and burnt the ſacrifices thereon. This ſame image we find in *Ezekiel*'s famous viſion, as I have corrected the verſe in a particular diſcourſe upon it. *Ezek.* i. 13. "In the midſt of "the living creatures was an appearance like burning "coals of fire." This was before the divine preſence. The ſame is meant *Rev.* iv. 5.

We may obſerve, he deſcribes the Shechinah deſcending from heaven and reſting on the ark, between the two cherubims ſtanding on the ends of the cover of the

ark, and ſupporting a kind of chair of ſtate, whereon the viſible glory reſted. The Shechinah itſelf was (according to what diſcoveries I have been able to make about it) a central glory, encompaſs'd by a circular cloud. And this is meant in the original, where we tranſlate it, 'He made darkneſs pavilions round about 'him, a circle of dark and thick clouds of the skies. In the *Hebrew* thus: "*Poſuit obſcuritatem circuitus* "*ſuos*; *opertoria colligantia aquarum, nubes ætherum.* "He made darkneſs to encompaſs him around, a cir- "cular continuity of obſcurity and clouds." None of the tranſlators ſeem to have underſtood it.

Firſt, we may obſerve, he deſcribes the Shechinah coming down from heaven, *ver.* 10. "Darkneſs was "under his feet." For then the lower part only of the encompaſſing cloud was viſible. After his deſcending upon the cherub, the whole circle appear'd, "with a "brightneſs before him, *ver.* 13. meaning, the central glory, which *Ezek.* i. 4, 27. makes to be like the colour of *Chaſmal*, or *Electrum*, a metal made of gold and ſilver, ſuch as our old *Britiſh* coins, and that encompaſs'd by a circular fire. This fire is ſaid to kindle coals before it, meaning, on the altar in the court before the tabernacle, wherein was the ark.

After the appearance is deſcrib'd, the effect ſucceeds, the power of God, *ver.* 14. Jehovah thunders; but above that, he added his voice, preluſive of his terrors, toward his enemies; he ſends forth his arrows and ſcatters their troops, he ſends forth his lightnings and effectually overthrows them.

But

nubo candentes humeros amictus
augur Apollo. Hor. I. 2.

Ps. XCVII. 2. clouds & darknes are round about him.
righteousnes & judgm.t are the habitation of his throne.
Ps. CIV. 2. who coverest thy self with light as with a garment.

x this is not poetical enough. thus he made darknes his pavilions or hangings quite around, like those of the tabernacle, & thick clouds of the sky his canopy of state.

Apollo was called Nomius, the shepherd fro some notion of the afflicted state of Messiah. Isaia XL. 9.

Gen. XLIX. 24.

Apollo Nomius was truly JABAL.

But the Pſalm in *Samuel* is not ſo perfectly deliver'd as in the *Pſalms*; the very firſt paragraph is wanting: " I will love thee, O Jehovah, my ſtrength. *Ver.* 12. in *Pſalms* is fuller and more ſignificative than in *Samuel*, where hail-ſtones is wholly omitted. The like in the next. That elemental contrariety is a high beauty, a fine diſplay of almighty power; and that repeated again in the next verſe heightens it. The whole is finiſh'd by the renverſement of the order of nature, the channels of the ocean, the foundations of the earth torn up (where the ſcene is laid) as the effect of the divine diſpleaſure againſt *David*'s enemies.

INDEX.

BAcchus, Iacchus *is the* Arabian Jove, Jehovah, Dionysus. *Page* 10.
So thought by the Romans, Tacitus *and* Plutarch, *&c.* 25.
The Indian *conqueror.* Arabia *call'd* India, Ethiopia, Chus. 10, 11, 49.
Bacchus, *Jehovah the son of God.* 11, 45.
Born in thunder and lightning from mount Sinai. 46.
Jehovah the Messiah, 11. *that is to come.* 22.
Semele *the mother of* Bacchus *from the name of God.* 11, 12.
Jehovah the leader and God of the jews. 12.
All the heathen theology taken from him. 12, 57.
Bacchus *first triumph'd, and the author of triumphal songs, from Jehovah.* 9, 14, 50.
Bacchus *residing in wilds and mountains from Jehovah.* 14, 39.
The heathen notion of gods appearing to men from scripture history. 15.
Bacchus *a teacher from Jehovah Messiah.* 16.
Bacchus *author of religious rites from Jehovah.* ibid.
Satyrs and nymphs, the companions of Bacchus *from the jews.* 18, 20.
Bacchic *enthusiasm from the spirit of Jehovah.* 18, 24.
The Bacchic Orgies *from the jewish festivities.* 20, 24.
Evohe, *the Bacchic cry from Jehovah.* 21.
Liber *a name of* Bacchus *from Jehovah, Messiah.* 26.
The thyrsus *of* Bacchus *from the rod of Jehovah.* 28.
Thyades, *companions of* Bacchus, *from the jews.* 29.
Bacchus *draws out streams of water, milk, honey, wine, from Jehovah.* 30.
Ariadne, *the virgin.* —— —— —— 32, 35.
Panthers, *the bringers-up of* Bacchus, *from* Joseph's *family name.* 34.
Bacchus *destroy'd* Pentheus *with fire, from the story of* Sodom. 35.
Lycurgus *persecuting* Bacchus, *from* Pharaoh. 36.
Shamgar's *ox-goad confounded with it.* —— —— ibid.
Bacchus *pass'd over the red sea.* 39. } *from Jehovah.*
Bacchus *pass'd over rivers dry-shod.* ibid. }
Bacchus *the god of wine from Jehovah, Messiah.* 40.
Snakes in the orgies *of* Bacchus, *from scripture.* 42.
Snakes round their waists, taken from Aaron's *girdle.* 44.
The battles of the gods from scripture. —— —— ibid.
Bacchus *fought in the shape of a lion from SS.* —— 48.
The bacchic cry, eleleu je, *from the hebrew,* allelujah. 50.
Bacchus *a great warrior, from Jehovah.* —— —— 49.
Bacchus *author of religious festivals, from Jehovah.* 50, 53.
Most heathen customs taken from the jews. —— 51, 53.
Bacchus *the mediator, from Jehovah, Messiah,* —— 54.
Bacchus *skill'd in civil government, from Jehovah.* —— 56.
Bacchus's *descent into hell, from Messiah suffering.* 57.
Bacchus *horned from Messiah.* —— —— 59.
means anointed — — —— 60.
Hence an antient coin of king David *horned.* 61.
Bacchus *return'd from hell, from Messiah.* 65.
Bacchus *call'd* Nyctileus, *from the purim feast of the Jews.* 64.
That feast is Herod's *birth-day, whence a character in chronology deduc'd.* 65
A comparison between a sacred and profane hymn. 72

FINIS.

Peace 55.

Bacchus wore the long hair of the Nazarite. from SS
Penthous in Euripide threatens to cut off his delicate
long locks. Dionysus answers
Sacer capillus est: Deo ipsum nutrio.

Ornatus viridi tempora pampino
Liber vota bonos ducit ad exitus. Hor.

Pausanias says Neptune fought the giants in a horse. ♐

Diodorus Nepthali Diana, Hercules a hind Ant. Lib.

Herodotus - Vulcan ♏

- Ceres ♍

Eusebius - Vesta ♊

ichneumon Latona a mouse Ant. Lib.

Ovid Met. V. says - Jupiter became a ram. ♈ Ovid

Hyginus says Pan became a goat, Bacchus ♑

in Ovid Ant. Lib. crane Hygin. ♏

Dan Eagle Snake - Apollo a crow Ov. a hawk Ant. Lib. N.

a dog plutarc.

Minerva an owl - Diana a cat, Ov. Ant. Lib. ♏ Hygin.

Vulcan. Ant. Lib. - Juno a white cow Ov. Ephraim ♉ West

a dove, plutarc. - Venus a fish Ov. ♓

Hygin - Mercury the ibis or dog Ov. Ant. Lib.

Mars Judah Bacchus a lyon Horat. ♌ East

Reuben - Mars a wolf. Virg. martius a stabulis rapuit lupus — IX. Lepidotus fish acc. to Ant. Lib.

♏ - Minerva a snake. dragon plutarc.

These ensigns seem to have been laid aside by the jews upon the heathen translating them to the heavens, or at least after they left off images.

Imitations of the jews

The Babylonian monarch usd to carry a phylactery on his forehead, the 10 words of the Mosaic decalogue St. Jerom on matth. XXIII. 3. & at this day the Indians persians & Babylonians doe it. says Bulliger de magia p. 447. he supposes they had it from the Jews carryd captive by Nebuchodonosor. Josephus says the jews led the Babylonians into their religion.

If in those later days, the politer nations followed the jews, now almost deserted by Johovah; much rather in their first & glorious times, when mankind were rude & wanted ceremonys in religion. If the elegant Romans could scarce refrain from the ridiculous religion of the Egyptians; can we wonder that nations in their primordia sedulously endeavord to copy after the jews, among whom they plainly perceivd the present deity?

Eusebius says the Phoenicians began the worship of serpents, from ~~the~~ the Egyptians.

Bochart p. 785 quotes a passage from the Jews, that God alm. first lovd the stone at Bethel of wh Jacob made his altar: but afterwards he hated it bec the Canaanites converted it into idolatry. what I argue from hence, is, that God alm. would by no means adopt any heathen rites into the Mosaic system. nay he forbid the jews the former rites, which their ancestors piously usd, because perverted to idolatry. such as Betylia, high places, groves, open table.

Tertia post Idus lux est celeberrima Baccho.
XVI. kal. apr. Liberalia. Ov. fast. III.

Plutarc. de Osir. says the animals wh the Egyptians worshipped were the ensigns of Osiris's army, he means Sesostris, in imitation of the Israelites.

S. Jo. in apocal. retains 4. Υ δ Ω ιν ιν
12 chief gods. Aristides ap. Phot. bibl. Elian VIII. c. 12. Dion. hal. VII. Pausan. Attic. p. 40.
a god to every month Cœl. Rhodig. XXV. 30.

Elian V H. V. 6 shows us how holy a regard was had by the antient for the no. 12. Salmas. upon Plauti Epid. V. 1.

in the Brumalia feasts, at midwinter, or Saturnalia, every one brought their own meat & drink. they were feasts of Bacchus who was then born. & hence he was called Brumus, Bromus. Proclus on Hesiod says Dios was called Broumus.

SILVANO
SANC· SACR·
ET LIBERO PAT·
A· CAEDICIVS
THEOPHILVS
EX VISO D·POS

Cuperi Harpocrates p. 57.

In the sacrifices to Bacchus, they sat all the morning inactive, or sabbatized; plainly alluding to the Jewish sabbath.

Names of Bacchus.

Atys, attos, means Thou by way of eminence אתה
atta. Oh Thou!

Zagreus a wild man, Arabs.

Dis from ד־ di or dai in Shadai, sufficiens, Δις.

Holius from Elohim. אל or ισχυρος, fortis.

Adonis, Adonous from אדני adonai, lord, אדן adon.

Brisaeus from producing lakes of honey בריז רובשא

Bicornis from the horn of unction.

Nebrodes covered with skins. נמר pardus.

Nomius, the shepherd.

candido Bassarou. Hor. from the badgers skins that X
Iacchus, Bacchus from יה כוש jah chus.
Dionysus from יהוה נסי johovah nissi. Janus, jahnyssi.
Liber, Eleutherous, liberator, Soter, Salvator.
Sabus, Sabazius צבאות Sabaoth, סבא Saba to get drunk
Zeus, Zoan, Hues, from יהוה
Eleleus, אל אלוה el-eloah
Bromius, bruma born at midwinter.
Lysius, Lyaeus, Methymneus, merry maker.

~~Bromius~~,
Nychelous, nocturnal revels. X covered the tabernach Exod. XXV. 5.
Ignigena, from Shechinah.
Bimater, Bipater, Dithyrambus, } divine & human.
Diphyes, divinus homo, Heros,
Nysous, m. Sinai.
Thyonous, sacrificer.
Thesmophorus, legislator,
Musagetes, leader of Miriam the prophetess & her nymphs.
Iacus,
Indetonsus, Nazareus,
Mises, mediator, Mithres.
Διδασκαλος, Doctor. Rabbi.
Lenaeus from the wine press.

/si.

drunk

cod.

s.

STUKELY
PALÆOG
SACRA

48847

48847

ÆOGRAPHIA SACRA:

OR,

ISCOURSES

ON

UMENTS of ANTIQUITY

That relate to

TORY.

of HORACE,

to be the JEHOVAH

KELEY,

Stamford.

—— *et gentes maluit ortus*
m nosse tuos —— Lucan.

LONDON:

WILLIAM INNYS and RICHARD MANBY,

r the West End of St. *Paul's*. MDCCXXXVI.

Wellcome Collection


0 Cm 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
0 Inch 1 2 3 4 5 6 7 8 9
Wellcome Collection
calibrite
colorchecker classic
02/22
mm