APPENDIX.

In which the Author's Notion concerning the Possibility of a Man's attaining to the true Knowledge of God, and Things necessary to Salvation, without the Use of external Means, is briefly consider'd.

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LONDON, Printed in the Year, 1708.
§ 1, 2. THE Occasion and Design of this Discourse. § 3, 4, 5. God's way of teaching his People was by Prophets. § 6, 7. Prophecy not attain'd by any Application or Industry, but depended upon the positive Will of God. § 8. And consequently the Vision of God, or beholding the Divine Being, which is superior to Prophecy, cannot be so attain'd. § 9. That it was never mention'd as attainable, nor the Search of it recommended by the Prophet Moses. § 10. Nor any other Prophets that succeeded him. § 11. What was not enjoy'd in the early Times of Christianity, when the Gifts of the Spirit were more plentifully pour'd out, cannot be expected now. § 12. But such a Power, whereby a Man might (without external Helps) attain to the true Knowledge of God, and Things necessary to Salvation, was no where promised by our Saviour. § 13. Nor enjoy'd by devout Persons in the first times of the Gospel; which is prov'd from the Example of the Eunuch.
The Contents.
§. 16. From all which is inferred, that those Scriptures, which speak of the plentiful Effusion of the Spirit in the Gospel Times, are misunderstood by Enthusiasts. §. 17. Why we are not to expect Prophets now. §. 18. If these things be denied to Christians, they are not to be found amongst Heathens or Mahometans. §. 19, 20, 21. The Enthusiasm of our Author and others censured. §. 23. Conclusion.

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§. 1. THO' the preceding History, upon the account of the lively Image and Representation which it gives of unspotted Virtue, unfeigned Love of God, and Contempt of the Things of this Life, does very well deserve to be read: So, as it contains several things co-incident with the Errors of some Enthusiasts of these present Times, it deserves to be consider'd. Upon which Account, I had no sooner suffer'd my self to be persuad'd to undertake the Translation of this Book, than I determin'd to subjoin some Reflections upon such part of it as seem'd to me most worthy of Consideration. Left otherwise, that Book, which was by me design'd for the Innocent, and not altogether unprofitable Diversion of the Reader, might accidentally prove a means of leading some into Error, who are not capable of judging aright; and of confirming others in their Mistakes, who, through their own Weaknesses, or the Prejudice of a bad Education, have the Misfortune to be led out of the way.
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way. And I was the more willing to do it, because there has been a bad Use made of this Book before.

§ 2. There are a great many Errors both in his Philosophy and Divinity: And it was impossible it should be otherwise, the one being altogether Aristotelian, the other Mahometan. I shall pass over the greatest part of them, as not being likely to do any harm; and confine my self chiefly to the Examination of this Fundamental Error of my Author, viz. * That God has given such a Power or Faculty to Man, whereby he may, without any external Means, attain to the Knowledge of all things necessary to Salvation, and even to the Beatific Vision itself, which in this State: In doing which I shall still have regard to the Errors receiv'd concerning these things in the present Age.

§ 3. In order to this I shall examine the Ways and Means by which the People of God in all Ages, came to the Understanding of his Will. Now 'tis evident, from the absurd Notions which the ancient Heathens had of the Deity, and their Idolatry, that Mankind was so far degenerated and deprav'd, that they had lost the true Knowledge of God, and of his Attributes, and consequently were ignor-

rant of their Duty towards him; for which reason, God was pleas'd, out of his infinite Love and Mercy towards Mankind, to send at sundry times Prophets; that is, Men who were inspir'd by the Holy Spirit, and had the Will of God immediately reveal'd to them; to the end that they might instruct others how to serve him (the ancient Tradition receiv'd from our first Parents, and those good Men which succeeded them, being now almost worn out, and over-grown by the increasing Wickedness of the World) and thereby avoid those Judgments which would otherwise infallibly overtake them, if they continu'd in Impenitence and Disobedience.

§ 4. This was the Means which the Generality of the People of God had to know his Will. They receiv'd it from the Prophets, who had it immediately from God. So that the Difference of their Knowledge consisted in the Manner of their receiving of it, not in the Things receiv'd, which were the same both to the Prophets and the People. Only the Prophets receiv'd it immediately, but not the People: for then consequentiy they would all have been Prophets, which it is plain they were not.

§ 5. And when it had pleas'd God to give a clearer and fuller Revelation of his Will,
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Will to the Prophet Moses; what was delivered to him, was committed to the Care of the Priests, of whom both King and People were obliged to learn their Duty. Deut. xvii. 18. And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book, out of that which is before the Priests the Levites, and it shall be with him, and he shall read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the Words of this Law, and these Statutes, to do them. And Malachi xi. 7. The Priests Lips should preserve Knowledge, and they should seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts. So that they were not to seek after any other more perfect manner of Worship, than what was delivered in that Book, nor to expect that those Truths or Precepts which were contain’d in it, should be reveal’d to them anew, either by any Prophet living in their time, or by immediate Revelation; but to draw all their Instructions from the aforesaid Helps. And accordingly we never find any of the Prophets making any Alteration in the Law, or calling the People to a more perfect way of Worship. From whence tis plain that they were well assured of its Sufficiency, till the Moses, who was to compleat it should come; and their never bidding the People to look for any other way of teaching than what was to be had from that Book, and the Mouth of the Priests, proves evidently that they knew those means to be sufficient.

§ 6. Thus we have seen which way the generality of the People of God were taught; let us now examine by what means the Prophets attain’d their Faculty of Prophecying, and wherein it did consist. Now it is most certain that the Faculty of Prophecying cannot be attain’d by any Application or Improvement of our Abilities whatsoever, but depends wholly and entirely upon the positive Will of God, who on important and weighty Occasions, in his own due time, and to such Persons as seem best in his infinite Wisdom, does send such as he is pleas’d to set apart and qualify for that Service, by the Inspiration of his Holy Spirit. * For Prophecy came not in old time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost. It must not denied, but that a sober, righteous and godly Life, a Heavenly Conversation, and the keeping our selves pure both in Body and Spirit, are excellent Means to invite the Holy Spirit to dwell in and abide with us. And this is agreeable to right Notions of the Purity of

* 2 Pet. 1. 21.

God,
The History of

God, and his Love of that which is Good, and Abhorrence of that which is Evil: It is confirm'd by right Reason, the Testimony of ancient Churches and Holy Scripture it self. But then the Question is, How does God dwell in those that are his? Certainly, not so as to make Prophets of them, but to strengthen them in their Holy Resolutions, and enable them to perform such Things as tend most to his Glory, and their own Salvation. And upon a due Examination, we shall find that this is all which the greatest number by far of Godly Men ever attained; who notwithstanding must by no means be accus'd of Slothfulness in not approving their Talent, nor of being wanting in their Endeavours to make the nearest Approaches to God that they were capable of.

6. 7. This will appear further, if we consider that those means which were us'd by Holy Persons of Old, in order to the Improvement of themselves or others, in the Exercise of Piety and Religion, cannot upon any account be reckon'd as means of their becoming Prophets. Tho' Samuel was dedicated to the Service of God from his Birth, and it pleas'd God to chuse him for a Prophet; yet there is no question to be made, but that there were several others to dedicated, which did never prophesy.

Tho' Daniel was heard * from the first day that he did set his Heart to understand, and to chaste himself before God, and had an Angel sent to him with a Revelation, yet cannot that disciplining of himself be in any wise accounted a Caution of that Revelation; for if it were, the same Method would produce the same Effect in another Man. And tho' there were particular Advantages in being a Member of the College of Prophets; as the Prophet † Amos intimates, where he says, I was no Prophet, nor a Prophet's Son (which must be interpreted The Scholar of a Prophet, for the Scholars of the Prophets are always call'd Sons of the Prophets in Scripture) yet none of these Means were sufficient to help Men to the Gift of Prophecy. The pious Parents thought it a very good way of improving their Children in the Fear and Love of God, and the Knowledge of his Will, to have them brought up under those Holy and Exemplary Men the Prophets; and accordingly they waited upon them, went on Errands and did their Service; at the same time enjoying the great Advantage of their Example and Discourse. And according to their Example, even after Prophecy was ceas'd among the Jews, the eminent Men and chief Doctors of the

* Dan. x, 12.
† Amos vii, 14.
Law had their Scholars and Disciples, more or fewer, according to the Credit and Esteem of the Master. So that our Blessed Saviour's chusing his twelve Disciples, was no new thing among the Jews, but had been practis'd all along, since those Schools of the Prophets. But never did any one imagine, that these means of Discipline, or any other, were Steps to the attaining the Gift of Prophecy, which always depended, not upon Mens Acquirements or Improvements in that which is good, but upon the positive Will of God.

§ 8. Now, if, as appears from what is already said, God has not afforded to Man, any Means whereby he can attain to the more inferior Degree of Prophecy, which consists in having only some part of his Will reveal'd; and that not constantly or habitually, but as occasion serves: How vain and fond is it then for any one to imagine that he has given him a Capacity of enjoying his Presence as he is, and of seeing all things in him? Which is as much above the Attainments of the greatest Prophets, as theirs is above the weakest of Men. For if we consider we shall find that the Prophets Businefs consisted in de-

* By seeing all things in God, I have no regard to Mr. Malebranche's Notion, but only to that of our Author. See § 99, &c.

livering a particular Message to one or more; the Contents of which sometimes they receiv'd * by Day, which for Vision is called מַבָּאָה, Mabbeh, or, מַסָּא, Marbeh, or else by Night in a Dream, and this was call'd הַחוֹלֶה, Hhalim, a Dream, or חֵמַּס הָעַדָּה, Shezyon Hallayleh, a Nocturnal Vision. But what is either or both these to the Intuition of the Divine Presence? There is as much Difference, as there is between a great Courtier and a Favourite, who when he pleases, enjoys the Presence of his Prince, and one who is now and then sent by him on an Errand. And yet to such a degree of Enthusiasm have some gone, as our Author here in particular, and several more of the same strain in those former Ages, and the Quietists and other Mysticks and Enthusiasts in our times, that nothing will down with him less than the Intuition of the Divine Being, and they despise * Meditation, as a mean thing, and too much below one that aspires to Perfection. And this, it seems, is attainable by Application and continued Exercise; whereby they have at once for all Mankind in a Capacity of out-doing infinitely the ancient Prophets, who if they had known any thing of this way, certainly would not...