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Henry Francis Lytel



Lyte
1254

Mason
A.A. 390.



A
S E R M O N

Preach'd at

C H E S T E R,

A G A I N S T

M A R R I A G E S

I N

D i f f e r e n t C o m m u n i o n s .

By *Charles Leslie*, Chancellor of the Cathedral
of *Connor*, in the Kingdom of *Ireland*.

Somewhat Improved.

And the same Subject farther prosecuted,
By *Henry Dodwell*, M. A. Sometime Fellow of
Trinity College near *Dublin*.

L O N D O N,

Printed by *W. B.* for *Char. Brome* at the *Gun* at the West End
of *St. Paul's*, and *Geo. Strahan* at the *Golden Ball* against
the *Royal Exchange*. 1702.



REPUBLICAN PARTY



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P R E F A C E.

THE Substance of the ensuing Discourse was deliver'd twelve Years ago in a Sermon at Chester; in which and the neighbouring County it is more common than elsewhere in England to match with Dissenters, at least of one Sort, from our Church. And cross the Water in Ireland, the Examples are many of English Families, who, by marrying with the Natives, have lost their Nation as well as Religion, and are turn'd mere Irishmen, as well as Papists.

Before I adventur'd to commit this to the Press, I sent it to the most learned and judicious Mr. Dodwell; who return'd the following Letter, with his Leave to make it Publick, and to go along with this; which will make this Valuable, as being the Occasion of shewing so learned a Treatise to the World: And so necessary, at this time, to revive the true Notion of the Peculium, the Holy Seed, or City of God, which He has distinguished from the rest of the World, by particular and most glorious Privileges and

A 2 Promises,

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Promises in all Ages of the World, from the first Man born, even unto this Day: And has wonderfully preserv'd his miraculous Providences amidst all her Enemies; has assur'd her of a final Victory over them; and eternal Triumph and Jubilee in Heaven. This is an invincible Argument for the Truth of the Gospel, when it is shew'd, that the same Peculium which Christ has set up in His Church, had been deduc'd through several Oeconomies, from the Beginning of the World. And foretold by all the Prophets, from that time to the Coming of the Messiah. And that Fold of the Sheep being finally separated from the Goats, makes up the two eternal States of Heaven and Hell.

It is likewise the most Forceable Persuasive that can be to the restoring of a Catholick Communion and Unity among all Christian Churches, the Members of this one Body.

And also it is the truest Light and Rule whereby to govern the Discipline of every particular Church within her self, all with due Respect to the preserving and supporting the true Notion and Prerogatives of the Peculium.

Among which, this of Marriage is a principal Part, which has been forgotten and neglected amongst Us and other Communions, contrary to both Their and Our Principles.

At

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At first View, this Attempt may seem as tending to the Widening of our Differences, and keeping us at greater Distance.

But when duly consider'd, it will have the quite contrary Effect. For they who are in Earnest with their Religion, will by this sensible Motive, be brought to consider the more Spiritual and Eternal Consequences of being within the true Peculium; and will not, for small and indifferent Things, make a Schism in the Church of which they are Members; And, for Pride or Peevishness, throw themselves out of the Fold of Christ's Church, and set up another of their own Contrivance.

And it will discover the Hypocrisie of those loose Professors, who cannot abstain from Marriage, for the same Reasons which they think sufficient to divorce themselves from the Church, which is the Body of Christ, and to tear it in Pieces by their Schism.

It will beget a higher Regard of Religion, and it is to be hop'd, when other Arguments fail, that many may be persuaded to leave their Schism, when they cannot otherwise compass a rich Match, or one whom they Love: And this may be suppos'd a Guard which God has put for the Security of his Religion.

And, as it may reduce many, so it will cement those that are in the Peculium much

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more firmly, when they consider, by what a holy and strict Tye they are united into one Body under Christ the Head.

Let me go on then a little in this Preface, to pave the Way towards the ensuing Discourse,

There are two things to be consider'd in this Matter of Marriage into different Communions; First, as to the Inconvenience of it, the Prejudice and Hurt to Families, as well in their Spiritual as Temporal Concerns. And secondly, as to the Lawfulness of it, which is the chief and great Point, and mainly to be consider'd.

I will therefor only touch upon the First; because the Reasons are obvious to any one, and the Examples frequent, and daily Complaints are heard, and the miserable Inconveniences seen, felt, and understood.

It is a common Theam, how little the Promises in Courtship, or Contracts upon Marriage, as to giving full Liberty in Religion, are regarded! And indeed they ought not to be regarded, and oblige only to Repentance, as being unlawful Oaths or Promises. Can I Covenant (or ought I to keep it) to suffer my Wife to go on in what I am persuaded is a great Sin, to continue all her Life in an idolatrous Worship, or in open and notorious Schism, without so much as once interposing even my Advice, or attempting to satisfie her Scruples,

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or convince her Reason? Will not the Blood of her Soul be requir'd at my Hand? Shall I be oblig'd to that Hardness of Heart towards her, which wou'd be a Sin in me towards a Stranger? It is Written, Lev. xix. 17. Thou shalt not hate thy Brother in thine Heart: Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him. Or, as our Margin reads it, Suffer Sin for him: That is, I shall answer for his Sin, if I do not reprove it. And can I tye my self up from this Duty towards my Wife? Is not this hating her in my Heart? Is it not saying, Let me have your Person or Estate, and I care not what becomes of your Soul? And shall not I answer for this to God? If I suffer Sin upon her, without rebuking of it, shall not I suffer Sin for her?

Then again, What Security can I have of her not tampering with her Children? If I be so hard-hearted towards her, as to let her go freely (as I think) to the Devil: And whether I think truly or not, the Kindness is the same; nay, and the Sin too in a great Measure, because I go on in that which I think to be a Sin and Provocation to God, which is Provoking of Him to his Face: I say, tho' I shou'd be so insensible of my Duty to God or Man, as to suffer this in my Wife, without Reproof; yet she may be better natur'd, and have not only more Sense of God, but Bowels for her Children, than

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to see them perish (as She believes) both Soul and Body, for want of her Advice and Instruction. And if the Husband be likewise religious, and make the same Conscience of educating his Children, then will some of them speak the Language of Israel, and some the Speech of Ashdod; or, which is worse, dissemble it, for fear of offending, till they come to be their own Masters. And then there is another Family corrupted, and the Infection gone to my Grand-Children, and whole Posterity.

There are Agreements made in some of these Marriages, that the Father shall have the Education of the Sons in His Religion; and the Mother of the Daughters in Hers: Or the Father of the first Child, the Mother of the second, &c.

That is, I give up some of my Children to what I think a false Religion, and wherein I dare not venture my own Soul; to have the Privilege of bringing others of them up in the true Religion: This is, if we are in earnest with Religion, to damn one (as far as in us lies) to save another: A sad Bargain for our Children!

Especially considering, that those I give up are certainly lost if I keep my Engagement: And I have no Assurance that Faith will be kept with me, as to my Share of my Children; so that I deliver some of them to certain Ruin, for the Hazard of saving others.

Let

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Let us add to this, the drawing in of Factions and Parties among the Children and Servants, on Account of the Difference of Religions practis'd in the Family, and so breeding Divisions and Disturbance to the Peace and good Government of the Family; and wearing out, by degrees, that Love and mutual Confidence and Trust ther ought to be betwixt Man and Wife, while they are oblig'd to keep perpetual watch upon each other, for fear of their Children and Servants, for whose Religion (I mean of the Servants as well as Children) the Masters of Families are Chargeable before God: (How little soever that be now thought of; but Men use the Service of Mankind as of Beasts, without other Consideration than feeding of their Bodies, which they do for their own Advantage) I say, Masters are answerable for the Religion of their Servants as far as Instruction goes, and the Exercise of a just and equitable Authority: And it being a Truth even to a Proverb, that Men (especially Children) are more drawn by Example than Precept, this greatest of Temptations can never be wanting in that Family where Man and Wife are of different Communions.

There is but one thing that can be said to this, and it is common with those concern'd; that is, that there are good and bad of all Communions, and if Men live justly and virtuously in any Communion, they may

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go to Heaven; therefor what need they trouble one another about this or that Communion, so they be all Christian? That ther is good sound Doctrine taught in all, enough to save our Souls, if we duly follow and practise it: That the things whereinz they differ are not Essential, but only Matters of Speculation, that may be this way or that way, and no great harm done: And if any be in such Errors, they are but venial, and will not be imputed to honest well-meaning People, tho' in Ignorance, since it is not malicious, but only out of Weakness of Judgment, &c.

These are the Topicks by which Men of all Communions amongst us do satisfie themselves, not to Baulk their Fancie or Interest in a good Match when it comes in their Way.

And I wish with all my Heart that they did believe themselves, while they thus seek to impose upon themselves, to gratifie a Passion, whether of Love, Ambition, or Covetousness.

For if the Differences amongst us be so small, as not to hinder Marriage, much less good Neighbourhood: How then come they, through the other end of the Glass, to appear so mountainous, as to be a sufficient Ground for Schism, for breaking the Unity of the Church, and tearing Christ's Body in Pieces! And not only for suffering Persecution, even to Death, our selves; but they have been thought sufficient to dissolve
our

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our Oaths of Allegiance, to justify Rebellion, and to fill the World with Blood, Slaughter, and Desolation. Men have been ill look'd upon, and lost their Employments, for keeping Company with Malignants: And is ther no Offence in marrying with them! Come out from among them, and touch not the Unclean, has been often press'd; and separate your selves ---- which is the Ground of all our Separations: And after all, may we join with them in Marriage, tho' in nothing else! Is Marriage the least, the most inconsiderable of all Ties! Is ther less Temptation in that, than in common Acquaintance and Conversation!

Or upon the whole, is this the Truth, That our Pretences to Religion, tender Consciences, &c. are all Jest and Banter, to carry on other Designs, and inviegle the ignorant People to our Side? And so we can keep them out of the opposite Interest, not to touch there, We care not tho' they marry with their Religion, with the Daughter of a strange God?

If the poor mis-led Populace wou'd consider duly of this, it might serve as an Amulet, to dissolve that Charm with which they have been bewitched: And let them see, That it was not the Interest of Religion, but their own, which induc'd their Leaders to seduce them from their Duty, and out of the Bosom of the Church, that they might usurp upon the State.

And

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And to such of them as are truly conscientious (for no doubt such there are among all our Dissenters) there is no Medium, but either to return from their Schism; or otherwise, to abstain from Marriages with those who are of a different Communion.

And the same Obligation lies upon others not to mix with them. But if any will say, That the Differences betwixt our opposite Communions are so small, as not to hinder worldly Marriage; we must certainly conclude, That they are not sufficient to dissolve that far more Holy and Spiritual Marriage by which we are made Members of the Church, and so of Christ, the Head of it: That they cannot be sufficient to warrant our forsaking the publick Assemblies of the Church, and making a Breach in Her Communion; upon which the heaviest Curse is pronounc'd that ever came out of the Mouth of God, Heb. x. 25. &c.

*Let me add, That all those Objections, upon which our Dissenters have broke off from the Church, are easily overcome, when Interest stands in the Way. How frequently do they come to the Holy Sacrament, according to all the Rites and Ceremonies of the Church of England, in Obedience to the Sacramental-Test, to qualifie themselves for Offices and Employments in the Government? And those of them that are Rich, and have good Settlements upon
Marriage*

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Marriage, do marry by the Common-Prayer, and the Episcopal establish'd Clergy, to prevent any Disputes in Law that might arise for their marrying otherwise: And this is common with the best and most zealous of them.

Now I wou'd beseech them, to lay their Hand upon their Heart and consider, That if ther be Sin in these things, they ought not to comply with it upon any Account. And if ther be no Sin, How will they justify their Separation? Since all of us do agree, That nothing less than Sin can justify Separation; because Schism is a great Sin allow'd on all Hands: And therefor nothing can excuse it, but where something that is as plainly and directly a Sin as Schism is, is requir'd from us. And in that Case, because no Man must Sin, our Separation is no Schism; but we are thrust out of Communion for not committing of a Sin: And therefor the Schism lies at their Door who impose the Sin, as a Condition of their Communion.

The Inconveniencies of these Marriages has been touch'd upon; and from thence the Unlawfulness has been inferr'd, as being a running our selves into a Temptation: But the full Proof must be from the Holy Scriptures; these must determine us; therefor let us enquire what we find said of it there.

*And I will take my Rise from a remarkable Place, from whence my Scruples first arose; and therefore I have chosen it for my
Text;*

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Text; that I may consider of it with Company, and have the Assistance of others to know whether I have rightly understood it or not: Which if I have not, and be thereof convinc'd, I shall owe great Thanks to any who shall undeceive me, and do promise a Retractation: For there is nothing of this Kind, none of these sort of Marriages by which I have receiv'd any sort of personal Prejudice or any of my Relations: So that I am, as to that, perfectly un-prejudic'd in this Cause; and nothing has mov'd me to this Undertaking, but merely the Importance of the thing it self, and the Mischiefs I have seen thereby accrue to many Families; especially to one, which affects all.

But before I enter upon this Enquiry, let me add to that of Marriages another Custom too frequent amongst us; that is, to admit those of opposite Communions to stand as God-Fathers or God-mothers to Children at their Baptism. Some have no farther Consideration of them than as Goslops, to help a Merry-making at the Christning-Feast; and therefore have Respect only to their Quality, that it be proportionable to those who invite them; and to whom they may return the like Civility, when they shall have Occasion: And the common Excuse is, That they engage only to take Care that the Child be instructed in the general Rules of Christianity, wherein all our several Sects and Divisions

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Divisions do agree: And therefor that any of them are sufficiently qualify'd to undertake such a Charge.

But I wou'd desire such to consider,

I. That all our several Sects do allege against our Church her Defection in some of the Principles of Christianity; for otherwise they cou'd not justifie their Separation from being a Schism; since it is allow'd on all Hands, that nothing less than a Defection from some of the Principles of Christianity can justifie a Schism: Therefor those that are in a Schism cannot be good Instructors in the Principles of Christianity.

II. The Charge given to God-Fathers and God-Mothers in our Office of Baptism is such as none can undertake and perform with a good Conscience, who are not of our Communion.

1. To call upon the Children, when of Age sufficient, to hear Sermons: By which the Church cannot mean to carry them to Conventicles of Dissenters, to be instructed by their Sermons: And Dissenters ought not to carry Children where they think it not lawful to go themselves.

2. To bring them to the Bishop to be confirm'd; which cannot be done with a good Conscience, by those who are Anti-Episcopal; nor by Papists to a Protestant Bishop, as it is certainly intended in that Charge.

III. A

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III. *A Promise made in the Presence of God, at a solemn Office of the Church, is in the Nature of a Vow, the Performance of which will certainly be requir'd.*

IV. *Hence ther is, a Spiritual Relation contracted, which carries with it an higher Consideration than that of Goslops, or good Neighbourhood: Ther is a great deal more in the Word God-Father: Such is a Father in things relating to God. In the Church of Rome this Spiritual Relation is reckon'd among the Degrees of Consanguinity wherein Marriage is prohibited. But I urge it no farther now than as utterly inconsistent with those of opposite Communions.*

Much more might be said upon this Matter: But I thought thus much not impertinent to the Subject we have in Hand. To which therefore I now return: And take the Text I have before mentioned.

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E Z R A x. 4.

Arise, for this matter belongeth unto thee, we also will be with thee: be of good courage, and do it.

WHAT this Matter was appears from the Context,

Ezra reprov'd the People of *Israel*, for their having marry'd with the *idolatrous Nations*, contrary to the Command of God. And they returned him this Answer: *We have trespassed against our God, and have taken strange Wives of the People of the Land; yet now there is hope in Israel concerning this thing: Now therefore let us make a Covenant with our God, to put away all the Wives, and such as are born of them, according to the Counsel of my Lord, and of those that tremble at the Commandment of our God; and let it be done according to the Law. Arise, for this matter belongeth unto thee, we also will be with thee: be of good courage, and do it.*

Let me here observe in the first Place, That all the *Nations* then in the World, except the *Jews*, were *Idolaters*. And therefore, to forbid *Marriage* with *Idolaters*, was the same to the *Jews*, as to forbid *Marriage* with any who were not of their *Communion*: For they only then were the *Peculium* or *Holy Seed*, which had been deduc'd in their *Fore-Fathers*; all the
 a way

way from *Seth*; which is the reason that their *Genealogies* are set down with so much *Exactness* in *Genesis*, even before the *Flood*. And this seems to have been the chief *Purpose* for which that *History* was intended.

The Prohibition on account of Religion.

This the Reason given.

And this will appear farther, in that this Prohibition to the *Jews* of *marrying* with the *Heathens*, was not on account of their *Nation*, but *Religion*: Of which, the first Evidence I offer you is this, That this is the Reason given for this Command almost in every place where this Command is repeated in Scripture.

Deut. vii. 3.

Thou shalt not make Marriages with them, thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son, for they will turn away thy Son from following me, that they may serve other Gods.

1 Kin. xi. 2.

The Lord said unto the Children of Israel, ye shall not go in to them, neither shall they come in unto you, for surely they will turn away your Heart after their Gods. They turn'd away the Heart of Solomon; and if the Wisdom of Solomon was not Proof against the Witchcraft of this Sin, What second Man's Presumption can be Guiltless?

But that the *Hazard* of being Tempted to *Idolatry* was the Reason of God's Prohibiting His *People* to *Match* with the *Idolatrous Nations*, is yet farther Evinc'd from this, That not only *Marriages* with them was forbidden, but every thing else that might tend to the same end of Tempting them to *Idolatry*.

Exod. xxiii. 32.

Thou shalt make no Covenant with them, nor with their Gods, they shall not Dwell in thy Land, lest they make thee Sin against Me, for if thou serve their Gods, it will be surely a Snare unto thee. — Lest thou make a Covenant with the Inhabitants of the Land, and they go
a whoring

xxxiv. 15.

a whoring after their Gods, and do sacrifice unto their Gods, and one call thee, and thou eat of his Sacrifice; and thou take of their Daughters unto thy Sons, and their Daughters go a whoring after their Gods, and make thy Sons go a whoring after their Gods.

Ye shall drive out all the Inhabitants of the Land from before you, and destroy all their Pictures—&c. But if ye will not drive them out, those which ye let remain of them shall be Pricks in your Eyes, and Thorns in your Sides, and shall vex you in the Land wherein ye dwell, (that is, in tempting them to Idolatry, as it is expressed, They vex you with their Wiles wherewith they have beguiled you in the matter of Peor--&c.) And God threatens, that if you suffer your selves to be thus Vexed, or Tempted by them, it shall come to pass, says God, that I shall do unto you, as I thought to do unto them.

Num. xxxiii.

Num. xxv. 18.

Whence we may learn, that God's hating these Nations was upon account of their Idolatry; and that for the same Cause He will equally hate any other Nation.

But farther, to convince you that the Prohibition to the Jews of Marrying with Heathens was not on account of their Nation, but Religion; we find the same Reproof against the Jews for Marrying with Idolaters of their own Nation: Thus it is Recorded of Jehoram King of Judah; He walked in the way of the Kings of Israel—for he had the Daughter of Achab to Wife. And Jehoshaphat is Reproved for joining in Affinity with the same Achab; and this Reason is given, *Shouldst thou help the Ungodly, and love them that hate the Lord?* And the like we find of his joining with Achaziah another idolatrous King of Israel: *Because thou hast*

2 Chron. xxi. 6.

xix. 2.

xx. 37.

joined thy self with Achaziah, the Lord hath broken thy Works. And the Ships were broken, &c.

Ob. of marrying
with the ten
Tribes.

But it may be objected, that this wou'd infer, it was unlawful for the two Tribes that stuck to Rehoboam, to marry with the other ten Tribes, because they never departed from the Idolatry of Jeroboam, viz. The Calves of Dan and Bethel, and therefore they were Idolaters even to their Captivity, and so wou'd be Included within the Reason of the Command against Marrying with the Heathens, viz. because they were Idolaters.

Answer.

2 Kin. ii. 3.

1 Kin. xix. 18.

To this I Answer, that the Reason is not the same, because ther were always many in Israel who did not join in that Idolatry; we are sure of the Prophets, and have all possible Pre-
sumption for many more; it cannot be sup-
posed that the Prophets had none such in their
Communion. We read of a College of Prophets
even at Bethel, beside several Others; and in
the lowest Ebb that ever ther was, we find
7000 who bowed to not Baal.

But also those of the ten Tribes who did join in Idolatry, I cannot see but the Command did Reach them; when we see before our Eyes the Reproof of those who did Marry with them.

Profelytes.

Matth. i. 5.

But to put this Matter out of Dispute, that it was not on account of their Nation, but Religion, that Marriages were forbidden with the Heathen; we find that it was Lawful to Marry with those of the Heathen Nations who chang'd their Religion, and became Profelytes to the Law of God. Witness Ruth the Moabitess, and Rachab, from whom our Saviour himself deduces his Genealogie.

And

And to this you may add, That this Prohibition was not only upon some *Politick Consideration*, with reference to the seven *curst Nations* whom the *Jews* were commanded to *Destroy*, and therefor not to *Mix* with them; for the Case in *Ezra* was of their *Marrying* with the *Babylonians*, and other *Idolatrous Nations* during the *LXX Years Captivity*. Not Limited to the Canaanites.

For it was the Transgression of those that had been carried away. And the *Ammonites*, *Moabites* and *Ægyptians* are reckon'd (*Ezra ix. 1.*) among those whom the *Jews* had *Marry'd*, and from whom they were to be *Divorc'd*, Deut. vii. 1. as being contrary to the *Law of God*: And these were none of the *VII curst Nations*, whom the *Jews* were commanded to *Destroy*, and not to make *Marriages* with them. xx. 17.

Bellarmin says this must be only meant of those *Ægyptians*, &c. who dwelt in the Land of *Canaan*; but he gives no Reason for it; that wou'd have been troublesome, especially after having proved in the same *Chapter*, that the Prohibition of *Marrying* with *Idolaters* was a *moral Command*, & *ad omnes pertinet*, and belongs to all of *Us*, and not only to the *Jews*; because as he there proves, the Cause was *moral*; yet he said as much as the Cause cou'd bear: That is, that that was *moral* in the Land of *Canaan*, which was not a Mile farther (as if God were offended with the Ground and not with the *Sin*) that this Prohibition oblig'd *All* and not only the *Jews*; and yet it oblig'd no Body, no not the *Jews* themselves out of *Judea*, no, nor in *Judea*, so the *Idolaters* they *Marry'd*, were only *Travelers*, or *Sojourners*, and not *Dwellers* in the Land. De Matrimon. l. 1. c. 23.

But I will not trouble you in chasing such wild Supposes as *Bellarmin* often makes use of instead of Answers, and that in this very Case it must need be confess'd, that he *Objects* better than he *Replies*, and gets into a Difficulty much easier than he comes out of it.

But to shew you that the Command, *Deut.* vii. 3. of not *Marrying* with those VII. *Nations* which are mentioned *ver.* 1. was not Limited to them only, but Extended even to other Nations, where ther was the same Reason of *Idolatry*, we find 1 *Kin.* xi. 1, 2. where this Command is Repeated, and *Solomon* Charged with the Breach of it; ther are Reckon'd, besides the *Daughter of Pharoah* an *Ægyptian*, Women of the *Moabites*, *Ammonites*, *Edomites*, and *Zidonians*, who were not of these VII *Nations*, and yet it is said, that these were Of the Nation concerning which the Lord said unto the Children of Israel, ye shall not go in unto them, neither shall they come in unto you, for surely they will turn away your Heart after their Gods. This shews plainly, That all *Idolatrours Nations* whatsoever, and not only the VII *curst Nations*, were included in this Command. And *Ezra* lays the Stress upon *mingling* of the *Holy Seed*; which must be with all who were not of the *Holy Seed*. Who can doubt but that *Solomon's* going after *Ashtoreth* the *Goddeſs* of the *Zidonians*, and after *Milcom* the *Abomination* of the *Ammonites*, was as Great a *Sin* as if he had gone after any *Idol* of the VII *curst Nations*. It is said that *The Seed of Israel* separated themselves from all *Strangers*; that is, *Strangers* to their *Communion*, not to their *Nation*; because they might *Marry* with *Proſelytes* of any other *Nation*, unless we except
the

Ezra, xi. 3.

Neh. ix. 2.

the VII *curfed Nations*, who were to be totally *Rooted out*.

If you will ask, why were these VII *Nations* particularized more than other *Idolatrous Nations*.

You will find the Reason *Deut. xx. 16.* God *Deut. xx. 16,* had determined these VII *Nations* to Destruction ^{17.} for their Extraordinary Wickedness; and commanded the *Israelites* to Execute this Sentence, and to Possess their Land, after having Destroy'd them, Root and Branch, *Saving nothing alive that Breathed*: But God commands that they shall not do so to any other Nations. For the *Jews* were not permitted to conquer where they pleas'd, but only such particular Places as they were commanded. Their Bounds are set *Num. xxxiv.* They were, in Terms, forbidden to meddle with the *Edomites*, (*Deut. ii. 4, 5.*) and *Moabites* (ver. 9.) and *Ammonites* (ver. 19.) and more ver 37.

This is a plain Reason why those VII *Nations* are particularly named, whose Land God had given to the *Israelites* for an Inheritance; and therefor ther was more Danger of their being seduc'd by the *Inhabitants* of the Land where they Liv'd, than by *Strangers*; but this does not Exclude the Danger that might come by *Strangers*: So that tho' the *Inhabitants* are particularly nam'd, yet we see from several Instances of the *Scripture*, that other *Idolatrous Nations* are likewise Included within the Reason, and God's own meaning of that Command, *Deut. vii. 3.*

But now let us consider how far all this Matter *Apply'd to us.* will concern us, at this Day.

It is a Maxim in the Law, that where ther is the same Reason, the Law shall be the same. And,

There is none can Deny but there is as much Reason (at least) for Christians to avoid Idolatry, as the Jews.

But because there may be several Sorts and Species of Idolatry, it will be Useful for Us to see what that particular Sort of Idolatry was, into which the Jews so often Fell, and which was so severely Prohibited and Threatned by God; that we may beware of the Like.

And because the Jews took their Idolatry from the Heathen, and were Corrupted by them, let us see what theirs was.

What was the Idolatry of the Heathen.

I. As to the Object of their Worship.

It was, first, in supposing a great Number of Beings, both Good and Bad, whom they call'd Demons (the same that we mean by Angels. *Angelos quos dicitis, ipsos & nos colimus*, St. August. in *Psal. xcvi.*) who were constituted as Inferior Gods, under the One Supreme Being; and each had his several Province assign'd to him, as the Winds to *Æolus*, the Sea to *Neptune*, &c. These they Worshiped only as a Sort of Lesser Gods, who stood in the middle betwixt the Supreme God and Us, and Govern'd Us by His Permission and Command, and were All of them Accountable unto Him: Therefor they called them *Dii Medioximi*, that is, Midling or Inferior Gods.

And of these they had Tutelar Gods for particular Countries, Cities, and Families.

And when their Heroes were Dead, they Ranged them among these Sort of Gods, and Worshiped them.

But they Worshiped All these, in Subordination to the One Supreme God, and with Relation to Him. As St. Augustin does expressly tell us, *Hi omnes Dii Deaque sit unus Jupiter*. The Worship of all these Gods and Goddesses

De Civit. Dei.
l. 4. c. 9.

Goddeſſes was Referr'd to the one *Jupiter*, whom they made *Supreme* over *All*.

This was the *Polytheiſm* of the *Gentiles*, in that they Served and *Worſhiped* ſeveral *Gods*; tho' they own'd theſe no otherwiſe than as the *Ministers* of the *Kingdom*, or *Universal Sovereignty* of the *One Supreme Being*.

This was the *Idolatry* forbidden in the *fiſt Command*.

The other Branch of their *Idolatry*, which is the Subject of the *ſecond Command*, did Reſpect the *Manner* of their *Worſhip*, which was by making *Images* or *Pictures* of their *Gods*, and calling them by the *Names* of the *Gods* they *Represented*; and having *Dedicated* or *Conſecrated* them to this Uſe, they believ'd them *Sacred*; and that ſuch *Images* did ſecure to them the *Preſence* of the *Deity*, who *Inhabited* and *Exhibited* his *Influence* and *Virtues* by means of his *Image*. And their *Temples* were full of *Ships*, *Crutches*, &c. *Dedicated* by their *Votaries*, in Memory of *Mercies* and *Deliverances* they ſuppos'd they had receiv'd by *Praying* before theſe *Images*. And the *Worſhip* they paid to theſe *Images*, was *Relative* to that *God* whom they *Worſhiped* by the *Image*.

2. As to the Manner of their Worſhip.

They did not think the *Image* to be the *God* it *Represented*: That was *Impoſſible*; for nothing can be the *Image* or *Picture* of it ſelf. And they had ſeveral *Images* of different *Shapes* and *Figures* for the ſame *God*.

And tho' they called each *Image* by the *Name* of the *God*, as being *Conſecrated* to Bear his *Name*; yet they did not think, that ther was more than *One God* of a *Sort*, as more than one *Apollo*, *Venus*, &c. tho' they had many *Images* of them.

Another

Another Use the *Heathens* set forth of their *Images*, was to serve as *Books* and *Instruction* to the *Unlearned* who cou'd not *Read*; and to fix the *Intention* in the *Worship* of their *Gods*, that they might keep their *Minds* and *Intention* upon that *God* whom they saw *Represented*, in a *Visible Form*, before their *Eyes*. This is insisted upon by *Maximus Tyrius*, a *Heathen Philosopher*, who was *Tutor* to *Marcus Aurelius* the *Emperor*, in his xxxviii. *Dissertation* upon this *Question*, *Whether Images were to be Dedicated to the Gods?* Where he tells us, That they did not make *Images*, as any *Likeness* of the *Persons* of their *Gods*; because they had *Many*, of *Different Shapes*, for the same *God*: And that they thought their *Images* no more like the *Gods* they *Represented*, than the *Letters* which spell their *Names*, which are of *Different Shapes*, in the *Different Characters* of several *Languages*: That it was *Impossible* to make any *Image* or *Representation* of the *Person* of the *Supreme*, *Eternal*, *Infinite*, and *Invisible God*; which, he says, they did not *Attempt*, but only to *Express* some of His *Perfections*; as, by *Fire*, they *Express'd* His *Purity*; by an *Image* with many *Hands*, His *Power*; by one full of *Eyes*, His *Providence* and *Omniscience*, &c. For, he says, they know *God* to be *Greater* than the *Worlds*, more *Ancient* than *All things*, and whatever any *Christian* can speak befitting the *Divine Majesty*.

If any think, That such wise *Philosophers* as these cou'd not be *Idolaters*, but only the more *Ignorant People*, who might take their *Images* for *Real Gods*.

I hope they will *Allow Solomon* to have been as *Wise* as Any of these *Philosophers*; and that he had more *Advantages* than they, being *Instructed*

fructed in the *Law of God*, and to whom *God* did vouchsafe to Appear *Twice*; who, before he fell into *Idolatry*, had built the *Temple*, and *Regulated* the whole *Service* thereof, pursuant to the *Pattern* and *Directions* which he had Receiv'd from the Mouth of *God* Himself.

This shews, that a *Wise* and a *Good Man*, and *Beloved of God*, as *Solomon* was, may fall into *Idolatry*. And *Maimonides* thinks, that Maimon. Mor. Nev. it was his *Wisdom* that Betray'd him, in Trusting to *Relative Worship*, or such sort of *Distinctions*: Which shou'd Teach us, not to be *Wiser* than the *Law*; or, as the *Apostle* Expresses it, *Above what is written*.

Let me here add, That the *Arian Christians* were Charg'd with *Idolatry* by the *Orthodox*, because they *Worshiped* our Lord *Christ*, when they acknowledg'd Him to be but a *Creature*; tho' they advanced Him far above all *Saints* or *Angels*, or whatever *Beings* the *Heathens* *Worshiped* as their *Inferior Gods*. For *God* will have none to be *Worshiped* but *Himself*: This is an *Honour* He will not Give to *Any other*.

There is indeed a *Distinction* of *Divine* and *Civil Worship*; the latter paid to *Kings*, and our *Superiors* among *Men*: But no sort of *Religious* or *Divine Worship* is to be Given to *Any Creature*. If the *Distinction* of a *Divine* but *Relative Worship*, wou'd hold, it wou'd excuse *Heathen Idolatry*; for it is *Impossible* that they cou'd *Worship* those whom they call'd *Dii Medioximi* with the same *Worship* they Intended for whom they Acknowledg'd to be *Above* them: Or that *Solomon* cou'd think, that any of those *Dumb Idols* he *Worshiped*, was the *Supreme Being* that made him, and all the *Worlds*:

(No

(No doubt, he was Master of as many *Distinctions* as we can Use in the Case,) Or, that that the *Arians*, thinking *Christ* to be a *Creature*, cou'd give Him the same *Worship*, and in the same *Respect*, as They thought Due to Their and His *Creator*.

Of the Idolatry
of the Jews.

This Account of the *Heathen Idolatry* was Necessary to bring us to the true Knowledge of that of the *Jews*: For this was the *Idolatry* of which *God* did Warn the *Jews*, and strictly *Prohibit* to them.

First, To have no other Gods before Him, or with Him, as it is worded *Exod. xx. 3, 23.* or Besides Him, as it shou'd be Render'd, *Rom. i. 25.*
ἄλλοι ἢ Κριστοῦ.

Ifai. liv. 5.
Jer. xxxi. 32.

And when they did *Worship* the Gods of the *Nations* round about, they did not do it in that Sense, as if they had totally thrown off the *Lord* from being their *God*, and taken such a *False God* in His *Room*, thereby quite Changing the *Object* of their *Worship*. No; but they *Worshiped* both together, in a *Superior* and *Inferior* Degree, as the *Heathens* did. And *God* calls this a *Forsaking* of Him, and going a *Whoring* after other Gods, because He had positively *Forbidden* it, as having *Marry'd* His *Peculium*, and calls Himself her *Husband*; and therefor wou'd have none other to *Share* in their *Religion* and *Devotion* but *Himself Alone*: And the taking of *Others* in, tho' in an *Inferior* Degree, was as when a *Woman* takes Another into her *Husband's* Bed; which is a *Forsaking* of her *Husband*, tho' she still lives with him, and a taking Another in his *Place*.

But that the *Jews* their *Forsaking* of *God*, was only in this *Adulterous* Sense, in *Worshipping* of other Gods jointly with *Him*; and
not

not a total *Discarding* of the *Lord* from being their *God* at all; will evidently *Appear* in this, That they *Worshiped* Both together: Which cou'd not be, if they had quite thrown off the One, and taken the Other in His Room. Thus we Read, That the *Jews* did *Worship* Zeph. i. 5. and *Swear* by the *Lord*, and *Swear* by *Malcham*.

That they *feared* the *Lord*, and *served* their 2 Kin. xvii. 33. own *Gods*, after the *Manner* of the *Nations* who *carry'd* them away.

And these *Nations* *Worshiped* every one their v. 32. own *Gods*; and yet, *Nihilominus* (says the *vulg.*) nevertheless *colabant Dominum*, they *Worshiped* the *Lord*.

So that here the *Idolatry* of the *Jews*, and of the *Heathen* is made the same; as it must be, when the *Jews* fell into the *Heathen* *Idolatry*; which was, the *Worshipping* of other *Gods* with the true *God*.

Thus when *All the House of Israel* *Lamented* 1 Sam. vii. 2, after the *Lord*, to *Perform* this *Matter* was the 3, 4. chief *Care* of *Samuel*; who spake unto them, saying, *If ye do Return unto the Lord with all your Hearts, then put away the strange Gods, and Ashtaroth from among you, and prepare your Hearts unto the Lord, and serve Him ONLY; and He will Deliver you out of the Hand of the Philistines. Then the Children of Israel did put away Baalim and Ashtaroth, and served the Lord ONLY.*

The *Notion* was, as told before, That every *Nation* had their *Tutelar Gods*, whom they were to *Worship*; but still in *Subordination* to the *Supreme God*, who was over All. Thus 2 Kin. xvii. the *King* of *Assyria* sent to *Teach* his *People* 26, 27. *The Manner of the God of the Land of Israel*; supposing that the *Jews*, like other *Nations*,
did

did *Worship* a particular *Tutelar God* of their own, who had *Care* of their *Country*; but not at all to *Exclude* the *Common Receiv'd* *Notion* of the whole *World*, That ther was a *Supreme Infinite Being* or *God* Above them All; only that he had *Committed* the *Care* of Such and Such particular *Countries* and *People* to *Lesser Gods* under Him: Whence *Homer* makes *Jupiter* to *Chastise* the other *Gods* upon several *Occasions*, and makes them all *Accountable* unto Him, and to *Petition* and *Supplicat* Him.

Now, as to the other *Branch* of *Idolatry*, of *Worshiping* *GOD* by *Images*, ther was nothing more *Positively Prohibited* to the *Jews*, as being a *Debasing* and *Corrupting* their *Notions* of *God*, and wholly *Unworthy* of Him. Therefor *God* *Cautions* them to *Remember*, that when he spoke to them, *out of the midst of the Fire, ye heard the Voice of the Words* (says He) *but saw no Similitude*, (that's, of whom he spoke) *only ye heard a Voice* — *Take therefore good Heed unto your selves* (for ye saw no *Manner of Similitude on the Day that the Lord spake unto you in Horeb, out of the midst of the Fire*) *lest ye corrupt your selves, and make you a Graven Image, the Similitude of any Figure, the Likeness of Male or Female, &c.* And He *Repeats* it again, *Take Heed unto your selves, lest ye Forget the Covenant of the Lord your God, which He made with you, and make you a Graven Image, or the Likeness of any thing which the Lord thy God hath Forbidden thee; for the Lord thy God is a Consuming Fire, even a Jealous God.* And He cryed by his *Prophets*, saying, *Oh do not this Abominable thing that I hate!* See with what *Detestation* *God* speaks of this *Sin*: And observe, that

Deut. iv. 12.

v. 15.

v. 23.

Jer. xliv. 4.

That the Command is not only against the *Worshiping* of such *Images* of God, but against the very *Making* of them; as it is likewise worded in the second *Command*, to cut off all Room for *Distinctions*.

And we cannot say, that they were the *Images* of any *False Gods* that were here Forbidden, unless we will say, that it was a *False God* who spoke to them in *Horeb*; whose *Voice* they *Heard*, but Saw no Manner of *Similitude* of *Him*: Or that it was a *False God* who said, speaking of these *Images*, *To whom then will ye liken me? Saith the Holy One.* Isai. xl. 25.

It is certain, that the *Golden Calf* was made as a *Symbol* or *Representation* of the true God, to Secure His *Presence* among them, (after the Manner they had seen in *Ægypt*, in the little *Image* of *Osiris*) upon the supposed Loss of *Moses*, by whom God had formerly Spoken to them. *Make us Gods to go before us*, said they, *for as for this Moses, who formerly went before us, the Man that brought us up out of the Land of Ægypt, we wot not what is become of him.* And when they *Dedicated* this *Image*, they *Proclaimed* it a *Feast unto the Lord.* And Exod. xxxii. 1. v. 5. *David* said of this *Image*, that by doing of this, *They changed their Glory into the Similitude of an Ox that eateth Grass.* He wou'd not call a *False God*, the *Glory of Israel!* And the *Apostle* speaks in the same Phrase, concerning the *Heathen Idolaters*, That tho' they *Knew GOD*, even his *Eternal Power and Godhead*, yet they were *Idolaters* in their Manner of *Worshiping* Him by *Images*; whereby, says he, *They changed the Glory of the Incorruptible God, into an Image made like to Corruptible Man, and to Birds, and four-footed Beasts, and Creeping things:* He wou'd not call a *False God*, the *Incorruptible God!* Rom. i. 20, 21. v. 23.

You

You see how every where the *Heathen* and the *Jewish Idolatry* do Square together, for indeed they were the very same.

Act. vii. 41.
1 Cor. x. 7.

And as the *Images* of the *Heathen* were called *Idols*, so is this of the *Golden Calf*: And the *Dedication* of it, tho' a *Feast unto the Lord*, is call'd *Idolatry*.

Mor. Nev.
Part. 1. c. 36.

It is Brutal to think, that they imagin'd, that the *Calf* which they made that Day, was the *Supreme Being* it self, which had made them. No *Heathen* ever thought so of any of their *Images*. Will you take the *Notion* of the *Jews* from themselves: Their Learned *Maimonides* says, *That the Whole is more than a Part, or that the Sun is Round, is not more Evident than that ther is but one God: And that no Idolater does Worship his Idol in that Sense as if ther were no other God. And he says, That he cannot suppose that ever ther was a Man born, or ever will be born, who thinks, That that Figure which he makes of Stone or Wood, &c. did create the Heaven and the Earth, or Governs them. But he says, They Worship those Images, as things Intermediate betwixt them and the Supreme God.*

Cofri, par. 4. §.
11. p. 284.

It is certain, (says another famous Jew) That their Intention was Directed to God, as Appears by the Example of Abimelech, and the Ninevites.

We must suppose the *Jews* to know best the *Idolatry* of their own *Nation*, for which they were so *Often* and *Grievously* Punished; and likewise that of the *Heathen* which they had *Imitated*.

2 Kin. xvii. 41.

Let me Fortifie this by the Authority of *Holy Scripture*. It is said, *That they Feared the Lord, and served their Graven Images: Which shews, that their Images were not set up*
in

in *Opposition* to God, but as *subservient* to His *Worship*; and that they did not think them to be *Inconsistent*.

Thus God himself declares *Every one of the* Ezek. xiv. 7. *House of Israel, or of the Stranger that Sojourneth in Israel, which separateth himself from Me, and setteth up his Idols in his Heart, and putteth the Stumbling-Block of his Iniquity before his Face, and cometh to a Prophet to enquire of him concerning Me, &c.* Here tho' God calls the following of *Idols*, a *Separating* of themselves from *Him*, and being *Estranged* from v. 5. *Him*, as being a *Breach* of God's express *Command*, who will not be *Worshipped* otherwise than as he has *Appointed*; yet, it was not such a total *Separation*, as to *Reject* Him quite from being their *God*, for they came to His *Prophets* to *Enquire* concerning *Him*.

It is strange, after this, to hear some deny, Of Christians that ther can be any *Idolatry* among *Christians*; Idolatry. that is, That *Idolatry* is not only *Inconsistent* with the *Rules* of *Christianity*, as all other *Sins* are; but that *Idolatry* does *ipso facto* make a *Man* cease to be a *Christian*, and *Un-Churches* any *Church* that is *Guilty* of it: Proceeding, I suppose, upon the foresaid *Supposition*, That it is a *Total* and *Absolute* *Forsaking* of *God*, so that He is no longer our *God*: That *God* cannot be the *God* of an *Idolater*.

But besides what is said before of the *Arians*, who were *Christians*, tho' *Hereticks*; and yet were *Charg'd* with *Idolatry* by the other *Christians* who were *Orthodox*; *St. Paul* himself 1 Cor. v. 11. makes the *Supposition* of a *Brother*, that is, a *Christian* that is an *Idolater*.

And the *Church* of the *Jews* was a *Christian Church*; they believ'd in *Christ* to come, from the first *Promise* of *Christ*, *Gen. iii. 15.* *Im-*
b *mediately*

diately after the *Fall*, to the End of the World, it is the same *Christian Church*, tho' under several *Dispensations*. Therefor it is called the *Gospel* that was *Preached* to *Abraham*, to the *Jews* in the *Wilderness*, and to the *Fathers*.

Gal. iii. 8.
Heb. iv. 2.

And the *Church* of the *Jews* was in their time the only visible *Church* of *Christ* upon the *Earth*; none other had the *Faith* in *Christ* or the *Messiah* to come but only *They*.

Yet, how often did *They* fall into *Idolatry*? But as that was not a *Total* Forsaking of *God*, neither did He *Totally* Forsake them; tho' He *Punish'd* them *severely* for it.

Neh. ix. 18,
19, 20.

Yea, when they had made them a *Molten Calf*, and said, *This is thy God that brought thee up out of Egypt, and had wrought great Provocations*: Yet *Thou* (O *God*) in thy manifold *Mercies* Forsookest them not in the *Wilderness*: The *Pillar of the Cloud* departed not from them by *Day*, to lead them in the *Way*; neither the *Pillar of Fire* by *Night* — *Thou* gavest also *Thy good Spirit* to *Instruct* them, &c. Here they were *Universally* involv'd in this *Idolatry*, *Aaron* himself not excepted, *High-Priest* and *All*: Yet were they not *Un-Churched*. And *God* gave them His *Good Spirit* to *Instruct* them, and watch over them in many *Providences*; *God* does not utterly forsake us for every even *Great Sin* that we commit. Ther is no *Perfection* in this *Earth*, our *Gold* is mix'd with *Dross*; *Darkness* is incorporated with our *Light*, and *Idolatry* it self sometimes passes undiscovered through our weak *Sense of Religion*, and that feeble *Notion* which we have of *God*.

2 Kin. ix. 6.

Ther are many *Examples* of this in the *History* of the *Old Testament*. *Jehu* the great *Reformer* Anointed by *God* for the *Purpose*, and had

had His Attestation that he had done well in 2 Kin. ix. 6. fulfilling the Will of the Lord, and destroying x. 30. the Worship of *Baal*, and that he had great v. 16. Zeal for the Lord; and for this God did con- v. 30. tinue the Crown in his Family longer than in any of the Kings of *Israel*; and yet *Jehu* departed not from the Idolatry of the Calves of v. 29. *Dan* and *Bethel*.

Cyrus was an Heathen Idolater, and God stiles Isai. xlv. 1: him His Christ, or Anointed, his Shepherd xlv. 28. to Build his Church, and says, that He Rai- xlv. 13. sed him up in Righteousness, and wou'd Direct all his Ways.

Therefor we cannot Doubt, but many Christian Idolaters may have the Instruction of God's Good Spirit; and may be Men of Devotion and great Zeal, as *Jehu* was; and their Labours may be profitable to the Church; and yet this does not Excuse their Idolatry, nor make Idolatry less a Sin, or alter its Nature, or take off from its Punishment, or the Precaution of God's Law. But on the other Hand, it rather Aggravates it so much the more; and makes Christian Idolatry more Inexcusable than the Heathen or Jewish Idolatry, and to be lookt after more carefully.

But you may say to me, If Idolatry be not Inconsistent with the Protection of God, and even the Instruction of His Good Spirit, Why shou'd it be so unlawful to Marry with Idolaters? *Object.*

I Answer, The Sin is not the Less for the Goodness of God: It is rather a Greater Aggravation of the Sin. *Ans.*

But why then shou'd it be a Greater Sin to Marry with an Idolater, than with a Fornicator, Drunkard, &c. who are named together with Idolaters, 1 Cor. v. 11? *Object.*

Ans. Nay, but who art thou, O Man, that Replyest against God? God has so ordained it, we must ask no more Questions.

And yet there is an obvious Reason for this; for, if God shou'd forbid *Marriages* with every *Sinner*, ther wou'd be no *Marriages*.

Therefor God singles out the most *Abominable Sin* which he hates, as *Idolatry* is superlatively called, *Jer.* xlv. 4. and God calls those *Haters* of Him who commit this Sin, *Exod.* xx. 5. and lays a particular *Mark* of His *Jealousie* (which is His utmost *Indignation*) upon That, above other *Sins*. The *Jealousie* of God is particularly apply'd to *Idolatry* through the *Scripture*, and He calls it *Whoredom* and *Adultery* against Him. It is a *Bewitching Sin*, and the Nature of faln Man is bent to this *Spiritual Fornication*; whence we see how *Universally* it has *Prevail'd*, and *Blindly*; for no *Man* ever yet own'd himself to be an *Idolater*: It is hard to suppose a *Man* to *continue* in it, if he *knew* it. And this is the Ground of that which is the Great and the Strongest Reason why *Marriages* with *Idolaters* was forbidden, more than with other *Sinners*, as *Drunkards*, *Adulterers*, &c. And that is, The *Danger* of the *Husband* or *Wife* Tempting one another to this Sin, which is the Reason God gives in the Prohibition, *Ye shall not marry with them, for surely they will turn away your Hearts after their Gods*.

And this they will do, as I said before, because all *Idolaters* think themselves in the Right, and therefor that they are under Obligation to convert others, especially their *Husband* or *Wife*, their *Children*, and *Family*.

But

But ther is little *Danger* that any *Husband* or *Wife* will *Tempt* one another to *Adultery*, *Drunkenness*, &c. It is rather seen that they endeavour to *Reclaim* one another, and are troubled for one another's Continuance in these Sins.

But *Idolatry*, that *Serpent Sin*, Insinuates it self under the Notion of the *Worship* of *God*, and conforms it self not only to *Christianity*, but sometimes is transformed even into *Zeal*; a *Zeal* to the *Glory* of *God*.

If notwithstanding of all these Precautions, any shou'd yet think himself *Strong* enough to *Grapple* with this *Tentation*, and that he could keep himself from *Idolatry*, tho' he had an *Idolatrous Wife*.

I say to that Man, That it wou'd be Just with *God* to suffer him to *Fall*, for his *Presumption*; That *God* suffer'd *Solomon* to *Fall* by this, that no Man after him shou'd *Presume* upon his own *Wisdom*. That when we *Transgress* a *Command* of *God* in *Confidence* of our own *Strength*, we make our selves *Wiser* than *God*, and do *Renounce* his *Protection*: That if we cou'd be assur'd of not falling into *Idolatry* our selves; yet, how cou'd we be assur'd that our *Children* would not be *Influenc'd* by their *Mother*? Her very *Example* is an *Influence*, and *Abates* of the *Horror* of the *Idolatry*; of which we spoke in the *Preface*.

All Arguments in the *World* do confirm the Reasonableness of this *Law* of *God*, especially among *Christians*; who are forc'd to confess their *Guilt*, while they can find no *Topick* to clear them from *Idolatry*, but by supposing that ther can be no such thing under the *Gospel*, or not in the same meaning as it was under the *Law*. But,

Where will they find in the *Gospel* another sort of *Idolatry* set up different from that which was under the *Law*? Or will they say that *Idolatry* was only a *Ceremony*, or *Indifferent* thing which the coming of *Christ* render'd *mild* and *Harmless*?

There is no possible Reason to think that *Idolatry* is not the same under the *Gospel*, which it was under the *Law*, more than that there is another sort of *Adultery*, or *Murder* under the *Gospel* different from that which was under the *Law*.

1 Joh. iii. 15.
Matth. v. 28.
Eph. v. 5.

The *Gospel* does indeed *Prohibit* and *Distinguish* these *Sins* more *minutely* than the *Law* had done; it brings *Murder* to a *Rash Word*, or a *Thought*; searches out *Adultery* in the *Eyes*, and in the *Heart*, and applies *Idolatry* even to *Covetousness*.

But, I hope, I need not be Requir'd to Prove that this is not a *Lessening* of these *Sins*, or *Altering* of their *Nature*.

The *Gospel*, like the *Sun*, Discovers *Sin* the more, and Renders it more *vile*; and spares not *Idolatry* more than *Adultery*, *Murder*, or any other *Wickedness*; but pursues it to its *Fountain*, and opens its smallest *Springs*.

Therefor all the Advantage that *Idolatry* will find under the *Gospel*, is, being set in a clearer *Light* than it was under the *Law*, and rendring *Christian Idolaters* much more inexcusable than the *Jewish*; and from thence it must needs follow that those *Commands* and *Precautions* which were given under the *Law* against *Idolatry*, do oblige rather more strongly under the *Gospel*: And as *Christian Idolatry* is worse than the *Jewish*, so *Christian* or *Jewish* is worse than the *Heathen Idolatry*; as much more provoking, as *Adultery* is more than
Fornica-

Fornication. All Mankind stand in that Relation to their *Creator*, that *Idolatry* in any is committing of *Fornication* against Him; as you have heard from the frequent stile of *Scripture*. But when People enter into a particular *Covenant* with *God*, when *God* *Marries* Himself to a *People*, and calls Himself their *Husband*, as he did to the *Jews*, and much more to the *Christian Church*, which he calls His *Spouse*, His *Wife*, His *Dearly Beloved*, of one *Body*, and *Flesh* and *Bones* with Him; There *Fornication* becomes *Adultery*; and the *Adultery* of a *Christian Church* is more heighnous than that of the *Jewish*, as much as the *Gospel* is a stricter *Union* to *God*, than the *Law*: And therefor where *Idolatry* is forbidden in the *Law*, it must be *Inferr'd* more strongly as to those under the *Gospel*.

Pfal. l. 5.
Jer. iii. 14.
Isai. liv. 5.

Eph. v. 30.

But we are not in need of *Deductions* from the *Old Testament*, the *Gospel* speaks not only *Plain* but *Passionately* in the *Case*.

Hear the *Apostle* of the *Gentiles* the *Unbelievers*.

Be ye not unequally yoked together with Unbelievers, for what Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness? and what Concord hath Christ with Belial? Or what Part hath he that Believeth with an Infidel? and what Agreement hath the Temple of God with Idols? For ye are the Temple of the Living God; wherefor come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you.

2 Cor. vi. 14.

I know some take this *Text* in a larger *Sense*; that is, of *Joining* in *Church-Communion* with *Idolaters*, and that to be the meaning of being *Unequally Yoked*,

But the Expression of *Yoke-fellows* is more us'd in reference to *Marriage*, than of those who go to *Church* together; and therefor the applying it to *Marriage* is the more natural meaning, and the other more Precarious, at least borrow'd and the secondary meaning.

But I am not concern'd against this Exposition, for, as said before in the *Preface*, if it will bear against joining in *Church-Communion* with *Idolaters*, it must conclude likewise as to *Marrying* with them: for will not *Marriage* make them *Yoke-Fellows*? Can you suppose that it was permitted to *Marry* with them, and at the same time commanded to *come out from among them*, and be *separate*? Not to *Touch* the *Unclean thing*, and yet to make it *Bone* of our *Bone*, and *Flesh* of our *Flesh*? Is there no Concord 'twixt *Christ* and *Belial*, and shall they become both one? Hath the *Temple* of *God* no Agreement with *Idols*; and shall I make an *Idol* Possessor of that *Temple*; and *Marry* a *Member* of *Christ* to the *Daughter* of a *Strange God*?

Mal. ii. 11.

All this must be found Rational, or by this *Text*, *Marrying* with *Idolaters* must be forbidden.

De Matriono-
nio. l. 1. c. 23. *Bellarmin* quotes *St. Hierom* in several places, proving this *Text* to be meant of not *Marrying* with *Infidels*; neither, says he, does *Theophylact* and others go against this *Exposition*, who generally expound it of *shunning Commerce* with *Infidels*; for if *Commerce* be forbidden with *Infidels*, certainly *Marriage*, which is the greatest and most dangerous *Commerce*, is forbidden. These are his Words, and confirm most exactly the Argument I have made. Therefor give me leave to repeat *St. Hierom's*
Application

Application of this Text as he is quoted by *Bellarmin.*

But now (says *St. Hierom*) many Women *At nunc pleræque contemnes Apostoli justificationem, junguntur Gentilibus,* contemning the Command of the Apostle, are joined to Gentiles, and prostitute the Temples of Christ to Idols.

And *St. Cyprian* shews his meaning of this Text in *Serm. de lapsis*, where among other Crimes of the Faithful he reckons that of *Marrying with Infidels*; and says that it is *Prostituere Gentilibus Membra Christi, to prostitute to the Gentiles the Members of Christ.*

Bellarmin brings in *St. Augustin* likewise speaking against these *Marriages*, tho' he doubted of the Force of these Texts as to that point; yet he concludes, *omnino conandum est* — It is by all means to be Endeavour'd, that ther be no such *Marriages*; for (says he) why shou'd Men run themselves *In tantum discrimen ambiguitatis*, into the so great hazard of a Doubt? For that in so *Doubtful* a Case, the safer Side is to be taken.

But *Bellarmin* blames *St. Augustin* even to the lenth of a Sin, for so much as making the least Doubt of this; and that it is a Sin in any who shall doubt of it. *Si Augustino dubitare licuit, nec tamen nobis quoque licebit*: If it was Lawful for *Augustine* to doubt of this, yet it will not be Lawful for us: *Cum nos* — when we (says he) have the Determination of Paul explain'd by most Interpreters, and besides many Testimonies of Councils and Fathers which he had not seen; and, in fine, of all the Divines who have wrote since the Master; and so we have the Consent of the whole Church with us in this Matter. These are his Words; and he quotes several Councils and Fathers express upon this Point, as *Can. 13. of the General Council of Chalcedon,*

Chalcedon, where *Marriages* are forbidden with *Hereticks*, *Jews*, and *Pagans*; and the like in several other *Councils*; but the 4th *Council* of *Toledo* goes farther, and commands that those *Jews* who are marry'd to *Christians*, shou'd become *Christians*, or be separated from their *Wives*.

I will spare you his Quotations out of the *Fathers*, who are full upon this Point, and made no doubt but that such *Marriages* were *unlawful*; for I wou'd not be tedious, and I suppose that will not be deny'd, from what has been already said. It is now time to come to some *Objections* which lie against what I have said.

Object.

The first is from 1 *Cor.* vii. 12. where it is said, *If any Brother hath a Wife that believeth not, and she be pleas'd to dwell with him, let him not put her away: and so of the Wife to her Husband.*

Ans.

I answer, That this Case is put of *Divorcing*, and not of *Marrying*.

In the first *Conversions* to *Christianity* it must needs happen that many *Men* might be converted, and not their *Wives*, and *è conversò*; and the Question is, Whether this was a sufficient cause of *Divorce*? which is a very different case from that of *Marrying* with such.

To shew you that this was the Case, you may observe that the *Apostle* directs his Command here to the *Married*; having from the beginning of the *Chapter* given Orders concerning the *Unmarry'd*, and about the *Contracting* of *Matrimony*; at the 10th verse he begins with the *Marry'd* state—*Unto the Marry'd I command, &c.*

And then in the very Words of the *Objection*, it is, if a *Brother* (that is a *Christian*)
Hath

Hath a *Wife*, that is the Case he puts, not to one that is about to marry; and the Decision shews the same, *let him not put her away*; but he does not say let him *Marry* such a one.

But ther is more in it than this; for, to my Apprehension, it does imply the *Unlawfulness* of *Marrying* with such; and my Reason is this, That if it was suppos'd *Lawful* to *Marry* with such, ther cou'd be no Dispute about the *Lawfulness* of *Living* with them after they were *Marry'd*; for it is a less Matter to hinder the *Contracting* of a *Marriage*, than to *Dissolve* it after it is *Contracted*: and therefor if the *Christians* made it a Doubt whether they ought not to *Divorce* their *Wives* for *Idolatry*; it is past a Doubt that they thought it *unlawful* to *Marry* with such.

And ther is yet a stronger Argument in this Case; for the *Apostle* gives a Latitude even for *Divorce*, at least for *Parting*, or suffering it, giving way to it; that is, if the *unbelieving Party* shall be *Refractory*: *But if the unbelieving depart, let him depart; a Brother or a Sister is not under Bondage in such Cases*; from whence I argue, That what has Power even to *Dissolve* a *Marriage* must operate more strongly against the *Contracting* of such *Marriages*. 1 Cor. vii. 15.

But to make all this Matter yet more plain.

The *Apostle* in this *Chapter* having given Rules for the *Unmarry'd*, and for the *Marry'd*, comes at the end to speak of *Widows* and *Second-Marriages*; and tho' he wou'd not absolutely *Dissolve* *Marriages* which were before made, upon the *Conversion* of one of the *Parties*; yet in case of a *Second-Marriage*, he ties them
up

up, that it shall be *Only in the Lord*; and *Bel-*
 1 Cor. vii. 13. *larmin* acknowledges that these Words *in the*
Lord were meant of not *Marrying* but with the
Faithful, and that almost all the Interpreters of
 this place say the same; as *Ambrose*, *Theodo-*
ret, *Theophylact*, *Anselm*, *Sedulius*, *Thomas*,
Cajetan, and others; and besides, *Tertullian*
 in his second Book *ad uxorem*, and *Hierom*
 in his first Book against *Jovinianus*.

Πρέπει ὁ τοῖς γαμοῖσι, καὶ
 ἡ γαμήσιαι, μὴ γνώμης ἢ
 Ἐπισκόπου ἢ ἑνώσιον ποι-
 εῖν, ἵνα ὁ γάμος ἢ κατὰ
 Κύριον. Ep. ad Polycarp.

The same was the Sense of *St. Ignatius* (who
 was *Co-temporary* with the *Apo-*
stles, and *Disciple* to *St. John*)
 That *Christians* both *Men* and *Wo-*
men, ought to *Marry* with the *Con-*
sent of the *Bishop*, that the *Mar-*
riage may be *in the Lord*.

Which Command of the *Apostle* (here quo-
 ted by *St. Ignat.*) was wrote in his *first Epistle*
 to the *Corinthians*: And the other above men-
 tioned, which is more *Express* and *Severe*, of
 being *Unequally Yoked*, &c. in his *Second Epi-*
stle to the same *Corinthians*; which we may
 suppose was occasioned by some of them ha-
 ving *Neglected* or *Misunderstood* his former
 Command; and therefor this stands as his
 own *Comment* and *Interpretation* of what he
 Meant, by his Expression of *being Marry'd in*
the Lord.

Let me add, That the Interpretation I
 have given of these *Texts*, is exactly Agree-
 able with the Sense of our first *Refor-*
mers: Who in their *Reformation of Eccle-*
siastical Laws, compos'd by 32 *Divines*, *Ci-*
vilians, &c. And confirm'd by the Authority
 first of King *Hen. VIII.* and after of *Edw. VI.*
 say thus, *Chap. viii. de Matrimonio*.

Let

Let not Christians Marry with those that are not of the Christian Faith. For seeing it is Reasonable that the Children of Christians shou'd be brought up in the Christian Faith, it is much to be feared now that can be done, unless both Parents be Christian: But if it so happen, that one of those who are already Marry'd be of a different Religion, let not such Persons be rashly separated; but according to the Doctrine of St. Paul, let them live together so long as the Person who is of a different Religion shall be willing to Co-habit.

And this was no *New Doctrine* of the Reformation. The same Sense of these Words of S. Paul is given by *Bellarmin*.

He proves at large that the *Apostle* did not permit the Faithful to Marry with *Infidels*; but yet did allow that the Marriage contracted with an *Infidel* shou'd not be Dissolv'd by the Conversion of one of the Parties. And he gives Instances of several things, as *Impotence*, *Vows of Contenance*, &c. which if they be before the Marriage do make it void, but if they come after a Lawful Marriage, cannot dissolve it.

But will not the Decision of St. Paul in this Object, case go against that of *Ezra*, who commanded

Cum his qui non sunt Christiana Fide, Christianis Matrimonium non instituetur. Nam cum Liberos Christianos in Fide Christiana par sit exutiri, magnus est metus, ne id, nisi utroque Christiano Parente, ita esse non possit: Sed si contingat ut eorum qui jam sunt Conjuges diversa Religio fuerit, non temere distrahentur hujusmodi Personæ; sed juxta *Pauli* Doctrinam, respectu Christianæ Charitatis, tam diu cohærebunt, quam diu Persona quæ aliena Religione est una vivere ac cohabitare sustinebit.

Apostolus non permittit Fidelem cum Infideli contrahere; sed Matrimonium cum Infideli contractum permittit, non dirimit per Conversionem alterius Conjugis; nam impedimenta dirimentia hoc proprium habent, ut dirimant, si ipsa præcedant, non dirimant si sequantur: Impotentia enim coeundi, & votum solemne continentia, & alia id genus, si præcedant Matrimonium, illud ita impediunt, ut irritum reddant, si fiat; at si superveniant post Matrimonium legitime contractum, illud dirimere nequaquam possunt. *De Matrimonio l. i. c. 23. f.*

Ans. to *Divorce the Wives*, and *Put away* such as were *Born* of them?

No, not at all, for the cases are totally Different: That in *Ezra* was *Jews* (which is *Believers*) marrying with *Idolaters*; (which voided the Marriage from the beginning:) But that in *St. Paul*, was *Infidels* or *Idolaters* Marrying with *one another* (of the Lawfulness of which ther is no manner of doubt) and then afterwards one of the Parties being *Converted* and not the other, which shall not *Dissolve* the *Marriage*, unless the *Unbelieving* will *Depart*.

Objct. of the Succession of Rehoboam.

But ther is a farther Objection yet behind.

Rehoboam was the Son of an *Ammonitefs*, yet he succeeded *Solomon*; and the like may be found of others.

Ans.

To this it may be Answer'd, that it does not Appear but that she was a *Profelyte*, and it is the more probable, because *Rehoboam* was 41 Years old when he began to Reign, and so born before *Solomon's* old Age, wherein he fell to *Idolatry*: and it is not likely that before that time he wou'd so notoriously offend the *Law* of *God* as to *marry* an *Idolater*.

2. *Ans.*

But supposing that she was not a *Profelyte*; then the Dispute will lie 'twixt this Act of *Solomon's*, and the *Reformation* made by *Ezra*.

Ezra. x. 3.

This Act of *Solomon's* is not said to be according to the *Law*; and he fell by *Idolatrours Wives*: But *Ezra's* Reformation was done according to the *Law* (given by *Moses*, *Neh. x. 29, 30.*) and the *Counsel* of these who trembled at the *Commandment* of *God*, *Ezra x. 3.*

v. 14:

v. 9.

And ther was *fierce Wrath* from *God* upon them for this Matter until they did *Reform* it.

This was probably exprefs'd in the extraordinary *Rain* that fell at that time.

And

And if we reckon the most miserable Event of *Rehoboam's* Reign, the Division of the 12 Tribes not Heal'd to this Day; we will find more Presumptions of God's Displeasure at his Succession, than we can make Arguments from thence for settling it as a *Precedent*. But what if *Rehoboam's* Mother was not a *Profelyte*? And what if the like may be said of several of the future Successions of the Kings of *Israel*?

It goes indeed against the Grain to condemn whole Generations of our Fore-Fathers, and not to be done without mighty Cause, and the Proof very clear.

But it hath been done by Approved Hands; *Long Traditions of our Fathers no Rule against Scripture.* and the Providence of God may have great Ends in it to correct human Presumption; to teach us to make *God's Law* our Rule; and not to be misled by the *Errors of Great Men*; to fix our Hearts in *God* alone, and not to *Glory* in *Men*. *Instances in the High-Places.* Ther were many Godly Reformati^ons made by the *Kings of Judah*; but in none of them were the *High-Places* taken away: That was left as a Mark of *Infirmity* upon all Reformation by *Human Instruments*; therefor no Reformation was *Perfect* but that only which was made by *Christ* himself: That after the *Captivity* was more *Perfect* than any before it, being built upon *Greater Experience*. And ther are several *Instances* in this same Reformation after the *Captivity*, of their going against the *Customs* of many *Ages* of their *Predecessors*: They made *Scripture* their only *Rule*, and minded not the *Prescription* of their *Fathers* that went contrary to it.

It was written in the *Law*, that the Children of *Israel* shou'd dwell in *Booths* in the Feast of the seventh Month. This Command was neglected

Neh. viii. 14.
Booths.

Neh. viii. 17. lected all along from the Days of *Joshua* to the *Return* from the *Captivity*; yet they *Reform'd* it, and *God* gave them very *great Gladness*.

Sabbatical
Year.

Another great *Instance* is of every *Seventh* which was the *Sabbatical Year*, commanded *Lev. xxv. 4.* with such a particular *Judgment*, Threatened to the *Neglect* of it, *Lev. xxvi. 34, 35, 43.* as we see was executed, *2 Chr. xxxvi. 21.* with a *Respect* to the *Length of Time* in which they had neglected it, that was *lxx Sabbatical Years*, which makes *cccxc Years*, before the *Captivity*; which reaches up to the time of *Samuel*. And yet we find not this *Neglect* reprehended by *Him*, or *David*, or *Solomon*, or any of the *Prophets*, or *Amended* in any of their *Reformations*.

But the *Command* against *Marrying* of *Idolaters* is frequently *Repeated*, the *Breach* of it more severely *Threatned*, and often *Reproved* by the *Prophets*, tho' it *Began* not so *Early*, nor *Prevail'd* so *Universally* among the *Jews* as that of the *Booths*; and therefor we must *Imagine* it of *Greater Importance*, and consequently the *Reformation* of it the more *Necessary*, even tho' its *Prescription* had been *Older*.

But this *Objection* was not forgot by the *Reformers*, tho' indeed they made it no *Objection*, but rather urg'd their *Fathers* long continuance in this *Sin*, as a stronger *Argument* for their speedy *Reformation* of it.

Ezra ix. 13.

v. 7.

Ezra in his *Confession* of this *Sin*, calls it their *Great Trespass*, for which all their *Evil* was come upon them; and that since the Days of their *Fathers* they were in a *Great Trespass* unto that Day, speaking still of the *same Sin*.

And

And the Seed of *Israel* separated themselves Neh. ix. 27 from all *Strangers*, and stood and confessed their *Sins*, and the *Iniquities* of their *Fathers*.

This is the Use they made of the *Example* of their *Fathers*, when it was against the *Law* of *God*, and that in every Case: Thus they Argu'd concerning the *Prophanation* of the *Sabbath*; Did not your *FATHERS* thus, and did not xliii. 18. *God* bring all this *Evil* upon us? And of the Case we are upon, of *Idolatrous* *Marriages*, Did not *Solomon King* of *Israel* fall by these things?

The *Example* of our *Fathers* is not our *Rule*; but the *Scripture* is our *Rule*, whereby to *Examine* the *Practice* of our *Fathers*.

There are likewise several *Examples* in the *Christian Church* of *Marrying* with *Idolaters*; as *Monica* the *Mother* of *St. Augustin*, who was *Marry'd* to an *Heathen*, and *Clotildis* a *Christian* *Marry'd* to *Clodovit King* of *France*, who was an *Heathen*. Christians who have Marry'd Heathens.

But the same Answer that has been given of the like *Marriages* before the *Gospel* will serve as to those since.

I will to close this Head, set you down *Belarmin's* Answer to all these *Examples*. *De Matrimon. l. i. c. 23.*

“ He says these *Examples* are either of those
 “ who were led only by the *Law* of *Nature*,
 “ before ther was any particular *Law* against
 “ these *Marriages*: Such were *Jacob*, *Joseph*,
 “ *Esther*, &c. or of these who marry'd *Hea-*
 “ *then* *Wives*, but who had been converted to
 “ the *Faith*; for that was always *Lawful*, and
 “ thus *Salmon* marry'd *Rahab* the *Harlot* from
 “ *Palestine*, and *Booz* marry'd *Ruth* the *Moabi-*
 “ *tes*,”

“ *tefs, &c.* for they were *converted* to the
 “ *Faith* and *Jewish Religion*, tho’ otherwise
 “ they were of the *Heathen*, with whom it
 “ was not Lawful for the *Jews* to *Marry*; or
 “ of those who were plainly *Reproved* for their
 “ *Marrying* with the *Heathen*, contrary to the
 “ *Law*; among these was *Solomon*, who is *Re-*
 “ *proved*, 1 Kin. xi. that he had marry’d *Moa-*
 “ *bites, Ammonites, and Canaanites*, contrary
 “ to the *Law*. And among these, those *Chri-*
 “ *stians* are now to be *Reckon’d*, who are
 “ mightily *Reprebended* by the *Holy Fathers*
 “ for this, as we have above shew’d out of
 “ *Cyprian, Ambrose, and Hierom*; or lastly,
 “ of those whom *Ignorance* and a *Custom* that
 “ was *Introduc’d* may *Perhaps* excuse. And
 “ in this Number it shou’d seem that *St. Mo-*
 “ *nica* ought to be put, the *Mother* of *St. Au-*
 “ *gustin*; for in her time the *Custom* had so
 “ *Prevail’d*, that it was thought no *Sin* to
 “ *Marry* with the *Heathen*, as *Augustin* wit-
 “ *nesses* in his *Book of Faith and Works*.
 “ *Chap. 19.*

“ Therefor *St. Monica* was, *it may be*, *Ex-*
 “ *cused* from the *Sin*, by her *Ignorance*, and
 “ the *Custom* of her *Country*; or certainly did
 “ *purge* that *Sin* by *Repentance* and *Tears*;
 “ nor ought she to *Dissolve* the *Marriage* once
 “ *contracted*, because the *Custom* of the *Faith-*
 “ *ful People* had not at that time reckon’d
 “ the difference of *Worship* among those *Impe-*
 “ *diments* which do *Dissolve* *Marriage*, as it
 “ did afterwards.

These are *Bellarmin’s* Words; concerning
 which I will not stay to shew you how he
 dwindles the *Prohibition* of *God* against these
Marriages (which he had at first confessed
 to be *moral*) into a meer *Custom* of the *Church*,
 thereby

thereby to make way for the *POPES's Dispensing Power*. And by the by, to Excuse or Alleviate the Offence of some *Saint* in this Matter; wherein he confesses all I wou'd plead for, *viz.* That the *Example* even of *Good Men* or of a *Saint*, does not Invalidate the Force of this *Prohibition* of *God*: *Saints* may fall into great *Sins*, but this Lessens not the *Sin*, only shews *Human Frailty*.

There is an Objection which is urg'd by some, That this was only a *Political Law* among the *Jews*, and therefor not to oblige other Nations. *Object. That this was only a Political Law among the Jews.*

First, This is *gratis dictum*, that it is only such a *Political Law*. *Ans.*

The contrary is plainly shewn from hence, That the *Reason* against *Idolatry* is not *Temporary*, nor respecting this or that *Nation*, but it is *Eternal*, and therefor the *Law* must be such, and not only *Political* to a *particular People*.

But you may say, tho' the *Law* against *Idolatry* be *Eternal*, and even against *Marrying* with *Idolaters*; yet to *Annul* such *Marriages* may be a *Political Law* respecting the *Jews* only. *At least as to Annulling such Marriages.*

This is still a *may be*, and what *may be*, may *not be*; and the surer side is to make a *Hedge* about the *Law*, as the *Phrase* of the *Jews* is, rather to be *stricter* than too *loose* with the *Law* of *God*.

But if the *Law* against *Idolatry* be *Eternal*, then to *Avoid* the *Temptation* of it must be as *Eternal*; and that of *Marriage* being the strongest *Temptation* that is possible, and which prov'd too strong even for *Solomon*, it cannot pass as a *Political Law* respecting one *Nation* only. It will be a *Confirmation* of this to shew that it is confess'd by the *Doctors* even of *Rome*.

Thus then we read in *Bellarmin, de Matrimonii Sacramento*, l. 1. c. 23.

Sit igitur propositio prima, non licet Fidelibus cum Infidelibus aut etiam Hereticis matrimonia jungere; probatur primo ex verbo Dei, *Deut.* 7. Deus prohibuit Populo suo matrimonia jungere cum Gentilibus. Et quamvis præceptum illud sit iudiciale, & solos Judæos propriè obligaverit, tamen habet aliquid etiam *Moralis & ad omnes pertinet*, si causa inspiciatur. Nam causam reddit planè *moralem*, quæ etiam nunc locum habet; *quia seducet*, inquit, *filium tuum, ne sequatur me, & ut magis serviat Diis alienis*, &c. 3 Reg. xi. ubi idem præceptum repetitur, addit Deus, *certissimè avertent Corda vestra, ut sequamini Deos alienos*. Et ibidem additur, Solomonem contra hoc præceptum egisse, & illi continuo accidisse quod Deus prædixerat; depravatus enim per uxores illas Ethnicas, adoravit earum Idola. Et sane si Vir sapientissimus, & qui multas alias uxores habebat, per nova illa conjugia cum Gentilibus ita perverti potuit, ut singularum Deos coleret, quantum periculum iis imminet, qui unam tantum, eamque Ethnicam, vel Hereticam ducunt, & qui nullo modo sunt cum Solomone in prudentia & sapientia comparandi?

That the Command against *Marrying with the Gentiles*, *Deut.* 7. tho' it be *Judicial*, and properly obliges only the *Jews*, yet it hath something *Moral* in it, and belongs to *All*, if we look into the Cause, for he gives a Reason which is plainly *Moral*; *for*, says he, *they will turn away thy Son from following me, that they may serve other Gods*; and 1 *Kin.* xi. where the same Command is repeated, God adds, *surely they will turn away your Heart after their Gods*; and it is added in the same place, that *Solomon* went against this Command, and that befel him which God hath foretold, for being seduced by his *Heathen-Wives*, he worshipped their *Idols*; and certainly if the *wisest* Man, and who had many other Wives, cou'd be perverted by these new *Marriages with the Gen-*

tiles, so that he *worship'd* the *Gods of every one of them*; how great *Danger* does hang over their Heads, who *marry only one Wife*, and she an *Heathen*, or an *Heretick*; and who can no way be compared to *Solomon* in *Wisdom and Prudence*?

These are the words of *Bellarmin*; and he extends the *Moral and Reason* of this *Law*, and
* consequently

consequently the *Obligation* of it, not only to the *Marrying* with *Heathens* or *Idolaters*, but to Any that are out of the *Communion* of the *Church*; that is, to *Hereticks*: As he says in the beginning of the words before quoted, *Sit igitur propositio prima* — *Let this be the first Proposition, That it is not Lawful for the Faithful to Marry with Infidels, or even with Hereticks.* And here at the end he joins together *Heathens* and *Hereticks*.

Nay, in the *Church of Rome* they carry up this *Sin* of *Marrying* with an *Heretick*, to be a *Grand SACRILEGE*: And consequently, That it is a greater *Sin* to *Marry* such an one, than to commit *Fornication* with her. Thus they say,

To know an Heretical Wife with a matrimonial Affection, by which Marriage is contracted, is a greater Sin, than to Fornicate with her — He sins more Grievously, by Knowing of her with a Matrimonial Affection, and by Contracting with her than by Knowing of her with an Affection as to a Whore; because he commits a grand Sacrilege, according to All.

Hereticam uxorem cognoscendo uxorio affectu, per quem contrahitur matrimonium, gravius est peccatum quam cum eadem fornicari — Magis peccat cognoscendo illam uxorio affectu, & contrahendo cum illa, quam cognoscendo affectu fornicario; quia committit grande Sacrilegium, secundum omnes. Martin. d. Navarr. Consil. l. 4. de sponsal. Consil. 5. §. 10.

This is here deliver'd as the current *Doctrin* of *All the Doctors* in the *Church of Rome*.

This *Sacrilege*, I suppose, must be grounded upon the *Members* of the *Church*, being *Members* of *Christ*: And the making a *Member* of *Christ* One with Another who is not His *Member*, which is a *Sacrilege* of the highest Nature; not only in *Robbing* from *God*, His *Temples* or *Altars* made of *Stone*, His *Tythes*, or other *In-*

animal things Dedicated to His Service and Worship; but in *Robbing and Prophaning His Living Temples*, the very *Members of the Body of Christ*.

And upon Supposition, That the *Church of Rome* were the only *Church of Christ* upon Earth, I do not see but that the Consequence would be Just.

Tho' as to their Distinction of making it a less *Sin to Fornicate*, than to *Marry* with those out of the *Church*, the *Apostle 1 Cor. vi. 15.* makes it the same *Sin of Sacrilege* to commit *Fornication* with them, *viz.* That it is the making the *Members of Christ* the *Members of an Harlot*. And applies to this Case, *ver. 16.* what was said of *Marriage*, That *two shall be one Flesh*,

But then the Difference betwixt a *Single Act*, and an *Habitual* living in this *Sin* is to be consider'd. And indeed, if such *Marriages* be not *Lawful*, they are a *Continu'd State of Fornication*. For (as it is said in our *Office of Matrimony*) *be ye well assured, that so many as are Coupled together otherwise than God's Word doth Allow, are not joined together by God, neither is their Matrimony Lawful.*

I cannot imagine how the *Roman Catholicks* among Us can satisfy their Consciences upon these Principles, in *Marrying* so commonly as they do with Us.

If they say the *Pope* can *Dispense* with it.

1. Has every one of them a *Dispensation* for it? I do not understand that it is so much as *Ask'd*, or that they think they have any need of it, it is so common amongst Us.

2. Can the *Pope* *Dispense* with *Sacrilege*? And such a *Sacrilege*, as *Tearing the Members of Christ* from His *Body*.

Or

Or 3ly. Will they be content, to *Lessen* their *Sin*, That they know their *Wives*, and their *Wives* know them, with an *Whoring*, and not a *Matrimonial Affection* !

Or, Lastly, Will they confess, as the Truth is, That their *Discipline* is as *Loose* as ours, when *Interest* comes in the way ; and that they mind none of these things !

But for the *Protestants*, who own no *Dispensation* against the *Law of God*, this will lie harder upon them, to *Marry* out of their own *Communion* ; and with those, against whom they lay the Charge of *Idolatry*, and of the greatest *Schism* ever was made in the *Christian Church*, by confining it wholly to their own *Communion* ; thereby *Excluding* far the greatest Part of the *Christian World*, out of the *Pale of Christ's Church*.

We all agree, That *Marrying* within the *Degrees* Prohibited *Lev. xviii.* is *Unlawful*. And that no *Power* upon Earth can *Dispense* with it, because it is *Prohibited* in *God's Law*, as our *Act of Parliament* expresses it, 25. *Hen. VIII. c. 22.* And in the *Reform. Legum* (before mentioned) *c. 3.* it is said,

God established such a *Law* in these *Degrees*, *Lev. 18.* and *20. Chap.* as obliges us and all our *Posterity* ; for these *Commands* in these *Chapters* were not peculiar to the *People of the Jews* (as some do *Dream*) but have the same *Authority* which our *Religion* does *Attribute* to the *Ten Commandments*, so that no *human Power* can any way *Infringe* it.

Deus in his gradibus certum Jus posuit, *Lev. 18. & 20. Cap.* quo Jure nos & omnem nostram Posteritatem tenere necesse est; nec enim hæc illorum Capitum Præcepta veteris Israelitarum Republicæ propria fuerunt (ut quidam somniant) sed idem Authoritatis pondus habent quod Religio nostra Decalogo tribuit, ut nulla Potestas humana quicquam in illis ullo modo constituere possit.

Now if these Commands, *Lev. xviii. and xx.* were not only *Judicial* to the Nation of the *Jews*, but of perpetual *Obligation* to All *Christians*: What Reason can be given why those other so oft repeated Commands against *Marrying* with *Idolaters*, should be thought only *Judicial* to the *Jews*, and to have no Effect upon *Christians*?

Is the one more *Moral* than the other, and of more *Indispensible* Obligation? Yes; for that of the *Degrees* Prohibited, must have been *Dispens'd* with in the beginning of the World, when ther was a *Necessity* of Men *Marrying* their *Sisters*. And *Abraham* marry'd his *Half-Sister*, before this Law in *Lev. xviii.* was made. And by the *Answer* that *Tamar* made to her Brother *Amnon* 2 *Sam. xiii. 13.* it shou'd seem, that it was then *Dispensible*.

Whereas this of *Marrying* with *Idolaters* never was *Dispens'd* with, but severely *Reprebended* even in *Solomon*, and many others.

Besides, the *Reason* of this Law, against this *Tentation* to *Idolatry*, is *Perpetual*, much more than that of the *Prohibited Degrees*, and *Alters* not upon any *Variation* of *Times*, or *Circumstances*.

Lastly, It is *Anew* Prohibited to *Christians* in the *New Testament* (as before has been shew'd) which the *Prohibited Degrees* are not; I mean, not *Expresly*, they are not particularly *mention'd*, tho' I grant they are *Imply'd*. Therefor this Law against *Marriage* with *Idolaters*, is not only a *Judicial Law* to the *Jews*, but of *Perpetual Obligation* to *All Christians*.

Let me here remind you of what is said before, That all the *Worship* of *God* in the *World*, except that of the *Jews*, was then *Idolatrous*; and therefor this Command against *Marrying* with

with *Idolaters*, was the same thing as against *Marrying* out of their own *Communion*. And so comes up full to our present *Case*.

Having now thus far discussed this *Matter*, let us go on to see how *God* has treated this *Sin* in all *Ages*: That the *Marks* of His *Heavy Displeasure* against it, may raise in *Us* a *Just Horror* and *Caution*, lest we fall under the like *Condemnation*.

Instances of *GOD's* Indignation against this *Sin*.

This is the particular *Sin*, for which it is said, That *God* sent the *Flood* to Destroy the whole *Earth*, except *eight* Persons: Or it is told as the *Root* from whence all their other *Great Wickedness* did flow, That the *Sons of God* did *Marry* the *Daughters of Men*; from which Mixture ther sprung a *Race of Giants* in all *Impiety*, *Men Mighty* and of *Renown* in *Violence*, *Oppression*, and *Licentiousness*, with which they *Filled* the *Earth*.

These *Sons of God* were the *Posterity of Seth*. The others, call'd the *Sons* or *Daughters of Men*, were the *Posterity of Cain*.

God cursed *Cain* for his *Sin*, and I may say *Excommunicated* him, as *Cain* said to *God*, *From thy Face shall I be hid*: And it is said, That *Cain* went out from the *Presence of the Lord*, and dwelt in the *Land of Nod*. Now the *Land of Nod* was not out of *God's Presence*, any otherwise than as *God's especial Presence* is with His *Church*, more than with others. There He is said to *Shew His Face*; from which now *Cain* was *Hid*. He *Separated* himself from his *Father*, his *Family*, and *Communion*; and set up for himself, living by *Rapine* and *Violence*, which *Encreas'd* in his *Posterity* to the *Flood*.

He

He is thought to have first invented and set up the Worship of God by *Images*; perhaps for the same Reason as *Jeroboam* set up his *Calves*, lest the Peoples going to *Jerusalem* to *Worship*, should make them leave him, and return to their old Master. And so with *Cain*, lest those that follow'd him, should leave him, and return to *Worship* with *Adam*, as they had done before.

Gen. iv. 26.

But however that be, it is granted by all, That he made a *Separation* from *Adam*, and erected a new *Colony* of his own. And that from that time forth, the *Genealogy* of *Israel*, or *Deduction* of the *City* or *Church* of God was not carry'd from *Cain*, but from *Seth*; of whom and his *Posterity* it is said, That they did *Call themselves by the Name of the Lord*; which implies their standing in a *Fæderal* Relation to God, He chusing them as His *People* or *Church*, and they giving up their *Names* to Him as their *God*; calling themselves by His *Name*, as we call our selves *Christians*, from our being admitted into the *Church* of *Christ* by *Baptism*. And as *Christ* calls Himself the *Bridegroom* of His *Church*, and Her His *Spouse*; so God called Himself to His *Church* of *Israel*, *Isa. lxii. 5*. And took the *Name* of Her *Husband*. *Jer. iii. 20. xxxi. 32*. The Expression of being called by a *Man's Name*, or having *his Name* called upon them, signifies *Marriage*, *Isai. iv. 1*. and frequently elsewhere; which being the same Expression here used of *Seth* and his *Posterity* in Relation to God, shews these to have been those *Sons* of God who *Marry'd* the *Daughters* of *Men*. And then these *Daughters* of *Men* cou'd be no other than the *Posterity* of *Cain*; ther being but these *two* *Posterities* then in the *World*,

And

And here we see the *World* once Destroy'd
for this *Sin*.

Let us then go on, and look upon some
Examples of this *Sin*, in the *New World* after
the *Flood*.

God having set up His *Church* in the *Family* ^{2. Ishmael.}
of *Abraham*, we find the first *Persecutor* of it
(as he is called *Gal.* 4. 29.) *Ishmael*, was born ^{Gen. xvi. 3.}
of *Hagar* an *Ægyptian*: And tho' he was of the
Peculium by his *Father*, and so good a Man as
Abraham; yet so early did the Influence of the
Mother appear, for *She took him a Wife out of the* ^{xxi. 21.}
Land of Ægypt, her own Country: Which no
doubt, help'd him forward in his *Persecuting*
of *Isaac*, and the true *Church*.

By which Example *Abraham* being warned;
and to shew, That this Principle of not *Mar-*
rying out of the *Peculium* was known, and did
prevail at that time, long before the *Law* of
Moses; which proves it to be either a part of
the *Law* of *Nature*, or otherwise, That it was
given in Command by *God* to the *Patriarchs*;
I say, to shew this, let us observe what Care
Abraham took, as to the *Marriage* of *I-*
saac.

Read the *Oath* which he made his *Steward* ^{3. Isaac.}
to *Swear*. *I will make thee Swear by the Lord* ^{Gen. xxiv. 3.}
the God of Heaven, and the God of the Earth,
that thou shalt not take a Wife unto my Son of
the Daughters of the Canaanites amongst whom
I dwell: But thou shalt go unto my Country,
and to my Kindred, and take a Wife unto my
Son Isaac. He scrupled not the Journey or Di-
stance of Place.

But *Lot* took not the same Care: He suffer'd ^{4. Lot's Daugh-}
some of his *Daughters* to *Marry* in *Sodom*; and ^{ters.}
they *Perished*, the others were saved. ^{Gen. xix. 14,}
^{15.}

We

5. Esau. We find the same Ingredient in the Ruin of
 Gen. xxvi. 34, *Esau*; for his *two Wives* were both *Hittites*;
 35. and this is said to be a *Grief of Mind to Isaac*
and Rebekah. And immediately after follows
 his *Rejection*, and the *Blessing* transferr'd to
Jacob.

6. Jacob. Next we see the same Care taken by *Isaac*
 in the *Marriage* of *Jacob*, as before had been
 taken by *Abraham* in the *Marriage* of *Isaac*.
 Gen. xxviii. 1, *And Isaac called Jacob and Blessed him, and*
 2. *Charged him, and said unto him, Thou shalt not*
take a Wife of the Daughters of Canaan. Arise,
go to Padan-aram to the House of Bethuel thy
Mother's Father, and take thee a Wife from
thence, of the Daughters of Laban thy Mother's
Brother.

And to shew the Benefit of having a *Wife* of
 the same *Communion*, as the Danger of the con-
 trary; this came from the earnest Solicitation
 of *Rebekah*. *And Rebekah said to Isaac, I am*
 Chap. xxvii. *wearry of my Life, because of the Daughters of*
 46. *Heth: If Jacob take a Wife of the Daughters*
of Heth, such as these which are of the Daugh-
ters of the Land, what Good shall my Life do
me?

It is observable, That the two Eldest Sons
 of *Abraham* and *Isaac*, that is, *Ishmael* and
Esau, who Marry'd out of the *Peculium*,
 were *Rejected*; and both turn'd *Persecutors* of
 the *Church*: And the two younger, who Mar-
 ry'd within the *Peculium*, were Received in
 their stead, and the *Peculium* was deduc'd in
 them, and their *Posterity*.

7. Judah. The Miseries of *Judah* the Son of *Jacob*, and
 Gen. xxxviii. his *Incest* proceeded from his *Marrying* a *Ca-*
naanitefs; who bore to him those Cursed Bre-
 thren, *Er* and *Onan*.

Let us now pass on to the time of *Moses*, 8. Moses. Num. 12. who seems himself to have fallen into this *Sin*, for he *Marry'd* an *Ethiopian*, if she was not a *Profelyte*. However this did not Excuse the *Sedition* of *Aaron* and *Miriam*, upon that Account; because *Moses* was their *Superior*: And the Power of *Reformation* does not lye in the *Subjects*. Of which hereafter.

The first *Blasphemer* that was *Stoned*, by God's own exprefs Command, is mark'd as 9. The first Blasphemer. Lev. xxiv. 10. a *Son* of one of these *Marriages*; his Father an *Egyptian*, by a *Woman* of *Israel*.

When *Israel* was Proof against all the *Enchantments* of *Baalim*, they were insnared into 10. Baal-peor. Num. xxv. *Idolatry* by mixing with the *Daughters* of *Moab*.

This is Recorded as the *Sin* for which God 11. The first of the Captivities of Israel. Judg. iii. 6. sold *Israel* into the Hand of the *King* of *Me-sopotamia*, in the time of the *Judges*. That they *Marry'd* with the *Canaanites*, *Hittites*, &c. *And served their Gods*. This was the *first* of their *Captivities*.

In these times *Samson* is a famous *Instance*, 12. Samson. who *Marry'd* with the *Philistines*. Whence ensued his dismal *Tragedy*, and the *Captivity* of his *Country*.

David *Marry'd* the *Daughter* of *Talmai* King of *Geshur*, by whom he had *Absalom*, the *Dis-grace* and *Troubler* of his *Reign*. 13. Absalom. 2 Sam. iii. 3.

The Case of his Son *Solomon* is notoriously known, who by *Marrying* of strange *Wives*, 14. Solomon. 1 Kin. xi. 1, 2. fell into *Idolatry*: And his Example stands as a Warning to all Generations of Men, not to trust themselves with that *Tentation*, which prov'd too strong for the most *Wise* of all mere *Mortals*, that ever were, or shall be Created. Besides that he was greatly *Beloved* of *God*, who sent by the Hand of his *Prophet*, to give him

2 Sam. xii. 25. him the Name of *His Beloved*. And God vouch-
 1 Kin. xi. 9. safed to appear *Twice* unto him. He was Cho-
 sen of all the Men upon the Earth to build the
 Temple of God, and erect a new *Oeconomy* of
 the *Temple-Service*, superior to that of the *Tab-
 1 Chron. xxii. 8, 9, 10.* *ernacle* established by *Moses*. And he was na-
 med of God for this great Work before he was
 born; and in this, preferred to *David* his Fa-
 ther; and had the Promise of an *Everlasting*
Kingdom given unto him, which is fulfilled in
Christ our Lord, who sprang from him, and now
 sitteth upon the *Throne*.

And if such a Man as *This* was suffer'd by
 the *All-wise Providence* to Fall by this *Sin*; it
 was meant (surely) to teach all others, That
 none should thereafter presume, upon their own
Strength or *Attainments*, to *Tast* of this *For-
 bidden Fruit*.

So that this Example of *Solomon* stands *instar
 omnium*, instead of a *Thousand*. Yet let us
 name a few more.

15. Rehoboam. His fatal Son *Rehoboam*, who lost *Ten* of
 1 Kin. xiv. 21. the *Twelve Tribes*, was the Fruit of one
 of these *Marriages*, for his *Mother* was an
Ammonitefs.

16. Achab. The *Marriage* of *Achab* with *Jezebel* the
 1 Kin. xvi. 31. Daughter of *Ethbaal* King of the *Zidonians*, is
 Chap. 21. 25, Reckon'd as a greater *Sin* than that of *Jeroboam*;
 26. at least as a great *Aggravation* of it: And it is
 written, That She *Stirred him up* to follow
Idols.

17. Jehoram. *Jehoram* King of *Judah* Marry'd *Achab's*
 2 Chron. 6. 12. Daughter, and walked in the Ways of *Achab*.
 And God sent grievous *Plagues* upon him,
 and a miserable *Death*, according to the Pro-
 phesie of *Elijah*, sent to him in *Writing*.

18. Ahaziah. And this Iniquity of his went on to ruin his
 2 Chron. xxii. 3. Son *Abaziah*, who also walked in the Ways of
 the

the House of *Achab*, for his *Mother* was his 2 Chr. xxii. 9.
Counsellor to do *Wickedly*. And after that her v. 10.
Counsel had brought him to a *violent End*, She
 Destroy'd all the *Seed-Royal* of the House of
Judab, and *Ufurp'd* the *Kingdom* to her
 Self.

More particular Examples of this sort might
 be Produc'd, but let these Suffice to bring
 us,

1st, To the utter *Dispersion* and *Loss* of the 19. Loss of the
Ten Tribes, even to this Day. Which is said Ten Tribes,
 to be *Chiefly* for this *Sin of Idolatry*, to which 1 Kin. xvii.
 they were *Tempted* and *Ensnared* by these *Mar-*
riages of their several *Kings*.

2^{ly}, Of the great *Captivity* of the *Two Tribes*, 20. Of the King-
 the *Kingdom of Judab*, for *lxx Years* in *Baby-* dom of Judah.
lon, which was likewise for the same *Sin*.

And it is told before in the *10th Instance*,
 That their first *Captivity* was upon their *first*
 falling into this *Sin* after their entering into the
 Possession of *Canaan*.

Let us now look into the time after their After the Cap-
Return from the *Captivity*. tivity.

And we find this same *Sin* most sharply Re- 21. Ezra.
 prehended by *Ezra the Priest*; not only as to ix. 1, 2, 3.
 their *Marriages* with the *Seven Cursed Nations*,
 which are all particularly nam'd, *Deut. vii. 1*.
 But he names likewise the *Ammonites*, *Moa-*
bites, and *Ægyptians*, who were none of these
Nations. And the Reason he gives reaches to
 All other *People* who were not of their *Commu-*
nion, viz. That the *Holy Seed* have mingled
 themselves with the *People of those Lands*; That
 is, with any other who were not of the *Holy*
Seed. Which was not confin'd to their *Na-*
tion, but *Religion*; because they were Allow'd
 to Marry *Profelytes* of other *Nations*.

And

And let us observe the great *Zeal* of *Ezra* against these *Marriages*. When (said he) I heard this thing, I rent my *Garment* and my *Mantle*, and *Pluck't* off the *Hair* of my *Head*, and of my *Beard*, and *sate* down *Astonied*, &c. And he conceiv'd a most passionate *Prayer* (to the end of that *Chapter*) *Attributing* the *Judgments* that had befallen them to this *Sin*.

22. Nehemiah.
xiii. 23.

v. 25, &c.

After him, *Nehemiah* express'd no less *Indignation* in the same *Case*. And the *Nations* he nam'd with whom the *Israelites* had *Marry'd*, were *Ashdod*, *Ammon*, and *Moab*; none of which were of the *Seven* cursed *Nations*. And I contended with them (said he, that is, with his *Brethren* of the *Captivity*, who had *marry'd* with these) and *curst* them, and *smote* certain of them, and *pluck'd* off their *Hair*, and made them *swear* by *God*; saying, *Ye shall not give your Daughters* unto their *Sons*, nor take their *Daughters* unto your *Sons*, or for your *selves*. Did not *Solomon* King of *Israel* *Sin* by these things? Yet among many *Nations* was ther no *King* like him, who was *Beloved* of his *God*, and *God* made him *King* over all *Israel*; nevertheless, even him did *Outlandish* *Women* cause to *Sin*. Shall we then *hearken* unto you to do all this great *Evil*, to *transgress* against our *God*, in *marrying* *strange* *Wives*?

23. Schism of
the Samaritans.

Neh. xiii. 28.

Joseph. Antiq.
L. xl. c. 8.

The last *Instance* I shall give, is that of the great *Schism* of the *Samaritans*, which is not extinguished to this *Day*; and took its *Rise* from this last mention'd *Reformation* of *Nehemiah*, who tells us in the very next *Words* to those before quoted, That *one* of the *Sons* of *Jehoiada*, the *Son* of *Eliashib* the *High-Priest*, was *Son* in *Law* to *Sanballat* the *Haronite*; therefore (says he) I *chased* him from me. This gave the *Occasion*. About *lx* *Years* after the *Schism*

Schism broke out, in the Year of the World 3672, when *Manasses* Brother to *Jaddus* the High-Priest refused to put away his *Strange Wife*, and was therefor driven from the *Sacrifice*. His Father-in-Law *Sanballat*, then Governor of *Samaria*, Revolted from *Darius* his lawful King, and obtain'd leave of *Alexander*, who had conquer'd him, to build a *Temple* on *Mount Gerizim*, of which he made *Manasses* the *High-Priest*. And all that adher'd to their *Unlawful Marriages* resorted to this *Temple*; and such other Offenders as did not think themselves safe at *Jerusalem*.

Here was *Temple* set up against *Temple*, *Altar* against *Altar*, *Priest* against *Priest*; Carry'd on by *Rebels*; Supported by the *Lay-Power* of a *Conqueror*; and *Justify'd* by *Levites*, who *Lov'd* or *Fear'd* their *Wives* more than the *Church*.

I have now given a short Account of these *Marriages* out of the *Peculium*, and the Consequences of them, from the beginning of the World, through the several States of the *Patriarchs*, and the *Jews* unto this Day. For, as I said, this *Schism*, now grown a *Sect* of *Samaritans*, remains unto this Day.

In the History of the *New Testament* we find no *Examples* of this *Sin*. For besides that it reaches but a short way, The *Case* was so positively *Rul'd* by the *Apostles*, and these *Marriages* forbidden to the first *Christian Churches*, as has been shew'd, That they degenerated not during the Lives of the *Apostles*; as the *Israelites* did not during the Life of *Joshua*; but fell afterwards in the time of the *Judges*, who grew more careless, as shew'd before in the 10th Instance.

No Examples
of this in the
New Testa-
ment.

I will not now enter into the Detail of the *Examples* and *Evil Consequences* of this *Sin*, in after *Ages* of the *Church*, of which *Catalogues* might be *Produc'd*; but these could not add to the Authority of what is here brought out of the *Scriptures* of *God*, from the *Beginning* to the *End*. Besides that it would swell this, unnecessarily, to too great a *Bulk*.

K. Charles I.

I say *Unnecessarily*, as to *Us*, who are more *Touch'd* with *Examples* at *Home* than *Abroad*. And we have one very near, which we cannot *Forget*, because we *Feel* it *still*, and *Tremble* at the *Consequences* which it may yet have upon *Us*; that is, the *Marriage* of that *Glorious Martyr King Charles I.* with one of a different *Communion*; who, tho' he escap'd the *Danger Himself*, yet his *Children* did not.

But that is chiefly to be *Attributed* to those *Rebels* who *Drove* them into *Foreign Countries*; and after (without a *Blush!*) *Quarrell'd* with them for what they had learn'd there.

No doubt, that *Queen* had an *Influence* upon her *Children*, as all *Mothers* must have, more or less. But she could not of her self have had those *Opportunities* no nor *Advantages* in point of *Argument*, which that cursed *Rebellion* gave her, carry'd on by those who call'd themselves *Protestants*; and, if continu'd to be *Justify'd*, will make that *Name* *Abhorrent* to all Men of *Sense* and *Sobriety*; if it once come to be taken for granted, That that *Cause* cannot be maintain'd but by *Rebellion*, *Perjury*, and *Lies*.

Of the last of these, that *Queen* (as others) had a great *Share* cast upon her by a sort of *Party-Colour'd Saints*, who had *God* in their *Mouth*, the *Devil* in their *Heart*, and the *World* in both their *Arms*. And took that *Handle* to wound the *King* through her *Sides*.

*

I have

I have no Design to Justifie Her, nor can I do it, knowing nothing of these Transactions: But who can believe those against Her, who branded King *Charles I.* and Archbishop *Laud* for *Papists*, who both dy'd *Martyrs* for our *Church!* Those who had so *Abandon'd* themselves to *Lying* for the *Truth* (as they call'd it) that they came almost to believe themselves as past those *Lies* they had told so often! Inasmuch, that whatever *Reports* came from that *Quarter*, were justly to be *suspected*. And he that will make that his *Rule*, to conclude All those *Stories* to be *Lies* which they tell, either to their own *Advantage*, or of *Slander* to the *Church* or the *King*, merely upon that Reason, because *They* tell them; will not find himself mistaken *Once* in *Twenty* times: And the more *Confident* and *Positive* they are, then we are to *Suspect* the most; for what cannot be *Prov'd*, must by these Means be *supported*. Ought we then to *Believe* those who have been so accustomed to make *Lies* their *Refuge*; and will stand it on to *Out-face* the *Sun*, in that of which they dare not come to the *Proof*, even *Themselves* being *Judges!*

I would do Justice to All; and allow that the *Queen* of King *Charles* had her *Failings*; and perhaps might meddle too much in the *Government*; and that her *Religion* was a *Byass* to her; these are *Inconveniencies* sufficient: But I would not give *Credit* to all the slanderous *Stories* rais'd of Her, by those who had Ends to serve in doing it: Ther is a *Right* to be done even to the *Dead*, that we our selves suffer not, when we can no longer *Defend* our selves.

But how much or little soever She was Faulty, yet this we know, That her *Religion* was made a *Handle* to ruin the Best of *Kings*: And

Her Influence upon their *Children* Abroad, cannot but be suspected to have had its Share in what follow'd.

Our Nobility,
&c.

This Encouragement being given by the King's Example, was imitated by others, chiefly of the *Nobility*, who made no Scruple to *Marry* into Families of a different *Communion*, as sorted best with their Interests. As it was in the time of *Ezra*, *The Hand of the Princes and Rulers were chief in this Trespass*. What *Inconveniences* arose from this to their several *Families*, I leave to themselves to *reflect*; to *recount* them would require a *History* like to that of *Sir Henry Spelman's* of *Sacrilege*.

Ezra ix. 3.

These Marriages
are Unlawful,
merely confi-
der'd as a Ten-
tation.

But to come to an End, this will be granted me on all Hands, That *Marrying* into another *Communion* is, at least, a *Tentation*. And then, how can any, without *Mocking* of *God*, repeat the Lord's Prayer, *Lead us not into Tentation*, when at the same time, even while the words are in his Mouth, in the *Office* of *Matrimony*, he *Deliberately, Wilfully, and Avowedly* Throws himself, or Exposes his *Child* to this great *Tentation*!

How can any *Priest*, with a good *Conscience*, deliver over with his own Hands, one of his *Flock* to another of a different *Communion*? If they should *Fall* thereby, would not their *Blood* be requir'd at his Hand!

God says of such Marriages, *surely they will be a Snare unto you*. Oh no, say we, that is too *Severe*, perhaps they may not! As the *Serpent* said to *Eve*, *Ye shall not surely die*. It is not *surely* so, Be not afraid.

And after the many *Examples* we have seen of the *Wise*st of Men, and greatly *Beloved* of *God*, and the whole Nation of the *Jews*, His own peculiar People *Overtrown* by this *Tentation*,

tion, shall we run our selves *Wilfully* into it! Is it not a *Provoking* of God, and a *Presumptuous Sin*! A trusting in our own *Strength*, in *Contempt* of the *Commands* and *Threatnings* of *God*!

Upon the whole, as it has been said in the *Preface*, Ther is no Reason that is sufficient to hinder *Communion*, but must also forbid *Marriage* with such: And if the *Differences* are so small, as to allow of *Marriages*, they cannot justify a *Breach* of *Communion*.

Because our *Marriage* in the *Church*, by which we are made *Members* of *Christ*, of His outward visible *Body* upon *Earth*; and by that Entituled to a *Membership* in His *Church Triumphant* for ever in *Heaven*; which are not *Two Churches* or *Bodies* of *Christ*, but the *same Body* in different *States*, they are the *same Family*, Part in *Heaven*, and Part on *Earth*; I Eph. iii. 15. say, this *Spiritual Marriage* is infinitely *Greater*, and of more *Eternal Consequence* than our *Worldly Marriages*, which are *Dissolv'd* by *Death*: And therefor whatever is a sufficient *Cause*, to break off our *Communion* with any *Church*, must much more *Forceably* conclude against our *Marrying* in that *Communion*.

Let me add, That ther is no Cause Justifiable for a *Member* of any lawfully constituted *Church* to *Separate* from Her *Communion*, unless something that is *Sinful* is requir'd as a *Condition* of Her *Communion*. And if it be *Sinful*, or that we think it so, it must debarr *Marriage* as well as *Communion*, for all the *Reasons* before said. What is a Lawful Cause for Breach of Communion,

I am now come to the last Point; which is, In whom lies the Power of *Reforming* this Matter. And that is shew'd in the Words of my *Text*, which I have chosen for that Purpose. In whom the Power of Reformation lies.

Arise, for this Matter belongeth unto thee, said the People to Ezra the Priest.

Ezra ix. i.

Matters of Religion are to be Reform'd by the Church; and not only the People, but the Princes are to make their Application to the Priests. Thus said Ezra, *Now when these things were done, the Princes came to me, saying, &c.*

Num. xii.

It is told before, how Aaron and Miriam made a Sedition against Moses, because of his Ethiopian Wife. But this is no Objection, tho' Aaron was then High-Priest: Because,

First, It does not appear but that She was a Profelyte, as said before; and it is most probable that she was so, going along with them in the Wilderness, and witness to the many Miracles there wrought.

Secondly, Ther ought no Sedition to be rais'd against the Supreme Civil Magistrate, tho' he had been Guilty. No, not by the High-Priest himself. Rebellion is never Justifiable, upon any Pretence whatsoever.

Psal. xcix. 6.

Thirdly, Moses was Supreme, as well in Ecclesiasticals as Temporals: It was he that consecrated Aaron, made the Tabernacle, and order'd the whole Oeconomy of the Worship of God, and gave the Law, from the Mouth of God himself; which is the Reason God gave against Aaron and Miriam, for their Mutiny against Moses. He was preferr'd to Aaron, even in the Priesthood, as it is written, *Moses and Aaron among his Priests*: Tho' Aaron did exercise it, because the Succession of the High-Priesthood was to descend in the Family of Aaron the Elder Brother; yet, during the Life of Moses, he was Supreme in All things, by the special Appointment of God. But this was Personal only to Moses; therefor his Case is Singular. But to Return.

As

As the *Princes* made their Application to *Ezra* the *Priest*, so did the *People*, for the *Reformation* of this *Error* in their *Religion*. But they did it not in any *Tumultuous* Manner, as if they would *Force* a *Reformation*. (God does Countenance no *Mob-Reformations*) But they Ezra x. 2, 3, 4. Address'd to *Ezra* with great *Humility*, by the Mouth of *Shechaniab*; and own'd that the Matter of *Reformation* did *Belong* unto *Him*; And that they would *Obeys* him according to the *Law*.

In the next place, *Ezra* us'd no *Outward Force* to compel them to this, but only the *Arms* of a *Priest*, that is, strong *Exhortation*, and laying the *Law* of *God* before them, which brought them to it.

It is said indeed, That *Ezra* did *Pluck off* Ezra ix. 3. *the Hair of his own Head and of his Beard*, in *Detestation* of this *Sin* of the *People*; and to move them the more to consider the *Heinousness* of it.

But it is said of *Nehemiah* the *Tirshatha*, that is, the *Civil Governor*, that he *Smote certain* Neh. xiii. 25. *of them, and Pluck'd off their Hair*, for the same *Crime*. The *Civil Governor* may inflict *Civil Punishments*; the *Power* of the *Civil Sword* is in him; and he may Exercise it in *Ecclesiastical Causes*, and over *Ecclesiastical Persons*: He is *Custos utriusque Tabule*, so far as the *Power* of the *Civil Sword* reaches; but no farther.

Thus each *Power*, the *Ecclesiastical* and the *Civil* stand in their several *Spheres*, *Distinct* and *Independent* of each other.

The *Reformation of Religion* ought to move from the *Church*; and the *State* to Assist by their *Civil Power* to see the *Commandments* of *God*, and *Canons* of the *Church* conformable thereunto, put in due *Execution*.

And for the *People*, they may *Petition* and *Represent*, but in all *Humble* Manner, not in *Mobs*, and in *Arms*; and each Man may *Reform* himself: But they cannot, without the *Sin* of *Rebellion*, carry on a *Publick Reformation* against the *Authority* both of *Church* and *State*; that wou'd be to *Unbinge* the *World*, and carry *All* back again to their first *Chaos*.

We read in *Holy Scripture* of *Reformations* made by *Priests*, as this of *Ezra*; and by *Civil Governors*, as that of *Nehemiah*, and several *Kings* of *Israel*, approved of by *God*; but none such can be found of the *People* without them.

The Case of a
Bishop in Er-
ror.

But what if the *High-Priest* himself, or *Bishop*, who ought to *Reform*, should fall into this, or other *Sin* or *Error* in *Religion*; what shall the *People* do in such a Case?

Ans. They are his *Subjects*, and cannot act *Judicially* against him. No, nor *Tumultuously* to make *Sedition* against him, or *Defection* from him, as *Aaron* and *Miriam* cou'd not against *Moses*. But the *People* may seek for *Redress* against such a *Bishop* from the *Episcopal Synod* or *College* of the other *Bishops* in the *Kingdom*, who have a *Jurisdiction* over any one *Bishop*, even the *Archbishop* himself, who is but their *Speaker* or *President* of the *Council*; and therefore may be *Chang'd* by them, or *Depos'd* as any other *Bishop*, and is *subject* as any other, to the *Rules* and *Orders* of the *Court*, tho' he be the *Mouth* or *Speaker* of it: For he is such by their *Authority*, and none other.

Of a Bishop in
a Heresie.

But since we are upon this Point, let us put the Case to the utmost, and suppose a *Bishop* fall'n not only into some smaller *Error*, but into *Heresie*, or *Fundamental Errors*; may the *People* then *Quit* him, and *Separate* from him even before *Synodical Condemnation*?

Ans.

Ans. 1. The *Heretic* must not be what every Man may so call, but what has been so defin'd by the *Church*, in the *Primitive* times, as well as now: For we cannot make new things to be *Heresies*, which were not so in the Sense of the *Primitive Church*; that wou'd be to make a *New Faith* and a *New Religion*.

2. The *Fact* must be *Notorious*; not only *Clamour* and *Jealousies*, and *Suspicion* handed about by an *Insolent Party*; which may befall, and often has, the best Men in the World; and the credulous *Mob* have swallow'd all down Greedily; as Archbishop *Laud* was *Hounded* by them to *Death* for being a *Papist*, who was the most *Strenuous* and *Learned* OPPOSER of *Popery* that was in his Age, and gave it the deepest *Wound*, in his *Immortal Work* against *Fisher* the *Jesuit*. And tho' King *Charles* the *Martyr*, at his *Death*, recommended this *Book* particularly, with others, to his *Children*, to secure them against *Popery*; and declar'd himself against it upon the *Scaffold*, as the *Archbishop* had done before; yet all this is not sufficient, at this Day, to secure their Memories from the Imputation of *Popery*, with a *Giddy Multitude*, manag'd by a *Faction* Party, who tell them *Stories*: Making good herein (and in more than this) the *Character* one gave of the Humor of the *English People*, *That they believe every thing they Hear, and nothing that they See*.

Therefor, I say, That if ther be only a *Rumor* of *Heretic* against a *Bishop*, tho' never so *Great* (for some make the greatest *Noise*, when ther is least *Reason*, because nothing but the *Noise* will make it go down, and stop *Examining*) he ought to have *Liberty* to *Defend* himself, and the *People* must wait his
Condemn

Condemnation by his Proper Judges, that is, a Synod of other Bishops.

But now, on the other hand, suppose a Bishop shall not *Hide* his *Herésie*, but *Preach* it *Openly*, and *Bare-fac'd* in the *Church*; there, in that *Case*, every *Man* may, and ought to *Quit* him, and *Separate* from him, even before his being *Condemn'd* by the *Synod*: For ther is no room of *Doubt*, or of *Proof*, which is only for what a *Man* *Denies*. And he that is an *Heretick* against the *Christian Faith*, is not so much as a *Member* of the *Christian Church*; and he who is not a *Member*, can never be *Head*, or *Principle* of *Unity* in any *Church*.

Thus it was Decreed in the *Synod of Constantinople, Can. 15*. *If any shall separate themselves from Communion with their Superior, for any Herésie condemned by the Holy Synods and Fathers; he publickly Preaching the same Herésie to the People, and Teaching it Bare-fac'd in the Church; such shall not only be free from Canonical Censure for separating themselves from Communion with the Bishop so call'd, before Synodical Condemnation, but they shall be thought worthy of the Honour that is due to the Orthodox, because they have not condemned a Bishop, but a False Bishop, and a False Teacher; and have not divided the Unity of the Church by Schism, but have studiously Endeavoured to preserve the Church from Schisms and Divisions.* In the same *Canon* it is before Decreed, That none shall *Separate* from his *Bishop*, upon any *Pretence* of *Accusations* against him, till it be *Determin'd* by the *Synod*; and it makes All such *Guilty* of *Schism*: Which comes up to the *Full* of all that I have said.

But

But now (that nothing may be left that ^{If Most or All} can be suppos'd) let us put the Case, That ^{the Bishops in} Most or All the Bishops in any Nation should ^{a Nation shou'd} Publickly and Bare-fac'd in the Church ^{publickly} preach ^{Preach up He-} up Heresies that have been Censur'd as such by ^{refie?} the Sense and Doctrine of the Primitive Church: I say, in that Case, and pursuant to the Canon before recited, as well as the Reason of the thing, the People ought to Separate from such Bishops, even Before Synodical Condemnation; and seek for Orthodox Bishops from other Nations, supposing, That they have none such left of their own, who may Consecrate others that are Orthodox.

And what the People may do, what every private Person may do, surely Princes and Governors may much more do: They may make use of the Civil Sword, which is committed to them, to expel such Heretical Bishops out of their Dominions, even without Synodical Condemnation.

And this, in one word, clears those *Objections* which are brought against our *Reformation* ^{Our Reforma-} ^{tion Justify'd.} because of the *Lay-Power* that was employ'd in it; and brings the Cause to this short *Issue*:

First, Whether the Pope has such an *Universal* and *Unlimited SUPREMACY*, as he pretended to at the time of the *Reformation*? If not (as it is now generally own'd by the *Roman Catholics* themselves; and Established by the *Decrees* of the whole *Gallican Clergy*, in *Council Assembled An. 1682.*) then the *Separation* of *England* from *Rome*, upon that only Account, if ther were no other, is Justifiable; as being only the Asserting the *Rights* of every *National Church*, from the *Usurpation* of the *Bishop* of *Rome*.

Secondly,

Secondly, Whether the *Popish Doctrines*, upon which we differ with them, are *Heretical*, according to the *Sense* of the *Primitive Church*? And this *Issue* we will be concluded by; to this we always desire to bring them: So that here the Cause must End.

For as to their *Preaching* these *Doctrines* publickly in the *Church*, owning of them *Barefac'd*, *Writing* for them, and *Punishing* those who *Deny'd* them, of this ther is no *Doubt*.

Here then the *Dispute* lies, upon the *Additional Articles* of *Trent*, which that *Council* has made of *Faith*.

Yet pretend not, That they can add to the *Creed*; only by way of *Explaining* the true *Sense* and *Meaning* of it. Whereas, most of the *Trent New Articles* are of things, whereof ther is no mention at all in the *Creed*; as *Purgatory*, *Invocation of Saints*, &c. And even the Grand Point of *Trans-substantiation*, which is *Explaining* the *Manner* of *CHRIST's Presence* in the *Holy Sacrament*, which He has nowhere *Reveal'd*, He has not told us at all the *Manner*, whether by *Substantiation*, or *Consubstantiation*, or *Trans-substantiation*, or how otherwise; and therefor no Man can *Define* it, or ought to Attempt it; at least, so as to make our *Definitions* to be *Articles* of *Faith*, and enforcing them with *Anathemas*: But, I say, besides all this, ther is no mention of this *Holy Sacrament* it self in any of the *three Creeds* receiv'd by the *Catholick Church*, that is, the *Apostolical*, *Nicene*, or *Atbanasian Creeds*; How then can the *Article* of *Trans-substantiation* be an *Explication* of any of these *Articles*.

The *Sacraments* are a Publick *Profession* and *Exhibition*, they are moreover *Seals* and *Pledges* of our *Faith* in *CHRIST Crucify'd*: But as the *Seal* is no Part of the *Writing* to which it is *Affixed*; so the *Seals* of our *Faith*, are not the *Faith* it self; and therefor are not mention'd in the *Creed* (which is a *Summary* of our *Faith* only) more than *Preaching*, *Prayers*, and other *Means* of *Grace*, which *God* has appointed.

The *Church* of *Rome* has no way to come off, but under the Shelter of that *Article* of *Believing the Holy Catholick Church*; and then supposing Her self to be that *Catholick Church*, that we must receive for *Faith*, whatsoever she proposes to us as such.

This, *First*, takes the main Cause for granted, That She is the *Catholick Church*; and consequently, that the Major Number of twenty, thirty, or sixty *Bishops*, many of them *Pensioners* to the *Pope*, and some only *Nominal* (as one for *Archbishop* of *Upsal* in *Sweden*, and another for *Ardmagh* in *Ireland*, to represent these two *Nations*, both then broke off from *Rome*, and under other *Archbishops* of their own) were the *whole Catholick Church*: For ther were no more *Bishops* to compose several *Sessions* of the *Council* of *Trent*, as you may Read in the *History* of it, in the *Second Book*.

Secondly, If this *Article* of the *Catholick Church* were so understood, ther needed no other *Article* but this one, that is, To receive for *Faith*, whatever she told us as such.

But if the *Creed* was meant as a compleat *Summary* of All the *Articles* of *Faith*, then All the *Articles* must be there.

And again, The *Creed* cou'd be never *Closed*, or *Complete*, if ther was a *Reserve* in it, for *New Articles* in *Infinitum*.

Thirdly,

Thirdly, All the *Christian Churches* in the *World* have agreed in the *Apostles Creed*, as a compleat *Summary* of their *Faith*: And I take it to be Impossible for them All to Agree in the *Adding* of any *New Article*. This is an *Infalible Assurance* of our *Faith*: And if any particular *Church* does it (and *Rome* is but *one particular Church*, and therefor cannot be the *Catholick*, more than a *Part* can be the *Whole*) it must be *Detected* by the rest, as the *New Articles* of *Trent* have been.

And we receive not our *Faith* from *Rome* Alone, but as that *Church* (however *Eminent* more than others) stands in the *List* with All other *Christian Churches*, as a *Joint Witness* with them of their *Common Faith*, as it was *once Deliver'd* to the *Saints* by the *Holy Apostles*; therefor the word *Apostolical* is join'd with that of *Catholick*, in the *Article* of the *Church*.

But this being a *Controversy* by it self, different from our present *Subject*, tho' not altogether *Foreign* to it in its *Consequences*; I will now enter no farther into it; only I thought it not *Inconvenient* to have said thus much, because I foresaw it might be objected.

Therefor recommending what I have here offer'd, to your serious *Consideration*; let us not forget the *Regard* which *God* has to our *Bodies*, which He calls His *Temple*, and threatens to *Destroy* those who shall *Defile* it: And commands us to offer up our *Bodies* as a *Reasonable Sacrifice* unto *Him*. Therefor they are not our own, and we cannot dispose of them in *Marriage*, after our own *Lusts* and *Fancy*, or otherwise than according to His *Law*; which let us *Beseech* him, that he would open our *Eyes* to *Understand*, and would *write* it in our *Hearts*.
O Al-

O Almighty Lord and Everlasting God;
vouchsafe, We beseech Thee, to Direct,
Sanctifie and Govern both our Hearts and
Bodies in the Ways of Thy Laws, and in the
Works of Thy Commandments, that through
Thy most mighty Protection, both Here and Ever,
We may be Preserved in Body and Soul,
through our Lord and Saviour Jesus Christ.
Amen.

FINIS.

Almighty Lord and bestowing God,
 through His blessed Word, to Direct
 the said Govern both the Hearts and
 in the Ways of His Law, and in the
 of His Commandments, that through
 His right Protection, both here and here-
 after may be preserved in Body and Soul,
 through our Lord and Saviour Jesus Christ.

FINIS

A

DISCOURSE

Concerning the

Obligation to Marry

Within the True

COMMUNION,

Following from their Style of being called a

HOLY SEED.



Dear SIR,

THE Duty of *confining* our *Marriages* within the true *Peculium*, is almost as little *known* as *observed*: Yet perhaps is of as great consequence, as any *one*, for preserving the *Peculium* as a religious *Society independent* on secular *Politicks*, and the several *Revolutions* occasioned by those *Politicks*. But *now* most of all when the only *hopes* of *restoring* that *Discipline*, which is so universally admired in our holy *Ancestors*, depends on the *principling*

S. I.
Marriage with-
in the True
Communion is
the most likely
means to restore
Primitive Dis-
cipline.

B every

every individual *Member* of our sacred *Body* in the *Duties* owing to their *spiritual Governours*. It was the *Unanimity* of the *Primitive Christians*, in the *owning* and *performing* these *Duties* that *preserved* and *increased* them under the *Primitive Persecutions*. Every *particular Member* then more feared the *Bishops Excommunication* than the *Sword* of the *Civil Magistrate*, as being all agreed that the *Benefits* of their *spiritual Society* were incomparably *greater*, and the *loss* of being *deprived* of those *Benefits* proportionably *greater* also, than the *loss* of those *Benefits* they enjoyed as *Members* of the *Civil Societies*. And it was their *Agreement* in these *Opinions*, that enabled the *Apostles* themselves to keep up a *Discipline* among their followers in *opposition* to all the *Violence* of *worldly Magistrates*. There is now no such likely *means* for restoring these *Opinions* in all *particular Members* of the *Church* as *Education*. No such *security* for having *Children educated* in them as the *Agreement* of all *Orthodox Parents*, that it is their *duty* so to *educate* them. No such *security* that *Parents* shall *agree* in *believing* that to be their *duty*, as when *Parents* are obliged to be *themselves* of the *same Orthodox Communion*, and to *stipulate* for their *Childrens* duty in order to the *intitling* them to the *Promises* stipulated for on *God's* part, on *condition* of the performance of that *Duty*. Especially, that *duty* which is essential to the *Body*, as this is of subjection to the *spiritual Superiours* of it. They must in course be obliged to *believe* this to be their *Childrens* *Duty*, if they be both supposed to *believe* it is their *own Duty*. And by their being *both* of *one Communion*, the *Child's Education* in the *Communion* wherein he is *baptized*, will be best provided

provided for, in case *one* of them should be deprived of the *Power* of the Child's *Education*. So really momentous this consideration is, how little soever it be now regarded. Our *Latitudinarian* Notions have so weakned the *sense* of the *obligation* of the *Parents* and *Sponsors* to take care that the *Child* be *educated* in that *particular Communion* wherein the *Child* is *baptized*, which was certainly the true *design* of those who first *laid* those *Obligations* on them.

Now there are two *Reasons* insisted on for this *Duty* of *marrying* within the *Peculium* : One drawn from the *inconveniences* of doing otherwise to the *Person* engaged in such a *Marriage*, particularly that greatest inconvenience of all, the danger of the *seduction* of the *Orthodox Consort* ; the other from the ill *consequences* redounding to the *Children* born of such *Marriages*, which the *Scripture* looks on as derogatory to the *holiness* of the *Seed*. Both of these *Reasons* are *true* ; both of them are insisted on in the *Scriptures*, as well of the *New Testament* as of the *Old*. Both of them proceed as strongly under the *Gospel* as under the *Law*, and I have elsewhere shewn that the *Gospel* it self allows *Reasoning* from the *Old Testament* to the *New* in that case, when the *Reason* is alike applicable to both. It is certain, *neither* of them are *inconsistent* with the *New Revelations* of the *Gospel* for settling the *New Peculium*. And therefore *neither* of them can be taken for *repealed*, on account of the *New Legislation*, by the *Principles* insisted on in the same *Discourse*, concerning the *lawfulness* of *Instrumental Musick*. But the *consequences* of these *two Reasonings* are very different. If the *inconveniences* to the *Person* engaged in such

§ II.

Such Marriages are obliging on account of the danger of the Orthodox Consort, and on account of the holiness of the Seed of the true Peculium. The latter Reason only insisted on in this Discourse.

a *Marriage* out of the *Peculium* be only insisted on, the case will appear *unlawful* no otherwise than as the *danger* of *seduction*, appears *inevitable*; or, as it is not *overbalanced* by *other* or *greater* conveniencies. This will *allow* of many such *Marriages* as *lawful*, where *either* of the contraries to the now mentioned Considerations take place. But the *Reasoning* from the *Holiness* of the *Seed* proceeds more *universal*ly; and allows at least, of *fewer*, if of *any* Exceptions, and more nearly relates to the *nature* of our particular *Body*, as we lay claim to the *Rights* of the *new Peculium*, and has withal been least explained. This therefore is what I particularly design at present, referring the Reader for the *former*, to your own more accurate considerations.

§. III. This Title of *Holy Seed*, in the style of the *Holy Scriptures*, does properly denote the *Peculium*: I mean that particular *Nation* which the *Supreme Being* had *chosen* out of *all* the *Nations* of the *World* to *himself* in a way *proper* to them *alone*, and which no *Nation* *besides* could pretend to. The way then generally believed in the *National Religions*, was, that every *Nation* had a *God* peculiar to it *self*, with express *Covenants* and mutual *Stipulations* on both sides, whereby the *God* covenanted to be their *God*, and the *Nation* to be his *People*. That the *God* should *protect* and promote the publick *welfare* of his *Nation*, and that the *Nation* should pay their publick acknowledgment to *him* for his *protection* by *National Anniversaries* and *Sacrifices*, which were imposed on the whole *Nation* as *conditions* of his *Protection*. These things are plainly supposed in the *antientest* Accounts of *National Religions* in the *Scriptures*, which are far *antienter* than

than the *eldest* Historical Monuments of the *Heathens*. The name *Baal*, common to all the *Heathen Deities* in the *Scriptures*, signified originally the relation of a *Husband* to a *Wife*; plainly resulting from the like mutual *Stipulations* which were used in *Matrimony*. I know the *Supreme Being* admitting no *competitor*, does usually disown the *Name* as usually given to his *Rivals*. Yet withal he never denies the *Relation*. The Language of the *Old Testament* and the *New* do both *suppose* it, and the *Reasonings* are *grounded* on it. The whole Book of *Canticles* and the *45th Psalm* are composed in the same style. *God* is called the *Husband* of *Israel*, *Isa. liv. 5.* *Jer. xxxi. 32.* And in the *Anthropopathies* of the *Scripture*, he is represented with the *jealousie* of a *Husband*, and as giving a *Bill of Divorce*. So also in the *New Testament* our *Blessed Lord* is styled the *Bridegroom*, and his *Church* the *Bride*. So *non-performance* on the *Peoples* part is called *Whoredom*, and a *breach* of the *everlasting Covenant*, plainly the *Matrimonial*, alluded to in this *Allegory of Marriage*. So the *Union* of *Christ* with the *Church*, is plainly made *Matrimonial* by *St. Paul*, *Eph. v.* who also elsewhere mentions the *Matrimonial Arrha* * of *2 Cor. i. 22;* the *Spirit* as a *donum Antenuptiale* in the Lan- v. 5. guage of the *Roman Laws*: And as the *Head* † *Eph. i. 14.* of the *Woman* is the *Man*, so the *Head* of the † *1 Cor. xi. 3;* *Man* also is said to be *Christ*, and the *Head* of *Christ* to be *God*. Plainly supposing all these *Headships* to have been of the same kind, that is, exactly *Matrimonial*. The *Hebrew* words *וְיָהוָה* and *לֵוָה* which are used to signify the *obligation* between *God* and his *People*, are plainly *Covenanting* and *Matrimonial* Terms. The former especially is rendered frequently by the

Greek word *κοινωνία*, which is the *Ecclesiastical* Term for expressing the *entercourse* of *Divine Favours* to his *Church*, wherein all rightly disposed *Members* are supposed to *share*. The same word is used also in *Coins* and *Inscriptions*, and other good *Authorities*, for the mutual *Communications* of their *Privileges* between *Cities* and *Cities*, on account of *fæderal* *Contracts* obliging them to do so: Exactly answering the *Ecclesiastical* Commerce between *City-Jurisdictions* by the *literæ formatae*. Many more things might have been observed to this purpose, if the thing had not indeed been so acknowledged, that we may securely reason on it; and that concerning both *Peculia* the *Evangelical*, as well as the *Legal*. Both of them are accordingly accounted for in the *Reasonings* of the *Apostle* by a double *Covenant*; the *Old* one which he supposed *temporary* and *abrogated* on the publication of the *Gospel*, so far as it was found *inconsistent* with the *Revelations* of the *Gospel*; and the *New* and *Everlasting* *Covenant* of the *Gospel* it self, which he therefore supposes *Everlasting*, because it was not to be *succeeded* by any *new* *Covenant*, or *new* *Revelations* *inconsistent* with it. And indeed, the case is manifest in *both* of them. In the *old Peculium*, *Circumcision* was a *token* of God's *Covenant* with them, *Gen. xvii. 12*. And the *Covenant* was transacted by their *Sacrifices*, *Pf. l. 5*. These *Sacrifices* especially of the *ἑσθια*, which were divided into *Parts*, through which the *Covenanters* were to pass, *Jer. xxxiv. 18*. thereby *imprecating* the like *excision* to *themselves*, if they should *fail* in performing the *Conditions* covenanted for on *their* parts. Such plainly was that of *Abraham*, *Gen. xv. 9, 10*. Besides, the *Blessings* and *Curses*

ses of Mount Ebal and Mount Gerizim were purposely designed for *covenanting* Obligations, even on *Man's* part, for securing the performance of the *Conditions* for which he had covenanted. Such also was the *Song of Moses*, Deut. xxxii. enumerating the *Curses* imprecated in case of non-performance. So also in the *New Covenant*, *Baptism* was managed by way of *Question* and *Answer*, exactly according to the form of a *Roman Stipulation*. And the *Eucharist* was no otherwise understood by the younger *Pliny*, than as an *obligation* laid by *Christians* on themselves, for performing the *Duties* required from them by their holy Religion. God might indeed (if it had pleased him so to do) have *obliged* Mankind to serve him *singly*, and *separately*, by his *own Authority* as their *Creator*, and as the *Original* of all the *Benefits* enjoyed by them: And in so doing, he *needed* no other *Security* on *Man's* part than what *Man's Interest* would have given him, to have *obliged* them at their *peril* to the observance of his *Commands*, on pain, if they did otherwise, of *losing* the *rewards* of *Obedience*, and of *incurring* the *punishments* allotted by himself for *Rebels*; the rather so, because *Man's* *covenanting Imprecations* could give him no more *power* for *righting* himself, than what he was already possessed of *antecedently* to the *imprecations* of the *Offenders* themselves. For the *inflicting* those *Imprecations* was still expected from *himself*, as *exceeding* the *power* of any *Creature* to *inflict* them. For those *imprecations* of *Punishments* to be *inflicted* by *God*, were the utmost *Appeal* to *God* himself, in case the *breaker* of his *stipulated Faith* should prove too *potent* for *Humane Tribunals*. God might therefore, if he had *pleased*, thus have

obliged Man to obedience, by his absolute uncontrollable Empire, and by the terror of the consequences of Disobedience. It was indeed a great condescension for him to treat with us upon the equal terms of giving and receiving Securities for performance of Conditions on both parts. Yet if God had designed to deal with Mankind according to his absolute Sovereignty, there could have been no pretence for his securing Performance on his own part, as the Apostle observes, by an Oath. The Heathen Gods themselves, being supposed to be finite Beings, were therefore thought liable to the effects of their own Imprecations in case of breach of Faith, as the most antient Poets observe from the popular Opinions then received concerning them. But our Supreme Being is neither capable of breaking his Covenants, nor liable to any Superiour Jurisdiction in case he could do so. There could be therefore no use of his giving his Faith this way, but only his condescension to satisfy Men in the way they had been used to of receiving satisfaction from their Gods when they entred into Covenants with them. This therefore, besides the other Arguments now produced, do plainly shew, that, whatever God might have done, yet the way actually taken by him in settling both Peculia, was, to give them the Security of a Covenant, and therefore, by the same ways then used in those early times wherein the first Covenant was made, in transacting Covenants. This therefore we may securely reckon on in our Reasonings, from the nature of that Covenant which was made with the peculiar People.

Hesiod.

This

This being so, it plainly appears, that God in *covenanting* with his *Peculium* as a *Body*, took the same *Security* for performance on *Man's* part, which had been *usual* in the like cases of *Covenanting* with *Bodies*: That is, that he did not *content* himself with the *Security* *individuals* were capable of giving him *separately* by themselves, but took in also the *greater Security* of the *Body* it self, and of those who were actually possessed of the *Authority* of the *Body* as far as *they* also were capable of undertaking for all the *Members* of their own *Body*. For the Favours undertaken for on *God's* part, concerned the *prosperous* Condition of the whole *Body*. It was therefore requisite, that the *Body* should be engaged for performance of the *Duty* expected by *him* as well as the *particulars*. The *Patronage* engaged for on *God's* part, was for the good of the whole *Israelitish Nation*, and therefore it was but reasonable that the *Security* to be expected from the *Body* should be *National* also. The *Patronage* undertaken by *God*, was *perpetual*, and unconfined to any certain *time*. But single *Individuals* could engage no farther than their *own time*, which could not exceed the present *Generation*. Besides, whilst the election of *National Patrons* was *arbitrary*, and the *Supreme Being* had not yet *declared*, that it was his *pleasure* to *accept* of any *National Election*; the *right* of chusing a *National Patron*, was lodged in him who was invested with the *Power* of the *Nation*, as having a *right* to conclude all the *particular* *Members* of his own *Nation*, and to *oblige* them to stand to his *own* determinations. On this account it seems to have been, that *Joshua* undertakes for *himself* and his *Family*, that they would serve the *Patron* of the

§. IV.

The Security to be given God for performing the Conditions of this Covenant on Man's part, was to be given by them who had right to oblige the Body with which the Covenant was made.

the *true Peculium*. A *Ruler* he was in the Tribe of *Ephraim*, Numb. xiii. 2. and a *Head*, ver. 3. Therefore a *Head* of his own *Family*, רֹאשׁ אֲבוֹתָא, which gave him a *Right* to undertake for *them* on the *Patriarchal Principles*. Yet we read of another, who was a *Prince* of *Joshua's* Tribe of *Ephraim*, as being a *Head* of the *House* of their *Fathers*, Numb. vii. 2, 48. that is, as I understand the place, who had a *Right* to govern the whole *Tribe*, as being the *Heir* of the *first* Family of that same *Tribe*.

§. V.
The Elders who governed the Tribes separately, when there was no King in Israel, were enabled to maintain the true Religion as Heirs of the first Families of their respective Tribes.

Of this sort I suppose those *Elders* to have been who outlived *Joshua*, who kept the *Israelites* firm and stedfast to their worship of the *Supreme Being*, according to the *Covenant* I am speaking of. For this was a *time* when there was no *King* in *Israel*, Judg. xix. i. xxi. 25. that is, when there was no *common* Governour over the *whole* Nation, but that the *Tribes* were governed *separately*, by the *eldest* Sons of the *eldest* Families of each *Tribe*, whose *Title* to their *Government* was grounded on their *Seniority*, and were therefore, on account of their *Title* to the *Government*, properly called *Elders*. I know very well, these words are *now* in the *latter* end of the *Book of Judges*; and the *Traditions* of the *Rabbins* know nothing to the contrary, but that they were *always* so. But *Josephus* certainly found them, in the *Copies* of his *Age*, in the *beginning* of that same *Book*, and accordingly relates the *History* relating to them in the *beginning* of the *History* of the *Book of Judges*. And the mention of *Phineas* in that part of the *History*, Judg. xx. 28. certainly proves the *beginning* of that *History* to be the natural place of it: For *Phineas* must certainly have been *one* of those *Elders* who lived with *Joshua*, and yet *outlived* him.

So

So it must have been, if the *Headship* of the *Tribe* of *Levi* was confined to the *Head* of the *Sacerdotal* Family of *Aaron*. For that very *Phineas* was the *Heir* of *Eleazar* the *eldest* Son of *Aaron* who left any *Posterity*; and therefore must have been in *course* the *Elder* of the *Tribe* of *Levi*, if the *eldest* *Priest* was intitled to that Honour, on account of his *Seniority*: And considering that the rest of the *Levitical* *Tribe* were by *God's* appointment, given to the *Priests* the Sons of *Aaron*, as *Servants* under them in the sacred *Ministeries*; it can by no means seem credible, that any of *them* could have taken *place* of the *eldest* *Priest* as *Senior* to him in their common *Levitical* *Tribe*. This also was really the *time* when the *Tribes* acted *separately*, not as a common *Body*. Thus the *Tribes* of *Judah* and *Simeon* help one another by *agreement*, *Judg.* i. 3. not by any common *Authority* obliging them both to do so. The like account is given there, why the *other* *Tribes* did not drive out the *Canaanites* out of their respective *Territories*. Plainly supposing them now to act *separately*, not in a *Body* as before. The same is the state of the *Government* in these *Chapters* also, which are now preposterously read in the latter *end* of the *Book* of *Judges*. There also the *Danites* undertake a *separate* Expedition for enlarging the *Jurisdiction* of their own *Tribe*: Exactly as the *other* *Tribes* do in the *beginning* of the same *Book*. There also the *Levite* divides his *Concubine*, into twelve *Parts*, to be sent to all the *Tribes* *separately*, not to any one common *Council* nor *Person*, who might undertake for them *all* the *War* designed against the *Men* of *Gibeab*. This therefore shews, that the *beginning* and *end* of that *Book* relate to the same *times*,

times, considering that the *other* circumstances are so exactly parallel in both places. The *Elders* therefore of the *Tribes*, the *Phylarchi*, are the Persons that kept the People *stedfast* to their *Covenant* with the *Supreme Being*, in the *time* which immediately succeeded the time of *Joshua*. Thence it appears, what influence the *Elders* of the *Tribes* had, as *Governours* of their respective *Tribes*, for securing *performance* of the *Covenants* with *God* in their *own Tribes*, whilst the *twelve Tribes* had no *common* *Governours* that could undertake for them all. This was so *universal* that footsteps of it appear, even in the *Heathen Religions* that were *National*. Among the *Romans* and *Greeks*, who have the most *antient* well-attested *Heathen* *Monuments*, their *Kings* had so great an interest in their *National Religions*, that several of their *National* religious *Rites* and *Sacrifices* could be performed by no other but their *Kings* in *Person*. This obliged them *both*, after their extirpation of *Royal Authority*, however to preserve the *Name* of a *King*, even in their *Commonwealth*, in *one* who was thereby qualified to *officiate* in those *Rights* which had been so *appropriated* to their *Kings* in *Person*. Such was the *Rex Sacrificulus* among the *Romans*, who was therefore *subjected* to their *Pontifex Maximus*, that he might be thereby *disabled* for challenging any other *Regal* *Rights* than these which were thought so necessary to the *Commonwealths* themselves, relating to *Religion*. Such also was the *Interrex* or *Μεσοβασιλεις*, as the *Greek* writers call him, who was to *renew* the *Auspicia*, when the *annual* *Magistrates* had suffered the *time* allotted for the *Comitia* to *lapse*, without creating *Successors*. This was also thought to be an *Office*
of

of *Religion* of great consequence, for the good of the *Commonwealth*. Of the like nature was the *Archon*, who only had the name of *Βασιλευς* appropriated to him, to distinguish him from the rest of his Colleague *Archontes*. And, to return to the case of *Patriarchal* Right, Men have been commonly sensible of this, as the cause why *Esau* is called *prophane* for making so light a matter of the loss of his *Primogeniture*. They account for this *Reproach* thus, That the *Priesthood* it self was then taken for one of the *Rights* of it.

This interest of the *Supreme Magistrate* for securing *Covenants* of *National Religion*, I take to be the true *Reason* why *God* was so displeas'd at the *Israelites* for chusing a *King*; and why he looks on it as a *rejection* of himself from being their *King*, to which he had before obliged them by the *Covenant*, for securing *Religion*, and by the nature of the *Theocracy*, with which he had favoured them particularly above any other *Nation*. But this has been so commonly misunderstood, that it will not be amiss on this occasion, to explain it. It is very strange that *Josephus*, or our late *Innovators*, should take this for a *Reflexion* on *Monarchy* in general: For they can never give any instance before this time, that the *Israelites* were ever governed otherwise than *Monarchically*. *Moses* was a *Monarch*, and so was *Joshua*, and all the *Judges*. And so must all those *Governments* have been of the *Phylarchi* in their several *Tribes*, when there was no *common Governour* over their *whole Body*, and indeed all that *other Government* that was regularly derived from a *Patriarchal* Original, which is most agreeable to the *Accounts*, not only of the *Old Testament*, but of all other ge-

nuine

§. VI.

This denying God the Security he had for performance of the Covenant on the Peoples part, by naming the Governours, was the thing that God looked on, as inconsistent with his own Kingship, in their having Hereditary Kings.

nuine Antiquity. Nor was it the *name of a King* that was thought so inconsistent with the *Divine Sovereignty.* *Moses* himself is called a *King*, Deut. xxxiii. 5. And so is *Joshua*, and all the *Judges*, and the *common Governours* of all the *Tribes*, when the *Government of the Tribes separately* is described by there being *no King in Israel*, as I have now shewn. What is it therefore that is taken in the *Kingly Government* as inconsistent with the *Kingly Government of God*? Nothing that I can find, but the *Hereditary Succession* which was then generally received in *Kingly Government* among the *Nations that were about them*, Deut. xvii. 14. Such an *Hereditary Succession* is taken for *derogatory to the Divine Sovereignty*, and *inconsistent with it* in the case of *Gideon*, though he had not so much as the *style of a King* in the appropriate sense. The words of the *Text* are very plain to this purpose, though not so commonly observed: *Then the Men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy sons son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: The LORD shall rule over you*, Judg. viii. 22, 23. It appears by this very *Text*, that the *Right of the Judges* was not *hereditary*: For *Gideon* was a *Judge* before; yet was not supposed to have a *Right* to convey the *Office* to his *Posterity* till this new *Establishment of the People*, if he had *accepted* of it. The same appears from the numerous *Issue of Fair the Gileadite*, who had thirty *Sons*, yet none of *them* succeeded him in his *Office*. But when *Saul* was made *King* in the sense with which *God* was so *displeased*, from that
time

time forward, the Office was supposed *hereditary*. This is very plain from *Saul's* words to his *Heir* apparent *Jonathan*: *As long as the Son of Jesse liveth upon the ground, thou shalt not be established, nor THY KINGDOM,* 1 Sam. xx. 31. The reason why *God* looks on this *hereditary* Constitution as so *derogatory* to his own *Kingdom*, seems to have been plainly this. Whilst the Office was not *hereditary*, *God* always reserved in his own Hands the *right* of *nominating* the next *Successor*, upon the *death* of the *Judge* for the time being: And he took care to *nominate* none but such as were *well* affected to his *Law*, and to the *National Covenant* for *securing* it. Accordingly in the whole *Succession* of the *Judges*, we find not one single *instance* of any who did not answer *Expectation* and the *Trust* reposed in him. But in the *King's* time, when the Office was made *hereditary*, we then find as great *uncertainty* and *inconstancy* among the *Israelitish Kings* as among the *Kings* of other *Nations*, some *Patrons* of the *Law* it self, and of the *National Covenant* which had been made in *favour* of it, and some as *vigorous* and *active* in *destroying* the *Law* and *God's Security* for keeping it. This *God* foresaw, though *Man* did not, and was therefore so concerned to *prevent* it as was consistent with the *Freedom* of *second Causes*: And this in *kindness* to the *People*, whose *Patronage* had been undertaken by him. He knew very well how *uncertain* the *People* must be of his *Favours* in so great a variety and mutability of *Successors*, when no *Security* could be had of *Persons* well affected to the *Law*, and consequently to the *Peoples Interests*, which were so inseparable from the observation of it. Accordingly, when *God* by *Samuel*,
tells

tells them of the *manner of the King* desired by them, 1 Sam. viii. 11. in order to the *dissuading* them from *persisting* in that *desire*, he does not do it (as is commonly conceived) with a design of *exposing* the *Kingly Government* in regard of its *arbitrariness*. That was not *peculiar* to *Kingship*, but *common* to it with *all the Eastern Monarchies*. Our Brethren would think as *strangely* of *Moses's* ordering the *Levites* to execute their nearest *Relations*, who were concerned in the *Piaculum* of *Baal Peor*, without any *Judicial Trial*; the more *absolute* any *Government* is, the more *beneficial* it would be if we could be *secure*, that it should be always lodged in *good Hands*: And this *God* did secure them of, whilst he reserved the *nomination* of *Successors* to *himself*. But the same *Arbitrary Power*, which had been so *beneficial* in *good Hands*, would prove as *eminently mischievous* if it should devolve to *Hands unfit* to be intrusted with it, as it must in course do oftentimes if it were left to the *hazards* of an *Hereditary Succession*. This *God* chuses to make them sensible of in a case relating to their *own Interests*, on the manifest *prospect* of the *consequences* of *ill Management*. This he knew they would better *understand*, and be more *affected* with, than if he had insisted on the *ill consequences* that would follow to *them* from the *violations* of his own *Law*, and the *Punishments* to which they must in *common* be exposed, by such *violations* of it by *ill Successors*. So clear it is, that in this whole *Affair*, *God* did not *content* himself with the *Security* of the *separate Individuals*, without that *greater Security* which might be given him by the *Governours* with whom he had to deal.

But

But of all *Governours*, none were so much regarded in the Words of the *Covenant*, as they with whom the *Covenant* was first and originally made. These were they to whose Understandings the *Covenant* was particularly adapted, which how clear soever in its original *Simplicity*, yet, in process of *Time*, and change of *Circumstances*, might grow inevitably obscure to more distant Ages. And these took in the whole *Body* with which the *Covenant* was made, which no *Governours* of later Ages could possibly pretend to. Those later *Governours* could not undertake for the precedent, but only the following Generations. Now the first *Covenant* for a *Peculium* after the Flood, was made with *Abraham*, and therefore is to be judged of by the Circumstances of the Age of *Abraham*. Nations then were in their *Infancy*, as yet in private *Families*, which were afterwards to grow into *Nations* by the *Blessing* of the *Deity* with whom the *Covenant* was made, in case it were performed by the *Patriarch* admitted by the *Deity* to the *Covenant*, but not otherwise. It being therefore then a private *Family*, which was afterwards to encrease into a *Nation* as a *Blessing* on the first *Master* of that *Family*; no *Name* could be so proper to express the whole *Body* by, as that of a *Seed*. Indeed, the *Body* was to descend from that one common *Ancestor*, and therefore might be properly called his *Seed*. This was the original Title to the *Body*, to which others might, by legal Acts, be *Incorporated*, though not descended from that same *Ancestor*. *Slaves*, when emancipated, were reckoned to the *Family* of their *Patron*; and *Strangers*, when *Incorporated*, were in *Law* accounted as if they had been originally of the *Body*; and *Adoption* admitted not only

§. VII.

The old *Peculium* called a *Seed* as descended from the *Patriarchs* with whom the *Covenant* was made. And Holy, as devoted to the Supreme Being.

ly to the *Privileges*, but the style of *Sons*. All these *Legal* ways of admitting into the *Body* of a *Nation*, gave the Persons so admitted, the same *Rights* by *Law* which the *first Members* of the same *Body* were possessed of, on account of their *natural* Original. If therefore the *prime* Title to a *Nation*, was derived from their *descent* from the same *Ancestor*, why might not they who were by *Law* admitted to the *Rights* of the *Seed*, be admitted by the same *Law* to the *Title* also, as well as they who are confessedly admitted to the same *Title* by a *legal Adoption*? These things were certainly acknowledged by *Reasonings* of *that*, and and the *concessions* of *later* Ages, that *Profelytism* of *Justice* (at least after a certain number of *descents*) did as properly intitle to the *Privileges* and *Style* of the *Seed* of *Abraham*, as an *original* lineal *Extraction* from him. Thus therefore the whole *Nation* being accounted his *Seed*, and being by *him* devoted to the *Worship* of the *Supreme Being*, they were also, on account of their being so devoted to *him*, to be accounted *Holy* in a sense far exceeding that which *other* Nations could pretend to, on account of their being also *devoted* unto *Beings*, though at first not *ill*, yet, incomparably *short* of the *Dignity* of the *Jewish* Patron. Indeed, unfit to be reckoned in the same *rank* with him, or capable of giving any *Holiness* to things *devoted* to *them*, if compared with the *Holiness* of so infinitely *more* excellent a *Being*. For *Holiness* is one of his *appropriated* Attributes, wherein he admits of no *competitor*, though otherwise many *other* things be acknowledged to be *holy*, and *styled* so in the *Scriptures*. As he *alone*, is said to be *good*, and *wise*, and *immortal*. Designing thereby, that the same *Attributes*

tributes when ascribed to *other* things, fall so *short* of the *Signification* wherein they are ascribed to *him*, as to be *unworthy* of the *Name*, being so very *different* in the *Signification*. Accordingly no other *God*, of those worshipped by the *other Nations*, distinct from the *Peculium*, were to be esteemed *Holy* when compared with the *Holiness* of their infinitely perfect *Creator*. The *Heavens* were not pure in his sight, and the very *Angels* were chargeable with *Folly*, Job iv. 18. xv. 15. Yet *these* were the *Deities* of the other *Nations*. If therefore *themselves* were not *holy*, they could confer no *Holiness* on Persons or Things devoted to them. Thus the *peculiar People* are stiled a *Holy Seed* and a *Holy People*, as supposing no *other Seed* or *People holy*, on account of their being devoted to the commonly-received *National Deities*. And thus the *Israelites* are called a *Kingdom of Priests*, Exod. xix. 6. and a *Royal Priesthood*, 1 Pet. ii. 9. from that same expression concerning the *old Peculium*. Not to Authorise any to invade the Office of their *own Priesthood*, which was so frequently *forbidden*, and so severely *punished* in all who at any time presumed to do so; but to imply that (in regard of the Dignity of their *National Patron*) the *Holiness* of the meanest *Israelite* was equal to that of the *highest* and *sacredest* of the *Gentile Priests*. For they were the *highest* of their *Priests* who had the *Titles of Kings*, as appears by the *Singularity* of the Case among the *Romans*, who *subjected* their *Sacred King* to the *Pontifex Maximus*, only out of jealousy lest the *Name* of a *King* might give him any pretence for challenging the abrogated *Lay Rights* of his *Predecessors*. The *Singularity* of this Exception seems plainly to imply, That the very *Title*

of *King* would have given him a superiority over all others of his own *Order*, and therefore that it was *actually* so in all *other* cases, where the *universality* of the *Claim* was not *restrained* by such a provisional Clause. So the case was in the *Athenian* Βασιλευς. He was a *supreme* Judge in *sacred* Causes. And so it must have been in those most *antient* Times, wherein the *Kingship* of both sort of Causes was lodged in the same *Persons*; which seems to have been no *late* Invention, but to have descended rather from these first *Originals*. So *Virgil* thought, when he makes *Anius* both *King* and *Priest* in the time of *Æneas*. So was *Melchizedek* both *King* of *Salem*, and *Priest* of the most *High* God. And so it was most likely to have been in the case of the *Patriarchal* Kingdoms, whilst *Nations* were confined to single *Families*, and the concernment of the *publick* Religion was of no larger Extent than those *Families*. Accordingly we find, that the *Patriarchs* were all allowed the right of offering *Sacrifices*, which was not allowed the *Kings* themselves when *God* himself had *separated* the two Offices. From that time forward, it was a *piacular* Crime for any *King* to invade the *Sacerdotal* Office in that very particular of *Sacrifice*, as appeared in the instances of *Saul* and *Uzziab*. Yet its having been otherwise *formerly*, seems to have been the most likely *occasion* why those *Princes* might *think* themselves intitled to it, at least in a case of *necessity*. The *Priests* of those Times wore *Crowns* like *Kings*, and those so like the *Regal* *Crowns*, as to make them likely to be mistaken for *Kings*. So it was in the case of *Callias*, as *Plutarch* shews in the *Life* of *Aristides*. Thus it appears, that these Titles of being a
Kingdom

Kingdom of Priests, or a Royal Priesthood, or of being Kings and Priests, as the Author of the Book of the Revelations expresses the same thing by an Hendiadis, being ascribed to the whole Peculium in general, will imply that every individual Member of the Peculium was at least equal in Holiness to the holiest of the Gentile Priests, on that very account of his being a Member of the true Peculium. So just a Title these Patriarchal Families (with whom these Covenants in the name of the supreme Being were made) had to their being stiled a HOLY SEED.

And indeed, this seems to have been the principal prospect of the Patriarchs in the Covenants made with the supreme Being, that their Families might be multiplied into Nations descended from them; and that those Nations might be intitled to a more potent Patron than any of their Neighbour Nations who rivalled them. And therefore it is also very agreeable, that God himself should also have this prospect in dealing with them, to answer their Expectations from him. When God promises Abraham, that He would be his great Reward, his Answer is, *Lord God, what wilt thou give me, seeing I go childless?* Gen. xv. 1, 2. Plainly implying, that, till he had a Son, who might, by the Divine Blessing, be multiplied into a Nation, he had as yet no Specimen of the Favour expected by him. His first Faith therefore so much celebrated in the New Testament also, was, that he should have a Seed, notwithstanding the unlikelihood of it, as well in regard of his own Age as that of his Consort, Rom. iv. 19. The next degree of his Faith was, to believe such a numerousness of his Seed, in so great an unlikelihood of having any, as should not only equal,

§. VIII.
Abram's immediate design in his Covenant with the supreme Being, was, to have a flourishing Seed.

but *exceed* any of his neighbour *Rival Nations*. This would approve the prudence of his *Choice* above that of any of his *Rival Patriarchs*, and the *Power* of the *Patron* chosen by *him*, when that very unlikely *Off-spring* should multiply in that wonderful proportion as to answer the *Proverbial Eastern* Forms for expressing great Numbers, of being like the *Stars of Heaven*, or the *Sands of the Sea*, or the *Dust of the Earth*, for multitude, *Gen.* xiii. 16. xv. 5. xxii. 17. *Rom.* iv. 18. ix. 27. *Heb.* xi. 12. And this from so small a *beginning*, wherein they were the *fewest of all People*, *Deut.* vii. 7. So they were in the time of *Abraham*, wherein the *Promise* was made for their *Multiplication*. He had not *Isaac* to begin with till *he* and *Sarah* were past the *natural* hopes of having *Children*, when his *Neighbouring Nations* were every where so plentifully stocked, as to make his travelling Condition very unsecure if his *God* had not protected him. Yet within *six* Generations they either *extirpated* or *subdued* those *Canaanitish* Nations which in *Abraham's* time had so out-numbered them. Then they were so signalized by *Providence*, that in his *Seed* all *Nations* were *blessed*; that is, all *Nations* of the *same kind*, all that were *Seeds*, descended from *one* common *Patriarchal* Extraction. No happier *Wish* could be made for such a *Nation*, than that it might prosper and multiply like the *Posterity of Abraham*. And indeed, considering the *Extent* and prodigious *Populousness* of *Palestine*, I do not think any one *Patriarchal* Descent could compare with them. So great things are spoken of them, not only in the *earlier* Times of the *Scriptures*, but the *later* ones also of *Josephus*. For we are not to compare them with those *Bodies* which were the
effects

effects of *Conquest* and injurious *Violence*, and which comprehended great numbers of such *Patriarchal Seeds* and *Nations*. This Form of *Blessing* in the *Seed* of *Abraham*, would not be unlike the *Curse* spoken of by the Prophet *Jeremiah*: *The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon roasted in the fire*, Jer. xxix. 22. But the greatest Trial of all was, when God demanded *Isaac* from this great Patriarch, who was the only hope of the numerous *Posterity* promised to him, to whom by name that Promise was confined, as the Apostle observes, *Of whom it was said, That in Isaac shall thy Seed be called*: Accounting, that God was able to raise him up, even from the dead, Heb. xi. 18, 19. Thus it appears, that all the Transactions with *Abraham* related in the *Old Testament*, and celebrated in the *New*, relate to this very design, That he should have an *Issue* which should multiply into a very great and numerous Nation. I need not now enlarge to shew, that the *Covenant* with the other *Patriarchs* was of the same nature. All those *Covenants* are reckoned for one *Covenant*, which is called the *Old one* in the *Reasonings* of the *New Testament*, as containing indeed nothing new in them; and therefore being only so many *Repetitions* and *Confirmations* of the first *Covenant* for settling a *Peculium* made with *Abraham*, the first Head of that *Peculium*, that they might receive the *Blessing* of *Abraham*, Gen. xxviii. 4. Therefore the token of this *Covenant* was in the *fore-skin* of his *Flesh*, to signify the relation it had to his *Descendants*. Therefore he makes his *Servant* swear, laying his Hands on his *Thigh*, as engaging him by all the good will he bore to his *Posterity* so much hoped for. Therefore the new *Patron*

gained by this *Covenant*, is called the *God of Abraham*, and the *People* to whom this *Patronage* was acquired, are called *the People of the God of Abraham*, Pſal. xlvii. 9. To let us ſee that all that was afterwards tranſacted, with the *later Patriarchs*, was only *pursuant* to this ſame *Covenant* firſt made, with the *Perſon of Abraham*. Whence it will follow, that the *Reasoning* will be the ſame in all theſe *Repetitions* of the ſame *Covenant*.

§. IX.
Abraham was
alſo to oblige his
Poſterity to
performance on
their part by
his Parental
Authority.

Now the *deſign* of *Abraham* in this *Covenant*, was to *intitle* his *Family*, and the *Nation* which was to deſcend from it, to the *Protection* of ſo powerful a *Patron*; and to undertake for them that they ſhould *perform* the *Duties* expected on *their* part, as *Conditions* of that *Patronage*, that they might qualifie themſelves to receive the *Bleſſing* of *Abraham*, Gen. xxviii. 4. That is, the *Bleſſing* ſtipulated on *God's* part in the *Covenant* made with *Abraham*, for *himſelf* and his *Seed*. Their *Title* to this *Bleſſing* depended on their being his *Seed*. And as *ſuch* he was concerned to *ſtipulate* for *them*, according to the *Power* with which *God* had before inveſted *Anceſtors* for obliging their *Poſterity* to *ratifie* their *Acts* for the common intereſt of their *Families* for *future* Generations. This *God* expected from him. *I know, ſays he, that he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord to do Juſtice and Judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him, Gen. xviii. 19.* He plainly ſuppoſes this *performance* of *Conditions* on *their* part, to be the *ground* on which *Poſterity* could lay any claim to the *Promiſes* made and ſtipulated to their *Anceſtor*. And he ſuppoſes an *Authority* in *Abraham* to lay his *Patriarchal*

patriarchal *Commands* on his *Posterity* for all suc-
 ceeding *Generations*. This was a Provision
 God had made for the good of *Societies* in ge-
 neral long before his *Covenant*, relating to the
Peculium. To oblige particular *Members* to
 a sense of their *Obligations* to their respective
Societies, He had given *Governours* such a
Right in them as they had in their other *Pro-*
erties. The *Faults* therefore of *Governours*
 made their *Subjects* liable to *capital* Punish-
 ments, however otherwise *innocent* of the
Faults, for which not so much *they*, as their
Governours, were punished in them. As none
 does think it hard for *Proprietors* to be punish-
 ed by destroying their *Cattel*. So the *Inhabi-*
tants of *Jabesh Gilead* were punished univer-
 sally, the *married Women* not excepted, because
 their *Superiours* did not bring them to the War
 against the Men of *Gibeab*. This was done by
 the *just Israelites* in *cool* thoughts, when the
 War was *over*, without any the least *remorse*
 for it, as a thing unfit to have been done by
 them. So far from that, that *God* himself has
 frequently practised it, who yet appeals to the
 judgment of *Men* for vindicating the *Equity of*
his Ways, even by the *Rules* which themselves
 thought *equal* in dealing with each other. For
Achan's Sacrilege first, the whole *Body* of the
Israelites suffered before they knew it: And
 after it was known by his own confession, his
 whole *Family* were punished *capitally* for it, by
God's express order. So for *Saul's* breaking
 Faith with the *Gibeonites*, seven of his *Fami-*
ly after his *death*, were given to the *Gibeonites*,
 the Party concerned, to suffer *capitally*, though
 too *young* to be concerned in the *Guilt*. So
Seventy thousand of the *Israelites* were de-
 stroyed by *God's Angel* for *David's* Elation,
 though

Judg. xxi. 11.

Ezek. xviii.

25, 29. xxxiii.

17, 20.

Gen. xviii. 25.

though *David* himself confess them *innocent*, and himself *alone* guilty of the *Sin* they suffered for. And the thing is confessed, concerning the Proceedings of the Divine Providence it self, by the antientest Heathen Poets, in personating the eldest received Notions of Justice from the eldest Traditions they knew of. So *Homer* makes the whole *Body* of the *Greeks* to suffer for *Agamemnon's* disrespect to the *Priest* of *Apollo*. And *Virgil* observes it in general: *delirant Reges, plectuntur Achivi*. And it was usual for them to imprecate upon their *Children's* Heads the *Curses* due on violation of their *Covenants*. This was the way of dealing in their *Covenants* with *Strangers*. But to oblige *Posterity* to observe the *Obligations* laid on them, God had given *Parents* a right of *Blessing* or *Cursing* their *Posterity*, as they deserved either by their *Obedience* or *Disobedience*, with an obligation on *Providence* to perform their *Blessings*, or to *infiict* their *Curses*. We find the *earliest* Ages of which we have any *Monuments* possess'd with *Opinions* favourable hereunto, which must needs have been the effects of *Divine* Establishments for the good of *Human Societies*, long before the Age of their first *Writings*. These means therefore *Abraham* had, to oblige his *Posterity* in all *future* Generations, to perform *their* part of the *Covenant*. And the *nature* of the *Covenant* entered into with *God* for *himself* and his *Posterity*, implies, his *obliging* them *this* way, though it be not express'd. And the *Curses* of *Mount Ebal*, and the *Song* of *Moses*, in this *Divine Covenant*, are of the same nature with those which were usually feared in the case of *violating* their *Parental* Authority.

But

But I proceed now more particularly, to consider the subject of our present Enquiry. This *Holiness* of the *Worshippers* was a necessary consequence of the *Holiness* of the *Divine Patron*. This appears from those many places wherein the *Reason*, why the *Worshippers* ought to be *Holy*, is given from the *Holiness* of the *Deity* worshipped by them. *Be ye Holy, for I am Holy*. This had a double Effect on the *Worshippers*. It made them *holy Men* to God. So it is expressed, *Exod. xxii. 31*. Thus it engaged God to be their *Patron*, and to resent all Injuries offered to them as reflecting on *himself*, after He had signified his pleasure to admit them to a participation of his *Holiness*. This obliged God to take care they should be punished by the more immediate interposition of his own Providence, in case *human Tribunals* were negligent of their own Duty in punishing them. In this case the whole *Body* were liable to a contagion of Punishment for the fault of their *Governours*, and might accordingly fear a *Plague* or *Famine*, or a destructive *War*, or some such *epidemical Calamity*, till an *Atonement* were made by the *principal Criminals*. This was the nature of a *Piaculum*, of which they were supposed guilty who broke in on the *Divine Protection*. This was believed to be the case, if *Men* presumed to violate *Holy Persons*. Such, in the esteem of those Ages, were *Poets*, *Diviners*, *Expiators*, or any others, who were singularly eminent for their *Piety*, or *Divine Favours*, received by them. Such were even *Criminals* in *Sanctuaries*, if seized violently, and without due deference to the *Religion* by which they were protected. This Favour the *Israelites* had, even before their *Settlement* in the *Holy Land*.

God

S. X.
The Holiness
of a Seed in-
titled them to
a Divine Pro-
tection.

God punished even Kings for their sake, if they touched his anointed, or did his Prophets any harm. Thus God punished Abimelec and Pharaoh for their injuries to Abraham as a Prophet. Thus he threatned Laban for the sake of Jacob. Thus afterwards he plagued Pharaoh for his inhuman Oppressions of the true Peculium. He resented such Dealings as if he felt them himself, and that in the most tender and sensible part: As if they touched the Apple of his Eye. That is an Expression frequently used on this occasion, Deut. xxxii. 10. Psal. xvii. 8. Zach. ii. 8. And, in all their Afflictions he is said to have been afflicted, Is. lxiii. 9. This implies as quick resentment, and as severe punishment of Injuries offered them, as Men shew under such a sense and provocation. And withal, that where human Justice fails, himself will undertake their Cause, and punish their Oppressors in a way of extraordinary signal Providences. So he did in the case of the old Peculium in many instances. And so also under the new Peculium, in the instances of Herod the Great, and of the elder Agrippa, who is called Herod also, and of Pontius Pilate. But most remarkably in that of the Jews imprecating the Blood of our Saviour on them and their Children. And it is the design of Lactantius, in his Book *De mortibus Persecutorum*, to shew, that the same course of Divine Vengeance was observed against all that were any way concerned in any of the Primitive Persecutions. Thus God's owning his People as a Holy Seed, was, by these Notions of a Peculium, received then universally by the consent of civilized Nations, sufficient to warn all Persecutors with whom they had to do in injuring them.

And

And as this *Holiness* of their *Seed* gave the *Peculium* a Title to the *Divine Protection*, so on the other side it exposed them to severer and more inevitable Punishment than others, if they committed any thing unworthy the *Holiness* with which God had favoured them. So God himself professes: *You only have I known of all the Families of the Earth; therefore I will punish you for all your Iniquities*, Am. iii. 2. For, *he is of purer Eyes than to behold Evil, and cannot look on Iniquity*, Hab. i. 13. And he will be *sanctified in them that draw nigh him*, Lev. x. 3. And Punishment is the way of *sanctifying himself* on them who do not sanctifie him by a *Behaviour* suitable to the Honour done them, in admitting them to a nearer participation of his *own Holiness*. So he is said to have been *sanctified in the Rebels at the Waters of Meribah*, when he was pleased to *punish* them, Numb. xx. 13. The *holiness* of the *Seed* adds to the *aggravation* of the *Sin*, if any of the *Peculium* be guilty of it. The conver-
 §. XI. *It also made them obnoxious to severer Punishment, if they failed themselves in performing their own Duty.*
 sifing with *holy Examples*, leaves them less *temptation* to it than those who are educated in a *promiscuous* Conversation. They cannot so easily pretend *Infirmity* who have God so near them, and so ready to *assist* any sincere and serious Endeavours. The *Ingratitude* is greater against such Favours as are enjoy'd by the *Peculium* above the rest of *Mankind*. The *Honour* of God is more *injured* by it, if his *Favourites* be guilty of the like *Excesses* with those who have *not* been so regarded by him. That is not all: He is more *obliged in Honour* to see them *punished*, who are under his professed *care* and *inspection*, than those whose care he has *not* so *expressly* undertaken. He may more securely *wink* at their Misbehaviour, for whom he

he has no other concern than that of his *general Providence*. But *Mankind* will expect a more accurate regard of his *chosen People*, and the *Sheep* of his own *Pasture*. And indeed his own *good will* obliges him to *punish* his *chosen ones*, so far, at least, as *temporal Punishments* may secure their *greatest Interests*, that they may not perish *finally and eternally*. It was for our *Saviour's Honour*, that he had *kept those whom his Father had given him*, and *that none of them was lost but the Son of Perdition*, John xvii. 12. And it is equally for his *Fathers Honour*, that none of his *Favourites* should *fail* of the *Benefits* designed for them, who might be reclaimable by *temporal*, though *severe Punishments*. This seems to have been the great design of the *Angel of Repentance*, in the Discipline so largely accounted for in the Book of *Hermas*. Indeed, *letting Sinners alone* unpunished in their ill courses, *Hos. iv. 17.* is the severest way of treating them. But God's *owning* his own *Relation* to his *Peculium* as a *Holy Seed*, is that which makes their *Ingratitude Piacular*, and more redounding to his *Dishonour*, as a *prophanation* of his *Holiness*. This therefore obliges *Him* to *punish* it, and to punish it suitably to the *degree* of the *Prophanation*, which *aggravates* the *Crime* much higher than its *own nature*. This is clearly the case of *incestuous Marriages*. The *Reasons* given from their *own nature* by the *School-men* and others, will never prove them *criminal* in so high a *degree* as our *Divine Revelations* suppose them to be. But this *degree* results from the *Consecration* God has given *Marriage*, by the sense of all *civilized Nations* attested in their *earliest Writings*. Which are the only *proofs* that can, in *reason*, be *expected* of a *Consecration* of that
State

State by God himself, in the first Settlement of Civil Societies, long before the earliest Writings.

It now remains therefore that I shew, That §. XII.
Marriages out of the *Peculium*, were always It was agree-
 thought derogatory to the holiness of the *Seed*, able to the No-
 ever since the time that God has been pleased, tions of those
 by the fore-mentioned *Covenant*, to make one Times, to be-
Seed holy in contradistinction to others. This lieve it a pol-
 is the less to be thought strange in our *sacred* lution of the
 Writings, because it is agreeable to the sense of Holy Seed, if
 the *earliest*, even *Heathen* Antiquity, prefer- they married
 red in their first and earliest *Writings*, which out of the Pe-
 come nearest to the Times accounted for in culium.
 our *sacred* Writings. *Marriages* with other
Nations were from those times disliked, unless
 some *Nation* were admitted to a *Jus Connubii*
 of which we have instances in *Livy*. Accord-
 ingly, we find *Abraham* careful that his Son
Isaac should match into his own *Family*, though
 not yet constituted a *Holy Seed*, which began
 in the Descendants from himself. The like
 care *Rebekah* had for her Son *Jacob*, that he
 might also match into the *Family* of her Bro-
 ther *Laban*. That made her other Son *Esau*
 also, to match into the *Family* of *Ishmael*, be-
 cause he found it pleasing to his *Father* and
Mother. Yet neither *Laban* nor *Ishmael* were
 of the *Holy Seed*. In *Athens*, *Themistocles*
 was reckoned as a *Nobles*, because his *Mother*
 was not an *Athenian* by *Extraction*, and there
 was a particular *place* allotted for those who
 were so in the *Cynosures*, to exercise by them-
 selves, of less reputation than that was where
 they were exercised, who had both *Parents*
 free-born *Citizens*. So the *Romans* allowed
 none for complete *Cives*, but those who were of
 both *Parents* *Romans*. *Mark Antony's* Chil-
 dren

2 Cor. xi. 22.
Phil. iii. 5.

dren of *Cleopatra*, though a *Queen*, were not capable, by the *Roman Laws* of *inheriting* any thing from him. They were not *in potestate*, nor *heredes sui*. The same was the case of *Jephtha*, who was excluded from *inheriting* with his *Brethren* for this very reason, because he was *the Son of a strange Woman*, that is, not of a *Jewish* Extraction. By this it appears, that even in the Age of *Jephtha*, a *Woman* that was not an *Israelites* by *Extraction*, could not be a *Wife* to an *Israelite*, but only a *Concubine*, as afterwards; and, that *Sons* by such *Concubines* were disabled to *inherit* with *Sons* of *both Parents* of *Israelitish* Original. Thus it appears, that *St. Paul* being an *Hebrew* of *Hebrews*, that is, an *Hebrew* on *both* sides, as well on his *Mothers* side as that of his *Father*, had really cause of *boasting*, so far as his interest in the *old Peculium* was really a cause of *boasting*. For, by these *Reasonings*, a *defect* on *either* side so far *diminished* the *Right* of the *Person* so deficient to the *Privileges* of the *Peculium*, that he *wanted* *Privileges*, allowed by the *Laws* to those whose claim to the *Holy Seed* was not, in that regard, so *exceptionable*. Considering therefore that this *Defect* weakned the *Title* to the *Privileges* of the *Seed*, it must consequently weaken his *Title* to the *Seed* it self, which, on account of its being the *Seed*, had a *Right* to those *Privileges*. For the *Parent* which was *not* descended from *Abraham*, could derive *no* *Title* to its own *Off-spring* to the *Seed* with which the *Covenant* was made, nor to its *Holiness*. So far therefore, the *Children* proceeding from such *Marriages*, were losers by the *Parents* *Fault* that had been the *cause* of the *Marriage*. The very *mingling* of the *Seed* was a *debasing*

debasing it. *A mingled People*, Jer. xxv. 20, 24. L. 37. Ezek. xxx. 5. *A mixed Multitude*, Exod. xii. 38. Numb. xi. 4. Neh. xiii. 3. Πληθὸς σύμμικτον in the *Greek*, are Expressions signifying the same thing with what the *Greek Writers* concerning *Colonies* call *Misades*, a mixture of several Nations by *Marriages*: And this very same Expression, That the *Holy Seed* had mingled themselves with the *People* of those *Lands*, is used to signify this *Sin* against the *Holiness* of the *Seed*, Ezr. ix. 2. So ignoble an *alloy* is reckoned as a *polluting* of it as far as it was in the *Parents Power* to *pollute* it. By the *reasoning* of the *Priests* in the Prophet *Haggai*, *Holy Flesh touching* indifferent things did not *consecrate* them; but if it *touched* any thing *unclean*, it was it *self polluted* by it, *Hagg.* ii. 12, 13. And by the like *Reasoning* on the same Subject in the *New Testament*, a *Christian* committing *Fornication* does not *consecrate* the *Harlot*, but makes the *Members of Christ* *Members of the Harlot*, 1 Cor. vi. 15. For the *Holiness* whereby God *consecrates* the *Peculium*, consists in his *separating* them from all the *People* that were upon the *face of the Earth*, Exod. xxxiii. 16. So also the *Holiness* that is their *Duty*, consists in *separating* themselves from all *unholy* Conversation of what kind soever: And it is the *Word* particularly made use of in the Subject I am discoursing of, when the *Holy Seed* preserve the honour of their Station in *separating* from *Gentile Marriages*, Ezr. vi. 21. ix. 1, 2. x. 11, 16. Nehem. ix. 2. x. 28, 30. xiii. 3. So also the *Reasoning* of *Job*, *Who can bring a clean thing out of an unclean?* Not one, xiv. 4. holds here also, That, as to the *reason* of the *thing*, a *Holy Seed* could not be expected from an *unholy*

Gentile Parent. The Reasoning on the contrary, how the *Fæderal Holiness* of one Parent came to be thought sufficient for the *Fæderal Holiness* of the *Seed*, I shall afterwards account for. At present it is sufficient to observe, that though the *Child* born of such a *Marriage* did indeed derive his *Title to Fæderal Holiness* from the *Parent* who by his *Birth* was *Fæderally Holy*, yet that would not excuse that *Parent* in conscience, and before *God*, for having done what lay in him to deprive his *Off-spring* of so great a *Privilege* and *Blessing*. However, he could not account for his *Violation* of his own *Holiness* in not observing the *Separation* now mentioned. By the *Jus Gentium* then received, *Parents* were obliged to marry according to the *dignity* of their *Station*. On this account severe *Laws* were made against the *Marriage* of *Free-born Women* with *Slaves*; and with *this Crime* this sort of *Marriage* is charged by the *Apostle*, of being *unequally yoked*, 2 Cor. vi. 14. This makes *this* sort of *Marriage* undecent, that it is against the *dignity* of the *Orthodox* *Consort*. But the *Dignity* being *sacred*, is that which makes it *Piacular* also.

§. XIII.
Particularly, in regard of the unclean Sacraments used by the Heathen Consorts, either in the Office it self of Matrimony, or in their Family-Religions.

This Reason of *Fæderal Holiness* was alone sufficient to hinder piously disposed Persons, who had a due regard to the great honour done them in admitting them to that *Fæderal Holiness*, from engaging in such *Marriages*. But there was also another consideration that was yet more inconsistent. That was the *sacred Rites* of the *Marriages* themselves, and the several *Holy Offices* wherein the married Persons were concerned to join, if not in the *Solemnization* it self, yet at least afterwards on occasion of their *Oeconomical Duties*. I know very well, an Opinion has of late prevailed among despisers

fers of Antiquity, as if Marriage were an Office so purely *secular*, as to have no ingredient of Religion concerned in it. For my present purpose it is sufficient to observe, that this was very different from the sense of these earlier Ages of which I am now discoursing. *Plutarch* on the contrary conceives, that there is no Bond more holy than that of *Matrimony*: ἡς ἔγερσεν, ἔδ' ἔσιν, ἱερὰ ἴσα καλὰ δέξις, in *Erotic*. And the *obscene* Symbols of all the *Heathen Mysteries*, plainly imply, that this was their agreed sense, from the very *Originals* of their *Mysteries*; and *God* himself has so far countenanced it, as to represent his own *Union* with his *Peculium* under the *Allegory* of *Marriage*, as I have shewn that the *Heathen Gods* had done before. Each *Family* then had their *sacred Rites*. *David* particularly mentions his, *1 Sam. xx. 29.* much more these *Patriarchal Families*. In the *Roman Laws in Sacris esse*, signifies the same as *Cod. vi. 42. 31.* to be in *Potestate*, still to continue in the *Father's Family*: *And sacris remitti, or absolvi*, *and 54. 3. and 55. 7. and 58. 11. and 59. 3. and 60. 2. vii. 40. 1.* the same with being *abdicated*, or given to be *adopted* into another *Family*. Thus it was in the case of *Children*. And, for the same Reason, the taking a *Wife* was *admitting* her to the *Sacra* of the *Family* of the *Husband*, who, if he was a *Heathen*, worshipped, if not *contrary*, at least, *rival Deities*; and therefore, must have been not only a great *affront* and *indignity*, but also a downright *desecration*. By the *Doctrine* and *Reasonings* of *St. Paul*, it must have been a *κοινωνία* with the *Devil*. For so he argues: *What fellowship hath Righteousness with Unrighteousness? And what Communion (κοινωνία is his word) hath Light with Darkness? And what concord hath Christ with Belial? or, What part hath he that believeth with an Infidel?*

fidel? and, *What agreement hath the Temple of God with Idols?* 2 Cor. vi. 14, 15, 16. Plainly he supposes these things to be the case of them who are *unequally yoked*, ver. 14. No doubt the same case spoken of 1 Cor. vii. of *marrying out of the Peculium*: But of this more hereafter. And the *Reasoning* holds for it, which the Apostle makes use of in the same case. For as in *Christian Marriages*, the *Head* of the *Woman* is the *Man*, and the *Head* of the *Man* is *Christ*, and the *Head* of *Christ* is *God*; so for the same *Reason* in the *Marriage* of an *Infidel*, the *Head* is *Belial*. Because in both cases, the *Union* with the *Deity* was, as I have shewn, *Matrimonial*. Hence appears the *force* of the Apostle's *Reasoning*, and withal that the *consequence* is solid, That, in case one of the *Peculium* married an *Infidel*, there would be indeed a *κοινωνία* between *Christ* and *Belial*. For *κοινωνία*, on his Principles, is with the *Head*, Col. ii. 19. And in such *Marriages*, the notion of a *Head* to such a *married couple* agrees both to *Christ* and *Belial*. This shews the *absurdity* of such *Marriages*, and withal the *nullity* of them, that they supposed a *Communion* between them who were indeed *incapable* of any *Communion*. This might have possibly been the case of the *Midianitish Women*, that they who *married* them were *married* to them according to the custom of the *Midianites*: For they are said to have been *joined* to *Baal Peor*, Numb. xxv. 3. Pf. cv. 28. The word used by the lxxii. is, ἐτῆρέωνος, the same which is used commonly by the *Heathens* for their *initia* or *Mysteries*. Their *Symbols* for their *Mysteries*, related generally to *Marriage*: But none more so than these of *Priapus*, who is generally taken for the same *Deity* with the *Midianitish*
Baal

Baal Peor. He might therefore well be taken for a *God of Matrimony*. The case might otherwise have been, that they *prostituted* their *Maids* in their *Temples*, into which *none of another Nation* might have access without *initiation* to the *Deities* to whom their *Temples* were devoted. *Herodotus* mentions this as a peculiar custom of the *Syrians*, that they did not think these *Prostitutions* inconsistent with the *sacredness* of their *Temples*. And the *Worship of Succoth Benoth* to another *Syrian Deity*, alluded to in the *Book of Baruch*, was of a not unlike nature. But the wickedness of *Zimri* and *Cozbi* was in *Zimri's* own *Tent*, not in a *Temple*. I therefore rather incline to believe, that the *Ceremonies of Midianitish Marriages* were here alluded to, which would be of more universal consequence as to the case of contracting *foreign Alliances*. There were indeed less *noble Degrees of Marriage* wherein *Religion* was less concerned. Among the *Romans* *Confarreatio* was the most *honourable Degree* of all, as it had most of *Religion* in it. *Usus* and *Coemptio* were less *ceremonious*, if they had indeed any *Religion* in them. *Concubinate* might be with *Slaves*, and was by God himself allowed the *Israelites*. But *Slaves* were reckoned of the *Family*, and therefore of the *Nation* of their *Patrons*. They were not therefore *aliens* in the *Eye* of the *Jewish Law*, whatever their *Extraction* was. The same was the case of *Profelytes*; and *Foreigners* might, on those terms, be admitted as *Wives* to *Jews*. So *Rahab* was to *Salmon*, and *Ruth* to *Boaz*. The *Profelytism* made them *holy* themselves, and therefore no way prejudicial to the *holiness* of the *Seed* that should proceed from them. And this was indeed no more than what was in rea-

Vid. Selden. de
Diis Syr.

son to be expected from them, if they would, by their *Marriage*, pass into the *Sacra* of their *Husbands*, on the Principles now mentioned. The *Marriages* with *Foreigners*, forbidden in the *Scriptures*, were of the *Foreigners* still *persisting* in their *foreign Religions*, and of *Marriages* as distinct from *Concubinate*: And of such *Wives* and such *Marriages*, there could be no *use* without an *Act* of *Communion* with another, and that an *unlawful*, *Religion*. And this indeed had been a *Concord* between the *Temple* of *God* and *Idols*. Yet it was generally the case of *Legal Marriages* with *Foreigners*. It certainly *polluteth* the *holiness* of the *Seed* to be descended from *one Parent* at least, who in the very *Act* of *Marriage* avowedly *communicated* with the *Devil*.

§. XIV.
Dinah denied
to Shechem
till he was Cir-
cumcised.

So agreeable was this *Prohibition* of *Foreign Marriages* to the *Notions* and *Reasonings* of that *Age*, from the *nature* of a *Holy Seed*. So it appears, it was understood by the *practice* of those who were most *observant* of their *Duties*, from the first *complete Constitution* of a *Holy Seed*. That first *complete Constitution* began from the third *Patriarch Jacob*: His *Seed* were all *holy*. From *Abraham* none was so but *Isaac*, not *Ishmael*, nor the *Sons* by *Keturah*. From *Isaac* none but *Jacob*, not *Esau*, though of the same *Mother*, and of the same *Birth*. From *that time*, the first instance was a famous one in the case of the *Shechemites*; and in that the *Sons* of *Jacob* are very positive in denying *Marriages* with the *Uncircumcised*. We cannot, say they, *do this thing*, to give our *Sister* to one that is *Uncircumcised*; for that were a *Reproach* unto us. But in this will we consent unto you: If ye will be as we be, that every *Male* of you be *circumcised*. Then will we give
our

our Daughters to you, and we will take your Daughters to us, and we will dwell with you, and we will become one People. But if ye will not hearken unto us, to be circumcised; then will we take our Daughter, and we will be gone, Gen. xxxiv. 14, 15, 16, 17. The reproach here spoken of, is plainly that which belonged to Persons *uncircumcised*. So, when the Israelites were circumcised by Josphua who had not been circumcised in the Wilderness, God tells him, *This day have I rolled away the reproach of Egypt from off you*, Josh. v. 9. For it was indeed a reproach to them, to have so long neglected the performance of the Condition of a Covenant so very beneficial to them, and so much boasted of above what other Nations could pretend. The Word is חֲרִפָּה, translated by the Greek Interpreters, Ὀνειδῶς in one place, and Ὀνειδισμὸς in the other. It properly denotes the charge of an Adversary in a Legal Court. So the same Word is joined with κείσιν, 1 Sam. xxv. 39. Ὁς ἔκεινε τὴν κείσιν τὸ ὄνειδισμὸν αὐτῶν. Properly of an רִיב יוֹשֵׁב, or ἀντίδικος, of a legal forin-sic Accuser. So the Latin Word Calumnia is used, S. Luke iii. 14. Neq; calumniam faciat, answering the Greek, μηδὲ συνοφάνισέσθε. As the calumnia fisci Judaici sublata, in Nerva's Coins, signifies the legal Actions that were granted by Vespasian against the Jews, to force them to pay their Tribute to the Temple of Peace at Rome, which had formerly been paid to God's Temple at Jerusalem. Thus therefore this Hebrew Word will signify the legal Action granted to the Devil, the accuser of the Brethren, against the Members of the Peculium, for violations of the Covenant on their part. Thus the Devil is said to stand at the right hand of Josphua, the Son of Jozedek, as an Accuser,

Zach. iii. 1. I am apt to think, for this very Reason, that some of his Sons were concerned in this *guilt* of marrying *foreign Wives*, Rev. x. 18. This was very fitly represented by the *filthy Garments* wherein *Joshua* does thus appear, Zach. iii. 3. as being a *defilement* of the *Priesthood* in those who were *guilty* of it, Neh. xiii. 29. And the *taking away the filthy Garments* from *Joshua*, Zach. iii. 4. is a very proper *Prophetick Symbol* of the *expiation* of that *Pollution*, by their *putting away the Wives*, and *Children* also, that were born of those *impure Marriages*, and their *Sin offering* for having contracted them, Ezr. x. 19. But this was rather a *dishonour* to the *Family* than the *Person* of *Joshua*. But in regard of the *Alliances* contracted by those *Marriages* to the *whole Family*, and the *Patriarchal Right* of *Heads* of *Families* in those *times*, either for *hindering* such *Marriages* at first, or for *dissolving* them afterwards, it might involve in the *Guilt* others, besides those who had *personally* contracted them: Especially such a *Person* as *Joshua*, who was a *Head* of the *polluted Family*. So *S. Justin Martyr*, makes this the case of *Joshua*. Only he mistakes it, as if it had been the case of *Joshua himself*, which was only the case of some of his *Patriarchal Family*. Ἰησοῦς ἐκεῖνθ' ὁ λεγόμενος ὑπὸ τῶν περὶ τὴν ἱερὰν, ῥυπαρὰ ἱμάτια ἐφάνη φορεῖν διὰ τὸ γυναικὰ πόρνην ληέχθαι εἰληφέναι αὐτὸν. *Dialog. cum Tryph.* p. 344. I have elsewhere observed, that the *Piaculum* contracted by these unholy *Marriages*, is called *πορνεία*. So *πορνεία* is used by *S. Justin* himself, p. 361. So also it is imprecated as a *Curse* against wicked Men, that *Satan* should *stand at their right hand*, Pf. cix. 6. that is, should have this liberty granted him of *accusing* them. This

Action

Action seems to have been given him against *Moses*, for not *circumcising* his *Son*, *Exod. iv. 24, 25, 26.* if *Zipporah* had not attoned for him by taking that Office upon her *self*. For *God* is not supposed to inflict *punishments* in his *own Person*, but by the ministry of the *Devils*, which are therefore called *evil Angels*, *Pfal. lxxviii. 49.* Thus therefore, the meaning of the forementioned Text will be, that, if the *Israelites* had allowed *Marriages* with the *Shechemites* without *Circumcision*; this might have exposed them to some *Divine Vengeance*, for doing so, by *God's* allowing the *Devil* their *Adversary's* Plea against them, and consequently by giving him *leave* to inflict those *Punishments* upon them for it, to which he was so prone otherwise on account of his *natural Malignity* against them. For *God himself* was, as I said, particularly concerned to see such *breaches* of *Faith* punished, not only in regard of the *honour* claimed by them, of being *nearer* to *him* than other *Nations*, but also of their covenanting *Imprecations* imply'd in the *nature* of such *Contracts*, even when they are not expressly *mentioned*. And his way of *Punishment* is, to deliver them up to the *Fury* of such malignant *Spirits*. It may not perhaps be amiss to observe, that these *Reproaches* are usually joined with *Curses*, *Is. xliii. 28.* *Jer. xlii. 18. xliv. 8, 12.* I know very well, that it is not unusual in *Forms* of *Reproach*, to upbraid Men with being obnoxious to *Curses*. So in the *Greek Comedians*, Men are reproached with the Names of *ἐπιδαδῆστοι, καθάρματα, περιήματα*. But in the way I have now explained the Word, the *Reproach* is indeed the same with the *Curse* imprecated for *ratification* of this *Covenant* I am speaking of: And therefore
this

this I take for the true account of this Matter. By this Explication therefore, it will appear, that those *Patriarchs* thought, that the giving *Wives* to, or taking them from, any other *Nation* that was not in the *Peculium*, was a violation of their *Covenant* with *God*, and a Forfeiture of the *Privileges* to which they were intitled by that *Covenant*, and an exposing them consequently to the *Curses* imprecated by themselves for securing performance on their own part, and gave *God* a just cause by their own consent, to inflict those *Imprecations*. Thus *Josephus* understood this place, when he gives this as a Reason why *Jacob* was so backward in accepting so advantageous a Match for his Daughter, that he thought such *Marriages* unlawful: ἔτε νόμιμον ἡσέμεν αὐτοῦ ἀλλοφύλω στωικίζεν ἢ Ἰουδαίῃ. *Ant.* l. 19. p. 33.

§. XV.
The *Æthiopian* pretended to be married by *Moses*, was *Zipporah*, who, though a *Midianite*, was a *Profelyte*, and therefore of the *Peculium*.

I do not know whether the case of *Moses* in marrying the *Æthiopian* Woman, with which he is upbraided by *Miriam* and *Aaron*, *Numb.* xii. 1. be another instance that such *Marriages* were then reputed *unlawful*. That Wife, whoever she was, is in the *Hebrew* called a *Cushite*, which by the *Seventy two Greek* Interpreters, is generally rendred *Æthiopian*. And I am apt to believe that this Mistake, being so antient, was all the ground of that antient Fable in *Josephus*, concerning his marrying the King of *Æthiopia's* Daughter. Yet this very Fable he had from *Cornelius Polybistor's Artapanus*, an Author considerably antienter than himself, as appears from the Words of *Artapanus*, still preserved by *Eusebius* in *Præp. Evang.* Yet, if *Æthiopia* be taken for the *Æthiopia* which lay South of *Ægypt*, (as *Josephus* seems to have understood it) not only *Bochart* in our Age, but, long before him, *Matthæus Beroaldus* hath very

very satisfactorily confuted that Fancy, how great *Authorities* soever of the *Antients* have favoured it. In the *Scriptures*, which are the only credible Monuments of *these Ages*, we find no mention of any more *Wives* that *Moses* ever had than one, *Zipporah*: And though her *Father* have three Names, sometimes that of *Jethro*, as most frequently, sometimes that of *Raguel*, sometimes that of *Reuel*, yet he is always taken for a *Midianite*, not for an *Æthiopian*. The name of *Hobab* ascribed to him, *Judg.* iv. was really the name of his *Son*, as appears *Numb.* x. 29. However, *Midian* might very conveniently be designed by the *Greek* Name of *Æthiopia*. *Josephus* places it in *Trogodytica*, a place very fit for *Moses* to fly to, to be out of *danger*, and yet to be within *call*. And this will very fitly come under the name of the *Eastern Æthiopia*, according to that most antient Division of *Æthiopia* alluded to by *Homer*, as *Strabo* observes out of the most antient *Grammarians*. *Cushan* is famed for *Tents*, *Habb.* iii. 7. This is very applicable to the *Arabes Scenita*, placed in this same Situation by *Ptolemy*. If *Zipporah* therefore were the *Wife* with whom *Moses* was upbraided, she will not come under the rank of those who were directly *unlawful* by the *Reasonings* now mentioned. The seven *Canaanitish* Nations were *forbidden* by God, not only by a particular *express* Command, but for a singular *Reason* not common to *them* with *others*. They were guilty of *piacular* Crimes, and for that reason *designed* by God for *destruction*, *Lev.* xviii. 27, 28. This was a case that would have made *Heathens* cautious of *Intermarriages* with them, considering the opinions concerning a *Piaculum* received in those Times. On this account

Herodotus

Herodotus tells us, That *Pisistratus*, though he had recovered his Government in *Athens* by the help of *Megacles*, on condition of his marrying the Daughter of *Megacles*, yet he avoided having Children by her. For this very Reason, as it should seem, that none of his Posterity might be liable to the *Piaculum Cylonianum* in which *Megacles* and the Family of the *Alcmaonidae* were concerned. The punishment of a *Piaculum* was Death, as I have shewn, in the Posterity of *Saul*, for his breach of Faith with the *Gibeonites*, though Banishment was all that was demanded on both sides, by the *Lacedaemonians* in the case of the *Piaculum* of *Cylon*, and by the *Athenians* in the case of the *Piaculum* of *Pausanias*, immediately before the *Peloponnesiac* War, as appears from *Thucidides*. Nothing of this could be pretended in the case of *Zipporah*. *Midian*, from whom she was descended, was of the Posterity of *Abraham* by *Keturah*. And though he was not of the *Peculium*, yet he was more nearly related to it than the Wives of *Isaac* and *Jacob*, whose Extraction was from *Bethuel*, the Brother only of *Abraham*. Besides, there is reason to believe, that the *Midianites* being thus descended from *Abraham*, though they were not of the *Peculium* themselves, yet had a great veneration for the God of their Forefather *Abraham*, who was the God of the true *Peculium*. And God, no doubt, had a greater regard for them than other Nations, for that very reason, because they were of *Abraham's* Seed, as he had, for the same cause, for *Ishmael*, Gen. xxi. 13. though he also was excluded from the Dignity of the *Peculium*. Thus much therefore may be said for the *Midianites* in general, that they were free from the pollutions of others, unless where they had a particular

lar *Design*, as in the matter of *Peor*. But, whatever the *Nation* was, yet, there are *particular* reasons to believe that *Jethro* and his *Family* were *Profelytes*. He speaks very *honourably* of the *God of Israel*, *Exod. xviii. 10, 11.* That is not all: He *communicates* also with them in their *Sacrifices*, *ver. 12.* which was a favour none could be admitted to but a *Profelyte of Justice*. Besides, there was a perfect good understanding between the *Family of Jethro* and the *Israelites*. *Moses* invited his Son *Jabab* to come and *share* with them in the *and* promised to them, *Numb. x. 29, 30, 31, 2.* A Favour not likely to be granted to any of the *Legislator* himself, but to such as were *generally Holy*. And *Josepbus* tells us, that the *family* was accordingly considered in the *Division* of the Land of *Canaan*. And not improbably: For *there* we find them afterwards, first among the *Kenites*, who were one of the *Nations* delivered over to the *Israelites*, *Gen. xv. 19.* Thence they were called *Kenites*, *Judg. i. 16.* Afterwards in the Plain of *Zaanaim*, near *Kedesh Nephthali*, *Judg. iv. 11.* There *Jael*, the Wife of *Heber* the *Kenite* of that Family, shews her good will to the *Israelites*, by killing *Sisera*. After this, King *Saul* finds them among the *Amalekites*, and spares them on account of their *kindness to all the Children of Israel when they came up out of Ægypt*, *1 Sam. xv. 6.* These are not likely to have been the *original Kenites*, but this Posterity of *Jethro*, who were, as I have shewn, called also *Kenites*. *Zipporah* also her self, shewed her good will to the *Law* in *circumcising* her *Son*, when her *Husband* was in *danger* for having *neglected* it. I do not therefore see, what *Aaron* and *Miriam* could object against her, unless, perhaps, they thought

thought it below the dignity of the *Legislator* to marry even a *Profelyte* rather than an *original Israelites*. However, it does not reach the case of *marrying out* of the *Peculium*, neither to prove the *Law-maker* guilty of so great a *breach* of his own *Law*, at least in the *opinion* of *Aaron* and *Miriam*; nor to prove it *lawful* from his *Example*.

§. XVI. The next Example therefore, is in the case of *Samson* and the Daughter of a *Timnite*, a *Philistine*. The sense of his Parents, when he consulted them concerning it, shews plainly the sense of that Age of it, with regard to *Conscience*. Is there never a Woman among the Daughters of thy Brethren, or among all thy People, that thou goest to take a Wife of the Uncircumcised Philistines? Judg. xiv. 3. The Exception here is not the *piacular* guilt of the *Philistines*, but, that which was common to them with all other Nations out of the *Peculium*, their being *Uncircumcised*. The *Circumcisions* of the *Aegyptians*, the *Colchians*, the *Odomanta*, the *Syrians*, nay, even of the *Ishmaelites*, though of the *Posterity* of *Abraham*, were in this regard an *Ανεβουσία*, as intitling no Man to the *Holy Seed*. For, *uncircumcised* is the same as *unclean*, in the Language of the *Holy Scriptures*. So a Tree whose Fruit was *unclean*, and could not lawfully be eaten, is said to be *uncircumcised*, Lev. xix. 23. So when we read of *uncircumcised Hearts*, Lev. xxvi. 41. Jer. ix. 25. Ezek. xliv. 7, 9. Thus *uncircumcised* and *unclean* are used *Synonymously*, Is. lii. 1. And the *Hebrew* word ערלה is rendred *Ακαθαρσία*, Lev. xix. 23. Thus it appears how necessary it was, that *St. Peter* should be warned, that the *uncircumcision* of *Cornelius* did not make him *unclean* before he could be prevailed on to admit him to *Baptism*.

Thus

Thus then it appears, that the Argument here insisted on by *Samson's Parents* against his marrying this *Philistine*, is drawn from this Topic I am now discoursing on, of the holiness of the *Seed*. Their Argument is plainly this, that the *Marriage* of him, who was *fæderally Holy* with a *Wife* of *uncircumcised*, that is, of *impure*, or *unclean* Extraction, was very improper for producing a *Holy Seed*. And this Argument is acknowledged to be so strong, that it ought to have *over-ruled* him, if *God*, who made the *Law*, had not (in his particular case) *dispensed* with it. That seems to be implied in the following Words: *But his Father and his Mother knew not that it was of the Lord, that he sought an occasion against the Philistines,* ver. 4. This irregular *Fact* therefore, is owned to proceed from *Divine Inspiration*, for a *prophetick Symbol*. And then it will no more *authorise* such *Marriages*, than the *Israelites* robbing the *Ægyptians* will warrant any not to pay what he has *borrowed*, or than *Hosea's* taking a *Whore* to *Wife*, will excuse a *Marriage* more *impure* than *this* I am speaking of, where the whole *Impurity* is no more than this, that one of the *married Consorts* was not a *Member* of the *true fæderally Holy Peculium*. *Samson* being herein *divinely Inspired*, his *Fact* might very probably be a *prophetick Symbol*, that the time should afterwards come wherein the *Gentiles* were to be admitted to the *privilege* of the *true Peculium*.

But the *clearest* and most *decisive Fact* to this purpose, is that in the time of *Ezra* and *Nehemiah*. The blame there, is laid on *mingling the Holy Seed*, *Ezr. ix. 2*. It is the same *Hebrew Word*, and the same *Conjugation*, as in *Psal. cvi. 35*. where they are said to have been mingled

§. IV.

The Marriages with the Nations, in the time of *Ezra* and *Nehemiah*, were a defilement of the Holy Seed, and particular.

mingled with the Heathen. Only the word is *larger* there, and signifies all *other Nations* whatsoever distinct from the *Peculium*. This *mingling* also, is expressly said to have been by *Marriages* with them: *They have taken of their Daughters for themselves, and for their Sons, so that the Holy Seed have mingled themselves with the People of those Lands.* The *Greek* Word $\mu\acute{\iota}\xi\iota\varsigma$ answering this *Hebrew* Word, is commonly used by the *Greek* Writers for the *use* of the *Marriage* Bed. But the same *Hebrew* Word is also translated by the *Seventy two* Interpreters by $\epsilon\gamma\gamma\acute{\iota}\nu\omicron\iota$ and $\Delta\iota\epsilon\gamma\gamma\acute{\iota}\nu\omicron\iota$, which may very well be understood of the *Espousals* of *Matrimony* it self, and the *Stipulations* undertaken for performing the *Tabula dotales*, which were counted *Essential* to a just *Legal Matrimony*; and so may very well signify the *Marriage* it self. Nor is this only upbraided to the *Priests* and *Levites*, but also to the *People of Israel*, *Ezr.* ix. i. x. 5, 25. *Neh.* xiii. 25. By which we may understand, that it is not only inconsistent with that more *eminent* degree of *Sanctity* which was *proper* to the *Priests* and *Levites* on account of their more *eminent Station*, but with that *lower* degree also which was *common* to the *whole Peculium*, as they were a *Holy Nation*, and a *Holy Seed*. This is called a *forsaking God's Commandments*, *Ezr.* ix. 10. *a breaking his Commandments*, ver. 14. *a great Evil and Transgression*, *Neh.* xiii. 27. *a defiling the Priesthood* in the *Priests* that were guilty of it, *Neh.* xiii. 29. and therefore a *proportionable defilement* of the *Holy Seed* even in the *common Israelites*. It is acknowledged to be that for which God might be *angry* with them till he had *consumed them*, *Ezr.* ix. 14. which is, in effect, to own it sufficient

ficient to make them incur the *Piacular Curses* to which they were obnoxious on *breach* of their *Covenant*, which must therefore suppose this *Sin piacular* also. It is supposed to be a *Sin* that not only made the *contracting* such *Marriages sinful*, but *disannulled* them *after* they were made. There was no *attoning* for it, but by *putting away* all such *Wives*, and the *Children* which were *born* of such *Marriages*, *Ezr. x. 3, 11, 19.* The putting away the *Children* seems to be what is meant by *Nehemiah*, when he tells us, that *they separated from Israel all the mixed Multitude*, *Neh. xiii. 3.* For the *Children* were they whose *Extraction* was most properly *mixed*. This therefore plainly supposes the *Children* born of such *Marriages unholy*, so that *they* had not the favour which in *St. Paul's* case was allowed to the *Marriages* spoken of by *him*, that *they* should be counted *holy* for the sake of that *one Parent*, who was indeed descended from the *Holy Seed*. To all this the *Criminals* were obliged by a new *Oath*, no doubt, fortified, as new *Oaths* were in course, with reiterated *Imprecations* in case of *non-performance*. These *new Oaths* and *new Imprecations* would make their *following Breaches* also *piacular*, and oblige the *Publick* to take care of the *punishment* of particular *Criminals*, as they tendred the *Publick Good*, and would not have it also involved in the *contagion* of the *Punishment*, if *God*, for their *neglect*, should take it into his *own hands*, as the proper and ultimate *Judge* in *piacular* Causes. Here therefore, the *Decision* is clear and full as to these *Marriages*. The *Curse* is mentioned, *Neh. x. 29.*

§. XVIII.
*The same No-
 tions concer-
 ning the incon-
 sistency of Mar-
 riages out of
 the Peculium
 with the Holy
 Seed, continue
 to the Times
 of the Apostles.*

This therefore plainly seems to have been the sense of the *Jews* during the Times accounted for in the *Sacred History* of their *Nation*. I might have shewn, that it still *continued* to be their sense to the Times of the *Apostles*, and to the beginnings of the *new Peculium*. And this from Writings less questionable, in the *History* of *those* Times, than the *Rabbins*. *Josephus* shews, that *himself* was of the same mind in reciting the Examples now mentioned, and in the *History* of the *Samaritan Schism* occasioned by the Marriage of *Manasseh*, the Brother of *Jaddus* the High Priest, with the Daughter of *Sanballat*, for which he was driven from officiating in the *Priesthood* at *Jerusalem*. I am very apt to think the true time of this *Fact* to have been the same with that mentioned by *Ezra* and *Nehemiah*, by what mistake soever it has fallen out, that *Josephus* has driven it down to the time of *Darius Codomanus*, who was conquered by *Alexander the Great*. But I cannot allow my self the time, on this occasion, to give my Reasons why I think so. The rather, because this instance shews only the *incongruity* of these *Marriages* with the *Priesthood*, not with the *whole Peculium*, for which I am concerned at present. The sense of the *Jews* appears also, by the recitation of the same *History* in the *Apocryphal Esdras*, an Author who has earlier *Evidences* of his living near the Times of the *Apostles* than the *Rabbins*. The Author also of the *Book of Tobit*, was certainly a *Jew*, and not far from these *Times*. His *History* is alluded to by some of *Irenaeus's Gnosticks*. And he also is clear to the same purpose. *Tobit* there exhorts his Son *Tobias* to take a *Wife* of the *Seed* of his *Fathers*, and not to take a *strange Woman*

Woman to Wife which was not of his *Father's Tribe*. For (says he) *we are the Children of the Prophets, &c.* Tob. iv. 12. Accordingly, he gives it as an instance of his *own* punctual observance of the *Law*, that himself also had *married a Wife of his own Kindred*, Tob. i. 9. The Exhortation is indeed wanting in St. *Hierom's* Copy translated from the *Chaldee*, but our *English* has it from the *Greek*, which seems really to have been *elder* than St. *Ferom's* *Chaldee*. However, even *that* Copy of St. *Ferom's* has plain Allusions to the same Notions, how *holily Marriage* ought to be treated by them who are descended from the *Patriarchal Seed*, Chap. vi. 18, 19, 20, 21, 22. viii. 4, 5. of which there is no mention in the *Greek*, nor our *English* which is translated from it. These are sufficient Testimonies for *Fact*. But for *Right* I had rather insist on others more unquestionable.

I chuse therefore rather to urge the Authority of the *New Testament*, as more proper to recommend the same *Matrimonial Duty* to the Practice of the *new Peculium*. These Principles therefore were so firmly believed by the Primitive Converts from *Judaism*, even after their Conversion to *Christianity*, that a Case was proposed to St. Paul, Whether Conversion to the *Christian Religion* would not authorise the converted Consort to leave the other, in case they refused to partake with them in the benefits of their *new Religion*. That which facilitated the practice of that Age, was the liberty of Divorces then allowed of. The Roman Laws allowed Divorces on both sides, on the *Womans* side as well as that of the *Man*, and left them on both sides free to it, as to Conscience. Only so far the Law undertook to

§. XIX.

The liberty of Divorces in the Apostles Age. They who proposed the Case to St. Paul, thought themselves obliged to separate from their Infidel Consorts,

judge between them where the case was very manifest, That if it appeared that the *Man* were *faulty* in *divorcing* without any necessary cause obliging him to do so, he was to *lose* his *Donum Antenuptiale* answering our *Jointures* : But, if the *Woman* divorced her self without a cause the *Law* might judge sufficient, or (at least) might judge that she acted *bonâ fide* in thinking it to be so; she was then to lose her *Portion*, which might hinder her from thinking of *new Marriages* without a *cause* which was truly great. The *Jewish Law* allowed *Divorces* only to *Men*, and *διὰ τῆς αἰτίας*, as the *Evangelist* speaks, or our *Saviour* rather in the *Evangelist* ; That is, *for any cause* that the *Man* himself should judge sufficiently momentous. It laid no restraint on him as the *Roman Law* did, nor undertook to judge between *him* and his *Consort*, in case *she* thought her self hardly dealt with. Yet *Salome*, *Herod the Great's Sister*, took the benefit allowed by the *Roman Law* of *divorcing* her self from her *Husband*. I cannot tell whether that would be allowed to *ordinary Women*, at least in the time of *Salome*. Yet it might have been so afterwards in our *Saviour's* time, when *Judea* was a *Roman Province*, and under a *Roman Præfekt*. This might put it in the power of *both Sexes* to practice this liberty on *both sides*, without fear of any *restraint* by *Human Laws*. *Conscience* therefore was the only thing that could *then* restrain them. But our *Saviour's* new *Law* was a *Rule* to those who professed our *Saviour's Religion*, which had utterly *forbidden* all *Divorces* for any cause, except that of *Fornication*. And that even to *Men* also, to whom *alone* it had been allowed under the *former Dispensation*. How then could *Women* pretend to it?

Undoubtedly they could not do so, as to any account of *hard Usage*, which was the ground of the *Roman Liberty of Divorces*. The only pretence therefore for it was, that they did not think themselves at *liberty to live* together on account of an *antecedent* and a *greater Obligation*, from which they did not think that it was our *Saviour's* design to free them. This was from a *belief* of the *Principles* now mentioned: That *Marriage* out of the *Peculium*, was in itself *null* and *invalid*, and *not obliging* on account of *Conscience*. Not only so, but that they were also in *Conscience obliged*, if they would be true to their *Covenant*, to *separate* from such *Wives*, and to *disown* their *Children*, if they would not incur the *Piaculum*, as in the case of *Ezra*. Who sees not that they plainly supposed, that these *Principles* were as *true*, and their *Consequences* to be owned under the *new*, as they had been formerly under the *old Peculium*? So much, at least, is manifest, that they who *proposed* this case to *St. Paul*, knew *nothing* to the *contrary*.

What then? Does *St. Paul* acquaint them with any *mistake* they were guilty of in *believing* these *Principles*, or in *reasoning* from them? Does he tell them, that they mistook the *nature* of the *Religion* they professed, in *Reasoning*, as I have shewn they did, from these received *Opinions* among the *Jews*? Does he tell them, that they did hereby reduce the *Legal Bondage*, or betray the *Christian Liberty* of which himself had been so strenuous an *Affector*, in *believing* that they were under such *Obligations*, to *quit* their *married Consorts*? Does he admonish them, that they mistook the *spiritual* Nature of the *new Peculium*, which more regarded the *Seed* of *Abraham's Faith*

§. XX.
The Apostle himself answers, on a supposition of the truth of those Principles which made Marriages out of the Peculium unlawful. That Age could not have denied Infant Baptism.

than of his *Flesh*, whilst they thus *reasoned* from the nature of a *Fleshly Seed*? Does he warn them, that they hereby overthrew the *Latitude* of the Favours of the *Gospel*, whilst they still insisted on the *Holiness* of a particular *Seed*, in contradistinction to all *others* besides themselves? These things he *ought*, and certainly *would* have urged, if the *Doctrine* of *those Times*, if his *own Doctrine*, had been such as it is now commonly *believed* to have been. But so far he is from urging any of these things, that, on the contrary, he seems *himself* as much to *believe* these *Principles* as the *Adversaries* themselves, with whom he has to deal concerning them. He does not offer any thing to prove them *false*, but accounts for the Difficulty proposed from *Concessions* granted by the most vigorous *Assertors* of them. He shews, that in the case, concerning which his Opinion was desired, the *Assertors* of those *Principles* did *not* assert any thing that might make Persons engaged in such *Marriages*, believe themselves obliged in *conscience* to *separate*. The case proposed was of Persons *married both* of them *out* of the *Peculium*. So *Tertullian* understood it, and not without good reason from the Text. The *Apostle* himself seems to imply it in those words: *As the Lord hath called every one, so let him walk*, 1 Cor. vii. 17. These Words are so immediately connected with what went before, that there can be hardly any reason to doubt, but that they are to be referred to them, and that therefore the case preceding, must be understood of one that is called to the *Christian Religion* in *Wedlock*, with an *unbelieving Consort*. That must in all likelihood be the meaning of the *unbelieving Consort's departing*, ver. 15. that is, upon the *conversion*

conversion of the *other* Consort. The same thing also *Tertullian* observes from the Words: *Tert. l. 2. If any Brother hath a Wife that believeth not,* *ad Ux. c. 2. ver. 12.* He does not say *marrieth*, as *supposing* him to have married her *before* he was a *Brother*, so that his *Christianity* found him in *possession* of her. This therefore being *supposed* to be the case; the *Apostle* reasons from the same *Principles* by which these *mix'd Marriages* were *condemned*, to shew, that there was no *need* of *divorcing* in this case. One was the danger of the *seduction* of the *Orthodox* Consort. In opposition to this, the *contrary Prospect* is insisted on, the more probable hope of the *conversion* of the *Infidel* Consort: *What knowest thou, O Wife, whether thou shalt save thy Husband? Or, How knowest thou, O Man, whether thou shalt save thy Wife?* *ver. 16.* In the new *Fervours* of a new *Conversion*, there was less danger of a *relapse* of the *new Convert*. And there was a particular advantage for gaining the *other* Consort. Besides the convenience of a *domestical* Instructor, the *Favour* for the *Person* would go far to recommend those *Reasons* which otherwise would not have been regarded. And the *Good Will* shewn in *not separating*, would be a farther endearment of the *Person*, and the *Religion* too, that *obliged* the *Person* to so great a *candor* in Behaviour, notwithstanding so great a *difference* in their *Opinions*. The second *Reason* insisted on against *Marriages* with *Infidels*, is this I am now discoursing of, concerning the *holiness* of the *Seed*. And here also he *reasons*, from a known *concession* of the *Adversaries* of this sort of *Marriages*. He shews, that they did *not deny* the *holiness* of the *Seed* proceeding from *this* sort of *Marriages*. Plainly *supposing*,

supposing, that, if they *had* denied it, the Argument would have been good for a *Separation*. This he does in these words: *The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband: Else were your Children unclean, but now are they holy*, ver. 14. The force of his *Answer* proceeds on this, That, in the judgment of *those* from whose *Principles* the *Objection* was made, the *holiness* of either of the *Parents* was sufficient to make the *Seed* *holy*, and consequently to cut off that pretence for *dissolving* the *Marriage* drawn from the *Duty* which they owe to the *Holy Seed*. That this was so he supposes evident, from their *Practice* in admitting *Children* born of such *Marriages*, to the *privileges* of the *Holy Seed*; that was, to *Circumcision* by which *Children* below the *Age* of being *personally* profelyted, were admitted into the *old Peculium*, and to *Baptism* by which they were admitted into the *new*. The *contrary* Argument would have proceeded more strongly against the *Apostle*, for the *dissolution* of those *Marriages*, if *Christian Baptism* had been *denied* to the *Children* proceeding from them. That would have proved the *Children* *unholy* by our new *Evangelical* Law, and consequently the *Marriage* also, and therefore necessarily to be *dissolved*. For so it has appeared in the case of *Ezra*, that where the *Children* were rejected, the *Wives* were rejected also. So *certain* it is, that the *Apostles* could not have *excluded* *Children* from *Baptism*, as the *Anabaptists* pretend. For the *Objection* concerned *Christians* principally, by which it appears, that this Argument from the *Holy Seed* was *allowed* among *Christians*. And therefore the *Apostles* *Answer* must *principally* concern
them

them also. The *Practice* of the *Jews* appears from the case of *St. Timothy*. His *Mother* was a *Jewess*, but his *Father* was a *Greek*, that is, a *Heathen*, as *Jew* and *Greek* are frequently opposed in the *Reasonings* of this same *Apostle* in his *Epistle* to the *Romans*. Yet *St. Paul* circumcised him, *Act. xvi. 1, 2, 3*. Here it was manifest, that *St. Timothy's unbelieving Father* was sanctified by his *Jewish Mother*, and that even the *uncircumcised Sex* was thought sufficient to intitle the *Off-spring* to *Circumcision*, exactly according to the *Apostle's Reasoning* in this place. This was done because of the *Jews* which were in those *Quarters*, *Act. xvi. 3*. It must therefore have been perfectly agreeable to their *Sentiments*. Otherwise it would not have gratified, but rather scandalized them. Here therefore the *Principles* are allowed by *St. Paul* himself, as proceeding under the *Gospel* also. And his *Answers* proceed only on concessions of them who maintained these *Principles*.

Nor does he only give these *Principles* for a present end of gratifying his *Adversaries*. *He grants Himself* does not only grant them, but Reason on them, and justify their severest Consequences. Though he is not for dissolving these *Marriages* when *Christianity* found them in possession, yet he is utterly against contracting them by any who is already a *Member* of the true *Peculium*, and is as severe against them when contracted, as the *Principles* now mentioned would oblige him to be. That he is against contracting them, his *Words* are very plain. He allows a *Widow*, when she is at liberty, to be married to whom she will: Yet with this express limitation; *Only in the Lord*, ver. 39. To be in *Christ* is to be a *Member* of his visible

§. XXI.

He grants those same Principles himself, and Reasons on them.

visible Body the Church. The same thing it is to be in the *Lord.* For the name *Lord* is by way of *appropriation* ascribed to the *second*, as the name of *God* simply taken, is to the *first* Person of the *Trinity.* Thus the *Ephesians* are said to be *Light in the Lord,* Eph. v. 8. As *Light* is reckoned among the benefits of the *true Communion* throughout the *first* undoubted Epistle of *St. John.* Thus being *strong in the Lord,* Eph. vi. 10. and *standing fast in the Lord,* 1 Thess. iii. 8. is being *constant* in the *true Communion.* Thus the *Governours* of the *Church* are said to be *over us in the Lord,* 1 Thess. v. 12. In *opposition* to our *other Superiours,* as we are *Members* of *other Societies* distinct from that which is *Spiritual* and *Ecclesiastical.* *Marrying* therefore *in the Lord* is the same thing in *St. Paul* as *marrying* within the *visible Communion* of the *true Peculium,* to which he does accordingly *confine* *Christian Widows.* *Tertullian* observes, that in these Words the *Apostle* changes his style from *Counsel* to *Precept,* from *Persuasion* to *Command.* To shew, that if they *will* marry, they are not left to their *choice* of an *Infidel Consort,* as they *are* whether they will marry *at all.*

§. XXII.
The Apostle
2 Cor. vi. 14.
alludes to the
Jewish Law,
de ἐτεροζύ-
γοις, Lev. xx.
19. and that
very pertinent-
ly, for over-
throwing Mar-
riages out of
the true Pec-
ulium.

But the clearest and fullest Passage of the *Apostle* to our purpose, is in 2 Cor. vi. 14. *Be ye not unequally yoked with Unbelievers.* This place, in all likelihood, was occasioned by the case proposed in the *former Epistle.* He had there spoken against *dissolving* such *Marriages,* when *contracted* before their accession to the *Faith.* This was very likely to encourage professed *Christians* to venture on such *Marriages,* which being *contracted before,* were thought not inconsistent with the *holiness* of their *Seed.* To prevent this, He seems to *resume* that *Subject.*

ect. The Words in the *Greek* are : Μὴ γίνεσθε ἐτεροζύστεις ἀπίστοις. The word ἐτεροζύστειν, in the *Hellenistical* sense, seems taken from *Lev.* xix. 19. where it answers the *Hebrew* כְּלָאִים, which gives a Title to a *Mishnical* Book. It is there particularly applied to the *yoking* several *Species* of *Beasts* under the same *yoke*, and to the sowing several *Seeds* in the same *ground*. The *Greek* is in some Copies ἐτέρω ζύστω, in others ἐτεροζύστω, in one word, as in *St. Paul*. Either way, the *Verb* in *St. Paul* will fitly answer it. It is common enough for *Comedians*, and Authors of Terms of *Art*, to form *Verbs* of one word from *Nouns* of two. Plainly the *Apostle* puts them in mind of their *Law* de ἐτεροζύστοις, and their received *mystical* Interpretations of it. The Expression is not Μὴ ἐτεροζύστω, but Μὴ γίνεσθε ἐτεροζύστεις. Be not such as are implied in the *Symbols* of that known *Law*, de ἐτεροζύστοις. This *Reasoning* he allows in *other* cases as well as this. The not *muzzelling* the *Oxe's* *Mouth* that *trod* out their *Corn* for them. He does not suppose to oblige any *Nation* besides the *Jews*. But the *mystical* Interpretation of being *grateful* to all by whose *labours* themselves were benefitted, in letting them *share* in the *Fruits* of their own *Labours*, he reasons from, as obliging the *new Peculium* as much as it did the *old*. So he proves it reasonable, that the *Clergy* should *share* in the *Ecclesiastical Charity* of which themselves were the *dispensers* to the *Ecclesiastical Poor*, 1 *Cor.* ix. 9, 10. 1 *Tim.* v. 17, 18. By the same way of *Reasoning* therefore, here he proves the *unlawfulness* of *Marriages* out of the *Peculium*, from the *mystical* design of forbidding the ἐτεροζύστα, which he supposes therefore to oblige the *new Peculium* also. His
Reasoning

Reasoning in the other case, that God did not forbid the *muzzeling* the Oxen for the sake of the Cattel themselves, but to teach Mankind a moral Duty from which the *new Peculium* were not to be excused, 1 Cor. ix. 9, 10. will proceed as strongly here as it did there, that the *yoking* different sorts of Beasts was not forbidden for it self, but with a design upon the like absurd *yoking* of Mankind. Marriage is commonly called a Yoke, and St. Paul's $\sigma\upsilon\zeta\upsilon\gamma\omicron$ saluted by him, is understood of his Wife, and that not improperly, by Clemens Alexandrinus. And the like unagreeable conjunction of Mopsus and Nisa, Virgil derides with the like Symbol of *yoking* incongruous Beasts: *Fam Gryphes jungentur Equis*, Eclog. viii. v. 27. That is not all. The very few remaining Monuments we have of the *mystical* Interpretations received by the Jews in the Apostolical Age, afford us however, likely occasions for St. Paul's reasoning on this Matter as we find he does. Philo lived then, and he gives such an account of the *mystical* Reason of this Precept, no doubt from Authors elder than himself, as might give St. Paul a just occasion for applying it to Marriages without the *Peculium*. He tells us, that the Beasts forbidden to be yoked were Oxen and Asses. I suppose from Deut. xxii. 10. and the practice of other Nations, who were not under the like confinement as the Jews were, but were at perfect liberty to join what Animals themselves thought most convenient for performing the Work designed. And so I know none so likely to be joined with Oxen as Asses, for their equal native slowness. This they then thought a proper qualification for the Plow, and, on that account, thought Horses as unsuitable for the Plow as Oxen for the Saddle. So the
Poet

De Charit.
p. 712.

Poet represents the popular Opinions of those Ages: *Optat Ephippia Bos piger, optat arare caballus.* And so it might have been probably from the very time of *Moses*, for any thing that I know of, that appears to the contrary.

Thus therefore *Philo* accounts for one Reason of this Precept: Ἀπαγορεύει ἐν ταυτῷ ζῴωνισματι πρὸς ἀρετὴν βῆν καὶ ὄνου --- τὸ πρὸς τὰ ζῴα ἀνοικεῖν σοφιστάδην· Διότι τὸ μὴ ἔστι καθαρόν, ἔνθ' ἡ τ' ἐκαθαροῦν· τὰ ἡ ἕτως ἠλλοβρωμένα σωθήσιν ἐκ ἐνπρεπείας.

What *Symbol* could have been more apposite for this purpose, of forbidding *Matrimonial* Conjunctions between the *clean* Members of the *Peculium* and the *unclean* Consorts of other Nations, than this is, as it is thus explained?

Josephus lived also in the *Apostle's* Age, though considerably younger than the *Apostle*. And he also so understands this Precept, as to favour the *Apostle's* reasoning from it. He understands it so, as to be principally designed for the *Morals* of *Mankind*, rather than for the sake of the *Brutes* themselves.

Δέθ' γὰρ ἐν τῷ *Joseph. Ant.*
 τῷ μὴ διαβῆν καὶ μέχει τ' ἀνθρώπων ἢ πρὸς τὸ ὁμόφυλον L. iv. c. 8.
 ἀτιμία, τ' ἀρχὴν ἀπὸ τ' πρὸς τὰ μικρὰ καὶ τὰ φαῦλα P. 123. Ed.
 πρῶτον λαβῆσα. Δεῖ ἡ μὴδὲν (ἔ) τοιῦτον συσκευω-
 ρημένον, ἔξ' ἡ καὶ μίμησιν ἀδελφότητι τ' καὶ τ' πο-
 λιτείαν ἔσοισι. *Lips.*

Exactly like *St. Paul's* reasoning in the case of *muzzeling* the *Oxen*. The present case relating to the *Plow*, is thus represented by the same *Josephus*: Βεσὶν ἀρετῶν τ' γλῶ, καὶ μὴδὲν τ' ἐτέρων ζῴων σωθῆσιν αὐτοῖς ἀπὸ ζῴων ἀσυν-
 τας. Here are plainly the Footsteps of *St. Paul's* ἐτροζυβῆτες.

The reason of this Prohibition *Josephus* expresses thus: ἐ γὰρ τ' ἀνομοίων κοινωνία χαίρειν τ' φύσιν. Here also we see the Original of the word *κοινωνία* in the following Reasoning of *St. Paul*, which is not so applicable to any thing as the *κοινωνία γάμου*, a stile of *Marriage*

Marriage very common in those early Ages. But besides this *first* instance of the *Cattel*, the others also of the forementioned Text of *Leviticus* xix. 19. comprehended under the common Title of the כְּלָאִים, are as pertinent to the *Apostle's* reasoning. *Thou shalt not sow thy Field with mingled Seed*, saith the *Legislator*. A very proper *Symbol* for *forbidding* that which the *Scripture* calls *mingling the Holy Seed*, *Ezr.* ix. 2. *Josephus* expresses it thus: ἢ ὃ καθαρόν τὰ σπέρματα καὶ ἀνεπίμικτα· καὶ μὴ σμίδυο καὶ τετα ἀμείγην. Here is the *clearness* of the *Seed* in opposition to the *legal Uncleaness* of all others who were not of the *Holy Seed*. Here is the ἀνεπίμικτα in opposition to the ἐπίμικτα, which is the *Word* generally used by the *Seventy two*, to signify those of a *mix'd* *Extraction*, and who by being *so*, had lost all just pretensions to their being of that same *Peculium*. So it is used *Numb.* xi. 4. *Exod.* xii. 48. *Ezek.* xxx. 5. But most remarkably in that famous place of *Nehemiah* xiii. 3. where the *rejecting* such from the *Holy Seed* is expressly determined. The *third* particular in the Text of *Leviticus*, is, *Neither shall a Garment mingled of Linen and Woollen come upon thee*. Here also is a *symbolical Mixture* forbidden, very applicable to the *mingling* of the *Holy Seed*. The *Linen* is a very fit *Symbol* of the *holiness* of the *Seed*, as it is all stiled a *Holy Priesthood*. I need not insist on the *linigeri Sacerdotes* of *Isis*, though I see no such disparagement, as others pretend, if such indifferent things as *Vestments*, were taken into the practice of the *Peculium* from the *customs* of *neighbouring Nations*, especially when as fit for *God's design* as others that might have been substituted in their stead. And I know not how well some customs can be

be accounted for, as by deducing them from this very *Original* of the *Ægyptians*. But in this case no *Original* need be insisted on, but that of the *Scripture* it self. There *Linen Ephods* are common to all *holy Persons*, not only *Priests*, but also to all others, especially when employed in *sacred Offices*. To *Samuel*, when a *Child*, 1 Sam. ii. 18. To *King David*, when he *danced* before the *Ark*, 1 Sam. vi. 14. 1 Chron. xv. 27. though he was not so much as of the *Sacerdotal Tribe*. Yet it is looked on as a *habit* so suitable to the *Priesthood*, that *wearing an Ephod* is the same thing, in the *Language of the Scriptures*, as being a *Priest*, 1 Sam. ii. 28. xiv. 3. xxii. 18. So that being *without an Ephod*, is the same thing as to be *without a Priest*, Hof. iii. 4. The *Priests* had also a *holy Linen Coat*, and a *Linen Girdle*, and a *Linen Mitre*, Lev. xvi. 4. Besides, *Linen* is there taken for such an Emblem of *Purity*, that even the *Saints in Heaven* are, in the *Scripture Accounts*, represented as *cloathed* with it. So the *Angels*, Dan. x. 5. xii. 6, 7. xix. 14. So the *mystical Spouse* in Heaven, Heb. xix. 8. So the *heavenly Armies*, ver. 14. We never find any *woollen Garments* mentioned on these occasions. I do not see therefore why *Woollen* might not be a fit *symbol* of *Impurity* in the *Scriptures* as well as it was among the *Ægyptians*. And for the same *natural Reasons* mentioned from them by *Plutarch*, as keeping in the impure *Stems* of the *Body*, and breeding *Vermin*. And I do not know whether we have not an instance of the sense of the *Jews* concerning *Wool*, though it be not mentioned in the *Writings of Moses*, as we have them now at present. The *scape Goat* which bore the *Peoples Sins* into the *Wilderness*,

Plutarch. Isid.
& Osirid.

ness, was so *unclean*, that the *Messenger* who conducted it, was to *wash* his *Cloaths* for it, and to be *unclean*, Lev. xvi. 26. In this *lustration* of the *People* by the *scape Goat*, there is no mention of *Wool* in the *Narrative* of *Moses*, as we have it *now*. But there is in two *Authors* who are very much to be regarded for the *Practice* and *Traditions* of the *Jews* of the *Apostles* Age, the *Canonical* Author of the *Epistle* to the *Hebrews*, ix. 19. and the *Catholic* *Epistle* of *St. Barnabas*, cap. 8. And *Barnabas* makes the *Wool* a *Symbol* of *Days ill* and *filthy*. The *Greek* words are, ἡμίχαι πορνῆαι καὶ ῥυπαεαί. Thus then the *mixture* of *Linen* and *Woollen* will be again a proper *Symbol* of the *mingling* the *holy* with the *unholy*, whereby the *Holy Seed* is to *lose* its *holiness* by the *contagion*. So *St. Paul's* *Argument* will proceed from this *whole* *Topick* in *general*.

§. XXIII.
The repugnancy between the δικαιοσύνη and ἀνομία explained, and applied to the same Marriages.

I therefore now proceed to the following Words of *St. Paul*, to shew, that they also are agreeable to this Introduction. It follows then: For what fellowship hath Righteousness with Unrighteousness? In the *Greek* thus: Τίς ὁ μετὸς δικαιοσύνη καὶ ἀνομία. And they very exactly agree with the design now mentioned. The *illative* Particle ὁ shews, that he is now proving, that *Marriage* with *Infidels* would be indeed a ἐπὶ ὁζυγία, a *conjunction* of things incongruous among themselves, like all those mentioned in the *Law*, and therefore incapable of any solid indissoluble *Coalescence*. And this he does perform in these Words, as I shall shew when I have first explained them. Δικαιοσύνη, or *Righteousness*, is indeed a Character of the true *Peculium*, of both sorts, the new as well as the old. Only, as the *Peculia* are different, so the *Righteousnesses* are different also,

also; the *Righteousness* of the *Law*, and the *Righteousness* of *Faith*. The *Righteousness* of the *Law* consists in the performance of those *external* Observances to which the *Jewish Nation* was admitted, and from which all other *Nations* were excluded, by the *Law* of *Moses*. The *Righteousness* of *Faith* is that which was imputed to *Abraham*, on account of his *Faith* in *God*, *Gen. xv. 6.* before his *Circumcision*, *Rom. iv. 10, 11, 12.* And to this, they who are the *Seed* of his *Faith* may, by the *Apostle's* Doctrine, be intitled, as he was, *without Circumcision*, ver. 11, 12, 13, 16, 17, 24. Though *Circumcision* was the first thing that intitled them to the *external* Performances, and consequently to all that *Righteousness* that was attainable by those Performances of the *Mosaick Law*. This is the *Righteousness* of the *new Peculium*, and designed by the *Apostle* in this place. *ἄπιστοι* is the *Apostle's* word for the *Unbelievers* mentioned in the words immediately preceding. This therefore is directly opposed to *πίστις*, and the *Righteousness* attainable by it. Whereby it appears, that this whole Discourse of the *Apostle's* is levelled against *Marriages*, not out of the *old*, but out of the *new Peculium*. In opposition therefore to this *Righteousness*, the contrary state is in the *Greek* not *Unrighteousness*, *ἀδικία*, but *ἀνομία*, rather *Illegality*, a state of contradiction to the *Law*, which the *Apostle* disapproves as much as they against whom he manages this whole Dispute. They might indeed mistake his meaning, because he calls the *Righteousness* he opposes, a *Righteousness* of the *Law*, *Phil. iii. 9.* and because he himself uses the name of *Law* simply for that *Law* against which he disputes in many places. But that is only in compliance with those who

used it so too, as *knowing* nothing of that *other Law* which he defends. In their sense therefore he does reckon himself among the ἀνομοι, among those who are *without Law*, yet withal professing that he was not ἀνομοι, *without Law to God*, but ἐννομοι, *under the Law to Christ*, 1 Cor. ix. 21. For, according to the two *Peculia* there were also *two Laws*, and he never denies his subjection to the *Law* of the *new Peculium* professed by him. That is called the *Law of Faith*, Rom. iii. 7. in opposition to the *Law of Works*. The *Law of the Spirit of Life*, Rom. viii. 2. in opposition to the *Law of Sin and Death*. The *Law of Christ*, Gal. vi. 2. in opposition to the *Law of Moses*. The *Law of Liberty*, St. James i. 25. ii. 12. in opposition to the *Bondage* under the *old Law*, insisted on in the Epistle to the *Galatians*. The *Royal Law*, St. James ii. 8. consistent with *Liberty* in the *Subjects*, in opposition to the *despotick Monarchick Law*, whose *Subjects* are perfect *Slaves*. This distinction between a βασιλευς and a μοναρχης, long before Sir *John Fortescue*, was owned by *Aristotle* in his *Politicks*. The *Law* which he owns to be *good*, Rom. vii. 16. in opposition to the *Statutes* that are called *not good*, Ezek. xx. 25. This *Law* therefore of the *new Peculium* he always *owns*, and never countenances them who did *disown* it. In *opposition* therefore to this *Law of Faith* it is, that he makes the ἀπιστοι to be ἀνομοι, which again shews, that his present *Discourse* relates to the *new*, not the *old Peculium*. Thus the *Antithesis* is clear, that there can be no δίκαιωσις where there is a professed avowed ἀνομία. All *Righteousness* does relate to a *Law* which must be supposed to have been *satisfied* by him who is pronounced *righteous* by it. Even the *Righteousness*

ousness of Faith must be judged by that Law which Abraham was under, when his Faith was imputed to him for Righteousness. For Righteousness is only a judicial Sentence upon application of the Law to a Fact that is to be tryed by it. But it cannot be expected, that any Court can give a Sentence in favour of him who denies the Law it self by which they are obliged to proceed, as the rule of all their Sentences. Now that which the Apostle denies between these two Extremes, is a *Μέσολύη*. That is, if I mistake not, that common participation of Conjugal Comforts, whereby each of them are intitled to share in what either of them have a right to. But Marriage seems to be considered here, rather as a sacred, than as a civil Contract: Indeed, principally as a sacred one, the sacred Contract being the foundation and security of the civil one. As the intervention of the God by whom the Matrimonial Vows are made, is that which in conscience obliges both Parties to performance of the Vows made by him. For these Vows, whereby they invest each other mutually in their single Rights, are indeed the ground of the Plea each of them have to that which they could lay no claim to before those Vows were made. And the Religion of the Vows, and the Deity's Undertaking for performance of those Vows, was that which made those Vows fit to be relied on. So that where this failed, the other must consequently fail also, as being fundamentally grounded on it. So it must certainly, as to the sacredness of the Obligation. Yet I do not know, whether the sacred Part be not immediately referred to by the Apostle in this Reasoning. As the Wife, by passing into the Family of the Husband, was to pass into his Sacra also, those

of his *Family*, and to be received into the protection of the President *Deities* of their common *genial Bed*, with an obligation on *her* part to see the *Family Duties* performed, if she would intitle her *self* to the common *Family Patronage*. So *Ephraim* is said to be μέτοχος εὐδωλων, Hof. iv. 17. So μέλειχεν τῶ ἁγίῳ, Efd. v. 62. Μέλειχεν τῷ μολυσμῷ, 2 Maccab. v. 27. The impossibility therefore of the μέλοχῆ between these two appears in this, that being δίκαιοθ by the *Law of Christ* required an *universal Obedience* to his *Law*, in the *Consort* professing his *Religion*. So *Zacharias* and *Elizabeth* are said to be δίκαιοι, because they *walked in all the Commandments and Ordinances of the Lord*, blameless, St. Luke i. 6. And that not only for *themselves*, but, on the *Patriarchal Covenants*, on which *Christianity* was *superstrucked*, to which the *Wives* were obliged to comply, as passing into the *Sacra* of the *Husbands*. Yet, on the contrary, the *unbelieving Consort* must be supposed to *disown* this *Law of Christ*, which was that of the *new Peculium*, what *Law* soever it owned otherwise, though it were that of *God himself* by *Moses*. Though that were owned, yet still such a *Consort* would be ἀπισθ, as denying the *Righteousness* by πίστις, (if *Communion* were broken on that pretence) and therefore ἀνομοθ as refusing to be *subject* to the *Royal Law* of the *new Peculium*. Which again shews, that *Marriages* out of the *new Peculium* are they against which these *Reasonings* of the *Apostle* are designed.

§. XXIV.
The opposition between Light and Darknes in relation to κοινωνία, refers to the same design.

The *Apostle* goes on: *And what Communion hath Light with Darknes?* In the *Greek*; Τίς ἡ κοινωνία φωσὶ πρὸς σκότθ; This plainly seems to allude in the first place, to the κοινωνία of *Marriage*. Thus the *Prophet Malachy* concerning

cerning the *Wife* : Καὶ αὕτη κοινωνός σου, ii. 14. So *Philo* ; Ἀλλὰ μὴδ' ἄλλοθενεῖ, φησὶ κοινωνίαν, γὰρ μὴ σωθήσο, *De Leg. Spec.* p. 780, 781. So in another *Hellenistical* Author, the properest for the *Greek* of the *Scriptures* : Ἐδάμησεν, ἐσαθήσεν, ἐκοινωνήσε βίην, 2 *Maccab.* xiv. 25. Φῶς and Σκότος are used in the beginning of *St. John's* Gospel, and through his *first* whole *Canonical* Epistle, the one as a *Symbol* of the *mystical* *Benefits* of the *true* *Communion*, the other as a *Symbol* of the *disconsolate* *miserable* *Condition* of those who are out of it. There Φῶς is taken for the benefit of the κοινωνία with the *Apostles*, as intitling to the κοινωνία with the *Father* and the *Son*, 1 *John* i. 3. as that also relates to the *mystical* γάμος, so frequently mentioned in the *Scriptures*. In *St. John's* reasoning, all who were in the *true* *Communion* are supposed to be in the *Light*. And this agreeably to his *Principles*. The κοινωνία with the *Apostles* was, as I said, a κοινωνία with the *Son*, who is the Λόγος. And he was the *Light*, *St. John* i. 6, 9. By communicating therefore with the *Apostles*, they were made partakers of the *inheritance of the Saints in light*, *Col.* i. 12. And *Conversion* to our *Saviour*, is a *turning from darkness unto light*, *Act.* xxvi. 18. as being to him who was the *Light to lighten the Gentiles*, *S. Luke* ii. 32. *S. John* viii. 12. ix. 5. Therefore *Baptism* is called *Illumination* by *St. Paul* himself, *Heb.* vi. 4. as well as by *St. Justin* Martyr. And the *way of our Saviour* is in *S. Barnabas*, called the *way of Light*. No doubt, this was to signify their communicating with *good Spirits* in general, the *Heirs*, as I said, of *Light*. And indeed the *Schechinahs*, in which *good Spirits* appeared, were generally *luminous Bodies*. But the *Scriptures* men-

tion no *darkness* of the Vehicles in which *evil Spirits* appeared. How then comes it to pass, that in these Reasonings *Light* and *Darkness* are so immediately and necessarily opposed, that whosoever is *not* in the *Light* is for that reason presumed to *be* in *Darkness*? I suppose from the *mystical Reasonings* concerning the *Light* and *Darkness* between the *Ægyptians* and the *Israelites*. In the plague of *Darkness* it is observed, that the *Children of Israel* had *Light* in their *Dwellings*, Exod. x. 23. Wisd. xviii. 1. And the *Pillar of the Cloud* is observed to have been a *Cloud* and *Darkness* to the *Ægyptians*, but to have given *Light* to the *Israelites*, Exod. xiv. 20. This *Darkness* of the *Ægyptians* the *Hellenistical Author* of the *Book of Wisdom*, xvii. 21. owns as *an Image of that Darkness which should afterward receive them*. This is a plain evidence, that their *Darkness* in the *mystical Reasonings* of that *Age*, included the *Darkness of this World*, and the *Darkness of Hell*, which is the *σκότος ἑσπέριον* in the *Language of the New Testament*: Exactly as it is supposed to do in this *reasoning* of our *Apostle*. Thus then it will appear, by this *reasoning*, that the *Consort*, which is not in the *Light*, must *therefore* be in *Darkness*; and consequently as incapable of any *mystical κοινωνία* with the *other*, which is supposed to be in the *Light* as the *Ægyptians* were of any conversation with the *Israelites* in the cases now mentioned. Thus therefore it will appear, that the *mystical part* of such a *Marriage* must be *null* and *invalid*, as pretending to make a *κοινωνία* between things which are of their own nature ἀκοινωνήσια, incapable of any *Communion* with each other. Which will also proceed farther, to *null* the *external Marriage* also: So far

far at least, as the *validity* of what is transacted *externally* depends upon the *ratification* of the *Deity*, and the *obligation* supposed incumbent on the *Deity*, to ratifie it by Virtue of what is transacted *mystically*.

It follows farther: *And what concord hath Christ with Belial?* The Apostles own words are; *Τίς ἔσται συμφωνία μετὰ Βηλίας;* The common notion of *συμφωνία* as it signifies, and is here translated *Concord*, is a thing that ought to go before *Marriage*, where Persons would expect any comfortable Event of it. But I take it here to have a farther signification, such as is essential to the *validity*, as well as convenient for the *comfort* of the married state. It signifies a *confederacy* between Nations that had been in *Hostility*. *Syria is confederate with Ephraim*, Is. vii. 2. *All these were joined together in the Valley of Siddim*, Gen. xiv. 3. concerning the *five Kings* entering into a League against *Chederlaomer* and his Associates. The *Greek* word answering the *Confederacy* in one place, and the being *joined together* in the other, is *συμφωνία*. And such a *passional Agreement* is certainly essential to *Matrimony*. But the *Reasoning* of the Apostle makes such an *Agreement null* in it self. *Christ* and *Belial* are the *Heads* of the two *hostile Parties* in our *spiritual Warfare*. *Belial* is the name by which the *Devil* is generally called in the eldest *Christian Monuments* next the *Scriptures*. So he is called in the *Sibylline Oracles*, in the *Testaments* of the *Twelve Patriarchs*, and the eldest *Latin Writers*. Their *Baptismal Covenant* was conceived in *Military Terms*, by which they obliged themselves to *side* with *Christ*, and to *leave* and *renounce* the *Devil*. As therefore any *Leagues* with the *Enemy*, or any of his *Ad-*

§. XXV.
So also the
συμφωνία
of *Christ* with
Belial.

berents, are *Treason in War*, and can lay no obligation on the Person to performance, if made *without* the consent, nay *against* the express orders of the *General*; so also it must be in this case. No *subordinate Member* of an *Army* can dispose of *himself* without the *General*; and, if he do, he cannot expect his *General* should be obliged to *ratifie* what is done by him *without* his own *Authority*, or to *quit* his own antecedent *Right* in his *Person*. So it is in all *Wars*. Much more in our *spiritual Warfare*, which is ἀποβολή, incapable of any *Reconciliation* or *Treaties* in order to it. That is peculiar to the *nature* of *this War*, as it is to the *nature* of our *God*, that he will endure the *Worship* of no *other God* besides himself, which none of the *Heathen Gods* did seem to disallow. This overthrows all sorts of συμ-φωνήσεις in the sense now explained, not only *Agreements*, but *Treaties* also, in order to the settlement of *Terms* on which they might *agree*. Thus the *Israelites* were forbidden to make any *Leagues* with the *Inhabitants* of their *Land*, Judg. ii. 2. Exod. xxiii. 32. And this with a particular *design* to keep them at a *distance* from contracting *Marriages* with them, Exod. xxxiv. 12, 15, 16. Deut. vii. 2, 3. This God was pleased to carry so high as to blame even the *good Kings* of *Judah* for contracting any *Alliances* with the Family of *Ahab*, though otherwise *himself* also belonged to the *Peculium*, when he had *polluted* his own *Seed* by marrying *Jezebel* the *Daughter* of a *Heathen King* and *Priest*. Two *Reasons* are given for this care: One is, that they might not be concerned to *wish* their *Welfare*, when God should resolve to *punish* them; another was, that they might not *partake* of their *Plagues*, which
shews

shews the *piacular* Nature of their Guilt, which would involve their *Posterity* born of such *Marriages* in a participation of the Guilt. Which made *Pisistratus* so very wary of any *Posterity* that should be common to *him* and the *Alcmaonidae*, for fear of the *Piaculum Cylonianum*.

The Apostle adds: Or, what part hath he that believeth with an Infidel? The Greek thus; ἢ τίς μεεῖς μετὰ μὴ ἀπίστου; Here it again appears, beyond dispute, that this whole Argument, as managed by the Apostle, concerns the *new Peculium* in *contradistinction* to the *old* one. The very name of μεεῖς characterizes the *Seed* of *Abraham's* μεεῖς in opposition to the *Seed* of his σαρκός. And the *Seed* of his *Flesh* alone, without pretensions to his μεεῖς, will, for that very reason, come under the name of ἀπίστοι, which is the word by which the Apostle denotes the condition of that *Consort*, which is by him supposed to be *out* of that *true Peculium* concerning which he discourses. Thus he who was *in* the *old Peculium* is notwithstanding, by him, supposed to be *out* of the *Peculium* he speaks of. On the contrary, he also who was *out* of the *old Peculium* on account of his *want* of *Circumcision*, yet, as *believing* like *Abraham*, is therefore properly μεεῖς, and, for that reason, properly a *Member* of *St. Paul's Peculium*. The word μεεῖς seems to relate to the *Matrimonial Portion*, but in a larger sense than we commonly understand the word *Portion* in *English*, or than the word *Dos* was understood by the *antient Romans*. That implies no more than what is brought into the common Family by the *Wife*; This implies the *Shares* on *both sides*, of the *Husband* as well as the *Wife*, and therefore the *donum Antenuptiale* also. Thus therefore the *Reasoning* proceeds

§. XXVI.

So the μεεῖ-
des of the Be-
liever and Un-
believer.

proceeds on the *Roman* notion of a just *Matrimony*, which was also received by the *Law of Nations* of that *Age*. They did not allow the name of *Matrimony* to be given to every *conjunction* of *Men* and *Women* that was *just* and allowable with regard to *conscience*. It was thought *essential* to *Matrimony*, that there should be *Matrimonial Tables of Articles*, and *legal Stipulations* for performance of those *Articles* on *both* sides. Those were for security of the *μσειδες* on both sides, that they should go to the uses agreed on, in case either of *Death*, or of *Divorce*. Without these the *Contract* was rather *Concubinate* than *Marriage*, and did not properly intitle to the name of *Wives* in *contradistinction* to that of *Concubines*. This was that *creditable* sort of *Marriage* to which *Allusions* are made in these *mystical Reasonings* relating to the *mystical Union* of the *Deities* with their respective *Peoples*. In this way therefore of *Reasoning* the *Argument* is good, that there could be no valid *Marriages* where there could be no *Contributions* on both sides that might be *secured* by a *legal Settlement*. In allusion therefore hereunto, and the *mystical Matrimony* between *God* and his *People*, *God's People* are said to be his *μσεις*, *Deut.* xxxii. 9. *Siracid.* xvii. 17. And on the contrary, *God* himself is said to be the *μσεις* of those who are *in the Peculium*, *Pfal.* xvi. 5. lxxiii. 26. cxix. 57. cxlii. 5. But he is denied to be the *μσεις* of those who are *out of the Peculium*, *Nehem.* ii. 20. Thus it must follow, that the *Infidel Consort* can lay no claim unto *him*; whereas, by the *Law of Marriage*, each of the *μσειδες* ought to be *common* to both of them. This *Reasoning* also shews the *nullity* of the *outward Marriage* from the *impossibility*

possibility of that which is *mystical*, as fundamental to it. I know very well that *μυσείς* does usually relate to κλήροϑ, Act. viii. 21. And that the *Heathens* make the *divisions* of *Nations* and *Provinces* between the *Gods*, to have been by *Lots*. And that *God* himself seems to allude to this *popular* way of speaking, when he calls his own *Israel* the *Lot* of his *Inheritance*, Deut. xxxii. 9. But whatever *mystical* meaning the *Heathens* had of that Phrase, is certain it could not be meant *literally* in the case of our *supreme Being* and his *Pecuniary*. It is derogatory to his *Honour*, that He should condescend to a *sortition* with his *misstring Spirits*, which of his *own Nations* He should be pleased to receive into his *personal protection*. It was more easily credible of the *Heathen Deities*, who were but *finite Beings* and the opinions of their own *Worshippers*. Our *supreme Being*, on the contrary, declares his *own People* to have been *chosen* by him, and that for their *Forefathers* sake. This would have been *Optio*, and *extra Sortem*, in the Language of the *Roman Laws*. Directly contrary to their way of dealing between *equal Colleagues* by *Sortition*. In this case therefore, the reason why *Israel* is said to be the *Lot* of *God's* *Inheritance*, cannot be any allusion to the *proper* way of disposing of things by *Lots*; but, in the *general* sense, by which any thing which properly belongs to a *particular* Person is said to be his *Lot*, however he comes by it: Only because the most common way of *dividing* *Shares* was by *Lots*. There can therefore be nothing *peculiar* in the *mystical Marriage* I am speaking of in this regard, but what was *common* to all the *mystical Marriages* of *other Nations* with their respective *Deities*. But the
Argument

Argument will still proceed, that, in *Deiti* irreconcilable, there can be no *mystical* wherein both Consorts can *partake*, which utterly *invalidate* such *Marriages*, so far as they are *mystical*, or as they *depend* on those that are so.

§. XXVII.
And the Agreement between the Temple of God and Idols.

The same Apostle urges: *And, what agreement hath the Temple of God with Idols?* The Greek so; *Τίς ὁ συγκατάθεσις, ναὶ Θεῷ καὶ εἰδωλῶν;* The word *συγκατάθεσις* in the Dispute between the *Pyrrhonians* and *Academicks*, and *Stoicks*, signifies the *assent* which is given to the *φαντασίαι*, that is to those *first Opinions* which we are apt to entertain concerning the *goodness* or *evilness* of things upon their *first appearance* before we have *thoroughly* considered them. Thence it is not unfitly drawn, to signify the *Matrimonial Assent* also that was then given to the *Matrimonial Stipulations* which were then proposed by way of *Questions*, according to the Form prescribed by the *Roman Law* then in use. The force therefore of the Apostle's *Argument* seems to lye in this, that the Soul that has received the *supreme Being* for her *Head* and *Husband*, as she was supposed to have done in the *mystical* part of *Christian Matrimony*, ought not for shame to give her *assent* to a *Rival* so odious as an *Idol* would be, or rather the *Devil* who was supposed to *possess* the *Idol*, as she must do by *marrying* one who had *Communion* with him, 1 Cor. x. 21. The rather, because the antecedent *possession* of the *true God* had given him a *right* that could not leave her at *liberty* for any *new* disposal of herself of the like nature. The rather, because this way of Reasoning supposes the like *possession* of Persons devoted to the worship of *evil Spirits* by the *evil Spirits* adored by them

there is by the *Supreme Being* in his own *Peculium*. This is plainly supposed, that as *habitation* of the *true God* in the *Members* the *true Peculium*, makes such *Members* *Temples* of the *Supreme Being* by which they are inhabited; so also that the worshippers of *Idols* were themselves *ειδωλῆα*, (that is the Apostle's word for *Temples of Idols*, 1 Cor. i. 10.) as *possessed* by the *Idols*, who were the *Deities* of the *Temples* frequented by them. The name *Idol* here is not taken for the *Image*, but for the *Archetypal Demon* which was *represented* by the *Image*. That was the *true rival Deity* opposed here to the *God* of the *true Peculium*. The *consent* therefore to *Marriage* with an *Unbeliever*, was so far interpreted a *consent* to be *possessed* by the *Deity* of the *unbelieving* *Consorts*, as the *Marriage* was to make them *one Body* and *one Flesh*, in order to the *communicating* in the *same Family Sacra*. For this would make them both *one Temple*, so that the *Deities* adopted by *each* of them would so far be intitled to *possess* them *both*, as *both* of them had agreed by their *Matrimonial Contract* to make *one Temple*. Thus the *foederally holy* *Consort*, as *consenting* to make *one Temple* with an *Idolater* possessed by the *Idol* owned by it, must also, by necessary *consequence*, *consent* to be a *Temple* to the *Idol*. Thus the *true God* and the *Idol* would be *σύνναοι*, (so those *Deities* were called, who were by mutual *consent* supposed to *agree* to be worshipped in the *same Temple*) which the *Apostle* supposes could never hope for a ratification by the *God* of the *true Peculium*. This *Reasoning* illustrates the *former Arguments* also.

§. XXVIII.
Our being Temples of the true God, as understood in that Age, made a Matrimonial Union with those who were not Temples impossible.

It follows: *For ye are the Temple of the living God: As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People.* In the Greek; Ὑμεῖς ὦ ναὸς Θεῶ ἐσε ζῶντος, καθὼς εἶπεν ὁ Θεός, ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμσκειπαλήσω· καὶ ἔσομαι αὐτῶ Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. These words have a *double* relation: As they connect with those that go *before*, or with those that follow after. As they connect with those which went *before*, they contain a *proof* of that Proposition on which the Apostle's Reasoning had been grounded, That the *Members* of the *true Peculium* were indeed *Temples* of the *true God*, as his Argument supposed. This God He calls the *living God*, according to the received Language of the Old Testament, in opposition to the *Idols* who are supposed, in the same Language, to be *Nothings*, *Vanities*, to have no *action* of *Life*, nor *vital Principle*; to have *Eyes* that did not *see*, and *Ears* that did not *hear*, and *Feet* that could not *go*, nor to have any *Breath* in their *Mouths*. This was truly the sense of *St. Paul*, that an *Idol* was indeed *nothing in the World*, 1 Cor. viii. 4. x. 19. Not but that *evil Spirits* were permitted by *God* to interpose in the *name* of their Archetypal *Deities*, but because these were *not* really the *Beings* to whom the *Worship* was *designed* in the opinion of the *Heathen-Worshippers*. They were *nothing* of what their *Worshippers* took them for, who thought them *good*, though *finite* *Beings*. This *living God* is said ἐνοικεῖν, as οἶκω is frequently in the Old Testament taken for the *Temple of God*, and as *St. Paul* himself calls the *Church of God* his *House*. He is also said to *walk in them*, which is an *Expression* signifying his *care* of his *own People*.

ople. So he is said to *walk in the midst of the Camp of Israel, to deliver them*, Deut. xxiii.

So his *care of the seven Churches of Asia* described by his *walking in the midst of the seven golden Candlesticks*, Rev. ii. 1. The *Meteor* may be taken from the *Watchmen going out the City*, Cant. iii. 3. v. 7. Or from the *ἑπολοι* among the *Athenians* perambulating the *bars of the Jurisdiction* of their *City*, which might have been antient, and common to them with many *Eastern Cities*, as it is certain many *other of their Customs* were. So *Homer* concerning the *Patronage of Apollo over Cylla*, εὐκύλλαν ἀμφιβεβήκεις. Only this Expression *walking in the midst of them*, seems more emphatical for signifying *God's nearness and intimacy to his Peculium* above that of the *Patrons of other Nations*, a thing particularly observed in the *Scriptures* as a *Prerogative of the true Peculium*, and boasted of accordingly, Deut. iv. 7. xxx. 14. Psal. lxxv. 1. cxix. 151. and this does more favour his *inhabiting them*. This was also *owned of the supreme Being* in the *Philosophical Religion of the Platonists* by *Porphyry* and *Hierocles*, that he *inhabited good Men like Temples*. Nay, one of those *Oracles* from whence they took these *Notions of their Philosophical Religion*, tells us, that he *delights in such Temples as much as in Heaven it self*: Εὐσεβέσιν ὃ θεοῖσι γάνυμαι πόσον ὅσον ὀλύμπω. Yet however *far the Christians* believed the *Gods* to be, that were worshipped by the *Heathens* from their *Worshippers*; they notwithstanding believed the *Devils* who *personated their Gods*, and who really *received their Worship*, to be as *near to their Worshippers* as their *Admirers* themselves *pretended*. They suppose those *Devils* to *possess them*, and accordingly *exorcised*

cised them from them, before they thought them *pure* enough to receive the holy *Baptifmal Spirit*. This was the sense of the *Church* in the earliest Ages after the *Apostles*. Nor does it seem herein different from the sense of the *Apostles* themselves. The *Scriptures* themselves speak of their *first* Conversions as immediately from the *power* of *Satan* to *God*. And all those *places*, which suppose those who are out of the *true Peculium* to be in *darkness*, must consequently suppose them under the *power* of the *Rulers* of the *Darkness* of this *World*, Eph. vi. 12. who can be no others than *Devils*. This *Reasoning* therefore must necessarily make *God* and the *Devil* joint *Inhabitants* in those *Marriages* which are contracted with *Consorts* out of the *Peculium*. Which being *impossible*, proves consequently the *nullity* and *invalidity* of such *Marriages*, according to the *true design* of the *Apostle*, *arguing* from the *essential incongruity* of the *things* here pretended to be *united* in this *mystical Unity*.

§. XXIX.
Our being Temples obliges us to separate from such Marriages as null and invalid.

I now therefore proceed to consider these same *Words* in relation to the *Sequel* in these words : *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.* The *Greek* thus; Διὸ θέλετε ἐκ μέσου αὐτῶν, καὶ ἀφοιεθῆτε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἀπληθεύετε· καὶ γὰρ εἰσδέξομαι ὑμᾶς. Here the *Reasoning* is from the *Holiness* of the *God* inhabiting in them, to shew the consequent *duty* of *Holiness* in the *Peculium*, if they would behave themselves *answerably* to the *Favour* received by them. From *God's walking in the midst* of his *People*, it is inferred, that *they* ought also to *come out from the midst* of whatever is *offensive* to him. By the *Reasoning* already mentioned, that he might

see

see no unclean thing in them, and turn away from them, Deut. xxiii. 14. His being in the midst of them was by the mystical Matrimony so often mentioned already. It is therefore suitable, to understand those Impurities out of the midst of which they are obliged to depart, to be their impure Marriages. So I am sure they were understood in the case forementioned in the time of Ezra, that such Marriages would provoke God to turn away from them, and to expose them destitute of his protection to the punishment of malignant Spirits. The coming therefore out of the midst of them which might prevent God's going out of the midst of themselves, must be, by their quitting such Marriages and the Children born of them, as was practised in the time of Ezra. The next word ἀφοειδιστε, be ye separate, I take to be decisive of the Apostle's design, for the purpose I am now discoursing of. It is the very word made use of by our English Interpreters in the places of Ezra and Nehemiah, on the same occasion. Whilst they kept their Wives which were not of the Peculium, they are said not to have been separated from the People of the Lands, Ezr. ix. 1. So it follows in the next Verse: For they have taken of their Daughters for themselves, and for their Sons, ver. 2. And when they cast off those Wives and Children, they are then said to have separated themselves. So Nehem. ix. 2. And the Seed of Israel separated themselves from all Strangers. This is plainly in opposition to the mingling of the Holy Seed, Ezr. ix. 2. So again, Neh. xiii. 3. Now it came to pass when they had heard the Law, that they separated from Israel all the mixed Multitude. The mixed Multitude included the foreign Wives, and the

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see no unclean thing in them, and were sent
 from them, Deut. xviii. 14. His being in the
 midst of them was by the *wifical* Marriage
 so often mentioned already. It is therefore
 suitable, to understand those *strangers* to be
 the *midst* of which they are thought to depart
 to be their *impure Marriages*. And from these
 they were understood in the next Verse to be
 ed in the time of *Esau*, when such Marriages
 would *provoke God* to turn away from them
 and to expose them *to the punishment* of his wrath
 to the punishment of *the Seed*, coming therefore
 which might prevent *God's* going out of the
 midst of themselves, *multitude* by such *Marriages*
 such *Marriages* and the *Children* born of Nations
 as was practiced in the time of *Esau*, Gen.
 next word *Esau*, is so *far* the
 be decisive of the *Esau's* *descent* are from
 pose I am now discoursing of. *Family*
 word made use of by our *Esau* had no Title
 in the plates of *Esau* and *Abraham* unless they qua-
 fame occasion. *Which* they are being also the
 which were not of the *Esau* those terms the
 not to have been *separated* and *qualified* for the
 the *Lands*, Ex. ix. 1. *Esau* were, who were
 next Verse: *For they* and those *Patriarchs*;
Daughters for themselves and to whom the
 ver. 2. And *when* on this account this
 and *Children*, they are sometimes, as if the *Jews*
 rated themselves *Esau*, had no *Prerogative*
Seed of Israel sometimes again as if the
Strangers. *Which* *Privileges* to which
 of them not pretend. He tells us,
 neither *Circumcision* avai-
Uncircumcision, Gal. v. 6:
 there is neither *Greek* nor
 nor *Uncircumcision*, Col. iii. 11:

S. XXX:
 This depen-
 dence of the
 new Peculium
 on the Seed of
 the Patriarchs
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 sistent with
 the Revelations
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 to match
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 one
 Esau

Children that were *born* of them, as I have already observed. The Greek word indeed is $\chi\omega\epsilon\iota\zeta\omega$ in the Passages of *Ezra* and *Nehemiah*. But it answers to the Hebrew word לָרַב , which is frequently rendered by the word $\alpha\pi\omega\epsilon\iota\zeta\omega$, the *Apostle's* own word, in other Passages of the *Old Testament*. So in *Lev. xx. 25, 26. Deut. iv. 41. Jos. xvi. 9. Is. lvi. 3.* So clear it is, that this *Notion* is very *natural* to the *Hellenistical* sense of this word used by the *Apostle*, in imitation of the *Old Testament*. This certainly must have been the *meaning* of *Is. lii. 11.* according to the known signification of those Expressions, at least in the *time* of that *Prophet*. Yet our *Apostle* supposes that same *Reasoning* to hold under the *new Peculium*. I do not see therefore how it can be avoided, but that such *Marriages* must be not only *unlawful*, but *null* also and *invalid*, even now under the *times* of the *Gospel*. The same appears also from the following words, $\alpha\nu\alpha\theta\acute{\alpha}\tau\eta\varsigma$ $\mu\eta\ \alpha\pi\lambda\epsilon\delta\epsilon$, used both by the *Prophet* and the *Apostle*. The *Notion* of $\alpha\pi\lambda\epsilon\delta\epsilon\ \gamma\upsilon\omega\alpha\iota\kappa\acute{o}\varsigma$ is used in this same sense by the *Apostle*, *1 Cor. vii. 1.* and that agreeably to the *Hellenistical* *Notion* of the same word, *Gen. xx. 4, 6.* And the coherence requires that this should be the *meaning* of it *here*, as has already appeared in the words going *before*. The words following do also require the same signification, where the *Apostle* requires them, to whom he writes, to *cleanse themselves from all filthiness of the Flesh*, *Chap. vii. 1.* as a *consequence* of his former *Discourse*. So *defiling* of the *Flesh* is used *St. Jude* ver. 8. of the *uncleanness* contracted by these *unclean Conjunctions*. All this the *Apostle* requires from us, if we will have *God* for our *Father*, and intitle our selves to be his *Sons* and

and *Daughters*, ver. 18. that is, as we will approve our selves genuine *Sons* and *Daughters* of the *true Church* to which *God* has joined himself by the *mystical Matrimony* so much alluded to in this whole *Affair*.

Nor is there any *reason* to *admire*, that *St. Paul* should *reason* from the *antient* *Notions* of the *Jews* concerning this very particular, under the *Gospel*. For there is nothing in the *new Revelations* by which the *new Peculium* was constituted, that is really *inconsistent* with it. The *Notion* here insisted on of a *Holy Seed*, is not *appropriated* to any *one Nation*, no not that of the *Jews* themselves. It is fully agreeable with what was *foretold* concerning the *Seed of Abraham*, That in him all the *Nations* and *Families of the Earth* should be *blessed*, Gen. xii. 3. xviii. 18. xxii. 18. xxvi. 4. So far the real *Privileges* of the *true Peculium* are from being *confined* to *one only Nation* or *Family*. Even the *Seed of Abraham's Flesh* had no *Title* to his *Covenant* and *Promises*, unless they *qualified* themselves for them by being also the *Seed of his Faith*. And upon those terms the *Gentiles* by *Extraction* were *qualified* for the same *Privileges* as well as they were, who were descended from the *Flesh* of those *Patriarchs*, with whom the *Covenants* and to whom the *Promises* were made. On this account this same *Apostle* speaks sometimes, as if the *Jews* under the *new Peculium*, had no *Prerogative* above the *Gentiles*, sometimes again as if the *Jews* had indeed *peculiar Privileges* to which the *Gentiles* could not pretend. He tells us, that, in *Jesus Christ* neither *Circumcision* availeth any thing, nor *Uncircumcision*, Gal. v. 6. vi. 15. That, in him there is neither *Greek* nor *Jew*, *Circumcision* nor *Uncircumcision*, Col. iii. 11.

S. XXX.
This dependence of the new Peculium on the Seed of the Patriarchs very well consistent with the Revelations of the Gospel.

That, if any were a breaker of the Law, his Circumcision should be made Uncircumcision. And that, if the Uncircumcision keep the Righteousness of the Law, his Uncircumcision should be counted for Circumcision, Rom. ii. 25, 26. Thus, as to the benefits of the new Peculium, the Circumcised Jew has no advantage above the Uncircumcised Gentile. But in point of honour he grants the Jews the advantage every way, Rom. iii. 2. particularly in this, that theirs were the Fathers, and that of them Christ descended as to the Flesh, Rom. ix. 5. On this account he owns, that Circumcision did profit, Rom. ii. 25. and when he compares them together, he allows the preheminance of the Jew above the Gentile, Rom. i. 16. ii. 9. iii. 9. The reconciling these two Assertions, will give a clear account of that precedency of the Jews before the Gentiles in the notion of a Holy Seed, for which our present Argument is concerned. This very precedency of the Jews, and this dependence of the Gentiles on them in the same equal Privileges, is sufficient for it.

§. XXXI. To this end it will be convenient to remember, that though there were in their several seasons two Peculia, yet the design of the Gospel is to unite them both into one Temple built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone : In whom all the Building fitly framed together, groweth into a holy Temple in the Lord, Eph. ii. 20, 21. The Apostles are the Foundation of the new Peculium, the Prophets of the old, as appears from the coherence of that Chapter. The Gentiles are represented in the new Testament, as called to the same Privileges as the Jews were under the old. They are said to sit down with Abraham, and Isaac,
and

It is rather the design of the Gospel to prove both Peculia one from this dependence.

and Jacob, in the Kingdom of Heaven, when the Children of the Kingdom were to be cast out, S. Matth. viii. 11, 12. The dispensation of the *New Testament* is grounded on the *Promise* and *Oath* made to *Abraham*, and to his *Seed* for ever, St. Luke i. 55, 73. But how is it possible that any can claim the *Promise* made to *Abraham* and his *Seed* so long since the *decease* of *Abraham*, who cannot, at least, make good their *Claim* to the *Holy Seed*, which, as I have shewn, began from *Abraham*? By the *Reasonings* of the *New Testament*, the *New Covenant* was included secondarily in the *Stipulations* of the *Old*, like our *Chancery* in the common *Courts*, so that even *then* the *Patriarchs* were intitled to all the *mystical Benefits* conveyed by the express *Stipulations* of the *Gospel*, on account of the *mystical Covenant* which was comprehended *under* the *literal* ones. Indeed it must have been so, if all our claim be only by the *Covenants* and *Promises* made to those *Patriarchs*, if the *Jews* were the *natural Olive* and we a *wild Olive grafted on them*, Rom. xii. 17, 24. if all the *benefits* we can pretend to from this *mystical Union* and *Engraffment*, be to *partake* of their *Root and Fatness*, ver. 17. of that *Olive-tree* which is their *own*, ver. 24. if they be their *spiritual things* of which we *Gentiles* do *partake*, Rom. xv. 27. But the *Covenant* made with *Abraham* is, in the *Reasonings* of the *Apostles*, supposed to have *more* of that *Covenant* in it which is *common* to *us* with the *Jews*, than of that which was *peculiar* to themselves *alone*. It is very true, that it was *that Covenant* that *first* brought in *Circumcision*. But it is withal *as true*, that is observed by *St. Paul*, that his *Righteousness* is, even in the *Old Testament*, ascribed

to his Faith, not to his Circumcision: And that his Circumcision was added as a Seal of that Righteousness to which he was intitled by his Faith, which he had whilst he was yet Uncircumcised. On this account he may very rightly be taken for the Father of the Faithful, independently on his fleshly Circumcision: The rather so, because there is not, even in the Letter of the Old Testament, any express appropriation of the external Solemnities of the Divine Worship to the Circumcised. Moses first instituted their annual Solemnities, and confined their publick Worship to a certain place, and first required by an express Sanction, that none should be admitted to it without the external Circumcision. These later Institutions of Moses were the Works of the Law opposed by the Apostle, in his Disputes to Faith, to which Gentiles, however like to Abraham in his Faith, could have no access by the Discipline of the Jews, in that Age of our Saviour and his Apostles. There were then no other sacred Rites or Offices to which the Circumcision derived from Abraham, could intitle Persons lineally descended from that Patriarch. It is therefore very observable, that the Law, whose Works those were, which are opposed by the Apostle to the Faith, which in him is the Characteristic of the new Peculium, is never ascribed to Abraham, but to Moses. The Law was given by Moses, St. Joh. i. 17. Moses was he in whom they trusted, who were most averse to our Saviour's Instructions, St. Joh. v. 45. They professed themselves his Disciples, St. Joh. ix. 28. And St. Paul's asserting the Liberties of the new Peculium, was represented by his Adversaries as a design of teaching all the Jews which were among the Gentiles to forsake Moses,

Act.

Act. xxi. 21. Accordingly the Author to the *Hebrews* asserts the Authority of our Saviour in opposition to *Moses*, *Hebr.* iii. 1, 2, 3, 5, 6. On the contrary, the Covenant with *Abraham* is looked on as so exactly agreeable with that of the *Gospel*, that it is the same way opposed to that of *Moses* as that of the *Gospel* is, and as inconsistent with it. Accordingly the Apostle tells us, That the Blessing of *Abraham* was to come on the *Gentiles* through *Jesus Christ*, *Gal.* iii. 14. He makes this Covenant with *Abraham* incapable of being disannulled, v. 15. He makes it confirmed by God in *Christ* four hundred and thirty Years before the Law of *Moses*, and consequently incapable of being disannulled by that Law, v. 17. He makes the Inheritance (claimable by the Seed of *Abraham*) not to be of the Law, but by Promise, v. 18. The Covenant that intitles the *Gentiles* to the Blessings of *Abraham*, cannot be the same with that which confined those same Blessings to the *Jews* by Extraction. The Covenant which cannot be disannulled, can be no other than the everlasting Covenant of the *Gospel*, *Heb.* xiii. 20. not that which is old, and ready to vanish away, *Heb.* viii. 13. The Covenant so inconsistent with the Law of *Moses*, as that it must be disannulled if the Law of *Moses* were to take place of it, cannot be that Covenant of Works which differs from that of Faith, so much insisted on by the first Preachers of the *Christian Religion*. The Inheritance of Promise, as opposed to that of the Law, must needs be that which belongs rather to the Heirs of *Abraham's Faith*, than of his Circumcision. So evidently it appears, that the Covenant of *Abraham* is really the same, in these Reasonings of the Apostle, with that which was advanced by

the *new Revelations* of the *Gospel*. If therefore *this* were made with *Abraham's Seed*, and be *pleadable* by the *Gentiles*, by the *Doctrine* of the *Gospel*, it will plainly follow, That such a *Notion* as this is of a *Holy Seed* cannot be *contradictory* to the *Revelations* of the *Gospel*, but rather *necessary* by the *Doctrine* of these *new Revelations*.

§. XXXII.
The Reasonings of the Apostle suppose and prove, that the believing Gentiles are of the Seed of Abraham,

The *Apostle* was sufficiently sensible, that the *Gentiles* to whom he claims the *Promises* made to *Abraham*, could derive no *Pedigree* from him. Does he therefore *deny*, that those *Promises* were confined to his *Seed*? This had been the *readiest* Exception, if it had been *just*. But he knew no *independent* Claim would have been admitted by the *Jews*, with whom he managed this *Dispute*. And he pretends no *new Revelation* *inconsistent* with their *former Opinions* in this *particular*. The way therefore he takes in *this* matter, is the same that he observes in *others* of the *like* nature. He *reasons* on the *mystical* Interpretations then received among the *Jews* themselves. He observes *two* sorts of *Sons* of *Abraham* mentioned in the *Scripture*, *Ishmael* and *Isaac*: The *elder* of the *Bond-woman* born *after the Flesh*, Gal. iv. 23. tho' by the *abilities* of *Nature*, both on *Abraham's* part and that of *Hagar*, the *younger* by *Promise*, ver. 23, 28. These plainly prefigured the two *Peculia*, and implied that the *elder Peculium* was *fleshly*, and had no *Title* to the *Peculium*, but was to be *abdicated* like *Ishmael*, as the *Jews* were in the *time* of the *Apostles*, ver. 30. He shews, that the *latter Son* was the *Child* of the *Promise*, from those words of the *Promise*: *At this time will I come, and Sarah shall have a Son*, Gen. xviii. 10. Rom. ix. 9. But that the *Children*
of

of the *Promise* were the *Seed* who were intitled to the *Promise*, Rom. ix. 8. Gal. iv. 28. And this from the express words of *Gen. xxi. 12.* *In Isaac shall thy Seed be called*, Rom. ix. 7. Heb. xi. 18. This shewed, in the way of *predicting* by *prophetick Symbols*, that the *latter Peculium*, when the *Breach* was made, was to have the better *Title* to the *Promises* made to *Abraham*. Both of these *Sons* did really descend from *Abraham*; and both of them were *Circumcised*, though only *one* of them could pretend to the *Promises* made to the *Seed* of their *common Father Abraham*. *Circumcision* therefore *alone*, could not *determin* whether of them was to be *intitled* to the *Blessing*. The *Apottle* therefore observes farther, and that from the *Old Testament* it self, that there were *two* sorts of *Circumcision* there mentioned; that of the *Flesh*, and that of the *Heart*: And that the *Circumcision* of the *Heart* is that which is there represented as *principally* regarded by *God* in relation to the *Promises*. The *fleshly* circumcised *Israelites* are notwithstanding *upbraided* by *God* with the *Uncircumcision* of their *Hearts*, as that which might leave *God* at liberty to reckon them among the *Uncircumcised*, notwithstanding their other *Circumcision* of their *Flesh*, Jer. ix. 26. But this might possibly be so interpreted, as that *Circumcision* in the *Flesh* should not intitle to the *Promises* *alone* without the *Circumcision* of the *Heart*. But that might imply, that *neither* of these *Circumcisions* would suffice *separately*. And that was really the case, so long as the *former Dispensation* lasted; and therefore was not to be *contradicted* by any *general express* Provision. That would have encouraged *Offenders* to break *that Law* under *that Dispensation*,
wherein

wherein the *Law-maker* himself *intended* it should *oblige*. This had been as *unseemable* as an *express Law* would have been against *Divorces*, for that very *season* wherein *Mo* or rather *God by Moses*, was pleased to *indulge* the *Jews* in that *liberty* for the *hardness* of their *Hearts*; yet that hindred not, but the *use* of that *freedom* of *Divorce* might be *repealed* under the more *perfect Dispensation* of the *Gospel*: Nor did it hinder, but the *very Repeal* when it was fit to be put in *execution*, might be *known* to be agreeable to the *original Design* of *him* who had, for a while *permitted* it. So it is, that our *Saviour* proves *God's dislike* of that *indulged Liberty*, by an *Appeal* to the design of his *original Institution* of *Marriage*. The same way the *Apostle* takes, to prove *God's approbation* of the *Circumcision* of the *Heart*, *separately* from that of the *Flesh*, from the very *Example* of *Abraham*, who was, as I said, the *Original* of the *true Peculium*. Concerning *him* He observes, that his *Faith* was *imputed to him for Righteousness*, even *before* his *fleshly Circumcision*, Rom. iv. 10, 11. This plainly shewed, that the *new Peculium* was *more agreeable* to *his Pattern* then, than they were who so much *boasted* of their *carnal Circumcision*. To what end all this, but to shew, that though all *pretensions* to the *Blessings* of *Abraham* were to be grounded on just *pretensions* to being *descended* from his *Seed*; yet, even on that *Supposition*, the *believing Gentiles* had *solider* grounds to claim their *Descent* from *Abraham*, as to the *true design* of the *Legislator*, than the *unbelieving Circumcised Jews*? This *Doctrin* therefore concerning the *confinement* of the *Promises* made to *Abraham* to a *Holy Seed*, is undeniable in the *Reasonings* of the *New Testament*,

Nor

Nor is it any *hindrance* hereunto, that we *Gentiles* are not descended from *Abraham*. The *it* and original *Claim* from him is *confined*, as we have shewn, to his *Seed* in a *literal* sense: that is sufficient to make the *Jewish Nation* the *natural Olive*, of whose *Root* and *Fatness* we are said to *partake* by our being *engrafted* to them. But this *Engraftment* is to be understood so, as that it might not *incorporate* us into the *Jewish Nation*. That could not be one without *Circumcision*, from which it was the great *design* of the *Revelations* relating to the *Settlement* of the *new Peculium*, to *excuse* the *Gentiles*. Had that been necessary, it could not have been so *literally* true, that *Abraham* should be the *Father* of *many Nations*, and, that *all Nations* of the *Earth* should have been *blessed* in his *Seed*, if, in order to the *qualifying* them for that *Blessing*, they must have been obliged to *quit* their *National Distinctives*, and to *incorporate* themselves into but one *Jewish Nation*. The *Incorporation* therefore *designed*, was to be such as might admit them, not into the *Nation*, but into the *Seed* of *Abraham*, to which *formerly* none but that *Nation* could pretend. Yet that was not all: It must without admit them into the most *privileged* sense of the *Seed*, to which no *other Nation* descended from *Abraham* himself could lay claim besides the *Jews*. This the *Title* to *Abraham's Seed* by being *Heirs* of his *Faith* alone, without his *Circumcision*, did fully reach. *Abraham's Inheritance*, in a higher *mystical* sense received by the *mystical* *Expositors* of that *Age*, exceeded *Canaan*, and was extended even to *Heaven* its self. That is plainly supposed in the *Apostle's Reasoning*, Heb. xi. 10, 16. And *Philo* owns the same in his *Book*, concerning the

S. XXXIII.
How this Reasoning from the Holy Seed of the Patriarchs was fitted to the design of the Gospel.

the *Heir* of *Divine things*. This must make *Heirs* of *Abraham* to be *Heirs* of *Heaven*; therefore of *God* also, who is particularly called the *Lord God of Heaven*, Gen. xxiv. Deut. x. 14. as the *Throne* of his peculiar *Residence*, Psal. xi. 4. Is. lxvi. 1. On this account it is, that the *Sons* of *Abraham* in the *new Peculium*, are said also to be the *Sons* of *God*: Especially from the *later times* of the *Old Testament*, when the *mystical sense* came to be most known, Is. ix. 3, 6. xlv. 11. Hos. 10. St. John i. 12. Rom. viii. 14, 19. 2 Cor. vi. 18. Gal. iv. 6. Phil. ii. 15. 1 St. John iii. 1. Accordingly the *υιοθεσια* is reckoned among the *Prerogatives* of the *true Peculium*, Rom. ix. 4. And if *Sons*, then *Heirs*, *Heirs of God*, and *joint Heirs with Christ*, Rom. viii. 17. in allusion to the *Heirs* of *Abraham*, Gen. xv. 3, 4. xxi. 12. And here also the name *Seed* is used, 1 St. Pet. i. 23. 1 St. John iii. 9. no doubt in allusion to the same *Holy Seed* descended from the *Patriarchs*. So careful the *Apostle* is in all these *Reasonings*, to keep up his Allusions to the *Holy Seed* as a thing undeniable by the *Doctrine* of the *Gospel*. This did indeed *add* to the *holiness* of the *Seed*, when they could claim a descent from the *incorruptible Seed* of the *Word of God*, as well as from the *corruptible Seed* of *Abraham*: Especially it *adds* to the *holiness* of the *Gospel Seed*, that we are allied to *Christ*, who, in the same *Reasonings* of the *Apostle*, is supposed to be the *mystical Seed* principally alluded to in the *Transactions* with *Abraham*, Gal. iii. 16, 19. That *Seed* especially in whom *all the Nations of the Earth* were to be *blessed*. He is called, by way of *Eminence*, the *Holy One*, St. Mark i. 24. Act. ii. 27. xiii. 35. from Ps. xvi. 10. Act. iii. 14. 1 St. John ii. 20.

20. from the style of the *Holy One* of *Israel*, frequented in the Old Testament. *He* and *the Apostles* were descended even from the *circumcised Flesh* of *Abraham*. And we, by our being *Members* of his *mystical Body*, are *Members* of his *Body*, of his *Flesh*, and of his *Bones*, ch. v. 30. Thence the *ἔνωσις Σαρκικὴ* as well as *Ἀμασικὴ*, so often alluded to by the Apostolical *nativus*. This will *engraft* us into the very *holy Seed* of the *Patriarchs*, and will *advance* the force of the Argument drawn from the *holy Seed*, considering that *we* partake of a *Seed* so much *more holy* than that of the *Patriarchs* alone. And accordingly the Apostle *allows* and *uses* this *Argument*, as it alludes to the *incorruptible Seed* of *God*, and to the *Flesh* of *Christ*. In the place so largely explained, he produces the words of *God*, promising to *own* them for his *Sons* and *Daughters* who would *separate* from *Infidel* Marriages: *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18.* The Argument there seems to have been drawn from the *Holiness* of his own *incorruptible Seed* which intitled them to be his *Sons* and *Daughters*. Elsewhere he reasons from the *Flesh* of *Christ*, as *dishonoured* by our *unclean Mixtures*. That *Fornication* is a taking the *Members* of *Christ*, and making *them* the *Members* of an *Harlot*, 1 Cor. vi. 15. But as to the *holiness* of *our Seed* which results from our descent from the *holy Patriarchs*, those *Rules* of *Incorporation*, which by *God's* appointment, make us *συναώμους*, *one Body* with the *Patriarchs*, are sufficient also to make us *συγκληρονόμους* and *συμμέτοχους*

συμμετοχοὺς τῆς ἐπαγγελίας, partakers of the *Inheritance* and of the *Promise* made to them, *Ep* iii. 6. that is, of the *heavenly Inheritance*, and of the *Blessing*. The very *Incorporation* give us all the *Rights* of those who were *original* of their *natural Seed*. So it is in all other *Societies* of the same *nature*, where the *Incorporation* it self is supposed to be *complete*. And among the *Rights* of *Natives* this is one, That *Parents incorporate* do, in course, convey the same *Rights* to their *Children* (without any *new Act* for incorporating them particularly) of which they are possessed themselves. *Free-born Citizens* (for so their *Children* are) are intitled to all those *Rights* by their *Birthright*, to which the *Parents* were admitted by their *Incorporation*. This makes *natural Extradition* of the same force in our *heavenly πολιτεία* as it is in *earthly Cities*. The name *City* used concerning the *mystical Jerusalem*, seems to have been used with that very *design*, to let us understand that the *Holy Ghost* was pleased to express himself in allusion to the then commonly received *Notions* concerning the *Discipline* of *Cities*; and that *Reasonings* from those *Notions* were the most natural *Expedients* for discovering his true *sense* in such *Allusions*. But that is not all here. The *particular* nature of the *Body* concerned here requires it, as it is a *Seed* descended from common *Ancestors*. *Natural Extradition* conveyed the *Patriarchal Rights* to their original *Seed*, if qualified for receiving them by *Faith*. And therefore it must have the same force in the *Children* of *ascititious* Members of the same *Body*, when the *Parents* are admitted to the same *Rights* with the *Original* Members. I mean, supposing their *Children* also, if *adult*, qualified by *Faith*. If
under

ler Age, the case is the same in the new as in the old *Peculium*.

This Reasoning therefore cannot be denied, §. XXXIV.
 in now, in the case of *Idolaters*, such as *those* Marriages of
 re who were concerned in the prohibitions the Jews with
 ler the *Old Law*. But it may seem more any other Na-
 estionable in the case of our modern *Here-* tion beside their
 ticks and *Schismaticks*. And it is not to be de- own, was un-
 d, but *their* case is different in some things lawful on ac-
 ick may not make *Marriages* with *them* count of their
 minal in so high a degree as those were with Uncircumci-
 e *Pagan Idolaters*. The *Deities* worshipped sion.
 the *Pagans*, were in the opinion of the *Pe-*
culium, *Belials*, *Devils*, not only subordinate,
 a contrary to the *Patron* of the *Peculium*.
 ur *Hereticks* and *Schismaticks* own no God
 at one, and him the very same to whom the
 ue *Peculium* design their religious Addresses.
 In this case therefore the *Apostle's Arguments*
 will not seem to proceed concerning the *Union*
 between *Christ* and *Belial*, and the *Temples* of
 God with *Idols*. And there were, as we have
 seen, degrees between the *Heathen Idolaters*.
 The *Canaanitish Marriages* were more particu-
 larly forbid than others, even with *Idolaters*,
 in regard of the *Piaculum* under which they
 lay, and the *Sentence* of God already past a-
 gainst them for their *Destruction*, Lev. xviii.
 27, 28, 30. On this account these were Cri-
 minal in a higher degree. Yet there are *Ex-*
pressions of a larger extent, which shew the
prohibition to extend to all *Marriages* without
 the *Peculium*. Such is that concerning the
Marriage of *Dinah* with *Shechem*, and of *Sam-*
son with the Daughter of the *Timnite*. In both
 cases the Exception insisted on, is the *Uncir-*
cumcision of the *Nation* out of which the *In-*
idel Consort was taken. This was a Clause
 that

that included *all* other *Nations* besides the *Peculium*. Even *those* *Nations* who used *Circumcision*, yet in *God's* account are reckoned as *Uncircumcised*. So it appears concerning *Ægypt* and *Edom*: They are said to be *uncircumcised*, *Jer. ix. 26*. Yet the *Ægyptians* used it, as several *Heathen* Authors witness: And the *Idumæans*, as the *Posterity* of *Abraham*. The *meaning* therefore of the *Prophet* must be that, in *God's* account, their *Circumcision* was reckoned for *Uncircumcision*, because it did *not* intitle them to any of the *Favours* by him granted to *circumcised* Persons. And I am apt to think, that it was from this known *Practice* of the *Jews* in their dealing with these other *circumcised* *Nations*, that the *Apostle* uses this very *Phrase* against the *Jews* themselves who reckoned on their *Circumcision* independently on their observation of *God's* *Law*, that their *Circumcision* also should be made *Uncircumcision*, *Rom. ii. 25*. as it was to *those* *Nations* who observed *Circumcision* as a *civil*, or even as a *religious* *Rite*, without any pretensions to the *Law* of *God* by *Moses*. This does withal clear the same *Apostle's* *Reasoning*, *Gal. v. 3*. where he tells us, that he that was *circumcised* was a *debtor* to do the *whole* *Law*. The obvious meaning is, that their *not* professing to observe the *Law* of *Moses* was the *reason* why these *Gentile* *Circumcisions* did not intitle Men to the *Privileges* designed by *God* in the *Covenant* sealed to *Abraham* by *Circumcision*: No, not even in those *Nations* who had this double *Plea* to these *Privileges*, that they were *descended* from *Abraham*, and that they retained the use of *Circumcision* which he had undertaken for *himself* and his *Descendants*, as a condition to intitle them to that *Covenant*. Yet even *these* were excluded from

from the *Privileges* of the *Temple-worship*, till they would intitle themselves to them by a more complete *Profelytism* whereby they must oblige themselves to observe the *whole Law* as well as that *particular* command of *Circumcision*. Till then their *Circumcision* was, in the *Discipline* of the *Temple* reckoned for *Uncircumcision*, that *Discipline* excluding them as much from the *Privileges* of the *Covenant-Circumcision* as if they had been really *uncircumcised*. This therefore being so in the case of those *Circumcised Nations*, the *Apostle* warns even those *Jews* themselves, who so *boasted* of their own observation of that *one Precept* of *Circumcision*, and yet were so *negligent* in observing *other Precepts* of the same *Law*, that they also might, by the same *reason*, expect, that their own *Circumcision* also might, by *God*, be *reckoned* for *Uncircumcision*. I know very well, that *Circumcision* was the *initiatory Ceremony* used at their *admission* to their *covenanting Stipulations*, and therefore very properly understood as an *undertaking* the performance of *all* that was required on *their* part of the *Covenant*. So certainly it was with the *native Israelites*. And this I therefore take to be the true *reason*, why the same *obligations* to perform the *whole Law* was expected from *all* who pretended to the same *Privileges* with the *native Israelites*, as well as their *Circumcision*. Thus therefore it appears, that under the name of *Uncircumcised* in this *legal* sense, all *other Nations* of the *World*, besides the *Israelites*, were comprehended, as well those that *had*, as those that had *not* the use of *Circumcision*.

§. XXXV.
*And as it was
 a mingling of
 the Holy Seed.*

The same was also implied in the other Phrase of *mingling the Holy Seed*. The *Holy Seed* was, as I have shewn, appropriated to the *Descendants* from the *holy Patriarchs*. This is the account given of it by the *Hellenistical* Author of the *Book of Tobit*. This was a *Privilege* no other Nation in the World could then pretend to, without a *legal Incorporation* into that particular Nation. And it is clear from Testimonies of the *Canonical Books*, that no other Nation in the World was then accounted *holy* by God besides that *only Nation* of the *Jews*. So God frequently tells us. They were a *peculiar Treasure* to him above all People, a *Kingdom of Priests*, and an *holy Nation*, *Exod. xix. 6*. *What Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?* *Deut. iv. 7*. *God made them high above above all Nations which he had made, in praise, and in name, and in honour, and that they might be an holy People to the Lord their God,* *Deut. xxvi. 19*. *What one Nation in the Earth is like thy People, even like Israel, whom God went to redeem for a People to himself?* *2 Sam. vii. 23*. *1 Chron. xvii. 21*. *He hath not dealt so with any Nation,* *Psal. cxlvii. 20*. Many other places there are to the same purpose, implying that *Holiness* was the *privilege* of the *true Peculium*. This being so, it was impossible for them to contract *Marriages* with any other Nation whatsoever, without *mingling the Holy Seed*, that is, without *mingling* it with that which was *Unholy*, because all other Nations were so accounted by God himself, besides his own *Israelites*. The very act of *Consecration* is usually expressed in the *Scriptures*, as a *separation* of the thing so consecrated

crated from *common* uses. So the *Consecration* of the *Levites* is called a *separating* them from the *Congregation of Israel* to bring them near to God, Numb. xvi. 9. Deut. x. 8, 9. And the *Consecration* of *Aaron* is likewise called a *Separation*, 1 Chron. xxiii. 13. So also the *Consecration* of the *Temple Musicians*, 1 Chron. xxv. 1. The same is the style concerning the *Consecration* of a *Nazarite*, Numb. vi. 2, 3, 4, 5, 6, 8, 12, 13, 21. And the *Head* of his *Consecration*, v. 9. is the same with the *Head* of his *Separation*, v. 18. So for more *eminent degrees* of *Holiness* within the *Holy Seed* themselves. The same *Phrase* is used concerning that *Consecration* by which the *Holy Seed*, of which I am speaking, became *holy*. Thus *Moses*: So shall we be separated, I and thy People, from all the People that are upon the face of the Earth, Exod. xxxiii. 16. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other People, that ye should be mine, Lev. xx. 26. I am the Lord your God, which have separated you from other People, v. 24. The duty of *Holiness* on their part answered the *Holiness* to which God had been pleased to admit them. For God's *Holiness* is, in very many places, given as a reason why they also ought to be *holy*. As therefore God had made them *holy* by *separating* them in his care from all Nations of the Earth, by dealing with them so as he had not dealt with any other Nation: So the *Holiness*, which was their duty, must be supposed to oblige them also to *separate themselves* from all those same Nations from whom God had been pleased to *separate* them, that is, from all other Nations whatsoever. So therefore this word must be understood in *Ezra* and *Nehemiah*, in their at-

tonement for their *mingling* the *Holy Seed*. The reason, at least, holds *universally*, that they must have *separated* from all *Wives* and *Children* of *other Nations*, if they would have God own them for his *own peculiar People*.

§. XXXVI.
The same Reasonings hold under the Gospel, concerning all who are but of the external Communion of the true Church.

So it was in the *old Peculium*. And the Reasoning in the *New Testament* plainly supposes, that the *case* is the *same* in the *New Peculium* also. I do not mean that all *Nations* but *one*, whilst they continue in their *National Distinctions*, are, in God's account, *unclean*, as the case was *then*. That confinement was indeed against the whole design of the Revelations of the *Gospel*, by which the *new Peculium* was settled. But, concerning the *external Body* of the *new Peculium*, as confederated by our *Sacraments*, the same Reasonings are allowed in the *New Testament* that were made use of concerning the *Israelitish Nation* in the *Old*. This I have shewn in the forementioned Passages of *St. Paul's Epistles* to the *Corinthians*. Yet this could not have been, unless this *Body* had succeeded the *old Peculium* in that greatest privilege of all, of being the *only holy Body* in the *World*; which must consequently make all *Marriages* out of this *Body*, to be a *mingling the Holy Seed* with that which was in God's account, *unholy*. Accordingly, all the *Epithets* of the *old Peculium* are by *St. Peter* ascribed to the *Orthodox Communion*. They are called a *obosen Generation*, a *Royal Priesthood*, an *Holy Nation*, a *peculiar People*, 1 *St. Pet. ii. 9*. Yet in this *Holy Nation* there were some *who were redeemed out of every Kindred, and Tongue, and People, and Nation*, *Rev. v. 9*. Why are they still called a *Nation*, but to let us understand that all the *privileges* which belonged to the *old Peculium* as a *single Nation*, agreed also to the
the

the *new Peculium*, though *now* consisting of *several Nations*? But this, if it be so, must make *this Body* alone *holy*, and all *Persons* who are not *Members* of *this Body*, therefore *unholy* in *God's* sight, because they are *not* *Members* of *this holy Body*. The same must be necessarily supposed in the forementioned *Anti-theta* of *St. Paul*. He supposes the *Consort* which is not of the *new Peculium*, to be in a state of *Unrighteousness* and *Darkness*, to be under the power of *Belial*, to be inhabited by *Idols*, for that very *reason*, because they were *not* in the *new Peculium*. On this account he obliges the *Members* of the *true Peculium* to be *separate*, to *renounce* such *Marriages*, if they would have him own them for his own *Sons* and *Daughters*. Plainly implying, that such *Marriages* were a *mingling* and *debasement* of his *own Seed* as well as that of the *holy Patriarchs*, as I have also already observed. And this is perfectly agreeable to the whole series of the *Reasoning* of the *New Testament*. *St. John* allows no *Communion* with the *Father* and the *Son*, but by a *visible Communion* with *himself* and his other *fellow Apostles*, 1 Eph. i. 3. And he allows no *Life*, no *Light*, no *Truth*, but in that same *Communion*. On the *contrary*, he implies that all who are *out* of it, are for that *reason*, in *Darkness*, in *Death*, and in *Error*. He never admits of any *middle* state, but supposes every one who is *not* in one of these *Dispensations*, for that *reason*, to be *under* the other. And indeed *St. Paul's* word ἀπίστοι, contains *all* that were *out* of the *true new Peculium*; not only the *Heathen Idolaters*, but but also those of the *old* abrogated *Peculium*, who did not own the *Righteousness* which was ἐν νόμοις. It took in also all the *Heresies* then

known of, as making *Shipwreck of the Faith*, 1 Tim. i. 19. as a *departure from the Faith*, iv. 1. as *erring from the Faith*, vi. 10. as *overthrowing the Faith*, 2 Tim. ii. 18. as *reprobate concerning the Faith*, iii. 8. I do not know of any avowed *Schism*, that *openly frequented opposite Assemblies*, in that earliest Age of the *Apostles*. But, if there had been any, their very *division* from the *Body of the $\omega\iota\sigma\omicron\iota$* , was sufficient to rank them among St. Paul's *$\alpha'\pi\iota\sigma\omicron\iota$* , whatsoever had been the *cause* of the *Division*, and how little soever it had concerned the *common Faith*. Thus it appears, that St. Paul's Reasonings do extend to *Dividers of all sorts*, that there could be no *valid Marriages* between *them* and the *Members of the Orthodox Communion*. So clear it is, that only *one Communion* among *Christians* was then thought to have the whole *Right of the new Peculium*. So clear withal it is, that our present *Latitudinarian* Notions are perfectly *different* from those of the purest *Apostolical* Age.

§. XXXVII.
All who were out of Episcopal Communion, are reckoned as unclean by Ignatius, in the mystical Uncleaness, which is allowed to have place under the Gospel.

That *really* they are so, appears in this very Subject of my present Discourse. The *reason* why these *Marriages* were *forbidden*, was the *uncleanness* and *impurity* of the *Consort* that was *not* of the *Peculium*, that is, of the *Holy Seed*. This made the *mingling* of the *Holy Seed* with *them* to be a *pollution* of the *Holy Seed* it self. Whosoever therefore were, in the judgment of the Church, *unclean*, are, for that very *reason*, incapable of *Ecclesiastical Marriages*. But this is the case of *Schismaticks* also from *Episcopal Communion*. So the *Apostolical Ignatius*, who certainly knew the *Apostles* minds better by *personal conversation* with them, than any of our *modern Innovators* can possibly

possibly do by *reasoning* from the *Writings* of the *Apostles* at the *distance* of so many *Ages*.

His words are very clear to this purpose: *Ignat. Ep. ad*

‘Ο ἁγίος θυμασιανός ἐν καθαρόσιν ἔστιν. [ὁ δὲ ἁγίος ἐν *Trall.* n. 7.

καθαρόσιν ἔστιν.] These words are to be added,

as *Dr. Vossius* has rightly observed, out of the

old *Translator*, who is herein seconded by the

Copy of the *Interpolator* also. The *last* words

being the *same*, made the *omission* very easie in

the transcriber of the *Florentine* Copy. And

the following *Words* and *Reasoning* connect

with *these* Words, and plainly *suppose* them

designing to give an account in what *sense* they

were *unclean* who were not of the *true* *Com-*

munion. Thus they connect very pertinently,

but not at *all* if these Words be *omitted*. So

he goes on: Τῆς ἐστίν, ὁ ἁγίος ἐπισημασθε καὶ πρεσ-

βυτέραι καὶ διακόνων πρεσβυτέρων τε, ἔτι καὶ καθαρόσιν ἔστιν

τῆ σωειδήσει. *He that is within the Altar is*

clean: *But he who is without it is not clean*;

that is to say, He who does any thing without

the Bishop, and the Presbytery, and the Dea-

cons, is not clean as to Conscience. This Phrase

καθαρόσιν τῆ σωειδήσει is designed to express the

cleanness relating to the *new Peculium* in op-

position to the *cleanness* required by the *Mo-*

saical Law. It can therefore have nothing to

do with any *abrogated* part of the *Mosaical*

Discipline, that cannot justify any *Reasoning*

from it under the *Gospel*. The Expression is

the same which is used in the *Canonical* *Wri-*

ters, and is there opposed to the *external le-*

gal Purifications. So καθαρόσιν σωειδήσει, 1 Tim.

iii. 9. 2 Tim. i. 3. is used in opposition to the

καθαρόσιν τῆ σωειδήσει, Heb. ix. 13. This *Purity*

therefore from *dead Works*, is asserted by the

Apostle to the *Blood of Christ*, v. 14. in allu-

sion to the *legal Purifications* from *dead Bodies*.

He expressly denies, that those *legal Sacrifices* could make him that did the *Service perfect*, as pertaining to the *Conscience*, v. 9. The same is elsewhere called *συνείδησις ἀσβήν*, joined with *καθαρὴ καρδία*, 1 Tim. i. 5. and *πίσις*, v. 19. and opposed to the *ῥύπον σαρκός*, 1 St. Pet. iii. 21. Thence the *purging* of the *Conscience*, and the *defilements* of *Conscience*, which we also elsewhere read of in contradistinction to the *legal Purifications* and *Defilements*. Hence therefore it appears, that this very case of *Separation* from the *Communion* of the *Bishop*, is alone sufficient to involve the *Person guilty* of it in the *mystical Impurity*, which is the same thing under the *Gospel* as the *legal Impurity* was under the *Law*, and consequently makes it as incapable of *Marriages* within the *new Peculium*, as the *carnally unclean Nations* were under the *old*. And it is to be remembered, that the *uncleanness* of the *Ass* was the *Symbol* considered in the prohibition of *yoking* it with the *Ox*. So we have seen, that the *Law* de ἐτεροζύτοις insisted on by the *Apostle*, was explained by *Philo*. And however, this was a *principal* consideration, that would make such *mingling* of the *Holy Seed* derogatory to its *Holiness*.

§. XXXVIII.
They are also,
according to his
Doctrine, un-
der the power
of the Devil.

Yet this *Impurity* is not all that is applyed to *Schismatics* by this *Apostolical Writer*, though this alone be sufficient for *invalldating Marriages* with them, by this *Reasoning* from the *Old Testament* to the *New*, insisted on by our *Apostle*. *Ignatius* carries this very case higher, so as to reach the *higher Argument* used by the same *Apostle*, drawn from the impossibility of *concord* between *Christ* and *Belial*. This also he makes to be the case of *dividers* from *Episcopal Communion*, that, however they neither *know*, nor *design* it, yet they are really obnoxious

as to the power of the Devil. His words to his purpose also are very express: Ὁ λάθρα σκοπέτι τὴν πρῶτων, τῷ διαβόλῳ λατρεῖ. Ep. ad myrn. n. 9. He who performs any religious office without the knowledge of the Bishop, (that is the notion of λατρεία,) performs it to the Devil. What those religious Offices were, which he alluded to both in *this* and the former place, himself explains in this same Epistle, n. 8. They were *Baptism*, the *Eucharist*, he then received Ἀγάπαι, the *Feasts of Love* mentioned also in the *Canonical Writings* of the *New Testament*, and in general, all sorts of *Ecclesiastical Offices*. For his prohibition there is general: Μὴδὲς χωρὶς τοῦ ἐπισκόπου τὴν πρῶτα τῶν ἀνηκόων εἰς τὴν ἐκκλησίαν. The performance of any of these without the Bishop's leave and approbation, was indeed a λατρεία in the sense of that Age; but not such as would be accepted by God, and therefore could be really received by none but the Devil, nor was this the effect of any *intemperate undisciplin'd Zeal*, as our *Latitudinarian Brethren* may conceive. They who will be pleased to consider these things, with the application which the *momentousness* of the things deserves, without prejudices from our *modern Systems*, will easily find, that this censure of that great and holy *Martyr* was indeed the natural result of the *Doctrine and Reasonings* of the *Apostles* themselves. The *Writings* of the *New Testament* allow no *middle state*, at least since the *publication* of the *Gospel*, and the *constitution* of the *new Peculium*. They plainly suppose, that all who did not belong to God, did for that very reason, belong to the Devil. All who came over to the *true Communion*, are said there to be *turned* from the power of *Satan* unto *God*.
They

They who were, by the *Censures* of the Church deprived of the *privileges* of the *true Communion*, were thereby supposed to be *delivered* over to *Satan*. This was a plain *consequence* of the *Doctrines* of those times concerning the *benefits* of the *mystical Communion* which were *given* to those who were *received* into the *visible Communion*, and were *withdrawn* from them who were *deprived* of that *Communion* which was *visible*. Among those *Benefits*, one great one was the *protection* of *good Spirits*, who were sent out to *minister* for them who *should be Heirs of Salvation*, Heb. i. 14. These *Heirs of Salvation* were only the *Members* of the *true Peculium* and the *Orthodox Communion*. And therefore whoever *lost* his interest in that *Body*, must consequently *lose* his *Title* to the *protection* of *good Spirits*, and be exposed defenceless to the *infestations* of *evil ones*. The case is the same, whether they cut *themselves* off from the *privileged Body*, or, whether they *suffer* themselves *judicially* to be *cut off* by them whom *God* has intrusted with a *right* of *governing* that same *Body*. But, as to *Acts of Rebellion* against the *visible Governours* of the *Body*, the case was clearer. Our *Saviour* had said: *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me*, S. Luke x. 16. Why so, but to let *Subjects* know that *he* would *resent* all *Affronts* to his *visible Representatives* on *Earth* as offered to *himself*, and would *shew* his *Resentments* by *signal Punishments*, as he had done in the case of *Moses* and *Aaron*. Thus therefore, *Meetings* maintained in *opposition* to the *visible Bishops* must be interpreted, as kept up in *defiance* of the *invisible Bishop* of our *Souls*, 1 Pet. ii. 25. As *God* is said to be
the

the Head of Christ, and Christ to be the Head
 of the Man, so none could so properly represent
 them as the single Person who was the Head
 of the visible Body upon Earth. Such was the
 Bishop of Jerusalem, the first and Head-Apostle,
 whilst the Apostolical College retained a Catho-
 lick Jurisdiction over all the Churches on
 Earth, or the single Bishops of the several City-
 Jurisdictions, when they all succeeded to the
 Rights of the Bishop of Jerusalem. Thus there-
 fore the Adversaries of the Bishops were to be
 taken for the Adversaries to God and Christ,
 and therefore as abettors of their Capital Ad-
 versary, who is called Satan or Belial, in the
 Language of the Old Testament. The word
ἀσεία here used by this Apostolical Person,
 may possibly have been Military in its original
 sense. So in Plautus, and the other elder Au-
 thors of the Latin Tongue, Soldiers are called
Latrones, and their Military stipend *λάτρον*, if
 we may believe Varro. If this Etymology be
 true, the word *Latro* must have been original-
 ly Greek, and derived from some of the Greek
 Colonies in Italy or Sicily, and yet later than
 the Military stipends of the place where it was
 first used. But I doubt whether that notion
 of *ἀσεία* was used in the time of Ignatius.
 I chuse therefore rather to insist on this account
 of this Reasoning of Ignatius, that Meetings of
 Subjects without the Governours leave, for Af-
 fairs proper for the Government, especially if
 secret, have always, by the Law of Nations,
 been interpreted in favour of the Enemy. So
 separate Meetings were understood by Petreius
 in Caesar, where, among other things, Petreius
 adjures his Soldiers that they should have no
 separate Counsels: *Neq; sibi separatim a re-
 liquis consilium capturos.* In the case I am now
 concerned

Varr. Ling. L.
lib. vi.

Bell. Civ. lib. i.

c. 76.

concerned for, these *separate Meetings* for *ligion*, were for that very *end* for which *Government* of the *Church* was principally *stituted*, and therefore justly suspicious of *affection* to the *Government* already *settled* and of driving on *designs* in favour of the *common Enemy*. God is the God of *Peace*, Rom. xv. 33. xvi. 20. God has called us to *Peace*, I Cor. vii. 15. Thence may be gathered, who is the Author of *Division*; and who it is that calls to *Division* of any kind, whether of *Heresie* or *Schism*; and whose *Suggestions* were complied with, by them who were the *Authors* of such *clancular Intrigues*. It could be no other but God's publick *Enemy*, whose *designs* were so *contrary* to that *Society* which God had been pleased to receive into his own *Patronage*. It looked like *correspondence* with that *Enemy*, (how little soever such *correspondence* was *designed*.) to do those things which *Correspondents* with the *Enemy* were usually *imployed* in for *weakening* the *good understanding* of their *own Body*, and thereby giving the *Enemy* all the advantage he might hope for by *dealing* with their *own Body*, not in their full strength, but *weakened* by *insidious Friends* and *intestine Divisions*. And, if the *promoting* such *Divisions* was a *Stratagem* of the *Enemy*, it would indeed be a *Service* performed to the *Enemy*, and justly so *interpreted*, to assist him in such *pernitious Projects*, which it had been impossible for him to *accomplish* without such *treacherous Assistants*. *Common Sins* indeed are committed, by *consenting* to the *Devil's Temptations* without any *design* of *Hostility*. But *Heresies* and *Schisms* promote the *Devil's hostile Stratagems*, not only against *private Persons*, but also against the *whole Body*. Thus,
by

the Reasonings even of that *Apostolical Age*, which *Ignatius* had received his *Christiani- Marriages* even with *Schismatics* would me under that *higher* imputation of the *A- stle*, of promoting a *concord* between *Christ* and *Belial*.

But, why will not this reasoning affect *Mar- ges before*, as well as those that are con- tracted *after* the *profession* of *Christianity*? Why may not a *Believing* Consort, *marrying* one who is *not* of the *fellowship* of the *Faith*, derive a *Holiness* to their *common Seed* as well as a *Believing Convert* does? Before I answer this, I desire the Reader to remember, that having *proved* both these *Resolutions* to have been the *sense* both of the *Jews* and *Christi- ans* of the *Apostle's Age*, it must follow, that they, not *we*, must be responsible for the *rea- sons* of them. The *Resolutions* themselves may, *ay must* be true, though distance of *time* should have obliterated the *Memory* of the *Reasons* of them. Besides, the *Reasons* of many *positive* Laws are commonly such as do not prove the thing commanded *necessary*, antecedently to the *sanction* of the *Legislator*. Nay, they are often such as would *not* necessarily oblige all that *knew* them to be of the *same mind*, if there had not been an *Authority* that might over-rule *private Opinions*, and oblige *particu- lar* Persons to acquiesce in *Practice*, how dif- ferent soever they might have been otherwise in their *Opinions*, if they had not the *Legisla- tor's* infallible *Wisdom* to direct them. This I warn, that the *evidence* of the *main Cause* may not be judged of by the *evidence* of what we have to say concerning the *reasons* of their so *different* decisions of these *two Cases*. These *Reasons* may, at this distance, be *obscure* and *difficult*,

§. XXXIX.

Though we could not give the true reason why a Convert sanctifies a Marriage before Conversion, but an original Christian does not sanctify the Marriage contracted after his receiving Christianity, that would not hinder but that both these Decisions may be very true.

difficult, however unquestionable the Decisions themselves may be. That advantage they gain by having been decided by a competent Authority, that thenceforward the Authority it is reckoned on as the principal Reason of observing them without recourse to the Reason that were regarded by the Authority in deciding them. Such recourse, if depended on for a Rule of Practice, would indeed have made the Authority perfectly insignificant.

§. XL.
Tertullian's account of this explained, as to the sanctification of the unbelieving Consort, and common Seed, for the sake of the believing Consort, at the time of the conversion of the Believer.

To proceed therefore to the difficulty, the account Tertullian gives of it, is this: *Qui in matrimonio Gentili à fide deprehendentur, propterea non inquinantur, quia cum ipsis alii quoque sanctificantur, sine dubio isti, qui ante nuptias sanctificati sunt, si extranea carni commisceantur, sanctificare eam non possunt, in qua non sunt deprehensi. Dei autem gratia illud sanctificat, quod invenit. Ita quod sanctificari non potuit, immundum est: quod immundum est, cum sancto non habet partem, nisi ut de suo inquinet & occidat, Ad Uxor. L. ii. c. 2.* Whoever at the time of their Belief are found in Marriage with a Gentile, are therefore not defiled, because their Consorts also are sanctified with them. Thence also it follows, [This the precedent words require for the completing of the sense;] That they who are sanctified before their Marriage, if they be mingled with strange Flesh, [The Phrase is taken partly from the mingling the Seed in Ezra, and the strange Flesh in S. Jude. The *extranea caro* is the Flesh of an Alien from the Commonwealth of Israel, Eph. ii. 12.] cannot undoubtedly sanctify that in which they were not found. But the grace of God sanctifies what it finds. What therefore could not be sanctified, is still unclean: What is unclean has no share with what is holy, unless

tests it be that, in regard of what is properly its own, it defiles and kills. The Sanctification here spoken of, is not of the Person, but of the common Seed. The Apostle's meaning could not be, that the Infidel Consort could it self receive any Sanctification from the Faith of the Convert, but only that its own uncleanness should not be imputed to the Seed. Had it been so, the Seed must have been defiled and killed, to speak in the Language of Tertullian. It must have been defiled, and therefore excluded from the privileges of the Holy Seed. It must have been killed, that is, mystically, by that very Exclusion, because the mystical Life was it self reckoned among the privileges of the true Peculium. But the received custom had been, in both Peculia, to admit the Children of Converts to the privileges of the Peculia upon the holiness of the Convert Parent, and to treat them as a Holy Seed, though the Consorts should continue unprofelyted, and therefore impure and unholy in the Discipline of each Peculium. The Children having the Seed of both Parents, could therefore not be taken simply for a Holy Seed, unless what was received from the unholy Parent were also sanctified. Yet being counted holy for the sake of the single holy Parent, it must follow, that for the sake of that one holy Parent, the Seed received from the unholy Parent must be sanctified also. This is, if I mistake not, a clear account how the unbelieving Husband was sanctified by the Wife, and how the unbelieving Wife was also sanctified by the Husband: Yet so as that no holiness was derived from the believing Consort to the person of the Unbeliever, but only to their common Seed; that is so, as that, for the sake of the believing Parent, God would be pleased

pleased to take no *advantage* against their *common Seed*, to *exclude* it from the *benefit* derivable from the *believing* Parent, on account of the *unholiness* derivable from the *Unbeliever*. This is a thing so far from being *strange*, as that it is indeed very *ordinary* in the common Administrations of *Providence*, for God to pass by the *Sins* of *one Parent* for the *Obedience* of *another*. For *David's sake*, God promised, that when his *Posterity* should provoke him, he would *visit their Transgressions with the Rod*, and *their Iniquity with Stripes*, but that he would not utterly take his *loving kindness* from him, nor suffer his *faithfulness* to fail, *Psal. lxxxix. 32, 33*. Where that it was for *David's sake*, appears from *ver. 20, 35*. Thence those many Passages in the History of the *Kings*, ascribing the *delay* and *remission* of God's *Judgments* deserved by them, to his *remembrance* of his *loving kindness* to that *Patriarch*. This therefore being so, *Tertullian* shews, that the *sanctification* of the *common Seed* is to be ascribed to the *grace* and favour of *God*, who is the *Author* of *Sanctification*, and in whose *pleasure* it was, either to *exclude* the *common Seed* from this *federal Holiness* for the *sake* of *one Parent*, or to admit it for the *sake* of the *other*. However, that here is a *Rule* by which *God* is pleased to proceed, which makes his *Proceedings* equal in *both* of the forementioned Cases. That *Rule* is this: Upon the *Baptism* of a *profelyted Convert* to our *Christian Religion*, the *Holy Spirit* is given him together with his *Baptism* by *Water*. This *renewing* of the *Holy Ghost* is the *Principle* of the *new Life* and *Regeneration*, to which he is intitled by the *Baptismal Covenant*. This makes him *born* of the *incorruptible Seed*, and the
 Son

Son of God. This makes him *one Spirit*, as well as *one Body* with *Christ*, the *Holy Seed* promised to *Abraham*, in whom *all Nations* of the *Earth* were to be *blessed*. This *sanctified* his *Person*, and made him of the *Holy Seed*, and as such gave him a *right* to have his *own Seed* counted *holy* also. And there was *reason*, at first *Conversions*, that the *unholiness* of the *Consort* should not *hinder* him from *enjoying* the *benefit* to which *Baptism* had *intituled* him. However the *common Seed* was accounted, whether *holy* or *unholy*; it could have only *one Parent* to plead for its being *so* accounted. But it is a *rule* in *Law*, to prejudge on the side of *Favour*, where the *Reasons* are otherwise *equal*. And here are *Persons* concerned in the *favour* of counting the *Seed* rather *holy* for the *sake* of the *holy Parent*, than *unholy* for the *sake* of the *unholy one*: The *holy Parent* whose very *Conversion* was a *reason*, intitling him to *favour* in order to the encouraging *Conversions*: And the *common Seed* which was it self *uncapable* of *demeriting* it, and had withal the *favour* of the *believing Parent* to plead in its own behalf. Its *original Sin* was to be no *hinderance* here, because it was never *allowed* to be a *hinderance* in the case of *Children* which were *Members* of the *true Peculium* on account of *both Parents*. The admitting *Children* to the *remission* of that *Sin* by their *incorporation*, was the *favour* granted in *course* to the *Parents* on their *own incorporation*. And therefore, that *Sin* it self was not to be insisted on as a *reason* that should make them *uncapable* of the *favour*: Otherwise it would be a *perpetual* reason, which would *never* suffer the *favour* to take place, and which would therefore make it perfectly useless against the *design* of *God* who

I . . . granted

granted the *favour*. Besides this, the *beneficent* Nature of God was more inclinable to *Favours* than *Punishments*. *Justice* was his *strange Act*, *If. xxviii. 21.* implying, that *Mercy* was more *natural* and *delightful* to him. And particularly, with regard to his rewarding the *good* or *evil* Acts of *Parents* to their *Posterity*, he has here also declared his *greater inclination* to *Favours* than *Punishments*. He punishes to the *third* and *fourth* *Generation*: But he *rewards* to *thousands* of them that *love* him and *keep* his *Commandments*. This *favour* of God joined with the *favourableness* of the *Case* and of the *Persons* concerned in it, and the *commendableness* of the *end* promoted by it, the *encouragement* of *Conversions*, might make it very *reasonable* for God to *interpret* his own *Grants* in the utmost *latitude* the *Case* was *capable* of. And the rather so for this *reason* of *Tertullian*, that he *found* the *Converts* engaged in these *Marriages*. They were not therefore chargeable with the *Piaculum* of *violating* that *Holiness* which *before* their *Conversion* they could not pretend to. It was not their *choice* that they had an *unclean* *Consort*, being *engaged* before they *knew* any thing of the *holiness* of the *Peculium*. Withal perhaps, he had in mind the *complete* remission of *Sins* then believed in *Christian Baptism*, without any *Penance*, without any the least note of *displeasure* for any thing committed *before*. Here therefore the *whole* *Favour* was to be shewn that the *Convert's* *Case* was *capable* of, because any *diminution* would look like *resentment* of things *past*. It would not else look like a *complete* *Sanctification* of him as God *found* him, unless it extended to *qualifie* his *Seed* as well as to his own *Person*.

This

This Reasoning therefore of Tertullian, may very well hold for sanctifying the Children which were born before the Profelyte's Conversion. But, what shall we say for continuing in those Marriages? What for the Children born afterwards, who were not found by the grace of God in the actual possession of the Convert? What reason is there, that the sanctification should extend to them also? The Apology for this, must, I believe, be derived from their antecedent obligation in their Matrimonial Contract. Yet even that could not signifie much, if the liberties of Divorce had been allowed *ἰδίω καὶ ἀλλοτρίω*, which were usually practised not only with the connivence, but the approbation also of the Roman and Jewish Laws. These would have left Converts at liberty to have quitted their Consorts at their first Conversion, and would have recommended it as a commendable cause of using their liberty of Divorce in the first heats of their new Conversion. The Law of Christ was that which took away all other causes of Divorce, excepting Fornication, and which extended the obligation of the Matrimonial Contract to a duration for term of Life. This being so, obliged them not to break on their part without consent of the Consort to whom they had given their Faith in the state of their common Infidelity. For the God of the Peculium was the God of all other Nations also, though not in such an appropriated sense as he was of the Peculium. Yet as to the Laws himself had given, for the good government of Mankind in general, and the common good of all Nations, he would not suffer their violation even in his own Peculium. So he punished Saul and his bloody House for violating the Faith given by their Ancestors to the Gibeonites,

§. XLII.

The continuance of that sanctification to be derived from the perpetuity of the obligation of the Matrimonial Contract, by the Law of Gods.

beonites, though given *against* his own express command, as he did also the like case of *Perjury* in *Zedekiah* to *Nebuchadnezzar*. And as *keeping of Faith* obliges by the *Law of Nations*, so particularly of *that Faith* which is given in *Matrimony*, which is common to *all Nations*, as well those that are *not*, as those that are of the *Peculium*. Here therefore, *God* is obliged by the *Rules* of his general *Providence* to *oblige* them to *keep* their *Faith* formerly given, and ratified by the *Religion* they then believed *true*, how *false* soever it was really. This it was that obliged the *true God* to *revenge Affronts* offered to the *false Gods* when it was necessary for the good *government* of *Mankind* in *general*, and to *oblige* them to the *performance* of those *Duties* which *himself* had imposed on them in those *earlier* times of *freer* communication with *Mankind* in *general*, before the election of the *Peculium*, and before the *evil Spirits* were permitted to interpose in the *received Religions* of *other Nations*. Footsteps we have hereof, even in the *later Histories*, in the very remarkable *Vengeance* that followed the *robbers* of the *Delphick Donaries*, on the *Phocæans* and the *Galls*, and on *Cambyses* for his mad attempts on *Apis* and the *Oracle of Jupiter Hammon*. Thus therefore *God* obliged *Converts* to *perform* the *Faith* of their *Matrimonial Contracts* made by their *Heathen Religions* in the state of their *common Infidelity*, according to his *own* explication of his *own Law*, in his *Revelations* to the *true Peculium*, that their *Marriages* should be for term of *Life*. This being *so*, it must follow farther, that, if *God* was pleased, at the *Baptism* of the *believing Consort*, so far to *sanctifie* the *unbelieving Consort* for the *sake* of the *Believer*, in
relation

relation to their *common Seed*; it must be so understood, that the *Santification* extends as far as the *Marriage* which is thus *consecrated* by a *postnate* Act of God in favour of the *Believer*. If therefore the *Marriage* last for *Life*, and cannot be *dissolved*, nor *defeated*, without the *consent* of the *Consort*; the *Consecration* must also be for the same term of *Life*, and therefore must affect the *following Seed* also, as well as that of which they were *possessed*, at the *time* of the *Convert's Baptism*. For the *Consecration* of *Marriage*, even between *Believers*, is never *repeated*, but being *once* validly performed, reaches to the *whole Life*, because God has ordained that the *Marriage* should do so too. And the same *Reasoning* holds also in *this* case of which I am now discoursing, where both are *Infidels*, at least in proportion, by the *Principles* of *Christianity*. So *reasonable* it is, that the *grace* of God should *consecrate* what it *finds*, according to the *Doctrine* of *Tertullian*, not only as to the *Consort* in relation to their *common Seed*, but as to the *Marriage* it self. And so *reasonable* it is withal, that this *Consecration* once perfected, should last for *Life*. The *renunciation* of the *Devil* in *Baptism* by the *convert* *Consort*, being *openly* owned, is sufficient to clear the living in such a *Marriage*, (when the *unbelieving* *Consort* is *known* to submit to it on such terms) from any pretence of any *Agreement* between *Christ* and *Belial*.

Nor does this Benefit which *common Children* received for the sake of one *single Parent*, seem to have been *singular* among the *Jews*, but seems rather to have been *common* to them with *other Nations*, when such *single Parents* were *incorporated*. The *Shechemites* were re-

§. XLII.
This allowing
Children the
benefit of one
single Parent's
incorporation,
was received by
other Nations.

ceived so as to make *one Nation*, the *holy Nation* of the *Peculium* with the *Jews*, only on the *Circumcision* of their *Males*, without any other *Act* of *incorporating* their *Wives* and *Children*. No mention here of any *Sacrifices*, or *Baptisms*, which the *Rabbins* pretend necessary for *incorporating Women*. So *Appius Claudius* with *all* his dependent *Clients* were admitted out of the *Sabins* into the *Romans*. So *Mutines* the *Carthaginian*. So the *Ancestors* of *Velleius*. No mention in any of these is made but of the *Men*, when yet there is no doubt but their *whole Families*, their *Wives* and *Children*, were included in the *Naturalization*. So in *Athens*, those of *mixt* *Extraction* were counted *Athenians*, and capable of their highest *Honours*, as is manifest in the case of *Themistocles*: Yet were reckoned *inferior* in *Nobility*, as appears from their distinct *Gymnasium* in the *Cynosarges*. Thence the distinct *Patria* of those of *mixt* *Extraction*. *Mnestheus*, the *Son* of *Ipbicrates* by a *Thracian King's Daughter*, thought himself more obliged to his *Mother*, because his *Father* had done what lay in him to make him a *Thracian*, but it was his *Mothers* choice of an *Athenian Husband* that had intitled him to the more *honourable* name of an *Athenian*. So *Abimelech* reckoned himself a *Sichemite* because his *Mother* was so, and by that *Plea* got their assistance in murdering his *Seventy Brethren* by one common *Father Gideon*. So *Cyrus* was called by the *Oracle* $\eta\mu\iota\omicron\nu\theta$ as a *Perfo-Medus*; a *Persian* by his *Father Cambyfes*, and a *Mede* by his *Mother Mandane*. Multitudes of the like *Examples* may be given, by which it appears, that the *common Issue* was intitled both to the *Families* and to the *Countries* of both their *Parents*.

rents. Had it not been so, there had been no reason why the *Blasphemer* who was born of an *Ægyptian* Father by a *Jewish* Mother, Lev. xxiv. 11. should have chosen rather to follow his *Mother*, an *exile*, than have kept to the settled condition of his *Father* and his *Father's* Relations in *Ægypt*. Especially in such a dismal Prospect which so frequently provoked the *paternal* *Israelites* to *Murmurings* and *Desertions*. It was hardly possible, that *Faith* could have been the cause of it in such an *affronter* of the *Tutelar* *God* of his *Mother's* *Nation*. Thus the reason given by *Tertullian*, may very well account for the *indissolubleness* of these *Marriages* whilst both *Consorts* were engaged in the state of *Infidelity*, though afterwards one of them should be *profelyted* to the *true Peculium*. Possibly it might have been the reason actually insisted on by the *Jews*, and received from *them*, together with the *practice* of these *Doctrines*, from the very *beginnings* of our *Christian* Religion, and the *infallible* Age of the *Apostles*. *Tertullian* is the earliest *Christian* *Latin* *Writer* extant, and so near that happy Age of the *Apostles*, that it could not be difficult for him to know the reason actually insisted on, both by the *Jews* and *Christians*, at least of his *own* Age. And it was not easie for any reason of this *common* *Practice*, to have been generally received by both of them then, if it had not been derived from the *Doctrine* of their *common* *Ancestors* of the *former* Age. Nor was it easily possible for it to have been so derived, if it had not been actually true, according to the admirable *Reasonings* of this same *Tertullian* in his excellent Book *de Prescriptionibus*.

§. XLIII.
*The Reasoning
 of Tertullian,
 why Marriages
 of Believers
 before Marriage,
 with Unbelie-
 vers, can con-
 vey no Holi-
 ness to an un-
 believing Con-
 sort, explained
 and improved.*

I now proceed to examine his account of the other case, concerning the nullity of Marriages contracted with *Infidels* by those who are already Members of the true *Peculium*. His reason here is, that when that Member was consecrated by the Grace of God, that Grace did not find him in possession of his *Infidel Consort*, and therefore did not necessarily extend to the Consort he was pleased to engage with afterwards. This shews the case of two such *Consorts* really separable in their Consecration, because the grace of God, the Author of the Consecration, consecrated the believing Consort alone before the other was qualified to receive the Consecration, and before there were any inseparable interests of both in one common Seed, that made it impossible for the Believer to enjoy his privilege in that common Seed, unless the demerits of the Unbeliever were passed by in favour to the Believer. But at the Baptism of the believing Consort, he was not only sanctified in his own Person, but so far also sanctified in relation to his Seed, that he was enabled to qualify his Seed, so far as it was his, to be counted holy also. This put it perfectly in his power to have a Holy Seed if himself pleased, that is, if he would confine himself to such a Consort as might have the same right with him for sanctifying their common Issue. And there is no reason to expect, that God should provide Remedies for Inconveniences which Men draw upon themselves by the perverse and ingrateful use of their own free Wills. And there is the less reason to expect it in the case for which I am concerned at present, because God has been pleased to forbid such Marriages with Persons unqualified by his own Law for deriving a Holiness to their common Seed.

This

is makes such *Marriages criminal*, and therefore *binds* the *Case* from being qualified for *your*, without *which* there is no *reason* to expect that God should pass by the consideration of an *unholy Parent* in favour of a *sinful Believer*, *sinful* in involving *himself* in that very *Case* which was not *remediable* but by *extraordinary Favour*. Not only so, but the *reason* why God had *forbidden* such *Marriages*, adds to the *Sin* it self, the aggravation of *Ingratitude*. It was, not only to *secure* his *personal consecration* from *pollution*, but also to *secure* his *Person* from *Seduction*. And this *Ingratitude* for *past Favours*, was certainly a very just *reason* to cut him off from all *farther expectations* of *Favour* for the *future*. But that which made these *Marriages Nullities*, was, that by *Baptismal Stipulations*, God had acquired such a *right* in the *Believer's Person*, as made it not *validly alienable* without the *consent* of God, on whom that *right* was devolved by the *Practitioner's* own *consent*. This is *implied* in several of the forementioned *Reasonings* of *St. Paul*, and by the *nature* of that *right* as it is expressed in the *Scriptures*. This *right* is sometimes represented as that of a *Husband* in a *Wife*, which even *then*, by the *Roman Laws*, was not thought *alienable* without the *Husband's consent*. With his *consent* it was, from the Example of the younger *Cato, Uticensis*, who parted with his *Wife Marcia* to *Hortensius* the *Orator*. The great *opinion* of that *Man's* exact *Virtue*, gave such an *Authority* to his *Example*, that from that time forwards it was *practised* without *scruple*, not only by the *ill Emperors*, but also by *Augustus* himself. He also had his beloved *Livia* by the *cession* of her former *Husband*. Even on these terms the *Believers*

lievers alienating themselves, not only with
God's consent, but also against his express
mand, could not convey a valid Title.
the Law of Christ did not allow even the
liberty of alienation by consent, but extends
obligation to term of Life. So St. Paul:
while her Husband liveth, she be married to
another Man, she shall be called an Adulteress
Rom. vii. 3. Hence it is, that these Marriages
are taken for Adultery, by Tertullian also
Hec, cum ita sint, fideles Gentilium Matrimonia
subeuntes, stupri reos esse constat, & arcendos
omni communicatione fraternitatis, &c. ad Uxo-
L. ii. c. 3. Which, hence appears to be no un-
warrantable Heat, but a rational result of Prin-
ciples then believed, and deservedly. The Mar-
riage was not only believed between God and
the whole Body, but also with every parti-
cular Member of the Peculium. That seems to
be implied when the Apostle allows the com-
parison, that as the Head of the Woman is the
Man, so the Head of every Man is Christ, and
that the Head of Christ is God, 1 Cor. xi. 3.
Πᾶς ἀνὴρ is every Man, as well separately, by
himself, as in the whole Body of the Peculium.
It is therefore mystical Adultery for any parti-
cular Person to yoke himself with an Infidel
Consort. For this Marriage with God leaves
us at less liberty than ordinary Marriages be-
tween equal Free-born Citizens. We are bought
by Christ like the Roman Wife which was made
so by coemption, or like the Jewish Wife which
was admitted to that Favour by her Master,
from a Slave, Deut. xxi. 11. which was a case
allowed also by the Roman Laws. Such a Wife
as this was so her Master's property, as that
she could not chuse whether she would be his
Wife, if it was his pleasure that she should be
so.

Nor was she allowed the liberty of *Divorce*, which, by the *Jewish Law*, was allowed to no *Wives* at all; and, by the *Roman Laws*, only to *equal Free-born Citizens*, not to *Slaves*, nor *Liberti*. By the *Jewish Law* she continued her *Master and Husband's property*, unless himself were pleased to *divorce* her. Then, and not till then, the *Law* took effect that obliged him, if he *divorced* her, to give her her *Liberty*, v. 14. Till then he had much *right* to demand her, if any should receive her on her *Elopement*, as any *other* of his *Wives*. Nor had she any more *right* than they, to make a valid *Alienation* of his *right* in her *Person*, without her *Husband's* consent. This is the *Matrimonial Right* that *God* has in us, as in his *Slaves*, and as his *Liberti*, against whom the *Roman Laws* granted the *Patron* an *Action* that reduced them to their former *Slavery*, if they proved *ingrateful*. These are the *Terms* of our *Marriage* with *God*. We are his *Wives* by conquest of our inward, as well as our outward *Enemies*. We are his *bought Slaves*, on account of the *price* by which he has *purchased* and *redeemed* us. We are his by our *own Act* in our *Baptism*, like those *Freemen* who were permitted, by the *Roman Laws*, to sell themselves, *ad participandum pretium*. On all these *Accounts* it appears, by all the *Laws* by which these *Transactions* of *God* with *us* were likely to be interpreted, and by which it seems to have been his *pleasure* that his *design* should be interpreted, when he expressed his *legal Transactions* with us in *Law Terms* of so known a *Signification*: It appears, I say, that all we can do can make no *valid conveyance* of *God's* *right* in our *Persons* to such forbidden *Consorts*, whom *God*, by *St. Paul's Reasonings*, has made so

so *uncapable* of any *Matrimonial Contracts* with us. At least, this will prove a *Nullity* in the *mystical* part of such *Marriages*, which will by necessary *consequence*, in the nature of these *mystical Reasonings*, infer a *Nullity* in the *external Marriages* also, as depending *fundamentally* on those that are *mystical*. The conveyance therefore being *null*, the *Marriage* must be so also. It will therefore be *Christ's Consort* still which lives in the *possession* of his *Rival*, which can be no other but *mystical Adultery* (the most *sinful* sort of *Adultery*) so long as the *former Consort's right* remains still *extinguished*. This *reasoning* will again oblige such *Consorts*, by way of *atonement* for the *Piaculum* incurred by such *invalid Marriages*, to return to their *former Husband*, (as the *Prophets* express it in the case of these *mystical Adulteries*,) and to be *separate* from the *unclean thing*, as in the case of *Ezra*, by *separating* from such *Consorts* and their common *Children*. The *reason* is manifest, because, they can neither stand to their *first foederal Vow* in *Baptism*, nor their *Matrimonial Contract* with *God*, till they do so.

§. XLIV. That there could be no *Sanctification* till the *Separation*, appears from the Answers given by the *Priests* in *Haggai*, who were the *proper Judges* of cases concerning *Sanctifications* and *Pollutions*. There one Question is, *If one bear holy Flesh in the Skirt of his Garment, and with his Skirt should touch Bread, or Pottage, or Wine, or Oil, or any Meat, whether the thing so touched by the Skirt should be holy?* To which the *Priest* answers, *No*, *Hagg. ii. 12*. Here we see that there is no *contagion* of *Sanctification*, even to things *indifferent*, which, in their own *nature*, are neither *clean* nor *unclean*.

So

so far they must have been from judging an *unholy* Consort *holy* for being joined to a *holy* Consort *foederally holy*, when the *holy* Consort must have *transgressed* the *decorum* of its own station, and a *divine Prohibition*, by admitting such a *Conjunction*. The other Question is: *If one that is unclean by a dead Body, touch any of the forementioned indifferent things, whether the indifferent things so touched, should be unclean?* To which the Priests answer was, that it should be *unclean*, v. 13. We see here the *contagion* of *Uncleanness* is more easie than that of *Holiness*. If therefore even *indifferent* things were made *unclean* by *touch* of that which was it self *unclean*, much more must that which is *holy* suffer by it. This clears the *reason*, why *holy* Persons are so cautioned against *touching* or *coming near* any *unclean* thing; and, why *Holiness* is so often described to consist in *Separation*. Because the *Contagion* would still be in favour of that which were *Unclean*: Especially, if the *touch* were *voluntary*. The *Law* of the old *Peculium* interpreted it so, even in *involuntary* *Contracts*, to put Men on the *greater* caution against *voluntary* Approaches to what was *morally unclean*, which was the *worse*, and the more *contagious* Evil. And the *touching* concerned in the subject of our present Dispute, is a *voluntary* undertaking an *obligation* for *Cohabitation* for term of *Life*.

Thus it appears, that the *Law* of *God* under both *Peculia*, was plain and full against these *Marriages*. So it was *understood* in the *first* and *purest* Ages. I cannot tell whether this was the particular design of *Barnabas*, where, among the *Rules* of the *way* of *Light*, he reckons this for one: *ε κολληθησιν μετ' εωσ εδουλιων*

S. XLV.

That these Marriages were condemned in the first Ages, proved from Barnabas, Tertullian, and S. Cyprian.

εδραμειαν εν οδῳ θανάτου. *Non adhaerebis ad
 qui incedunt in via mortis.* The way of L
 is there taken for the *Orthodox Commun*
 It is called the *Way*, Act. ix. 2. xix. 9,
 xxii. 4. And in the whole first Epistle of
John, *Light* is appropriated to it, as I ha
 already observed. And the word κολλάω
 frequently used in this sense I am now
 concerned for in the *Hellenistical Authors*.
 πρὸς ἑῖς ἰδίαν γυναῖκα κολλάει, 3 Esdr. iv.
 Κολλάωμεν ἑαυτοὺς πόνους, *Siracid.* xix. 2. So
 concerning *Tobias's* Matrimonial Affection to
Sarah: ἡ ψυχὴ αὐτῆς σφόδρα ἐκολλήθη αὐτῇ,
 vi. 17. And in the *Canonical Writers*: καὶ
 σκοληθήσεται τῇ γυναικὶ αὐτῆς, Gen. ii. 24. This
 is in the very Institution of Matrimony it fell
 So κολλάωμεν τῇ πόρνη in opposition to the
 λάωμεν τὸ κρείω, as that signifies the *mystical*
Matrimonial Union with Christ, 1 Cor. vi. 17.
 17. Otherwise, in the New Testament, and
 in *Clem. Romanus*, it is taken for any very
intimate Union, such as is *indissoluble*. Thus it is
 opposed to *falling away*: Κολλήθησι αὐτοὶ καὶ
 ἡ πόρνη, *Siracid.* ii. 3. Yet neither is this un-
 suitable to *Matrimony*. The Bill of *Divorce*
 which *dissolved Matrimony*, is in the *Helleni-*
stical style, called βιβλίον ἰσοσασίς, Isa. l. 1. Jer.
 iii. 8. S. Matth. xix. 7. S. Mark x. 4. So it
 may be understood of *Communion*, and of all
 sorts of *indissoluble* Confoederations. And we
 do indeed find all such *indissoluble* Friendships
 with those who were *Enemies* to the *Peculium*,
 blamed as well as *Marriages*. And several of
 the good Kings of *Judah* are upbraided with
 their *Leagues* with the House of *Abab*, when
polluted with the *Piaculum* of the *Sidonian*
Marriage. Thus, under this general Notion of
indissoluble Friendships, *Marriages* will be in-
 cluded,

cluded, as being the most *indissoluble* Bond of *friendship*. And the Phrase *ἐν ὁδῷ διαδρα*, as it was understood in the Apostolical Age of *Barnabas*, included all that were *out* of the *Peculium*. The *Peculium* is, as I have shewn, tyled a *Way*; and a way to which *Life* was appropriated, as appears in the *Reasoning* of the first Epistle of *St. John*. All therefore that are *out* of it, are supposed to be in the way of *Death*. Indeed in that *Reasoning*, *Life* was only in the *Λόγος*, and could therefore be expected by none but those who were *united* to the *Λόγος*. But this was that, which, by the same *Reasonings*, none could pretend to who were *out* of the *true Communion* of the *new Peculium*. But whether this were the *designed* sense of *Barnabas*, or not; we find however, these *Notions received* and *practised* too, at a very *little* distance from the *Apostles*, without any the least intimation, that they were, even *then*, thought *Innovations*. The *eldest* Christian *Latin* Writer *Tertullian*, has written a whole Book on this Subject, L. ii. *ad Uxorem*. And this rather, on occasion of some *few* irregular *Practices* than any formed *Hypotheses* in favour of such *Practices*: *Quarundem exemplis admonentibus*, c. i. So that the contrary Pretences were rather from *Examples* than *Doctrines*. He mentions *one*, who *istis diebus*, at that very time, was guilty of it. He mentions also *others*, who were guilty *formerly*. By which we may perceive, that even such *Examples* were then very *rare*. He wonders at their *petulancy*, or the *prævarication* of their *Spiritual Advisers*. This he could not have done, if he had known of any avowed *justification* of such *Facts* by *Principles*. He denies, that they had any *Scripture* in favour of that *Liberty* which had
been

been taken by those few *Examples* of such Liberty, c. ii. Plainly supposing, that the Liberty so taken was not derived by an uncontradicted Tradition. Had it been so, Scriptures should rather have been expected by which the Liberty had been restrained, than by which it had been recommended. It had been abundantly sufficient for such *Traditional Practices*, which had been found in peaceable possession, that no Scripture had contradicted them, as himself shews in his famous place, *de Coron. Militia*. Here he is fain to guess what they had to say for themselves from Scripture, rather than to answer what was actually objected. *Nunquid, inquam, de illo capite blandiuntur, &c. c. 2.* By all which it appears, that those few contrary *Examples* were *Innovations*, and that the Practice derived from their *Conversion* was otherwise. He was not to seek for Scriptures condemning these *Marriages*, as being notorious to all Orthodox *Church-Members*, though he was as to what could be alledged for those few and late *Examples* to the contrary. Withal he grounds the *unlawfulness* and *invalidity* of these *Marriages* on the very Topick I have been insisting on, the *pollution* of the Holy Seed. *Carnis sanctæ in carne Gentili inquinamentum*, that is his Expression. But the holiness of the *Flesh* urged by *Tertullian*, is indeed a holiness derived from *Abraham*, but much greater than could have been derived from his *Person*, and such a one as excluded the Descendants of his *Flesh*, if they did not qualify themselves for it by imitating his *Faith*, which very *Imitation* advanced them to the higher Dignity of the *new Peculium*. They are said to be the *Membra Christi*, the *caro ad Dominum pertinens*, c. iii. Both Phrases are taken from the *Apostle*,

Apostle, and agree to us as *Members of Christ's mystical Body*, his *Church and Spouse*, on account of our *mystical Matrimony* with him. And they are no otherwise derived from *Abraham*, than as *Christ* himself was of the *Seed of Abraham*, and as he was that very *Seed* in whom *all Nations* were to be blessed with the greatest *mystical Blessings* which had been promised to *Abraham*. This could not have been derived from the *Jews* at any distance from the *Apostles*, when the *Differences* between the *Jews* and *Christians* were risen to that highth that the *Name* of a *Jewish* Original was odious. It must have been derived from those Favours of *Education*, (not contradicted, but approved, by the *new Revelations* of the *Gospel*;) which the *Apostles* themselves had from their former *Jewish Education*. This made them willing to superstruct the *new Peculium* on the *old*, in order to the making them *one Holy Temple*, as *God* designed them. But this deriving the holiness of the *Seed* from *Christ*, could not have been derived from any *unallowable* Favour to their former *Education*, because it excluded all those who on that account kept up their *National Animosities* against the *Christian Religion*. Thus therefore it appears, that the *first Christians* understood the *Apostles*, and that they could not mistake their sense in understanding them so. In *S. Cyprian's* time, it is reckoned among the undoubted *Corruptions* of their *long Peace*, that they did *jungere cum Infidelibus* De Lapsi
vinculum Matrimonii, prostituere Gentilibus membra Christi. His *Notions* and *Phrase* are the same with those of his *Master Tertullian*, in that same *Church of Africa*. Nor is it to be thought *strange*, because he derived them from the same *Originals* of the *Scriptures* as

Tertullian did, not from any *human Teaching*. What those *Scriptures* were, himself has signified, L. iii. *Testim. ad Quirin.* c. 62.

§. XLVI.
The sense of later Ages, when different from the first, not much to be regarded.

Thus therefore the *Apostles* were *understood* in those *Times*, wherein they were most likely to have been *rightly understood*. These are the *Times* of greatest *Authority*, and which are to be taken for the *Standards* of all *later*, even, *Antiquity*. This *Reasoning* being decisive, I am not obliged by any exigency of my *Cause* to descend to *lower Times*. Their very *distance* from the *Originals*, was a disadvantage for conveying *Traditions Historically*. And for their *Reasonings*, they lay under many *Disadvantages* more in comparison of these *earlier Times*. *Customs* well known, when they were *alluded* to, were then *antiquated*. *Words* also must, in process of *time*, have been *altered* from their *original Signification*. Besides the terms of *Art* appropriated by the *Artists* to peculiar and *unusual* senses, must, at a *distance*, be very difficult, and not easily distinguishable from *common Terms*, when the *Arts* themselves were either *forgotten*, or *neglected*, or not so particularly *observed* for this purpose, as they were in the *Age* of the *original Authors*. Withal, the gross *ignorance* of the *Tongues* wherein the *Scripture* was written, and of the *eldest Authors* that next succeeded them, and *their Tongue* also, and the want of *Critick* for distinguishing *genuine Authors* from *Forgeries*, in Ages wherein there were *many Forgeries* countenanced by great *Authorities* of those *lower Ages*, were very just *Exceptions* against the judgment of those *later* and more *distant Ages*, for judging of the *Doctrine* of the *first Age*. And the *farther* the *Distance* was, the *more* liable they were to these *Exceptions*. When therefore there was any *inconsistency*

consistency between them, there could be no doubt but that the sense of the *first* and *purest* Ages was rather to be received for the sense of the *Apostles*. The carrying this Matter *lower*, may indeed shew how *faithful* Posterity were in *preserving* their *Original* Traditions, but can *add* nothing to the credit of the *Traditions* themselves. No more undoubtedly than a *second-hand* Witness can *add* to the *credit* of the *first* Witness of a *Fact*, upon whose Testimony himself received and believed it. Indeed not so much. For even a *second-hand* Witness's Testimony must be much more *credible* than that which is derived at the *distance* of *many Centuries*, not to the *second*, but perhaps to the *hundredth* hand. I may therefore be excused from *later* Testimonies, considering that they cannot make what I have said, *more credible* than it is already proved to be *without* them.

Nor will it be necessary to enlarge on the deviating *Facts* of even *good Men*, when the *Rule* it self is sufficiently established. It is certain, that no *Human Authority* whatsoever can abrogate a *Divine Law*, not grounded on *prudential* Reasons which may *fail*, but on *Reasons* *incapable* of failing. And such are *these* on which our present *Doctrine* has been settled. The *Unity* of both *Peculia* is grounded, as I have shewn, on this derivation of a *Holy Seed* from *Abraham*. This will make it as necessary that the *Holy Seed* should be *continued*, as it is that the *Unity* between both *Peculia* should be so, which *God* (no doubt) *designed* should be *perpetual*. Nor can that *Holiness* of the *Seed* be continued but on the same *terms* on which it was *settled*, at least at the establishment of the *new Peculium*. What was thought requisite for *continuing* the *Holiness* of the *Seed* then, must

§. XLVII.
Facts are not to be regarded, under either Peculium, against the Rule;

be observed *still*, if we will still expect that God should *still* account us a *Holy Seed*. And what was *then* thought *derogatory* to that *Holiness*, must (for the same *Reason*) be thought *so still*, if we would derive the *same Holiness*. God has signified no design of *changing* his former *Law*, to *secure* us in judging *otherwise*. Nor has *he* given any *power* to his *Church*, but in cases not *then* provided for, or provided for on *mutable* temporary *Reasons*, neither of which can be pretended here. No *Divine Laws* whatsoever could hold, if *Human Violations* of them might be pleaded as *Precedents* for violating the *Laws* themselves. No *Examples*, even of *good Men*, can pretend to it. So far as *they* Act against any known *Law*, they are *not* good, and will deserve *punishment*, so far they are from any *right* to *Authority*. *Mens Laws* may indeed be *over-ruled*, and at length *abrogated* by known *Practice* to the contrary, when *Criminals* are too *numerous*, or too *powerful* for them. But *that* can never be the case in relation to any *Law* of God. *Ignorance* of the *Law* is rarely allowed to *excuse*; so far it is from *warranting*, or *authorizing* any thing that is committed *against* it. *Samson* was *authorized* by God to *marry* the *Philistine*, and so *might* others in the *Old Testament*, though as little be *mentioned* of it in *their* Case as was in his to his *Parents*. But this can be a *Precedent* for none but those who can plead the like *dispensation* of the *Legislator* that *he* had. Till they can do so, the case will not be the same, and therefore can be no *Precedent* for them. For my part I am apt to think, that it was but *little* of their *Law* that was observed by the *Jews* in their *Captivities*. A good part of it supposed them in *Palestine*, and was indeed *practicable* no
where

where *else*. In their *Captivities* they also wanted that *reading* of the *Law* *publickly*, and giving them the *sense* of it, which we find looked on as a *rarity* in the time of *Ezra*. Their *loss* of their old native *Tongue* in which the *Law* was written, shews plainly, how much their *private* reading of the *Law* was *neglected* by the *first* Generation. This made it impossible for them *afterwards*, when the *Tongue* was quite *lost*. This might, in no long time, make them very *ignorant* of the *Law*, when they wanted the ordinary *use* of the *Priests* and *Levites* intermixed among them, to *urge* them to, and *instruct* them in it. Withal, the *reason* of the *Law* concerned them principally as they were *free*, and capable of entering into *legal* *Stipulations*. And so far as it did so, it would not *oblige* them in their *Slavery*, when even their *Persons* were not at their own disposal. The *Holy Land*, and their *living* as a *People* in a *Body* by *themselves*, would make them liable to many *obligations* to *Holiness*, which would not reach them in a *strange Land*, when they were *mixed* among *other Nations*. The *Cutheans* were obliged to *observe* the *Law* of *God*, whilst they lived in his *Holy Land*, not so when they lived *out* of it. So the *Heathen Slaves* were obliged to the *Law* of the *Sabbath*, whilst they lived in *Palestine* under *Jewish Masters*. This might also make the *Jews* (by the *Laws* of *Nations* of that *Age*;) believe themselves under the like obligations to their *Heathen Masters*, when they were *Slaves* in other *prophane Countries* distinct from their *own*. This might possibly be *David's* meaning, when he interprets his own *Exile* out of his own *Holy Country*, as a *bidding* him *serve other Gods*, 1 Sam. xxvi. 19. So *themselves* might *understand* it, when it is

threatned as a *judgment* to them, that they should *serve other Gods*, Deut. xxviii. 64. And when, being *Slaves*, they were made *Parts of Families* who had other *Deities* for their *Tutelars*, they might think themselves obliged to seek the *good* of those *Families*, by *complying* with their *Duty* to those *Tutelars*. This was agreeable to the *Notions* of *those Times*. *Daniel's* practice in *not complying*, is counted *extraordinary*, and was the *reason* why he was therefore *greatly beloved*. Otherwise, I know of no other instance besides *him* and his *companions*, that kept *strictly* to their *Law* in the *Times* of their *Captivity*. *Tobit's* Example is not to this purpose, even in the design of the *Hellenist* who forged that Book. He was of the *Holy Land*, and of the *Holy Seed* still united in a *Body*, though very much *defiled* by their *Schism* and their *Idolatry*. But, how the generality of those who were *out* of that Land behaved themselves, appears in that so many of the *Priests* themselves were so ignorant of their own *Genealogies* in the *time* of *Ezra* and *Nehemiah*, Ezr. ii. 63. Neh. vii. 65. It could hardly be expected, that when they were so *careless* in keeping up the *Memory* of their *Genealogies* on which they were to prove their *Claim* to the *Holy Seed*, they could have been severe in observing the *duties* which obliged them as *descending* from it. The *Liberties* there complained of, were in the *Holy Land* it self, and with the *Nations* inhabiting it, or bordering upon it. I cannot think they could have found in their *Hearts* to have *begun* it then, in the *late* remembrance of so memorable a *Deliverance*, and the grateful sense of what might be *expected* from *them* in requital for it. I rather impute it to the remaining *Foot-steps* of that
Liberty

Liberty which had been taken, without scruple, whilst they were *Exiles* and *Slaves*. When they were so, they might very probably believe, that *God* had then *executed* the Sentence which he had only *threatened* in the time of *Moses*: That he had *degraded* them from the dignity of the *Peculium*, and *renounced* that *particular* concern for them which belonged to them no otherwise than as they were his *own Peculium*. This they might seem to have *reason* for, from those *Passages* of their own *Prophets*, which mentioned his giving them a *Bill of Divorce*, and *disowning* his Pretensions to them as his *own People*. This, being once *believed*, would ruin all Pretensions of *excelling* other *Nations* as a *Holy Seed*. Thence forward they must believe themselves *equal*, and to have *none* of that *Holiness* which could be *defiled* by *Marriages* with *them*. Then they could expect no *Tutelar Daemon*, but of an *inferior* rank, like those of *other Nations*. This being so, it would be *indifferent* to them *which* of those *Tutelars* should be intrusted with the care of them, so they were *good*, though *ministring* and *subordinate* Spirits. But the most obvious and received way of *fixing* them, was to oblige them to pay their *duty* to the *Tutelar* of the *Country* of their *Exile*, and of the *Nation* into which they were there *incorporated*. And that the *generality* of them *despaired* of ever being *restored* to their own *Country*, appears from the *Vision* of the *dead Bones* in the Prophet *Ezekiel*. That shews, that they thought it as *incredible*, and as necessarily requiring a *miraculous* interposition of an *extraordinary* Providence to bring it to pass, as a *Resurrection* of *dead Bodies* in *this Life*. They who were of *this* mind might think themselves condemned by *Provi-*

vidence to this *Equality*, and that it would be thence forward *presumption* in them to *insist* on their former *Privileges*, till *God* would be pleased to *restore* them : And what they did in *this* prospect, might oblige them *afterwards* the same way as *Profelytes* were obliged to their *Marriages* contracted *before* their *Profelytism*. This might take in great *numbers* of Men otherwise *well-meaning*, but who had not *Faith* enough to hope for a *restitution* under so great *improbabilities* of it on a *Human* Prospect. But there was another consideration that might affect the *Faithful* themselves. That was, that whilst they continued under those *punishments* which were inflicted on them by *God*, as an *atonement* for their former *piacular* Offences, their very *Sufferings* were a temporary *Desecration*. All *Funestations* were so understood in the *Heathen*, as well as the *Jewish* Religion. *Persons* under that condition could not *dedicate*, as *Livy* shews, L. ii. c. 8. And it was a *legal Pollution* in the *Jewish Priesthood*, which was therefore allowed them, in the case of very *few*, and very *near* Relations, *Lev. xxi. 1, &c.* The Behaviour of *Xenophon* on the news of the *death* of his Son *Gryllus*, and of *M. Horatius Pulvillus* on the like news to him, is very famous. They went through the *Holy Offices*, in which the *news* found them employed with such command of their *Passions*, that they were *not* indisposed for them, as was expected, that they might so *avoid* the designed *Desecration*. Thus the *Bread* of *Mourners* is represented as most *contrary* to the *Holiness* of *Sacrificers* : *Their Sacrifices shall be unto them as the Bread of Mourners : All that eat thereof shall be polluted,* *Hof. ix. 4.* Thus *Festivals* were often put by upon the receipt of bad *News*. And *piacular*

lar Persons, whilst they were *under* the *Pia-*
lum, were *avoided* by those who would re-
 ve themselves *pure* for *Holy Offices*. Their
ptivity therefore being a *state* of *Mourning*,
 ust consequently have been a *state* of *Pollu-*
n. This therefore must make these *unholy*
arriages equal to them, which otherwise
 ould have *made* them *polluted* if they had
 t *found* them so: At least for that *time*
 hich *might*, and *must* have been for their *whole*
ives in the *beginning* of the *Seventy Years*,
 id of the four *Generations*. For so *long* it
 ight seem *suitable* to their *condition*, to com-
 ly with that punishing *Pollution* to which God
 ad *condemned* them for the *piacular Pollution*
 f their *former Holy Dignity*. I see nothing
 hat hinders, why *this* might not have been the
 ense of the *faithfullest* and *holiest* among them.
 This is the *time* wherein *Esther* was *married*
 o King *Abashuerus*. Yet that *Match* had a
 farther consideration, *beyond* these now men-
 tioned, to recommend it. That was the secu-
 ring so great an interest in the favour of the
Prince, for the *protection* of the whole *Pecu-*
lium. This did more than make *amends* for
 the *legal Pollution* of *Esther's Person*. For,
 even the *incurring* of these *legal Pollutions* was
 not always *sinful*. So far from that, that they
 were *Duties*, and very *commendable* ones, when
 they were *inseparable* from *Duties* of *higher*
 importance. The *burial* of the *Dead* was
 thought so glorious, that *Tobit* is said to have
 ventured his *Life* for it, though he thereby
knowingly contracted a *legal Pollution*. And it
 would certainly have been very much *blamed*
 in a *Son*, who should have neglected that last
Office to his *Parent*, on pretence of a *pious fear*
 of the *legal Pollution* of it. This would as little
 have

have excused him in the judgment of truly pious Men, as the like pretence of designing for the Corban, that which was necessary for a Parent's maintenance, did in the judgment of our Blessed Saviour. These things I take to be an easie account of the Irregularities in practice, even of good Persons, under both Peculia. Yet it will hence appear, that no such failures in practice ought to prejudice against the Rule, how great soever, or how numerous such Examples were.

§. XLVIII.
Against the
Contracts for
dividing the
Children ac-
cording to the
Communities
of the Parents.
The whole
right of Fami-
ly Religions
was originally
in the Hus-
band.

Having therefore thus cleared the main Point, it will not be amiss to make some application of its Consequences to the present Stipulations, which are, as you have observed, too usual in these promiscuous Marriages, as they are now managed. They usually agree to divide the Children between the Communities of the Parents, that each of them may have some of them educated in their own Communion. But these Contracts are perfect Nullities, by the nature of the Matrimonial Bond supposed in the forementioned Reasonings, as settled by God in the Patriarchal Families, and as received by the consent of civilized Nations. The Wife is here supposed to contract with the Husband, as if she were on equal terms with him. She may do so for Conditions antecedent. But from the time she consents to be his Wife, she must no longer pretend Equality, nor any capacity of entering into such Contracts as suppose Equality. Some things there are indeed which are consistent with her Subordination. And for these things she may lay an obligation on her Husband before he is so, which may engage him to performance afterwards, in Conscience. Their common Right is very consistent with separate Disposals, where the things themselves
are

are *separable*. But all *inseparable Rights*, that is, all of which there can be but *one* in a whole *Family*, must, for that reason, be *incommunicable* to the *subordinate Consort*. For these things are capable of only *one Disposal*, and therefore cannot agree to *more than one* who may conclude the *whole Body*, which can be no other than the *Head*. And of this sort is the *Family Religion*. All the *Patriarchal Covenants* supposed but *one Religion* in a *whole Family*; and that the *Family Religion* was wholly in the *power* of the *Head* of the *Family*. That *Head* was *he* who chose the *Tutelar Patron* of the *whole Family*, and who *undertook* for his *whole Family* for the *duty* to be performed on *their* parts, not only in the *Age* wherein the *Stipulation* was made, but for all *future Generations*. How could he *undertake* for *all*, if any one *Member* of his *Body* had power to *controul* him? How could the *Deity* be *satisfied* with his *Undertaking* alone, if at the same time it had owned a *Right* in *conscience* for any *else* to *change* or *repeal* his *Obligations*? He had *alone* the *right* of the *common Sacra*, and the *Priesthood* of those *Sacra* was taken for the *inseparable right* of the *First-born*, till *God* was pleased to dispose of it *otherwise*, not with a design of putting it in the power of *single Families* to admit of *several Religions*, but of putting it *out* of the power of *single Families* of the whole *Israelitish Nation*, to differ from the *publick Religion* of the *whole Nation*. Whilst none but the *First-born* had a *right* to *officiate* in the *Family Sacra*, none but *he* could have the *right* of *admitting* to, or *excluding* from those *Sacra*, or of making any *Innovations* concerning them. Nor did that *Translation* of the *Priesthood* to the *Levites* alter the *right* of the *Family*

Family Sacra within the Families themselves. Still *Joshua* engaged for his own Family. Still the *Elders* of the Tribes for their own Tribes in matters of Religion. The *Wife* therefore, by the *Roman Laws*, (which are the best and faithfulest Preservatives of the Foot-steps of the *eldest Antiquity*,) was to pass into the *Sacra* of the *Husband*, and her consent to be his *Wife* was therefore to be interpreted a consent to live under the *protection* of his *Tutelar Patron*, and to keep up the performance of the *Family Worship* stipulated by him for the whole Family. If she renounced his *Sacra*, that was the same thing in the *interpretation* of the same *Laws*, as to renounce his *Family*, his *Condition*, and consequently her being his *Wife*. This must still be the *right* of *Masters* of Families, derived from the same *Patriarchal Rights* from whence we derive our claim of being of the *Holy Seed*. And by this it appears, that the *Wife* can pretend to no *right* of bringing any *Sacra* into the *Family* distinct from those of the *Husband*. She cannot therefore *treat* with him for securing a *Right* to which she has no legal *Claim*, nay, which is an *Invasion* of his *right* by the *Law* of *God*, and of civilized *Nations*.

§. XLIX.
He cannot alienate this Right, whilst he designs to be a Husband, for himself.

But may not he *alienate* his own *Right*, (though *unreasonably*,) so as to leave himself no liberty of *resuming* it? He may, no doubt, his *Personal Rights* which are properly his own, and which are not *essential* to his being a *Husband*. But his *Matrimonial Contract* plainly shews, that it was his *design* to be a *Husband*, and that therefore he could not *intend* to alienate those *Rights* which are really *essential* to his being *so*, however insidious the *Form* may be in which he has express'd his *Contract*, and how unhappily soever he may have worded it.

t. Nor can *she* be presumed to have *designed* any such *Contract* that should oblige him to such a *cession* of *Essentials*, if she *designed* to be his *Wife*, with the *rights* designed for *Wives* by *Law*. If she should design *more*, she can expect no *ratification* of her *Usurpations*, either in *Law*, or *Conscience*, there being no *presumable consent* of the *Husband*, when he should come to a *right understanding* of his own *unalienable Rights*. He cannot therefore *part* with this *right*, so far as himself *alone* is concerned in it. But, much less can he pretend to a *right* of *alienating* this *Right* so far as *God* is concerned in it. No, nor as his *Forefathers* were concerned. Both of these *Rights* are *antecedent* to his *Matrimonial Contract*, which therefore can *convey* nothing that would be *injurious* to them.

First, his *Forefathers* were, by their *Patriarchal* Right, invested with a power of obliging all their *Posterity*, and among them *Him*, to *perform* the *Conditions* of their *Covenants* made with their *Deities*, whom they had *chosen* for the *Tutelar*s of their *Families*: And this for *ever*, and even with regard to *Conscience*. The *Husband* therefore is obliged in *conscience* to stand to their *Act*, as he will *intitle* himself to their *Blessing*, and *avoid* their *Curse*, and *enjoy* the *benefit* of the *Covenant* which they have *stipulated* for him. For this *obligation* reaches all their *Posterity*, as well by *Adoption* or *Incorporation*, as by *natural* *Descent*. That is, indeed, for the *whole Body* for which the *Ancestors* had *stipulated*. This will *oblige* the *Husband*, in *conscience*, to *keep* the power of his *Family Religion* in his *own* hands, without which it is impossible for him to secure an *unanimity* of *Religion* even in his *own* Family,

S. L:
He cannot alienate it, on account of the Right his Patriarchal Ancestors have in him.

Family, much less in the *whole Body* for which the *Ancestors* had undertaken. That also depended on these *Obligations* in *Conscience* on the *Heads* of particular *Families*, and must necessarily be *disabled* for the *End* intended in the *whole*, if the *Heads* of particular *Families* be *negligent* in asserting or exercising the *Right* for securing an *Unanimity* in *Religion* within their little *Districts*. I might add, that his *Baptismal Covenant* in his *own Person* being subordinate to that *general* one of his *Ancestors*, the *Patriarchs* and *Apostles*, ought in reason to be *understood* the same way as *theirs* was, to lay an obligation also on *him*, in his *own Person*, to secure an *Unanimity* in *Religion* within his *own Jurisdiction*, and therefore on no terms to *part* with his *own power*. Much less, with such a *prospect* of allowing *different Religions* in it. Yet here one would think, there should be no need of any *Covenant* whatsoever, to *oblige* a truly *religious Person* to hearken to no *conditions* of *parting* with the power *God* has given him to preserve the *Unanimity* of his *Family Religion*. The good-will he owes his *own*, his *Wife* as well as his *Children*, should *bind* him from allowing her a *Liberty* as *pernicious* to her as to *himself*, and to their common *Children* as to either of them *singly*. His *gratitude* to *God*, his *devoting* to *God himself* and all his *powers*, should make him think himself obliged in *conscience*, so to *use* this *Power* as may best enable him to give up his *Accounts* to him from whom he has *received* it. And he cannot doubt but *God* gave it for that very *end*, that he might thereby provide for the *security* of his *whole Family* the same way as he does for his *own*. However, this *right* of observing the *obligation* of *Ancestors*, being one of the

the *Fundamentals* on which even those *greater Societies* subsist, and which ought to *over-rule* the *subordinate* particular *Societies* included in them; the *Husband* cannot, for this reason, *alienate* this power of securing an *Unanimity* in his *Family Religion*, which is so necessary for the *subsistence* even of those *greater Societies*.

But though it *had* been possible for present *Masters of Families* to *alienate* the *rights* of their *Ancestors* in *themselves*; yet it cannot be *pretended* that it is so to *alienate* the *Right* of *God*. And such a *Right* I have proved *God* to have in *them*, not only by his *absolute* unbounded *Sovereignty*, (which is not here insisted on,) but also by the *Stipulations* of their *Ancestors*. I have shewn, that *they* in *covenanting* for their *Seed*, undertook to oblige *them* to the *performance* of the *Duties* required by *God* from them by the *means* he had given them to oblige them, by the *Blessings* and *Curses* with which *he* had empowered *Ancestors* to *oblige* their *Posterity* for *all* succeeding *Generations*. This obliged all succeeding *Heads of Families*, as *subordinate* to the *original Patriarchs*, to *undertake* the same way, *each* for his *own* *Family* as the first *Patriarchs* had done for *theirs*. And this being done in a *Covenant* made with *God* for performance of *Conditions* required by him, gave him also a *right* to the *duty* of succeeding *Masters of Families*, because their *neglect* of their *duty* would prove *injurious* to him. It would deprive him of the *security* given him for performance of those *duties* which he had *imposed* on them as *conditions* of receiving the *benefits* of the *Covenant* stipulated by their *Forefathers* for *them*. This gives him a *right* of inflicting those *Curses* on them which were due to *Faith-breakers*,
and

S. LI.

He cannot alienate it, on account of the right God has in it for securing the performance of Duty covenanted to Himself.

and to *violaters* of *Parental Authority*, by the Rules himself had settled for *preservation* of that Authority. Nor could they expect any *favour* in such *Inflitions*, from *him* who was *injured* by their unfilial Behaviour. It could not excuse them to say, that they had *parted* with a *right* which was *necessary* for performing their own *Duty*. It would rather expose them to a *double Guilt*, both of *breach* of their *Covenant* in admitting *new Religions* into their *Families*, and in *divesting* themselves of the *Authority* devolved upon them (by which they might have prevented the former sin of *differing Religions* in the *Family*,) with which God had intrusted them. This must *oblige* them to *undo* what they have *done* of this kind, as *null* and *invalid* in it self, and tying them to nothing but *Repentance*. The obligation God had on them, was *antecedent* to that of their *Wives*, both as derived from their *Ancestors*, and *ratified* by themselves *personally* in their own *Baptismal Covenant*. It ought therefore to be performed *first*. And if it be so, it will deprive them of that liberty of *themselves* which is essentially requisite to make a *second conveyance* of that *same Right* to their *Wives*. It is thenceforwards no longer their *own*, but in *trust* from him whose *right* it is, and cannot therefore be *alienated* without the *consent* of him who has *intrusted* them with it. If therefore they will expect any benefit of their *Baptismal Covenant*, they must perform the *condition* of it, of taking care that *God* be worshipped *rightly* in their *Families* in that *one true Communion* into which *themselves* were *Baptized*. They must in order thereunto *resume* the *Power* which is so *necessary* to enable them to *perform* their *own Duty*, which must consequently suppose the *invalidity*,

idity of their alienation of it. The neglect of not resuming it, is not like many other Sins which are pardonable by the general indulgence of the Covenant, because they are consistent with their being in the Covenant, and being thereby intitled to all the Covenanted Equity. But this destroys their Claim to the Covenant in general, which must therefore consequently ruin their Title to that Equity, which none can pretend to but they who are in the Covenant.

But there is withal a farther Divine Right in the Covenant of the new Peculium, which perhaps is peculiar to it, and which makes it impossible that any Promises to Wives of this kind can be obliging, with regard to Conscience. That is, the Matrimonial Right which Christ has in the Man by his Baptism, to be the Head of the Man himself, as the Man is the Head of the Woman. This is the mystical Archetypal Marriage insisted on in the Reasonings of St. Paul, as invalidating all consequent Marriages that are any way inconsistent with it. Much more, all Matrimonial Contracts which are not essential to the Marriages themselves. These it may, and must invalidate, even when it does not invalidate the Marriages wherein such Contracts are made. Christ's being the Head of the Man, ought in all reason to be so interpreted, as that it may give him the same right over the Man which the Man has, as Head of the Wife. Yet in a more noble way, and superior to our earthly Marriages, which ought therefore to be overruled by it whenever they appear to be inconsistent. This is a greater and more immediate Security for performance of God's Law, than seems to have been taken from the old Peculium. By this, Christ became not only the in-

§. LII.

He cannot, on account of the right Christ has in himself, as Head of the mystical Marriage contracted with him in his Baptism.

visible ἐπισημοῦ of the *whole Body*, but also the *invisible οἰκοδεσπότης* and *Paterfamilias* of every *Family*. And *God* being the *Head of Christ*, both *Peculia* came this way to be *united* into *one*, which is a *Point* very much designed to be made out in the *Revelations* of the *New Testament*. For *God*, that is, the *Father*, is supposed to have performed the same *Office* to the *old Peculium*, as the Λόγος, the *Son*, the *second Person* of the *Trinity*, did under the *new*. If this be understood *universally*, the *Father* then must have been the *invisible Husband* in every particular *Family*, as well as of the *whole old Peculium*. So *Christ* is represented in the *New Testament* as the *Bridegroom* and *Head* of his *Church*, as well as of *every Man*. And the *Father* is commonly enough represented in the *Old Testament*, as the *Head* and *Husband* of the *whole old Peculium*; but not so often (that I remember) as the *Head* and *Husband* of single *Families*. Indeed, the *Revelations* of the *Old Testament* are not so clear concerning the *Son* as concerning the *Father*. Yet they are sufficiently *clear*, that the *God* they worshipped was to *dwell* in them, and that *they* were to be his *Temples*. It is indeed from *Passages* of this importance in the *Old Testament*, that *St. Paul* proves it under the *New*. If therefore his *dwelling* in the *midst* of his *People*, imported a *Matrimonial Unity* of a *Head* and *Husband* to the *whole People* then, it might conveniently enough imply the same *Relation* in reference to *single Members* and *Families*. Yet the *Notions* of the *Jews* also of the *Apostolical Age*, are clear enough concerning the Λόγος, as appears from *Philo*. He owns him to be the *Son*, to be the μεσίτης between the ὁ ἐπὶ πάντας and his *People*, and to be the Archetypal ἀρχιερῆς. They then
denied

denied all *visible* Appearances to God the Father, whom they made above all, not only *αἰθρῶσις*, but *ἄσῃς*, whom they made utterly *invisible*, and denied that any *Man* either *had*, or *could* see him. This made *them* conclude, (and from them the *Christians*) that the *God*, who at any time is said to have *appeared*, was no other than the *Ἀβύστος*, which must suppose him to have *mediated* through *that* whole Dispensation as well as under the *new*. How long before our *Saviour's* time these *Notions* were received, is hard to know, the *Rabbini- cal* Testimonies being so incompetent to determine it, and there being so few *Hellenistical* ones of known *Antiquity*, besides the *Greek* of the *Old Testament*. But they are *supposed* in the *Reasonings* of the *New Testament*, known by those *Jews* to whom those *Writings* were addressed, as well as expressly taught by *Philo*. And possibly this might have been the meaning of *St. John*, where he speaks of their *κοινωνία* as being with the *Father* and the *Son*, 1 John i. 3. That he meant it of the *κοινωνία* of the *mystical Marriage*. His design therefore seems to be, to shew, that to the *Union* of *both Peculia* into *one*, the *Union* with both *Persons* was necessary, the *Union* with the *Father* to unite them with the *old Peculium*, and the *Union* with the *Son* for uniting them with the *new*: And that *neither* of these *singly* would be sufficient, because the *παρασπονή* (answering the *παρασπονή* of *Profelytism* to the *Father*,) was by the *Son*. The *Union* therefore with *both*, he appropriates then to the *Orthodox Communion* with the *Apostles*, of which himself was then the *visible Head*. This *mystical Marriage* therefore, reaching to every *single Pater-familias*, made the *consent* of *Christ* as necessary

fary for any Disposals of his *Person*, or *Goods*, after his *Contract* with *Christ* in *Baptism*, as the *Headship* of the *Husband* makes the *Consort* of the *Husband* essentially necessary to the *validity* of the like Disposal of her *Person*, or *Goods*, in the *Wives* of our ordinary external *Marriages*. *God* himself excused a *Wife* for a *Vow* to *himself*, if her *Husband* did not think fit, at his first knowledge of it, to ratifie it. And so for the *Wives* themselves, they who did then believe them *alienable*, did not believe they could be *alienated* without their first *Husband's* consent. The *Apostle's* Doctrines which allowed no *Divorces*, condemns the *Wife* of *Adultery*, if, whilst her *Husband* lived, she were joined to another Man. This is a clear account why *Tertullian* calls *Marriages* out of the *Peculium*, to which it was impossible that *Christ* could consent, *Adulteries*, as *S. Paul*, in his forementioned *Reasonings*, esteems them *Nulities*. And much more it must *invalidate* all these *Agreements* in favour of *different Religions* in the *same Family*, to which it is impossible he should consent, considering, that as all the *Doctrine* of the *Gospel* favours only one *Communion*, so he has purposely contrived this *mystical Marriage*, that he might make his own consent essential to the *validity* of all consequent *Matrimonial Contracts*. This is a *Nulity* of a *nearer* prospect than that which would be derivable from a train of numerous *Consequences* from the *Patriarchal* or *Apostolical* *Covenants*. And this will extremely aggravate the nature of this *Piaculum*, that it is a *consenting* to the *polluting* of *Christ's Members*, and his *Sons* and *Daughters*, which is incomparably more than the *polluting* of the *Holy Seed*,

as

as *holy* on no other account but that of its descending from the *Holy Patriarchs*.

What therefore has been said, reaches all *Free-men*. And (God be praised) our *Laws* know no such thing as *Slavery*. All such either are, or, (upon their *Marriage*) may be, *Heads of Families*. And when they are so, they will come under the forementioned *Obligations*, from their *Patriarchal* and *Apostolical Ancestors*, from their *Baptismal Stipulations*, and the right thereby conveyed to God and Christ, as the *Head of the mystical Matrimony* there contracted. This will also reach the *Women* who cannot be *validly* disposed of without their *consent*. The *Patriarchal Covenants* utterly *disabled* them either to *give* their *Daughters* to the *Sons* of those who were *not* in the *Peculium*, or to *take* the *unholy Daughters* to their own *Sons*. This was pleaded (as we have seen) in the case of *Dinah*, that it would have been a *reproach* to those who had the *disposal* of her, if they had consented to her *Marriage* with *Shechem*, if he had refused to submit to the condition imposed on him of being *circumcised*. The *mystical Marriage* gives *Christ* a more *immediate right* in all the *Children* of both *Sexes*, so that *none* of them can be *validly* disposed of against the *Will of Christ* declared in the *Revelations of the Gospel*. It is the whole *design* of all these *Covenants*. to keep *one* only *Religion* in a *Family*, and that the very *same* of the *Communion* into which the *Master of the Family* was *baptized*. And the doing otherwise, will not only make a *Nullity* in the *Marriage* so *consented* to, but will also *forfeit* him all the *benefits* of those *Covenants*, till he has done what lyes in *him*, to make *reparation* of his *Covenanted Faith*. This reaches all *Women* who

S. LIII.
Men of the Peculium cannot give the Women to be disposed of by them, to Husbands out of the Peculium.

are at the *disposal* of their *Male Relations* of the *Peculium*. And, according to the *Roman Law*, no *Woman* whatsoever could *marry* without the consent of their *Tutor*, though it was a peculiar favour granted to *Hispula* in *Livy*, that she had leave to *choose* her *Tutor*. This *Tutor* represented the *Person* of a *Father*, and so, that the *Marriage* was *null* which was contracted *without* his *consent*. Of this we have some *foot-steps* in him who *represents* the *Father now*, who therefore ought *not* to consent to *Marriages* out of the *Peculium*. But the liberty the *Woman* has to choose the *Person* who shall *represent* her *Father*, leaves her perfectly at liberty to *choose* one who shall *dispose* of her according to her *own* desire. Nor does the *Law* *invalidate* the *Marriage* when *contracted*, though contracted *without* the *real Father's* consent. Much less, if contracted *without* the *consent* of him who only *represents* him on that occasion. These things may seem to leave *such Women* as these at *liberty* in the choice of their *Husbands*: So far, at least, as they are supposed to be at *liberty* in things wherein the *Laws* of our *Countries* do not *restrain* them.

§. LIV.
The obligations on Women, otherwise free, that will invalidate their Marriages out of the Peculium.

But they must not judge of themselves by *these Restraints alone*, if they will discharge a good *Conscience*, and thereby intitle themselves to the *Rewards* which they may expect from *God* for doing so. If they will expect the *benefits* of the *new Peculium*, they can do so no otherwise but by *submitting* to the *Laws*, and *performing* the *Conditions* of it, and *avoiding* those *Liberties* which are *inconsistent* with their doing so. And, this will bring them under all the *Obligations* now mentioned, if they will regard *God* more than *Men*, and the discharge of a good *Conscience* more than *worldly Penalties*.

ties. In this regard, the condition of *Women* marrying *out* of the *Peculium*, will, by the fore-mentioned Principles, be *worse* than that of *Men*. For the *Woman*, by consenting to pass into the *Husband's Family*, was, for that very reason, *presumed* to pass into his *Sacra*, which must make her more *directly* liable to the imputation of *mingling* the *Holy Seed*. The contrary was the *Man's* case, if a *Man* of the *Peculium* married a *Wife* who was *not* so, *she* was, on account of her *Marriage*, *presumed* to consent to be admitted into the *true Communion*. If therefore she proved otherwise, the *Man* would be chargable, not so much for the *Marriage* it self, as his own neglect in not taking *care* that she should be so qualified as was requisite for being his *Wife*: That is, in not taking care that she should be *really* what she might have been *presumed* to be, on account of her consent to *marry* one who was *known* to be of the *Peculium*. Besides, the *Women* also are obliged by the *Patriarchal Covenants* in their *private* Persons, as descended from the *Patriarchs* and *Apostles*, as well as the *Men*, if they will challenge any *right* in the *Covenants* made with those their *Ancestors*. They are also as liable as the *Men* to the *Curses* imprecated on *Posterity*, to *oblige* them to *performance* of *Duty* in succeeding Generations, if they will pretend to be of their *Posterity*, and claim the *Rights* belonging to them as being so descended. They also, as well as the *Men*, have *personal Stipulations* in their *Baptism*, and the *mystical Marriage* there contracted, and convey the same *Right* thereby to *Christ* as their *Head* and *Husband*, that makes their *Persons* thence forward not *disposable* without his *leave* and *permission*, and *nulls* all following *Contracts* of this

nature which are *incapable* of his *Ratification*. They are not indeed *Heads* of *Families* as the *Men* are, and therefore cannot engage so absolutely as the *Men* can, for all their *Descendants*. But this does not hinder, but that *they* are obliged to *contribute* to the *Unanimity* of the *Family-Religion*, as the *Men* themselves are, according to what they are *able* to contribute to it. And it is certainly in their power to *chuse* a *Husband* of the *true Peculium*, who may not prejudice the *Holiness* of their *common Seed*. Though they *cannot* dispose of *themselves* without their *Parents* consent, or *those* who have the *right* of disposing them; yet neither can *they* who have that *right*, dispose of them to an *unholy Consort* against their own *wills*. The *Laws* of *Men* do *not* allow this: And much less the *Law* of *Christ*. As *Christ* is the *mystical Head* of the *Men* themselves, so the *Women* are more obliged to their *mystical* than their *visible Husband*, so that their *visible Head* cannot oblige them in any thing wherein he *contradicts* the *mystical Husband*. No, not so much as with regard to *Conscience*, as has been already proved. Nor is the case too difficult for a *Womans Judgment* to determine, even in *opposition* to him who is otherwise to be her *instructor* in *Matters of Religion*. It is a plain *Matter of Fact*. If he persuade her to a *Match out* of the *Communion* wherein they have *both* been *educated*, that is the case wherein she is *not* to regard him, so long as she believes *that Communion* to be in the *right*, wherein both of them have had their *common Education*.

§. LV.

The first Peculium the most perfect of the kind, and still obliging.

I had here concluded, if your mention of the *Sons of God* who are said to have *married* the *Daughters of Men*, as an instance of these *unlawful Marriages* out of the *Peculium* had not given

on me a new *Subject*, the rather worthy to
 be a little explained, because it is really *impor-*
tant, and not commonly *understood*. I am of
 your mind, that this is *really* to your purpose.
 I take it for the *first* institution of a *Pecu-*
ny, and therefore very necessary to be cleared
 in order to the right understanding of the *na-*
ture of that *political* Body of Men, which we
 call a *Peculium*. For, so our *Saviour* in the
 case of *Marriage*, refers us to the *original* Insti-
 tution of it, as that which would *best* acquaint
 with the true *design* of God in it, as fitted
 to the *nature* of Man *before* it was so *degene-*
rated as afterwards, whilst it was *capable* of
better things, and needed none of those *Indul-*
gences, and deviations from the *Rule*, which
 were afterwards allowed by God in compliance
 to their *Weakness*, that when they could not
 be advanced as far as was *fit*, they might at least,
 as far as they were *capable* of. These *Indul-*
gences therefore, made it afterwards difficult
 to distinguish in the *Transactions* of *later* times,
 what God intended to *command*, and what
 he was pleased to *allow* in condescension to his
 Peoples *Frailty*, though otherwise *not* so accep-
 table to him. Yet it is certainly very becoming
 in them, who would approve their *good-will* in
 their *Obedience*, to endeavour to answer his full
design, rather than to *content* themselves with
 going no farther than his *Indulgences*. And it
 is accordingly our Blessed Saviour's great de-
 sign, under his own more *perfect* Dispensation,
 to *repeal* all those *Indulgences*, and to require
 the observation of *all* God's *Commands*, accord-
 ing to the true *meaning* of the *Legislator*,
 when himself had restored us to our antient
Strength, by clearer *Revelations* of his own
Will, and greater *endearments* of our *Duty*, and
 the

the more plentiful effusion of his own Spirit, the true original of all that Ghostly Strength which is requisite to enable us to the performance of our own Duty. This Reasoning plainly supposes, that Man's Strength was greater then than it was afterwards, and that, when it was so, God was also more communicative of his Mind to Men, when they were better qualified to understand and practice it. Therefore they were then better disposed and enabled to perform their Duty, so they were accordingly better qualified for those Favours which were designed as Rewards to the Peculium, in consideration of their Duty. The design therefore of the Gospel being to restore the Duty and Privileges of the Peculium to the state of their first Institution; it must follow that the shewing how they were then, will most contribute to the explaining them as they are to be under the Gospel. It plainly supposes, that neither of them were rightly understood before, no, nor at any great distance from the Original, when there was no restoring them according to the Mind of God, but by reducing them to what they were at their original Institution. Thus necessary it is, to explain the state wherein they were then, in order to the understanding what they ought to be now. Nor are we altogether unconcerned in the Sanction of them in those Ages. It is very true, that the Peculium was extirpated generally, and by mingling with the Cainites, were involved with them in the common Punishment of the Deluge. So that from Noah and his Family, all Mankind are derived as from a new Original. Yet, even Noah was descended from Seth and Enos, and was therefore liable to their Patriarchal Stipulations. This therefore will also shew,

, that *we* are also to be concluded by the
of *Seth* and *Enos*, as deriving our *Extra-*
from *him* who was descended from *them*.
is like the *Apostle's Reasoning*, that *Levi*
Abraham paid *Tithes* to *Melchisedek*. And
will prove, that *we* also ought to reckon our
es as concluded by the *Patriarchal Stipula-*
s of *Seth* and *Enos*.

proceed therefore to shew, that the *Posterity*
of *Seth* were indeed a *Peculium*. The *old*
ulium inhabited a *holy Country*: And I have
own, that the *holiness* of the *Country* requi-
Duties from those who were *not* of their
ation, when they inhabited the *Holy Land*,
and that the *native* Inhabitants in *other Coun-*
es were *excused* from many *Duties* to which
ey were obliged in their *own*. This was the
se of the *Posterity* of *Seth*. And for proving
is, I will not reckon on the *Traditions* of the
egends, but only on what may appear from
the *Sacred Text*. *Josephus* tells us, that they
id $\gamma\lambda\omega \text{ \& } \alpha\upsilon\tau\omega \text{ \& } \kappa\alpha\lambda\omicron\mu\epsilon\upsilon\nu$. That must be the
Ant. l. 2.
ame Land which had before been *common* to
hem with *Cain*. But from which, *Cain* for
his *piacular Crime*, was exiled. That was
the attonement for *involuntary* shedding of
Blood, as appears from multitude of *Examples*
in the *eldest Heathen Authors*. A *Law* of *Na-*
tions imposed by *God* in this *first* instance of it.
But this *Murder* being *voluntary*, it was a *fa-*
vour of *God*, at the request of *Cain* himself,
to *accept* of his *Exile* for his own *Blood*. So
Josephus interprets it: $\tau\eta\varsigma \text{ \& } \epsilon\pi\iota \text{ \& } \tau\omega \text{ \& } \phi\omicron\nu\eta \text{ \& } \tau\iota\mu\omega\epsilon\iota\alpha\varsigma$
 $\alpha\upsilon\tau\omicron\nu \text{ \& } \eta\phi\iota\delta, \text{ \& } \delta\upsilon\sigma\iota\alpha\nu \text{ \& } \tau\epsilon \text{ \& } \epsilon\pi\iota\theta\epsilon\sigma\alpha\nu\tau\alpha, \text{ \& } \delta\iota \text{ \& } \alpha\upsilon\tau\eta\varsigma \text{ \& } \iota\kappa\epsilon$
 $\tau\acute{\alpha}\sigma\alpha\nu\tau\alpha \mu\eta \text{ \& } \lambda\alpha\beta\epsilon\iota\nu \text{ \& } \delta\epsilon\gamma\lambda\omega \text{ \& } \epsilon\pi' \text{ \& } \alpha\upsilon\tau\omega\varsigma \text{ \& } \chi\epsilon\lambda\epsilon\pi\omega\theta\epsilon\rho\alpha\nu$. But
indeed the *Law* of *shedding Blood* for *Blood*,
does not seem to have been imposed till *after*
the *Deluge*, *Gen. ix. 5, 6*. From *that* time for-
wards,

S. LVI.
The Land inhab-
ited by the
Posterity of
Seth was a
Holy Land,
like that of the
Jewish Pec-
ulium.

wards, perhaps, this *Difference* is to be between the attonements of *involuntary* and *voluntary* Murthers. That is, *antienter* the *first* written *Monuments*. However, certain, *Cain* was *exiled*. He was *curst* *the Earth*, Gen. iv. 11. The *Land* was a *curse* and a *contagion* of punishment which was in it. That was the meaning of that *curse*, in the sense of those *Times*. He was *driven out from the face of the Earth*, v. 12. He was *bid from the face of God* in the *beginning* of his *Exile*, v. 14. He *went out from the presence of the Lord*, v. 16. This can be understood of nothing else but the *Schechinah* and peculiar *presence* of God in the place from where he was *exiled*. That *Schechinah*, in the opinions of those *Times*, was sufficient to *consecrate* the place where it appeared, as is clear in the instances of *Moses* and *Joshua*. And indeed, we know no *other* *Consecration* of the *Land* of the *Jewish Peculium*, which notwithstanding that reason, is acknowledged to have been *holy*. Thus then it appears, that the *Land* possessed by the *Posterity of Seth*, was *holy*: Otherwise *Cain's* going out from *thence* would not have been a going out from the *presence* of the *Lord*. And it appears also, that the *Land* possessed by *him* was *not* *holy*, where he was *bid* from the *face of God*. And the *God* spoken of in all this *History*, is no *particular* *Tutelar*, but *Jehovah* the *President* of the *true Peculium*. I do not know what could have been said *more* of *Palestine*, when the same *supreme Being* had chosen that for the place of his peculiar *Residence*. And this was convenient enough for the *Posterity of Seth*, whilst they kept together in one *Body* as one *People*. Then there was no disparity in that particular, between *them* and the *Peculium* of *Israel*. It

was withal another property of the *Is-
 raelish Peculium*, that *Jehovah* was called
God, and that they were called *his Peo-
 ple*. And *this* seems also to have been granted
 to the *Posterity of Seth*. This I gather from
 Gen. iv. 26. as it is expressed in LXXII. After
 the mention of *Enos* the Son of *Seth*, it is
 added: $\text{ἔτερον ἠλπίσεν ἐπικληθεῖν τὸ ὄνομα κυ-
 ρίου θεοῦ.}$ Thus it is quoted by *Philo*, who
 generally agrees with the New Testament Ca-
 nonical Authors, in places where the LXXII.
 the *Pentateuch* differ from the present He-
 brew, and is himself, perhaps, more *antient*
 in any which can be produced for the He-
 brew Readings, where they are singular, and
 differ from the Quotations of the Text of the
Pentateuch of that Age of the *Apostles*. Our
English from the present *Hebrew*, is to another
 sense; *Then began Men to call upon the Name
 of the Lord*. As if the Author had designed the
 Name rather than the Persons. But the *Vulgar*,
 though in many places corrected from the He-
 brew, yet in *this* place favours the *Greek* Read-
 ing, as if the Author of it had been sensible
 that the *Greek* in *this* place, was countenan-
 ced by greater *Authorities*. Indeed, I cannot
 see how the present *Hebrew* Reading could
 have been true. For, it was that very Lord
Jehovah who is mentioned in all the Conver-
 sation with *Adam*. Nor was it any other,
 to whom *Cain* and *Abel* are said to have offer-
 ed their *Sacrifices*. It must certainly be ano-
 ther Reading of the *Hebrew* Copies of *their*
Times, from which these *Greek* Interpreters
 gathered this sense. Not from the *Hebrew*
 now received: $\text{אִם הוּא הוּא לְקָרָא.}$ Instead of
 these words, these Interpreters seem to have
 found in their Copies: $\text{אִם הוּא הוּא לְקָרָא.}^{\text{Ἡλπίσεν}}$
 is.

S. LVII.
 The Posterity
 of Seth taken
 for the People
 of Jehovah,
 as the Is-
 raelites were
 afterwards.

Quod det. pot.
 insid. p. 180.

is the most common word by which they render יהוה in other places. Besides, יהוה is a word not read elsewhere, nor are the Rabbins agreed in the Signification it should have in this place. The Notion of *prophaning* the Name of *Jehovah*, is as *unlikely* to be true as the other. Neither do we find, that the Name of *Jehovah* was, by the *Heathens*, given to their *Idol Gods*. Nor is it likely, that the *Cainites* who were driven out of the *presence* and *face* of the true *Jehovah*, persisted thus long in the worship of him from whose *presence* they were driven for that *Piaculum* of their *Patriarchal Ancestors*. But the sense of the LXXII. is plain, and easy, and intelligible, and very agreeable to the *Notions* of the *Sacred Writer*, and the *Times* he writes of. His way is, when he mentions a *Patriarch's Name*, to observe something when his *Subject* afforded it, for which that *Patriarch* was singularly *remarkable*. I need not give instances from *others* of the *Sacred Writers*, nor other *Books* of *Moses* himself. This very *Book*, this very *Chapter*, affords enough for our purpose. Upon the mention of *Jabal*, he adds: *He was the Father of such as dwell in Tents*, v. 20. So concerning *Jabal*: *He was the Father of all such as handle the Harp and Organ*, v. 21. The connexion is in neither place by יהוה or יהוה, as *Monfieur le Clerk* would have it here, but by the Particle יהוה, of which we have *foot-steps* in this very place, in the word יהוה, not elsewhere read, and for that very reason suspicious, because it is not so. This therefore being the *Author's custom*, it was very proper for him, to observe here, the *Time* and *Person* from whom so strange, and (to other Nations) incredible a *Privilege* had its *original*, that the *God* who had created all *Nations*

should receive *one* particular *Nation* into
peculiar Patronage, so as to be called *their*
in contradistinction to all the *other* *Nati-*
created by him. This was a *Privilege*,
 doubt, *maligned* by other *Nations*, and
 before very worthy of a *remark* in his *Hi-*
of the first Precedent of it. And it was
 very proper observation upon the mention of
patriarch, because I have shewn, that those
tional Deities were first appropriated by
enants either explicite, or implicite, made
 h those *Deities* by some of those first *Pa-*
archs, for *themselves* and their *Posterity*.
 d *Seth* or *Enos* were, *either* of them, fit
ersons to have this observation made of them
Moses, because they were both of them his
cestors, and the common *Ancestors* of his
ation. And the *place* where he mentions it,
 is a very likely one, because the very *Circum-*
nces were such as were likely to answer the
ope here mentioned. *Seth's* Mother *Eve*, at his
irth, had nominated his *substitution* in the
 the place of his Brother *Abel*. That is,
 at his *Sacrifices* were to be more *acceptable*
 o *God* than those of his Brother *Cain*. And
 these *omens*, in those early *Times*, were real
prophecies, and those *Patriarchal* ones, such as
 were not to be confined to their *Persons*, but
 were also to reach their *Posterity*. And, even
 then, *Cain's* Exile for his Crime, had left *Seth*
 in the *sole* possession of that *Country*, which
 was *consecrated* by the visible *Symbols* of the
presence of the *supreme Deity*, *Jehovah*, as has
 already been observed. I do not know withal,
 whether the *reason* why this *appropriation* of
 the *Divine Care* to the *Posterity* of *Seth*, may
 not therefore have been ascribed to his *Hope*,
 because we read of no express *Covenant* for
 him

him and his *Posterity* with *Jehovah*, as there was in the case of *Abraham*. Nor does there seem to have been any *need* of it, as there was afterwards. *Seth* made no *Innovation*, but kept his *Posterity* stedfast to the same *Religion*, which he had received from his Father *Adam*, by a *Tradition* more *antient* and more *uninterrupted* than could be pretended for any *other Religion* that might have been substituted instead of it. And whilst he *did* so, he intitled his *Posterity* also to the same *Favours* that had usually been shewn by *God* to his *Worshippers* without any express *Covenant*. But this the *Posterity*, if not of *Cain*, at least of *Adam's other Children*, might plead as well as *he*, as descendent from their common Fore-father *Adam*, as well as *he*, till they had made themselves unworthy of it, and forfeited it, by their *great and continued Impieties*. And their doing so *generally*, and *God's* thereupon *withdrawing* his *care* from them as they *denied* their *Duty* to him, seems to have been that which left *Seth* and his *Posterity* only in *possession* of this *Right*, of being the only *peculiar* care of their common *Creatour*: Which is the very thing I mean by the notion of a *Peculium*. This was an honour that *accrued* to them, by the undutiful Behaviour of the *other Patriarchs*, which might justly forfeit *Favours* for *themselves*, and their *Posterity*; and was at this very time, in a likely prospect, and therefore was very likely to have begun at this time, whilst the *Posterity* of *Seth* were so constant, and the *others* so profligately bent on their begun *Apostasy*. It might besides, be ascribed to *Hope*, because the *Posterity* of *Seth* also afterwards *generally*, excepting *Noah* and his *Family*, perished in the *Deluge*. But, they were in a *hopeful* likely condition of
 proving

proving *otherwise* at this time of *Seth*, where in this *observation* of this sacred Author has placed it, which was therefore now so very *seasonable*.

The thing hoped for, is, ἐπικαλεῖσθαι τὸ ὄνομα κυ-
 εἰς τῶ θεῶ. The God here mentioned, is *Jeho-*
vah in the *Hebrew*, which is usually rendred by
 κυεῖσθαι ὁ θεός in the LXXII. and is the same
 with the God of the *true Peculium*. Ἐπικα-
 λεῖσθαι τὸ ὄνομα, is, not to call upon his Name,
 but rather to be called by it. That is, to have
 his Name called upon them, in the idiom of the
Hebrew, as the *Titulus Dominicus* was, in the
Roman Civil Law, on the Goods of the *Empe-*
ror, to signifie, that they were his *Right* and
Property. The *Hebrew* will bear both, that is,
 as well the *Active* as the *Passive* Significations.
 But the *Circumstances* require, that it should
 have been something incommunicable to the
Cainites, who might call on the Name of *Jeho-*
vah as well as the *Posterity* of *Seth*: Else it
 had not been a thing so proper for his *Hope*,
 and could not have given him and his such *Pri-*
viliges, as it appears it did. Thus *Jacob's*
Name being called on *Ephraim* and *Manasses*,
 Gen. xlviii. 16. signified, that they should thence
 forward be reckoned in *Law* for his *Sons*, and
 not of their natural Father *Joseph*. This change
 intituled them to two twelfth Shares in the Land
 of *Canaan*, whereas their Father *Joseph*, and
 consequently they, as his Heirs, could challenge
 only one. So *Solomon's* building a *Temple* to
 God, was a putting his Name there, 1 Kings
 ix. 3. viii. 16, 29. 2 Chron. vi. 20. vii. 16. And
 God's Name is said to be called on the *Ark*,
 1 Chron. xiii. 6. And the *Temple* is said to be
 called by his Name, 2 Chron. vi. 33. So *Jeru-*
salem was also, Jer. xxv. 29. And not the City

§. LVIII.

That seems to have been meant by their being called by the Name of Jehovah in the LXXII.

M only,

only, but the *People*, Dan. ix. 19. And it is a Character of those *Nations* who were *not* of the *Peculium*, that they were *not* called by his *Name*, Isa. lxiii. 19. Thus these Expressions in *general*, imply the *Divine Property* in the Children of *Seth*, in contradistinction to the Children of *Cain*, and of *Adam's other Children*, who, at that time, comprehended all the *rest* of *Mankind* besides *them*. These things being spoken concerning *Jehovah* the *Creator* of all *Mankind*, must therefore make the Children of *Seth* that which we properly mean when we speak of a *Peculium*. This *Property* is expressed by all the *Domestical Relations*, and that according to the *Hebrew* idiom. The most obvious one is that of *Servants*, who are usually stiled from their *Masters*, as the *Servants* of *Abraham*, and the *Servants* of *Lot*, &c. So the *Members* of the *Peculium* are commonly called the *Servants* of the *Lord*; that is, of *Jehovah*, in many places. It is also used concerning *Wives*. So the *seven Women* laying hold on *one Man*, desire to be called by his *Name*, to take away their *Reproach*, Isa. iv. 1. Thus it may imply the *mystical Matrimony* between *Jehovah* and the Children of *Seth*, which I have shewn to have been so frequently mentioned as the *privilege* of the *true Peculium*. But this especially, concerns the *whole Body* rather than *single Members*. But the *Relation* particularly taken notice of in the case of the Children of *Seth*, is that of *Sons*, Gen. vi. 2, 4. So I have shewn, that *Ephraim* and *Manasses* were made the *Sons* of *Jacob* by having his *Name* called on *them*. This Title of *Sons* is given to *both Peculia*, but more frequently to the *Members* of the *new Peculium*. And perhaps, *most* of those *Passages* of the *Old Testament*

ment which mention *this* Title, are rather to be understood as *Prophecies* of what should be under the *Gospel*, than as *Assertions* concerning the *Peculium* then in *being*.

And indeed, I am apt to think, that in this regard, the *Peculium* of the Children of *Seth* was more *noble* than that which was descended from the *Post-Diluvian* Patriarchs, and the very *same* which was afterwards restored by the *Gospel*. This appellation of *Sons of God*, Gen. vi. 2. answers the *Hebrew* בני האלהים opposed to the בנות האדם. And in all likelihood, it must here be meant of *Jehovah*, which is frequently joined with *Elohim*, and by the LXXII. rendered, when it is so, υειοι ο θεος. It is no harsh *Ellipsis* to understand *Elohim* here for *Jehovah Elohim*. And the context seems to require it. Otherwise these *Sons of Elohim*, Gen. vi. 2, 4. would *not* be the same who had the *Name of Jehovah called on them*, Gen. iv. 26. These *Sons of Elohim* must certainly have been more than *ordinary Men*. The differences between *them* are expressed in the *Hebrew* idiom, by the Appellations of בני אדם and אֱלֹהִים, *Psal.* xlix. 2. So that the *higher* rank *there* answers the *lower* here. And the *Sons of Elohim* in *Job*, who are represented as assembled before *God* when *Satan* appears among them, *Job* i. 6. ii. 1. in all likelihood were *Angels*, when that fallen *Angel* intrudes *himself* into their company. This exactly answers the *like* representation of a *Prophetic* Vision to *Micaiah*, in the case of *Ahab*, 1 *Kings* xxii. 19, 21, 22. 2 *Chron.* xviii. 18, 20, 21. There also a *lying*, and therefore a *diabolical Spirit*, appears before the *Host of Heaven*, standing on the *right* and *left* Hand of *God*, who could be no other than the *Host of Angels*. They are

§. LIX.

The Children of Seth, called Sons of God, and Angels.

God's Hosts, Gen. xxxii. 2. from whom he has that common *Title* of being the *Lord of Hosts*. They were the *Host of Heaven* worshipped by the *Gentiles*, Deut. iv. 19. xvii. 3. 2 Kings xvii. 16. 2 Chron. xxxiii. 3, 5. Not only the *visible Workmanship of the Heavens*, Gen. ii. 1. but also the *Archetypal living Inhabitants of the Heavens*, S. Luke ii. 13. Indeed, no other but these *living Hosts* were proper for these *prophetic Visions*. So the *Sons of God*, Job xxxviii. 7. which congratulated the *Creation*, distinct from the *Morning Stars*, the *Archetypal living Intelligences* which managed the *heavenly Bodies*, could be no other but another *sort* of *Angels*, which might afterwards be put into *human Bodies*. These seem to have been the *Gods* in an *inferior* sense, the *Children of the most High*, alluded to *Psal. lxxxii. 6.* opposed to *Men* in that place also, in this very particular of *dying*. The Allusion is like that of the *Woman of Tekoah*, who compares the *Wisdom of David* to that of an *Angel*, 2 Sam. xiv. 17, 20. and of *Mephibosheth*, 2 Sam. xix. 27. and of *Achish*, 1 Sam. xxix. 9. And the comparative Allusion in the *Psalms*, supposes those *Children of the most High* to excel *Men* in this privilege of *Immortality*. And their being called *Gods*, is very *true in Fact*. For most of the first *Heathen Gods* for whom the *popular Worship of other Nations* was designed, were the *Souls of their first Founders*, and their most celebrated *Patriarchs*. These *Gods* were also *Angels*. It was the honour of the *God of the true Peculium*, that even the *Gods of other Nations* were obliged themselves to worship him. This is : *Worship him, all ye Gods*, *Psal. xcvi. 7.* But, *Let all the Angels of God worship him*, Deut. xxxii. 42. not in the *Hebrew*, but the
LXXII.

LXXII. from whence it is quoted by the Apostle, *Heb. i. 6.* From *both* places compared together, it appears, that the *Gods* in one place are *Angels* in the other. *Job*, who taught us who these *Sons of God* were, seems to allude to this very Story of *Genesis*, and to have understood it, as I have said. He calls them the *Morning Stars*, *Job xxxviii. 7.* As the *Devil* is called, *Lucifer, Son of the Morning*, *Isa. xiv. 12.* He tells us of their Fall: *Behold, he put no trust in his Servants: and his Angels he charged with Folly*, *Job iv. 18.* Again, *Behold, he putteth no trust in his Saints: Yea, the Heavens are not clean in his sight*, *Job xv. 15.* This *uncleanness* in the Inhabitants of *Heaven*, seems rather to allude to this Fall of the *Angels* by *Incontinency*, than that of *Pride* and *Ambition*. And I do not know, why it may not intimate their *polluting* of the *Holy Seed*. He seems to allude to their *Posterity's* being destroyed in the *Deluge*. So, at least, the LXXII. seem to have understood him: Μη γίγαντες μαιωθήσονται ὑποκάτωθεν ὕδατος, *Job xxvi. 5.* What can these *Giants under the Waters* be, but those *Sons of these Sons of God*, by the *Daughters of Men*, which are also called *γίγαντες* by the LXXII, *Gen. vi. 4.* who perished in the *Deluge*? Thus therefore it appears, that these *Sons of God* were *Angels*, by the Doctrine of this Author. He opposes them to those that dwell in *Houses of Clay*, whose *Foundation is in the Dust*, *Job iv. 19.* That is, to those who had *nothing* of a *heavenly Original*, as these *Angels* were supposed to have in *Heaven*, before their being sent into *human Bodies*. The same notion of the *Sons of God* being *Angels*, in the sense of *those Times*, appears from the words of *Nebuchadnezzar*, concerning the De-

liver of the *three Children* from the *fiery Furnace*. He says, his *Form was like the Son of God*, Dan. iii. 25. Afterwards he expressly calls him an *Angel*, v. 28. So also, with relation to this same account of the *corruption* of the *Posterity of Seth* by the *Cainites*, *St. Peter* tells us of the *Spirits εν φυλακῇ*, who were *disobedient in the days of Noe*, 1 *St. Pet.* iii. 19, 20. These he calls *Angels*, 2 *St. Pet.* ii. 4. and tells us of their being *cast down to Hell*, 2 *St. Pet.* ii. 4. Ταπλαρώσας is the word, alluding to the *Heathen Mythological Traditions* concerning their *Titans* and *Giants*. He tells us, they were *delivered to Chains of Darknes*, to be *reserved unto Judgment*, and joins them with the *old World* of the *ungodly*, who were destroyed by the *Flood* in the time of *Noe*, v. 5. The *Spirits* in one place are the same with the *Angels* in the other. So they are taken *synonymously*, Act. xxiii. 8. The *Sadducees* say, *That there is no Resurrection, neither Angel nor Spirit; but the Pharisees confess, τὰ ἀμφοτέρω :* That word supposes only *two*, which cannot be unless *Angel* and *Spirit* had signified the *same* thing, *St. Peter* at least plainly supposes it, when he makes them both *prisoners*. So *St. Jude* : The *Angels* which kept not their first *Estate*, but left their own *Habitation*, he hath reserved in everlasting *Chains* under *Darknes*, unto the *Judgment* of the great *Day*, v. 6. The *Fall* of the *Angels* here alluded to, losing them their first ἀρχῆ, could not be their *Pride* and *Ambition*. That was *aspiring* above them. This is rather described as a *degeneracy* and falling *short* of the *dignity* and *excellency* of their *Nature*, which was exactly this *ignoble* sort of *Marriages*, whereby they mingled this *Holy Seed* of *God* with the *unholy* *Posterity* of the
 piacular

piacular Cain. They are said to have *left their own Inhabitation*. This can hardly be meant of *Heaven*, which *Angels* leave in *course* when they are sent on *Divine Embassies*. Yet it is still reckoned as their οἰκητήριον, because they leave it *cum animo revertendi*. But the *Sethites* were supposed to *leave their own holy Habitation*, not to be *cast out* of it, as the first *Fallen Angels* were, and to have dwelt in the *unholy Land* of the *Cainites* for the sake of their *Wives*. But the following words make this Interpretation yet clearer: Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτάς πόλεις ἢ ὅμοιον τέτοις τρέπον ἐμπορεύσασαι, καὶ ἀπῆθῆσαι ὀπίσω σαρκὸς ἑτέρας, πρέκειν) δῆγμα, πνεύς αἰώνις δίκλω ὑπέχεσαι, v. 7. Τέτοις cannot refer to the *Cities of Sodom and Gomorrah*, which are here expressed by the *feminine Pronoun αὐτάς*. What therefore can it relate to but the Ἄγγελοι, mentioned immediately before in the former Verse? If so, it must suppose the sin of the *Angels* alluded to before, to be of the *same nature* with that of the *Sodomites*, which is said to be a *going after strange Flesh*, relating to the *Matrimonial Union in one Flesh*. This must necessarily suppose the *Angels* sin also to be *fleshly*, such as this *mingling* of the *Holy Seed* with the ἑτέρα σάρξ would have been accounted. That *Flesh* of the *Cainites* was ἑτέρα as ἑτεροεθνής. It is said to have been *Fornication*, as I have shewn this *mingling* of the *Holy Seed* to have been called, by *Tertulian*. A like *connexion* of the *Sins* of the *Sodomites*, and these Ἐσθήσεις of the *Posterity* of *Seth*, we have in the *Testament of Nephthali*. Only the *Order* is inverted. Having first mentioned *Sodom*, ἥτις ἐνέλλαξε τάξιν φύσεως αὐτῆς, the Author adds, ὁμοίως ἢ καὶ οἱ Ἐσθήσεις ἐνέλλαξαν τάξιν φύσεως αὐτῶν, ἕς καὶ ηερσασαο κύνειΘ, &c.

n. 3. *Edit. Cl. Grabii Spicil. Tom. i. p. 213.* And indeed, the *Crimes* mentioned in the *Hereticks*, reproved by *S. Jude* in this whole *Epistle*, are of the same kind, *fleshly* also. They *turned the grace of God eis ἀσέλγειαν*, v. 4. They *defiled their Flesh*, v. 8. They *foamed out their own Shame*, v. 13. And they are said to have *gone in the way of Cain*, v. 11. Why so, but to shew how parallel the Example of the *Sethian Angels* was to his purpose, supposing their *sin* also to have been their *going in the way of Cain*? Indeed, *S. Peter's* referring these things to the time of *Noah*, will hardly permit them to be otherwise understood than as I said. And the *Chains of Darknes* mentioned both by *him* and *S. Jude*, wherein these *Apostate Angels* are said to have been reserved to the *Judgment* of the *great Day*, seem plainly to allude to the words of the *Prophecy of Enoch*, as *Syncellus* has preserved them. So he: Τότε ὁ Ὑψιστος ἐκέλευσε τοῖς ἀγίοις ἀρχαγγέλοις, καὶ ἔδνη, καὶ ἔλαρχες αὐτῶν, καὶ ἔβησαν αὐτὸς εἰς τὴν ἀβυσσον, ἕως τῆς κείσεως. The ἀβυσσος of *Enoch* is the *nethermost Hell*, the Τάβλας of *S. Peter*, the place into which *Saturn*, and the *Titans*, and the *Giants*, are said to have been cast, according to the *Heathen Mythologies*, which also suppose them to be *bound* there with the like *Chains of Darknes*. And *Strabo* has observed, that the first and most antient *Traditions* were generally *Mythological*, not *invented* by their first *Writers* the *Poets*, but *found* by them in possession.

P. 3. Omiss.
à Scalig. &
Grot.

S. LX.
S. Peter and S.
Jude, seem to
have had their
Accounts of the
Fall of their
Angels from
the Book of
Enoch, which
was a Narra-
tive of the Fall
of these Chil-
dren of Seth.

The words quoted from the *Book of Enoch* by *S. Jude*, might very probably have been found in it, if we had it intire. It very well agrees with the *design* of it. The early *quotations* from it, shew it to have been an *Historical*

cal Account of that *Apostasy*, according to the sense of that *Age* wherein it was written. They very well fit the *person* of some *Patriarch* to the *Apostate's* dissuading them from their defection, *before* the *Judgments* of *God* denounced against them, might *overtake* them. Such *Orations* were, in all likelihood, in that *Book*. From thence, very probably, the Author of the *Sibylline Oracles* had that which he ascribes to *Noah*. *S. Irenæus* tells us of another *Patriarch* sent by *God*, in an *Embassy* to those same *Angels* : Very probably, because he found a like *Oration* in his *Person*, in that same *Poetical Drama*. They were very suitable to the *design* of the Author, and had nothing more *disingenuous* in them than the *Orations* ascribed to likely *Persons* in the most celebrated and veracious *Historians*. It would argue *injudiciousness* in the *Reader*, who would reckon on such *Orations* as *Facts*, not in the *Writer* of them. Yet, so far as they were acknowledged to be *artificial*, that is, to be *likely* and becoming the *persons* to whom they were ascribed, they might be reckoned on by *others*, and *Reasons* might be drawn from them, where their *Authority* was acknowledged, at least, as *popular Probabilities*. *S. Irenæus*, and the Author of the *Sibylline Oracles*, might have seen the *Book of Enoch* intire, and therefore might have what they say from the *Book* it self. *Tertullian*, and the *Testaments* of the *Twelve Patriarchs*, quoted by *Origen*, do frequently refer to it. And the *words* quoted by *S. Jude*, are by no means likely to have descended from an *unwritten Tradition*. There is no mention of any such *Speeches*, or of any *Materials* of them, in the *History*, as it is related in the *Pentateuch*. And I know of no other *coeval* *Monuments*, well attested,

attested, that were then extant, from whence S. Jude might have it, who notwithstanding produces these words in the very Person of Enoch. Very probably, as he found them written in the Book it self. For *Oral Tradition* never derives *Speeches* without Writings. Livy owns the Fable of *Menenius Agrippa* to the People, to have been in a horrid *rustick Style*, suitable to the Age wherein he delivered it, not in the elegant *improved Latin* wherein Livy himself has expressed it. The *suiting* therefore such *Speeches* to persons likely, and the drawing them up in *form*, were the Ornaments added by the *Authors* to the *Oral Traditions* delivered by them. I cannot therefore think, whence S. Jude could have these words, but from a *Writing* under the person of Enoch, nor do I know of any other Writing ascribed to that Patriarch besides that of which we have so frequent mention in the next Ages after the *Apostles*. What ground therefore is there to think of any other Original? Nor is there any more likely account to be given, I believe, of what S. Peter has concerning this same History. He calls Noah a *Preacher of Righteousness*. This he could not have out of the *Pentateuch*, which mentions no such matter. But he might from this Book of Enoch, from whence the Author of the *Sibylline Oracles* gives us a Speech in that very same Person of Noe. That same Author of those *Oracles* makes it spoken to the *Γενήσοει*, the same with the *Ἐσένσοει*, the subject of that Book under the name of Enoch, as appears from the Title in *Syncellus*. This very well agrees with what the same S. Peter has in his former Epistle, where he ascribes the same *κήρυξις* to Christ, 1 S. Pet. iii. 20. But τῷ πνεύματι, v. 18. Why so?

so? Because the *prophetick Spirit* it self was the *Spirit of Christ*, Rom. viii. 9. the *Spirit of the Lord*, 2 Cor. iii. 18. as he is the *one Lord* in contradistinction to the *one God*, 1 Cor. viii. 6. S. Peter himself clears this. He tells us concerning the old *Prophets* in general, that they spoke, *not by the Will of Man*, but *πνευματικῶς*, passively acted by the *Holy Ghost*, 2 S. Pet. i. 21. On this account, their *Preaching* or *Prophefying* is not so much to be ascribed to *them*, as to the *Spirit* that inspired them: Or rather to *Christ*, whose *Spirit* it was. Accordingly, he tells us, that it was the *Spirit of Christ in them* which signified what was to follow, 1 S. Pet. i. 11. Thus it will appear, that the *preaching of Noah* was rather to be ascribed to *Christ* than *Noah*. This Explication will clear the difficulty of that place, which has inclined some to believe a *descent of Christ* into *Hell*, that he might *preach* to those *Spirits* which *apostatized* in the Days of *Noah*. There will be no need for that sense. The *Preaching* was not to those *Spirits* when they were in *Prison*, but which are now in *Prison*, before they were so. It was to them ἀπειθήσασιν πάλαι, when they were *disobedient*, which *disobedience* they were guilty of in the Days of *Noah*. That is, the *Preaching* was to them by *Noah* himself before their *imprisonment*. But it is however, ascribed to *Christ* rather than *Noah*, for the reason now mentioned from S. Peter himself. Thus it appears, that this antient Book of *Enoch* was known and regarded by our *Canonical Writers*. This will add a greater *Authority* to it, than it could otherwise have pretended on its own account. I mean, as a faithful account of their received popular *Opinions*, though its pretension to the name of *Enoch* had been nothing more than *Personation*.

§. LXL.
The 'Eſſiſoegſ
of the Poſterity
of Seth, were
Angels. The
Traditions of
the Book of
Enoch were
elder than the
Apoſtles.

P. 213. Ed.
Grabian. Spicil.
T. i.

Ad Eufeb. Gr.
P. 404. Ed.
Amſt.

'Eſſiſoegſ indeed is the Title of theſe *Apoſtates*, taken (as is commonly obſerved) from the name of *Watch-man*, Dan. iv. 13, 23. *Theodotion* indeed, whoſe *Greek* Tranſlation of *Daniel* has alone come down to our time, keeps the *Hebrew* word untranſlated. But *Aquila* and *Symmachus* tranſlated it by the very word 'Eſſiſoegſ. So alſo, *Clem. Alexandrinus*, *Pedag.* II. and the Author of *Sibyllin Oracles* Γεſſiſoegſ, for his Verſe ſake. So therefore, it is to be read *Teſt. Naphthal.* §. 3. not 'Eſſiſoegſ. This Office of *Watching* was proper for the *Tutelar Spirits*. So *Clemens Al.* obſerves, and calls them *Angels* expreſſly. So does alſo *Ireneus*, when he makes the *Embassy* he ſpeaks of to have been to the *Angels*. So do alſo moſt of the other *Fathers*, who take this *Story* from the *Book of Enoch*. It is therefore very likely, that they found them called ſo in this *Book*, which was their Authority. Accordingly, the LXXII. rendered the word in *Daniel* ἀγρελαθ, as we learn from a *Scholion*, quoted by *Scaliger*. God's Office therefore, as the *Tutelar* of his *People*, is thus deſcribed: *Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep*, *Pſal.* cxxi. 4. Thence it might have been applied to the *Apocalyptical Angels*; To let them underſtand, that the ſame *Vigilance* was expected from them for the *Churches* intruſted to their care, as was ſuppoſed to be in the *Tutelar Angels*, for their reſpective *Peoples*. Thus then it appears, that this *Opinion* was believed from the *time* of this *Book*, and that this *Book* was *coeval* with the *Apoſtles* themſelves. And that this *Book* was not thought *Paradoxical*, appears from the reception it has found from that very *Age*. It is uſually objected to our earlieſt *Fathers* from the *Apoſtles* *Age* downwards, at leaſt, to the *Fourth Century*,

Century, that they unanimously follow this Book, in believing these *Sons of God* who were polluted by these *Marriage with the Daughters of Men*, to have been *Angels*. And the clearing this Doctrine from the *Prejudices* imbibed against it, will at the same time vindicate the Authority of those *Fathers* also. And certainly, that very *consent* of this first and purest *Antiquity*, ought not to be *easily* controlled without great *evidence* of the *Apostles* Doctrine to the *contrary*. But that cannot be pretended here. I have already shewn *two Apostles* who favour this Author. And it is certain, that the Doctrine of this *Apostasy* of the *Angels* of the Posterity of *Seth*, by the *Cainite Women*, was known and believed by the *Jews* even of the *Apostles* Age. We have but two *Jewish* Writers of that Age whose *time* is certainly *known*: And they are both of them very *express* in it. *Philo* calls them *Angels*, who were concerned in this Fall with *Women*, and says, they were the *Demons* mentioned by the *Phi-De Gigant.* losophers. Nay more, instead of our present p. 285. Reading, Ἰδόντες ὃ ἦν τοῦ Θεοῦ τὰς θυγατέρας τῶ ἀνθρώπων, &c. he reads, Ἰδόντες ὃ οἱ ἄγγελοι τοῦ Θεοῦ, &c. Which therefore probably, was the true antient Reading of the LXXII. as it was received in the *Apostolical* Age. If it were so, it will then be plain, that the LXXII. also understood *Angels*, by the *Hebrew בני אלהים*. *Joseph. Ant.* *Josephus* also is plain to this purpose. Having l. 3. mentioned the *Apostasy* of the Posterity of *Seth*, he adds: Πολλοὶ γὰρ ἄγγελοι Θεοῦ γυναιξὶ συμμιγάτες, ὑβριστὰς ἐχθρόνηξ παῖδας, καὶ παντὶς ὑπερόπτης κατὰ, διὰ τὴν ἐπὶ τῇ δυνάμει πεποιθήσειν. The connecting Particle γὰρ, clearly shews what relation these *Angels* were supposed to have to the Posterity of *Seth*. And using the word ἄγγελοι simply,

simply, not as equivalent with the word *ἄστρον*, seems to imply, that *he* also found it in the Greek Text. Both these wrote in the *Apostles Age*, and were *survived* by several of the *Apostles*, who therefore could not be *ignorant* of this *Doctrine* received by their own *Nation*. No more than the *next Age* could unanimously contradict what in that *first Age* was known to have been the sense of the *Apostles*. This *Story* therefore, and this *Book* too, seem to have been well known in the *Age* of the *Apostles*. But I can hardly think, but that the *things* contained in it were yet more *antiently* believed among the *Jews*. I do not know whence so probably, the Author of the Book of *Tobit* could have the name of the Angel *Raphael*, and give him the Office of *binding an evil Spirit*, exactly as we have it in these few remaining Fragments of this Book of *Enoch*. Hence also the Apocryphal *Esdras* might have his name of the Angel *Jeremiel*. For there must have been a great plenty of this kind in this Book, if the names of all the Stars were delivered in it, as we are told by *Origen*. But I cannot undertake, that *either* of these *Apocryphal Books* were so old as the *Apostles*. *Siracides* is of a more *known Age*, under *Ptolomy Evergetes*, considerably *antienter* than the *Apostles*. And *he* seems also to allude to the Subject of this Book of *Enoch* in these words: *He was not pacified towards the old Giants, who fell away in the strength of their Foolishness*, Eccl. xvi. 7. Another Passage there is of *Cornelius Alexander Polyhistor* from *Eupolemus*, an Author *later* than *Siracides*, but considerably *antienter* than the *Apostles*. Perhaps the same who is mentioned in the History of the *Maccabees*, in the time of *Judas Maccabeus*. He tells

As us of *Giants* who escaped the *Deluge*, Ap. Euseb. Pr.
Eu. L. ix. C. 17.
 who must therefore be begotten *before* the *De-
 luge*. Meaning therefore, in all likelihood, the
me with those who are said to have been born
 of these *unholy Marriages* between the Poste-
 rity of *Seth* and *Cain*. He tells us also of *Ma-
 thusalab* the Son of *Enoch*, ὃν πάντα δι' Ἀγγέλων
 εἶ γινῶναι, καὶ ἡμᾶς ἕτως ἐπισινῶναι: Here again
 we find, Ἀγγελοὶ Θεῶν represented as the most
minent Reading, instead of the υἱοὶ Θεῶν, which
 was obtained *since*. And it seems plainly to
 allude to the *subject* of this Book of *Enoch*.
 The great sin there charged on these *Angels*, is
 their revealing *Mysteries* to their *Children* by
 the *Daughters* of *Men*. Those were the inven-
 tions of the *Cainites*, mentioned in the Scrip-
 tures of several things useful for *human Life*,
 and several other *Secrets* particularized in the
 Book of *Enoch* which are *not* mentioned in the
Scriptures. *Prometheus's* stealing *Fire* from
Heaven, is thus understood by the Heathen
Mythologists of his revealing *Mysteries*. And
 his making *Men*, might allude to these
Sons by the *Daughters* of *Men*. He is also
 made *Immortal* by the Poets, as these *Angels*
 were of the Posterity of *Seth*. But *Enoch* and
Mathusala of the Posterity of *Seth*, were of
 the number of the *Angels*, not of the Children
 of the *Cainites*, who were *instructed* by the
Angels, according to the Book of *Enoch*. I
 therefore take it rather, that another *Enoch* and
Mathusala were here meant, who were of the
 Posterity of *Cain*. So they are called in our
 LXXII. *Gen.* iv. 17, 18. *Enoch* is there men-
 tioned as the *Son*, from whom *Cain* called his
City, the *first* Descendent of that wicked Race.
Mathusala was not that *Enoch's* Son, but *Grand-
 son*; yet not inconveniently called, in a large
 sense,

senſe, his *Son*, as a Member of that *City*, which had its name from *Enoch* as a common *Anceſtor*. This *Cainite Mathufala* was the Father of *Lamech*, who is ſuppoſed to have periſhed in the *Deluge*. Let therefore this *Lamech* answer *Noah* of the Poſterity of *Seth*. So his Father *Mathufala* will answer *Lamech* the Father of *Noah*. His Grandfather *Maleleel* will answer the ſhort-liv'd *Enoch*, and ſome part of *Enoch's* Father *Jared*, in whoſe time this *Apoſtaſy* is placed by the Author of the *Book of Enoch*. So the *Cainite Mathufala* will be one of the *firſt* Deſcendents of thoſe *unholy Marriages*. This will very well fit him to be one of the *firſt* Deliverers of theſe *Traditions* of theſe revealed *Mysteries*. This *Eupolemus* continued the account of the *Scripture Chronology*, drawn by a younger *Demetrius Phalereus*, who lived in the time of the *Fourth Ptolomy*. Which will conveniently enough agree to the time of the *Maccabees*. So it appears, that the *Age* of the *Contents* of the *Book of Enoch*, or even of the *Book* it ſelf, will ſufficiently qualify it for explaining *Alluſions* of the *Apoſtles*.

S. LXII.
The Title to be
called Sons of
God, ariſes
from having
the Divine
Spirit.

But, how came the Poſterity of *Seth* by this Title of being the *Children of God*, rather than any others who were alike deſcended from *Adam* their common Anceſtor? This will perhaps be beſt explained from our *new Peculium*, under which the appellation of *Sons of God* is moſt familiar. And here we find it aſcribed to the receiving the *Divine Spirit*. Our Bleſſed Saviour himſelf is therefore called the *Son of God*, becauſe the *Holy Ghoſt* came upon his Mother, and the *power of the Higheſt over-shadowed her*, S. *Luke* i. 35. That is, becauſe what was *conceived in her* was of the *Holy Ghoſt*, S. *Matth.* i. 20. That is, not barely becauſe
the

the *omnipotence* of the *Spirit* as an *efficient cause*, was requisite to make a *Virgin* conceive, as it was to make *Sarah* conceive when she was *past* it by the power of nature; but because the *Divine Spirit* as a *Seed*, was to constitute the *substance* of the *Holy Child Jesus*, Act. iv. 30. The like account is given elsewhere of the *Title of God* it self, as used in the *Old Testament*, in that sense wherein it is used *plurally*. Our Saviour himself takes notice of the passage of the *Psalmist*, *I said, ye are Gods*, Ps. lxxxii. 6. And gives this general Rule that they were called so, *πρὸς ἑς ὁ λόγος τῶ Θεῷ ἐγγέλω*, S. *John* x. 35. *Λόγος* in this place, signifies the same thing as the *Divine Spirit* in the other, not a *spoken word*, not an *external transient Inspiration*, which was often given to *Persons out of the Peculium*, to *Pharaoh*, to *Balaam*, to *Nebuchadnezzar*, but a *living subsistent Being abiding* on them, and remaining in them who were therefore reputed *Gods*, as a *Divine Seed* that raised their *Nature* to a higher *dignity* than could otherwise have been pretended on account of their *natural* *Extraction*. Thus it comes to pass, that *Λόγος* and *πνεῦμα* are used synonymously. The *Divinity of Christ* as the second *Person* in the ever *Blessed Trinity*, is most frequently called *Λόγος*, as in S. *John* i. and in the *Revelations*, and elsewhere in S. *Paul*. Yet it is also called *Πνεῦμα*. Thus he is said to have offered himself by the *eternal Spirit*, Heb. ix. 14. That is the *Λόγος ἀρχιερέως*, as it is styled by *Philo*, performing the Office of a *High Priest*, when the *Humanity* was offered as a *Sacrifice*. Thus it is opposed to his *human Nature*, which then is called *Flesh*. So he is said to be put to *death* in the *Flesh*, but *quickned* by the *Spirit*, 1 S. *Pet.*

iii. 18. That is, by his own *Divinity*, as he is said to *lay down* his *Life* and to *take it again*, S. *John* x. 17, 18. And, as it was *impossible* that he should be *holden* by the pains of *Death*, Act. iii. 24. Because, the *Spirit* is always taken for a *Principle of Life and Immortality*, S. *John* vi. 63. Rom. viii. 2, 10. as *Life* is also said to be in the $\Lambda\omicron\gamma\Theta$, S. *John* i. 4. So it is said concerning the great *Mystery of the Incarnation*, that *God* was manifest in the *Flesh*, but justified in the *Spirit*, 1 Tim. iii. 16. On the contrary, that which we receive from *Christ* is most commonly called *Spirit*, the *Spirit of Christ* and the *Spirit of God*. Yet it is also called $\Lambda\omicron\gamma\Theta$, the *incorruptible Seed of the Word of God*, which *liveth and abideth for ever*, 1 S. Pet. i. 23. For, this is the *Seed that remaineth in us*, 1 S. *John* iii. 9. This *living and abiding for ever*, is more than can be affirmed of the *Word preached*, though that be also called a *Seed*, S. *Luke* viii. 11. So when the *Word of God* is said to be *quick and powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and a discerner of the thoughts and intents of the Heart*, and that there is *no creature that is not manifest in his sight: but that all things are naked and opened unto the eyes of him with whom we have to do*, Heb. iv. 12, 13. It is *Christ* himself that is represented with a *two-edged Sword* in his *Mouth*, Rev. i. 16. ii. 12. Yet this must be meant of *Christ within*, Col. i. 27. which is the *Spirit*. So the word $\Lambda\omicron\gamma\Theta$ is to be understood in S. *Iustin Martyr*, when he reckons those for *Christians* who lived $\kappa\tau\iota\ \lambda\omicron\sigma\sigma\omicron\nu$, whether among the *Jews* or the *Gentiles*. Himself explains it of the $\alpha\omega\epsilon\sigma\mu\alpha\ \tau\omicron\ \lambda\omicron\sigma\sigma\omicron\nu$, or the $\Lambda\omicron\gamma\Theta\ \alpha\omega\delta\mu\alpha\sigma\iota\kappa\omicron\varsigma$. What is this but
the

Apol. i. p. 46.

Apol. ii. p. 83.

the *Seed* now mentioned from *S. John*? And, what can that be but the *Spirit*? The *Gnosticks*, from these *Originals*, call the *Seed*, derived from their *Sophia* and *Achamoth*, both a *Seed* and the *Spirit*, and pretend themselves *Pneumatical*, not the *Catholicks*, because they pretended that themselves *alone* had it. As the *Spirit* was the *Spirit* of *Christ*, and derived from *him*, so that *holy* Martyr makes that λόγος to be so too. He opposes the σωματικὸς λόγος P. 46. to the πᾶς λόγος, which he makes to be *Christ*. He makes *Christ* to be the λόγος, ἢ πᾶν γένος P. 84. ἀνθρώπων μέλειχε. He says πᾶν γένος, in opposition to the *Jews's* confinement of the *Peculium* to their own *Nation*. But certainly, he cannot mean that every individual *Man* had it. For he makes those who had it not, to be always *persecuting* them who had it. He therefore cannot mean by it, that *Reason* in *general* which *all Men* partake of as they are *reasonable*. That *Persecution* is taken notice of by *S. Paul*, in the case of *Isaac* and *Ishmael*: *As then, he who was born after the Flesh persecuted him that was born after the Spirit, even so it is now*, Gal. iv. 29. If the *Reasoning* be the same, it will be plain, that the λόγος in *S. Justin* Martyr, must be the same with the πνεῦμα in *S. Paul*. The *Observation* is the same which *Philo* makes, that the χεῖρον is usually wont ἐπιτίθεσθαι τῷ κρείττονι, plainly supposing *inequality*, and that the *Persecuted* has something more *excellent* than the *Persecutors*. This therefore he represents as the *Doctrine* of *Moses*:
 ψυχῶν ἰσότητά τῶ σώματι ὁ ποιῶν ἐργάζετο ἰκανῶ
 δὲ ἐαυτοῦ καὶ ποιῆσαι ἰδεῖν· λογισάμενος ὅτι μέγιστα ὀνή-
 σεν τὸ δημιουργημα, εἰ λάβοι τὸ δημιουργήσαντος ἔννοιαν·
 ἐυδαιμονίας γὰρ καὶ μακαριότητος ὅστος οὐδὲ ἀνωθεν ἐν-
 ἔπνευσε καὶ ἰδίῃ θεότητι. Ἡ δὲ ἀρετὴ ἀρετῶν ψυχῆ
 τῶν

Quod det. pot.
 insid. p. 171.

πρὸ ἐαυτῆς τύπαι ἐνεσφραγίζετο, ἵνα μὴδ' ὁ παῖς αὐ-
 τῶν εἰκόντ' ἀμοιρήσῃ Θεῶ. This I take to be
 the meaning of S. *Justin* Martyr, that the λό-
 γῶ he speaks of as derived from *Christ*, by
 which they were informed in those excellent
 Precepts of Morality, was *praternatural*, and
exceeding the *natural* Powers of the *rational*
Soul. And that such Revelations as *these* may
 be made to those who are *out* of the *Peculium*,
 the Evangelist himself owns, when he tells us,
 that the *Light shined in Darknes*, even when
 the *Darknes* did *not comprehend* it, S. *John* i. 5.
 This is far from the sense of the excellent *Ca-*
saubon. It is indeed the Doctrine of the Ca-
 tholick Church against *Pelagius*. If we were
 to express S. *Justin's* sense in the Language of
 the *later* Church, what he calls λόγῶ we should
 certainly call the *Holy Ghost*. So the *mystical*
 sense of the sacred Symbols is called *spiritual*.
 So we read of *spiritual Meat* and *spiritual*
Drink, 1 Cor. x. 3, 4. So a *spiritual House*,
 alluding to the Temple, and *spiritual Sacrifice*,
 1 S. Pet. ii. 5. So *Sodom spiritually*, Rev. xi. 8.
 To the same purpose, λογικὴ λατρεία is the *mysti-*
cal λατρεία in contradistinction to the *external*
 one of the Temple, Rom. xii. 1. And, τὸ λογικὸν
 ἄδολον γάλα, 1 S. Pet. ii. 2. is *mystical Milk*,
 therefore called ἄδολον, because all the *mystical*
Archetypes were styled ἀληθινά. And that in
 the *Platonical* style, alluded to by the *sacred*
 Writers of the New Testament, *Philo* uses
 ἄδολον the same way. A third account there
 is applied this way by the *Socinians*, who usu-
 ally catch at Scripture Phrases, without re-
 gard to the *Opinions* received in *those* times
 when the Scriptures were written. That is,
 that the *Resurrection* qualifies Men for the
 Title of the Sons of God. So our Blessed Sa-

viour answers the Question, concerning the Woman who had seven Husbands: *Neither can they die any more; for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection, S. Luke xx. 36.* Here we see again, that being *Angels*, and being the *Children of God*, are used *synonimously*. As therefore they are in *this life* called the *Children of God* in very many places, they may, for the same reason, be judged *ἰσάγγελοι* even *here*. Nor is there any more difficulty in giving them the Title of the *Children of the Resurrection* before the Resurrection. Indeed, the *Hebraism* does only imply a Title in *reversion*. The *Children of the Kingdom* are not they who are *possessed of Heaven*, but they who are *intitled* to it. So it is, when the *good Seed* are said to be the *Children of the Kingdom*, *S. Matth. xiii. 38.* For the *Resurrection* is supposed to follow the *Harvest*, and therefore cannot agree to the *Seed-time*. So also, when the *Children of the Kingdom* are said to be *cast out*, *S. Matth. viii. 12.* This cannot possibly be meant of those, even of the *old Peculium*, who are already *possessed of Abraham's Bosom*, and the *Promises of Heaven*. And it is the *Spirit of God* that gives us this Title, even in *reversion*, to be *Children of the Resurrection*. This makes us bear the *Image of the heavenly Adam*, *1 Cor. xv. 49.* as he is of the *invisible God*. By this, *Christ* is *formed in us*. By this *Spirit*, we are intitled to the *spiritual Body*, *v. 44.* which the *Apostle's reasoning* supposes to be that which intitles even *our Bodies* to a *Resurrection*. Thus I have resolved all these Accounts of our being accounted the *Sons of God* into this *one*, of our having the *Divine Spirit*: Which is certainly better than to reckon on them so *separately* as

the Socinians do, without any connexion with Principles received in that Age.

S. LXIII.
This Title, though common to Christ himself with the true Peculium, is notwithstanding very consistent with his being the Son of God in a higher sense than they.

The Doctrine forementioned is very plainly the Doctrine of the New Testament. S. Paul tells us expressly: *As many as are led by the Spirit of God, they are the Sons of God*, Rom. viii. 14. He calls it the *Spirit of Adoption*, whereby we cry *Abba, Father*, v. 15. This Spirit bears witness with our Spirit, that we are the *Children of God*, v. 16. This Spirit gives us the same Title to be the *Sons of God*, that Christ himself has. If therefore he be the *Son of God* for being *born* of the *Holy Ghost*, we must be so too for the same reason, because we also are *born* of the same Spirit. This gives a clear account of those Expressions of our being *joint Heirs with Christ*, Rom. viii. 17. and of his calling us *Brethren*, Heb. ii. 11, 12. and of his being called the *First-born among many Brethren*, Rom. viii. 29. because we are *born* of the same *incorruptible Seed* of that same *Word of God* which *liveth and abideth for ever*, 1 S. Pet. i. 23. We are said to be *born again* in our *Baptism*, of *Water* and the *Spirit*, and are thereby intitled to *see the Kingdom of God*, S. John iii. 3, 5. That is said to be our *washing* of *Regeneration*, and *renewing of the Holy Ghost*, Tit. iii. 5. which could not be, unless the Spirit there received, were the *Principle* of the new *Divine Immortal Life*, which we have as the *Children of God*, and which is supposed to be *in us* on account of our being so. This *Divine Spirit* is the *θεα φύσις*, 2 S. Pet. i. 4. which is supposed in them who are *Sons of God*. Yet the Socinians are strangely mistaken, when they hence infer, that our *Blessed Lord* was not *God* in a *higher sense* than we are capable of, because they find these ways mentioned

mentioned in the Scripture, how *lower* Beings can *be* may, notwithstanding, be intitled to that *Appellation*. If they would take the *Doctrine* of the *New Testament* rather from it *Self* than their own *Schemes*, they would find, that in the participation of the *same Divine Nature*, *Christ* may notwithstanding, *alone*, have such *Prerogatives* as may make that *same Nature* properly *Divine* in *him*, and *Divine* only in a lower sense as it is in *us*. This *same Divine Spirit* is by the Scriptures, supposed to be in the $\lambda\omicron\gamma\textcircled{\ominus}$ originally and *immediately* from the *Father*, whose *Image* he is thereby made, *the Image of the invisible God*, Col. i. 15. 2 Cor. iv. 4. Heb. i. 3. In *us* only *derivatively*, who are therefore said to *bear his Image* as well as that of the *Father*, Rom. viii. 29. 1 Cor. xv. 49. And it is certainly more *Divine*, to have the *same thing* originally than *derivatively*. The $\lambda\omicron\gamma\textcircled{\ominus}$ was *begotten* of the *Father*, and therefore had his *Divinity* from *him* before the *World*, and before all *Creatures*, because *without him nothing was made which was made*, S. *John* i. 3. We receive the *same Divine Spirit* only in *time*, and are *unable* of receiving it otherwise. He received it by a *necessity* of *Nature*, and as *necessarily* as the *Father* *himself* had it. We *freely* and *arbitrarily* : *Of his own Will* begat he *us* by the *Word of Truth*, S. *James* i. 18. This makes *his* *Existence* *necessary*, and *ours* *contingent*, as therefore properly *created*. He is *the express Character* of his *Person*, $\text{\iota}\omega\sigma\omicron\delta\omicron\varsigma\omega\varsigma\ \alpha\omega\tau\omicron\varsigma$, Heb. i. 3. $\text{\tau}\rho\iota\varsigma\ \delta\omicron\mu\eta\lambda\eta\alpha$ are opposed to $\text{\varphi}\alpha\iota\upsilon\omicron\mu\eta\lambda\eta\alpha$. So the looking at the *Son* directly, is opposed to the viewing his $\text{\varphi}\acute{\alpha}\sigma\iota\varsigma$ or resemblance in a *Glass*, or in the *Water*, which is a shift for *weaker* Eyes. So the $\lambda\omicron\gamma\textcircled{\ominus}$ is supposed to *see* the *Father's* *Person* *directly*, which he does

καὶ ὁμοιωθεῖν. But *he* is supposed in *person* to be ἀκατάληπτος, not only to αἰῶνις but to any created νῦς. Thence it follows that we cannot reach his *Person*, but his εἰκὼν, his *representation* in this *Character*, that we cannot see the *Father's* δόξα, but its ἀπαύσασμα, so the same Epistle to the *Hebrews* expresses it, in the *Son*. This is what he elsewhere expresses, by the *Light of the glorious Gospel of Christ, who is the Image of God, shining unto us*, 2 Cor. iv. 4. and by *God's shining in our Hearts, by giving the light of the knowledge of the glory of God, in the face of Jesus Christ*, v. 6. This must necessarily suppose a *great distance of Nature* between the Λόγος, who is thus supposed able to see the *Father* in his own *Nature*, and us who are supposed to be able to view him no otherwise than in the Λόγος. Besides, the πλῆρωμα of the *Spirit* is still ascribed to the Λόγος. He it is that *fills all in all*, Eph. i. 23. *all the fulness of God*, Eph. iii. 9. *all fulness*, Col. i. 19. ii. 9. *Of his fulness we all receive, only grace for grace*, S. John i. 16. *Single particular graces, some more, some fewer, but none all*. So that though *all* of us *partake* of that which is *infinitely perfect*, yet none of us can pretend to *infinite perfection*. That still may be, and is, the *Prerogative of Christ, in whom the fulness of the Godhead dwells, though we also partake of the same Divine Nature*. When therefore our *Saviour* proves his own *right* to be called *God*, from the *right* they had to that *Title* to whom the *Word of the Lord* came, his *Argument* is not *à pari*, as the *Socinians* fancy, but *à majori*, as I have now explained it. His *equal Title* appears from his having the *same Gifts*, which any of them had to whom the *Scripture* gives the *Appellation of Gods*. And his

having those *same* Gifts in a higher *degree*,
 of *infinite* perfection in *degrees*, will prove
 to have a better Title to the Name of God
 in the *same* sense that they had it. Nay, *Infi-*
of any kind, will prove his Title to the
 Name of God in the *appropriate* sense. Much
 more, that *Infiniteness* which extends to *all Per-*
sons, as well as all *Degrees*, which is im-
 ed in the notion of the $\omega\lambda\acute{\eta}\rho\omega\mu\alpha$. This seems
 have been the true *sense* of $\alpha\upsilon\tau\acute{o}\theta\epsilon\omicron$, as ascri-
 bed by the *Fathers* to the $\Lambda\acute{o}\gamma\omicron$, long since the
 ear definitions of the *Catholick Church* admit-
 ed by them who used this very *Word*, had
 made it impossible for them to deny his *Origi-*
nation from the *Father*. It had relation to that
 notion of *Godhead*, which, as I have shewn,
 was derived from the $\pi\nu\epsilon\upsilon\mu\alpha$. This $\pi\nu\epsilon\upsilon\mu\alpha$ be-
 ing *originally* in *him*, made the $\delta\epsilon\acute{o}\tau\eta\varsigma$ also,
 which was consequent to it, be so too. That
 was the meaning of $\alpha\upsilon\tau\acute{o}\varsigma$ with the *Platonists*,
 from whom this Language was derived, to de-
 note all the *Archetypal Idea*, which by *their*
Principles, were lodged in the $\Lambda\acute{o}\gamma\omicron$. The
Derivatives were signified by the termination
 $\epsilon\acute{\iota}\delta\eta\varsigma$. In this particular, *Plato* himself, and his
 Followers, had *Homer* for their Authority, who
 so often calls his *Heroes* $\delta\epsilon\omicron\epsilon\iota\delta\epsilon\acute{\iota}\varsigma$. This was af-
 ter imitated by the *Fathers* in many *other* par-
 ticulars derived from the *Idea* in the $\Lambda\acute{o}\gamma\omicron$.
 So the *Archetypal Man* was called by the *Pla-*
tonists themselves $\alpha\upsilon\tau\omicron\acute{\alpha}\nu\theta\rho\omega\pi\omicron$, the *ectypal* and
particular Man $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\epsilon\acute{\iota}\delta\eta\varsigma$, &c. Thus mani-
 festly the *Socinians* mistake the whole *design* of
 the *New Testament*, when they neglect the
 study of *Technical terms*, and chuse rather
 to bring their *Hypotheses* to the *Scripture*, than
 to learn them from it. But, my present design
 is only to shew, how this Appellation of the
 Posterity

Posterity of *Seth*, of being the *Sons* of God by the Doctrine of the New Testament, revivable by their having the *Divine Spirit*, as common to *Christ* and *us*.

§. LXIV.
The Posterity of
Seth had the
Divine Spirit.

I now return to the *Peculium* of the Posterity of *Seth*, to shew, that this reason agreed to them also, why they also should be called the *Sons* of God. And here the *Words* of the sacred Text are very observable. It is there said of *Adam*, that he *begat a Son in his own likeness, after his Image, and called his Name Seth* Gen. v. 3. These *Words* are commonly referred to *Original Sin*. But, had that been the design of them, the Birth of *Cain* had given the fittest occasion for them. That was the entrance of *Original Sin*, and the properest season for remarking it. The very name of *Seth* was given him, to signify his *substitution*, and that not into the place of *Cain*, but *Abel*, Gen. iv. 25. Being therefore substituted into the place of a good Son, it was not so proper to take notice of his *Sins*, as of his *Privileges* granted him, which might have been the Rewards of *Abel's* Piety, if he had *lived* to have received the reward which might have been expected by him. The word *likeness* here, is in the LXXII. translated εἰκὼν. In all likelihood relating to the same word used Gen. i. 26. and there translated εἰκὼν, by the same *Greek* Interpreters. The rather so, because the same observation is made in this very Chapter also, v. 1. and that *God* had created *Adam* in his own *likeness*, which is there also called εἰκὼν in the *Greek*. The most obvious interpretation therefore of this *likeness* of *Adam*, is to make it the same with this *likeness* of *God*, which had been ascribed to *Adam* in the words foregoing. We are therefore to enquire, what this εἰκὼν of
God

was, which is said to have been in *Adam*.
 Here *S. Paul* will direct us. He observes
 of *Adams*, and two *Likenesses*. And so it is
 written : *The first Man Adam was made a living
 Soul, the last Adam was made a quickning
 spirit*, 1 Cor. xv. 45. He does not mean, that
 was written in the sacred Text in these very
 words : But that this sense was gathered out
 of the Text by the *mystical Interpreters*. The
 words of the *Greek Text*, to which the *Apo-*
stle alludes, are these : καὶ ἐπλασεν ὁ θεὸς τὸ ἄν-
 ῥωπον, καὶ ἔνυξεν αὐτὸν ἐκ γῆς. καὶ ἐνεφύσησεν εἰς τὸ πνεῦ-
 μα αὐτὸ ἐκ πνοῆς ζῶης, καὶ ἐγένετο ὁ ἄνθρωπος εἰς
 ψυχὴν ζῶσαν, Gen. ii. 7. Here the *mystical Ex-*
positors had observed the word ἐπλασεν, con-
 cerning the *first part* of this Text, and there-
 fore made that *first Man* πλαστὸν and πρωτόπλα-
 στὸν. This was he whom the *Gnosticks* in *Ire-*
naeus, call *Choicus* from the χῶς here mentioned,
 which word is used by the *Apostle* also, 1 Cor.
 xv. 47, 48, 49. *Philo* calls him also γήινον from
 the γῆ, mentioned with it. The *Gnosticks*
 made their *Psychicus* distinct from the *Choicus*.
 But the *Apostle* makes them both the same.
 Certainly, more agreeably to the *mystical In-*
terpretations of his *own Age*. For *Philo*, tho'
 he frequently mention these *two Men* taken
 notice of by the *Apostle*, yet he never mentions
 any more than *two*. The *Apostle* very expressly
 ascribes the ψυχὴ ζῶσα to the *first Man*, whom
 he so often afterwards calls χοϊκόν. And the
Body belonging to this *choical Man*, he calls
 ψυχικόν, and opposes it to the σῶμα πνευματικόν,
 v. 44. which also supposes it enlivened by a
 ψυχή. However, this *Body* is by him supposed
 corruptible, and to have no Title to a *Resurre-*
ction. So it appears from v. 42, 43. compared
 with v. 44. This is a clear account, why he
 had

had said before that in *Adam* all die, v. 22. For, by *Adam* there, is meant the *first Adam*, being opposed in that very Verse to *Christ*, who was the *second Adam*. The $\chi\tilde{\upsilon}\varsigma$ was said to be $\delta\tilde{\iota}\pi\tilde{\omicron}$ $\tau\tilde{\iota}$ $\gamma\tilde{\eta}\varsigma$. And then to prove that *Body mortal*, those *mystical Expositors* seem to have regarded the *Greek* in *Gen.* iii. 19. $\delta\tilde{\tau}\tilde{\iota}$ $\gamma\tilde{\eta}$ $\tilde{\alpha}$, $\tilde{\chi}$ $\tilde{\epsilon}\tilde{\iota}\tilde{s}$ $\gamma\tilde{\omega}$ $\tilde{\alpha}\tilde{\pi}\tilde{\eta}\tilde{\delta}\tilde{\omicron}\tilde{\sigma}\tilde{\eta}$. This *Adam* therefore the *Apostle's reasoning* supposes to have *no Title* to a *Resurrection* of his *Body*. Accordingly, *Philo* makes the *Angels* to have a *share* in the making *this Adam*. So some understood the Ποιήσωμαι , *Gen.* i. 26. as if *God* had there spoken to those who were to *join* with him in the making of *Man*, that is, to *Angels* or *Beings inferiour* to himself. *Plato* led him into that opinion, who in his *Timæus*, brings in the *supreme Being*, exhorting the *inferiour Demons* to do their *part* in making the *inferiour World*, that part of it I mean, which was to be *mortal* and *corruptible*. And he gives that *reason* for it, because if *he* made it, it must for that reason, be *incorruptible* and *immortal*. And in *this* he was followed by most of the first *Hereticks* who made the *Demiurgus*, and the *Authors* of all other *degrees* of *Mankind* under the *Pneumatical*, which they usually confined to their own *Sett*, to be *distinct* from the $\delta\tilde{\iota}$ $\tilde{\epsilon}\tilde{\pi}\tilde{\iota}$ $\tilde{\omega}\tilde{\alpha}\tilde{\sigma}\tilde{\iota}$. But the *Doctrine* of the *Apostles*, which makes the *supreme Being* the *Creator* of *all things*, as well *visible* as *invisible*, was in this very particular, very *different* from that of *Philo*. The *mystical Expositors* of this mind, might make a *critical difference* between $\omega\tilde{\lambda}\tilde{\delta}\tilde{\omicron}\tilde{\sigma}\tilde{\alpha}\tilde{\iota}$ used in this place, and ποιῆσαι used *Gen.* i. 26. Πλάσαι was only to *mix* the *Parts* of *præexistent Materials*, which if they were *seperable* before, might still remain so, being left to their own *Natures*.

But

De Orig. Mund.
p. 16.

Θεός, Ποιήσωμαι Ἄνθρωπον καὶ εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν καὶ ἀρχέτω ἐν ἰχθύων ἔθ' ἰσχυροῦς, καὶ ἐν πτερυγίων, ἔθ'.

To this place, the making of this Man is referred by Philo. And in all likelihood S. Paul refers to this place also, when he styles this second Man ἐκείνον ἀπ' ἐρανοῦ, 1 Cor. xv. 47. The name Κύριος seems to relate to the Dominion given to this Man over the rest of the Creation, here called ἀρχὴ, but v. 28. καὶ ἀκυβερνήτης. This seems plainly to be the reason why S. Paul applies the Eighth Psalm to Christ. For this κύριος ἐξ ἐρανοῦ, 1 Cor. xv. 47. is Christ, v. 22. That Psalm therefore which is so full of the Dominion of Man over the Creature, he applies expressly to our Jesus, Heb. ii. 5, 6, 7, 8, 9. Plainly supposing that Dominion to belong more properly to the second Adam than the first. The same way he reasons here also, 1 Cor. xv. 27. where he speaks of all things being put under the Feet of Christ. This is an applying the words of the Ps. viii. 6. to Christ as the Man from Heaven, for whom that Dominion there spoken of was designed by God. This is a clear account of the original of that Title of κύριος as ascribed to Christ, and the Dominion given him by the Father, so often supposed in the Reasonings of the New Testament. From this Dominion signified by the word ἀρχέτω, Philo reckons the Title of ἀρχὴ among the Titles of this superior Man, καὶ ὡς ἀρχὴ, καὶ ὄνομα Θεοῦ, καὶ λόγος, καὶ ὁ καὶ εἰκόνα ἀνθρώπου, καὶ ὄρων Ἰσραὴλ, παρομοιωθείς. Hence many Passages concerning the Government of Christ, both in the Old and the New Testament, may be explained. The Apostle says, he is ἐξ ἐρανοῦ.

So Philo : Ὁ καὶ εἰκόνα, ἔγγιστος, ἀλλ' ἐρανοῦ.

So elsewhere : διὰ τὰ ἀνθρώπων γένος ὁ μὲν γὰρ ἐκ ἐρανοῦ ἀνθρώπος, ὁ δὲ γένος, ὁ μὲν ἐν ἐρανοῦ, ἀπὸ καὶ

De Conf. Ling.
p. 341.

Leg. All. L. i.
p. 57.
Ib. p. 46.

κὸνα Θεῶ γεγονῶς, φθαρήσ κὶ σωθῶς γεώδης ἐ-
 ἀμέτοχῶ· ὁ ὅ γήινῶ, ἐκ ποροῦδῶ ὕλης, ἐν
 ἐκκληκεν, ἐπάσῃ· διὸ τὸ μὲ ἐρέσιον φησιν ἔπε-
 ς, καὶ εἰκόνα ὅ τέλειπῶδης. Indeed, *Philo* owns
 hat the *Apostle* says concerning this *hea-*
vy Man, excepting this, that he does not
 him *Christ*. Yet even *here* he owns that,
 a which the *Christians* inferred what he
 not own, that it was the *πρεσβύτατῶ λόγῶ*,
 om the *Christians* believed to be *incarnate*
Christ. Him *Philo* takes to be the *εἰκὼν* of
invisible God, in imitation of whom this
venly Man was formed. He calls him a
ὑμα. He makes him like a superior *Soul* to
 it inferior *ψυχῆ* with which *Man* was at
 st created. Herein he agrees, not only with
 r *Christian Scriptures*, but with the old *Æ-*
ptian Philosophy, if we may trust the remain-
 g *Fragments* under the name of *Hermes* for
 faithful account of it. These things therefore
 eing supposed, which are supposed in the *Rea-*
mings of the *New Testament* explaining the
 Id, it will follow, that our *Christ* the *Λόγῶ*,
 welt in *Adam* the same way as he does in us
 y his *Divine Spirit*: And had therefore the
 same Title that we have, to be called the *Son* of
God. Accordingly, *S. Luke* expressly calls him
 so, iii. 38. If therefore *Seth* was born to him
 according to this *εἰκὼν* and *ἰδέα*, as the *Greek*
Translation has it, it must follow, that he al-
 so had the same Title to that same Appellati-
 on that his Father *Adam* had. The *Ideal Man*
 was the *αὐτοάνθρωπῶ*, or ὁ καὶ ἀλήθειαν ἄνθρωπῶ,
 to speak with *Philo* in the Language of the *Pla-*
tonists, which was, as we have seen, the same
 with the superior *spiritual Adam*, and the *Lord*
 from *Heaven*, in the style of the *New Testa-*
 ment.

§. LXVI.
 God abdicated
 that Posterity
 of Seth, by no
 longer giving
 his Holy Spirit
 to their Poste-
 rity.

The same appears also from the *Greek Text*, (which is that on which the *Reasonings* of the *New Testament* are formed,) *Gen. vi. 3.* καὶ ἔπαυσε Κύριος ὁ Θεός, ἔμην καλαμένη τὸ πνεῦμα μου ἐν τοῖς ἀνθρώποις τέτοις εἰς τὸ αἰῶνα, διὰ τὸ ἔδραυτο σαρκας. *Jehovah* is the Person who is here introduced as speaking, in the *Hebrew*. It must therefore be his *Spirit* which is here mentioned. It is πνεῦμα, not πνοή, and therefore cannot be meant of the *Breath* or *Life* of the Criminals (according to our excellent *Hammond* of Blessed Memory,) but of that more *Divine Principle* which we see so carefully distinguished from πνοή, by the *mystical Reasoners* in *Philo*. It is opposed to σαρκί, exactly as in the *Reasonings* of *S. Paul*. And indeed, the *sin* of these unholy *Marriages* was properly *fleshly*, the going after ἐπιπείρα σαρκί in *St. Jude*. The following these *fleshly Lusts* is the reason why they are called σαρκας, when they suffered the *fleshly Affections* to be predominant. So the same word is used *Psal. lxxviii. 39.* So *S. Paul*, where he personates one out of the *Peculium*, who therefore is supposed not to have the *Spirit*: *In me (that is, in my Flesh,) dwelleth no good thing, Rom. vii. 18.* Thus then the *Reasoning*, why the *Spirit* was not to remain in these Children of *Seth*, when they had made themselves *Flesh*, by being ruled by their *fleshly Inclinations*, is grounded on the contrariety between the *Flesh* and *Spirit*, *Gal. v. 17.* When therefore they had made themselves *Flesh* by fulfilling the *Lusts of the Flesh*, it was very just and agreeable that the *Spirit* should be taken from them, which had been so long affronted by them. That I take to be the meaning of these words: ἔμην καλαμένη τὸ πνεῦμα μου ἐν τοῖς ἀνθρώποις τέτοις εἰς τὸ αἰῶνα. The word

μολυσμῶν

ῥῆμα is used concerning the descent of the *Holy Ghost* upon our Blessed Saviour: *καὶ ἔμεινεν ἐπ' αὐτὸν*, S. *John* i. 32. *καὶ ῥῆμα ἐπ' αὐτὸν*, v. 33. This could not be *ἐν αὐτῷ*, because it relates to a *visible* Appearance of the *Holy Ghost*, which could not have been *visible* if it had been *within* him. But the place I am now considering, speaks of the *removal* of this *Holy Spirit* from the Children of *Seth*, which, because it was *intrinsic* to that *nobler* degree of *Manhood*, which was *in* them above the *rest* of *Mankind*, as very properly expressed by the *Greek* Interpreters, and agreeably to the *Original*, by the Preposition *ἐν*. By *ῥῆμα* therefore is meant, that the *Holy Ghost*, though it was seen *visibly* to *come* upon our Saviour, yet it was never *seen* to *depart* from him. Signifying thereby, that the *Holy Ghost* it self was *no more* to *depart* from him than the *Schechinah* did, by which the *Holy Ghost* was *visibly* represented. The *duration* therefore of the *Holy Ghost* in our Saviour, is signified by the word *ῥῆμα*, as in other places. Accordingly, it is often joined as it is here, with *ἐς τὸ αἰῶνα*. So it is *Psal.* ix. 7. xxxiii. 11. cii. 12. cxvii. 2. And in the *New Testament*, S. *John* viii. 35. xii. 34. I S. *John* ii. 17. *καταμύει*, (so *Philo* reads it,) is more than *μενεί*. It is the same with *διαμύει*, *De Gygant.* p. 286. Especially, being joined as it is here, with *ἐς τὸ αἰῶνα*. It is the same with *διαμύει*, p. 282. and opposed to *lasting* *πρὸς ὀλίγον χρόνον*, p. 291. And *πρὸς αἰῶνα* is the same as *μέχρι τῆσιν αἰῶνι*, *Quod Deus sit Immut.* p. 293. But, I confess, *ἐς αἰῶνα* is used *differently*, according to the *nature* of the *things* with which it is joined. When it is joined with a particular *Person*, and is *Personal*, it extends no farther than his *Life*. But the *Holy Ghost* as given to the *whole* *Posterity* of

O

Seth,

Seth, on account of a *Patriarchal Covenant* for himself and his *Posterity*, was designed for as many *Generations* as should continue stedfast in performing the *conditions* of the *Covenant*. God's *threatning* therefore *here* is, that upon these manifest *Violations* on *their* part, he would no more give his *Spirit* to their *Posterity* in course, as he had done before. Only he gives them a respite of a hundred and twenty Years, wherein he would expect their *Repentance*. This God threatens *ἀνθρώποις τέτοις*. The *Hebrew* reads it *אֲנִי יָדוּעַ*. I know not whether *Tatian* might from hence take occasion to deny the *Salvation* of *Adam*. But why should the *Person* of *Adam* be punished for these impure *Marriages* of his *Posterity*? It is common to read of *Subjects* punished for the *Sins* of their *Governours*, and *Posterity* for the *Sins* of their *Ancestors*. Not so, to find *Ancestors* punished for the *Sins* of their *Posterity*. *Eli* indeed was punished for the *Sins* of *Hophni* and *Phineas*, but it was principally in his *Posterity*. Such were those *Punishments* of the loss of those wicked *Sons* themselves, and the *Translation* of the *High Priesthood* from his own *Family*, and that of his *Predecessor* *Ithamar*, and the death of his *Daughter* in Law the *Wife* of *Phineas*, whether his *own* death were any part of that *punishment*, I do not know that it can be gathered from the sacred *Text*. It is no *part* of the *Judgment* denounced against him by the *Prophet* *Samuel*. At least we never knew of *spiritual* *Punishments* inflicted on *good* *Parents* for *wicked* *Children*, such as this must have been of withdrawing the *Spirit* from *Adam*, and indeed one of the severest of the kind. That could not be taken for a *Fatherly Chastisement*. Shall we therefore refer it to *Mankind*

in *general*, or to that *part* of it which are con-
 tradistinguished from these *Sons of God* by that
 common Appellation of the *Sons of Adam*?
 But neither could that be. The *with-drawing*
 of the *Divine Spirit* could not be taken for a
Fatherly Castigation of *God's beloved Sons*. The
 most obvious interpretation of these words, is,
 that *God abdicated* those undutiful *Sons* by
withdrawing his *Holy Spirit* from that *Unholy*
Race. For, if the *giving* them the *Spirit* of
Adoption made them his *Sons*, the most natu-
 ral way of *abdicating* them was by *withdrawing*
 it. But then it could concern none but those
 in whose *Race* the *Spirit* was given *before* it
 was *withdrawn*. So much more likely the
Greek is in this particular also, as well as ma-
 ny others, than our present *Hebrew*, from whence
 it could *not* be *Translated*.

So also in the *New Testament*: The *Angels*
 concerned in this Fall, are called πνεύματα ἐν φου-
 λακῇ, 1 S. Pet. iii. 19. in regard of the dignity
 of their *Nature*, as the *Greek* Interpreters in
 the forementioned Passage of *Genesis* call them
 σαρκας, in regard of their vitious *Inclinations*.
 This πνεῦμα in the use of that Age, was a high-
 er *degree* of *Humane Nature*, plainly contra-
 distinct from the common *rational* ψυχῆ, which
 was supposed to be *common* to all *Men*. So I
 have shewn it to be in the forementioned *Rea-*
soning of *S. Paul*, where he derives the ψυχῆ
 from the *first*, the πνεῦμα, not from the *first*,
 but the *second* and more *noble Adam*. Both of
 them *together* make that *Man*, which was a
 mixture of *heavenly* as well as *earthly* Ingredi-
 ents. So in the *Christian*, who is εἰσαρκῆς and
 ὁλόκληρος, three parts are comprehended, *Body*,
Soul, and *Spirit*, 1 Theff. v. 23. The same no-
 tion seems generally received in that Age.

S. LXVII.
 The Doctrine of
 the New Testa-
 ment is the
 same in the
 forementioned
 Particulars.

Thence the *Gnosticks* making themselves *Pneumatical* in *Irenæus*, and the *Catholicks* *Psychical*, whom therefore, in allusion to those *Fancies*, *S. Jude* makes *Ψυχικὸς, πνεῦμα μὴ ἔχοντας*, *v. 19.* This he says in relation to their *ἀποδιουκισμός* · ἑτοί εἰσιν οἱ ἀποδιουκιστοὶς. These are they who separate themselves: Not in *Communion*. For they were spots in their *Feasts of Charity*. Those *ἀσάται* are reckoned as *Ecclesiastical Offices* in *Ignatius*. These *Separations* therefore were such as those the *Pharisees* had their *Name* from, looking on themselves as holier than others, and therefore separating, as *Holiness* consisted in *Separation*. Thus *διουκισμὸς* is a *Note of the true Peculium*: Ἐγὼ κύειθ ὁ Θεὸς ὑμῶν, ὃς διόεισα ὑμᾶς ἀπὸ πάντων τῶν ἔθνων, *Lev. xx. 24.* This *πνεῦμα* therefore so appropriated by them to themselves, was taken as a *Note of the Peculium*. This distinction is observed in other *Hellenistical Monuments* of that Age. In the *Song of the three Children*: Ἐυλογεῖτε πνεύματα καὶ ψυχὰς δικαίων τῶν κύριον, *v. 63.* In the *Fragments of the Prophecy of Enoch*: τὰ πνεύματα καὶ αἱ ψυχὰς τῶν ἀνθρώπων σενάζουσιν ἐν τῷ Ἰουχάνοντα. They are the very words of the *Apostle*: τὸ πνεῦμα ἠσπρην Ἰουχάνοντα ὑπὲρ ἡμῶν σενάζουσιν ἀλλοθῆτοις. Ὁ ὃ ἐρδων τὰς καρδίας, οἶδε τί τὸ φρόνημα τῶ πνεύματι, ὅτι καὶ θεὸν ἐν Ἰουχάνοντα ἁγίων, *Rom. viii. 26, 27.* These *Spirits* are the very same which *S. Peter* calls *Angels*, *2 Pet. ii. 4.* and *S. Jude*, *v. 6.* For the *Angels* in *Philo* are called *Ψυχὰς*, and are said to come into *Bodies*. Yet this is the main prejudice against this *Opinion*, that, by our modern *Peripatetick Philosophy*, *Angels* are thought incapable of performing the *Office of Souls to Humane Bodies*. But this was not the *Philosophy* of that Age, They then knew no difficulty in that

P. 350. Ed.
Grabian. T. i.
Spicil.

De Gigant.

that matter. St. Peter's *Apparition* is called his *Angel*, Act. xii. 5. The like *Apparition*, as it was thought, is elsewhere called a *Spirit*, S. Luke xxiv. 37, 39. The same is *φάντασμα*, S. Matth. xiv. 26. S. Mark vi. 49. Thus therefore *before* that *Spirit* was restored, Man is said to be a little lower than the *Angels*, and therefore was permitted to pay an *honour* to *Angels*, as in the case of *Moses* and *Joshua*. But, this was forbidden to S. *John*, since having the same *Spirit* with the *Angels*, we are thereby restored to the old *ἰσαγγελία*. And that for a *reason* which seems to import *Equality*: See thou do it not: I am thy fellow *Servant*, and of thy *Brethren*, that have the *Testimony* of *Jesus*. Again: See thou do it not; for I am thy fellow *Servant*, and of thy *Brethren* the *Prophets*, and of them which keep the *Sayings* of this *Book*, xxii. 9. And the *Reasoning* holds from the forementioned *Principles*. For having the same *Spirit* which made them *Angels* and the *Sons* of *God*, we are for that same reason the *Sons* of *God* as well as they, and therefore must be their *Brethren*. And that in a lower sense than we are the *Brethren* of *Christ*. He has the *πλήρωμα*. The *Angels* as well as we, partake of his *Fulness*, according to the capacity of the *Recipients*, in *finite* numbers of *Perfections*, and in *finite* *Kinds*, and in *finite* *Degrees*. We may therefore be obliged to worship him whom the *Angels* also worship, though we be not obliged to worship those *Angels*. The *Spirit* of *Christ* therefore being that which makes *Angels* as well as this higher degree of *Men*; he is accordingly called an *Angel*, and *Archangel*, (as is observed by *Philo* and S. *Justin* Martyr,) as well as the *Archetypal Heavenly Adam*. And as being the *πλήρωμα* of that same

Spirit, the *fontal λόγος* from which all other *λόγοι* are derived, he is, by the Doctrine of the New Testament, above all *Angels* and *Archangels*, and *Principalities* and *Powers*; above every *Name* that is named, not of *Visibles* only but of *Invisibles*, not only in *this World* but in *the World to come*, which is that of *Spirits*. Nothing is excepted from being *subjected* to him, except the *Father* himself who made them *subject*. So very agreeable this *Doctrine* is with the *New Testament*.

§. LXVIII.
These Angels were, according to the Doctrine of the Scriptures, of a heavenly Original, not only Aërial.

There is indeed some dispute, what sort of *Angels* these were of the Posterity of *Seth*. *Philo* makes them *aërial*, and the same with the *Demons* of the *Philosophers*. I doubt it was, because he considered them rather as *ψυχὰς* than *πνεύματα*. For *Plato* made two *Crateres*, that of *ψυχῆ*, which he placed in the *Moon*, from whence we reckon the *Air* in contradistinction to the *Heavens*: The other of *ῥῆς*, which is placed in the *Sun*, making the *intellectual Sun* the original of all *intellectual Light*, as the *visible Sun* was of that which is *visible*. This would rather have inclined him to believe these *Angels* *heavenly*, if he had remembered, that they were *Pneumatical*. The *Scripture* Account supposes them rather *heavenly*. The *second Adam* in *S. Paul*, is called the *Lord from Heaven*. And it was from their having that *πνεῦμα* of *Christ*, that they derived their Title to be called the *Sons of God*. The same I gather from *Job*, who thence gathers that the *Heavens* were not *clean* in *God's sight*, because he charged the *Angels* with *Folly*. These *Angels* therefore must have been originally the *Inhabitants of Heaven*. That must have been the meaning of *Heavens* in that place, by the connexion. I take the same thing to have been meant,

neant, when they are called the *Morning-stars* in *Job* and *Isaiab.* That does agree exactly with the *Heathen* very early *Traditions* of the *Souls* being *intellectual Stars*, that is, the *Intelligences* that presided over the *Stars.* And accordingly, in the *Apotheoses* of the *Emperors*, whose *Souls* were supposed to be of that *supreme Order* of *humane Souls*, to qualify them for being worshipped as *Gods*, they were supposed to be translated to the *Stars.* Thence the *Julium sidus*, and such another for *Augustus*, and the *Stars* represented in the *Coins* for the *Apotheoses.* All these things shew, that they took them for the *Inhabitants* not of the *aery*, but the *starry Heavens.* Hitherto I refer the words of *S. Jude*, concerning these *Apostate Angels* of the *Posterity* of *Seth.* He says, they were *ἀστέρες πλανῆς*, οἷς ὁ ζῶσθ τῆ σκοτίας εἰς τ' αἰῶνα πηλῆσθ, v. 13. No doubt, his *Reasoning* is grounded on their pretensions of being *Pneumatical*, and therein pretending to a *superiority* above other *Men*, as has already been observed. This he supposes, would raise them to an *equality* in *Nature* with those *Apostate Angels*, to whom they were otherwise so *like* in their *fleshly Crimes.* Which if they were, they must also be *Stars* as well as those *Angels.* On supposition of this, he calls them *πλανῆτας* in allusion to the *Planets*, who have *singular Motions* of their *own*, distinct from those of the *Body* of the *Sphere* of the *fixt Stars.* This makes their *Motions* look like *deviations* when compared with the *other Stars.* Hence the *πλάνη* of these *Impostors*, so frequently objected to them, *Rom.* i. 27. 2 *S. Pet.* ii. 18. iii. 17. *S. Jude* 2. in several of these places with particular regard to *fleshly Sins*, and of the *σαῶς ἑτέρας.* Very probably with relation to this

style of *Planets*. That all this was designed this way, I gather from the last words: οἷς ὁ ζόφθ τὸ σκότους εἰς τὸ αἰῶνα τέλειθ. These words seem to be a plain Allusion to the Book of *Enoch*, concerning the punishment of these Ἐσθήσοει. There, in the command of God to *Raphael* against *Azael*, we read: ἐπικάλυψον αὐτῶ σκότθ, καὶ οἰκησάτω ἐκεῖ εἰς τὸ αἰῶνα· καὶ τὸ ὄψιν αὐτῶ πάμασον, καὶ ὥς μὴ θεωρεῖτω· καὶ ἐν τῇ ἡμέρᾳ τὴ κείσεως ἀπαχθήσειθ εἰς τὸ ἐμπυεισμὸν τῶ πνεύς. Afterwards concerning the same Ἐσθήσοει, God orders that they should be kept μέχρι ἡμέρας κείσεως αὐτῶ, μέχρι ἡμέρας τηρώσεως τηρομῶ, ἕως σωτηρεθῆ κείμα τῶ αἰώνθ τῶ αἰώνων. Τότε ἀπαχθήσονθ εἰς τὸ χάθ τῶ πνεύς, καὶ εἰς τὸ βάσανον, καὶ εἰς τὸ δεσμωθῆειον τὸ συσπλείσεως τῶ αἰώνθ. Here we find the σκότθ expressly mentioned in the punishment of these Apostate Angels. That is not all. Besides the punishment of the *darkness* of their present Imprisonment, which *S. Peter* calls σείεθς ζόφθ, 2 *S. Pet.* ii. 4. *S. Jude*, δεσμῶς αἰδῆυς ὑπὸ ζόφθ, v. 6. (that is the πάμασις,) they are said to be reserved for a farther punishment, at the day of Judgment. Exactly as in the *Apostles*. That farther punishment is said to be the χάθ τῶ πνεύς, the same with the ζόφθ τῶ σκότους of *S. Jude*, and the σκότθ κέωθρον, the proper place for the *Children of the Kingdom*, *S. Matth.* viii. 12. xxii. 13. xxv. 13. Like πέλαιθ τὸ θαλάωης, *S. Matth.* xviii. 6. χάθ in the *Poets*, is the same with Ἐρεθθ and Τάστρεθ, the lowest Apartment of the punishing part of their Ἄδης. Proper therefore only for those Delinquents whom they supposed to be in a peculiar sense immortal, for *Saturn* and the *Titans*, and the like. And therefore very proper for the *Children of the Kingdom*, who must be supposed to have had the same *pneumatical* Extraction which

which intitled this Posterity of *Seth* to the name of *Angels*, and of the *Sons of God*. And very proper also for those *boasters* of their *excelling* all *other Men* on account of their *alone* having that same *Spirit* (as I have shewn, *they* did against whom *S. Jude* writes) to let them know that if they pretended to rival those *Apostate Angels*, as in their *Wickednesses*, so in the *dignity* of their *Nature*; all they should gain by it, would be only to share in the *extraordinariness* of their *Punishment*. And it is also proper for all under the *Gospel*, who by the restoration of the *Primitive Peculium*, are exalted to the same *dignity* of the *Sons of God*, and ἰσαγγελία, with these of the Posterity of *Seth*, to expect a *Likeness* of their *punishment*. Accordingly our *Saviour* himself, speaking of the *punishment* designed for *Delinquents* under the *Gospel*, he calls it the πῦρ αἰώνιον prepared for the *Devil* and his *Angels*, *S. Matth.* xxv. 41. Where do we read in the *Old Testament* of any *Fire prepared for the Devil and his Angels*? The place of *Genesis* it self, which speaks of these *Angels* of the Posterity of *Seth*, has nothing of their *punishment*. But we have seen these *Traditions* of the *Book of Enoch* give an express account of their *Punishment*, and that it was to be by *Fire*, and by a *Fire pre-existent* as old as the *Chaos*, and therefore prepared for them *before* they had committed the *sin* that deserved it. But, why are these *Angels* joined with the *Devil*, both *here* and in the *Revelations*, xii. 7, 9? Of this also we have an account out of an antient *Apocryphal Book* of the *Apostles* Age: That is, the Ἀποκάλυψις of *Moses*, as *Syncellus* calls it; others call it Ἀνάληψις. We owe this Fragment also to the same *Syncellus*, who has preserved us that

that other Fragment also of the Prophecy of *Enoch*. He thence tells us, that *after* the *Deluge* in the Year of the World 2582, (no doubt, according to the Chronology of the LXXII. which I take to be elder than that of the present *Hebrew*;) those same Ἐσθήσοσι φθόνῳ κινῆμοι μὲν θάνατον ἐπλάνησάν τε μὲν Νῶε. We see by this, that those *immortal Spirits* were supposed to have *mortal Bodies*. We find withal here, the original of what the Author of the *Apocryphal Wisdom* says: φθόνῳ διαβόλου θανάτου εἰσῆλθεν εἰς τὸν κόσμον, ii. 24. This *Tradition* therefore is elder than that *Apocryphal Book*, and relates to the *entrance* of *Death* into the *new World* from *Noah*. This Year of the *World* according to the LXXII. is early enough to precede the *Death* of the *First* after the *Deluge*. But I rather incline to apply this Passage of the *Book of Wisdom* to the *murder* of *Abel* by *Cain*. My *reason* I shall give afterwards. We see also here the πλάνη I formerly took notice of. He tells us therefore, that at the *Prayer* of *Noah*, these *seducing Spirits* were cast by *Michael* the *Archangel*, God so commanding him, εἰς τὸν ἀβυσσῶν ἀχειρήμετος τὸ κείσεως. Here we see where they were reserved for the *Judgment* in the *great Day*. That it was in the *Abyss*, into which therefore the *Devils* cast out by our *Saviour*, desire accordingly, that they might not be sent. *Syncellus* adds, that the *Devil* desired that a *part* of these *accursed Spirits* might be granted him to assist him in his work of *tempting* *Mankind*, and that a *tenth* part was accordingly allowed him. These then are the *Devil's Angels* alluded to by our *Saviour*. So this *Tradition* must be elder than him. This very *Book Origen* takes for *S. Jude's* Authority, for what he

ays, concerning the *Strife* between the *Devil* and *S. Michael* the Archangel. And, see an *occasion* of that *Strife* in this very judgment, where that same *Archangel* is employed in the *confinement* of these wicked *Spirits*.

And in all likelihood, *Clemens Alexandrinus* had his unwritten *Traditions* concerning *Moses* from this very Book. So very useful these early *Apocryphals* of the *Apostle's* are for explaining these *Apostolical Writings*. These might be remaining *Traditions* in their *latest Prophets*. But, to us they are sufficiently recommended by their being *supposed* and *alluded* to in the *Reasonings* of our *Redeemed Saviour* and his *inspired Apostles*. Thus therefore it appears, that this *punishment* in the *lower Hell* plainly supposes these *Angels* have been of a *heavenly Original*; and that also, knowing the same Principle of *Immortality* with them, must accordingly be obnoxious to the same *Eternity of Punishment*. These *imprisonments* and *Consignations* to the *πύγυριον*, are only applied to these *Apostatizing Spirits*, not to the *Giants* descended from them, or to the *Sons* nor *Daughters* of *Men* concerned with them in this *sin*. *St. Peter* takes no notice of the *punishment* of any but the *Spirits*, though the *others* were also involved in the same *guilt*. Another Account is given in the *Book of Enoch*, of the *punishment* of the *rest*. The *Giants* were to be destroyed by intestine *Wars*. And their separate *Spirits* were to infect *Men* with *Ailings* (I suppose) rather than *Temptations*, as being of a *Race mixt* of both, of *Angels* and *Mankind*. Thence I suppose it is, that *S. Justin Martyr* takes the *possessing Devils* to be *Souls of Men*. But to the *Souls of Men*, there seems to be nothing *threatned* beyond

beyond the *Deluge*. Thus their *punishments* shews them, to be of the *highest* rank of *Humane Souls*.

§. LXIX.
The Heathen Traditions are also agreed, in making the first Souls of Men of a Divine Original.

Heathen Monuments are indeed so late in comparison of the *Scriptures*, that I should not much regard them, in attesting any thing considerably *antienter* than their *first Books*, where they stand *alone*. But where they agree with the *sacred* Accounts of the first *Originals* of things, long before Histories mention their correspondence with the *Jews*, I confess I do not know how they can be *disregarded*. Such things seem to have been derived from their consentient Accounts of Things near their first *Originals*, before their *estrangedness* at a distance, that might hinder their certain *Communication*. Or else, from those *Divine Oracles* which were given among *other Nations* as well as the *Peculium*, for the benefit of their *temporal* Government, in these *times* of the free communication between *God* and *Mankind*. To one of these I am apt to impute the strange agreement between *Nations* unknown to each other in *Customs* and *Offices* of *positive* Institution, which had no *antecedent* Evidence of Reason sufficient to oblige all, who considered it to be of *one mind*. And such an Agreement there is in this Subject I am now discoursing of, concerning the different *degrees* of *Mankind*. The Children of *Seth* were called the *Sons* of *God*, and *God's* in a *lower* sense, as partakers of an *immortal* Nature, which consequently exposed them to an *immortality* of *Rewards* or *Punishments*. Their *Descendants* by the *Daughters* of *Men*, must therefore have been of a *mixt* Nature between *Divine* and *Humane*, answerable to the *Heathen Heroes*. These the *Scripture* calls *Giants*. And the *Heathens* made their

Heroes taller than ordinary Men, answer-
to their *Divine* Parents, who when they
aid to appear, are represented as appear-
injores humanâ specie. Thence the stature
e *Tragick Cothurnus*, used by the *Persons*
g in the *Tragedies*, to fit them to the Per-
of the *Heroes* who were represented by
1. Thence the *stature* of the *Body* of *Ore-*
described in *Herodotus*. Thence that of
rules gathered from his *Foot* in the *Olympia*.
nce that of *Phyia*, when she was to repre-
Minerva in bringing back *Pisistratus*.
nce *Homer's* Οἷοι νῦν βεβητοί εἰσι, intimating
difference of the Vigour of the *Heroes*
om he represents in the Wars of *Troy*, from
Men of his own Age, whom he supposes
t purely humane Original. Accordingly, the
Ilen Verses of the *Pythagoreans* mention three
rks: The Ἀθανάτους θεός, the Ἠρώας ἀΐσανός,
Καλαχθονίους δαίμονας, exactly answering the
ee Orders now described of *Sons of Gods*, and
ants, and *Sons of Men*. *Herodotus* represents *Hesiod. l. ii.*
: same, as the sense both of the *Ægyptians*
d the *Greeks*, that they derived their *Pedi-*
ees from three degrees of *Gods*, and *Heroes*
d *Men*. Only he tells us, that the *Ægypti-*
s who pretended to the higher Antiquities
an the *Greeks*, pretended therefore, that their
st *Men* were *antienter*. He says, the *Ægyp-*
ans shewed him 345 Statues to his own time,
mong whom there was neither *God* nor *He-*
re. A little before he had reckoned them 341.
ut that I suppose, was to the time of *Heca-*
eus, who had reckoned himself the *Sixteenth*
om a *God*, according to the *Greek Genealo-*
ies. In this Number he reckons θεῶν ἀνθρώπων
καὶ εἰδένων ἡρώων. This plainly shews, that by
he name of *Gods* he meant *Divine Souls* in *Hu-*
mane

mane Bodies, and that the *Heroes* he speaks of were to be understood proportionably of *Souls incarnate* of a *middle Nature*, partly *Human* and partly *Divine*. That same way of reckoning the *Ægyptian* Succession from *Gods* and *Demi-gods*, is followed by *Manetho*, who was himself an *Ægyptian Priest*, and therefore most perfectly versed in those Records of his *Nation* which had been inaccessible to *Strangers*. And that the *Greeks* agreed in the same opinion appears abundantly from their *Genealogical Tables* in many Examples. And those *Genealogies* are among the *first* of their *Historical Monuments*. *Pindar* generally traces his *Victors* from *God's*. And their antientest *Poets* do the like with their *Heroes*. So far it was from being rare for *Hecateus* and *Herodotus* himself to do so. Thus *Satyrus* derived the Extraction of *Ptolomy Philopator* from *Bacchus*. Before all these, *Hesiod* is one of the *eldest Greek Authors* now extant. And his *Work* of *Ægypt* *Ἡμέρ.* is most unquestionably his, as appears from *Pausanias*. Yet even he derived the same *Traditions* from his *Ancestors* who lived nearest the *Fountains* of these *Traditions*. Immediately before his *own Age*, which he reckons the *Fifth* from the *beginning*, he reckons the *Heroes* *Ἄνδρῶν Ἡρώων δέον ἦν*, l. v. 158. *Ἡμίθεοι*, v. 159. *Ὀλβιοὶ Ἡρώες*. These are the *Titles* he calls them by. He has before them *three Ranks*, two of the *δαίμονες ἐπιχθόνιοι*, v. 120, 122. and *ἐπιχθόνιοι*, v. 140. and a *third* which he seems to make *mortal*, v. 151, &c. Hence probably *Philo* might borrow his *Opinion*, that the *Sons of God* mentioned by *Moses*, were the same with those called *Demons* by the *Philosophers*. *Hesiod* makes the *first* sort of these *ἐπιχθόνιοι δαίμονες* to be *φύλακες* *δμητῶ* *ἀνθρώπων*, v. 122.

Ap. Theoph. Ant.
 L. ii. ad Auto-
 lyc.

22. In all likelihood, the same with the *Genii* and the *Popular Deities*. And *Genii* of the *Emperors* had, I think, as high honours given them as any *God* whatsoever, was then worshipped publicly. They had *Temples, Altars, Priests, Incense, and Sacrifice*. That whilst they were *living*, as well as at their *decease*. And therefore must be supposed equal with their *popular Gods*, with whom they were thus equalled in their *Worship*. Thence that familiarity of their *Gods* generally believed in this *first Age* of *Divine Arts*. Then *God* himself is by *Plato*, believed have been at the *Helm* of the *World*. Afterwards the *Philosophers* make *Aváson* and *Évidéon* to take place, when the *Souls* were *corruptible* and depended on *Matter*. But in that *first Age*, *Virgil* also places *Gods* and *Heroes*. And from a new *caelestial Seed*, the same which the *Apostle* calls the *Lord from Heaven*, and *Jude Stars*. That he implies in those words: *in nova progenies caelo demittitur alto*, *Eclog.* v. 7. The other in those: *Ille deum vim accipiet, divisq; videbit Permixtos heros, ipse videbitur illis*. This seems to suppose, that *Saloninus* should have himself a *Divine* part out of the highest *Dignity*. But *Heroes* being of a *mixt* nature, there must be supposed *Daughters* of *Men* as well as *Sons* of *God*, for their *recreation*. And though the *generality* of those *divine Souls* were afterwards withdrawn, when that *diviner Principle* was not so commonly given as formerly, yet *some* were believed to be given in those *later Ages*. Indeed, no *great Genius* but was thought to be acted by that *higher Principle*. *Seneca* speaks of it in the very *Language* of the *New Testament*. That which he calls a *God*, he calls a *Holy Spirit* also,

§. LXX.
It is probable
that Cain and
his Posterity
never had the
Divine Spirit.

L. ii. ad Auto-
lyc.

also, and he makes him to be *in us*, Ep. xlii. Thus it appears, that the *Spirit of God*, the *heavenly Man*, was granted to none but the Posterity of *Seth* at the time of these *piacular Marriages*. Otherwise they could not have been called, in so *appropriated* a sense, the *Sons of God*, when their *Wives* were only *Daughters of Men*. Whether *Cain* ever received it or not, may very well be questioned. He is said to be of the *evil one*, 1 S. *John* iii. 12. in *killing* his *Brother*. That *evil one* in all likelihood was the *Devil*, who sinned from the *beginning*, v. 8. The same is called a *murderer* from the *beginning*, S. *John* viii. 44. By which we understand the hand he had in that very *sin of Cain*, which was the reason why *Cain* is said to be of the *evil one*. I have already produced the observation of the Author of the *Book of Wisdom*, ii. 24. that *Death* came into the *World* through the *envy of the Devil*. This, if it be meant of actual *Death*, can hardly be referred to any thing but the *Death of Abel* by *Cain*, who is the *first Example of Death* mentioned in the *Scripture*. Accordingly *Theophilus Antiochenus* understood it so. He tells us, that the *Devil* seeing *Adam* and *Eve* not only *live* after their *Fall*, but having *Children* also, φθόνῳ φερόμενος instigated *Cain* to the *murder* of his *Brother Abel*. Here was the *envy of the Devil* against our *First Parents*. But there was also another *envy* accessary to that same *murder*. That was *Cain's* against his *Brother*, on account of his *Sacrifice*, which was more *acceptable* to their common *Creator*. This *envy* also might have been ascribed to the *Devil* as well as his *murder*, as being raised in him by the *Devil's Tentation*. This therefore I take for a truer account of the meaning

of that *Apocryphal* Author than that which I mentioned *before*, because it was the *cause* of the *first* actual *Death* mentioned in our *Scriptures*. And *Theophilus* might have this also from some *Apocryphal Hellenistical* Authorities, which might teach him the sense of the *Jews* of that *Age*, though they have since miscarried. Thus it appears, that *he* sided with the *Devil* before the *murther* of his *Brother*. From that time *forward* the *Devil* had a farther *title* to him, on the account of the *Piaculum* contracted by that *murther*. That was a *punishment* allotted by *Providence* for the punishment of *piacular* Crimes, in cases much more *excusable* than that of his *Orestes* and *Alcmaeon*, who were haunted by the *Furies* for revenging their *Father's* *Death* on their *Mothers*. *Orestes* also was said to be put upon it by the Oracle of *Apollo*. Yet so *favourable* a case was not exempted from *this* part of the *punishment*. But *Cain's* *Fact* being the *first* of the kind, God seems to have taken that occasion of *making* the *Law* concerning *piacular* Offences, that they should be punished with *Exile* and a *Frenzy*, caused by a guilt of *Conscience* or the infestation of these malignant *Spirits*, which the Heathens call *Furies*. The very *earliest* Monuments agree in these *Notions*, both that *Murther* was a *piacular* Crime, and that this haunting by *Furies* was a proper *punishment* of it, to be expected from *God* as an Author of the *Law* of *Nations*. Nor could any *Reasonings* bring them to such an *unanimity* concerning these *Opinions*, nor any *commerce* with the *Jews* in those *early* *Ages*, wherein we find them possessed of them. These therefore being *positive* Institutions of *God*, could not so probably be derived to *those* *times* by any other means

as that of an *Oral Tradition* rising from a *continued* observation of the *like* punishments of *such Crimes*, as often as they were committed. That this was *Cain's* case, is very probable from the *crying* of his Brother *Abel's Blood*, and the continual *fear* he was in of being *killed* himself by every one that should meet him. Henceforward therefore he seems to have been *abandoned* by God from whose *presence* he was *driven*, and given up to the *Devil* by whose *instigation* he had committed the *Murder*. This might be a just *occasion* of those words of the Apostle, who says, he was of the *evil one*. This being so, made him *unfit* to receive the *Divine Spirit* when he was now *possessed* by the *evil one*, as the *Spirit of God*, which had been given *Saul* to fit him for his *Government*, *departed* from him, when the *evil Spirit* from the Lord troubled him, 1 *Sam.* xvi. 14. That utterly *disabled* him to *derive* the *Divine Spirit* to his *Posterity* when he had it not *himself*. So these *Patriarchal Acts* are to be understood as involving *themselves* and their *Posterity* in the *consequences* of them, whether they were *Beneficial* or *Penal*. Yet this *Divine Spirit*, when once given, seems to have had this *effect* on those to whom it was given, that it *immortalized* their *Nature* for *punishment* even after it *ceased*, to influence them by his *gracious Inspirations*. Thus it qualified the *Angels* of the *Posterity* of *Seth* for that *eternal* imprisonment and punishment in *Tartarus*, and the *blackness* of *darkness*, which are never mentioned of the *Daughters* or *Children* of *Men*. This makes it rather probable, that this *Spirit* was *not given* to *Cain*, nor the other *Sons of Adam* besides *Seth*, than that it was *taken* from them. This superior *Divine Spirit*
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the Apostle does not make derived from the *first Adam*, but only the *living Soul* which was common to *Mankind* in general. This is that *Soul* which *Aristotle* seems to allude to, as coming from *without*. *ἔνεσθαι ἐπαισέναι* is his Expression. And thus *Philo* understands him of this *nobler degree* of *Soul*, which, as I have shewn, the *Heathens* themselves believed to be in the *first Men*. This degree therefore was not supposed to be given at their *Birth*, but supposed them already animated with the *ψυχὴ ζωα* derived from *Adam*. That was thought *εἰσέναι* into the *Body*, as soon as it was completely *formed* and *organized* in the *Womb*; This *ἐπαισέναι*, when the *Child* had *outgrown* the *Lives* of the *Plant* and the *Brute*, as *Aristotle* calls them, and was now arrived to the exercise of his *noblest Faculties*, for the improvement of which this *heavenly Spirit* was by *God* himself designed. This *Spirit* therefore being given to *Adam*, would, by the *Patriarchal Covenant* made with him, have descended on *all* his *Posterity* in course, as soon as they had reached those *Years* which would have made them capable of receiving the *benefit* of it, if he had not *himself* broken the *Covenant*. But having done so, his *Children* from that time, were to be considered as *new Originals*, and capable of *new Patriarchal Covenants* for themselves and their *own Posterity*. Thence forward therefore, they also by their *own* personal Behaviour, either *intitled* their *Posterity* to the *Spirit*, as *Seth* did; or *forfeited* it for them, as *Cain* did, and the *rest* of *Adam's* *Children*. Thus therefore the *Sons* of *Adam* were only *Candidates* for the *Spirit*, till they had *intitled* themselves for it by their *good behaviour* from their *adult Years*. *Cain* therefore having in-

disposed himself for receiving the *Spirit* by his *first* adult Acts, never *received* it. Thence it came to pass, that his *Posterity* as descended from him, are called *Children of Adam*, in contradistinction to the *Sons of God*. Thence also, that his *Posterity* were not concerned in the *punishments* of Τάσλας⊙, and the ζῆσ⊙ ἢ σκότος, and of being *reserved* to the *Judgment* of the *great Day*. For *Adam* simply is only the *earthly mortal Adam*.

§. LXXI.
The complete
effusion of the
Holy Ghost, not
granted to the
old Jewish Pe-
culium, but re-
served for the
new.

But from the *time* that *God* was pleased to *withdraw* his *Spirit* for this *Apostasy* of the *Sons of Seth*, we find no express mention of *giving* it to every individual *Member* of any *Body*, till our *new Peculium* of the *Gospel*. And then it is looked on as a strange thing, and a favour extraordinary. At least with relation to the *Jewish Peculium*. The *Spirit* is spoken of in the *Old Testament* as not yet given, but reserved so as a privilege of the *new Peculium*. So *Isaiah*: *I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring*, Isa. xlv. 3. The former part of this Verse is thought to be alluded to by our Saviour in this observation of the Evangelist: *This he spake of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified*, S. *John* vii. 39. Here we find expressly, that the *Holy Ghost* was not given before our Saviour's *glorification*. The *Apostle's reasoning* seems to have been grounded on those words of the *Psalmist*, relating to our Saviour's *Resurrection*: *Thou hast ascended on high, thou hast led Captivity captive: thou hast received Gifts for Men*, *Psal.* lxxviii. 18. So the *Apostle* understood them, *Eph.* iv. 8, 11. That is, of the *gifts* of the *Holy Ghost* that qualified Men to be *Apostles*,
Prophets,

Prophets, Evangelists, Pastors, and Teachers. Which certainly related to the effusion of the *Holy Ghost* at *Pentecost*. So in *Joel*: *It shall come to pass afterwards, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophecy, your old Men shall dream Dreams, your young Men shall see Visions. And also upon the Servants, and upon the Handmaids in those Days, will I pour out my Spirit,* ii. 28, 29. These words are expressly applied to the descent of the *Holy Ghost* at *Pentecost* by *S. Peter*, *Act. ii. 16, 17, 18.* So in *Isa. liv. 13. Jer. xxxi. 34.* where it is foretold that *all should be taught of God.* And that they should not teach every Man his Brother, saying, *Know the Lord; but that all should know him, from the least of them to the greatest of them:* These Passages also are applied to the *New Testament*, *S. John vi. 45.* This *Teaching of God* which is here said to be given to *all Men*, cannot be so properly understood of any thing as of the *Teaching of the Holy Ghost*, *S. John xvi. 13, 14, 15.* This *Unction of the Holy Ghost*, is said expressly to be that which makes us not need that any Man should teach us, as being that which it self teaches us all things, *1 S. John ii. 27.* And this is that which every individual *Christian* is supposed to receive. For, if any Man have not the *Spirit of Christ*, he is none of his, *Rom. viii. 9.* Yet since the *Spirit of Prophecy* was withdrawn, which *Josephus* reckons from the time of *Ezra* and *Nehemiah*, and the *Artaxerxes* under whom they lived, which could be no other than the elder *Artaxerxes*, that is, *Longimanus*, the *Holy Ghost* was so little expected, that even they who had received the *Baptism* of *S. John the Baptist*, were surpris'd at the news of it. They

profess, they had not so much as heard whether there were any Holy Ghost, Act. xix. 2. The meaning cannot be as the words sound, that they who had so many Prophets inspired by the Holy Ghost, could doubt whether there were any such thing, but that they knew of no external means, particularly no Baptism that might intitle them to receive him. And this was indeed very true. For even in the old Peculium, there was no external Ministry that was thought to convey him. Those external Ministries I take to be meant by the Apostle, in his Reasonings concerning the Works of the Law answering our external Baptism. And in this particular he is very express, that the Spirit could not be expected by any such Works of the Mosaical Law. *This only would I learn of you, Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* Gal. iii. 2. Again: *He that ministreth the Spirit to you, and worketh Miracles among you, doth he it by the Works of the Law, or by the hearing of Faith?* v. 5. He seems to appeal to their own Experience, who had been in both States, as being Converts from the old to the new Peculium, And that very reasonably in that Age, when there were so convictive manifestations of the Spirit, that they who received it could from their own experience, judge when, and by what Ministry they had received it. Therefore S. John Baptist describes it as the peculiar Characteristick of our Saviour's Office, that he was to baptize with the Holy Ghost, S. John i. 33. Therefore our Blessed Lord himself tells his Disciples, that it was expedient for them that he should leave them, because otherwise the Comforter would not come. But that, if himself went, he would send him, S. John xvi. 7.

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This Comforter himself calls *the Spirit of Truth*, v. 13. Proceeding still on the same Reasoning, by which the Evangelist had accounted for the *Spirits* not being given whilst he remained on the *Earth*, because it was *not* to be given till he was glorified. This was plainly the Prerogative of our Saviour's Baptism, that it was not like the Baptisms of S. John Baptist and the Pharisees, and those of the Mosaical Lustrations, with *Water* only, but also with the *Spirit*. This therefore gave the *Spirit*, to which no other Baptism then received pretended. And it gave it to every individual Member of the new *Peculium*, which was a favour that Moses, when he wishes to his own *Peculium*, plainly seems to suppose that they had it not. Would to God, says he, that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them, Numb. xi. 29. Exactly as they were not all taught of God, because they had not all this inward Teaching of that same Divine Spirit. And that there was something extraordinary of this kind wherein the new *Peculium* excelled the old, I gather also from that admiration of the Apostle at the favour of God, in admitting us to be called his Sons. Behold, says he, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God! 1 S. John iii. 1. He could not so much admire at it, if it had been no more than what had been ordinarily granted to the old *Peculium*, wherein himself, and many of those also to whom he writes, had received their Education. I have already shewn, that their claim to Adoption was fundamentally grounded on their claim to the *Spirit*. That is sufficient to shew, that the old *Peculium* must have equalled them in their claim to their being the Sons of God, if they could have pretended to

an equality of receiving the *Divine Spirit*. But this *Apostle's Reasoning* seems plainly to suppose, that the claim of the *new Peculium* to the honour of *Sonship*, far exceeded the claim of the *old* one. This therefore also must suppose, that they also exceeded them in their pretensions to the *Spirit*, which was otherwise given under the *Gospel* than it had been under the *Law*.

§. LXXII.
The giving the Spirit in our Christian Baptism, was a restoring the first and most perfect Peculium.

In order to the explaining of this, the *Words* of the *Apostle* are very remarkable concerning this very *Baptismal Spirit*, which is joined with the *laver* of *Regeneration*. The *Apostle* there calls it the *renewing of the Holy Ghost*, ἀνακαινώσειν πνεύματος ἁγίου, *Tit. iii. 5.* Ἀνακαινώσις is properly *renewing* a thing which had been decayed by *Age*, not the *making* of a *new thing* simply which never had any *Being* before. That is the importance of the *Preposition* beyond the word καινόν alone. So ἀνακαινώθησεν ὡς ἀετὴς ἢ νεότης σου, *Psal. ciii. 5.* The *Allusion* there, is to the popular *Opinion*, that *Eagles* in their *old Age* grew *young* again. So ἀνακαινίσσον ἡμέρας ἡμῶν καθὼς ἐμπροσθεν, *Lam. v. 21.* Nor is there any thing strange in the *Application* of this word to the *Spirit*. It is frequently foretold in the *Prophecies* of the *Old Testament* concerning the *New*. There *God* had promised to put a *new Spirit* within them, *Ezek. xi. 19. xxxvi. 26.* πνεῦμα καινόν is the word used in both places by the *LXXII.* which is the *Text* generally followed in the *Quotations* of the *New Testament*. This was, in all likelihood, the same with the *new Man* so frequently mentioned in the *New Testament*. This is the καινὸς ἄνθρωπος, *Eph. ii. 15.* The νέος ἄνθρωπος ἀνακαινίσθη, *Col. iii. 9, 10.* So ἐνδύσαδι τὸ καινὸν ἄνθρωπον, *Eph. iv. 24.* is the same as ἀνανεῶδι τὸ πνεῦμα τὸ τοῦτο, *v. 23.* Τὸ τοῦτο is added here purposely

purposely to distinguish it from *our Spirits*, as contradistinct to the *Spirit of God*, Rom. viii. 16. Νῆς in the Language of the *Platonists*, was *superiour* to Λόγος. And the πνεῦμα τῶ νοῦς must be *superiour* also to the πνεῦμα τῶ λόγου. Thus this πνεῦμα, which is the same with the καινὸς ἄνθρωπος, must in all likelihood, be the same with the *second Man*, or *second Adam*, mentioned as the πνεῦμα ζωοποιῶν, 1 Cor. xv. 45. The words : ἵνα τὰ δύο κλίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, Eph. ii. 15. are not so referrible to any thing else. This is the *new Man*, which being added to the *old Man*, is capable of making *one new Man*, as it did in the *first Man*, who consisted of *both*, the *new* as well as the *old Adam*. The *Spirit* as well as the *Soul*, is requisite to the *Man* that is ὁλοθῆης and ὁλόκληρος, 1 Thess. v. 23. The word κλίσῃ is likewise remarkable in this place, which is also joined with the *new Man*, Eph. iv. 24. ἢ καινὸν ἄνθρωπον καὶ θεὸν κλιθέντα. The words καὶ θεὸν seem so to be understood, as when the *Woman* is said to be βοηθὸς κατ' αὐτὸν, Gen. ii. 18. meaning the *Man*. The *proportion* is the same in the *Reasonings* of the *New Testament*, between the *Woman* and the *Man*, as between the *Man* and *God*. The *Head* of the *Woman* is the *Man*, and the *Head* of the *Man* is *Christ*, and the *Head* of *Christ* is *God*, 1 Cor. xi. 3. And as the *Man* is the *Image and Glory of God*, so the *Woman* is the *Glory of the Man*, v. 7. Plainly therefore this καινὸς ἄνθρωπος καὶ θεὸν is the same with ἄνθρωπος κατ' εἰκόνα in *S. Paul* and *Philo*, and therefore the same with this *divine quickning Spirit*. And its being said κλιθέντα shews, that it is also the same with the καινὴ κλίσις, 2 Cor. v. 17. Gal. vi. 15. The *new Spirit*, the *new Man*, the *new Creature*, seem plainly to allude to

to the *Platonical ἀνομήσις*. Especially, if joined with the *new Heavens* and the *new Earth*. *Ils.* lxxv. 17. lxxvi. 22. *1 S. Pet.* iii. 13. And *things new*, *2 Cor.* v. 17. And the very word *ἀνομήσις* used by the *sacred Writers* on this occasion, *S. Matth.* xvii. 11. *Act.* i. 6. iii. 21. Not that the *sacred Writers* believed, that this great Reformation was to return in *course* upon a *Revolution* of any *known* or *unknown* motions to the same point of the *Zodiac* from whence they began; nor that they believed, that the *restitution* of the same posture of the *Heavens* must necessarily restore the same *Individuals*: Much less, that it should determine all the *Free Wills* the *same way* as formerly. These were only *private Fancies* of *later* and *less judicious* Philosophers, who lived *after* the study of *judicial Astrology* derived from the *Babylonians* and *Ægyptians*, after the times of *Plato* and the *eldest* Philosophers. However, *Plato* himself believed a *Reformation* of the *World* and *Mankind*, so far at least, as to restore them to their *antient Perfection*. This *Reformation* he and his followers ascribed to the *Λόγος θεϊότης*, when he should again undertake the *helm* of the *World*, which had before for the *wickedness* of *Mankind*, been *quitted* to *ἀνάσκειν* and *ἐπιρρῶν*. This therefore was very naturally likely to be applied to our *Blessed Saviour* by our first *Christian Ancestors*, who believed him to be that *Λόγος*. Only the difference was, that what *Plato* and his *Followers* had taken upon *Conjectures* and *uncertain Reasonings*, our *Christian Ancestors* received on a *surer Word of Prophecy*, as they did the *future state*, and *future rewards* of *Humane Souls*. The use therefore of that *Philosophy*, was only to explain the *terms* in which the *Christian*

Christian Revelations were expressed, as having
 en a *known* Signification among *them* from
 whose use the *Holy Ghost* was pleased to take
 em. But the *Doctrines* themselves so expres-
 d, were proved true by *greater Evidence* than
 y *Reasonings* of the *Philosophers*, those *Mir-
 cles* by which the *Divine Authority* of the first
teachers of the *Christian Religion* was attest-
 l. Yet, in the Matter I am speaking of, there
 as *Oral Tradition* much *antienter*. The time
 of *Hesiod* was so, whose Notions are alluded
 by *Virgil*. Yet they were so like those of
 the *New Testament*, that the Emperor *Constan-
 ne*, and by *his Authority*, many *since* have ta-
 en them for the *same*, and thought *Virgil* to
 have had them rather from the *Sibylline Ora-
 cles* than *Hesiod*. *S. Peter* tells us, that the
Christians of *his Age* did look for *new
 heavens* and a *new Earth*, wherein dwelleth
righteousness, 2 Pet iii. 13. Devest the *Hea-
 then Traditions* concerning their *golden Age* of
 the *Mythology* (which was the *popular way* of
 telling *Traditions* among the *Greeks*, thereby to
 conciliate a *greater veneration* for them) and
 the things themselves will be the *same* in the
heathen Mythologies and the *Doctrine* of the
acred Writers. This *Righteousness* will be the
same with the *Heathen Goddess* of *Righteous-
 ness Astræa*, whom *Ovid* represents as the *last*
 of the *Divine Race* which was *driven* from the
Earth by the *impieties* and *degenerations* of
Mankind. This necessarily supposes her to *con-
 tinue* on *Earth* through the *whole golden Age*
 to its *expiration*. *Virgil* supposes her to *re-
 turn* also at the *return* of it: *Jam redit &
 Virgo*. For she was indeed the *Virgo*, whom
 they who followed the Emperor *Constantine
 the Great*, in the interpretation of this *Eclogue*,
 mistook

mistook for the *Virgin Mary*. The *Prop*
 especially of *Isaiab* pursue the same *Allu*
 when they speak of the Times of the *Me*
 so as if all the *Animals* were then to fo
 their natural *antipathies* against *each other*,
 return to their mutual *innocence* which they
 so had in *Paradise* whilst *Man himself* was
nocent, and which *Virgil* also, in that same
logue, mentions as one of the *Felicities* of
golden Age. But the *nova progenies*, the
 and *undebauched Spirits* of *Gods* and *Demigods*
 are mentioned in *Virgil* as those which should
 principally contribute to this universal *Happi*
ness. And this was also very applicable
Christ as the *second Adam* the *Lord from He*
ven, and as possessing the *fulness* of that *Spir*
 wherein the *elect Angels* (as the *Scriptures*
 them) were to communicate as well as
Men. This *Philo* calls the deducing *Coloni*
 from *Heaven* to *Earth*. And probably it may
 give a likely account of the name of *κωνη κλιση*
 without any thing that might imply that this
Divine Spirit was *created*. For *κλιση* in this
 sense, will signify no more but that *præexistent*
Spirits were brought down from their former
cælestial Habitations to *people* the new created
Earth. This will intitle our *Blessed Lord* to
 the title of *κλισης*, or *Founder* of this *Divine*
Colony, which was the usual style for the first
Leaders into *Colonies*, and to all the *Honours*
 consequent to that title, which were usually
Divine, even in these *earthly Colonies*. This
 gives a clear account, why we are called *Stran*
gers, and *Pilgrims*, and *Sojourners*, and are
 said to have *here no abiding City*. This was
 very properly true of *Colonies*, who were al-
 ways looked on as *Strangers* in the places of
 their *Colonies*, and were in continual *dangers*
 from

om the *indigenæ* or *αὐτόχθονες*. This is the reason why *Heaven* is said to be *our abiding city*, and *God* our *Founder*. Expressions so naturally alluding to these Notions. But then this *ἀνάεωσις* and *ἀνακαίνωσις*, as it is the *beginning* of the *μέλλων αἰών* of which our Blessed Lord is the *ἄρχων*, so it should reduce *Mankind* to the same *perfection* in which he was at the *beginning* of the former *αἰών*, whose *degeneracy* he came to *reform*. I therefore rather take this *Peculium* of *Seth* to have been the *Original* to which *he* was to reduce *Mankind*, than that of *Abraham*. *Seth* being an *immediate* descendent from *Adam*, did therefore only *continue* the *benefit* of the *Patriarchal Covenant* made with *Adam* for *himself* and his *Posterity*, which had been forfeited by *Adam's* other *Children*. This seems to have been the *reason* why the *Scripture* calls the *Spirit* in *Seth*, the *likeness* and *image* of *Adam*. And this I take to be the true account, why our Blessed Lord, in this Matter, is rather compared with *Adam* than with any *degenerating* Patriarch *after* the *Flood* that might have been *near* the time of *Abraham*: Why, those who *died* in *Adam* as the *living Soul*, are said to be *revived* by *Christ* as the *quickning Spirit*: And why he is called a *second Adam*, as being the *Original* of the *μέλλων αἰών* as the *former Adam* had been in the *former*. It is therefore much more likely, that this *Peculium* of *Seth* was *restored* by our Blessed *Saviour* than that of *Abraham*. For *Mankind* degenerated afterwards, so that they who were looked on as *excellent* in their respective *Generations*, and in comparison with their more degenerate *Successors*, fell notwithstanding *short* of their *Predecessors* who lived nearer *Adam*. This the *Heathen Mythologies* represented by
the

the *Metals*. The *brazen Age* was *exemplary* if compared with the *iron*; but *degenerated*, in comparison of the *silver Age*, which was said to have gone *before* it. The same difference there was supposed to be in the *silver Age* in regard of their *Predecessors* of the *golden*, and their *Posterity* of the *brazen Age*. Accordingly, he who would have been *extraordinary* in a *later Age*, would have been reckoned among the *meanest* of the *foregoing Age*. This some take to have been meant by the *sacred Writers*, when they observe concerning some, that they were *righteous in their Generations*. As therefore the *Zeal and Piety* of *Mankind* decayed, so it was but reasonable to expect, that the *Divine Favours* by which they were to be rewarded, should proportionably decrease as *Men* grew less disposed to receive them. The Office therefore of the $\Delta\omicron\gamma\Theta$ being believed to be to *restore* the *Piety* of *Mankind*, and the *Divine Rewards* to their most *perfect* state; it was therefore accordingly most agreeable to believe, that his design was to restore them both to what they were *originally*. Himself has signified, that it was indeed his design to do so in regard of *Humane Duties*, when he reforms the indulged *liberty* of *Divorces* by an Appeal to the *original Institution* of *Marriage*. It is therefore suitable hereunto to understand his design, to have been the same in relation to the *Divine Favours* by which those *Duties* were to be rewarded.

§. LXXIII.
The having or wanting this Divine Spirit, seems to have been a reason why Men should be governed by the supreme Being, immediately as the Peculium, or mediately as other Nations.

I do not know but that this Hypothesis may indeed give the best account *à priori* of a *Peculium*, and of several other *Paradoxes* in our *Christian Religion*, which have not in our *later times* been so thoroughly understood. The *Divine Spirit*, the *second Adam*, the *Man from Heaven*,

Heaven, though it tend to the *perfection* of *Humane Nature*, yet is not, as I have shewn, *essential* to *Mankind*, as derived from their first Ancestor the *earthly Adam*. This makes it an *arbitrary Favour* that may be granted where God *pleases*, without *partiality*, and *denied* without *injustice*. Yet where he is pleased to *grant* it, it may farther intitle such *Nations* or *Persons* to peculiar *favours* and a singular *care* of *Providence*, as it *enables* them, and makes them more nearly related to the *supreme Being*, the *original* of the *Divine Spirit*. Thus it advanced them *above* the Government of Beings of an *inferiour* Nature to *themselves*, or even of an *equal* Nature, unless particularly *authorized* by the *supreme Being*. And from these, as I have shewn, God did require *worship* from the *Angels*, as they are stiled by *St. Paul* from the *Greek Deuteronomy*; from these Deut. xxxii. *Gods*, as they are stiled in the *Psalmist*. And 43. having required *duty* from them, he withal intitled them to *Rewards* from himself, on *performance* of that *duty*. And these *Divine Spirits* being derived from *Christ* the *Archetypal Man*, who had the *fulness* of that *Spirit* from whence *they* were derived; this consideration did oblige them to a *dependence* on *him*, and *deference* to *him*, as their common *Head* and *Original*. Withal this *Diviner Nature* which thus obliged them to *subjection* to *God* and *Christ*, yet having a relation to the *nature* of *Mankind* as the utmost *perfection* and *accomplishment* of which it was *capable*, it qualified them for the *government* of the *less noble* part of *Mankind* under the *Λβγθ*, the *common governour* of *all Mankind*, according to the *Mythological Traditions* of the *Poets* and *Philosophers* as well as the *Scriptures*. The rather so, if

if it had *præexisted* in the *Patriarchs*, and the first *builders* of *Cities* and *Colonies*. This was thought to give them a *right* to govern their *Posterity*, whom they had a *right* to govern whilst themselves were in *Bodies*, and on whom they had a *right* to lay *obligations* for *succeeding* Generations *after* their own *decease*. It was therefore not incongruous for *them* rather than any other *Spirits*, who were *not* so *related* to the *Subjects* of their *Districts*, to take care that even those *obligations* also should be punctually *performed*. There was then a popular *Opinion* very much received, that the same *affections* and *desires* continued in the surviving *Spirits* after their *separation* from their *Bodies*, with which they had been delighted whilst they were *incorporated*. This supposed *them* still delighted in *Government*, who had formerly been *exercised* in *Government*; and still to retain a *love* for *embodied Souls* with whom they had formerly conversed; and still to have the same *Parental* care for their *Descendants* which nature had inured them to, whilst they consisted of the same frail *Materials* with them. These things qualified them the same way for *governing* their *Posterity*, as our *Blessed Saviour* himself was by his having a *fellow-feeling* of our *Infirmities*, and being *like us* also in all things, *sin* only *excepted*. Thus, if their own *Nations* were to be governed by *subordinate* Governours under the $\Lambda\beta\gamma\ominus$, these *Patriarchal Souls* were the fairest and most likely *Candidates* for the Office. Accordingly, there is a strange consent, that the *Tutelars* were of these *first Souls*. So *Hesiod* concerning his 30000 $\phi\upsilon\lambda\alpha\kappa\epsilon\varsigma\ \alpha\upsilon\theta\rho\omega\pi\omega\upsilon$, in all likelihood the same with the 30000 Gods mentioned by *Varro*. So in all those who derived the *Genealogies* of their

their first *Kings* from *Gods* and *Heroes*. So *Tully* in his *Somnium Scipionis* from the *Notions* of the *Platonists*, and from him *Macrobius*. But it is more to our purpose, and adds *Authority* to these consentient *Traditions* of the *Heathens*, that the *Sacred Text* seems to countenance it, as it was read in the time of the *Greek Interpreters*, *Deut.* xxxii. 8. Ὅτε διεμέειζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱὸς Ἀδάμ, ἔσπασεν ὅμοια ἔθνη ἅπαντα καὶ αἰθμὸν ἀγγέλων Θεῶν. For the *Angels* of *God* our present *Hebrew* reads, the *Sons* of *Israel*. But the *LXXII.* seem to have found in the *Hebrew Copies* of their time, בני אלהים, the *Sons* of *God*. Exactly, as it should seem the same with those whom themselves had called ἀγγέλοι, and whom the present *Greek Text* calls υἱὸς Θεῶν, *Gen.* vi. where the *Children* of *Seth* are spoken of. Accordingly, where *God* is said to make *Moses* a *God* to *Pharaoh*, *Exod.* iv. 16. vii. 1. *Philo* makes this Observation: *Quod. det. pot. insid. fol. p. 184.* Τί ἐν δὴ τέτων σωάσει· ὅτι ὁ σοφὸς λέσει ἢ θεὸς τῶν ἀφροσύνης, πρὸς ἀλήθειαν ἢ ἔκ ἐστὶ θεός. He speaks of the λεγόμενοι θεοί, *1 Cor.* viii. 5. in opposition to the ὁ ὢν, *Exod.* iii. 14. Plainly allowing his *Wise Man* to be a *God* in regard of the ἀφροσύνης, who had *Souls* destitute of this highest *degree* of the *Spirits* in as high a *sense* as any of the *Gods* of the *Nations* were, who were not of the *true Peculium*. Thus these *Angels* of *God* will be best opposed to the *God* of the *true Peculium* in the forementioned place of *Deut.* xxxii. 9. For so the sense will be, that as the *other Nations* were the *λέξεις* of *Angels*, so *Israel* was the *λέξις* of the *true Jehovah*. So also the *Demons* that possess *Humane Bodies*, mentioned in the *Fragments* of the *Book* of *Enoch*, may be accounted for, that their *inclinations* to enter into new *Humane Bodies* may be derived

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from the remaining *relish* of the *pleasure* they enjoyed in the *Humane Bodies* wherein they had been formerly. But this only by the way.

§. LXXIV.
Several Favours of the Divine Spirit, both to the Jews and Gentiles, not sufficient to make a Peculium.

The *Principles* therefore on which this *Reasoning* proceeds, are that the $\omega\acute{\alpha}\varsigma \Lambda\omicron\gamma\Theta$, (as *S. Justine* calls that which our *New Testament Scriptures* call the $\omega\lambda\eta\rho\omega\mu\alpha$ of the *Spirit*,) was immediately to govern the $\omega\rho\delta\mu\alpha\sigma\iota\mu\iota\delta\epsilon\varsigma \lambda\omicron\delta\iota\varsigma$, the *Seeds* proceeding from it; but that the $\psi\upsilon\chi\eta$ properly so called, in contradistinction to the $\omega\nu\epsilon\upsilon\mu\alpha$ or $\lambda\omicron\gamma\Theta$, as it signifies the higher *degree* of *Humane Souls*, was to be governed not by the $\lambda\omicron\gamma\Theta$ immediately, but by the *interposition* of these *subordinate Spirits*, which had formerly been immersed in *Humane Bodies*. Hence it follows, that where this *Divine Spirit* is given *universally* to a whole *Nation* or *People*, there can be no *Question* but that will constitute it what we properly call a *Peculium*. So it seems to have been given to the *Posterity* of *Seth*. For they are all called *Sons of God*. And even the *Apostates* of them, *after* their *Apostasy*, still retained so much of their *spiritual* Nature as made them *immortal*, and qualified them for the *punishment* of *Tartarus*, which was supposed to be *Eternal*. So it is also evidently in our *new Peculium*, where *every* particular *Member* that is initiated into it by our *Christian Baptism*, is supposed to receive it. But this is not so clear in the *Peculium* derived from *Abraham*. However, even *they* could not be altogether *destitute* of the *Spirit*. The *gift* of *Prophecy* was one evidence of it; though *Josephus* observes a considerable *faileur* of it from the time of the *last Canonical Prophets*. Yet he is not so to be understood, as if the *Spirit* of *Prophecy* had failed *intirely*. For *himself* mentions several *Prophecies* to his *own* time; among others

Cont. Appion.

others some of his *own*. Besides, we frequently find mention of the *Spirit of Government* coming on the *Kings* and *Judges* from the time of their investiture into their *Offices*. The *Kings* particularly had a *Symbol* by which the *Spirit of Government* was conferred on them. That was the *Unction* by which they were inaugurated. But this was only used in *Originals*, in the case of the *first King*, or the first King of a *new Race*, or when the *order of Succession* was not observed, as when *Solomon* was preferred before his *elder Brethren*. Otherwise by the right of *Patriarchal Succession*, what was given to the *Head*, was given for *him* and his immediate direct *Dependences*. So when the *Spirit*, the *Image of God* was given to *Adam*, it was given to him for *himself* and *Eve*. That seems to be implied *Gen. v. v. 1.* where God is said to have created *Adam* in his *own likeness*. Then it follows: *Male and Female created he them, and blessed them, and called their name Adam in the day when they were created,* v. 2. Here it is manifest, that both *Adam* and *Eve* were comprehended under the *name* of that *Adam* who is said to have been created after the *likeness of God*, which I have now shewn to have been the *second and heavenly Adam*. The same appears also from *Gen. i. 27.* where I have proved, that the *heavenly Adam* was principally designed. There also that *Adam* is said to have been *Male and Female*, which plainly shews, that *Eve* as well as *Adam* had the *Image of God*, which could not have been if *she* also had not had a share in the *heavenly Adam*. The following words, v. 28. farther confirm it, where mention is made of their *dominion* over the *Creatures*. This I have shewn by the *mystical Reasonings* owned in the *New*

Testament, to have agreed only to the *heavenly Adam*. - *Eve* therefore could not have shared in this *dominion* if *she* had not shared in the *heavenly Adam* from whom she was to derive her *Title* to it. This therefore I take to be the meaning of the *residue* of the *Spirit*, *ὑπόλειμμα πνεύματος ὡς*, *Malach. ii. 15.* mentioned as requisite to the *Matrimonial Unity*, in order to the having a *Godly Seed*. Indeed this admission of the *Wife* into the *Husband's Sacra*, seems to be the *mystical Matrimony* on which most of *St. Paul's* forementioned *Reasonings* are grounded. This therefore shews a derivation of the *Spirit* to the *Wife* from the *Husband*, in order to the intitling their common *Seed* to it. But, I confess, the forementioned *Gifts* do generally relate to their *secular Government*, in which their *Judges* and *Kings* were concerned, as was also the *Spirit of Moses* which was communicated to the *72 Elders* who were to share with *him* in the *Administration* of his *own Office*. Those *Gifts* therefore only concerned their *Body* as *Theocratically* governed, and 'as having *Jehovah* rather for their *King* than their *God*. None therefore could pretend to them, but they who had some concern in their *Government*. Yet even this was peculiar to the *Israelites*, and could not be challenged by any *other Nation*. None of *them* could challenge *Jehovah* for their proper *Patron*. Yet they might *all* challenge a *right* to be governed by his *Spirit*, on the Principles forementioned, that all *Psychical Beings* were to be governed by *Pneumatical* ones. For so even the *Psychical Nations* were supposed to be governed by the separate *Souls* of their first *Ancestors*, who were believed to be *Pneumatical*. So *S. Justin Martyr* conceived, and very agreeably to this *Hypothesis*,

thesis, that even the *Moral Rules of Life* which were taught by the *Philosophers*, were derived from the *σοφιστικὰ λόγια*, which were themselves derived from the *original Catholick πᾶς Λόγος*, which he believed to be in our *Saviour*. If we had been to express this in the *Language of the New Testament*, we might have done it thus, that all the excellent *instructions* of *Socrates* and the *Stoicks*, and the other celebrated *Philosophers* of *this*, or the *former Ages*, were received from the inspirations of that *Divine Spirit*, whereof the *fulness* was in our *Blessed Saviour*. This would make *them* so far *Christians* as he does, as it might let them know that they were beholden to our *Christ* as the *incarnate Λόγος* for all their useful discoveries of that kind. Whatever good *Spirit* it was that inspired the *first* discoverers of things so *beneficial* for the use of *Mankind* in general, it was still to be ascribed to our *Blessed Lord* as possessing the *fulness* of that *Spirit* which was the *original* of all *Inspirations*. So I have shewn, that *S. Peter* ascribes all the *Predictions*, even of the *Jewish Prophets*, rather to *Christ* in them than to the *Prophets themselves*, who could never have made those *discoveries* by their *own sagacity*, but as acted by the *general Principle of Inspiration*. This was also agreeable to the *popular Traditions* that looked on all *inventers* of things useful for *humane Life* as *divine*, as acted by a *higher Principle* than their own. So also all the *inventions* of the *Cainites*, are in the *Book of Enoch* ascribed *not to themselves*, but the *Angels*, their *Parents, Sons of God*, who are therefore said to have been punished, as *Prometheus* was in the *Mythological Traditions* for revealing *Mysteries*. Indeed, this *Divine Adoration* of first *Inventers*, made up the

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greatest

greatest part of the *Heathen* popular Religions.

§. LXXV.
The Spirit co-
venanted for
by the Jews,
was a Govern-
ment of them
under God by
Angels. That
made them a
Peculium, but
a less perfect
one. The Son-
ship of the
Jews was only
a Right in re-
version, to be
made Sons af-
terwards.

But these influences of the *Spirit* which only relate to *secular* Inventions, or the *Administration* of the *secular* Government, are no sufficient claim to the *Peculium*. Especially if they be *arbitrary*, and not *stipulated* for by any *Covenant* with him, who is supposed to dispose of this *Divine Spirit*. It seems more to favour that claim that this *Spirit* is said to have been given to the *Israelites* on account of a *Covenant*. So *Hagg. ii. 5.* According to the word that I covenanted with you when ye came out of *Egypt*, so my *Spirit* remaineth with you. This *Covenant* for giving the *Spirit*, could not be made with *particular Spirits*, but with *God the Father* or the $\Delta\omicron\gamma\Theta$, who had alone the *disposal* of the *Spirit* in the *fulness* of it as to *all* its *Gifts* and *Graces*. And these were the *appropriated Patrons* of the *true Peculium*. But, where is this *Covenant* for the *Spirit*, at the time of their coming out of *Egypt*? I suppose in *Exod. xxiii. 20.* Behold, I send an *Angel* before thee to keep thee in the way, and to bring thee into the place which I have prepared. To the same purpose we find again, *Exod. xxxii. 34. xxxiii. 2.* concerning an *Angel*, who was to have the charge of bringing them into *Canaan*. He is also called a *Hornet*, *Exod. xxiii. 28.* *Deut. vii. 20.* *Josh. xxiv. 12.* Plainly therefore the *Spirit* covenanted for was an *Angel*, such as those now mentioned which were at once called *Angels* and *Spirits*. But an *Angel* of the *greatest* dignity. An *Angel* of his *presence*, *Is. lxiii. 9.* *Michael* their *Prince*, *Dan. x. 21.* The *great Prince*, *Dan. xii. 1.* The *Angel* of the *Covenant*, *Mal. iii. 1.* A *Type* of *Christ* undoubtedly in this *Passage* of *Malachy*. As *Christ* is sometimes represented as an *Angel*,

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is well as he is represented as a *Man*; and as he is the *Head of Angels*. However, he is represented only in the *Person* of an *Angel*, though of one of the *first four* as they are ranked in the *Book of Enoch*, probably designed also by the *four living Creatures* in *Ezekiel* and the *Revelations*. Thus in allusion to the *old Peculium*, *Michael* is mentioned in the *Head of the Angels*, *Rev. xii. 7*. Exactly like the *Ἀρχισυνάγος*, *Josh. v. 14, 15*. By which it appears, that he was reckoned for the *chief* of all the four. The more proper therefore to *preside* over that imperfect *Peculium*, which was *lower* than *Angels*. This *Angel* therefore of the *Covenant*, seems to have been the same with the *Spirit* which God *covenanted* to give his *old Peculium* at their departure from *Egypt*, as I have shewn that *Angel* and *Spirit* are used *synonomously* in this very matter. Nor was it only from the *first* time where an *Angel* is expressly promised, that they were *subject* to this *Administration*. The appearance to *Moses* in the *Bush*, is said also to have been of an *Angel*, *Act. vii. 30, 35*. So is also the Apparition in *Mount Sinai*, *v. 38, 53. Heb. ii. 2*. So are all the *Apparitions* to the *Patriarchs* from *Abraham* downwards. Hence therefore the *Epistle to the Hebrews*, proves the *dignity* of the *Gospel* above the *Law*, that whereas the *Law* was given by the *Ministry of Angels*, the *Gospel* was published by the *first begotten*, who was to be *worshipped* by those *Angels*, *Heb. i. 6*. who was so much *better* than *Angels*, as he had by *Inheritance* obtained a *more excellent Name* than they, that is, that of a *Son*, *v. 4, 5*. who *made* the *Heavens*, *v. 10*. to whom the *World to come* was made *subject*, *ii. 5, 8, 9*. and therein consequently the *Angels*. This

whole Administration of theirs by *Angels*, plainly supposed the *Body* of that *Peculium* to be of a nature *inferiour* to *Angels*, and therefore *unequal* to that first and most *antient Peculium* of the Posterity of *Seth*, who by having the *Divine Spirit*, immediately had the *name* and *dignity* of *Angels*, were called *Sons of God*, and *Gods* in an *inferiour* sense, as well as the *Angels* themselves. For this would have intitled them to the *immediate* Government of the $\Delta\omicron\gamma\Theta$ in *Person*, not by a subordinate *Angel*. However, this *covenanting immediately* with the *supreme Being* for this subordinate *Angel*, does indeed imply, that though the *Angel* had the *Administration*, yet the *right* of their *Body* was in the *supreme Being*, and that their *Angel* Governour was not their true *Proprietor*, but a *Trustee* under the *supreme Being*, and the $\Delta\omicron\gamma\Theta$ for their *Administration*. This however, was *more* than *other Nations* could pretend to, who did not *covenant* with the *supreme Being* immediately. It gave them withal a *Right* in *reversion* to all the *highest Privileges* of the *new Peculium* which were *afterwards* to be established and revealed. It gave them a *Title* to be accounted the *People* of the *supreme Being*, and therefore to be the fairest *Candidates* for his then *undiscovered Favours*. This more especially appeared in the *Spirit of Prophecy*, which did not only relate to their *Prosperity* in *this Life* as in *other Nations*. By their *Prophecies* they were to have a *right* to all the *Prerogatives* of the *future State*, as being *one People*, and having *one God*, with those who were to be *possessed* of those *Prerogatives*. The *Holy Seed* was to descend from *them*, that is our *Saviour*, who was the *original* of all *Holiness*, and the *Fountain* of the
Divine

Divine Spirit which he was to communicate to that *whole Body* of which *he* was to be the *Head*, that so they might be not only *one Flesh*, but also *one Spirit* with *him*. That is not all. They are also owned by God as his *Sons*, in several places of the Old Testament observed to this purpose by *Philo*. And that in such places as do not only speak of the whole *Nation* as one *Body collectively*, but in such also as speak of the *multitude* of them *distributively*. These seem the difficultest to be accounted for on the now mentioned Principles, which suppose their title to *Sonship* to result from their having the *Spirit*. Yet even of this the *New Testament* gives such an account as is very consistent with their *wanting* this Qualification for being counted *Sons*. *S. Paul* compares them with an *Heir* in his *minority*, who differed nothing from a *Slave*, though he were *Lord of all*, Gen. iv. 1. He makes this condition *last* until the *time appointed by the Father*, v. 2. This *πεθεσμία*, no doubt, alludes to the custom of *Fathers*, by the *Roman Laws* then received, whereby *Fathers* had a power allowed them to *prescribe* at what *Age* their *Heirs* were to enter into *possession* of their *Inheritance*. It is in all likelihood the same with the *πλήρωμα χρόνου*, v. 4. which is there said to be, when *God sent forth his Son made of a Woman, made under the Law*. This plainly fixes it to the time of the *new Peculium*. The Phrase is taken from the ordinary *Hebrew* idiom, of frequent use in the *New Testament* also, whereby *Days* are said to be *fulfilled* when the *due time* is come wherein an *Event* may be expected. So it is used in this very case of *Women* with their *Children*, *S. Luke* i. 57. ii. 6. Thus therefore the *minority* of the *Jewish Peculium* will reach

*Phil. de confus.
Ling. p. 341.*

as far as the *Times* of the *Gospel*. And in *this time* their condition did *not* differ from that of a *Slave*, according to the *Doctrine* of the *Apostle*. That is the true notion of a *Servant* in *that place* opposed to *Christ's* ἀπελευθερωθεῖς, I Cor. vii. 22. Accordingly, he compares the condition of *that Peculium* with *Ishmael the Son* of the *Bondwoman*, and reckons the *Jerusalem* which was the *Metropolis* of *that Peculium* to be in *Bondage* with *her Children*, Gal. iv. 25. And this at the time of his *writing* that *Epistle*. He therefore did not believe them *relieved* from their *Slavery*, even *then*, unless they would be *profelyted* to the *new Peculium*. How could they be *Sons* or *Heirs*, as the name of *Son* signifies any thing of *privilege*, who were *Slaves*? How could they have the *privileges* of *Sons*, who are compared with *that Son* who was actually *abdicated*? These things plainly shew, that they were not *actually* possessed of the *rights* and *privileges* of *Sons* or *Heirs*; but had only a *remote right* to be *invested* with those *privileges* on condition they would submit to the terms of the *Gospel* for attaining the *privileges* of their *Birthright*. This *Right* is always *acknowledged* in them through all the *Reasonings* of the *Gospel*. Thus they are owned for the *Children* of the *Kingdom*. They are acknowledged to have the πρῶτα, that the *Gospel* was to be preached *first* to them, and that they had *much advantage* of the *Gentiles* every way. But the now mentioned *Reasonings* plainly shew, that all this so *acknowledged Right* could be no other than a *Right* in *reversion*. *S. Paul* plainly supposes them, as answering *Ishmael*, to be *born after the Flesh*, v. 23. in opposition to the case of *Isaac*, who is said to have been *born after the Spirit*, v. 29. So certain

tain he supposes it, that as yet they had *not* the Spirit. The Argument therefore proceeds more strongly, to prove that as yet they were *not* actually Sons, because they had not actually received the Spirit, than on the contrary, to prove their having received the Spirit from their appellation of Sons. On the contrary, their Slavery under the *σοιχῆα τῆς κόσμου*, Gal. iv. 3. proved them unacquainted with the mystical Senses of their Law, which did *σουςοιχῆν* to those *σοιχῆα*, v. 25. This was the *γνώσις* which none could attain without the Spirit, I Cor. ii. 10, 11. Therefore not to be reached by the *ψυχικὸς*, v. 14. but only the *πνευματικὸς*, v. 15. Their failing in this, shewed them destitute of the Spirit, as well as their subjection to the Angels.

However, the Body of the Jews were certainly believed to have the Spirit, and to have it in a sense peculiar to themselves above other Nations. This appears from their own Hellenistical Writers. So the Son of Sirach concerning Wisdom. *In every People, and Nation, I got a possession*, Eccl. xxiv. 6. This accounts for the *πνευματικοὶ λόγοι* among the Heathens, derived from Christ the general Λόγος, according to S. Justin Martyr. It follows: *So the Creator of all things gave me a Commandment, and he that made me caused my Tabernacle to rest, and said, Let thy Dwelling be in Jacob, and thine Inheritance in Israel, v. 8. In the holy Tabernacle I served before him: and so was I established in Sion, v. 10. Likewise in the beloved City he gave me rest, and in Jerusalem was my power, v. 11. And I took root in an honourable People, even in the portion of the Lord's Inheritance, v. 12.* Here Wisdom is plainly ascribed to the Jews in contradistinction to all other Nations,

S. LXXVI.
The Body of the Jews had a right to the Spirit, but only in reversion.

Nations, to *Jacob* and *Israel*; to *Sion* and the beloved *City of Jerusalem*; to the *portion of the Lord's Inheritance*. This is the very *character* of a *Peculium*, and therefore in its being *appropriated to this People*, it must have been *appropriated to the Peculium*. Here it was *fixt*, so as to *dwell* and be *at rest* here, in opposition to the *rest* she had *sought*, but could *not find*, nor any place of *abode* in any *other Nation*, v. 7. Thus *Wisdom* was *appropriated to them*. And *they* are also *appropriated to Wisdom*. As *Israel* is called the *Lord's Inheritance*, v. 12. so *they* are said to be the *Inheritance of Wisdom*, v. 8. Exactly as the *Peculium* is described in other places, both to be the *portion of Jehovah*, and *Jehovah* to be *theirs*; that *they* were their *Beloved's*, and that their *Beloved* was *theirs*. This *Wisdom* is plainly the same with the $\Lambda\omicron\gamma\Theta$ in the sense of *that Age*. So it was generally understood in the *Canonical Book of the Proverbs*. So in this very place, her *servings before God in the holy Tabernacle*, describes the Office of the $\Lambda\omicron\gamma\Theta$ ἀρχιερός in *Philo* and the *Epistle to the Hebrews*. Ἐλεήρησθα is the word, very proper to this purpose of signifying a *sacerdotal Office*. This same *Wisdom* is said to be ἀπόρροια ἢ τὴ παντοκράτορος ἑξέτης, *Wisd.* vii. 25. ἀπαύσασμα φωτὸς ἀίδιου, and ἕσονται ἀκλιδωσόν ἢ τὴ Θεῶ ἐνρίείας, and εἰκὼν ἢ ἀγαθότητὸ αὐτῶ, v. 26. As our *Blessed Saviour*, the $\Lambda\omicron\gamma\Theta$ is called ἀπαύσασμα ἢ ἑξέτης, and χαρμκλῆς ὑποστάσεως αὐτῶ, *Heb.* i. 3. and εἰκὼν in so many places already mentioned. The following words do farther confirm it, v. 27. *Being but one, she can do all things*. Here *Unity* and *Almighty Power* are ascribed to *Wisdom*, as they are to the $\Lambda\omicron\gamma\Theta$ and the *Spirit*, in the *Writings of the New Testament*. *Remaining in her self, she maketh*
all

all things new. *Kaviz* is the word. Here therefore is the *ἀνακάλυσις* of the Spirit. And in all Ages entering into holy Souls, she maketh them friends of God and Prophets. This plainly must be that Spirit which is the original of Prophecy. This, if it had been in all, must have made every Member of that Peculium Friends of God and Prophets as well as Abraham. But this Moses supposes not true, but the contrary, that all were not Prophets. This Title of Friends of God, I am apt to think, to have been taken from the custom of Kings in that Age, who then usually called their noble Favourites Friends, as ours now do Cousins. So Hushai seems to have been called David's Friend, 2 Sam. xv. 37. xvi. 16, 17. as most intimate and familiar with him, and acquainted with his Secrets. This Familiarity is alluded to in those who are thus styled in the Scriptures. So: Thy Friend, which is as thy own Soul, Deut. xiii. 6. So God's speaking face to face with Moses, is compared with a Man's speaking to his Friend, Exod. xxxiii. 11. In opposition to Visions, and Dreams, and dark Speeches, whereby he was pleased to converse with meaner Prophets, to whom he was not pleased to discover his greatest Secrets, Numb. xii. 6, 8. So concerning Abraham, who is also called the Friend of God, 2 Chron. xx. 7. Isa. xli. 8. S. James ii. 23. This is given as the Token of it: Shall I hide from Abraham that thing which I do? Gen. xviii. 17. So our Blessed Saviour to his Disciples: Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends, for all things that I have heard of my Father I have made known unto you, S. John xv. 15. For this also the Spirit would qualify them: The Spirit searcheth all

all things, yea the deep things of God, 1 Cor. ii. 10. The things of God knoweth no Man, but the Spirit of God, v. 11. There is therefore no admission to this *Friendship* but by the *Spirit*, the discoverer of these *Mysteries* which were the *privileges* of choice *Friends*. So that they could no otherwise be *Friends* any more than *Sons*, than in *reversion*, till they had *actually* received the *Spirit*, on which their *Title* to *both* was grounded. Thus therefore *God* contrived, to give them such *Revelations* of his *Secrets* as should distinguish *them* from *other Nations*, and yet withal to reserve such *other Secrets* from even *them*, as *they* were distinguished from the *new Peculium*, as might oblige them to submit to the terms of the *Gospel* for receiving the *Spirit* it self, by which they might be admitted to the *Secrets* of the *Gospel* also. They had all those *Secrets* discovered to them which might *direct* them to *Christ* when he should appear among them: *Types* and *Prophecies* relating to his *Person*, and his *Office*, and *antecedent* *Revelations* of their *own Title* to him whenever they should come over to him on *his own terms*. This was more than what had been granted to any *Nation besides the Jews*. No *other Nation* had any *previous Discoveries* of *him*, unless we believe the *Sibylline Oracles*, and those of *Hydaspes*, genuine. Nor could *they* pretend any *Title* to him on account of their *Nation*, or on account of any *Patriarchal Covenants* wherein *he* had been included. Much less on account of any *previous promises* of *God*. On the contrary, it was, with the greatest difficulty, in regard of the contrary *prejudices* of those who were concerned in preaching the *Gospel* to them, that the *Gentiles* were at length *admitted* to
the

the Favours of the *Gospel* without complete *Profelytism* to the *Jewish Nation*, by the *new Revelations* of the *Gospel* to *S. Peter* in the case of *Cornelius*, and to the Church of *Antioch* in the case of *S. Paul* and *Barnabas*. And when these *new Revelations* were made, that the *Gentiles* might be admitted *without* that *Profelytism*; yet, even so, they were not admitted *without Incorporation* into a *Body* consisting of *Native Jews*. This was a Favour to that *Nation*, who were the *natural Olive* into which the *Gentiles* were *engrafted*. Yet still very consistent with their *not having yet* received the *Spirit*, till they would *qualify* themselves for it by entering *themselves* into the *new Peculium*. But, if their *right* to the *Spirit* itself were only in *reversion*, they could have no *greater right* to any *consequential Claims* which were *grounded* on the *Spirit*. This *right* of knowing God's *Secrets* or *Mysteries*, spoken of in the *Reasonings* of the *New Testament*, does principally relate to the *mystical Senses* of the *Old Testament*, by which they were *directed* to their *duty* under the *New*. But this very plainly the *Body* of the *Jews* did not discern. So far from that, that they are said to be *blinded* and *hardned*, till they entered into *that Body* wherein they might expect to *receive* the *Spirit*. The *right* of *knowing* these *Mysteries*, our *Blessed Saviour* himself *confines* to his *own Disciples*, and admitted none, even of his *own Nation* to it, on any other *conditions* than those of their *listing* themselves in that number. *It is given to you to know the Mysteries of the Kingdom of Heaven, but to them it is not given*, *S. Matth. xiii. 11*. This plainly shewed, that *after* the time of the *Gospel*, none could pretend to the *honourable Appellation of Friends*, as to this *privilege*

lege of knowing God's Secrets now, without entering into the new Peculium, by which he might receive the Spirit by which these Mysteries were to be discerned. This was sufficient to shew, that, after the publication of the Gospel, the Jews continuing in their Infidelity could lay no claim to the true Peculium, nor the Divine Spirit the real discoverer of Divine Mysteries. Yet we never find, that the Spirit was taken from them, as we see it was from the later Generations of the Children of Seth. It is therefore much more agreeable to believe, that from that time of the Posterity of Seth, it was never again restored till the Times of the Gospel, and that, even the right the Jewish Peculium had to it was only, as I said, in reversion.

S. LXXVII. Yet this will not hinder but that the Jews might, and did, receive many beneficial influences of the Spirit, before they received the Spirit it self. That cannot be denied the Jews, which S. Justin Martyr allowed to the Heathens themselves, and which many of the Heathens acknowledged, that whatever good inclinations they had were derived from the Divine Spirit. So good God has been to those who had no other claim to his Beneficence, but that general one that they were his Creatures. How much more might they expect it, who besides that, were in express Covenant with him? were owned by himself for his own People? were taken into his peculiar care? were governed by Divine Oracles of Urim and the Prophetick Spirit? whose very History is taken for Prophetick Symbols of future Events, and reckoned on as such in the Reasonings of the New Testament? And this, in many instances where the sacred Text of the Old Testament it self gives no signification of any design
more

The Jewish Peculium had many beneficial influences of the Spirit, though they had not the Spirit it self as a new Principle of Divine Life.

more than *humane*. But we must distinguish between *Prophetick Instincts* and the *Spirit of Prophecy*. *Prophetick Instincts* were granted to *ill* as well as *good* Men, even among the *Heathens* themselves. Especially, if the *true Peculium* were any way concerned in the consequences of it. The *Spirit of Prophecy* it self might also be granted, together with all those *gifts* of it which any way contributed to the good *Government* or good *Morals of Mankind*, with no farther design than *this Life*. This is no more than what very well becomes the *divine Beneficence* in general to his *Creatures*. The *Jews* as a *Peculium* had a title to *more*, to all those discoveries of the *Divine Secrets* which were requisite to qualify them for those *Divine Favours* of the *future State* which were intended for them, and to enable their *Law* it self, as a *Pædagog* to bring them to *Christ*. They had a *Title*, before they *forfeited* it by their wilful perverseness, to have their *Understandings opened*, to understand those *mystical Interpretations* of their own *Scriptures* wherein their *own duty* was concerned; to *assist* them in the performance of it, when known; or to make use of the *legal expiations* when they violated it; to *suggest* what was fit as circumstances required, and to *incline* them to follow such suggestions, so as to make the *duty* expected from them *practicable*. These things are *done*, and done *frequently*, for those who are not aware of it. Much *more* they may be expected by the *Peculium*. This is the *Light shining in Darknes*, which may be when the *Darknes* does not *comprehend* it, *S. John* i. 5. So *Tatian* understands, that *oxōtia* of the *Soul*, considered by it self *without* the *Spirit*. What then is that of which, even the *Jewish Peculium*,

lium, who had all these things, were destitute.
 “ The *Spirit* as a *living abiding Principle* inher-
 “ *iting every individual Member* of our new
 “ *Peculium*, as an *immortal Seed*, as a *vital*
 “ *Principle*, as a *constituent* of our *Regenera-*
 “ *tion*, and of the nobler *Nature* conferred by
 “ it, as *compleating the new Creature*, the new
 “ *Cæstrial Man*, that was *first made separable*
 “ by *Adam’s Fall*, then *no longer given* for this
 “ *Apostasy* of the *Sons of Seth*, till our *Blessed*
 “ *Saviour* the $\Lambda\beta\text{I}\Theta$, who *first gave it*, was pleased
 “ to *restore it*, at what *time*, and by what *means*
 “ himself was pleased to *appoint* for giving it.

§. LXXVIII.
 These Notions
 are supposed
 in the Reason-
 ings of the
 New Testa-
 ment.

That this was so, seems plainly *supposed* in
 the *Revelations* of the *New Testament*. The
 words of the *Apostle* are remarkable to this
 purpose: $\epsilon\varsigma\ \pi\epsilon\tau\epsilon\acute{\rho}\eta\nu\omega,\ \kappa\iota\ \pi\epsilon\tau\omega\epsilon\iota\sigma\epsilon\ \sigma\upsilon\mu\mu\omicron\rho\phi\upsilon\varsigma\ \tau\acute{\iota}\ \epsilon\iota\kappa\acute{\omicron}\nu\omega\ \nu\Theta\ \tau\acute{\omicron}\varsigma\ \eta\acute{\epsilon}\ \alpha\upsilon\tau\acute{\omicron}\varsigma,\ \epsilon\iota\varsigma\ \tau\acute{\omicron}\ \epsilon\tilde{\iota}\tilde{\iota}\ \pi\epsilon\tau\omega\iota\sigma\tau\omicron\kappa\omicron\nu\ \epsilon\nu\ \pi\omicron\lambda\lambda\alpha\iota\varsigma\ \alpha\delta\epsilon\lambda\phi\omicron\iota\varsigma$, *Rom. viii. 29*. It appears here very clearly, that the *Image* of *God* is perfectly *distinct* from the *Souls* which we derive from *Adam* as his natural *Descendents*. For our being *con-*
formed to the *Image* of *God’s Son*, is here taken for the *consequence* of what is here called his *foreknowledge* and *Predestination*. We are therefore supposed to be complete *rational* *Creatures* without it. Withal, this *Image* of *God* is manifestly the same with the *Image* of *God’s Son*, the *consequence* whereof is, that by *receiving* this *Image* we are made $\sigma\upsilon\mu\mu\omicron\rho\phi\omicron\iota$ to the *Son*, as he was $\epsilon\nu\ \mu\omicron\rho\phi\acute{\eta}$ of the *Father*, *Phil. ii. 6*. $\mu\omicron\rho\phi\acute{\eta}$ in both places, is evidently the same with $\epsilon\iota\kappa\acute{\omicron}\nu$. As therefore our *Blessed Lord* is the $\epsilon\iota\kappa\acute{\omicron}\nu$ of the *invisible God*, *Col. i. 15*. so we, in *receiving* the *Spirit* of *Christ*, are said to *bear his Image*, *I Cor. xv. 49*. and therefore very properly to be $\sigma\upsilon\mu\mu\omicron\rho\phi\omicron\iota\ \tau\acute{\iota}\ \epsilon\iota\kappa\acute{\omicron}\nu\ \Theta\ \alpha\upsilon\tau\acute{\omicron}\varsigma$. Farther, in this *Reasoning* of *S. Paul*, it is supposed, that as
 our

our *Saviour's* having this *Image of God* intitled *him* to the name of the *Son of God*, so *we*, by being *conformed* to this *Image of Christ*, should have the same Title to be reckoned as the *Sons of God*, and *Brethren of Christ*. Otherwise the *consequence* would not follow, that by *our* being *conformed* to the *Image of God in Christ*, *Christ* would become the *First-born* among *many Brethren*. The $\text{πρωτότοκος ἐν πολλοῖς ἀδελφοῖς}$ in this place, is the same with $\text{πρωτότοκος πάσης κτίσεως}$, *Col. i. 15*. As κτίσις is the same with the καινὴ κτίσις , and that same with the εἰκὼν , the *Spirit*, and the *Lord from Heaven*. All this in *us* is here taken for a *consequence* of the *Divine* πρόνοια and προβουλή , as both of them are terms properly expressive of the singular *care* and *providence* of *God* in relation to his *own Peculium*. Thus, *2 Tim. ii. 19*. *The Lord knoweth them that are his*. Ἔγνω is the word. So concerning the *old Peculium*, *Am. iii. 2*. *You only have I known of all the Families of the Earth*. The word δείξεν is of the same importance. In the distribution of the *Nations* to their respective *Angels*, the expression is, $\text{ἔστησεν δαίμονας ἐθνῶν καὶ ἀγγέλους Θεοῦ}$. Hence the *Gnostick Horus* in *Irenæus*, between the *Pleroma* the place of the *pneumatical Seed* derived from *Achamoth*, and the *status Medietatis* allotted to the degree of *Psychical Souls* above the *Choicals*. The Allusion seems to have been taken from the custom of fixing the *bounds* of *consecrated Places*, to shew how far the *Consecration* and *Protection* was to extend. So *bounds* were to be set about *Mount Sinai*, *Exod. xix. 12, 23*. Ἀφορεύς is the *Greek* word there. So in the consecration of *Delos* in *Thucydides*, the *bounds* of *Consecration* at *first* were those of the *prospect* of the *Temple*, which were after-

wards extended to the *whole Island*, so that any *Births* or *Burials* in that compass, were to be judged *piacular*. This was the *γνώσις* and *θεσις* of the *old Peculium*. But in the *Reasonings* of the *New Testament*, the design on the *new Peculium*, though *later in execution*, is always preferred *before* the other as to its *Antiquity* in the *Divine Intention*. Thus the *Gospel* is said to be the *Mystery* which had been *hidden from Ages and Generations*, Col. i. 26. *since the World began*, Act. iii. 21. Rom. xvi. 25. Heb. ix. 26. Nay, *before the World*, S. Job. xvii. 24. 1 Cor. ii. 7. Eph. i. 4. 2 Tim. i. 9. Tit. i. 2. 1 S. Pet. i. 20. This was to obviate the *Prejudice* received against our *Saviour's* appearing in the *end of the World*, as was then believed. Thus therefore as *γνώσις* and *θεσις* are ascribed to the *old Peculium*, so *πρόγνωσις* and *πρόθεσις* to the *new*. This may, by the way, prevent many of the greatest *Difficulties* arising from the *misunderstanding* of these *Terms* in our *modern Systems*.

§. LXXIX.
Our Christian
Baptism, by gi-
ving us the
Spirit, was sup-
posed to initiate
us into a hea-
venly State,
even on Earth.

Thus also the *benefits* of our *Baptism* are described, Heb. vi. 4, 5. Ἀδωάσιον τῶ ἀπαξ φησι-
θέντας, ἡδουαμύς τε ἡ δωειᾶς ἡ ἐπιρανίς, ἡ μετό-
χης ἡυθέντας πνδμάτῳ ἀγίῳ, ἡ κληθὸν ἡδουαμύς
θεῶ ῥήμα, δωιᾶμεις τε μέλλοντῳ αἰῶντῳ, Ἔς. The
φωτισμὸς (which afterwards became the name
of *Baptism*;) is here described as an *initiation*
into an *heavenly State*, during even our resi-
dence in *this World*. The *inheritance* of the
Saints is said to be in *Light*, Col. i. 12. The
heavenly Angels are called *Angels of Light*,
2 Cor. xi. 4. *God* himself is said to dwell in
that *Light* which no *Man* can approach unto,
1 Tim. vi. 16. And *Darkness* is ascribed to *this*
World, Eph. vi. 12. And the *Peculium* as *Chil-*
dren of Light, are said *not* to be of *this World*.

So

So *Souls* destitute of the *Spirit*, are said to be in *Darkness*, nay to be *Darkness*, Eph. v. 8. as I observed a little before out of *Tatian*. The name therefore of *Light*, seems to imply the *Kingdom of Heaven within us*, S. *Luke* xvii. 21. It is farther said to be the *heavenly Gift*, because the *Holy Ghost* was the *Lord from Heaven*, and could not therefore be so properly expected from our Lord himself till he had *ascended into Heaven*, the *place of the Divine Spirit's Residence*, that he might from *thence* send him to us. The *tasting of this heavenly Gift*, and the *tasting of this good Word*, plainly allude to the *Manna*; the *hidden*, that is, the *mystical Manna*, Rev. ii. 17. which is said to have been the *Food of Angels*, Psal. lxxviii. 25. Very proper therefore for us, as admitted to a state of *Equality with Angels*. The *Powers of the World to come*, seem most properly to relate to the several *χαρίσματα* of this *Divine Spirit*, which were then so ordinarily given in *Baptism*, especially to the *First-fruits*, the *first Converts* of each *Church*, as *Evidences* for the satisfaction of *Unbelievers*, that the *Spirit* was really given to them. They are said to be the *Powers of the World to come*, because they are *Cæstrial*. For *Heaven* is the *οὐρανὸν μέλλουσα*, which is subjected to our Lord, *Heb.* ii. 5, 8. as he is the *Lord from Heaven*, 1 *Cor.* xv. 47. And these *δυνάμεις* are subject to him as he is the *κύριος τῶν δυνάμεων*. *Christ* therefore acts *here* as letting us understand, that the *Cæstrial Powers* are at his disposal, by giving us a sensible *Experiment* that they are so, to confirm our Faith in his *Promises* for the *future*, by an *antepast* of what we shall more fully enjoy in *Heaven*. This is implied in the word *Tasting*, that the *Feast* it self is reserved

for us till we arrive at *Heaven* it self, of which this is only a *Specimen*, 1 S. Pet. i. 4. Therefore the *Spirit* is called an *Earnest*, 2 Cor. i. 22. and c. v. 5. an *Earnest* of our *Inheritance*, Eph. i. 14. which is an *Inheritance with the Saints in Light*, Col. i. 12. an *eternal Inheritance*, Heb. ix. 15. an *Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us*, 1 S. Pet. i. 4. The *Earnest* of *Heaven* must be of the same *nature* with the *Enjoyments* to which it gives us a *legal Title*, and therefore must be *heavenly* also. The *Spirit* is also called an ἀπαρχή, Rom. viii. 23. The *Harvest* therefore answering these *First-fruits*, must be that mentioned by our *Blessed Saviour*, at the *end of this World*, S. Matth. xiii. 39. which must also make the *First-fruits* relate to the *future State*, and to be *heavenly* also. Herein therefore our *new Covenant* and our *new Peculium* excel the *old ones*, and it is very reasonable that they should do so. The *old Covenant* with the *Post-diluvian Patriarchs*, did not *expressly* stipulate for *future and eternal Rewards*. That is not the case with ours now. Ours does agree for them *expressly*, and accordingly gives us that *greater legal Security* for our *Hopes* of them of a *Specimen in hand*, which was not *then* so reasonably to be expected when even these *Promises* relating to the *future state* were not so *manifest*. This is plainly the *Doctrine* of the *New Testament*, which accordingly assures us, that it is our *Saviour* who has *abolished death, and brought Life and Immortality to Light through the Gospel*, 2 Tim. i. 10. Φωτισαυτῶ is the word, taken (as I said,) from our *Baptism* in this place, and that very properly. For in our *Baptism* there was a *covenanting Symbol* signifying and stipulating

lating for our *Resurrection*, that was our *rising* from under the *Water* wherein we had been immersed. So the Apostle reasons, That, as we had been planted together in the likeness of his *Death*, so we should also in the likeness of his *Resurrection*, Rom. vi. 5. That this relates to our *Saviour's Death* and *Resurrection* as represented in *Baptism*, appears from v. 3. So also I understand the Apostle's Argument from the case of those who were baptized, *καὶ ἡ νεκρότης*, 1 Cor. xv. 29. That they received assurance of the *Resurrection* of their *Bodies* by that symbolical representation of their *Resurrection* in their *rising* from under the *Water*, and by the *Spirit* received there, which made their *Bodies* *pneumatical*, and consequently, by the Reasonings of that Chapter, intituled them to a *Resurrection*. *Ὁ νεκρὸς* is the *dead Carcass*, even of a *Woman*, in *Dionysius Halicarnassæus* and *Josephus*. Thus therefore, the *Baptism* of the *Apostle's Age* gave Men an *initial Heaven* upon *Earth*. For this *λόγος* or *ἄρτε* was the *Wing* of the *Soul*, so often mentioned by the *Platonists*, when they described the *degenerated* state of the *Soul* as a *ἄρτερος ἄρτερος*, a *loss* of the *Wing* by which they were enabled to mount above this *World* to their native and original *Country* in *Heaven*. The *Holy Spirit* was the same thing with that which the *Heathenish Traditions* called *λόγος* or *ἄρτε*, and performed the same Office to the *Soul*, of enabling it to soar aloft to *Heaven*; and to the *Body*, of qualifying it for a *Resurrection*. Here then was the *ἀδελφότης τῆς ἐλπίδος*, as the *Apostle* stiles it on another occasion. The *Law* made nothing perfect, but the bringing of a better *Hope* did, by the which we draw nigh unto
 R 4 God,

God, Heb. vii. 19. Ἐργείωσεν is the word. And the meaning seems to be, that the Law dealt only with the Patterns of heavenly things, not with the heavenly things themselves, Heb. ix. 23. This therefore could never compleat our restitution to the heavenly State from whence we had fallen. The Allusion seems to be to the Language of Mysteries. It seems therefore to imply, that the Mysteries of the Law were of the lower sort, Cathartic only, not Teleiotic. The τγείωσις was of the greatest Mysteries which were to let in the initiated Person to the ἐποπτεία, the viewing of the Deity it self to whom the Mysteries belonged, very fitly therefore here alluded to in our drawing near unto God. For this, the Baptismal φωτισμὸς was to perform the Office of the δαδῆχοι, who were to conduct the initiated Person in his admission to the God himself. And I have shewn, that it was the Office of the Divine Spirit, to let us within the Veil, Heb. vi. 19. ix. 3. x. 20. like him who drew by the Siparium, and to discover the Divine Mysteries, which were not otherwise to be discerned but by the Spirit, the true Author of this ἐποπτεία. Thence it is, that the Gospel is so often called a great Mystery, Eph. v. 32. 1 Tim. iii. 16. These μεγάλα μυστήρια are so described in Philo, as that he makes them Cælestial. He makes him that is initiated in them ὑπεκρύψαι τὸ γνῆστον, and ἔμφασιν ἐναργῆ πρὸ ἀληθείας λαμβάνειν. According therefore to the Doctrine of our Christian Religion, the Law did only prepare for Heaven, but could never bring its Disciple thither without this second initiation into the greater Mystery of the Gospel which does really effect it; by giving us the Spirit in this Life, which may, at our Death,

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L. ii. p. 79.

Death, raise our *Souls* to those *heavenly Regions*, and may dispose our *Bodies*, by making them also *Pneumatical*, for a happy *Resurrection*. Thus also we understand the *Apostle*, when he tells us concerning the *believing Patriarchs*, that God provided that they, without us, should not be made perfect, Heb. xi. 40. Τῆς ἐπιθέσεως again is the word, and may as well be understood of the *perfection* of our *Nature* as of our *State*. Which notwithstanding will infer, that they could not be qualified for entering into possession of their *Cælestial Happiness* till we were so, because the *perfection* of their *Nature* was requisite to qualify them for the *perfection* of their *State*. Even those *Patriarchs* could not receive their *ὑπόμυστα* till our *Blessed Lord*, after his *Resurrection*, was pleased to communicate his *Spirit* to them. Till then they were not τέλει according to the *perfection* of *Adam* before his *Fall*, till they had received that *superiour Adam*, the *Lord from Heaven*, which was after the *Image of God*. Till then their *Souls* were disabled to rise to their *heavenly Station* from whence they had originally fallen. Thus *Christ* by reserving his *Spirit* from them till he was pleased to give it to us, made it impossible that they could be consummated, or reach *Heaven* without us. This the *Apostle* in that place, extends also to the *Antediluvian Patriarchs*, to *Abel*, to *Enoch*, and to *Noah*. So that even the *Spirit* that was in them, though it might raise them above the *Earth*, yet was not sufficient to raise them to *Heaven*. This might give occasion to *Hesiod* and the later *Platonists* for those *Demons* which they placed between *Heaven* and

and *Earth*, and was very suitable to the Office of *Angels* as understood by *Platonical Christians*, for maintaining the intercourse between *God* and *Mankind*, for conveying the *Divine Favours* to *us*, and our *Prayers* to *him*. This therefore might fix them in these *lower Regions* till the *Resurrection*. *Abraham's Bosom* is so placed by the most celebrated Authors, *under the Heavens*, and yet *above* the surface of our *Earth*. I am therefore apt to think, that these *Pneumatical Souls* of the *Patriarchs* as well as *other deceased Saints*, may be the *Angels* which the *Apostle* mentions as present at our *Christian Assemblies*, *1 Cor. xi. 10.* The reason therefore does particularly concern those *Angels* of the *Posterity of Seth*, whose *Fall* was occasioned by *Women*. But the *Apostate Angels*, to be sure, had *no* communication in those *Assemblies*. Therefore the *Apostle*, to distinguish them, calls these communicating *Angels* the *elect Angels*, *1 Tim. v. 21.* Meaning, in all likelihood, such *humane Angels* as had been formerly of the $\psi\theta$ ἐκλεκτων, which is one of the *Stiles* of the *Peculium*. I know no other *Election* mentioned in the *Scriptures*, of *Angels* out of other *Bodies* of *Angels*, as there is of the *Peculium* out of other *Nations* and *Societies* of *Mankind*. And this might, agreeably enough, be thought *displeasing* to *Angels* which had been the ruin of so many of their own Rank. Yet I confess, it might also be meant of the young *Christians*, who, by their *Baptismal Spirit* had been advanced to a dignity of *Equality* with *Angels*. This Example of the *Posterity of Seth* had made it appear, that even that dig-
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nity was not sufficient to *secure* them against this Temptation by the Beauty of Women. The *elect* Angels are also represented as the *Satellites* of Christ, and therefore very likely to be present in the *Christian Assemblies*, where he had promised his *own presence*, S. *Matth.* xviii. 20. They were therefore very proper *witnesse*s of *Charges* given before the whole Congregation. Accordingly, *Ignatius* tells us, that where Christ was present, the καθολικὴ ἐκκλησία was present also. Christ was present *Mystically* and *Invisibly* as the *Mystical* and *Invisible Bishop*. And it was very suitable, that the καθολικὴ ἐκκλησία, the *Mystical Archetypal Church* should be the same way present, as answering the λόγος καθολικὸς in him, the same with the πᾶς λόγος in S. *Fustin* Martyr. So the Apostle seems to describe the *Church* to which they were Profelyted, to whom he writes as including, not only God and Christ, but *Angels* also and *Patriarchs*, and the *Spirits of just Men made perfect*, Heb. xii. 22, 23, 24. I am apt therefore to think, that these *Pneumatical Souls* of the *Patriarchs* not yet ascended to *Heaven*, were believed present with their *Lord* in the ordinary *Ecclesiastical Assemblies*, as owning the *Union* made between *Them* and *Us* by our *Blessed Saviour*. This I take for the true κοινωνία τῶν ἁγίων, which is subjoined in the *Creed* to the Article of the *Catholick Church*. We therein express a *commerce* in *Ecclesiastical Offices* with that *Catholick Archetypal Cælestial Church* whilst we are in *Earth*. The ground of all is this κοινωνία τῶν ἁγίων πατέρων καὶ υἱοῦ, 2 Cor. xiv. 13. Phil. ii. 1. This gives us a κοινωνία with the *Father* and the *Son*,
 1 S. *John*

1 S. *John* i. 3, 6. This gives us also a *κοινωνία μετ' ἀλλήλων*, *v. 7.* This makes us *κοινωνὸς θεοῦ κατὰ φύσιν*, 2 S. *Pet.* i. 4. and thereby qualifies us for *conversing* with all who partake of the same *Nature*. This gives us a *Right* to the *Mysteries* which had been *hidden from Ages and Generations*, *Col.* i. 26. which is therefore called the *κοινωνία τῶν μυστηρίων*, *Eph.* iii. 9. This gives us a *πολίτευμα ἐν ἑβραίοις*, *Phil.* iii. 20. makes us *συμπολίτας τῶν ἁγίων*, *Eph.* ii. 19. The *Registering* the *baptized Persons* in *Baptism*, alluding to the *entring Citizens Names* in the *Matricula*, or *γεθιμασια ἀρχιερατικῆ* of *Cities*. Accordingly the *Church Affairs* are supposed to be *heavenly*. The *having* our *Names* in the *Register* of the *Church* is *having* them *written in the Book of Life*, *Phil.* iv. 3. This *initial heavenly State* seems to be the *cause* why all the *Divine Promises* which *shall* be fulfilled in us, are spoken of as if they were *already* fulfilled. God is therefore said to have *already quickened us with Christ*, to have *raised us up together*, and to have *made us sit together in heavenly places in Christ Jesus*, *Eph.* ii. 5, 6. This presence of the *separate Spirits* in the *Church Assemblies* in *Prayers* and *Acts of Discipline*, was so well understood in *that Age*, that the *Apostle* alludes to it in the exercise of his *own Authority* on the incestuous *Corinthian*, both in *binding* and *releasing* him. He mentions himself therein, though *absent in Body*, yet *present in Spirit* with the *Corinthians*, 1 *Cor.* v. 3. 2 *Cor.* ii. 10. And elsewhere he uses the same *Expression*, *Col.* ii. 5. of being *present in the Spirit* when he was *absent in the Flesh*, as very familiar from the known *Presence*

sence of the *deceased Saints* in their *Ecclesiastical Assemblies*, whilst their *Bodies* lay in their *Graves*. This *heavenly* state wherein to they were *initiated* by receiving the *Spirit*, seems also supposed in all those places wherein all the *Gospel Antitypes* answering the *Legal Types*, are spoken of as *heavenly*. Such are they where they are made *true* and *eternal*. For these are the *Epithets* which only belong to *heavenly Archetypes*, according to the *Platonick Philosophy* of *that Age*. I forbear giving *Examples* here, though not unfrequent, because I have already done it on other *Occasions*.

Thus I have *dispatched* my *Thoughts* concerning the *Subject* undertaken by me. Perhaps more *tediously* than *either* of us expected when I *first* undertook it. I confess, there would not have been so *much* necessary to be said, if as *little* would satisfy in *settling* received *Truths* as does in *overthrowing* them; if *Men* would be contented with as *little* Evidence where *Practice* tempts them to be *partial*, as they are in *Matters* of *Speculation*; if *future* Considerations were as much regarded as *present*, nay, if only *tolerable Allowances* were made in *comparing* them. *Men* venture their *Souls* on such *trifling* Evidence as would make *Men* think them *mad*, who should venture their *Lives* or their *Estates* on them. I am sure *Fests*, and *Witticisms*, and such other *Arts* of *diverting* *Men* from trying whether any *Cause* or *Evidence* were *momentous*, would not excuse *Men* from so just *Imputations*, if any should be so unadvised as to *reckon* on them in any *Matter* which is *commonly*

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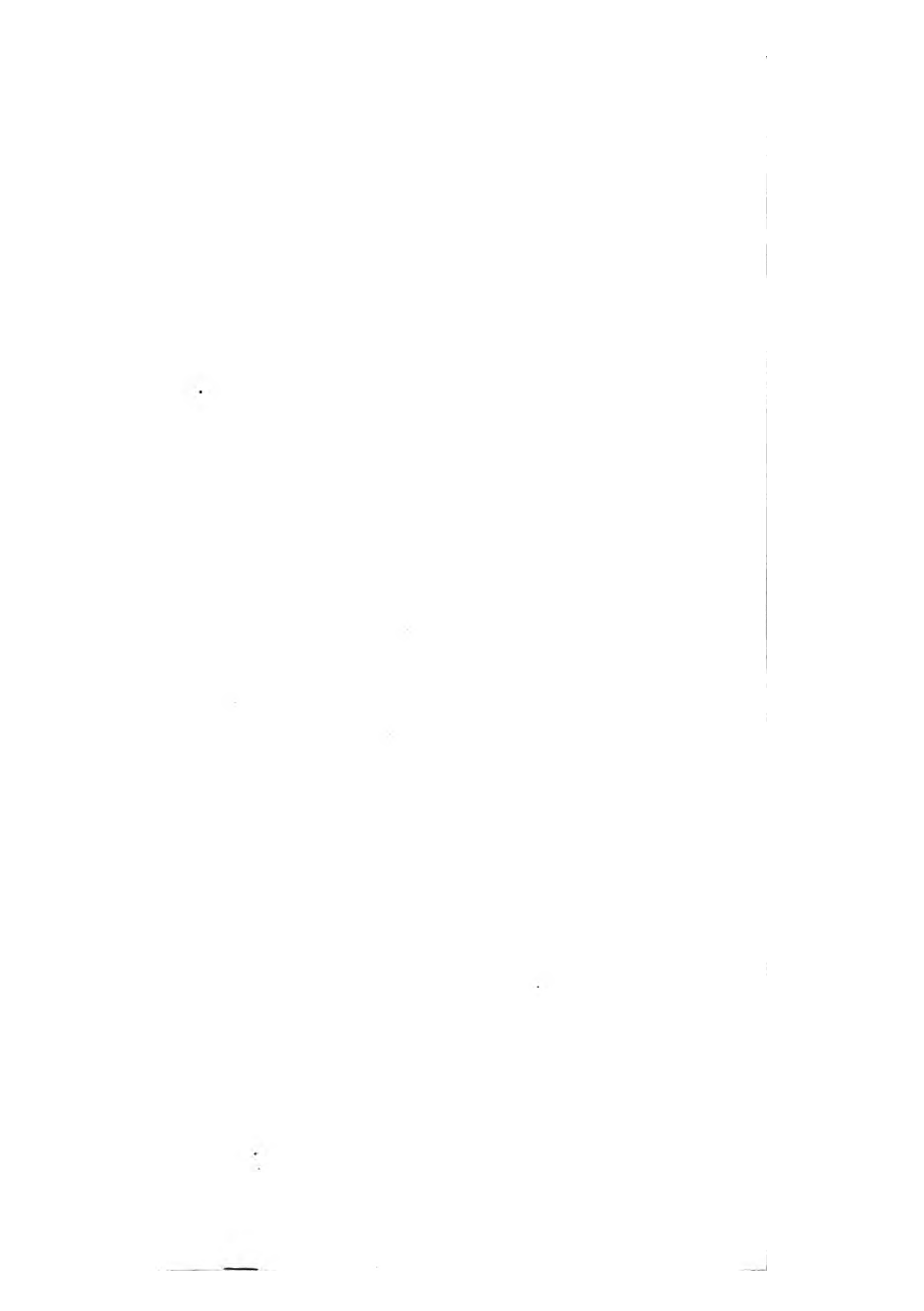
The Conclusion.

monly thought *evident* or *momentous*. But I could not content my *self* with so *weak* proofs of *important Truths*, as *they* are of *Errours* of the most *dangerous* Consequence. God awaken Men in *time* to serious *Thoughts* concerning their greatest and most serious *Interests*. This would be the only way to *qualify* them to be competent *Judges*, and to *intitle* them to that *Divine Assistance* without which no *Humane* Endeavours can be available. Till they thus qualify themselves, they can *blame* none but *themselves* for their eternal Ruin. And, God grant that they may do so whilst their *Repentance* may be *acceptable*, and their *Endeavours successful*. I doubt not, Dear Sir, but that you will readily join in these *Prayers*, with

Your old and most sincere Friend,

HENRY DODWELL.

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