

The Glory of the two Crowned Heads, Adam and Christ, unveiled; or the Mystery of the New Testament opened.

BY DAVID CULY.

No Act is required of us to entitle us in the Blessing of that Covenant of Christ, no more than in the Adamic Covenant, for if there had, then this Covenant with Christ should not be so effectual to Life as Adam's was to Death.

If the elect were not thus secured in Christ before the Fall, then the elect were beloved out of Christ. This would imply that they were chosen out of Christ to be put into Christ; for the denial of Christ's Suretyship in Adam's Covenant lets in these absurdities, with many others too tedious to name or mention.

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TO THE UNPREJUDICED READER.

The Gospel having been given to the Children of men by the written Word of God, in which the Scriptures designed for their instruction, through the too critical enquiries of natural men, have been perverted, in not applying to themselves those plain and revealed truths designed for the instruction of spiritual growth in the souls of men, have led them to such differences in spiritual things, that the natural man being left to himself, destitute of that spiritual discerning necessary to the application of saving truths, the want of which in reading these following sheets, may not be so acceptable as it hath been {to many} that hath relished and savored of this author's writings, who through a hearty zeal to the souls of others, have encouraged the printing of this book of Mr. David Culy's, late of Guyhirn, near Wisbech, in the Isle of Ely, Cambridgeshire, that whoever reads it may find the same benefit in all saving knowledge, through Christ Jesus our Lord and Saviour. Amen.

Short Biographical Sketch

David Culy was a native of Guyhirn, a small village near the town of Wisbech in Cambridgeshire. He was converted, according to his own account, {in the year 1687,} under the ministry of Francis Holcroft {essentially the harbinger of Nonconformity in Cambridgeshire, and dubbed 'the apostle of Cambridgeshire'} whose preaching was blessed "to my conversion, though very dark at the first." About a year after his conversion to Christ, the "Lord sent me out to preach the Gospel of his Son, whose voice I obeyed." Thus his ministry {though somewhat unofficially} began at his own sister's house at Guyhirn, {being a widow,} "to whom the Lord blessed my ministry, along with many others of my relations." After gathering a small number of such, according to Divine Appointment, "as should be saved," {Acts 2:47,} it was his desire that they should be joined to some assembly of like-minded brethren, and thus he went up to Cambridge, "thinking to join myself to a church there in being." After he "spoke his experience," and the church {probably the Green Street Meeting, one of Holcroft's Congregations, or the Cambridge 'Great Meeting' at Hog Hill, formed in 1687, and which was to become the church over which Joseph Hussey took oversight in 1691,} there validating his testimony of the grace of God, with an open hand of fellowship in the Gospel of Christ; the Lord, as it would so be determined, ordered his path elsewhere, for his heart was "drawn away from that church." At that time, knowing no other church, but a "Baptist Church, and that I could not join," {probably, the so-called Particular Baptist Church at Wisbech, pastored by William Rix, who was thought to have preached on occasion amongst the General Baptists in that region, thus unveiling his compromised position,} and being brought under great turmoil of mind on this account, the Lord brought his

attention to his unalterable Truth as found in Job, "but he is in one mind, and who can turn him; and what his soul desireth, even that he doeth," {23:13,} revitalizing his assurance in those grand truths of God's sovereignty, and the fact that the Lord was working all things in accordance with his purpose and grace.

"A very short time after it pleased the Lord to send Mr. Richard Davis, {pastor of the Independent Church at Rothwell, and a man of remarkable energy and zeal for the cause of the Gospel; establishing several congregations, amongst them the Church at Guyhirn, where Culy was to minister,} and some others of the same, to visit us, to whom the Lord knit my heart immediately. So myself, and a few others, {Culy and five others from the region were received into membership in September of 1691,} went up to Rothwell the next church meeting, and were taken into fellowship." He continues, "not long after, the church of Christ at Rothwell had meetings at Guyhirn where we lived, and many were added to the church. In some time the church chose me as an Elder {this was in 1692} to help rule {a ruling Elder, over the newly gathered congregation} in that capacity; and soon after the Lord cast me by his providence to preach about Thetford where some of the members of the same church lay. So those at Guyhirn and those at Thetford consulted together and agreed to break of from the church at Rothwell to 'inchurch' together by themselves; and so we wrote to the church for our demission, to which the church willingly granted, {this was in July of 1693,} and sent their pastor and others, to see us sit down together in Gospel Order demanding of us whether we were all seated together in the same faith and order which we covenanted with them. We all answered in the same, and so gave up ourselves to the Lord and to one another in a covenant witnessing of it, by the lifting up of our hands."

The "covenant" referenced was no doubt the "Church Covenant" of the Rothwell Assembly, which was drawn up by Mr. Davis himself, a few years prior; from which church compact we extract the following lengthy paragraph, to perhaps shed a bit of light, {obviously, apart from the efficacious work of the LORD himself in separating them from all idolatry, &c.,} upon the principles of separation which would distinguish these followers of Christ, for many years to follow. The church covenant towards its conclusion reads as follows: "We do also resolve as a Royal Priesthood in our Profession, Ordinances, Walk and Conversation, with the loss of our Names, Lives and Liberties, our Reputations and Estates, and everything that is dear unto us; to bear our Testimony against all false Churches and Worship whatsoever. Namely; against the Mother of Harlots and all her Daughters; and we likewise protest against Idolatry, Superstition, Imposition and Persecution, wherever and whatsoever; and in love to Him, and Honor of His Crown, who first loved us, we resolve and engage by the assistance of the Grace that is in Him, to have nothing to do, nor go near their false Worship, unless it be to testify against them, that we will withdraw from them, and that we will not join with those that join with them, who are confederates against Christ. And this Testimony we engage in Christ's Presence to bear every way, and in every place whatever, even in Courts of Judicature, and at the Place of Execution if called thereto."

Oddly enough, it would appear that there was some sort of a 'falling out' amongst Davis and Culy, in the years which followed, for which Culy was brought to contrition, and an acknowledgement of his error before the Lord. In the book, A VINDICATION OF THE DOCTRINE OF JUSTIFICATION AND UNION BEFORE FAITH, published by Davis in 1698, we find these interesting words, "surely he {a Mr. Coleman who was slandering the ministry of

Davis} had no cause to make any reflections, or to take up a reproach against the Church at Rowell, and me, because of the offensive, unsound and exorbitant expressions of the said David Culy, forasmuch as we testified against them, and faithfully admonished and reproved him for them, which it pleased the Lord graciously to succeed unto his conviction and repentance, so that he openly retracted them, and declared his sorrow and contrition for them." Whatever this was in reference to, it's remarkable to find him humbled under the mighty hand of the Lord, to an open acknowledgement of his own transgression, and an acknowledgement of the truth as it is in Jesus. {Eph.4:21}

Like his predecessor before him, Culy was fervently engaged in proclaiming the precious truths of an accomplished Salvation in Christ, and was instrumental in establishing a number of churches in the area; and so widespread was his influence, that those that were named amongst his 'followers' are said to have styled him the 'Bishop of Guyhirn.' It is said that a vast majority of the inhabitants of Guyhirn became his 'disciples,' as did many persons at Whittlesea, Wisbech, St. Mary's, Outwell, and Upwell, until at length his flock, {from so small beginnings,} was increased to seven or eight hundred. Those in the area even called them 'Culimites,' a term of derision, no doubt.

Of interest is a short excerpt from the British Weekly for April 30th, 1914, where there is an Article by the Editor on "Baptist Country Ministers" in which he refers with some appreciation to David Culy, "we wish we had room to write about David Culy, whose Chapel was at Guyhirn, near Wisbech. Mr. Culy was the son of one of those who helped to drain the Fen country. He wrote a book giving his theological views, which was very widely circulated, and he gathered a church which he served as pastor. He became the head of a sect long known as

Culimites, which continued for about a hundred years after his decease. The doctrine and practice of the Culimites are said to have resembled those of the High Calvinistic Baptists who were very numerous in Fenland." Towards the conclusion of his earthly pilgrimage, Culy moved to Billinghamay to live out his remaining years. Culy died about the year 1725; and tradition says that he was buried in an obscure corner of the village graveyard. Shortly after his death, there appeared a book entitled, "The Works of Mr. David Culy, in Three Parts. I. The Glory of the Two Crowned Heads; Adam and Christ, Unveiled or the Mystery of the New Testament opened. II. Letters and Answers to and from several Ministers of Divers Persuasions, on various subjects. III. Above forty Hymns composed. The first part of the book {Glory of the Two Crowned Heads} was reprinted in 1800, by Samuel Reece, of Plymouth Dock, to which were added his own notes, critical and explanatory; and also a letter by Martin Luther on the topic of Predestination.

Glory of the two Crowned Heads

*Amongst my distracted thoughts,
This morning as I lay,
I to my Master sought,
My straying thoughts to stay;
But much ado I had,
To call these wanderers home,
But that they may be read,
I think to write them down.*

Regarding that word found in Genesis 1:1, "in the beginning God created the heavens and the earth;" I propounded to myself a question thus, the beginning of what? The beginning of that unspeakable and glorious Essence I knew that it could not be; so that I see that it was the beginning of his works, so consequently the beginning of all things that are here made. I stood amazed to think what infinite Wisdom there must be in God, to have all the whole Creation of Heaven and Earth, and all the whole Government and Management thereof, from first to last, already settled in his Unalterable Will¹. The Heavens and their hosts have their courses; the

¹ "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:11. "Known unto God are all his works from the beginning of the world." Acts 15:18. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa.46:9-10. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph.3:9. "I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded." Isa.45:12.

Angels their numbers, and their offices; Men their numbers, their acts, their ends, their gifts natural and spiritual; his Word, Ordinances and Means, were all eternally settled in his Unchangeable Will, and all in perfect accordance to his Infinite Knowledge. The doctrine is this; that the beginning of time was the beginning of God's working, and the beginning of God's working was the beginning of God's revealing of his will, settled in Himself from all eternity.

"Known unto God are all his works from the beginning of the world," Acts 15:18; which is spoken in respect of his Divine Government, which is all according to his will, settled before the world was, and not of the things that are made, for then he must know things by sight, as we do, and so consequently know no more than we do, which is no less than Blasphemy; for if God must see all things done before he knows them, or if he must look out of Himself to know anything; then, we make him like ourselves. If we deny his foreknowledge and predeterminate council, we deny Him that glory which the heathens themselves will not rob their gods of. Therefore, to do this is heathenism, if not worse; for they have their good and evil deities. But if it be demanded whether God's will is in every action in respect of governing the world, as in creating of it, I answer yea; and I argue thus.

If God knew his works from the beginning of the world, he must know them some way; he must know them either by looking in himself, or out of himself. We will sum up all with this, that God saw Adam before he was made. How did God know that there would be an Adam? God pre-determined that all the world should fall in him. How did God know that there would be a Federal Covenant made with him? God ordained all according to his eternal purpose in Christ, and so in respect of

everything². The Lord knew that Pharaoh would not let the people go; but how knew he that? Because he would harden his heart. Exod.4:21. The Lord knew that Cyrus would let his people go out of their captivity; but how did God know that? He knew it, because he knew he would give him the power and will to do it, Isa.45:1-4, and the parallels run far and wide, even to all things that have fallen out, all things having some infinite purpose in respect to Christ and his glory. And so much for this point.

Now in respect of the elect of God in particular, "I know" saith God to Abraham, Gen.18:19, that he will command his children, signifying all his elect, Gal.3:7, that they shall keep the way of the Lord.

Question: How did he know that? The LORD knew it, because he would write his Law in their hearts³. So

² "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." Eccl.3:14. "The counsel of the LORD standeth forever, the thoughts of his heart to all generations." Psal.33:11. "For he spake, and it was done; he commanded, and it stood fast." Psal.33:9. "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan.4:35.

³ "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Heb.8:10-11. "For thus saith the LORD, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end." Jer.29:10-11. "And they shall be my people, and I will be their God; and I will give them one heart, and one way,

much for the knowledge of God, being all in perfect harmony with his eternal purpose and grace.

The next thing in order is, who this world was created for; and who it was made by?

First, the world was made for him to whom all is committed, which is Jesus Christ. Secondly, it was created by Jesus Christ, not only for him, but by him.

Both these points being established, I begin the amplification of the first; the doctrine shall be the words of the Scriptures, all things that have been made in time, have been made for Jesus Christ, whether it was heaven, whether it was angels, whether it was the earth, and its fulness, whether it was Adam, whether it was the Covenant made with him, whether it was the Law upon Mount Sinai; all things were made for him and by him. If all things were made for Jesus Christ, then Jesus Christ must be before all things, Col.1:17, and "he is before all things," {as saith the apostle,} and by him all things consist. Now more particularly; if all things, then angels were made for him. Why, or what need had he of angels? "Are they not all ministering spirits?" Heb.1:14. They {both angels/messengers of good/evil} were created to serve, and that was all, therefore no reward for their services, for their courses follows a line of complete subjection and servitude.

Secondly, men were made for Jesus Christ also, not for themselves; therefore it could not be for any good that he saw in them before their existence, but only and alone for Jesus Christ; it was not for any good that he saw which they needed, nor any good that they could enjoy by it, that moved God to create them; but only and alone for

that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:38-40.

Jesus Christ, and all other motives were too low to move him; only Jesus Christ, as all things were made for Him; therefore let us learn to bless Jesus Christ, the Cause of our creation, for we were created for Him, not for ourselves, but for Him only⁴. We were made for him alone, which is more than Eve could say of her husband; for though she was made for him, she was not made by him; but we are made for Him, and we are made by Him, and we are made of Him. "For we are members of his body, of his flesh, and of his bones." Eph.5:30.

Thirdly, if all things were made for Jesus Christ, then the Covenant made with Adam was made for Jesus Christ. Thus I argue, if Adam was a shadow, or the figure, then Jesus Christ was the substance. Now here lies the matter wherein Adam was a shadow of Christ.

First, in his creation he was made in the likeness of God, "so God created man in his own image, in the image of God created he him," Gen.1:27; and if all things were made by him, then Jesus Christ, God-man, made Adam in his own image, Matt.19:4-5, "male and female created

⁴ "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Is.54:5. "Know ye that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Ps.100:3. "Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." Is.43:7. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col.1:16. "The LORD hath made all things for himself; yea, even the wicked for the day of evil." Pv.16:4. "This people have I formed for myself; they shall shew forth my praise." Is.43:21. "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." Rom.11:36. "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Rev.4:11.

he them; and blessed them, and called their name Adam, in the day when they were created." Gen.5:2. So when Jesus Christ made Adam, he made him in his own image, male and female, undistinguished, but one body, till distinguished into distinct persons, but yet but one body and one flesh.

So when Eve was taken out of Adam, it did not take her out of relation to his body, but only made distinct persons, distinguished by sexes; and their communion is a communion of persons and sexes, but yet but one body, and but one flesh, by conjugal Covenant. So Jesus Christ, when the members of his body were distinguished, being set up in Adam, it did not separate them from his body, nor from his flesh, but in order to have communion with them by another way.

Secondly, in that the man is not of the woman, but the woman is of the man, I Cor.11:8-9, and if the woman be the glory of the man, then if Jesus Christ had not had the matter of a woman {his church} considered and set up in him ever since he was Jesus Christ, he had been short of Adam's glory, for Adam was created with his glory or image in him, which was his wife. I Cor.11:7.

Thirdly, had not Jesus Christ been the whole body, as Adam was, the Church could not have been so nigh to Christ as Eve was to Adam.

Fourthly, had not the church been as near to Christ when she was created, as Eve was to Adam when she was taken out of him, she was short of the glory of Eve, for Eve had a head already in Covenant for her, that had he stood, she could never have perished whatsoever she had done. As touching this point, let us observe, that Eve was not yet taken out of Adam when God commanded him, "but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," Gen.2:17, the very next words, verse 18, "and the LORD God said, it is not good that man

should be alone;" so it appears plainly that the Covenant was made with Adam alone and only; but it may be objected, did not she, reasoning with the serpent, Gen.3:3, saying, "God hath said, ye shall not eat of it," prove that she thought she must die for her eating?

First, I answer, she was the weaker vessel, therefore not so much to be regarded; but suppose that she had thought so, that did not make it true; she was the more like the wife of Adam, that knew no other, but she must die for eating, neither before she did eat, not after. Secondly, it appears that her personal obedience was not required, because she was not then a distinct person from Adam. Thirdly, she could not sensibly receive the Law from the mouth of God whilst she was in Adam. Fourthly, she must have received the Law from Adam, as her Head and Rector or Governor under God, for her obedience to God, Eph.5:22, from all which it appears plainly that there was no obedience required in this Covenant, but the Obedience of Adam's Person; I say, there was no obedience required as the Conditions of Life and Death, neither for Adam, nor for his posterity, but Adam's only. The Doctrine is this, that all the covenants that God has made with particular men, and theirs, have been the amplification and confirmation of the Covenant of Grace in Christ, and not covenants in and of themselves.

Now, in respect of Adam himself. Adam was formed of the dust of the earth, Gen.2:7, there was the substance of every particular member of his body formed or framed, every organ fitly prepared and composed, fit for action, according to their several offices, only wanting a principle of life to put them in action; and this curious formed body is capable of having a wife taken out of it, and yet remain a perfect complete person; thus designed and fashioned, the Lord breathed in the breath of life, Gen.2:7, and when Adam took in that breath, he took it for himself and his

wife, for his life was the life of his wife; for it cannot be proved that God breathed in Eve as he did in Adam. "And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof." Gen.2:21. Adam was not dead when God took the rib out of his side, but God operating and working in that life, built him a wife meet for him, though the life that she lived in him was not intelligible, until an intelligible soul was joined to that life; so before she was taken out of him, she was sustained in him, and by him, for she lived in him, and by him, though not yet made meet for him {by form and reason} to have conjugal communion with her; so Jesus Christ was set up {in respect to his office as Covenant Representative and Eternal Surety,} from everlasting. {The LORD who is wisdom direct me here in this transcendent Glory, for "I speak concerning Christ and the church." Eph.5:32.} "I was set up from everlasting, from the beginning, or ever the earth was," Prov.8:23, "when there were no depths, I was brought forth," verse 24, this Christ speaketh of Human Nature, for being set up, {"I was set up from everlasting,"} cannot be applied to his Godhead, for setting up signifies his being inferior to his Father, which he was not in respect of his Godhead, for in respect of that he was equal and one with his Father⁵; neither can it signify his Human Nature alone distinct from the consideration of his bride.

⁵ "Who, being in the form of God, thought it not robbery to be equal with God." Phil.2:6. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb.1:3. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom.9:5.

First, Jesus Christ being set up, it must be either in esteem or in office; I answer, in both. First, in respect of esteem and honour. The first honour that our nature had {and indeed the greatest} was to be taken in relation to God, which was in being taken into personal and vital union with the Son of God. Secondly, our nature being thus united to the Son of God, and being made heir with Christ, who in office was made Lord of all by inheritance. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb.1:4. Oh infinite wisdom! Oh infinite council! If thou Lord has said, what is man? Surely I have reason to cry out, what is man⁶?

Now if our nature has been thus honoured and esteemed of God in Christ, then the whole body has been made honourable; but the former is true, also the latter. "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee." Isa.43:4. "The LORD possessed me in the beginning of his way, before his works of old," Prov.8:22, compare with, verses 30,31, "then I was by him, as one brought up with him; and I

⁶ "But one in a certain place testified, saying, what is man, that thou art mindful of him, or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Heb.2:6-9. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Lk.1:68. "And the people believed; and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Exod.4:31.

was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." "The LORD possessed me," our nature was possessed, and in verse 30, "I was daily his delight," verse 31, "rejoicing in the habitable part of his earth." Here he rejoices in the habitable part of his earth, the Lord possessing of him, as verse 22, he inhabits the habitable part of his earth, which is the elect sons of men; so we see plainly that the whole body was set up together as such. "My substance was not hid from thee," Psal.139:15, "thine eyes did see my substance, verse 16, yet being unperfect; and in thy book all my members were written."

Secondly, if Christ was set up in office, the whole body must be considered in him; for what offices could he have without a body? Therefore he was Lord of life, not only Lord of a spiritual life, but of a natural life also⁷. "So hath he given to the Son to have life in himself;" for "in him was life, and the life was the light of men." From whence I assert that the spirit or soul was the first of life, or the original of life, or the firstborn of every creature, Col.1:15, or the substance of every creature, as the translation will allow, "the beginning of the creation of God." Rev.3:14. And though his earthly substance was not yet existing, yet his human and reasonable soul was brought forth and possessed, if the Scriptures be true, "in him was life, and the life was the light of men," Jn.1:4, that is, human life, was the original of the life and reason of men; not only that men were made in its likeness, but the life was the light of men. It was this life, that was their original life, and from whom their life, knowledge, reason, judgment, and all the powers of the soul and body had

⁷ "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jn.5:26. "In him was life; and the life was the light of men." Jn.1:4.

their being. So "in the beginning was the Word," thus he was the beginning, Col.1:18, and in that beginning was the Word, which was the Eternal Son of God, "and the Word was made flesh, and dwelt among us." Jn.1:14. What is this? It is this, the second Person is here called the Word. Now as a word is first conceived, and then pronounced or revealed, so was the Word made flesh; that is, the Second Person takes Humanity in his Person, and clothed himself with humanity; now humanity thus hypostatically united, all its powers is become infinite, not by transubstantiation of essence, but by communication of name and powers; for this Person has that proper to his Person, which is not proper to neither of his natures alone as Man, to the Godhead, and God to his Humanity, yet both proper to his Person, yet by communication of properties his Humanity is become infinite; so he is the brightness of the glory of God, and the express image of his Person. Heb.1:3. Col.1:15. In knowledge, in righteousness, and of true holiness⁸. In our image let us make man, in knowledge the image of the Father, in righteousness the image of the Son, in holiness the image of the Holy Spirit. I say, that all the powers of his Humanity became infinitely perfect, his knowledge of his Father, Matt.11:27, his knowledge of man also, Jn.16:30, his knowledge of his Father's will and decrees, Psal.2:7, was infinitely perfect; his reason, his love, his judgment, his will, was all infinitely perfect; and lest any of his Father's perfections, as reflected in this glory of the Man Christ Jesus shall be in the least eclipsed, he shall engage all these perfections, in immeasurable fulness in relation to his body. Now such a Lord of Life was set up from all

⁸ "And that ye put on the new man, which after God is created in righteousness and true holiness." Eph.4:24. "And have put on the new man, which is renewed in knowledge after the image of him that created him." Col.3:10.

eternity; therefore his body was sustained in him, and by him; upholding all things by the word of his power, Heb.1:3; so much for the preparation of this Head for a Covenant to be made with him. Now for the Covenant itself.

We all agree that in order of time the Covenant of Grace {as it is commonly called} was before the Covenant made with Adam, commonly called the Covenant of Works; but whether it was first or last in order of working, is the question; my Lord direct me here, for I am loath to contradict any, therefore according to my light I shall weigh both.

Objection: What need was there of a Covenant of Grace if Adam had not fallen; therefore the fall of Adam was considered in order of working before the Covenant of Grace was made, for without the Fall there was no need of Grace.

First, if Adam had not fallen, it should have been by Grace to all Adam's posterity; for if his disobedience was imputed, his obedience must have been imputed also; there was no need of the Fall, to the end it might be by Grace; but if it had been so, Adam would have received the glory, and Jesus Christ had gone without it. Secondly, if Adam's fall must be considered in order of working before the Covenant of God in Christ, then Adam, and his body and covenant must have been first in God's consideration, and Christ lose his pre-eminence. Thirdly, if Adam's fall must be considered in order before God's Covenant in Christ, then Jesus Christ and his Covenant has been made for Adam, and not all things made for Christ. Fourthly, if Adam's fall must be considered in order of working before God's Covenant in Christ, this is to bring God's Covenant in time; for if the fall was in order of working in time, then the Covenant must be in time also, however it may be shuffled out of our sight by pretense of being from eternity. Fifthly, if the fall of Adam must be

considered in order of working before God's Covenant with Christ, and this Covenant of God with Christ makes the elect the federal body of Christ, then Christ and his body of election hath a dependency upon Adam's fall, and that in time too. Sixthly, if the fall must be considered first, then all things have not been made for Jesus Christ and by Jesus Christ, so all those Scriptures are false. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col.1:16-17. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor.8:6.

Thus, upon all these universal affirmatives I ground my Faith in asserting that the Covenant made with Adam was made for and by Jesus Christ. The doctrine needs no more proof, but rather amplification.

A tree was set up in the midst of the garden, a symbol of the knowledge of the covenant of God in Christ, guarded round with the Law, with its cures in its hand, which must not be eaten upon pain of death, spiritual, temporal and eternal.

First, now Adam cannot eat to desire knowledge above that he had been given, seeing that it was forbidden, but he must make a god of it, and of him whom he believed rather than God. Now what shall we say? Was there any intrinsical virtue in this tree, to give knowledge of good and evil? No, but only as the eating of it was the breach of God's Law; the tree had no power in and of itself, but the command. Now this tree being so called, the tree of knowledge of good and evil, was but to signify that there was good and evil, beyond what they knew of in that estate, which they could not come at without sin; and this good was unknown to them, but the evil was,

thou shalt die. Now Adam breaks the Law, and so ventures to come to the knowledge of that unknown good. But since the Fall the curse is removed about the tree of life, turning every way, about which all the vessels of wrath are catching at to this day, and will be, what judgment soever they pretend. Now for the former, as has been said before, his obedience alone was required.

First, it appears because he was turned out of the garden; there was none begotten in that paradise, all his posterity is turned out in him. Secondly, if the obedience to that Law had been required, "thou shalt not eat of it," I question whether one of his sons knows where or what that tree was. Thirdly, because the tree of life was fenced about with a flaming sword⁹, turning every way, to keep the way of the tree of life. Now if Adam's covenant had been particular, and he sinned only for himself, then Adam only must be kept from it, and not all men. Fourthly, because the earth is cursed for his sake¹⁰, if his sin had been his only, the curse could not have redounded to all the world; but must have extended no further than to Adam, as the sin of Cain did. Fifthly, it appears, because after the Fall there is a promise of life universally published. Now, if Adam's sin had been imputed only to him, then all his posterity must have come to the tree of knowledge, and had their trial there; and as many as did eat, be turned out, or they had not fair play for their game; and as many as did not eat be kept in the garden,

⁹ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.
(Gen 3:24)

¹⁰ "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen.3:17.

without toil, or sickness, or death. O! How are all the sons of Adam at such labour to return to that paradise again, but cannot find the way. What? Has your father Adam ventured upon the evil for an unknown good? And now that ye cannot find it, ye would return back again. But some will say; there is an universal promise of Grace; as for that we shall discourse of afterwards; but however, if there be an universal proclamation of Grace, there is an universal sin, or there needs not an universal promise of Grace; so if there be an universal proclamation of Grace, the point must be granted, but the former is true, also the latter. "In hope of eternal life, which God, that cannot lie, promised before the world began." Tit.1:2. "Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of Faith." Rom.16:25-26. Sixthly, if there was no Law universal given from Adam to Moses, then the sin of Adam was imputed to all his posterity; for if the sin of Adam was not imputed, nor any Law given, then all that died in that time, went neither to heaven nor hell, for there could be no obedience nor disobedience without a Law. Seventhly, if there was no Law, there could be no transgression. Eighthly, if there was no universal Law given, there could be no guilt; and consequently, there could be no death. From all these premises, I propound these questions or queries.

First, how death came upon the old world? There was no Law to break upon the city of Sodom and Gomorrah, and if there was no Law, so consequently no sin. Secondly, how death came into the world? Thirdly, how infants die in the womb, or before they have acted Sin? Fourthly, how they shall be judged at the last day?

From all these unanswerable questions, I answer, that the sin of Adam was imputed to all his posterity. The doctrine is this, as Adam had eaten the forbidden fruit so all his posterity was judicially condemned. "Therefore as by the offence of one judgment came upon all men to condemnation." Rom.5:18. If the question be, how all could be condemned; the answer is plain. "For as by one man's disobedience many were made sinners," verse 19, the sentence was already passed upon him, and all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.5:12. For "in whom" as our margin will allow; and though death was not executed to the utmost, yet death seizes upon them in their respective times and places. Consider the extent of this death; first, spiritual; secondly, corporal; and finally, eternal. Death first reigned on the spirit or soul, which consisted first in guilt upon the soul. Now where guilt is, there is filth; and where these are, there is enmity against God, so that God can have no communion there; besides, he was wroth, and so forsook them as part of their punishment. So this spiritual death was part of the beginning of his vengeance upon them, which consisted in the Imputation of Sin to Adam and his posterity. I say, the Imputation of Sin is the cause of this enmity, and in conjunction with the possessing of this guilt, so is the enmity vented out against God¹¹. So this guilt seizes the

¹¹ "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother,

soul, disables it to perform its powers over its sensual life, and so being forsaken of God, is captivated by the devil and its own lusts; and as long as that guilt remains they are subject to the devil, in whom they have believed, and enslaved to their own lust which they chose to gratify rather than to keep the Law of God¹². There are two things by which God, as it were, points out the Truth to our very sight; as though he should say, ye that are so sensual, that ye will believe nothing but what ye know naturally, behold here is a sensual proof of it.

First, as first, you that see infants die before they have acted sin, how should it stand with my Justice to kill these, if they were not sinners? Answer me this? Though ye will not believe it, yet you see it daily; yet so void of understanding are you, that ye neither believe me nor your own eyes¹³. Secondly, you see the first thing that

and slew him." Gen.4:4-8. "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev.16:11. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev.16:21.

¹² "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph.2:1-3. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph.4:18.

¹³ "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and

infants do {which can be judged to be an act of their reasonable will} is sin. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies; their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear," Psal.58:3-4, as though the Lord should say, ye sensual beasts, if ye believe not me, answer me the cause of these things which ye see daily.

Now if the question be, what is Original Sin? I answer; first negatively, it is not the enmity that is in us, for that is but the effects of sin and not the sin itself, for this spiritual death is but the wages thereof; the loss of God's image, knowledge, righteousness, true holiness, and understanding darkened; the lusts of the flesh, and all evil inclinations are but the impressions of that sin.

Now positively; it is this, the disobedience of Adam; neither is guilt any part thereof; I say, guilt is no part of that sin, but the offence of that one Man; for guiltiness in the conscience, condemnation, blindness of mind, evil concupiscence, hatred of God and his Law, all these are but the impression of that Sin; for if all these be no part of our nature, but followed the Fall, then these cannot be Original Sin, nor any part thereof, for none of these in us is any part of that act of Adam, but the very impressions that this act had upon his own soul and body, as we may see it upon his posterity, and feel it in and upon ourselves. For if sin, condemnation, death spiritual, corporal, and eternal, came in by One Man, and by One Disobedience of that one Man, then it appears that there was no act required by any of the sons of Adam as a Condition upon which the sentence of life and death depended, or to

the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Rom.5:14-15.

make that disobedience of his theirs. But the former is true¹⁴.

Let us now come to Christ, so I say this doctrine, that there is no Act required by the sons of Adam to enstate them in the Covenant of God in Christ; no more than there was to entitle them in Adam's Covenant; neither can any of the sons of Adam by any act of theirs prevent their being enrolled in these two Great Court-Rolls of Heaven; as for Adam's Roll, it is a great one; that is, universal. Thou may quarrel with it; but, "woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou; or thy work, He hath no hands? Woe unto him that saith unto his father, what begetteth thou?" Is.45:9-10. And for the Roll of

¹⁴ "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:12-21.

Christ, "who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him." Is.40:13-14. So that as no Act can interest in neither of these, so no Act can disinterest by way of prevention. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." Ecc.3:14. But for the first of these, that no Act is required of us to entitle us to the blessing of that Covenant of Christ, no more than in the Adamic Covenant, for if there had, then this Covenant with Christ should not be so effectual to Life as Adam's was to Death. Now if this Covenant with Christ is not so effectual as that with Adam, it must be for some of these following causes.

First, the obedience required of Christ was not so perfect as that required of Adam; or, Christ was not so full of merit, as Adam was of de-merit; or, that God doth not impute this Obedience to the full, or He doth not look to the utmost of the Dignity of the Person that has rendered it, on the behalf of those whom he represented.

As for the first of these, the obedience required of Adam could not be but perfect, and except we say that Christ's was imperfect, it must be the same, {that is to say, perfect,} we need not say that the Obedience of Christ was more perfect than that of Adam's; but we must say it was more glorious, infinitely it transcended Adam's as much as the Person of Christ did transcend the person of Adam. Wherefore we find God glorious in his Servant Christ. "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth." Is.42:1. Christ being God-man, all his obedience was linked with, and perfumed with the odors of the Godhead, therefore called the Righteousness of God¹⁵. What shall I say; the Godhead

could not obey, but the Godhead having taken Humanity in his Person was capable of obeying, and this Righteousness is God's Righteousness, both for kind and providing, and acceptation with God, infinitely beyond all the obedience of men and angels; neither was it short or deficient in any respect, for "Christ is the end of the Law for righteousness to everyone that believes." Rom.10:4.

Therefore it is not, nor cannot be short or wanting of that which God required of Adam; besides, the Relationship of Christ to his Father puts such a lustre upon all his Obedience, that the Father, before his Son has finished it, {as I may so say with reverence,} cannot forbear speaking how he was pleased with it, and ravished with it; {why may not one Person in the Glorious Essence glory in another, as well as one man in another,} "this is my beloved Son in whom I am well pleased." Matt.3:17. Surely the Father was infinitely pleased when he saw all the garments furnished and all the work accomplished. "The LORD is well pleased for his righteousness' sake." Is.42:21. Let us take his Word and believe that the Obedience of Christ is so perfect, that there can be no conditions of life left for us.

Secondly, the Obedience of Christ cannot be short of Adam's, for Adam was to fulfill his by nature, but Christ did all he did by the power of an endless life, Heb.7:16, and so by the Law of the Spirit of adoption. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:2. So Christ's Obedience was of infinite value, which Adam's had not been, even if he had obeyed. Thirdly, it is not for want of Imputation, for it is Imputed to Justification of Life, Rom.5:18-21, and

¹⁵ "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21.

that Eternal too, and such a Life that Adam's obedience could never had entitled to.

So much for the active Obedience of Christ; now for his passive, but before I enter into it, I observe, that if there be any conditions left on our part, he must have left it to do on his part. Now I ask, what part of the Law it is that he has left undone or unfulfilled? For if there be something to be done by us, it was not done by him, so his active obedience is not perfect; but if it be perfect, then all that we do as a condition is more than the Law requires for righteousness. Let us see if the conditions be not left in his passive Obedience, {so to speak, for Christ was entirely engaged and very active in every step of his sufferings unto death,} and if it be not there, we will say there is none. Now in reference to his sufferings, sin must be transferred from us to him, or no Justice can lay hold of him; for God's wrath cannot kindle this sacrifice without this wood, {sin,} for no Law can curse without sin. Now that it {sin} is laid upon him, needs not much proof, but amplification; {Is.53:6, II Cor.5:21;} for that Christ was made sin¹⁶, is not so much a question, as how? If it be demanded, how was Jesus Christ made sin for us? I answer, that we must first distinguish sin thus, first, sin itself; secondly, the punishment for sin; and thirdly, the punishment of sin.

First, Sin is the transgression of the Law, I Jn.3:4; a transgression of the Law, or an offence, as the apostle calleth it, Rom.5:15; but more properly, what is sin? Sin

¹⁶ "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan.9:24.

is a free act of man, having the liberty of his will, with which Adam was so furnished, and thus of free volition did partake of that which was forbidden him, for it was not his sensual part, nor the devil that could have forced him; no, for except the devil could have altered the nature of man, he never could have forced his will. So that none of the posterity of Adam {as such} was ever able to sin the sin unto death, properly thus, and therefore unfit {as such} ever to enter into Covenant again. Secondly, it is called an offence, that is, a stumbling block between God and the creature; sin is an offence to God, as it is a breach of his Law, and man is not only guilty, but filthy. Sin is an offence to man, because he is condemned by a Just and Holy God, and a Holy Law; so that except this offence {sin} be removed, God cannot be legally reconciled to man, and except the guilt be removed, man cannot be reconciled to God, for man is as irreconcilable to God, because of his Justice and Holiness, as God is irreconcilable to man for his Sin and Filthiness. Thirdly, there is the punishment for sin, so that all of the after acts of Adam and his sons {as are such} are but part of the punishment for sin; so as has been proved before, that so all the acts of sin are but the branches, or members of that original offence. Sometimes, sin is termed to a body or man¹⁷; now if the question be, how

¹⁷ "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom.6:6. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who

was sin laid on Jesus Christ? I answer, it was laid on him as the offence of one man, that "the body of sin might be destroyed." Rom.6:6. If the old man was crucified, and the body of sin destroyed, then it seems that they were hanged on the cross. But however I know it is much disputed, whether Christ satisfied for actual sin as well as for original? I answer, there is no such thing as Christ suffering for any other offence but one, and that offence but one constituted head, but there was but one that sinned, and that but once; now if there was but one offence, there could be but one offender; but there was but one offence, therefore, there was but one man's disobedience to satisfy for; and I think that needs no other argument but what the Apostle brings in, Romans 5:12 to the end, for he knew but of two concerned in this business of life and death; and indeed, though the repeated acts of sin may, and do aggravate guilt upon the soul, and so consequently merit damnation; but there is never a person neither in Heaven, nor in Earth, of which a condition was required to merit life or summon death, but the two, "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," Rom.5:21, and whosoever denies this, I propound only a question or two.

First, whether ever God did enter a second time in Covenant with man as such? And if he required any act of his as a condition on which his Salvation depended? Secondly, whether this Covenant was with every particular man, or whether he made it with one universal head? Thirdly, whether it was with every particular person? If with every particular Person, what is every particular person's duty? Fourthly, if it was with one general head, what was the obedience required? Or

is raised from the dead, that we should bring forth fruit unto God." Rom.7:2-4.

yours, to interest you? Fifthly, what do you call the Law or Covenant?

From these premises, I lay down this doctrine, that there is no act of the sons of Adam that can entitle them in either of these covenants, or any act of theirs that can prevent their being in either of these covenants. But you will say, what is it then that doth put them in these covenants and give property to them thus secured in these covenants? I answer, the question is twofold; first, it was neither thy acts, nor the acts of Adam that put thee in this Covenant, but God's Ordination, and constituting him a general head of all mankind; but it was his act of disobedience alone that brought death to thee; so it was not thy act of faith, nor the obedience of Christ that put thee in this Covenant, but it was God's ordaining and constituting Christ a Head over his body that put thee in that Covenant; and it was his Obedience alone that brought life to thee and entitled thee to it. Where is original sin, and actual sin now? Let the offence of that one constituted head, be laid on the other constituted head, and let him die for that, and all sins are satisfied for one man, and one man's one offence; and one dying once does our business. O, unspeakable riches! But some will say, doth not the apostle speak of the offences? "The free gift is of many offences unto Justification," Rom.5:16, and many other places. I answer, that though the apostle speaks of sin in a plural way, yet he means but one offence, Rom.5:20, and shows, that one end of the Law being added, was, that the offence might abound; that is, that that offence might be divided or distinguished in its particular members. Moreover, the Law entered that the offence might abound; for except sin had thus been distinguished by the Law, the riches of his Grace had never so appeared; yet it is but one offence and its curse that Christ bore. Now for our better understanding, let us consider that text, Romans 8:23,

"the wages of sin is death," James 1:15, death is the wages of sin. Now death is threefold; the first, spiritual death; secondly, corporal death; and thirdly, eternal death.

First, Spiritual death is God's withdrawing or forsaking the soul, according to the dispensation it is under; mind that well, so God forsaking of Adam and his posterity for sin, was this spiritual death; so God passed the sentence of death or condemnation upon Adam's soul, and his, God forsook him and his; for God having passed the sentence of death, leaves Adam and his children self-condemned; so guilt possesses his soul, which being deprived of righteousness and holiness, with all impressions of sin, which are these, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness," Eph.4:18-19; and all this they were given up to¹⁸, and one, and so; but the punishment of sin is from one degree to another.

Secondly, one question more and, that is this, how our old man is said to be crucified in Christ? If our actual sin be not part of the wages or punishment for Adam's disobedience, I say that all the after-acts of Adam's posterity was but a heating of the furnace; so every man shall have according to his works; so all the elect have heated the furnace hotter for their Lord by their actual sin; so he bore sin, and the wages of sin, or the punishment for sin, to the utmost; for had he not borne all their actual sin, he had not borne all the punishment for sin. As for these that have not the Son, look thou to

¹⁸ "Wherefore God also gave them up to uncleanness through the lusts of their own hearts...for this cause God gave them up unto vile affections." Rom.1:24,26.

it, for every act of sin thou comittest heats the furnace of God's wrath hotter and hotter¹⁹. Thirdly, there is the punishment of Sin, which is Guilt, and this guilt is the punishment of Sin; so that sin punishes itself by guilt, and is that worm that never dies²⁰. "Where their worm dieth not, and the fire is not quenched." Mk.9:44. By the way, have a care this worm doth not eat up thy manna; that is, thy confidence²¹. "And Cain said unto the LORD, my punishment is greater than I can bear." Gen.4:13. So that Christ bear Sin, and the Punishment for Sin, and the Punishment of Sin. I say, that Jesus Christ had the Offence laid on him, that is, Adam's disobedience, and our actual sin, the punishment for that disobedience, and the guilt of all, both original and actual, the punishment of Sin to the utmost of God's wrath. So Christ dieth the deaths spiritual, corporal and eternal, as may be seen plainly in his agony, "my God, my God, why hast thou forsaken me?" Matt.27:46. There is his spiritual death. But more in order, the offense was laid on him, that seizes his soul,

¹⁹ "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Rom.2:4-5.

²⁰ "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa.66:24.

²¹ "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev.2:17, compare with Exod.16:24, "and they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein."

"my soul is exceeding sorrowful, even unto death," Matt.26:38; so the punishment for offences, which are actual sins, or our evil lives, seizes his body, "and being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground," Lk.22:44; and so dies spiritually, having all, both the offence and punishment laid on him, he bearing all the guilt. So that, "my God, my God, why hast thou forsaken me," was the last death, and partly the last words for ought I know. These things considered, I state my doctrine, that Jesus Christ has had all the sin of his elect laid on him in having that offence laid on him. For the clearing this point, let us consider that Offence. For if that Law given to Adam had all the Ten Commandments in it, then the breach of that was the breach of them all; but the former is true. Let us consider that offence itself, or rather the command for God's prohibition, or forbidding this fruit to be eaten; God must have some intent in it. First, in respect of the creature. Secondly, in respect of himself.

First, in respect of his creature, his signified or revealed will was, that they should not eat upon pain of death; but his real intent was not so; for the event proves the contrary; for if his real intent in himself had been that they should not have eaten, doubtless his intent had not been frustrated²². "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?" Rom.9:19. Now, thou shalt not eat, is the command; thou

²² "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:11. "But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." Job 23:13-14.

shalt die is part of the thing to be believed. Now the command is to one general head, respecting both elect and reprobate; so that which happens to him, happens to all alike; so that Eve crediting the devil, and thus Adam, discrediting God; so we see that this fruit was not eaten without unbelief.

First, he did not believe God spake the Truth. Secondly, that God did not intend him good in forbidding of him to eat; so here they neither believed the Truth, nor that God intended them good. This sin of unbelief is as it were the original of original sin, and being imputed to us, has as deep impressions on the souls of the sons of Adam as anything; for as they could not believe they should die, they cannot believe they shall live without God's mighty power exerted on their behalf. Now if this be part of the offence, and Jesus Christ bore the offence, and satisfied for it, then Jesus Christ bore and satisfied for unbelief; but the former is true, therefore, now let us examine how that was a lie.

First, the serpent said, "ye shall not surely die," so they did not believe they should die, and that was a lie, for they did die. Secondly, "ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen.3:4-5. From whence our parents gather that God did not intend them good in forbidding them to eat. Here lieth the knot; but I answer, God did intend good in all his intentions, whatsoever they be. That God did forbid them, we all know, but what intent God had in forbidding of them is not known by many; however, if his intent or purpose had been according to his Law, then his intent and purpose did not stand; so God was frustrated of his purpose and design, and so mistaken. Do we think this can be said without manifest blasphemy? No, I shall not need to reason so, for I can set the objector to work it if he will. But some may object

and say, God would that Adam should have kept it, if Adam would; but Adam would not. Well, here is Adam's will and God's will contradicting each other in the point of eating. God's revealed will forbids Adam, Adam's will is for eating; now which must yield the point? Now if God's secret will had been like the Law or Command, Adam could never have eaten. For the revealed Will or Law of God can never yield; broken it may be, but yield it cannot! Now if God's secret intent was the Law, it must either yield or be forced; if it yielded, the point is granted, that the secret will of God was that Adam should eat; but if like the Law, then the will of God is forced, and so God is overcome by man, and so man reigns by his own will, and God is forced to stand and look on to see whether man will be pleased to obey his Law or not. Secondly, if the revealed will of God or the Law be like the secret intent or purpose of God, and the secret intent cannot be forced, then the Law must yield, and where is sin then? So that we must say, that it was God's secret intent and God's eternal decree that Adam should sin; or say that Adam did not sin, or blasphemously say, that God is overcome by Adam, and could never recover himself since, except it be in a few that out of their freewill will serve him a little; by the by, I think this will do, for the secret intent can no more be forced than the Law can yield to be broken. To clear the point farther, we must observe, that all the intent of God were all for the Exaltation of his own Glory in Jesus Christ. "For of him, and through him, and to him, are all things; to whom be glory forever." Rom.11:36. Therefore whatsoever he has purposed in himself, is all for his glory, and shall rebound to this end.

But in respect of the subject of this Law, his intent was not to hinder Adam to eat; no, this intent to let him eat was diverse; as for his intent or purpose towards the vessels of wrath, he never intended to them any good, therefore the Fall was not for their good, though they

cannot complain of injustice in God; {note, if Adam's dominion over all creatures below his nature, to dispose of them at his will, was part of God's likeness, then God had power over every creature to dispose of them at his will, "and God said, let us make man in our image, after our likeness; and let them have dominion," Gen.1:26;} but in respect of the elect it was for their good, the event proves it; therefore we may perceive that our parents were reaching at the secret will of God, not believing that he forbade them for good, but to keep them from the good, and that was a lie; for had he not forbidden them they had never come at it; so we see they believed a lie in this also, and this has as deep impressions upon us, as any one of that seal, {Adam's disobedience,} which Jesus Christ has had laid on him too. "He trusted in God; let him deliver him now." Matt.27:43. Here is the Reflections.

Did God, and that from all eternity, design that his people should be redeemed by the death of Christ? While you retain, or profess to retain, any veneration for the Bible, you cannot answer in the negative. Did God design to redeem them in any other state but as fallen creatures? There are but two states in which they possibly can be considered, either innocent or guilty; as innocent they could not be redeemed, for the innocent needs no ransom; then they must be considered as guilty; for Christ was made under the law, to redeem them that were under the law; under the curse of the law, and their guilt reduced them to that state. Has God ever decreed any end, without implying in the decree, the means that will accomplish that end? If he has, he has designed to obtain an end, without means to effect it. To believe this, is to suppose, that God decrees not only without any certainty of obtaining the end, but also without a possibility of attaining it; for there can be no possible effect produced without a corresponding cause. Let those who cavil at the truths of God, seal their tongues in silence, until they see

that all the ways of God are mysteriously awful, yet mercifully consistent. The idea of an event, {which involves such astonishing consequences,} taking place without the consent, {nay, if God gave them a law in order to prevent it,} contrary to the will, against the inclination, and in opposition to the designs of the Supreme Governor of the world is so derogatory to God, so dishonorable to his Character, and so contrary to the written Word, that I cannot admit it; for, upon its very surface I read a vile impeachment of all those attributes that endear his Government and that constitute God the Object of my worship. When I view the circumstances that existed before, and that succeeded the event, I am additionally confirmed in my opinion, respecting its appointment; and I will defy the world to prove, with all its subtilized sophistry, any difference between the foreknowledge of God and his Divine decrees. The circumstances I refer to are inseparably connected with the Eternal Settlements of the Covenant of Grace. Why then will any impute that to God, which would render a polluted wretch hateful and detestable to wretched men? Why should God's government be tarnished by such a foul and unfounded obloquy? When God said that, "all was very good," he had no reference whatever to any supposed stability in the things created to abide in that state. God knew the contrary, and his having given all things unto Christ, before their existence, is a proof of his appointment. Had God designed the streams of happiness to flow from the pure fountain of nature's excellency, could Satan contaminate the fountain that God had made pure, or dam up the streams that he commanded to flow, and gladden the world if he could, against the will of the Lord, and in opposition to his Divine Appointment, our miserable minds are called upon to contemplate a reigning Devil, a ruined world, a vanquished and a disappointed God. The works of the Lord were all

impeccably good, internally so, for all were perfect in their kind. They were good in their tendencies to produce those effects that accelerated the accomplishment of the Divine Plan. The decrees of God, and the motives of human actions, are essentially different; yet, under the inspection of Divine wisdom and under the control of Divine power, they are necessary parts of that indivisible whole that accomplishes the decreed end. I know the squeamishness of moderate divines, and of moderate professors, {though the idea of moderate Christians and moderate divines has something in it very problematical,} when speaking, or more properly when thinking of speaking of the decrees of God, instead of adhering to the plain testimony of Scripture, instead of feeding the doubtful mind with established truth, they substitute a palaver of their own, which is only intelligible to the Egyptians. None can effect a cure, but him who is constituted our Covenant Head, and he effects the cure, not by laying an additional weight upon the palsied shoulders of agonized humanity, but by giving the soul, to see that according to the design and eternal purposes of Jehovah, that there is a divine oneness between Christ and his people; and that all preceding dispensations were only preparatory means in the hands of God, to the introduction of this. Christ was constituted from eternity the Head of his church, which is his body; and if so, his church must of necessity, had a virtual existence in Him, otherwise it is impossible for us to conceive of a perfect Head, irrespective of the body over which he presides; and as the blessed Redeemer was constituted not only a governing, but a suffering Head, the number of members which composed his body were ascertained, and the degree of sufferings he was to endure specified. As a head of a public body, "Adam was a figure of him that was to come." We existing in the loins of Adam, in consequence of that existence, are involved, and that justly, in the guilt

of that act; and, as Adam never existed without bearing this relation to all the generations that sprang from him, so neither was Christ considered as the anointed of the Father, irrespective of his church. What God discovers to us in time, was eternally effected in his Divine purposes; and the purpose of God gives existence to all persons and things.

Objection: But some will say, Christ died for original sin only. I answer, that he died for all sin if he died for that, for all sin was in that, as has been proved. I propound this question.

First: Whether all men are bound to believe that the offense of Adam is satisfied for by Jesus Christ? Secondly: If Christ died only for original sin, without actual, what is the object of your Faith in respect of your actual sins? Finally, if Christ has not satisfied for all sin, he has not finished transgression, nor made an end of sin²³. But I will spend no more time about this, but I challenge the world to show us which sin that has not been satisfied for by Jesus Christ, the sin against the Holy Spirit exempted. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col.1:20. "Who was delivered for our offences, and was raised again for our Justification." Rom.4:25. "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph.2:6. "Who shall lay anything to the charge of God's elect? It is

²³ Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan.9:24.

God that justifieth," Rom.8:33, and all upon the account of Christ dying. Who shall condemn? Christ has died! So we see that Jesus Christ has had the offense, the punishment for sin, the punishment of sin, which is guilt, is all laid upon him, so he has made complete reconciliation. So there is no act required of us to entitle us to life, therefore no condition left for us in his passive obedience.

First, for if God justifieth unto life through the death of his Son, then his Son has died for all sin, but the former is true²⁴. Secondly, if there be no remission without blood, then the blood must of been shed for all sin, but the former is true²⁵. Thirdly, if Jesus Christ has blotted out the Law by his blood, he has left us incapable of sinning judicially, but the former is true. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col.2:14. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal.4:4-5. "Because the law worketh wrath; for where no law is, there is no transgression." Rom.4:15. Now I ask, where is our conditions now? For here is no Law. I think we are about the matter. "Where is boasting then? It is excluded. By what law, of works? Nay, but by the law of Faith."

²⁴ "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom.5:8-9. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom.5:18.

²⁵ "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb.9:22.

Rom.3:27. What law is it that requires this condition? What, is it the law of works that is blotted out? So much for this point.

So we see plainly that the Covenant made with Adam, for matter and form, did amplify the Covenant of God in Christ, Rom.5:12, to the end runs all along, as and so, as and so. Now let us see how this Covenant of Adam did confirm it; I say, not that this Covenant confirmed the Covenant with Christ to Adam in his unfallen state, for how much of Christ Adam had knowledge of is not well known; but I mean after the promise of life was published unto him; for after that he must look out of himself, and see himself in Another, as he had seen all in himself; for in that promised Seed, he might have seen himself complete, without any more conditions than his posterity had need of if he had stood; he might have seen that the obedience of that Seed was alone accepted of God, as his had been to all his, if he had stood; furthermore he might have seen that the offense of his which God imputed to all his posterity, with all the punishment for sin, and all the punishment of sin, the Seed was to make satisfaction for them all, in breaking the serpent's head; {that is, to spoil principalities and powers;} he might have seen, that being God made Covenant with him, with his wife in him, before she was taken out of him, that it was so with this other Head, {the Seed;} he might have seen that it was the perfection of his Love to his wife that moved him to eat, so it was the perfection of the love of the Seed that moved him to eat of the fruit of their eating²⁶; {what

²⁶ "Who is blind, but my servant, or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isa.42:19-21.

should be the cause of his eating then? Some think that he did eat on purpose to be in the same condemned state with his wife, but that could not be, because she was not judicially condemned until he did eat;} he might have seen, that death beginning to reign already through his disobedience, so as he felt life beginning to reign, he might be sure that it was through Righteousness, for Grace reigns through Righteousness; he might see that the Obedience of that Seed was already accepted; he might have seen, being his Covenant was confirmed by a seal; {namely the Tree of Life;} he might have seen that there was some seal belonging to the Seed's Covenant also; he might have seen, that as all his posterity had never died had he kept that Covenant, so he might have seen that the seed of the woman was secure in that Seed; he might have seen, that this Seed was before him, and was his Creator, for he was made in his image; he might have seen, that as he had brought in death, so this Seed would bring in the resurrection from the dead; he might have seen, that as all his posterity would bear the image of his disobedience, so all the body of that Seed should bear the image of that Righteousness; he might have seen, that as he and his, should be sown in dishonor, the Seed would raise it up in glory and power; he might have seen that though it be sown a natural body, it would be raised a spiritual body; he might have seen, that as all his must have been where he was, so all the body of the Seed should be where he was.

I say that all these things he might have seen, and doubtless did in some measure. However this doth greatly confirm it to us as well as manifest it. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Rom.5:15. Besides, we find that the same seal of that Covenant made with Adam did amplify and confirm that Covenant of God in

Christ to us, {not that it confirmed it in itself,} "and he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," Rev.22:1, like that in Gen.2:10, "and a river went out of Eden to water the garden; and from thence it was parted, and became into four heads," Gen.2:10, and "on either side of the river, was there the tree of life," Rev.22:2, "the tree of life also in the midst of the garden," Gen.2:9, as if the Lord should say, notwithstanding all that the devil can or could do, by bringing in sin and death, the world by persecution has not hindered it, but my Grace has, and doth, and will reign, and with confirmation too, "not by might, nor by power, but by my spirit, saith the LORD of hosts," Zech.4:4, and by the triumph of Truth reigning gloriously. "Yet have I set my king upon my holy hill of Zion." Psal.2:6. The like we have in Ezek.47:7, "now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other." What did that signify but this? That notwithstanding all their afflictions that they had suffered for their idolatry, and though they were utterly unworthy of any Mercy by virtue of their own Covenant, or being the seed of Abraham, yet he would perform his Covenant with his Son, and make his Grace appear in restoring of them; and not only so, but that he would make this Grace of his, or Promise, run amongst the Gentiles in the New Testament time, according as it was signified by that river garden of Eden, which divided itself into four parts or heads with the Tree of Life.

First, to signify that his Grace should go into the four parts of the world. Secondly, that this Grace should be by virtue of a Covenant like that of Adam's for form and matter, confirmed by a seal of life, notwithstanding all that the devil, or the world, or the elect themselves could do. I think I have the mind of Christ in the text. So that the revelation of Jesus Christ, Rev.1:1, does but

prove that God has and will perform his Promise of Grace, notwithstanding all the opposition that it has met withal from the devil, from antichrist, or even from the elect themselves, for they can no more hinder it than they can hinder death; for there is no more acts of ours that can make the disobedience of one, {Adam,} or the obedience of the other, {Christ,} ours, but the imputed act of God constituting them two heads over us. Were it suspended upon our conditions, we might hinder it, the devil might hinder it, the world might hinder it, sin might hinder it; but no, the devil is but a creature, the world is but a creation, I myself am but a creature, and so not able to hinder it, for God has promised his Son, that he will be merciful to our unrighteousness, and our sins and iniquities will he remember no more²⁷. Sin can do nothing at it, for "where sin abounded, grace did much more abound." Rom.5:20.

The doctrine is this, that Jesus Christ hath reconciled God and man in his own Person, and by his own Person; for in him this Reconciliation was made. "God, who hath reconciled us to himself by Jesus Christ." {II Cor.5:18} Paul is here showing that the ministry of Reconciliation was given him; and then comes to show what this mystery was; namely, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." {vs.19} If I should sin as I shall all my life, he will be mindful, he will be merciful, he will make me willing in the day of his power; grace shall reign through righteousness, and in Christ's righteousness I shall go forth to conquer, thus being conquered, and that entirely and all-comprehensively. If I think to weary him, that will not do it; if I think to do nothing for him, nor bring him no glory, that will not do, for he will come

²⁷ "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12.

sometime or other and say, "thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:24-25. Here I see that I cannot weary him out; if I say I will sin so often that he will alter his mind at last, he cannot alter, for that is his Name and Nature. "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and Truth." Exod.34:5-6. The LORD is merciful and gracious. So I cannot do it, therefore I will never try, but cry out, Grace, Grace²⁸. The doctrine is this, that Jesus Christ hath reconciled God and Man in his own Person, and by his own Person; for in him this Reconciliation was made. "God, who hath reconciled us to himself by Jesus Christ." II Cor.5:18. Paul is here showing that the mystery of Reconciliation was given him, and then comes to show what this mystery was; namely, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," II Cor.5:19, wherein three things are considerable.

First, the Person reconciling this world. Secondly, the Person in whom this Reconciliation is made, which is Christ. Thirdly, the manner how this Reconciliation is

²⁸ "Then he answered and spake unto me, saying, this is the word of the LORD unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O Great Mountain, before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zech.4:6-7.

accomplished, not imputing their trespasses and sins unto them.

First, I observe that it is God that has reconciled the world unto himself²⁹, therefore no conditions left them, therefore the Apostle shows that God has perfected the reconciliation, for he has not reconciled the world unto himself only, but himself to the world also; had he left this world its part, though never so little, he had not reconciled this world; besides, he could never have reconciled himself, except he had reconciled this world; for how could he be reconciled, if he had left this world something to do? For the want of which he might justly come upon it, and execute his wrath upon it; from whence I argue, that if God has reconciled the world, God is reconciled to this world, but the former is true, therefore.

The second argument. If we were enemies when this Reconciliation was made, then we had no hand in reconciling ourselves by conditions³⁰; but the former is true. Therefore, thirdly, if we receive this Reconciliation, then we have no hand in the operation thereof; but the former is true³¹, therefore there is no conditions on our

²⁹ "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor.5:18-19.

³⁰ "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:8-10.

³¹ "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom.5:11.

part. Fourthly, if this reconciliation was made in the Person of Christ, then this world had no hand in this reconciliation by conditions³²; but the former is true. Fifthly, if this reconciliation consisted in the non-imputation of sin, then there can be no conditions on their part to interest or disinterest³³; but the former is true. Now let us consider, when this was done, which I distinguish thus; first, contrived; secondly, revealed; thirdly, performed, and fourthly, applied.

It was contrived where it was performed. God was in Christ, and ever since God has been in Christ this has been contrived. "God was in Christ, reconciling the world unto himself," from whence I gather, that God has contrived this in Christ ever since he has been Jesus Christ; God was in Christ, God has never been in Christ without this, this is from Eternity. Therefore let us not bring the Person of Christ in time.

Objection: If Jesus Christ took human nature in the virgin's womb, how has he been from all Eternity? I do not know, but I must confess that I am altogether astonished, the Lord grant me not to err in this point; but I must confess that I never could understand the definition of so many that have written about him; for if the Second Person took humanity in the virgin's womb, I cannot see how Jesus Christ could be anything but a Decree or Purpose of God, till about four thousand years after the creation; I mean till that holy thing was born of

³² "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:10.

³³ "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:18-19.

the Virgin Mary³⁴. I know all that is or can be said is, that his Human Nature was sustained; if there was nothing before the virgin conceived, {which there could not be if he took Humanity from the Virgin,} then the Godhead sustained nothing but a Purpose or a Decree instead of the Nature. I offer these few considerations.

First, "in the beginning was the Word, and the Word was with God, and the Word was God." Jn.1:1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." I Jn.1:1. Now I ask, whether they could see or handle that Word which was from the beginning with God? Now if that what they saw and looked upon, and their hands handled, was in the beginning with God, then there was more than a Decree, or Being sustained; but the former is true. Compare those two Scriptures and the Lord give you understanding. Secondly, what wonder or mystery is this, that the Godhead should be from the beginning with God, or that the world should be made for him or by him³⁵? Thirdly, if they see with their eyes, and handle with their

³⁴ "And the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Lk.1:35.

³⁵ "All things were made by him; and without him was not anything made that was made." Jn.1:3. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph.3:9. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col.1:16-17. "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." Rom.11:36.

hands, that in John 1:3-4, by which all things was made, and that Life that was the Light of men, then there was more than the Godhead in the beginning, for they could neither see nor handle the Godhead. Fourthly, if the Son of Man came down from Heaven, then there was something in Heaven besides the Godhead, before he was born of the Virgin Mary³⁶. "He that descended is the same also that ascended." "What and if ye shall see the Son of man ascend up where he was before?" The Apostle tells us that it is written, that "the first Adam was made a living soul, the last Adam was made a quickening Spirit," I Cor.15:45, now I ask where it is so written, except it be included in that word, Genesis 2:7, "and the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now what is it but Christ was that Quickening Spirit that quickened Adam, by which he became a living soul? Now if Christ was made a quickening Spirit before Adam was made a living soul, as doubtless Adam took his life of him, and likeness too, then he was something besides the Godhead before the virgin conceived.

Objection: But it may be said that it was his Godhead. I answer, he was made a quickening Spirit, which is not appropriable to the Godhead, for that cannot be said to be made; but it may be said, why then is he called the second Adam, that is, in appearances or manifestation? Yet, I Cor.15:47, "the second man is the Lord from Heaven." It is endless to consider all things, but however I say this, that to say Christ took human nature

³⁶ "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jn.3:13. "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph.4:10. "What and if ye shall see the Son of man ascend up where he was before?" Jn.6:62.

in the virgin's womb, is but to make that glorious Person, the Son of God, from all Eternity, to the time of Mary, but an imaginary person or phantom, so all that was attributed to the Manhood to be but by Imputation, not Personal.

Fifthly, if he was a substantial Person before time, then he took not his Humanity from Mary; so I say, if he was not a substantial Person before time, the Covenant was not substantial before time, so neither Covenant nor Person was real. Sixthly, if Jesus Christ was the same yesterday that he is today, then he was a substantial Person yesterday, but the former is true. "Jesus Christ the same yesterday, and today, and forever." Heb.13:8. Besides, Christ has been often seen in human shapes, often from Adam to Mary. Now he must either transform himself in a human shape, or he must assume some human body, but I cannot believe neither; for I rather believe that he appeared in his own Humanity. "Your father Abraham rejoiced to see my day, {Genesis Chapter 18, &c.,} and he saw it, and was glad. Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." Jn.8:56-58. You will say then, what think you then after all this? What do you think he was before his Incarnation or Conception? I answer, he was that which he was when the thief and he was in Paradise. "And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise." Lk.23:43. I retort, what was that "me" that was in Paradise? His body was in the grave the three days, was his humanity likewise in the grave or in the heavens? Was his Person in the grave or in the heavens? "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psal.16:10. Here is his sensual soul or life in hell, the holy one entering into corruption, yet this "me" is in paradise.

Now for our better understanding, let us consider what humanity is, and thus I distinguish. There is the soul, the life, or spirit, and the body humanity is in the soul consisting in its powers, viz., will, reason, knowledge, understanding, judgment, and memory. The sensual life of the body consists of hearing, seeing, feeling, tasting, smelling; but it is the soul that makes this life human; so this reasonable soul and sensual body being joined together in a hylopathy makes up the man, but yet the humanity consists in the soul³⁷. "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up." Jn.2:19. Was this humanity destroyed? No, it was yet when his body was destroyed; so it was but that which he took of Mary which they could destroy, not his soul, so consequently not his Humanity, his human life they took, but his Humanity they could not; so this "me" was in Paradise when this holy One was in hell, that is, in the Grave, with the promise of the Resurrection; so I believe that his soul was personally united to the Godhead before the world was, and this makes up a complete Person; so the human body was sustained, but not the humanity itself, till it was conceived by the Holy Spirit in the womb of the virgin³⁸, and so beheld.

Secondly, Christ was revealed in the Creation of the world, though not as a Mediator until after the fall³⁹, and

³⁷ "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." Job 10:11. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked." II Cor.5:2-3.

³⁸ "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa.7:14. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa.9:6.

more and more to that of his flesh, as shall be made manifest in its order, if the Lord permits. Thirdly, this Reconciliation was perfected in Christ, in his Life and Death, and at that time, as has been proved before; but more particularly, "God was in Christ, reconciling the world unto himself." Let us consider how God is said to be reconciled, or to reconcile the world unto himself. First, what were they reconciled to? They were reconciled to God. Was God then unreconciled? The Lord help me here in this depth, for I know I shall cross the judgments of many in this also, but I cannot help it.

First, let us consider God's end in sending of his Son, which as his end was diverse in the fall of Adam, so was his end in Christ's dying. "And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Jn.9:39. "For God so loved the world, that he gave his only begotten Son." Jn.3:16. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8. "Hereby perceive we the love of God, because he laid down his life for us." I Jn.3:16. By all these we may perceive that God's end was diverse, however towards that world he reconciled himself, it was his love that sent out his own Son. Who then can judge that God was at enmity with this world, signified in the text, and so loved them that he sent the darling of his soul for them? No, the doctrine is this, that God never had any anger against this world, signified in the text, but it was an effect of his love to this world, which was his elect.

³⁹ "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen.3:15. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal.3:16.

First, it will appear if we consider their relation to him, I mean before the Fall, and so consequently without the Fall, for the Fall was a Consequence of his love to his Son Jesus Christ. I cannot say as many do, that the Fall had happened unawares to God, or through Ignorance or Carelessness. Now if the Fall was not ordained of God, it must then have happened to God as a thing unexpected, through Negligence or Ignorance. Rather, I affirm again, that the Fall was a consequence of his love to his Son Jesus Christ. I need not prove it farther, for there are so many universal affirmatives, that I am easily confirmed therein, for nothing can be denied of all these, but it must be derogate from the Glory of Christ; so that as none can deny the doctrine without robbing Christ of his glory, I shall be content to be robbed of mine {in derision} until that time that my Lord will recover my honor in recovering his own glory⁴⁰.

⁴⁰ "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." Rom.11:36. "The LORD hath made all things for himself; yea, even the wicked for the day of evil." Prov.16:4. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor.8:6. "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col.1:15-18. "And all things are of God, who hath reconciled us to himself by Jesus Christ." II Cor.5:18. "All things were made by him; and without him was not anything made that was made." Jn.1:3. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an

And since the Fall was a result of the Father's love to his Son, therefore not likely to enkindle any enmity in Him, for without it the vessels of mercy could not have held {received} that mercy unto which they were predestinated, neither can this love be by virtue of Covenant, for the Covenant might bind God's faithfulness, but it could not be the cause of his love, for it looks to me, to be rather the effect of his love than the Cause thereof; for I am bold in the Lord to say there was something beyond the Covenant, and that was the relation of his Son to them, {the elect,} of whom they were flesh of his flesh and bone of his bone. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph.5:3-32. So that we see plainly that the Covenant is an effect of his love of relation in Christ, and so in God; for if the love that God bears to his Son be the same love to his body, then the Fall could never anger God so; but all his dealings with his Son and his body were all effects of his love⁴¹. All the sentence of death, the enmity of our wicked hearts, the blindness of our depraved minds, the captivity of our enslaved wills, prior to Conversion, can never be able to separate us from the love of God which is in Christ Jesus our Lord.

inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:9-11.

⁴¹ "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Jn.17:26. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:38-39.

Rom.8:39. I say, this was the Apostle's judgment, persuasion, faith, and confidence, that death nor life, he had as well said, Adam's disobedience, nor actual sin, nor all the temptations of the devil, could not separate us from the love of God, which he has to Christ Jesus our Lord. If all things has been for Jesus Christ, it must be so, this will stand the test against all opposition. As I already hinted at, it is impossible for me to believe that the Fall had happened unawares to God, or through ignorance, or negligence. The Fall was ordained of God, and so was the purpose and decree of the LORD to display his infinite Justice and the riches of his Grace in Christ. To the one the savor of death unto death; and to the other the savor of life unto life⁴². II Cor.2:16.

But I return, I say, the first sight that Eve had of Adam, he was already in Covenant with God, and the first sight that Adam had of Eve, she was already flesh of his flesh, the Covenant being made with Adam before she was taken out of him; the first sight she has of him, he is her Head in Covenant, he is her Wisdom, he is her Law-keeper, he is her Minister, he is her Strength. Now we have seen the shadow, and so was Christ made unto us, Wisdom, Righteousness, Sanctification, and Redemption. I Cor.1:30. I say that the Covenant between Adam and Eve was not the cause of his love to her.

Let us now examine their unions. First, radical, as being one nature. Secondly, vital, as possessing one life. Thirdly, corporal, as one body. Fourthly, federally or covenantal; and all these relations she had to Adam at

⁴² "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." I Pet.2:7-8.

first sight; thus was she made meet for him, and prepared for him, and he for her; now follows a conjugal union by Marriage, in order to a lawful Possession. So Christ's body being human, God created of Adam {or the elect in him} was but taking as it were a rib out of his side, of the same nature, the same life, the same body, and in the same Covenant⁴³, yet remaining a perfect complete Person.

If Christ must have the preeminence in all things, he must have this; but the former is true, Col.1:18; and thus I say that it was neither Adam's possessing of Eve, neither his Covenant with her, nor his Covenant for her, that was the cause of his love to her, but the effects of his love, as I have proved before⁴⁴. "For no man ever yet hated his own flesh," therefore let us observe, that the Covenant that God made with Eve in Adam was one thing, and the Covenant between Adam and Eve was another, as we shall observe afterwards; but I say it was their being one body, one nature, and one life, that was the cause of his love to her, which appeared in eating, for Adam was not deceived. I Tim.2:14. What should be the cause of his eating then? Some think that he did eat on purpose to be in the same condemned state with his wife, but that could not be, because she was not judicially condemned until he did eat; and I observe, that God charges him with hearkening to the voice of his wife. Gen.3:17. Now this voice must be either persuading or

⁴³ "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph.1:22-23.

⁴⁴ "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph.5:29-32.

ministerial; I am persuaded both, for doubtless she preached to him the doctrine of the devil, and persuaded him as an application; however, we see that her eating had taken no effects upon him to cool his love to her, notwithstanding what she had done, until he had sinned himself; she was his own flesh still, his own body still, she was life of his life, nature of his nature, body of his body; so he naturally loved her, and this love could not decay or cease, without his nature decaying or ceasing; and even so Christ loved, not for anything out of his Nature, and so the Fall, nor the effects of it, ever altered his love, except their fall could have altered his nature; they were his body, his nature, his life; yet their fall could not alter the relation of Christ to his Father, not only co-equality of person, but in co-essentiality of life, One God, as has been proven before. Rom.8:38-39. The doctrine is this, that the formal union, natural union, which is human, and vital, which is one life, is the cause of Christ's love to his body; for look what was the cause of Christ's love to his Father, in the same order does he love his body; for he being really both Divine and Human, he is highly concerned with both Natures, for the promotions of both in his One Person; and as the Father's determinate will was that the body of Christ should eat, so it was the will of the body to eat, and Christ's purposing his body to fall, fulfilled the will of both natures.

Objection: But you will say, if God did will the Fall, how could God say, "because thou hast hearkened unto the voice of thy wife?" Gen.3:17. The answer to this brings me home again to our matter; and the doctrine is this.

First, that the Fall did not anger God in intent, for the Fall did not go before the intent, but followed it. Secondly, neither was God tempted, for God cannot be tempted with evil, Jam.1:13, either to an intent, or to alter his love to its subjects, except the Object {Christ}

be somehow removed, which is blasphemous to assert. The premises considered, the Doctrine is this, that God required no Reconciliation to seal his love, though he required a lawful Reconciliation. Now in order to this, the offense of Adam, which is Sin, the Punishment for Sin, which is all our actual Sin, and the Punishment of Sin, which is Guilt, was all laid on Jesus Christ at once. But you may ask me, how was Jesus Christ clear of original sin being that he was a man? Truly there are many reasons given to little purpose, however to me, some will say he was not begotten by man, and so not tainted with sin; this answer is but little to me, for it is impossible that a man can beget more than nature, and sin is more than nature, therefore cannot be begotten. Others say that he was begotten by the Holy Spirit, and sanctified in the virgin's womb; I answer, sanctification is but an effect of non-imputation of sin; therefore if he was sanctified, it rather proves that the sin of Adam was imputed than not imputed; therefore no answer for all this that is said.

First, I cannot see but that if Christ had been in Adam, or counted of his federal seed, but he must have been under the sentence of death, or have had the disobedience of Adam imputed to him, and so consequently guilty of Adam's disobedience from a federal relation he had to Adam, so must with the other priests, Heb.7:27, offer "first for his own sins, and then for the people." Secondly, I ask whether Christ actually stood in need of Sanctification, for he was inherently holy; by nature, originally and underivatively, perfectly and completely, internally as well as externally pure, holy, undefiled, and separate from sinners⁴⁵? I know that he

⁴⁵ "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb.7:26-27.

was a Nazarene, Matt.2:23, from his mother's womb⁴⁶, and separated or set apart to his offices, but that is not this Sanctification, for this is an inherent sanctification that we speak of here; I say, that he stood in need of none, neither as being the federal nor natural seed of Adam.

First, Christ was not in federal relation to Adam; for if he had, he must have been personally guilty of the disobedience of Adam, so could not have been sanctified or reconciled to God but by Justification in his blood, which is no less than blasphemy; for if there needed Sanctification, there needed Reconciliation. Secondly, neither needed Christ to be sanctified as a natural seed of Adam; for the enmity derives not to us by generation, else habits of Grace would come that way too. Thirdly, all the sins of Adam would be ours also, but it is but one Offense, therefore imputed; therefore if no sin is imputed, no need of Sanctification. But if it be demanded why Christ was not guilty of Adam's transgression? I answer because Christ was before Adam, and Christ was not in Adam, nor in his Covenant; but Adam was in Christ, and his Covenant, of which Adam and his Covenant was a figure. Now for this great mystery, how sin was laid on Jesus Christ, which chiefly consists in this.

First, how Sin was his. Secondly, how the punishment of Sin was executed upon him.

First, how Sin became his, and I suppose this chiefly respects the Suretyship of Christ, therefore let us inquire what he was Surety for; and if my light be not darkness, we shall find many besides the saddle in this point also. Now I find that Suretyship signifies a bringing or restoring

⁴⁶ "And the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Lk.1:35.

a person again to the place, or person appointed, as in Genesis 43:9⁴⁷. Secondly, when a man is bound to pay another man's debt, as in Proverbs 22:26⁴⁸. Thirdly, sometimes they are bound for their good behaviors. Isaiah 9:6.

Now Jesus Christ is a surety in respect of all these in their respective orders. First, he is a surety in respect of the first. I state this doctrine, that the elect were stated in a Covenant of life and death in Adam through the Suretyship of Christ. That Christ is a surety is not to be denied; but of what is the mystery. I know it is common in every one's mouth, that Christ is Surety of the New Testament⁴⁹, but I have some cause to fear that there is but a few that truly know what the New Testament is. Now, if we want sight, let us look on the figure Adam, for there was a great difference between that Covenant that God made with Adam, and between Adam and his wife. In that Covenant of God with Adam, Adam was her Surety, if he kept himself he kept her; for so the weaker vessel has her life depending on the stronger; so that what the serpent could not do to the stronger, he made the weaker an instrument to do; and if man was so fortified that the serpent knew he could not force him, but by his false or unreasonable doctrine persuades the weaker to eat, so brings him under the curse; much less durst he attempt Christ, but enticed the weaker vessel to eat, so by that means brought the death on both the

⁴⁷ "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever." Gen.43:9.

⁴⁸ "Be not thou one of them that strike hands, or of them that are sureties for debts." Prov.22:26.

⁴⁹ "By so much was Jesus made a Surety of a better Testament." Heb.7:22.

heads, Eve on her head, Adam on his head; Adam's Eve brought the death on him, and Christ's Eve brought the death on him at one and the same time. Whether Adam was pressed when the serpent was reasoning with his Eve, or whether the serpent took her alone, we have nothing as I know of, but Genesis 3:6, "and gave also unto her husband with her; and he did eat." It seems as if he had been present, but however, whether present or absent, he did not use his wisdom and power to uphold her; so doubtless Christ was not far off when his Eve did eat, and so likewise used not use his power, but unrestrained her, being left to her own self-inefficiency. Now for the matter, Eve being in Adam when the Law was given, as has been proved before, and so but one body; when Eve had eaten, the flesh, bones, and body of Adam, had eaten, and transgressed, "for Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." I Tim.2:13-14. The faction is hers, but the offense is the man's⁵⁰. For the man and woman is but one Adam⁵¹. Therefore when she had eaten, Adam had sinned, and is brought under the sentence of death; but Eve was not till he had eaten, for there was no opening of eyes till Adam had eaten, "and the eyes of them both were opened," Gen.3:7, neither was there any knowledge of their nakedness until then; neither was there any shame one of another until then, for there it appears that the woman was guilty of bringing in death upon her head, because the Lord tells the

⁵⁰ "For if by one man's offence death reigned by one...therefore as by the offence of one judgment came upon all men to condemnation...for as by one man's disobedience many were made sinners." Rom.5:17-19.

⁵¹ "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Gen.5:2.

serpent, "that the seed of the woman shall bruise his head." Gen.3:15. Neither was Adam guilty by a personal act of his own, yet he must have died for the transgression of Eve, by virtue of that oneness she had with him, both by nature and federally, or by Covenant. Neither did the sin of the elect make Christ guilty by a personal act, but by virtue of oneness, both by nature and so federally, or by covenant compact. Neither could Eve's transgression make the posterity of Adam guilty, for she was not the head, that belonged to Adam only, who was both her head and the head of all his posterity, but not in the same order or way; for though Eve's faction was Adam's, yet if all the posterity of Adam had eaten, they could not have laid Adam nor themselves under a judicial sentence of death; for though Adam was head, both with his wife and his posterity, yet the relation was different; for though Adam's wife and his posterity was in him when the Law was given, yet it was in the different constituted way; for Eve was not made of any superfluous member of Adam's body, but of a necessary part, and of so needful a part, that he was but a perfect man with it, and imperfect without it; therefore Adam and Eve were but one perfect man; but his posterity or seed was the superfluities of nature, so he was a perfect man without posterity, or he could not have had none; so as Adam was a perfect man before he propagated, so he was a perfect man without them. The doctrine is this, that the seminal relation between Adam and his seed could not make their eating his, suppose they had eaten, nor his eating to be theirs; neither indeed could their eating have brought themselves under that sentence, "thou shalt die." Therefore I propose.

First, how their eating could not have ascended to Adam by generation. Secondly, if Adam's act belonged to his posterity, because he begot them, and so by generation, how was Eve guilty that never was

generated? Thirdly, why was not Adam's posterity guilty of all his other acts, as well as of that one act? Fourthly, if Adam's acts was theirs by generation, why are not his posterity guilty of all the acts of their immediate fathers? Fifthly, if acts and habits be conveyed by generation, why are not all the acts of Faith and Grace in Adam and in our immediate fathers conveyed likewise? Sixthly, if their eating had laid them under that sentence of death, how was Adam a head? Seventhly, if he was not a federal head, how are all his posterity born in sin? Eighthly, if Adam's posterity be not born in sin, how doth all his posterity die in sin, and many of them even before they have acted sin in their own persons?

Till these things be answered, I conclude that the sin of Adam cannot be ours by natural relation, nor conveyed by generation, but by imputation; neither is there the same cause for his posterity eating to have rebounded upon him, as there was for his wife's eating. I shall offer but one argument, and that is this. If the man was not without the woman, nor the woman without the man, then the man could not receive the Law without the woman, neither could the woman eat without the man; but the former is true, I Cor.11:11; therefore, if it be objected, that the husband cannot be guilty of the wife's act, I answer, that there never was any husband and wife that had that relation that Adam and his wife had, {Christ only exempted,} for the mystery of Adam and his wife, and Christ and his wife is so intermingled, that the mystery is so great, that it is inseparable, Eph.5:32, though distinguished; for Eve has such a near relation to Adam, both by nature and by a Covenant constitution, that her transgression makes him guilty, and yet leaves him pure in his own person, which was more than all the sin of his posterity could have done; just as though the Lord would plainly show us, that when Adam fell, and all in him, that there was a part of mankind that was so

nearly related to Christ both by nature and Covenant constitution, that their sin was reckoned or accounted his, II Cor.5:19, and yet left him pure from any personal act of sin. So as Eve was such a type of the church, that the mystery is inseparable; so is Adam and Christ so inseparable, that the one cannot be well seen or understood without the other. From these premises, the doctrine is this, that Adam and Christ are the two crowned heads of all mankind. I suppose that the doctrine in general will not be denied, but perhaps when I shall go down into particular, I question not but the doctrine will be questioned enough, therefore let me prove the doctrine in general.

As first, "what is man," Psal.8:4, "thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Psal.8:6. That this is spoken of Adam, appears from Genesis 1:26⁵². That this is also spoken of Christ, appears from Hebrews 2:6-9⁵³. Now for Adam in particular, for the doctrine is this, that Adam was crowned with glory and honor; and this I suppose will go down too in general, but let us inquire what glory and

⁵² "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen.1:26.

⁵³ "But one in a certain place testified, saying, what is man, that thou art mindful of him, or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Heb.2:6-9.

honor this was that he was crowned withal; for he was crowned with the likeness of Christ, as has been proved before, and that to have all things subjected under him, but more particularly the doctrine is this.

First, that Adam had the glory of having the heavens and the earth committed to his will, whether they should stand or no; for this consider Romans 8:20-22⁵⁴. Secondly, he had the power to put the whole creation in pain and travail, and was not this a glory? Thirdly, Adam had the glory to have the life of every creature under the heavens subject to him. Fourthly, which was the greatest of all, Adam had the glory of having the life and death of his posterity or mankind in his hands, to dispose of them at his will; he could kill, he could keep alive, in accordance and at the complete dictation and direction of the God's sovereign good pleasure. Fifthly, he had power to draw all men after him; if he willed it, he could draw them all to eternal life, or if he willed it he could draw them all to hell; if he willed he could make them all righteous, or he could make them all sinners; he had the keys of death and hell, life and glory; he opened, and none did shut, and he shut and none did open⁵⁵.

Now was not this glory indeed? And all this glory he had by virtue of being designated a constituted head; but this was sufficiently proved before. But I argue thus, that

⁵⁴ "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom.8:20-22.

⁵⁵ "And to the angel of the church in Philadelphia write; these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev.3:7.

if Adam's disobedience did make us sinners, plunged us into darkness, and laid us under condemnation, and brought in death upon all his posterity, then his obedience must have been imputed to us for righteousness, had he obeyed, or the Covenant had not been reasonable, nor just. But it may be objected, how was it a righteous Covenant, for all persons to be righteous or sinners by one man's righteousness or disobedience? I answer, that the righteousness of Adam must of belonged to his seed or posterity as well. For if the Covenant had required any other obedience than his, it might have required more disobedience than his. Now if one man's disobedience has made them all sinners, then the Covenant of Life and Death was made but with one man; but the former is true. Romans 5:12-19⁵⁶. Now if the Covenant was made with but one man, then there was no man which could break

⁵⁶ "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:12-19.

it or keep it but that one man; but the former is true, Genesis 2:16-17⁵⁷, besides what is proved before.

The doctrine is this, that none of Adam's sons could or can be justified by any personal act of their own; for their personal obedience or disobedience was never required as the condition of life or death, upon which the judicial sentence of life or death eternal should be passed. But to clear God in this point of Imputation, I answer, that the disobedience of Adam is the proper act of their nature, though not the proper act of their person, and so not imputed to their nature, for their flesh has eaten, but imputed to their persons, and that justly, being the proper act of their flesh. So if Adam had obeyed, his Obedience had been the proper act of their nature, and had been imputed to their persons, and that justly. Dogs may bark at the moon, but this will remain Truth. My doctrine is this, that Adam was crowned with all the glory that was due to man, and so must of had all the honor from his family, or all mankind, as he that should be honored with the glory.

First, of their health, peace, liberty, lordship over all the creatures. Secondly, with the glory of their righteousness, holiness, acceptance, life spiritual, temporal and eternal. Now as the Apostle saith in respect of Melchisedec, "consider how great this man was," to whom the whole world must have brought their glory too⁵⁸.

⁵⁷ "And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen.2:16-17.

⁵⁸ "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth

We have hitherto considered the glory of the man, let us now consider the glory of the woman, for she is the glory of the man; and though she had not the glory that her own personal obedience or disobedience should make her righteous or unrighteous in a judicial sentence, I mean to be justified or condemned as pertaining to eternal death, yet she must have had power over her head so far as to bring him under Condemnation. But how is the mystery?

First, I observe she was in the transgression⁵⁹, but the offense is Adam's⁶⁰. Secondly, she was in the transgression, that is, she had a hand in it, and the first hand too. Now if we observe the Apostle to Timothy, I Tim.2:12, he will not suffer a woman to teach, nor usurp authority over the man.

First, because the man was first formed. Secondly, because the man was not deceived, but the woman being deceived, was in the transgression. I observe, that her being deceived was the cause of her transgression, or going out of bounds; but Adam was not deceived, therefore he knew what he did, for deceit is in opposition to true knowledge; so that Adam did eat with knowledge, both of what he did eat it for, and of what would come of this; but Eve was deceived in both. Now, why Adam did

part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb.7:1-4.

⁵⁹ "And Adam was not deceived, but the woman being deceived was in the transgression." I Tim.2:14.

⁶⁰ "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom.5:17.

eat, shall be handled by and by; but I observe that Eve is part of Adam's body, though not part of his person; Eve transgresses, the body of Adam has transgressed also, but it was his person that was the designated head of all mankind, so except he personally sins, his posterity cannot be sinners; and I cannot see but if Eve had been a part of his person, as she was a part of his body, but her disobedience must have been imputed to all her posterity as well as unto Adam.

Enough has been said before, but to clear it the more, was Christ's obedience imputed to us, and our disobedience imputed to him in one Covenant or two? If but one Covenant, we need not wonder at this, being Adam was a figure of him that was to come. Rom.5:14. Now let us inquire into this mystery, to what end Adam did eat, being that he was not deceived? Some may say that he was not deceived by the serpent, but he was deceived by his wife. I answer, had he been deceived by his wife, that was deceived by the serpent, it had been all as if one; for he too would have been deceived by the serpent, though more remotely; Eve by the serpent, and he by the serpent through Eve, which had been all one; but he was not deceived, saith the Apostle, therefore he must have to eat to the intentment of the Covenant itself; for had he eaten to any other end but to draw his wife along with all his posterity with him, he must of been deceived. Now if he was not deceived, then he ate in the full intentment of the Covenant. Therefore, if Adam ate in the full intentment of the Covenant, he ate to draw all men after him. Let us look to the anti-type Christ. "And I, if I be lifted up from the earth, will draw all men unto me." Jn.12:32. It is as though he may have said, the first man disobeyed to draw all men after him, and I, why may not I obey, to draw all men after me? For if the kingdom of the devil consisted in the one, the kingdom of God consists in the other. But why should Adam be so

ambitious to draw all men after him? The anti-type may yet serve. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Jn.17:24. So if Christ had not drawn all men after him, that they might be with him, they could never have seen the glory of his constituted body, nor the glory of his substituted headship. So Adam, had he not personally eaten, he might have died for the transgression of his body, but could not have made all men see the glory of his substituted headship; but he personally eating, has drawn all men after him⁶¹. This glory the devil labors to obscure⁶², but both of their glories will be manifest at the last day, for eternal life is but the glory of the one, and eternal death the glory of the other. So both these substituted heads were laid in the laps of their constituted bodies. In Christ's obedience there was the perfection of every power, so there must have been in Adam, not only in his obedience, but in his disobedience. For my part I cannot see how his disobedience could be disobedience properly, without the perfection of his powers, nor can I see how all his powers could be corrupted, and his will free; nor can I see how any of his powers could be impotent till he had eaten. Some tell us that God created

⁶¹ "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I Cor.15:21-22. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.5:12.

⁶² "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." II Cor.4:4.

the will of men and angels free, but did not uphold the goodness of the will.

First query, what was that goodness of the will? Was it some created power in Adam to uphold his will good, or incline his will towards that which is good? If so, then he must have lost that before his will was free to evil as to good; for his will could not be free, if it was naturally inclined to good or evil. Secondly, or was it some power in God to uphold his will? I argue further, this power was either promised or un-promised; if un-promised, Adam could not plead it; and if promised, God failed Adam in the Fall. Thirdly, but I observe, that he could not be bound until the Nazirite vow was broken, that is, until his locks were cut, and that was Delilah that did it too; how was this act of hers imputed to him? Surely because he laid his head and committed himself in her lap. But had his locks been pulled or cut off by force, his strength could not have departed until his vow was broken. I have brought this only for an illustration. Further, I observe, that the distance of time between Eve's eating and Adam's eating; Adam is condemned by her transgression, though sinless in his own person, and she is perfectly righteous in Adam's obedience, though a sinner in herself. Just as Christ from the Fall to his actual fulfilment of the Law, in his perfect obedience unto death⁶³, was under the condemnation of Eve's transgression, though absolutely perfect in himself, and she perfectly righteous in his Obedience, though a sinner in herself, or how were the Old Testament saints justified? But to return, what glory

⁶³ "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil.2:8. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." I Per.2:24.

was that that Eve had, as viewed in Covenant union and relation to her head Adam?

First, she could not be a sinner in a judicial sense if her husband was righteous. Secondly, she could not be condemned if her husband was just. Thirdly, she could not be separated from her God, unless he were separated. Fourthly, she could not die, if he lived. Fifthly, the whole creation could not be cursed to her, except Adam, as her covenant representative, brought the curse upon her. Sixthly, she was reputed righteous, when he was a sinner. Seventhly, she was righteous in a more glorious righteousness than her own. Eighthly, she needed no act of hers to entitle her in or to that righteousness. Ninthly, she was the mother of all living. Tenthly, she had nothing to do but to admire her Creator and her Husband.

Let us inquire how far the power of Eve extended on Adam. I shall first speak negatively. First, she had not the power that her obedience should be intermixed with his personal obedience, as to any part thereof. Secondly, she had no power to make him personally unrighteous. Thirdly, she had no power to help him to bear part of the condemnation or death she had brought him under. Fourthly, she had no power to know good or evil. Fifthly, she had not the power to bring him under condemnation by any of her after acts.

Now positively, she had power on him to bring him under condemnation and death, that had the power of the life and death of both hers and his posterity, and that had the power to undo the whole creation. But let us inquire what power that was which she had, and how she came by it? I answer, it was not any internal power in her person, nor any intrinsical power in her actions, but a Covenant constituted power. "Come hither, I will shew thee the bride, the Lamb's wife." Rev.21:9. Thus she came down from Heaven, having the glory of God. Now for the doctrine.

First, that when Adam fell, the sin of the elect was not counted or imputed to their account, this is sufficiently proved before, but I enlarge; I ask my opposer, had they been sent to preach to Adam in the Garden with the commission they have, what would they have preached to him? Whether would you say, that God was in Christ⁶⁴, or God shall be in Christ? Secondly, would you say, we beseech thee in God's stead⁶⁵, for he hath made him to be sin for thee? Or would you say, for he will make him to be sin for thee. Thirdly, would you say that God was in Christ, and would not impute sin to him? Or that God would be in Christ, not imputing sin to him? The one you must have done; if the former, then his sin must've been imputed to Christ; or tell us to who they were imputed? For it must be imputed to someone or other, either to the head or to the body. I argue therefore.

First, if sin must be imputed to the Head or to the body, and if it be not imputed to the body, then it must be imputed to the Head; but the former is true, also the latter. Secondly, if sin must be imputed to the Head or to the body, and if it was not to the Head until he actually died, then Adam, and all from him to Christ, that went to glory, went to glory with their sins still reckoned or imputed to their own account. Thirdly, if Christ was made sin, he must be made punishment for sin, as in Scripture "sin" is sometimes taken, or he was made the act of sin, or he was made a personal sinner, or he must be made sin, by being the substituted Head of his constituted sinning body.

⁶⁴ "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor.5:19.

⁶⁵ "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." II Cor.5:20.

First, it is foolishness to say that he was made punishment. Secondly, it is ill to say that his Person was Adam's act. Thirdly, since it is blasphemy to say that Christ was personally a sinner, then he must be made sin by Imputation. Had I been to preach to Adam with the ministry that I have received, I would have told him, that though the act was his proper act, yet the offense was Christ's by virtue of Christ's being a substituted Head of a constituted body, as himself {Adam} had once been, and that he was the figure of him that was to come. Let us see what the prophet Isaiah had preached, that preached about eight hundred years before Christ came in the flesh; for Isaiah would have preached and told him that, "unto us a child is born, unto us a Son is given," Isa.9:6; and Isaiah might as well have preached to Adam as to them in his days, "Adam, when thou didst hide thy face in the garden, thou hid it from Him that came to publish this to thee, surely he hath borne our griefs and carried our sorrows; and he was wounded for our transgressions. All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all." Isa.53:3-6. How is all this to be understood but by virtue of a Covenant Constitution? Whoever opposes the doctrine, must either say that the sin of the elect were not imputed to Christ at all, or it has been imputed some other way than by Covenant Constitution, or that the Covenant by which their sins were Christ's was in order of contrivance after the Fall. The two first I pass by, because they will not meet that opposition the latter will.

First, but some may say, what need you labor so much for this point, if we own that the sin of the elect was Christ's by virtue of Covenant Contract; is it not enough? I answer, that to deny this, is all one as to bring down the Covenant into time; for if the Fall was first foreseen, and then a Covenant of Redemption contrived, this I say, brings down the Covenant in time, for the Fall must have

time; and if the Fall must have time, and the Covenant of Redemption be after the Fall, then the Covenant of Redemption must be brought in time; and it is not all the pretenses of thrusting it into Eternity that will avoid a distance between the Fall and the Covenant of Redemption, by virtue of which the sin of the elect became Christ's. Now tell me whether I am beating the air in this point or no; for if it be this Covenant that constitutes a body of Head and members, and this Covenant cannot be settled without the Fall, and the Fall must have seven days at least; so without eight days the Covenant cannot be settled; so from the eighth day up to eternity Christ is not a Head, for he has no body, and the body is no body, for it has not a Head; and this must necessarily follow upon the denial of this Truth. Secondly, if the sin of the body of Christ was not his by and in this constituted order, the body of Christ was short of Adam's. Thirdly, if my doctrine be denied, the body of Christ was not as secure as Adam's. Fourthly, if the doctrine be denied, Christ was not a Surety in the Fall; but this I say, as Adam was head and surety of Eve, Christ was Head and Surety of Adam. I say then as the Apostle, "but I would have you know, that the head of every man is Christ; and the head of the woman is the man." I Cor.11:3. Fifthly, if the elect were not thus secured in Christ before the Fall, then the elect were beloved out of Christ. This would imply that they were chosen out of Christ to be put into Christ; for the denial of Christ's Suretyship in Adam's Covenant lets in these absurdities, with many others too tedious to name or mention; besides it supposes a bridge over that Gulf, to pass over from Heaven to Hell. Let me comment upon that text found in Luke 16:23. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." That Christ being here called Abraham both proves and illustrates the matter; for Abraham was the

head of a constituted body, and therefore a type of Christ; so that the bosom of Abraham here signifies that Covenant which as a bosom embraced all his constituted body. Further I observe, that upon his desiring of Abraham to send Lazarus, Abraham answers him, vs.26, that besides Lazarus having had his evil things, and he his good, that there was a Gulf fixed, so that they that were in that bosom that would pass to the damned, could not; nor they that were with the damned, that would pass from them to that bosom, could not. Therefore I observe that the cause why there is no passing from out of that bosom to the damned, nor from the damned to that bosom is not because neither of them would, but because there is a Gulf fixed. Now what this Gulf is, is the matter in hand. I think of all the depths of the mystery of the Gospel, this is one of the deepest; namely, the non-imputation of sin, so those that are in that Bosom or Covenant, God would not impute sin to them, because he imputed it to the Head Christ. Now if Adam, and all the elect in him had not been secured by this Covenant or Suretyship of Christ, they might have gone or passed over, but Christ tells us that they could not, although they would. So we see that this is what the Apostle saith, "so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy...therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom.9:16,18. "Blessed is the man to whom the Lord will not impute sin." Rom.4:8. "Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:2. Is not this the very un-passable Gulf? For who can pass to hell to whom the Lord imputeth not sin? So I have in short confirmed the doctrine, that when Adam fell, he and all the elect were secured in Christ.

I pass to the next head, the second doctrine is this, that the constituted body could not be condemned if

Christ was righteous. I offer this argument, that the sentence of death by the Fall which passed upon Adam, and all the Elect in him, did not separate them from Christ, which is true⁶⁶. Secondly, if the promise of Grace and Life made to Adam, Gen.3:15, and to all the Elect, Tit.1:1, II Tim.1:9⁶⁷, reigned through Righteousness, the point is clear; the former is true, also the latter. Rom.5:20-21⁶⁸. Adam and the elect with him were righteous in Christ when Adam fell, though Adam was a sinner; and condemned, and all the elect in him. Third argument, if there be no condemnation to them that are in Christ, and if the elect were chosen in Christ before the foundation of the world, the point is clear; but the former is true, so is the latter. Fourth argument, if Christ could not be slain without the Sin and Condemnation of Adam being imputed to him, and if Christ was slain before the Foundation of the World⁶⁹, the former is true, also the

⁶⁶ "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:38-39.

⁶⁷ "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10.

⁶⁸ "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:20-21.

⁶⁹ "I was set up from everlasting, from the beginning, or ever the earth was." Prov.8:23. "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of

latter. Fifthly, the doctrine is this, that the elect could not be separated from God, except Christ was separated from him; I offer this to consideration. Sixthly, if the law was added that the offense might abound⁷⁰, then Grace was

thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Mic.5:2. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom.16:25-26. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph.1:4-5. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph.3:9. "According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph.3:11. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col.1:26. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10. "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour." Tit.1:2-3. "But with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Pet.1:19-21. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev.13:8.

not stained, nor at an end by the Fall; but the former is true. Secondly, if the Fall did make way for Grace to run in its proper channel, then the Fall could not separate; but the former is true. Saith the Father to his Son, "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa.42:6. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:23-25. "I am the LORD; that is my name; and my glory will I not give to another." Isa.42:8. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:10-11.

Now let us inquire what this glory is, for I think Moses will tell us, "and he said, I beseech thee, shew me

⁷⁰ "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal.3:19-27.

thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy," Exod.33:18-19, "and the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and Truth," Exod.34:5-6, "for this cause I bow my knees unto the Father of our Lord Jesus Christ...that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man," Eph.3:14-16, as though he had said, according to the glory of that Name proclaimed, the Lord, gracious, merciful; in short, as the Father had said that he would give his glory to no other, so Christ received it, "for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased," II Pet.1:17, "this is my beloved Son, in whom I am well pleased; hear ye him," Matt.17:5, in opposition to Adam and Moses. The doctrine is expanded, that Christ was the proper channel for Grace to run. "For the law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:17.

One argument more, if Christ has been the dwelling place of all the elect in all generations⁷¹, then Adam and all the elect dwelt in Christ, even when {simultaneously} they were all in Adam, and Adam in his own Covenant;

⁷¹ "A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psal.90:1-2.

but the former is true, and this may satisfy that Adam dwelt in Christ before Adam was in Covenant. I pass to the fifth head, the first doctrine is this, that the creatures could not be cursed, nor the body of Christ, except Christ had been brought under sin. Come and see, for the Truth of this appears in Eve, for the punishment of her eating was not laid on the creature, but upon herself, Gen.3:16, which consisted in these things.

First, "unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee," Gen.3:16, and whether he speaks this to her as the mother of all mankind, or as she was the mother of the universal church, is the question; and I answer, not the first, and my reason is, because the promise of life made to her before in the foregoing verse. Secondly, because the seed of the serpent was distinguished from her own seed. Thirdly, because here is a renewing, or a ratification of their marriage or covenant, with new obligations to her duty, which none out of the church have an interest in or a right unto⁷², and thus it runs parallel with Christ and the Church; for though God was in Covenant Relationship with Adam when Eve was in him, yet was he not in actual Covenant with her until she was taken out of his side, and a distinct person from him was formed; so though Christ was in Covenant with the Father before his body {his elect

⁷² "For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut.14:2. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises." Rom.9:4. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph.2:12.

seed, the church} was distinguished from him, yet was he not in actual Covenant with her until she was distinguished from him. Now whether the covenant bond between Adam and Eve was broken by the fall, is a point disputable; but this I know, that if God had given them immediately the wages of their sin, their marriage would have been nullified with a vengeance. But here lies the point, whether they had broken their marriage knot, or whether they had lost all right to it and its benefits, and the privileges and blessings thereof? If whilst they are without Christ they were aliens, that is, one of another kingdom, Col.1:13, and strangers from the Covenant of promise, Eph.2:12, then they that are without Christ have no right to marriage, but the former is true. Therefore, it is a plain case, deny it who can, if all the promises of God be in Christ⁷³ then all that are without Christ can plead no blessing promised, neither corporal nor spiritual, but the former is true. Now the Covenant between Christ and his church, and that between the man and the woman, run parallel; but whether they be conditional or no, is a point very disputable if they run parallel; if I clear the one, I clear the other. As for the Covenant between Christ and his Church, some will say that it is a Covenant of Works, some a Covenant of Grace; some say it is a Universal Initiate Covenant that took in all the posterity of Adam; but I shall examine these shortly. Again, some say, that this Covenant was made with Adam, and Noah, and Abraham; but I shall prove {by assistance} that it was not a Universal Covenant of works, nor of Grace, that was made with Adam, nor Noah, nor Abraham, but exclusively with Christ. I shall begin with Adam.

First, if Adam and his seed were denied the seal of a Covenant of works, then no Covenant of works was

⁷³ "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." II Cor.1:20.

made with him after the fall; but the former is true⁷⁴. Secondly, if Adam in his perfection could not keep the easiest Covenant, then it was not to be expected that he should keep another Covenant after the Fall. Thirdly, if Mercy and Grace is revealed to him immediately after the Fall, then it was no Covenant of Works, that was made with him. Fourthly, if God could not enter into a Covenant of Works with him without falsifying his own word, "thou shalt die," then God did not enter into a Covenant of Works with Adam and his posterity; but the premises is true⁷⁵, and won, therefore no Covenant of works could have been made with Adam after the Fall. Now let us see if it was the Covenant of Grace.

First, if Adam received Grace through the seed of the woman, then the Covenant of Grace was not made with Adam. Secondly, if the promise of Grace be made to and through the seed of the woman, then Adam is excluded from having a hand in the Covenant of Grace; but the former is true. Thirdly, if the seed of the woman be distinguished from the seed of the serpent before the promise is made, then the seed of the serpent is as much excluded as the devil himself; so no universal Covenant of Grace is made with Adam, but the former is true.

⁷⁴ "And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen.3:22-24.

⁷⁵ "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen.2:17. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.5:12-13.

Genesis 3:15. Therefore, now if there was no Covenant of works, nor a Covenant of Grace made with Adam after the Fall, then there is no Covenant of works, nor of Grace made with Noah, nor Abraham; but the former is proved, {except it can be proved that God has changed his eternal constitution;} but if the Covenant of Grace has been made with Adam, Noah and Abraham, then there are three heads of the Covenant of Grace, which is absurd. I assert therefore, that the promise made to Adam, Noah, and to Abraham, was one and the same heavenly ministration, only clearer and clearer, as shall appear. I say, that this promise in Genesis 3:15, was the ministry to Noah, to Abraham, &c., and to all to whom it pertains, and I think that one argument may serve if the Scriptures gives no account of any other, even to the Apostle John's time, then that clause contained the ministry of the church in all ages; but the former is true⁷⁶. Now being the ministry is but one from the Alpha to the Omega let us consider what is contained therein. "I will put enmity between thee and the woman," meaning the church, Revelation 12⁷⁷, and between her seed and thy seed.

⁷⁶ "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." I Jn.3:8. "In hope of eternal life, which God, that cannot lie, promised before the world began." Tit.1:2. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Rom.16:25. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Pet.1:20-21.

⁷⁷ "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev.12:17.

First, here is an Election of Grace preached, which is still part of the devil's sentence. Secondly, here is an enmity put between them, I mean between his seed and her seed, and this is yet a further punishment, and in these words is contained the Church Covenant; for if the Lord has put enmity between them, the seed of the woman, to whom the promise of life is made, can have no fellowship with the seed of the serpent; for the Holy Spirit will not have them to have fellowship with devils⁷⁸. Thus when Seth was born, the church had gotten another seed instead of Abel, whom the seed of the devil had slain⁷⁹. "And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the LORD," Gen.4:26, or call themselves by the name of the Lord. From hence the seed of the church was

⁷⁸ "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." I Cor.10:21. "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; 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. 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." II Cor.6:14-18. "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." Exod.34:16.

⁷⁹ "And Adam knew his wife again; and she bare a son, and called his name Seth; for God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Gen.4:25. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." I Jn.3:12.

called the sons of God⁸⁰. Now the mingling of these two seeds together brought the deluge upon the whole earth, and so the Lord began his church again, {but the enemy sowed his seed here too, which soon appeared⁸¹,} with great amplification of its mystery, and confirmation of its Truth; he amplified it in that he smelled a sweet savor in Noah's Offering, and said, "I will not again curse the ground for man's sake." Just like the LORD had cursed it before for man's sake, but now for man's sake he would curse it no more. Now that he cursed the ground for man's sake, read Genesis 6:5-7⁸², that he would not for man's sake curse it no more, read Genesis 8:21⁸³. So that man was the cause of his cursing, and man was the cause that God would curse it no more. Gospelize this to Christ, the Head and Covenant Representative of the seed of the woman, and then we may see that the mystery of Adam's ministry was amplified to Noah, and all his descendants;

⁸⁰ "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen.6:2.

⁸¹ "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen.9:25.

⁸² "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Gen.6:5-7.

⁸³ "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." Gen.8:21.

neither the Covenant of works, nor the Covenant of Grace. Let me vent out my rapture a little with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom.11:33. Now for its confirmation, I mean the confirmation of the ministry of the promise of life made to Adam, which was further confirmed to Noah and the Church by the bow in the clouds⁸⁴. Now this bow was a confirmation of the ministry of the church⁸⁵. They that can see no further in this bow than barely a seal that God would never destroy the world more by water, may well be reckoned with those in Isaiah 34:15-16⁸⁶. The vulture, though a winged

⁸⁴ "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, this is the token of the covenant, which I have established between me and all flesh that is upon the earth." Gen.9:14-17.

⁸⁵ "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." Isa.54:9-10.

⁸⁶ "There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the LORD, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it

fowl, yet always looks downwards for her prey; the owl, though she has great eyes, yet the light dazzles her sight. Read the other two verses. What, though the world be secured from water by this Covenant, yet it is in danger of a fiery judgment every day. I say, that the ministry of the Church was further confirmed to Noah than to Adam; for it is confirmed to Noah with a bow, which signified an oath, as shall be proved; though I do not think that the Promise to Adam was without a seal, but what that seal was is the question.

First, I observe, that Adam was naked before the Fall as well as after, but only before, they were not ashamed⁸⁷, because they knew it not⁸⁸. So they could not know that there was such a thing as being clothed, and I observe, that they sewed fig leaves together, and made themselves aprons⁸⁹; but this is before God came in the Garden, so doth all the sons of Adam to this day, for if they can but get a few leaves of duty to cover their nakedness, they think they are prepared for God, come when he will; but to know the necessity of being clothed they consider not⁹⁰. Secondly, the promise was not yet

forever, from generation to generation shall they dwell therein." Isa.34:15-17.

⁸⁷ "And they were both naked, the man and his wife, and were not ashamed." Gen.2:25.

⁸⁸ "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen.3:10.

⁸⁹ "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Gen.3:7.

⁹⁰ "Who is blind, but my servant, or deaf, as my messenger that I sent, who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." Isa.42:19-20.

made, therefore their fig leaved aprons could be no seal. I state this doctrine, that it is not all the works and obedience of the sons of Adam that can be a seal of the promise of life. I know I shall be opposed in this, but I value not, for I desire but one argument, thus, if it be the Promiser's exclusive prerogative to seal his own Grace, then the recipient of this Grace has none. I thought to have offered no more, but another offered itself so directly to my service, that I cannot well pass it by. If a seal be to confirm the immutability of the Counsel of the Promiser, then the receiver of Grace cannot by any grace received seal the promise; but the former is true⁹¹. Therefore it must be the Promiser that seals. But I return to Adam, for I observe, that after God had given Adam the promise of life in Christ, and before he turns him out of the Garden, and denies him the tree of life, which was the seal of the Covenant, he made them coats of skin and clothed them; but, now what skins these were is the question? I conceive that God prepared them himself, or instructed Adam to do it, but I rather think that God inspired Adam to offer sacrifices, and so clothed them with the skins of these sacrifices, and my reason is this, because Cain and Abel offered sacrifices, and we do not read of any command that they had instructing them to do so. Now we must say that they were commanded by God, or by imitating their father Adam. Now if it cannot be proved they were commanded directly by the LORD

⁹¹ "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. Heb.6:17-20.

himself, it is the more probable they had it from their father Adam; and if there be any proof for the command, let it be produced. I will be bold to say they had it from their father, as the seal of the promise of life. I shall prove it by such consequences, that it will put the opposer beyond confuting it, for I argue thus, if Abel offered sacrifices, the sacrifices must be significant, or its virtue must be intrinsical in itself, but the former is true⁹².

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⁹² "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering." Gen.4:4. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb.11:4.

A Small Selection of Letters and Answers to and from Several Ministers of Divers Persuasions.

Letter #1.

To his pretending friend, Mr. Thomas Cole.

I much wondered to hear such expressions from you in our conference, as that Faith and Repentance to be the Conditions of the Gospel. Now what you meant by the Gospel, I know not; however I meant the New Testament, or Promise or Ministration of Life in Christ; for we must be justified according to the nature of that Testament that we are under. Now if the New Testament be conditional, I would ask you what difference there is between the Old and the New Testament⁹³. Now the difference must be either in their natures or in their conditions. In their conditions it cannot be, else the New might be broken as well as the Old; therefore it must be in the nature of them. Now let us consider the cause, or why God enters into a New Covenant. He tells us himself, that if that first had been faultless, there had no place been sought for the second; and indeed had that been faultless, there had been no place found. Now the faultiness of that Covenant consisted in this; first, being conditional, they could and did break it. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant

⁹³ "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Heb.8:6-7.

that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD." Jer.31:31-32.

Secondly, in breaking of it, they continued not in his Covenant. "Because they continued not in my covenant, and I regarded them not, saith the Lord." Heb.8:9. Thus, he regarded them not; but the defect of this Covenant ceased not here; for, their sins were brought to remembrance⁹⁴; their conscience was charged with guilt⁹⁵; and the Curse of the Law was inflicted on them for the breach of Covenant⁹⁶. Now a Covenant must be introduced that was faultless, a Covenant that they could not break, because not conditional, but of Free Grace⁹⁷.

⁹⁴ "But in those sacrifices there is a remembrance again made of sins every year." Heb.10:3.

⁹⁵ "Which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience." Heb.9:9. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins." Heb.10:1-2.

⁹⁶ "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward." Heb.2:2. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal.3:10.

⁹⁷ "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal.3:17-18. "For the promise, that he should be the heir of the world, was

Where no Law is, {Christ having fulfilled the Law,} there is no breach. Furthermore; it is a Testament that they must {in accordance with the Lord's faithfulness to save them to the uttermost} continue in⁹⁸. It is a Covenant in which God doth hear them, and their Mediator is touched with their infirmities⁹⁹; a Covenant in which their sins and iniquities are not remembered; a Testament that is of force to discharge and purge the conscience¹⁰⁰; a Covenant whereby they are freed from

not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom.4:13-16.

⁹⁸ "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:40. "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa.55:3.

⁹⁹ "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb.4:14-16.

¹⁰⁰ "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb.9:14. "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:24.

all punishment for sin¹⁰¹; a Covenant of that nature, to justify the ungodly¹⁰², which could not be if Faith and Repentance were conditions thereof. It is a Covenant that makes the Inheritance sure to all the seed¹⁰³, a Covenant which accepts no more offering for sin¹⁰⁴, and gives liberty to enter into the holiest of all¹⁰⁵. A Covenant that gives all upon the account of another's Righteousness¹⁰⁶, which could not be if Faith and Repentance were conditions thereof; a Covenant which must exclude boasting¹⁰⁷, which cannot be if Faith and Repentance be conditions. Now whether you hold this Faith and Repentance only

¹⁰¹ "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal.3:13. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev.22:3.

¹⁰² "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom.4:5.

¹⁰³ "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom.4:16.

¹⁰⁴ "Now where remission of these is, there is no more offering for sin." Heb.10:18.

¹⁰⁵ "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb.10:19. "The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb.9:8.

¹⁰⁶ "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom.5:18.

¹⁰⁷ "Where is boasting then? It is excluded. By what law; of works? Nay; but by the law of faith." Rom.3:27.

conditions, or whether you hold it the matter imputed, the Lord knoweth; which soever it be, it is false. If the first, it is foolishness to say we must be clean and then come to be cleansed; which you do in effect say, or we must be clean, and then to be pronounced clean in that same cleanness; I say, which soever it be, it is a Popish point. Wonder not that I said, "come out from among them." Now suppose that the Babylonish garment should be sought for, {as that it will one day,} will not you then be taken, as it will be found in your tent¹⁰⁸? I ask you what difference there is between the Church of Rome and the Apostle Paul in respect of the Covenant of Redemption, or the Gospel as you call it. If the Apostle holds it free, and the Church of Rome conditional, then you have been drinking of the wine of her fornication¹⁰⁹; but the former

¹⁰⁸ "And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done; when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. And Joshua said, why hast thou troubled us, the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." Jos.7:19-25.

is true; therefore, so is the latter, for the Church of Rome has but this way to err in this respect. Conditions are no part of this Testament or Word. I offer this to your consideration. "He that believeth not God hath made him a liar;" "and this is the record, that God hath given to us eternal life, and this life is in his Son." I Jn.5:10-11. Now this eleventh verse contains the whole sum of the Gospel in two articles. First, God hath given us eternal life; and secondly, this life is in his Son. Now if you will not believe that he has given you eternal life, do you not make him as much a liar, as though you would not believe this life is in his Son? Now if conditions deny eternal life to be a free gift, then the Conditionalist makes God a liar in both these articles, as the Babel builders, the master and the workers in that work made God a liar; for God had sworn that he would not destroy the world anymore by water¹¹⁰; so as then the beginning of that kingdom was Babylon¹¹¹; but God confounded their language, that they understood not one another. What is all this cry of the world? One cries out charity; another cries out baptism and perseverance; another holds out Faith and Repentance; so that if the Covenant be free, as before proved, whilst they are begging for strength to perform their conditions, they are giving God the lie, and laboring to alter his

¹⁰⁹ "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev.17:2.

¹¹⁰ "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." Isa.54:9-10.

¹¹¹ "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Gen.10:10.

course of grace; for if the former be true, so is the latter. No marvel that you fled from the Gospel to your own experience, for if your conversion was according to the Gospel, you would not have wondered so that I said that the elect are saved without Faith and Repentance; for an unconverted man to wonder at it, is no wonder; but for a converted man to wonder that the elect are complete in Christ without any act of theirs is such a conversion as the Gospel will not afford. "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov.20:11. I ask you one more thing; were the Jews rejected for not performing the Conditions or not believing the Report? But you will say they did not believe that Christ was the Son of God. Suppose so; and if you do not believe that he is a Saviour without you, and out of you, you do not believe the Report any more than they. "Therefore the LORD heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in his Salvation; though he had commanded the clouds from above, and opened the doors of heaven;" Psal.78:21-23; for the Report is that Christ is all our Salvation¹¹². "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and

¹¹² "Oh that the salvation of Israel were come out of Zion; when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Psal.14:7. "O LORD, be gracious unto us; we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble." Isa.33:2. "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Isa.46:13. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa.52:7. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." Acts 13:26.

which is to come, the Almighty." Rev.1:8. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:9-11.

Letter #2.

To Thomas Farmery & Mr. Thomas Cole.

Prove to me that Faith and Repentance is the condition of your Justification, or that an elect person is not righteous without them, or say with Job, that "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:2-6. Let Job serve us both. Again, you bid me not to separate that what God has joined together. Is this honesty to strive to make your scabs to cleave to my flesh? But is it you or I that are guilty of this? Let us see; for if Faith and Repentance be conditions of your Justification, then you must interest, unite, and incorporate yourself into Christ; and if these unite you to Christ, then the Head and the body was two in your behalf, until you were united and tied to Him by that slender cord of your conditions. Now do you or I separate that which God has joined together? What do you but cut off the Head of Christ crucified in the Passover? If you

hold these Conditions, the consequences must follow. Besides, what a strange, raw, undigested, unsavory, crude and inconsiderate question is that which you ask me; namely, how I know that I am elect or reprobate but by Faith? Did you ever hear such an expression? However, I am glad to hear that you own Faith but a Sign of your election and not a condition; but I had been better pleased if you had owned it but a Sign or Seal of your Justification. The sum of your doctrine is this; no Faith and Repentance, no Union, no Justification, no Imputation of Righteousness, no Sin Covered, no Persons Accepted, no Actual Reconciliation until you Believe and Repent. Let shame, shame cover your face!

Letter #3.

To Thomas Farmery & Mr. Thomas Cole.

You say that the Covenant of Grace is conditional. I presume that you cannot deny that this Covenant is Grace and Truth¹¹³. Now if Faith and Repentance be the conditions, I ask you: 1. What part of the Covenant these are conditions of, if these indeed be the conditions of Grace? 2. Whether Grace be not Grace without them? 3. How Grace can be conditional, and still remain Grace? 4. Whether Truth be Truth without them? 5. How Truth can be Truth depending on anything but itself?

Now for your Justification. Justification hath two parts, the imputation of righteousness, and the non-imputation of sin. 1. How can that be imputed that is made yours by some act of your own? 2. Whether God

¹¹³ "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth...and of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:14-17.

imputes your sin to you till you have believed and repented? If so, you have been converted outside the sphere of the Gospel, I suppose, for the Gospel sets forth the accomplishments of Christ. 3. What act of yours was the condition of the Imputation of the disobedience of Adam to you? 4. What was the condition on Christ's part, that your sin was imputed to him, if ever? 5. Whether Christ being raised from the dead be not the infallible pledge of the Justification of the elect in their first act? 6. Now if Faith be a gift of Grace, what is the condition of this gift? Perhaps your Repentance? 7. How do you look through the spectacles of your conditions upon a Representative? 8. Whether you will plead these conditions at a throne of Conditional Grace? 9. Whether you can plead these conditions at the bar of justice for Justification? 10. Whether you will plead them at the latter day? 11. Whether there be any other conditions for Justification than the Righteousness of Christ? 12. Whether there be any new act in God in relation to your Justification? 13. Whether the Imputation of Righteousness be not Justification without Faith? 14. Whether your Faith and Repentance be the conditions of the Justification of Christ? 15. Whether the Apostle calls the churches his brethren by virtue of creation, or by virtue of profession? 16. Were Isaac and Ishmael, or Cain and Abel, brethren? Pardon me if I call you fool, for I have not called my brother fool in this, for they had two fathers, or two mothers, and both spiritual.

*Pursue and weigh these lines,
With an impartial eye,
The word of God is quick,
Which doth the spirit try.*

*That spirit is of God,
Whose labor is and strife,*

*For to exalt the Son,
The way, the truth, the life.*

*It shows the liberty,
Unto the throne of Grace,
His glory to behold,
With an unveiled face.*

I desire you to answer me soberly upon these points or questions.

Letter #4.

CONDITIONALISM

Letter from David Culy to Thomas Farmery

First, you say that my doctrine savors of the Antinomians, because you say that the Antinomians hold that the elect are perfect and complete in Christ; which you likewise say is a Truth. I am glad that you hold that Truth; though indeed it is a pity you should hold it in unrighteousness as you do¹¹⁴. However, if the elect are perfect in Christ and complete in Christ¹¹⁵, as we find they are, it is easy to know which of us two be the liar. The Apostle bids the Colossians of being beware of being seduced¹¹⁶. Then he

¹¹⁴ "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom.1:18.

¹¹⁵ "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:30-31.

shows the two great articles, wherein lay all the stress, they cleaving thereunto, which would secure them from error, and they are these, "for in him dwelleth all the fulness of the Godhead bodily," Col.2:9, and "ye are complete in him," Col.2:10; for herein the truth respecting the union of the Father and the Son, the Godhead of the Son, and the personal union of the two Natures are set forth; and the second article, "and ye are complete in him¹¹⁷," in which is contained all other truth that respects Christ the Object and Representative of the elect, his body. Now whatsoever errors derogate from the Perfection of this Representative is confuted here. From these premises I am now prepared for an argument. If the elect be complete before God in their Representative, then Faith and Repentance being brought in as conditions is a forsaking the Head, and denying Christ, our Representative; but the former is true, therefore Thomas Farmery, here is one for you, not that I deny Faith in its proper place, nor Repentance, nor Holiness in their proper places, but not as Conditions of Salvation.

Secondly, another Truth which you seem to accent unto; namely, that all the posterity of Adam were condemned by his disobedience, but they felt it not, {at the exact moment this transpired,} neither did the curse of the Law take hold of them until they had an actual existence and being in nature, you say. Now how this proves that Faith and Repentance are Conditions of the Justification of the Elect will be difficult to establish. The posterity of Adam were not sensible of the guilt of his disobedience, nor did the Law take hold of them until they

¹¹⁶ "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col.2:8.

¹¹⁷ "And ye are complete in him, which is the head of all principality and power." Col.2:10.

had actual existence in nature; therefore Faith and Repentance, according to your scheme, are the Conditions of the Gospel. What is this your proof Thomas? I shall now take occasion to examine how this disobedience became ours.

First, Adam's disobedience was ours federally, by virtue of Covenant, Adam being a constituted Head of all his offspring federally; so ours by Imputation.

Secondly, Adam's disobedience is ours by nature; for though my person has not eaten, yet my flesh {as derived from Adam} has; so that flesh and nature has eaten in the person of Adam; so that his Disobedience is imputed to my person, for it is the proper act of my flesh. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.5:12. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom.5:19. Where are you going now Thomas; for you say that Adam was the figure of him that was to come. Now I ask you, whether their actual existence or being was any cause of their Condemnation? Again, you say that all mankind were guilty before God because of Adam's disobedience; and I say that if they were guilty before God, then they are condemned before God¹¹⁸. What Thomas, is existence and the feeling of guilt by the disobedience of Adam, and the Curse of the Law, all one with you? What ignorance is here! However, the Truth

¹¹⁸ "And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom.5:16-18.

which I received from your erring pen is this, that the posterity of Adam were sinners, and guilty and condemned persons before God by that one disobedience before and without feeling or existence; and this is the figure of Him that was to come by your own confession. Now if we were sinners and condemned before our personal existence, then there is no act of ours required to make us so, and when we come to feel it, it is but that Sentence that was passed on us in the person {Adam} of another, terminating or reigning in us.

Now for the argument, if the Scripture reveals nothing but the Disobedience of the first Adam to make us sinners and bring us under condemnation before God; and if he {Adam} be the figure of Him {Christ} that was to come, then the Scriptures has revealed nothing but the Obedience of the second Adam {Christ} for our complete Justification before God. "By whom also we have access by Faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. If death reigned by one in us, and he {Adam} is the figure of the Second, {Christ,} then in our Justification it is the sentence of Life seizing, {the reign of grace, grace reigning "through righteousness unto eternal life by Jesus Christ our Lord," Rom.5:21,} apprehending, terminating, reigning and governing within us¹¹⁹. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in

¹¹⁹ "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Ezek.16:6. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jn.10:28. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil.3:12.

me; and the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave himself for me." Gal.2:20. Now I readily grant, and am ready to subscribe to this article, that the elect have no sensible enjoyment of this until they believe; but I resist this, that the elect have no union with Christ until they believe, for if the elect have no union with or to Christ, then have they no right, nor interest in the Covenant of Redemption, nor any right to Christ. What now, Thomas, will you make the elect cry out with devils, "what have we to do with thee?" Lk.4:34. Will Christ say to his elect; yea, "ye shall have to do with me if you perform these conditions," this being then all the privilege that the elect have above those that are cast away into the outer darkness of their own illusions. Are you not a fine physician, Thomas? How do you like it? Now let us see whether my question be absurd to ask you? What were the conditions of your Faith, being they were part of the Covenant of Grace? But Thomas, I hear no more of Repentance; what have you dropped that? But let us inquire if you can find out a place for conditions, for if there be any, they must either respect the Office of the Father, or of the Son, or of the Holy Spirit; for the office of the Father was to accept the offering at the hands of the Surety, to be expiated, and justify the many¹²⁰; the office of the Son was to offer up himself¹²¹, to make complete reconciliation; and the Holy Spirit to make effectual application. Now Father, Son and Spirit are all concerned in the Eternal Covenant of

¹²⁰ "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:11.

¹²¹ "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb.7:27.

Redemption, and make up the sum and substance thereof. Now if there be any conditions attached to the obtaining of that Salvation which resides in Christ, it must be that the Father is not fully satisfied; but here is no place for conditions, for {if complete Reconciliation was not accomplished in the Person and Work of Christ} then we must accompany Christ in some way or manner to perfect the Atonement; but there is no defect whatsoever in that which Christ hath fully accomplished, neither active nor passive; so then perhaps {according to your wild schemes} it must respect a defect in the Office and Work of the Holy Spirit? Now if Faith and Repentance be the Conditions of the Covenant of Grace, whose office of the Three do they respect? The Holy Spirit it cannot be, for the Holy Spirit must be in you before you believe and repent; or else you must believe by some inert power or natural principle of self-persuasion of your own, if Faith be a condition, for if the Spirit generates and works faith, he must be in you {in order of working} before Faith. Now Thomas, is my question absurd? So you may see how you shut up the Kingdom of God against yourselves, with your conditions being your door to enter into the Covenant.

Then, you say that Faith is an instrument. I ask you whose instrument it is? Whether God's or Man's? God's it cannot be, for God cannot believe; man's it is not, {in respect of Justification,} for then man must justify himself, whereas it is God that justifieth¹²², and that exclusively by Christ, of Christ, and in Christ. You asked me whether the elect were in a state of grace before they believe; and I ask you whether the posterity of Adam were in a state of condemnation before they felt the guilt of their condemnation? However, I answer you positively,

¹²² "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33.

that the elect are in Covenant with God in Christ before they believe, and are heirs of all that is contained in the Promise¹²³. What, has their sins been laid on Christ¹²⁴? Has he in his own body borne their sins, and has made atonement and reconciled them to God, and somehow accomplished all this outside the Covenant of Grace? If Christ be the Mediator of the New Testament, and a Mediator is not a Mediator of one, {Christ is the Mediator between God and men,} then the elect are in Covenant before they believe; but the former is true. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15. "And to Jesus the Mediator of the New Covenant." Heb.12:24. So is the latter. "Now a mediator is not a mediator of one, but God is one." Gal.3:20. Therefore, the elect are in Covenant before they actually believe. Again, if this Covenant be all the Covenant of Grace that the Scripture reveals, and they are in this Covenant, then the elect are really in a state of grace

¹²³ "And this is the promise that he hath promised us, even eternal life." I Jn.2:25. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." Heb.6:17-20. "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." II Tim.1:1.

¹²⁴ "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6.

before they believe. Again, if Christ took on him the seed of Abraham, and this seed was the elect, then the elect are in a state of grace before they believe. My major is proved, my minor shall stand until you can create an additional covenant, in which the elect will justify themselves. Again, if Christ took on him the seed of Abraham, and this seed was the elect, then the elect are in a state of Grace before they believe; but the former is true¹²⁵, so is the latter¹²⁶.

Then you say, that except Faith be thus considered, {as you labor to prove it a condition,} no man can have assurance of his Salvation, for the word of Faith saith, "whosoever shall confess, and believe in the Lord Jesus, shall be saved." Then you add, that he that flees from this order is like a dumb dog, surely the dumb dog's ears hang in your eyes, for spiritual sight you have none, Thomas, for now you bring in a Confession of Faith as another Condition. What, shall we never know all your Conditions? Justification by Faith, Justification by Confession, Justification by Repentance, as there seems no end. Truly, I know not whether foolishness or impotence hath

¹²⁵ "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb.2:16. "And in thy seed shall all the nations of the earth be blessed." Gen.22:18. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal.3:16-18. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:29.

¹²⁶ "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom.4:16.

the prevalence in you, for you are the man that maketh not God his Trust; for what, is not the Truth of God ground enough for the Assurance of our Salvation, but you must have the confirming of your assurance by some conditions of your own? You durst not rely on Christ alone, but you must seal the Covenant yourself. If this you say be true, Thomas, we will heed no more God's oath for the confirmation of our Faith, Heb.6:16-18, neither will we say anymore, "this is the blood of the New Testament;" but rather, here are the Conditions of the New Conditional Testament. But, Thomas, do you think that God was not as choice of his elect, as to secure them, and to make the Inheritance sure to them, as well as they are for making it sure to themselves? Or think you that he thought it safer and surer in their hands by conditions, than in his own Unchangeable Grace and Truth? Indeed the elect are dearer to Him than to themselves; they are dear to Him indeed, therefore he will not put the true riches in their hands, and therefore eternal life remains a free gift of Grace in Christ, founded and grounded upon his Unchangeable Truth¹²⁷. The Conditionalist therefore must be a builder, which I find you do not disown; but the Stone which the builders disallowed is become the Head of the corner¹²⁸.

One argument or two more. If some of the elect are in a state of Grace without Faith, and if all the rest of the

¹²⁷ "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Psal.91:4. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Rom.4:16.

¹²⁸ "Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?" Matt.21:42.

elect with them are chosen in one constituted Head¹²⁹, then the elect are in a state of Grace before they believe; but the former is true, else you damn all children. Learn to make a difference between being in Covenant, or a state of Grace, and being sensibly or knowingly in such a state. The first I own, the second I disown, and am as far from saying that the believer goes to glory without Faith and Repentance as you are; yet I am just as far from saying that these are conditions of their interest and inlet into the Covenant; for though I will not say that you have no portion in the Covenant of Grace, but I can say and prove that you are not sensibly and knowingly therein.

Then you speak of that order, Romans 8:29-30; but if you should see a man act naturally {as you do in this case} would you say that he was mad to make a man of rags, and then fight him with all the armor he hath? For who denies you that all the elect shall certainly be called? What, how does this prove that Faith, Repentance and Confession are conditions? Why do you beat the air so, Thomas? Then you say, that all that the Father has given to Christ shall come, {for therein is the Absolute Promise,} and him that cometh he will in no wise cast out; and herein {in coming} is the condition? Whoever heard of a conditional promise made to an absolute promise? You have mistaken yourself here. I answer you, if your fellow Neonomians, as Baxter, or Daniel Williams, should see what you have written, they would have even chided you for it, for stating your absolute promise first; however, all them that the Father has given to Christ shall

¹²⁹ "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:4-6.

certainly come to him. Now what is meant by 'coming' in this place is the question, for if coming be believing, then all the elect shall absolutely believe in Christ. Here is no condition, Thomas, by your own confession. Now if all the elect shall believe in Christ by virtue of an absolute promise, and if all that believe are justified from all things, then they have no need of a conditional promise; my major is true by your own confession, my minor from Acts 13:39, {"and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses,"} therefore, after the absolute promise is fulfilled, there is no place for a condition, and so you must frame some other exposition, for there is no Grace given for Grace, but this God having graciously given his Son, has given all Grace with Him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom.8:32.

Then you wrap us up a bundle of confusion, as the glad tidings of resting in the Land of Canaan, after a tedious travel in the Wilderness. But, Thomas, was not this promise before? Or was the Land of Canaan in opposition to their travel in the Wilderness, or to their bondage and service in Egypt? Surely God has deprived you of truth, for who but he that has given himself up to lying can write as you do? Surely you know not the Commandments, else you might know that this rest is not in opposition to their travels, but to their bondage in Egypt, neither did that rest signify Heaven; however, let us take your exposition and carry it along with us. "Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee." Psal.116:7. "Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer.6:16. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt.11:29. "Let us

therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb.4:1. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb.4:9-11. I say that this rest is the New Testament of God's Grace in Christ, of which the Land of Canaan was a type and a seal. This is the rest that the bondwoman and her son could not enter into¹³⁰, so that the Land of Canaan was a rest to the children of Israel after their Egyptian bondage, and so is the New Testament in respect of the bondage of the Old Testament. So he that believes hath entered into his rest, and hath ceased from his own works, as God hath done from his; in which rest I find that you are not yet entered, Thomas. I pass by all your bundle of confusion, and take notice of this, namely, that there can be no footing for the assurance of eternal life without a Commandment and a Promise. What Commandment would you have? Is there anything but the Law and the Gospel or Promise? But I suppose you would be for a new Law, if you could but find it out; however, if there be no other commandment but what is contained in the Law of Moses, and no other promise but the promise of life in Christ, then the footing of your assurance must be either the Law or the Promise; but the former is true,

¹³⁰ "Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Gal.4:30-31.

Rom.13:9¹³¹, and so is the latter, Tit.1:1-2, I Jn.2:25¹³². Believe the Promise you will not, fulfill the Law you cannot. Now who is got in a whirlpool, you or I, Thomas? Again, if love, joy, peace, long-suffering, gentleness, goodness, faith, be all the fruit of the Spirit, and the Spirit must be there {in order of working} before this fruit be operative with a single eye to God's glory in Christ, then none of these can be conditions; but the former is true, Gal.5:22¹³³, and the latter reason must grant. Again, if there be no commandment unto which assurance of life is annexed, but the fulfilling of that command is the righteousness that giveth right to the promise, and if Thomas Farmery must have a commandment to fulfill,

¹³¹ "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Rom.13:9. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt.22:36-40.

¹³² "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began." Tit.1:1-2. "And this is the promise that he hath promised us, even eternal life." I Jn.2:25. "And this is the record, that God hath given to us eternal life, and this life is in his Son." I Jn.5:11.

¹³³ "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal.5:22-25. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom.6:22.

else he can have no assurance of life, then Thomas Farmery must be justified by his own righteousness, or he can have no assurance; but the former is true, Gal.3:21¹³⁴, and so is the latter by his own pen.

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Rom.4:6-8. But perhaps you mean a more internal cleanness than this? You may mean meticulous walking, keeping close scrutiny of thoughts, words and actions to keep the conscience from accusing the soul; this, if alone, is as abominable as the other. Phil.3:4-8, I Pet.3:21¹³⁵. I add, that it is not the keeping of the conscience free from offense that can clean it from guilt, though a man could keep his conscience free from offense from the day of his birth to the day of his death. I say this is the doctrine of devils; if this be not antichrist, I know not what is. “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the

¹³⁴ “Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal.3:21-22.

¹³⁵ “Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more, Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.” Phil.3:4-8. “The like figure whereunto even baptism doth also now save us {not the putting away of the filth of the flesh, but the answer of a good conscience toward God,} by the resurrection of Jesus Christ.” I Pet.3:21.

Father and the Son." I Jn.2:22. If that doctrine is to be rejected {as damnable doctrine} that denies Christ and his sacrifice; and to say that walking without offense to the conscience will clear the soul of guilt, be a denying of Christ and his sacrifice; then to say that walking without offense to the conscience will cleanse the soul of guilt, and make it fit for glory is a damnable delusion; but the former is true, and so is the latter. Heb.9:22-24, Gal.2:21¹³⁶. I say that the soul that is not washed and purged by the blood of the Son of God shall never enjoy eternal glory, whatsoever his conversation may have seemed to be, Jn.13:8¹³⁷, he that is not thus cleansed, there is nothing pure to him, neither the word of God, nor preaching, nor hearing, nor ordinances, nor wife, nor children, nor natural gifts, nor learning; there is nothing pure to such a person, nor life, nor death, nor things present, nor things to come; but to the other all things are pure. II Sam.22:27, Ps.125:5, Tit.1:15¹³⁸. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Prov.30:12.

¹³⁶ "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb.9:22-23. "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." Gal.2:21.

¹³⁷ "Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me." Jn.13:8.

¹³⁸ "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury." II Sam.22:27. "As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity; but peace shall be upon Israel." Psal.125:5. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Tit.1:15.

Then you say that Paul prayed for the increase of faith in the Thessalonians. What is this to purpose at hand? Doth Paul's praying for the increase of their faith, prove that their faith, and confession, and repentance, are the conditions of the Covenant of Redemption? What wickedness is here! However, I take notice that Thomas Farmery judges the Apostle as great a Babylonian as himself. For Thomas Farmery can see no necessity for seeking and asking the Lord to work effectually by his Spirit¹³⁹, in the exercise of the gifts of Grace, except his Salvation depends upon it, and being led in this mystery of iniquity, it lets in another as abominable as the former.

Just because I said that those that prayed for strength to fulfill their conditions of the Covenant were giving God the lie, as the Babel builders did; but you assert, that their building of Babel was not in opposition to God's promise, but compare it to Paul's praying for the Thessalonians; and though God had promised perseverance to the Thessalonians, yet it was needful for Paul to pray for them; and though God had promised to restore Israel from their captivity, yet it was needful for Daniel to pray for their restoration. Who will dispute these statements, for we know that the Lord's predestinating purpose in Christ, always flows fluently with that same predestinating purpose in making the prayers of the saints effectually to that very end, and to assert otherwise is but to make Christ subservient to the prayers of his saints. Cursed blasphemy!

Then you say that I have not fitly compared the Testaments, because I say, that their difference is in their natures, and not in their conditions. Then you ask, what conditions the Levitical priesthood had, as though there

¹³⁹ "Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Ezek.36:37.

had been none. Then you say, that the difference between the Old Testament and the New Testament was not because the Old was conditional, for the Gospel has its conditions as well as the Law. Here is confutation! Then you say the faultiness of the first was, that it could command, but give no strength; therefore Paul saith that he was a minister not of the letter, but of the Spirit, II Cor.3:6; the Law you say requires perfect and personal obedience, though you know no more for what than a beast; for if this be the difference, because the Law gave not strength to do that which it commands, and now the Ministration of the Spirit gives strength to do it, then surely the doing of the Law must be fulfilling the Conditions of the Covenant. What will our Babylonians say now? He must say with Lot, Gen.19:19, as in another case, I cannot escape to that mountain of the Law, but there is a milder and easier law to flee to, that my soul shall live. Who is an Antinomian now? Not that you know what an Antinomian is!

The last thing I shall take notice of this, the Truth of your Neonomian doctrine appears from the consideration of the Curse of the Law; for as no man can know himself to be a sinner without the Law¹⁴⁰, and if no man can know that Christ is his Saviour but by the Gospel¹⁴¹, then the Gospel has Conditions {as you assert} as well as the Law; therefore, this is like all your other proofs. But with your leave, Thomas, if the Testament be conditional, as you say, you cannot know yourself, neither by the Law, nor by your Gospel either; for the Law shows

¹⁴⁰ "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom.3:20.

¹⁴¹ "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:10.

you but your own personal sin, and what you are in yourself, but not what you are in Adam, without which you can never know yourself aright. And if the Testament be conditional, the Gospel does but show you what you must be in yourself by Condition, so that your comparison is but jargoning and canting; but the Gospel shows the elect what they are in the first and second Adam, {Romans chapter 5,} without any act of their own. If the force of the Testament consisted in the death of the Testator¹⁴², and if the Testator be dead, there can be no Conditions.

Now for your question, whether Christ will judge the world by Imputed Righteousness? I answer boldly, that all they that shall not be found in Him, but in their own righteousness, shall be found under the sentence of death pronounced on them in the person of Adam. Phil.3:9¹⁴³, Rom.5:12¹⁴⁴. However, I deny that any shall be judged for life and death by their own personal actions. First, because it cannot be proved that God ever entered into a Covenant of Life and Death with any person but with two. Secondly, if God should judge for Life and Death according to their actions, it would be by works that the elect should have eternal life. Thirdly, it would make the

¹⁴² "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb.9:16-17.

¹⁴³ "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:9. "There is therefore now no condemnation to them which are in Christ Jesus." Rom.8:1.

¹⁴⁴ "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.5:12.

word of the sentence of death in Adam, and life in Christ null. Fourthly, it would strip both the Heads of their constituted headships.

Your second, whether the elect be in a state of Grace before they believe? Thomas, I have answered it before, that the elect are really in the state of Grace before they believe, yet not sensibly, not knowingly; but I will prove it again. If elect children pertain to the kingdom of Heaven and of God, and if the elect be elect when children¹⁴⁵, then the elect are in a Covenant of Grace before they believe; but the former is true¹⁴⁶.

Again, if there be but one way for the adult and for infants to be in Covenant or in the Kingdom, and if the adult must receive it as the infants do, then the elect are in a state of Grace before they believe, and without faith and repentance; but the former is true¹⁴⁷. Therefore, if elect infants be in a Covenant or a State of Grace without faith or repentance, those that mature, and have not yet met these conditions which you propose, must be cast

¹⁴⁵ "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer.1:5. "The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name." Isa.49:1. "But when it pleased God, who separated me from my mother's womb, and called me by his grace." Gal.1:15.

¹⁴⁶ "But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt.19:14. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt.18:3. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

¹⁴⁷ "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Lk.18:17.

out, or if they were in at the first, they have gotten out some way or another, if let out of Covenant and Grace, and here you reprobate them; whilst likewise extinguishing any speck of assurance that the elect receive, in their ways in Christ, {preserved in Christ Jesus,} as pertaining to their final preservation unto glory¹⁴⁸. How came you out, Thomas? Were you let out, or have you broken out by your own acts since you were born? Arminius himself would not scruple to say so, but I fear no more will you, or have your Fabulinus¹⁴⁹ neglected you? I mean a supposed god, that takes care of children when they begin to speak, the one or the other you must say, or say with me, that the elect are in Covenant, and in Grace and favor with God in Christ, though they have no sensible enjoyment, but are yet foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, being hateful, and hating one another, until this Kindness and Grace of God appears to them in Christ. Tit.3:3-4. As for that in Ephesians 2:2-3, why do ye not add the fourth, fifth and sixth verses, for these will tell you, that whilst they were such, they were quickened

¹⁴⁸ "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Jn.10:28-30. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen." II Tim.4:18. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:4-5.

¹⁴⁹ Fabulinus, the ancient pagan god of the Romans who taught children to utter their first word.

together with Christ, and raised up together, and seated together in heavenly places in Christ Jesus¹⁵⁰.

So I pass to your third, the difference between feigned and unfeigned faith. It is not possible that I should make you know the taste of manna when you have never tasted any. Rev.2:17¹⁵¹. But unfeigned Faith is to be free from hypocrisy, but then the understanding must assent to the Truth, else it cannot be either feigned or unfeigned; for if the understanding assent not to the Truth, it is more properly erratical than feigned; but when the understanding assents to the Truth, and the affections of the soul do not embrace it for its chiefest joy, {"because they received not the love of the truth" II Thes.2:10,} that is feigned faith, which reprobates and devils may have. True and Unfeigned Faith is when the understanding assents to the Truth, and the will relies, rests, depends, trusts and confides alone on the Truth of God in Christ, and the affections of the soul embraces it as its chiefest joy, and owns, employs and exercises itself

¹⁵⁰ "But God, who is rich in mercy, for his great love wherewith he loved us; even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:4-10.

¹⁵¹ "He that hath an ear, let him hear what the Spirit saith unto the churches; o him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev.2:17.

in love, to glorify the riches of his Grace and Truth¹⁵²; which I find you have not yet attained unto.

First, because your understanding has not yet assented to that truth which reprobates and devils may assent unto.

Secondly, because you deny one of the great articles of Christianity, and of our Protestant Religion, and join with the adversaries in opposing the freeness and the very nature of Grace.

I passed to your fourth, why Peter exhorts to repentance and to conversion, that sins may be or might not be blotted out¹⁵³. If we consider the subject of this exhortation, which was to them that had crucified the Lord of life and glory¹⁵⁴, was there not cause enough for them to be of another mind, or how should they believe their Justification in Christ or by Christ, and retain their old thoughts of him? But the clearing up of the Truth, {I dare not say your understanding, for that may remain as dark as ever,} I distinguish the blotting out of sin in three

¹⁵² "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom.6:17. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." II Tim.1:13. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim.1:5. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." I Pet.1:22.

¹⁵³ "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

¹⁵⁴ "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:14-15.

courts. First; they are blotted out in God's will; that is, God's will not to impute sin, nor punish the persons of the elect for sin in a way of Righteousness and Justice is the very essence and quiddity of Justification. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:1-2. I say, this act of God not to impute sin, but to impute Righteousness is an eminent act or internal in God¹⁵⁵. The Apostle makes this eminent act of God the essence and being of Justification. There is no priority to this act, I mean nothing going before out of God.

Secondly; the effects of his will, which is Christ's active and passive Obedience. The Representative being risen from the dead, the whole body is juridically justified and discharged from all the demands of the Law and its Curse. I say, they are juridically freed and discharged

¹⁵⁵ Note: The actual & legal Justification of all the elect of God – as far as they are concerned; or in other words, in relationship to their actual sin & guilt being imputed to Christ their Surety, Representative & Substitute, and Christ's Righteousness imputed to them, whereby they were constituted perfectly righteous and savingly {completely} justified was in time – at the cross – on the sole basis of Christ's accomplished {finished} work alone; though in a true scriptural consideration of God's pre-creation purpose of Grace to glorify Christ, and according to the harmony of Redemptive Revelation, there must of necessity, be a sense in which the elect of God, as such, in relation to their union in Christ – their Eternal Surety, Spiritual Head & Covenant Representative were always viewed {based upon Christ's Representative Work} in a state of perfection in Christ, and to imply otherwise would diminish the eternity of God, avert the Eternal Covenant of Redemption {wherein the complete salvation of God's elect on the basis of their Eternal Union with Christ was everlastingly provided for in Christ their Eternal Surety,} and to open a direct door to Arminianism.

from the Law, both from its commanding, reigning, condemning or cursing power¹⁵⁶.

Thirdly; the court of conscience, in which their sins stand recorded, as far as knowledge and remembrance can keep account of them, so that though the will of God was not to impute sin and they were justified in that court; and that God had justified them in their Surety and Representative; yet as I said before, they were not justified in the court of conscience until they believed. But what is this to your purpose, to prove that Faith and Repentance are Conditions? "And of his fulness have all we received, and grace for grace," Jn.1:16, and so it all proceeds from Christ's fulness. But so far I grant, that this Righteousness of Faith is a gift of Grace, and if there be any gift that follows, as I deny not for there are many, yet it is not for the act of believing, but for that Righteousness believed in. {Rom.8:32, 4:13} This is the Fountain and Spring of all blessings in whom all the promises of God are Yea and Amen. "For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us." II Cor.1:20.

But it is a question, whether you believe that the elect are justified by the Imputation of the Obedience of Christ, wrought out for them. I suppose this is your drift,

¹⁵⁶ "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal.4:4-5. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor.15:55-57. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25.

that the promise of Grace makes you worthy of all other graces, so that the Absolute Promise gives you faith, unto which faith all other blessings are attached, as justification, adoption, acceptation of your person, and eternal life. {But your faith is not the beloved – “to the praise of the glory of his grace, wherein he hath made us accepted in – Christ – the beloved.” Eph.1:6.} No Marvel that you say that faith must not be considered as a work done by us, but a gift of Grace. Here you put a scruple upon your own coin. What, must not repentance be looked upon as a work either? Has our Nimrodian hunted all his days for this? What, Thomas, are you a coiner and a counterfeiter of the Kings coin, that you are so afraid of turning the other side uppermost? Though I do not think that you are artificial or original enough to do it, yet you have had some that have coined it for you, and so goes current amongst you of that kingdom; but when it comes to be offered in the Kingdom of Heaven whose coin you counterfeit, both it and you are found but reprobate silver¹⁵⁷. For if it be of works, then it is no more Grace; this is the upper side of your coin, and so your justified by works at the last, for you cannot add a law to Grace, but you must add works to Grace, and so make it no Grace; neither can you add a law to Grace, but you must confound Justification and Sanctification together. So thou mighty hunter, thy silver is but dross, thy wine of Justification is mixed with the water of Regeneration.

I pass to the last question, which is but what is in the former, but only more confusedly stated. I suppose

¹⁵⁷ “They are all grievous revolters, walking with slanders; they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain; for the wicked are not plucked away. Reprobate silver shall men call them, because the LORD hath rejected them.” Jer.6:28-30.

this to be your meaning, whether there be not a conditional promise, and a work of the Spirit between the Decree of pardon and pardon itself, or the Execution of the decree? I answer, that Pardon of sin in God is no decree, being an eminent Act of God, his will not impute or punish sin, is Pardon, which will is his Grace and himself, in which act all his other eminent acts are; there is no priority nor posterity, nothing going before or coming after to perfect the thing willed, there could be nothing before to move him to will, neither could there be anything out of himself {after} that could move him, for he that is the moving Cause of everything cannot be moved by anything; so you had as good to say, that anything is the cause of his Being, as to say it is the cause of his will; for if his will be himself, there can be no more priority nor posterity of his will than of himself. Now if the blessedness of the elect consisted in his will, {as consummated in Christ,} there is neither conditional promise, nor work, nor time between this act and their pardon in God; but the former is true¹⁵⁸. So I say, there

¹⁵⁸ "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom.4:6-8. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in

is no interval of time between this act and actual pardon in this court, and in Christ they are actually, legally, judicially discharged and justified in him. There is no interval of time between the resurrection of Christ and their legal pardon; for the resurrection of Christ is no decree, but an act of God. Neither is there any intervenient between the pardon of the elect and the resurrection of Christ¹⁵⁹.

Thirdly, they being pardoned sensibly and knowingly, from the terminations of the Law in their conscience, this being a decree in respect of the elect, and remaining a decree, till this justifying act of God {reigning through righteousness} terminates in their souls. Now what promise would you have? Is not this enough? "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12. But what work would you have the Spirit do to conform you to some law, that you might gain

one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:3-12.

¹⁵⁹ "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph.1:19-20. "Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph.2:5-6. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Pet.1:3. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Heb.13:20.

favor, justification and eternal life, without making of Christ the Object of your justification.

Let me advise you, never speak against Papists, nor Socinians, nor Arminians, nor Quakers, for in so doing, thou speakest against thy own brethren, and thou slanderest thine own mother's sons. But I will tell you what you need the Spirit for; first, to reprove you of sin, because you believe not on Christ; secondly, to convince you of Righteousness, because Christ is gone to the Father; and thirdly, you need the Spirit to glorify Christ, in taking of Christ and showing Him unto you¹⁶⁰. But let me rub up the brazen side of your coin, and bring it to the touchstone. If you be justified by a Law, then you must be justified by conditions; and then it must be by merit. The touchstone of Holy Scripture is this, "now to him that worketh is the reward, {that is, Justification and eternal life,} not reckoned of grace, but of debt." Rom.4:4. So that you are justified by works, by conditions, by merits; for if by conditions, then by works; if by works, then by merits. One would think that if God gives Faith and Repentance, that you should be the more indebted to Him, and not him to you; for how foolish and brutish is this line of reasoning! My life for yours, that this coin and passport of yours will never give you entrance in the Kingdom of God and of Christ. The touchstone describes

¹⁶⁰ "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you." Jn.16:8-15.

your coin, for we are justified freely by his Grace, Rom.3:24, resting alone upon what he is, and has done. "This is the rest; wherewith he shall cause the weary to rest," and this is the refreshing of the Lord. Is.28:12. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you," Acts 3:19-20, for you stand in as much need as they. If ever you write more, prove that God has ever entered into a Covenant of Life and Death with any but two, {Adam & Christ,} or never pretend to hold your judgment anymore. Let this be your task.

David Culy

Letter #4.

Robert Blaxley.

Let us see what glory you put upon the sacrifice of Christ, what value, price, estimate and efficacy, you put upon it; surely if you be a priest, you would have both waved it, heaved it and tasted of it. If his sacrifice extended no farther than the disobedience of Adam, do you not prize him equal to Adam? If you esteem his sacrifice but satisfactory for one offense, do you not put a limited esteem upon it, as though there was no more in the one than in the other? As for the efficacy of it, you limit both in respect of God and of man, for you disown that that Sacrifice has atoned the Father, or made Reconciliation for all sin; and in respect of man, you disown the discharge of the guilt of sin of the conscience alone by that Sacrifice. But you will say, do we not limit that sacrifice, by saying that it was offered but for some? No, if the whole world had been designed to be saved, there

need no other Sacrifice; but the Acceptor of the Sacrifice and the Offerer designed it but for a limited number; and as for the rest, some disown his Person, some the efficacy of his Death, as you do, I Pet.2:8¹⁶¹, whereunto they were appointed. Now because you have not the Faith of God's elect, you profess yourselves that Christ has died for all, so you are sure that he died for you; but I pawn my life upon it, that if you have no more benefit by the death of Christ than what the Universalist shall have, {and you can expect no more,} you shall lie with him in sorrow. Isa.50:11¹⁶². You trample underfoot the blood of the Everlasting Covenant, and in effect tread underfoot the Son of God; for I look upon him that limits the value, merit and efficacy of the death of Christ, and he that denies the Godhead, as all of one piece of the man of sin. But let us come to some resolution; for you say that it was the will and design of God that all men should be saved. I only ask you this question; if it was God's will and design that all men should be saved; and if that sacrifice was imputed to all, and all are not saved, then there must be some insufficiency in that sacrifice. Now you must disown your principle or disown the Godhead of Christ; for if he was God-man that bled and died, Acts 20:28¹⁶³, and therefore the merit was infinite.

¹⁶¹ "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." I Pet.2:8.

¹⁶² "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa.50:11.

¹⁶³ "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

If sin and death came into the world by the disobedience of one man, and that one man is the figure of him that was to come, {which is Christ,} he that sees not himself a sinner, and condemned in the person of Adam, can never see himself righteous and justified in the Person of Christ; but the former is true, and so is the latter, therefore, living and dying, denying original sin, there is no Salvation. If without Election there can be no free Grace, and we cannot be justified nor saved without free Grace, then to deny Election is to deny free Grace and Salvation; but the former is true by necessary consequence, and so is the latter. Without the knowledge of this article there is no Salvation. Without faith in the doctrine of justification there can be no Salvation; for if being ignorant of God's righteousness is the cause of men establishing their own righteousness; and if the establishing of their own, be not a submitting to God's righteousness, then to live and to die ignorant of God's righteousness, is to so live and die un-submitted unto God, so no Salvation; but the former is true, and so is the latter, therefore there is no Salvation outside of the doctrine of free justification. If to deny the resurrection of the dead be to deny the resurrection of Christ, and a denial of the resurrection of Christ leaves a man in his sin, then to deny the resurrection of the dead is to die in sin, so no Salvation. There are other fundamental truths as necessary as these are, as the mystery of God the Father, and Christ, and of the Scriptures, but I hope we differ not about them.

David Culy

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