UNION:

OR

A TREATISE

OF THE

Consanguinity and Affinity

BETWEEN

CHRIST AND HIS CHURCH.

By JAMES RELLY.

For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: so also is CHRIST. 1 Cor. xii. 12.

Printed by D. & G. Bruce,

FOR THE SOCIETY OF UNITED CHRISTIAN FRIENDS

IN NEW-YORK.

1812.
PREFACE.

Hearing an Apostle say, that he used not the excellencies of speech, nor the enticing words of man's wisdom, when he came preaching the Gospel of Jesus amongst the Gentiles: I conclude, that what was then useless, is altogether as unnecessary now. Truth needs no art, but manifests itself by plainness of speech, in the demonstration of the Spirit, and of power.

I believe I may say, without uncharitable censure, that mankind in the general judge according to appearance, and not with righteous judgment; the flowery style, the swelling word of vanity alluring to the flesh, is that, which (by reason of the depraved senses) is most pleasing to the ear, and striking to the mind, it being not important, whether it contain any matter or not: The Truth itself, being seldom that which the reader falls in love with; it is
language, sounds, and pomp of words, that enamours a fluttering world.

To urge, that the allurements and elegance of speech adorns the truth, and removing the prejudice which many have conceived against it, excites them to read with delight, &c. I say, this plea will be found upon impartial inquiry, to be a flat contradiction of the scriptures, a stale device of Truth's grand enemy: For, let the same subject, be but treated of in the true apostolic language, viz. plainness of speech; and those raptured admirers of the sublime, however nervous its argument, will reject it.

To assert that the excellency of speech, and the enticing words of man's wisdom, is necessary to enforce the Truths of the Gospel; is to impeach the judgment of one whose choice did not proceed of necessity, when he chose plainness of speech, such as was familiar to the meanest capacity; I mean the Apostle to the Gentiles; he looked on the enticements of speech,
as a proceeding unworthy the majesty of his matter, yea rather hurtful then helpful unto his hearers; lest their faith should stand in the wisdom of man, and not in the power of God: Hence I am encouraged to hope, that the absence of those embellishments from my Treatise, (though it proceed of necessity) will neither mar the beauty, nor relax the nerves of Truth contained therein: And, what further conspires to render my expectations sanguine in this particular, is the persuasion, that there are such in the world, whose ears cannot be charmed with dead unmeaning sounds, and whose hearts are susceptible of Truth, in it's artless native dress.

But as the multitude think otherwise, and are contrary to me; in the grace and love of Jesus Christ, I stand prepared for censure, and reproach, and am not afraid of their utmost enmity: nor is it in the power of the world to torment me with disappointments, because my expecta-
tions are suited to their candour and clemency.

Through the knowledge of myself, and the observation I have made in life, I understand a little of human nature; and having learned of the Father, am not altogether ignorant of him who is the Truth: I therefore perceive, that reproach and the Gospel are inseparably connected; that it is impossible to believe, and bear witness of the one without being exposed to the virulence of the other, therefore God forbid that I should seek to avoid it, but rather meet it rejoicing, and receive it with open arms; being thereby crucified unto the world, and the world unto me.

As I make no pretension to infallibility, nay as I pretend not to the abilities of fallible authors: respecting wisdom, and Letters, it will not surprise me, nor need it surprise any body else, if some busy critic, whose genius leads him ever in search of offal, and garbage, should pretend to detect in my book, not only bad grammar, with
inaccuracies in phrase; but errors in judgment also: Nor shall this trouble me, provided he substitute in stead thereof, what consists more with the honour and glory of Jesus Christ our Lord, for then my aim and end is answered.

If I am asked in meekness to explain myself in any particular, wherein it is judged I have not been quite intelligible, though I cannot promise success, I find myself willing to attempt it. But, when any conceited spirit, from merwantonness, majesterially declares me wrong, I shall not reply; because the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, &c.

As I do not remember to have read the author, who hath treated of the subject contained in the following Tract; any farther than to drop some very brief hints of such a Truth, which hath been immediately contradicted by some other position: So neither do I remember to have read any thing wrote in confusion thereof, ex-
cept a few admirable pieces lately handed about; in some of which, my name stands conspicuous as an Heretic. I have reasons with me very sufficient, why I take no notice of those important spirits, so as to answer them in form.

First, Respecting such that I have seen, their performances evidence beyond all controversy, that they did not understand the matter which they wrote against; and therefore treated that with contempt which was above them, being not afraid to speak evil of dignities. I would always, (unprovoked by their petulancy) answer those with silence, as being beneath my attention. I would harden my ear against the roarings of ignorance, and be utterly insensible to their invectives:

It being ridiculous to fret at the barkings of a Cur, when it is the nature of the animal to be noisy. Moreover, my wise, and powerful antagonists, are generally positive without candour; yea even infallible in their own conceit: With such it
is unlawful to reason. To see what important airs those little masters give themselves, strikes one at once with laughter and contempt; and constrains the serious mind to commiserate the abject state of Man, which nothing more fully discovers, than the egregious vanity, and insolence, of absolute determinations without reason. For my part, after having abjured the Pope of Rome, I can never submit to any infallible chair of an inferior Sort: Therefore their positions hath no weight with me, where they produce not their reasons, and such reasons as immediately relate to the matter in hand, and take in its meaning.

Until then, they may think as high as they please of themselves, (as vain conceit seems necessary to keep up their spirits) I must of necessity respect them, so, as to take no notice of their Anarchmas, but boldly confess that after the way which they call Heresy, so worship I the God of my Fathers.
Another reason, why I do not choose to answer (in form) those Antagonists who have as yet appeared in public against me, is, that personal pique, disappointments, self-interest, &c. was not the least powerful motive with them in their opposition; and where those considerations influence the mind, it is an easy matter to find fault, Yea prejudice is dexterous at making faults, where there are none. I would not answer such as these, lest, by inflaming them, I should drive them to an utter renunciation of Christianity: Lest they should cast off, and reject that measure of Truth which at present they may have, only because, (from personal enmity) they may be in all things my opposites. For, where a spirit of resentment and self-seeking takes the Lead, it is not strange to see men change their Maxims, lest they should be thought to agree in any particular with the objects of their envy; it is a pity the Evidence that some of my opponents are already too guilty of this Charge: is so full.
Besides, there were many other stimulating considerations, well nigh as powerful as that of personal enmity, and revenge, which made them opponents to me, and my doctrine: such as making their peace with the World, at the expense of the persons and matter, trampled on. They were well aware, of its being a very likely method to gain the favour of mankind, in the general, especially of the pious Populace; the light, in which things stand at present, administering them abundant opportunity for so doing, it being shrewdly foreseen, that prejudice against the Person, and Matter exploded, would not permit the world to inquire impartially, into the merits of the Cause. They could not but be greatly encouraged, being assured of victory, before they came to the trial. It might reasonably be expected from hence, that their exclamations, and invectives, would have a large run in the world; to the great advantage of the Authors: this thought had a sweet feel-
ing in it. But, I believe, there has been a disappointment here; it should have been considered, that the Person, and Doctrine, which they bespatter, are not sufficiently popular and formidable, to raise a general Call for their confutations, and preservatives.—The deliverance, is always proportionable to the Danger, nor can the latter be great, from what is only the object of hatred, and contempt, and not of fear: Had this been considered, their expectations had not been so sanguine. I might, by appealing to Human Nature, prove, that those my reasons, for not taking any farther notice of my antagonists, are not mere surmise; which may possibly be false: But I decline this, and declare myself well assured of what I have said, from circumstances sufficiently convincing: however, I shall bid them all farewell in the words of the Poet,

If want provoke, or Madness makes them print.
I wage no war, with Bedlam, nor the Mint.
It is not my aim in this Treatise, to de-
speak by external Argument, against gainsayers, what I conceive to be the Truth, as it is in Jesus: but simply to throw such a light upon the matter, that as it is true, it might appear in a measure intelligible also. I was for a long season, after satisfied of the redemption which is in Christ; very uneasy at times, concerning the Equity thereof: Indeed the hints which occasioned these disputings in my Mind, were merely accidental; for having received much consolation in the first persuasion of redemption, the forgiveness of sins, in the Blood of Jesus, I judged myself sufficient, (from the Argument I fancied I was Master of, and that irresistible authority, which I dreamt attended my words, when I spoke of divine things) for the conviction of the most hardened, and averse to salvation by Jesus; and accordingly, as opportunity offered, failed not to exert myself upon this principle: at length I met with one, who (though his zeal, and self-sufficiency, bare no proportion to
mine;) was far my superior in understanding: after he had with coolness heard what I had to say, He asked me wherein was the justice, and equity, of one Man's suffering Death, yea even the torments of Hell, for another: so contrary to reason, and also to the testimony of scripture, which often declares, that the Righteous shall not suffer for the Wicked; but that every man's sin should be charged upon his own head, &c. I was not prepared for such a question as this; and was therefore involved in a difficulty, which I could not obviate. I appealed to the Sovereignty of God, it was granted that God was Sovereign, and that from his Sovereign pleasure, he created us, redeemed, us &c. having nothing to move him to it, but his own will: yet he wills nothing but what is just, and equitable, because he is just when he judgeth, and justifieth. I would then have urged, that as God is infinitely above us; his thoughts, and ways, above ours; we are not to conceive of him, his Justice and
Equity, according to our low, and scanty notions thereof. It was answered, if I granted that mankind had any true notion of Justice, and Equity, though but in the smallest degree, then what is contrary to this, must be much more so to God, whose Justice and Truth, is infinite, pure, and eternal. I urged other matters, to as little purpose, and though I confidently continued in my former assertion, yet I was forced to abate much of my self-importance, and very often afterwards, was greatly disturbed in my mind, on account of these things. As far as my capacity would admit, I applied myself to reading; and read a great many Books, treating of redemption by Jesus Christ; and found them all run in one Channel, viz. that Man being a debtor, and transgressor, and unable to save himself, Jesus Christ became his surety, under an engagement to pay his Debts, and to bear his punishment: The Equity of which, is generally resolved into the Sovereignty of God, or accoun-
ted for, from the willingness of Christ (as an independent Divine Person) to suffer, in the sinner's stead: whilst others satisfy themselves, with the bare positive assertion, that it is equitable, for one person to be surety for another; not only in case of Debt; but even in capital offences. Those resolutions, I read over, and over, but rather more perplexed, than satisfied thereby. In vain it was, that the most pious, and orthodox writers, and preachers, explained the matter thus: I was constrained to despise all human authority, in things of this nature; especially, where there was not the shadow of Reason, and Equity. I applied myself more carefully, to the reading, and study of the scriptures; as without notes, or expositions: submitting in spirit, unto Him, who at first dictated, and hath taken it upon him to make us understand them. And thence it was, I discerned according to that scanty measure I have attained; what, I conceive to be the harmony of divine Truth,
viz. the *Union of Christ* and the *Church*; and, how clear the equity of redemption, by the blood of *Jesus*, appears in this *Truth*, in the following *Treatise* I have attempted to shew. And, because I have thereby found a retreat in *Jesus*, from the face of the Enemy, and all his dangerous insinuations; whereby he would have shaken the foundations, I publish it to others, that if there should be amongst my readers, such who are tried, with trials of like nature, they may possibly have instruction sealed, to their peace, and consolation. It is also probable, that such may read, whom either prejudice, or lack of opportunity, will not permit to hear.—There are generally but few, amongst the great multitude, who inquire into the merits of the cause they engage in: Tradition, received from their Fathers, zeal and affection for their Leaders, spirit them on to persuasion beyond scruple, that they are in the *Truth*. It is very probable, there are others, who simply crediting
the scripture testimony, that Jesus Christ died for our sins, and rose again for our Justification, are happy in that Truth; without once inquiring into the equity thereof, or ever thinking it necessary so to do. The reality of their peace, I will not pretend to deny, as they believe the Facts, which the gospel relates, and proposes; as the Joy, and Peace of Mankind. But yet, the necessity of examining the equity thereof remains; as is evident, first from the scriptures treating so plentifully of it: To deny the necessity of attending to which teaching, would be the highest arrogance. Again, though they may hitherto have escaped the temptation within, and the argument of such without, who walk enemies to the Cross of Christ; yet it proves not, that they shall always escape: therefore it is necessary, they should, from the faithful apprehension of their union with Christ, be so rooted, and grounded in Love, that their Joy may abide, and no man take it from them. Again,
it is necessary, that knowing God, they may glorify him as God, who, being infinitely glorious, and exalted, in all the perfections of his Nature, hath in this gracious plan, most wonderfully exhibited that Divine harmony, which to man, is so rich a proof of his unity.

As to my talking so much of Christ, his person, and excellencies, my continual endeavour to point him out, as the Way, the Truth, and the Life; I hope, even such who would be thought the guardians of true godliness, will bear with me a little; when I give them my reasons for so doing. First, I am under very great obligations to Him, which coming to light every Day, more and more, constrains me to speak of him, and to esteem Him very precious. Again, I may be excused a little, because testimonies of this nature, are very rare: whilst Moses, hath them who preach Him, every sabbath Day, in every synagogue: And whilst most of the publications on Divinity, are now entitled Practical; as
the Daily Advertisements bear witness, (then which, there is nothing according to my Apprehension, more fully proves the decline of real Christianity) I hope so insignificant a person as I, may be indulged with saying somewhat of Jesus Christ. The Phrase *Practical*, when applied to Divinity, seems to be made use of, in direct opposition to *Christ*; and that, which *immediately* treats of him: as though, *he* was dry Theory, a Fable, or an Idle speculation only. Will it be answered, that the wickedness of the age, is *such*, as renders it needful to write, and preach, *practically* as called. Is not this giving up the cause to the enemy, and a tacit acknowledgment, that the Article *Christ* is insufficient? Yea, that this Article rather tends to corrupt mankind, and promote bad morals; or indeed to say thus: fain would we reform the world, we have used all means to do them good, we have tried *Christ*, we have preached, and wrote of *him*, but *he* would not do: He only made
all things worse, how can he be of God, whose Disciples break the Sabbath Day? &c. we are therefore obliged to lay him aside, and betake ourselves to the Law of Moses, with other good rules, which pious Men have planned; and by insisting upon their living up to those (promising salvation unto such who do; and threatening all that do not, with Eternal Damnation), we hope to stem the torrent of vice, and turn mankind into the paths of virtue and piety.

Have your inventions answered the End intended; are they more reformed, then they were in the days of the Apostles, who made it their business to preach a crucified Jesus? where is the Church, or society of Christians now, who attain to this Character. The multitude of them that believed, were of one heart; and of one soul; neither said any of them, that ought of the things which he possessed, was his own, but they had all things common? Acts iv. 32. This was effected by the simple
testimony of Jesus, his death, and resurrection; the people were then taught, that they were the body of Christ in particular, and members one of another. Whereas, the more modern doctrines, have taught mankind, to respect each other as Aliens, each esteeming of himself, better then another; imagining he has property, distinct from his brother, yea even in spiritualls; he looks on his own things, and not on the things of another. Thus, the modern doctrines, and traditions of men, are calculated to promote self-love, spiritual pride, bigotry, and hatred of each other, instead of love. Therefore is it, that the Morals of Mankind, are as bad, as ever, notwithstanding the necessity, and benefit of holiness; and good works, is daily sounded in their ears: And even amongst the reformed, as they would be thought, is there not envying, strife, contention, backbiting, evilspeaking, whispering, uncharitableness, the putting forth of the finger, revenge, inhumanity, with every
evil work and disposition? and indeed, this is the genuine fruit of the doctrines of the age; for where people are taught, to distinguish between saints and sinners, and to think themselves holier than their neighbours, it is not strange that they use them ill. As this is so general, I suppose it will not greatly irritate, that a few worthless men, without character, or popularity, should make Christ their subject, and be ever preaching or writing of him. It is to be feared, that being merely orthodox, in point of works, with a desire at times of doing, and other times, a sigh and sorrow for not doing, with a zeal for propagating the doctrine, is that which soothes and keeps in peace, the consciences of many, who otherwise, are very sensible of their deficiency in this particular: And to talk of practice, and know nothing more of it; yea in short, to talk of it, without keeping the whole Law, is such a deception, where scripture authority is admitted, (yea or even what reason suggests of the
nature of the divine (Being) as cannot be accounted for, but by the pride, bewitchery, and madness, which we are naturally involved in. Persons of this cast, please themselves, like the kings of Bedlam who imagine, their rags a purple robe, and their heap of straw a throne; and are very angry with all, who will not humour their vain conceit.

As to the zealous promoters of the Doctrine of Works, in opposition to the complete salvation, of Jesus Christ our Lord, we know what he says of them: That they lay heavy burdens upon men's shoulders, which they themselves, will not touch, with one of their fingers: and the Apostle says, neither they themselves keep the Law, but desire to have you circumcised, that they may glory in your flesh. Thus, we are not always to judge of men by their sounds, or to imagine a man greatly pious, because he talks of works, or writes practical Treatises; nay, it is certainly reasonable, and just, for us to withhold our
credit, and shut our ears, until his tempers, and actions speak: and of such, I have no need to be afraid, however zealous they may be, for as Mercy, Compassion, and Charity, are none of the least prevalent, in the composition of true Piety, their precious balms, can never break my head.

Nothing is more probable, than that it will be objected: I am an enemy to good works, or, that convinced by the holy practice, of some particulars, amongst the Professors of Religion, I pine with envy; affecting to despise, what I cannot attain unto. To which I answer, I am far from being an enemy to good works, that which is truly Good, when manifest, always commands my respect: nor can I conceive, how any Man, when convinced of the good, should hate it, for being so. I do not mean to deny, that the truly Good, is at any time the object of Man's hatred; but, then we always suspect that of evil, which we allow ourselves to hate; and if from the corruption of nature, we hate the
Good, because it forbids us the gratification of the sensual appetites, yet even that hatred, doth not totally exclude from the Bosom, a secret approbation of the Good. But, as weakness, and ignorance, are (accidentally) properties of human nature, we are not always capable of distinguishing, perfectly, between good and evil. I am not, cannot, possibly be an enemy to Good works; but then, I must have some more incontestable proof of goodness, before I become an admirer, then ignorant roarings, the clamours, and important airs of vain pretenders. When I consider good works, as mentioned in the scriptures, I would distinguish between them, as spiritually and morally good; the former, which merits the divine complacency; Mankind are incapable of performing at any time; as I could easily prove, was there occasion. The latter, which respects Beneficence, one towards another, as reasonable Beings, as Fellow-creatures, or if you please, from a higher consideration, as the
Body of Christ in particular, and Members one of another, is what the Apostle recommends; in that oft cited passage: That they which have believed in God, may be careful to maintain good works, these things are Good, and profitable unto men, Tit. iii. 8. And again verse 14. let ours also learn to maintain good works, for necessary uses. That Bread is profitable to the Hungry, Drink to the Thirsty, Clothes to the Naked, and Honesty in all your dealings, unto such whom you are concerned with; I say, that it is profitable thus mutually to bless each other, is not to be doubted: profitable to the Receiver, and profitable to the Giver, as it entitles him to the respect, and esteem of his fellow-creatures. Hence may the Beneficent, and Benefited, both be said to profit thereby; and therefore are the works called Good, and said to be profitable unto men, yea of necessary use, thus Thy wickedness may hurt a man as thou art, and thy Righteousness may profit the Son of Man, Job xxxv.
8. But, let us not mistake the Apostle's meaning, and imagine them profitable unto us, with God; to our salvation, and acceptance with Him; This would be to renounce the Lord who bought us, to pretend that we have, whereof we may boast, even before God: and thus believing a lie, fall into the strong delusion. As a Friend to benevolence, equity, and peace amongst mankind; I should be glad to see those good works abound: and from a right principle, would encourage them with all my power. But, when men begin to speak of these things, and consider them as spiritual Good, as well-pleasing, and acceptable with God, as Righteousness, Holiness, or fruitfulness before Him; or, when making this their sanctification, they go about to prove their Faith thereby, inwardly respecting those motions, as Proofs, and Marks of their Grace, and Christianity: I say, when this is the case, with ardent zeal, tenfold more burning, than they can ever shew for the works of
their own hands, we will prove, all their righteousness to be filthy Rags: Dross, and Dung, exposing the pride, vain glory, hypocrisy, covetousness, self-love, &c. of all their Works, Words, and Thoughts, protesting with all our souls, against bringing the Blind and Lame into the House of the Lord: for as much as we conceive, that the honour of Jesus Christ, and the real happiness of mankind, is greatly concerned here. And, if for this, I am deemed an enemy unto good works, so be it. I will remember the word of the Lord, who said, the World cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. And, as to any conviction, received from the most upright amongst men, from their holy example, &c. the God, and Father of our Lord Jesus Christ, before whom I stand, knoweth that I lie not; when I declare: That there is but one Man,* amongst all the individuals of Adam’s race, whose

* The Man Christ Jesus.
example I admire and can perfectly approve of: by his example, I confess I am deeply convinced, not to envy, but to the most profound admiration! and, though I see that in Him, unto which I cannot attain, nay, it would be the highest arrogance in me, or any other mortal, to seek, or expect, by works of righteousness, imitations, &c. to attain unto his perfection; yet, I cannot despise, but must for ever reverence, admire, and wonder before Him. When I except this Man, I believe that word of the Lord applicable unto all the others, where he says, the best of them is as a Brier, the most upright is sharper than a Thorn Hedge. Micah, vii. 4. For every Brother will utterly supplant, and every Neighbour will walk with Slanders. Jer. ix. 4. Thus saith the Lord, and thus I think: and therefore cannot behold any man upon Earth, with an envious, or evil eye, on the account of his dazzling perfections; nor is it possible I should ever despise good works, on this account. But,
wherever I have spoken slightly of Human Goodness, it is because I am convinced it is not good; but a false shew, and lying vanity; and therefore as a falsehood, always to be opposed. Another reason, is, because these vain pretensions gaining ground amongst mankind, tends greatly to the dishonour of Jesus Christ, and his Gospel; and to make void the Grace of God. Again, it tends to distress the Soul, who is convinced of the weakness of Human Nature, according to the scriptures; and to keep him from the rest, that remaineth for the people of God: nor can any rejoice in it, but the deceived, who know not themselves, nor the scriptures, nor the Power of God.

Again, it encourages to party: its warmest Advocates, being of the number of those who separate themselves. And yet, nothing more fully establishes that exploded Maxim, Let us do evil, that good may come. It is this, which allows; yea even authorizes, one man, to think himself ho-
lier than another, and consequently to say in his heart, stand by, come not near me, I am holier than thou. From hence, instead of loving his Brother, He takes an occasion to Judge Him, despise and hate him: yea, from this very principle, proceeds all the animosity, pride, backbitings, whisperings, contentions, &c. which abounds, amongst all the various sects of religious people: Yea, such is their zeal, for the Good as considered in the creature, that (least they should turn from it) they will not scruple to break any, yea every commandment, in the Book of God; and to run a Tilt, against the whole of the perfect example, which the holy Jesus hath exhibited; only to keep their votaries steady to their favoured plan. And, lest you should think my assertion too strong, you need only for your conviction, put your Head into some of those places, where Human Goodness, or inward holiness, or, that work of the Spirit upon the Heart, which opposes the free salvation of mankind by the
Blood of Jesus; is the chief, or continual subject: for, though the terms are different, the Matter is the same: I say, put but your head into any of those places, and you will hear and be convinced soon, if you are impartial, of the truth whereof I affirm. You, may there hear a person in defence of inward holiness, (and as he pretends, with a pure zeal to promote the same) raving, with all the energy, and eloquence of Pride, censoriousness, slander, cruelty and ignorance; against such, whose Names are not in His Legend, bespattering them with the epithets of Dogs, Swine, Devils, Heretics, &c. threatening them with eternal destruction, warning the people against them, as the pest and plague of the earth; withal, giving such descriptions of them, that their Disciples knowing them, may learn to hate them, and copy their pastor's example, in speaking all manner of evil of them. This, is not only Satan rebuking sin, but Satan propagating holiness also, a doing evil, that good may
come. But, if it shall be objected, that our Saviour, and the Apostles used these epithets, when speaking of unbelievers, I answer; when they used them, it was (by shewing mankind what they naturally were) to enhance the Grace, whereby they were saved: and were commonly given to such, who trusting in themselves, that they were righteous, despised others. Besides, our Saviour, and his Apostles, had power, when they applied those characters to any individual, to demonstrate by undeniable signs, the truth of what they spake: and that they were not revilers. As for instance, when Saul, who is called Paul, set his eyes upon Elymas the sorcerer, and called him a Child of the Devil, an Enemy to all Righteousness, &c. he proved the truth of what he said, by striking him blind. God, thus bearing witness unto his accusation. As with Peter also, in the case of Ananias and Saphira. But, where any, who would be thought infallible now, are for ever filling their mouths with the Apos-
tolic censures, and anathemas, without being able to shew the like proof of their infallibility; they are to be respected as proud, arrogant, conceited; and rather railing, reviling accusers of their Brethren, than Apostles of Christ: yea, as the offerers of strange fire before the Lord, and not the fire, which fell from God upon the Altar, when Moses and Aaron blessed the people. How ridiculous must it be! to read, or hear a Man writing, or preaching up holiness; which is the Love of God and his neighbour; in such a spirit, and terms, as, (rendering the divine Being so implacable, and difficult of access, and his neighbours so much worse than himself) hath certainly a more powerful tendency to promote enmity, hatred, and contempt, than Love. Thus men preach, and write of goodness, until Love entirely ceaseth. And of Faith, until it dwindle as small as a grain of mustard seed; until all hope, and charity, for their Neighbours, is wholly lost. Nothing is more common,
than for men to preach, and dispute, for holiness; yea for its being in themselves, until quarrelling with the opponent, there appear nothing in them, but the most unholy tempers and dispositions. And yet, they must be thought holy, and that in themselves though our every sense testify the contrary. Sure man is scarcely a reasonable creature, to be thus imposed upon, or what is worse; He is a most bewitched and infatuated creature. O! Thou great Archetype of true holiness, Jesus Christ: thou only art holy, thou only art the Lord; and thou knowest, wherefore I thus speak. It is because mankind would rob thee, by assuming what belongs unto thee only, it is because the principle of self is such that they would found Dominion in Grace; from a supposition of superior holiness, use their fellow-creatures ill.

I have thus spoken, thou knowest; because I apprehend what I have spoken against, to be utterly false; a grand de-
ception, and yet the Idol of mankind. Thou art my standard, and everlasting pattern of true Goodness; and I always conclude that whoso gathereth not with Thee, scattereth: nor can I ever believe that to be holy or good which is contrary to thee: unto thy Grace, and Keeping, I commit my all; and that thou shouldest Bless what I have written, unto the Glory, and Praise, of thy venerable Name: and respecting my readers, unto their conviction, even to that Eternal Life, which is in thee; I Pray.

It may easily be seen, that I aim only at illustrating that Grand Capital Proposition of the Saviour's: I am the Truth.

To do which, I am not afraid to tread the most unfrequented Path, and walk therein undisturbed, notwithstanding the clamorous accusations; of Singularity, Novelty, and Heresy. Affectation of being singular, from selfish Views, I hold abominable: and as an equal Abomina-
tion, the attempt to shun the Cross, when standing in the Path of Truth.

Respecting the matter and scope of the following Treatise, I am above uncertainty therein: Nor can the piddling Pedant who feeds on garbage, the detection of Errors in Grammar, the obsoleteness and impropriety of Words; exclaiming at want of Literature in Authors: Neither the Orthodox Precise, who sits in the infallible Chair, and condemns as Heresy, whatsoever squares not with his Dogma; supported by Creeds, Confessions of Faith, and the positive determinations of the most sound and pious expositors: I say, neither the one nor the other, will be able to shake my confidence, respecting the Truth, I aim at illustrating: which is, that Jesus Christ our Lord, is ascended far above all Heavens, that He might fill all things, and that in the new Man there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free, but Christ is all, and in all. As to my De-
fects as an Author, I hope, I have by confessing my insufficiency, and renouncing all pretensions to any such Abilities, Anticipated my Examiners in their censures: but, if Time should shew the contrary, I have an infallible remedy in Silence, as there is nothing appears to me, worth contending about, besides the Faith once delivered to the Saints which contention is spiritual, and manifest through the whole of the Christian life; against all without and within that would pervert, and draw the mind from Christ: And consists not in vain Jangling, perverse Disputings, and Contentions with each other, to the subverting of the mind; as many have vainly imagined: Feeding, and pleasing themselves, with the fond conceit of eminence in faith, and knowledge; because they were better versed in argument than their opponents, or could run them down by the mere dint of positiveness, and much speaking.

The latter I would always shun, as contrary to Christ: but in the former I would
be found, hurting no man, but earnestly contending for the Faith: unto the edification of all whose Servant I am, for Christ's Sake.
UNION:

OR

A TREATISE, &c.

The doctrine of Union between Christ and his Church renders the System of man's redemption by his Blood, beautifully consistent, and worthy its glorious Author.

It explains the harmony of the divine perfections, and reveals God, acting according to the principles of his nature, in the salvation of mankind by Jesus Christ our Lord.

Hence, it appears greatly worthy of our consideration; and in treating thereof, I would observe the following method.

I. Attempt the proof of Union as necessary to the equity of Salvation by Jesus.

II. Explain, as far as I may, the nature thereof.

III. Hint its Antiquity, and unchangeable Duration.
IV. Point out a few of the never-failing Springs of Consolation, arising therefrom.

The Union of Christ, and his Church, appears to me, a Truth of such importance, that I can see no consistency in the Doctrine of Salvation by Jesus, without it.*

* The method of grace and salvation, according to Union; is not at all contradictory to the sovereignty of God: That being sufficiently manifest, where he hath decreed the honour, and glory of his Son, as the principal, and leading maxim in all his divine appointments. He was before all things, and by him all things consist. The creation of Man, and his being appointed to obtain salvation, by Jesus Christ, is a farther proof of divine sovereignty; nothing moving the Almighty thereunto, but his own will: Yet this hinders not the Method and Execution of this Grace, its being according to equity, and that such, as We by reason and Revelation may properly conceive of. But when sovereignty is introduced from first, to last; to the utter exclusion of equity, which is often done: (as a palliative for man's ignorance in divine things) the consequences attending are dangerous. First, as it depreciates the sacrifice of Christ, and makes his Death unnecessary: since Absoluteness might have remitted the offence without shedding of blood. — Or if it is hinted, that this Condition took place and was accepted from mere sovereign pleasure only: Then, of consequence it was not proportionable, as an atonement unto the offence: and its Dignity as the Blood of God denied: Nor (upon such a supposition) was it necessary that our Saviour should be more than man. But, if the scriptures dignify the Blood of Jesus, in saying, that God purchased the Church: with his own Blood if he was made a curse for us: if his sufferings as the punishment of
My present design, is to render, with as much plainness of Speech as possible, the reasons of my Ideas; intending thereby, sin was equal to the offence; then was it accepted, not from mere absoluteness, but from the harmony, and full consent of Mercy, and Truth, Righteousness, and Peace. Again, such an use made of Divine Sovereignty, would be to reject the testimony of Moses and the Prophets; where they declare that God will not hold the sinner guiltless, nor acquit him without the shedding of Blood: even the Blood of the offender. To throw a light upon which, and to instruct the people in the mystery thereof, they were taught from the Union subsisting between themselves, and their sacrifices, to respect the Blood, and death, of their sacrifice, as their own: and as such, was the Blood taken by the High Priest into the holy presence; where the names of the people engraven on the stones of memorial, were present with the blood: confessing it, and claiming the benefits resulting from the shedding thereof, as a punishment adequate to their sin.—Which blessings, were remission, and justification to life. Thus through all the dispensations committed to Moses, the symbols of equity are inseparably connected with the Figures of Salvation by Jesus.—From all which it appears, That God’s sovereign Grace, and Will to save mankind, hath been executed according to strictest Truth, and Equity: and such is the Wisdom, that God is unspeakably glorious in the Honour, and Glory his Son hath obtained thereby: and mankind infinitely advantaged.—Should it be objected, that the Apostle himself resolves certain queries in the sovereignty of God; saying who art thou that repliest against God, shall the thing formed, say unto him who formed it, why hast thou made me thus? &c. I answer, the Apostle was not speaking here of Salvation and the method thereof, but of the people: some of whom,
to prove at once, the necessity, and utility of this Grace.

I. I apprehend it necessary to the harmony of the Divine Perfections. For, as all the hopes, and expectations, of the Creature from the Creator, are founded upon the supposition of his goodness; Men of every sentiment, will agree to this proposition, God is Good.

And, that we may rightly conceive of him under this character, it is as necessary we should see him Justice, Holiness, and Truth; as Mercy and Love: since all those Properties must unite, and act in perfect Harmony, to constitute real goodness. Thus considering the almighty, we are verily persuaded, that as a God in-

as respecting the Knowledge of the Truth, were taken whilst others were left. The wherefore some, believe, and others do not, is not the object of Faith; nor does it fall within my line to shew; and should I be inquisitive, the Answer is recorded; What is that to thee, follow thou me, such inquiries being more curious, than profitable; our Saviour will give no other answer: it being not necessary to our peace and happiness. And as God has not thought fit to reveal himself in that particular, we are constrained though ignorance, to resolve it into his sovereignty, though it is not to be doubted, but the time will come, when the equity of this, and all his ways with man, will clearly appear. And ye shall know that I have not done without cause all that I have done in it, saith the Lord God. Ezek. xiv. 23.
finite in Goodness, He doth not, will not, act from one Attribute, to the dishonour of another. Nor may we expect any exhibition of Mercy, and Love, but in a way of Justice, Purity, and Truth. Therefore, it doth not appear how God from a principle of mercy, and peace, towards Mankind; could punish sin upon Christ, without the concurrence of Righteousness, and Truth: nor can this concurrence, or harmony, be proved; without Union between Christ, and those for whom he endured the Cross, and despised the shame.

1st, Because, contrary to Truth: which declareth that every Man shall die for his own Sin.* And again, whosoever hath sinned against me, Him will I blot out of my book,† this was the answer of God unto Moses, when he would have atoned for the sin of the people, by suffering in their stead. Nor will he destroy the Righteous with the Wicked, because the Judge of all the Earth doth right.‡ Keep thee far from a false matter; and the innocent and the righteous slay thou not: for I will not justify the wicked.|| Thus

* 2 Cor. xxv. 4. Deut. xxiv. 26. † Exod. xxxii. 33. ‡ Gen. xviii. 25. || Exod. xxiii. 7.
the voice of Truth is, that the Sinner shall die for his own sin: and that the Righteous shall not suffer. Say ye to the Righteous it shall be well with him, for they shall eat the Fruit of their doings. Woe unto the Wicked, it shall be ill with him, for the reward of his Hands shall be given him,* This is the Language of Truth: one jot, or tittle of which, shall not fail; though Heaven, and Earth, should pass away: Therefore, such an Union, or relation, between Christ and his Church, as gives Him the right of redemption, and brings Him under that Character which is obnoxious to punishment; is absolutely necessary: that His sufferings for sin, might accord with the declarations, and demands of truth.

2dly. It is contrary to Justice to afflict the Innocent: to punish, and destroy him, is cruelty, and injustice. Without the consideration of Union, where is the Justice of charging the black rebellion, and crying guilt of Man upon, the pure, and spotless Head of Jesus? but God doth nothing unworthy of himself, or contrary to the Harmony of his Nature.

* Isai. iii. 10, 11.
To say that the undertaking on Christ's part was volutary, neither proves, nor implies, his right to suffer: because it is not his willingness, but the approbation of divine Justice, which proves his right to taste the Death of the Cross. And, as the nature and property of Justice, is always its own rule of acting; it cannot admit of the Innocent's being punished, nor of the Transgressor's being acquitted: For God, the righteous Judge, hath pronounced a woe unto such who justify the wicked for reward, and take away the righteousness of the righteous from him.* I am aware of an objection here, from such who would establish imputation, without relation, or union, viz. that the law admits of one Man's being surety, or bondsman for another; and can justly oblige him to fulfil his engagements: To this, I answer, It is most absurd to make human Laws a standard for God's method of dealing with mankind; except, it be first proved that those Laws are fully comformable to the Law of God; in Justice, and Equity: Until this be proved, what Man decrees, or what the Law of Nations is, hath no

* Isaiah v. 23.
weight at all when brought to teach the way of God with Man. Besides, I know not of any human Laws, which admit of suretyship in capital Offences; and sin is not only a Debt, for which suretyship is sometimes admitted, but a Transgression, a Crime, capital in the highest sense, only atoned for by the shedding of Blood; by the Death, yea, by the eternal Death of the Sinner: which Justice must inflict, before it can be properly satisfied; nor can it possibly admit of a Surety here: because, it can only punish Him, whom it first finds guilty; and that not by reckoning him to be what he is not, according to human quibbles; but according to artless, reasonable, divine Equity; which can only declare such guilty, on whom the fault is found, and can only find the fault on such who have committed it: We only committed the fault, upon Us only can it be found: Therefore, without such an Union between Christ, and us, as exposes us, in his person, to Judgment, and Condemnation; the harmony of the divine perfections, doth not appear in the things which he suffered, because contrary to Truth and Justice.
Again, it is contrary to Mercy, as Mercy may not, consistent with its own nature, trespass the limits of Truth and Justice. But, if Jesus suffered for sin, without such an Union to the Sinner, as made his Sufferings and Blood, to be regarded as that of the offender; though there be an appearance of mercy towards us, there is great lack of it towards Him, who suffered for sin unjustly charged upon him. Such is not the nature of infinite goodness, to shew mercy to one, through injustice to another: But, if united to the Sinner, there is a consistency, yea, a Divine Equity, in His sufferings; and mercy appears to Man; where God hath provided Himself a Lamb for the Burnt-offering: the like appears to Christ, where God hath engaged to support him, under his Just sufferings, to hold his Hand, and to keep him, when He gave him a purifier to the people. This is Mercy, tempered with Justice, and in the faithful view of this, every Believer can sing of Mercy and Judgment.

Again, it is contrary to Wisdom; yet God hath marked out all his ways in infinite Wisdom: But that System which
is not founded in equity, hath no exhibition of true wisdom in it; nay rather accuses God (if imputed to Him) either as lacking wisdom when concerting His plan, or else, of unwillingness to give us a specimen thereof; and consequently of denying his own Praise, and Man's happiness; which consists in admiring, and glorifying Him, in the discoveries of His infinite wisdom. For, where is the wisdom of imputing Sin to Christ; which he had no right to bear? and whence his right, if not from Union to the sinner? but grant this, Then indeed the great Deep breaks open, and Wisdom, infinite Wisdom appears: whilst each beholder, with wonder cries, O! the Depth! who hath known the mind of the Lord? or who hath been his Counsellor?

It is also contrary to Love: the scriptures are very explicit, in declaring the Father's Love to the Son; but the punishment of this Son, for crimes he stood in no relation to, implies a defect in Love: yea, rather a greater Love to Man, the offender, than to his well-beloved Son, who was the Brightness of his glory, and the express Image of his person: and is
withal a manifest contradiction to the divine Testimony, which asserts the pre-eminence of Jesus in all things. Withal, to love the impure, is inconsistent with the morality of the divine nature; therefore, where the Father giving his son, is at any time mentioned as an evidence of his Love to mankind, it is a proof of his superlative Love unto Him,* and a manifestation of His glory; the descent of his humbled Life, and bloody Death, being the appointed Depth, from which he was to ascend above all Heavens, that He might fill all things; and, that he might thus inherit the boundless, infinite Riches of His Father's Love, it was necessary he

* God so loved the world that he gave his only begotten Son, &c. The superlative love of God to his Son, is manifest here: where the valuableness of the Gift so infinitely preferable to the receiver, is, in order to enhance the Grace intelligibly hinted. God's giving his Son, and giving himself, is a Synonymy in Scripture; and confirms the above proposition: the Lesser being always blessed of the Greater. Only considering, that all things were made for him, and that he is the appointed Heir of all things, it will appear in brightness, that the Honour, and Glory, of the beloved Son; and of the Father in him, was first, and principal in view, when he was given for the life of the World: consequently, God's love to the World, was subordinate unto that wherewith he loved his Son; and all his Grace and kindness to the World, subservient unto his Glory.
should suffer what He did: and, that the extendings of the Love of God, to Man, might be subordinate unto the Love he bears to the eternal Son of his Bosom, His union to those, for whom he suffered the Death of the Cross appears absolutely necessary.

The union of Christ, and his Church, is a necessary consideration; for the right explication of the scriptures: without which, they would want a key, and a great part of them be altogether unintelligible, and without any just propriety in phrase. To prove which, I need only note a few of the numerous passages, which are pregnant with this matter. And here I design not the least intimation, of my quoting all the scriptures which positively speak of this truth; nor will I affirm, that those mentioned, are of the whole, the most pertinent to the purpose, but having their light, and perfection, in Jesus Christ our Lord; and being (as I conceive,) such that treat of His union with the Church, I oft make use of them, as a confirmation of my Doctrine, when discoursing on this subject: Therefore, occurring the more readily to my memory,
I mention them in particular, as (a) In thy book all my members were written. (b) We are members of his Body, of his Flesh, and of his Bones. (c) Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. (d) For as the Body is one, and hath many members, and all the members of that one Body, being many, are one Body: so also is Christ. (e) Ye are the Body of Christ, and members in particular. (f) He is the Head of the Body, the Church; (g) The Head over all things to his Church, which is his Body, the fulness of him that filleth all in all. (h) Ye are complete in Him. (i) We being many are one body in Christ, and members one of another. (k) And that he might reconcile both unto God in one body by the cross. (l) And they two shall be one flesh: this is a great mystery: but I speak concerning Christ and the Church. (m) For bothhe that sanctifieth, and they who are sanctified, are all of one; (n) and the glory which thou

(a) Psal. cxxxix. 16. (b) Eph. v. 30. (c) 1 Cor. xii. 26.—(d) 1 Cor. xii. 12. (e) Cor. xii. 27. (f) Coll. i. 18. (g) Eph. i. 22, 23. (h) Col. ii. 10. (i) Rom. xii. 5. (k) Eph. ii. 16. (l) Eph. v. 31, 32. (m) Heb. ii. 11. (n) John xviii. 22, 23.
gavest me, I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (a) And the vessel that he made of clay, was marr'd in the hand of the potter, so he made it again another vessel, as seemed good unto the potter to make it. (b) She was delivered of a Man Child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a Nation be born at once? (c) In whom also ye are circumcised with the circumcision made without hands, in putting off the Body of the sins of the Flesh, by the circumcision of Christ: (d) Buried with him in Baptism. (e) I am crucified with Christ. (f) Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? (g) Who his own self bare our sins in his own Body on the Tree, that we being dead unto sin, should live unto righteousness, by whose stripes

(a) Jer. xviii. 4. (b) Isaiah lxvi. 7, 8. (c) Coll. ii. 12. (d) Coll. ii. 11. (e) Gall. ii. 20. (f) Psalms lxix. 5. (g) 1 Pet. ii. 24.
ye were healed. (a) Knowing this, that our old man is crucified with him. (b) Ye are dead, and your Life is hid with Christ in God. (c) Dead to the Law by the Body of Christ; (d) if we be dead with Christ, we believe we shall also live with him. (e) Reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. (f) Thy dead shall live, my dead Body shall they arise; (g) after two days will he revive us, in the third Day he will raise us up, and we shall live in his sight. (h) Hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the Dead. (i) Not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. (k) Now hath he reconciled, in the body of his flesh through death. (l) God was in Christ reconciling the world unto himself. (m) And was raised again for our justification. (n) And hath raised us up togeth-

(a) Rom. vii. 6. (b) Coll. iii. 3. (c) Rom. vii. 4. (d) Rom. vi. 8. (e) Rom. vii. 11. (f) Isaiah xxvi. 9. (g) Hosea vi. 2. (h) 1 Pet. i. 3. (l) 1 Pet. iii. 21. (k) Coll. i. 21, 22. (l) 2 Cor. v. 19. (m) Rom. iv. 25. (n) Eph. ii. 6.
er, and made us sit together in heavenly places in Christ, (a) even when we were dead in sins, hath quickened us together with Christ. (b) And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. (c) 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, (d) we shall be like him; for we shall see him as he is, (e) because as he is, so are we in this world; (f) 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. (g) He hath made us accepted in the beloved. (h) Israel shall be saved in the Lord, with an everlasting salvation: (i) surely shall one say, in the Lord have I righteousness and strength: in the Lord shall all the seed of Israel be justified, and shall glory.—

(a) Eph. ii. 5. (b) Col. ii. 13. (c) Eph. i. 3, 4. (d) 1 John iii. 2. (e) 1 John iv. 17. (f) 2 Tim. i. 9. (g) Eph. i. 6. (h) Isaiah xlv. 17. (i) Ver. 24, 25. (k) Jer. xxxiii. 16.
This is the name wherewith he shall be called, the Lord our Righteousness (a) this is the name wherewith she shall be called the Lord our Righteousness (b) to them who are sanctified in Christ Jesus, (c) 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 glorifieth, let him glory in the Lord. (d) They shall call his Name Emmanuel, which being interpreted, is God with us. Time would fail me, to mention all the scriptures which I apprehend are full of this matter; and are, as I conceive, incapable of any consistent explication, that takes not in the Union subsisting between Christ and his Church. If what I have already said, hath the weight, which it appears to me to have; then, without Union with Christ, all our hopes and expectations by him are groundless, and without the least shadow of reason: What I have said before, when proving the inconsistency and unreasonableness of his suffering for sin, without Union to the sinner, is of equal Force to

(a) Chap. xxiii. 6. (b) 1 Cor. i. 2. (c) Ver. 30. (d) Mat. i. 23.
prove this assertion, as I am persuaded, that all the ways of God with Man are founded in equity.

Though I might offer many more reasons shewing the necessity of this Union, yet at present I shall forbear; judging the hints already given sufficient to the purpose. I shall therefore hasten to consider its nature, attempting in my measure an explication thereof according to Truth.

In speaking of the nature of Union, as subsisting between Christ and his Church, I might have recourse to numerous similitudes which the scriptures afford; and, which the Holy Ghost makes use of to that purpose: but shall confine myself to a few only, and those, such as shew the matter with more ease and familiarity.

The Apostle shews us Adam, as a figure of him who was to come.* I would therefore consider wherein this divine grace was shadowed forth in Adam: Moses tells us that when God created Man, Male and Female created he them; and blessed them, and called their name Adam, in the Day when they were created.† Thus were the Twain created in one: the Woman in

her *Husband*, where they had *one* name given them: He called their name *Adam*: It was whilst they were in *this* condition, that the Lord God breathed into their nostrils the breath of Life, and Man became a living soul. It was whilst they were in *this* capacity, undistinguished in person: that the Lord God commanded Man, saying, *of every Tree of the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat of it, for in the Day that thou eateth thereof thou shalt surely Die.* It was whilst the *Twain* thus existed in *one*, that the Lord God brought all the Beasts of the field, and Fowls of the air, unto *Adam*, to see what he would call them, that he might, at once, give a specimen of his wisdom, in making their names explanatory of their nature; and, also, by this act, be instated in that Dominion over the creatures, which the Lord God had given him. Yea, it was whilst the Person of *Adam* was *plural*, as containing the *Woman*, in Himself; that the Lord *God* said unto them, *be fruitful and multiply*

*Gen. ii. 16, 17.*
and replenish the Earth, and subdue it, &c. and, when the Lord God afterwards (causing a deep sleep to fall upon Adam, and taking the Rib from his side, of which he made the Woman) brought her unto him, Adam said, This is now bone of my bones, and flesh of my flesh, she shall be called Woman, because she was taken out of man.* Thus, her existing in a distinct personality, did not hinder her union to the Man, for when Adam saw her, he said this is now, bone of my bones, and flesh of my flesh, as truly so now, as when she only existed a Rib in my side. The twain were created in one; the woman in her Husband: Similar with this, the Church existed in Christ; according as he hath chosen us in him before the foundation of the world† having this Purpose and Grace, given us in him, before the world began.‡ The Man and Woman, under this consideration, had but one Name: he called their Name Adam. So Christ and his Church, in this Union bears one Name, both are called the Lord our Righteousness. He|| and She we the righteousness

* Gen. ii. 21.  † Eph. i. 4.  ‡ 2 Tim. i. 9.  § Jer. xxxiii. 6.  || Chap. xxxiii. 16.
of God in him.* The Lord God covenanting with Adam as the Head of the earthly creation, as having the woman in himself; drew a figure of His covenant with Christ; as having the Church existing in him, He as the head engaging for his Members; as the Husband for his Wife, as the King for his Subjects, as the Root for his Branches, &c. Which covenant was afterwards confirmed of God, in Christ; when he sware unto Abram, that in his seed all the nations of the earth should be blessed. The promises made unto him, are all Yea and Amen, in him,† in him declared, in him fulfilled upon all his members. Adam having the Woman in himself, manifesting his wisdom in naming the Creatures, and withal his dominion over them, was the wisdom of his Wife; and her honourable exaltation, in point of dominion: so Jesus, having the Church in himself, in all the displays of His wisdom, is the wisdom of the Church.‡ Likewise his dominion, where all things are put under his feet, is the exalted Grace

* 2 Cor. v. 21.  † 2 Cor. i. 20. ‡ 1 Cor. i. 30
and Glory, which was promised the Church: * compared with. † Eve when taken from Adam into a distinct consciousness of existence, was not less related unto him, than when she was only a Rib in his Side; as appears from Adam's testimony, she is now bone of my bones, and flesh of my flesh: In like manner, the Church when put forth in the creation of Adam, into a distinct personality from her Husband Christ, was not less united unto him, than when she only existed in him; which she did, before the earthy man was created, or ever the worlds were made: as is manifest from the Apostle, who tells us, that he speaks of Christ and his Church, where he says that they twain shall be one Flesh. ‡ Members of his Body, of his Flesh, and of his bones, § with him their own Lord and Husband: After this manner, (according to my apprehension) did the beginning of the Creation of God preach Jesus: and the Union of Adam and his Spouse, represent that of Christ and his Church.

The next thing, I shall attempt an ex-

* Psalm viii. † Heb. ii. 6, 7, 8, 9. ‡ Eph. v. 32. § Verse 30.
planation of this divine Union by, is the Fall of Adam, and of the world in him; for this also abounds with instruction, with positive and intelligible figures of the Lamb and his Wife. The Apostle tells us, that Adam was not deceived, but the Woman being deceived was in the transgression. Nevertheless, neither is the Man without the Woman, neither the Woman without the Man in the Lord. From hence we gather, that Adam was not deceived in his own Person; but knowing what Eve had done, and seeing their ruin inevitable, he voluntarily put himself into her condition; by receiving the fruit from her hand, and eating thereof: such was his love unto his wife. And as they were not, (though distinct in person) without each the other in the Lord, her transgression extended unto him; and His Union unto her, made it equitable, for the curse and condemnation of her folly, to fall upon Him: and that without the consideration of his consent and compliance with Her.

In like manner, Christ the Husband was

* 1 Tim. ii. 14.  
† Cor. xi. 11.
not deceived: but his *Wife*, the *Church* being deceived, was in the transgression. Yet as the *Union* was such, that *Christ* was not without the *Church*, nor the *Church* without *him* at any time; it was equitable for *her* Curse and Condemnation, to fall upon *him*. Withal, such was his Love unto his *Spouse*, that he voluntarily put himself into her condition, when he appeared in the likeness of sinful Flesh, tempted in every point like her, that he might compassionate her ignorance and wanderings, and be touched with a feeling of her infirmities. Moreover, the Scriptures affirm, that *by the offence of one, Judgment came upon all men unto condemnation.* For all have sinned, and *come short of the glory of God.*† It is evident hence, that in *Adam's* offence, all offended: which supposes such an *Union* between *Adam* and his *Offspring*; that *his* sin was *their* sin; and *his* ruin *their* ruin; thus by *his* offence, were *they* made sinners; whilst, *They* included in *him* were in passivity, and *He* the active consciousness of the whole. And, that *his* sin hath reached the ends of the earth, hath corrupted the *whole* mass of man-

* Rom. v. 8. † Rom iii. 23.
kind, both the scriptures and common experience, (from the visible effects thereof daily produced in every man) abundantly declare. If it be granted, that there was such an Union between Adam and his Offspring, as rendered his sin theirs, why should it be thought a thing incredible, that the like Union, subsisting between Jesus and his Seed, renders his Condition theirs? especially as the Apostle hath stated the matter thus: *As by one Man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous,* the scriptures here shewing the method of Sin in Adam, and of Grace in Christ, takes an occasion to illustrate the latter by the former: intimating, that as sin came upon all Adam's Posterity by his single act; before they had any capacity of sinning, after the similitude of his transgression; or of personal concurrence with him in his iniquity: it must have been from such an Union to him, such an inclusion of the whole in him, as rendered his condition theirs in whatever state he was: hence, his Sin, its Curse and Fruit, was

*Rom. v. 19.*

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theirs, before they felt it, knew it, or ever were conscious of Existence. Thus, by one Man's disobedience, many were made sinners. In like manner, Christ's righteousness is upon all his seed; by his single act, before they had any capacity of obeying, after the similitude of his obedience; or of assenting to what he did, or suffered: This manifests such an Union to him, such an inclusion of the whole seed in him, as renders his condition theirs, in every state which he passes through; insomuch, that his righteousness, with all the blessings and fruits thereof, is theirs; before they have known it, believed it, or ever were conscious of Existence. Thus by the obedience of one are many made righteous.

For as in Adam all die, even so in Christ shall all be made alive:* (Besides proving the general resurrection) the Apostle explains in those words, the matter whereof I am treating. As all died, and were lost in Adam when he was caught in toils of Sin and Death, it is evident they were then in him, then united to him, so that his sin

* 1 Cor. xv. 22.
was their sin; his Death, their Death. As in Adam so in Christ, united in him, in all he did, and suffered; saved in him, crucified with him, risen with him, ascended and seated with him, in heavenly places, &c. Why may not our salvation in Christ, from Union with him, in his obedience, and death, be judged as reasonable as our condemnation in Adam, from union with him, in His Sin and Misery? I acknowledge the latter is more familiar, when I would do good, evil is present with me: Whilst the former is more remote from our senses, and only manifest when we look not to the things which are seen, but to the things which are not seen. But, if laying sensible things aside, as that which is temporary, we attend wholly to the testimony of the scriptures; having the anointing to guide us, we shall enter into truth, and spiritual things will be manifest. I would now proceed to consider Aaron clothed with the garment of his priesthood, as a figure of Christ, and his Church united. It may not be denied, that Aaron was a Type of Christ; neither as I conceive, that the garment was a figure of the Church, as attending circumstances suffi-
ciently prove. The different Colours and Materials, in the Garment, denote the many nations, languages, kindreds, and tongues, gathered into the body of the Lamb: where Jew and Gentile are reconciled, and both made one. Aaron's Garment was so contrived, that He should bear the names of the people upon his shoulders, engraven upon the stones of Memorial: his bearing them on his shoulders, signifies his carrying their names, persons, and burdens, through the whole of what he officiated in. This answers well to Jesus, who says of his Church, He bare them, and carried them all the Days of old.* The Names of the people were also engraven upon the breast-plate of judgment, which (Aaron bearing them on his Heart) implied his tender concern, and care for their welfare. And, how carefully concerned Jesus is, for the welfare of the people, let his humbled and sorrowful Life, His sharp dolorous Sufferings, His shameful and bloody Death, upon the accursed Tree, bear witness. And, that their Names were engraven on precious stones,

* Isa. lxiii. 9.
denotes first, the value of them, since the most valuable of Gems were appointed to receive the engraving. The everlasting durableness of their names was hinted here also, where such stones were ordained to bear them, whose nature admits not of their being erased. This also leads to Jesus, who says, *behold I have graven thee upon the palms of my hands.* Aaron could not be consecrated until he had the Garment on him. Neither could Jesus officiate as the High-Priest and Saviour of the people, without taking upon him the seed of Abraham.† It being necessary that he as an high-priest, should have somewhat to offer. When Aaron had his Garment on Him, he was anointed, and not before: It was then, the precious ointment was poured on his Head, and running down his Beard, reached the Hem of his Garment. Concerning which oil, the Lord saith, *Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it, it is holy: and it shall be holy unto you: whosoever compoundeth any like it, or whosoever

* Isa. xlix. 6.         † Heb. ii. 16.
putteth any of it upon a stranger, shall even be cut off from his people.* May it not be determined, that this oil, answers to theunction which is from the holy one; the anointing which guides us into all truth: that washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.† Jesus when anointed with the Holy Ghost, and with Power, was clothed with the people; they being anointed in him. Behold how pleasant a thing it is, for Brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the Beard, even Aaron's Beard, that went down to the skirt of his garment.‡ The Composition like unto this, forbidden by the Lord, is a compound of such virtues, amiable qualities, gracious dispositions, &c. as are thought to abound in man: and when distinct from the consideration of Union with Christ, and of being anointed in Him, Men profess themselves anointed with the Holy Ghost and with Power, imputing every change of sentiment, and behaviour, to

* Exod. xxx. 32, 33. † Tit. iii. 5, 6. ‡ Psal. cxxxii. 1, 2.
the immediate influence of the Divine Spirit; and thus judging of spiritual things, by their own passions, and fleshly reformations, they may be said to pour the oil upon the Flesh of Man; yea, upon the stranger, contrary to the divine institution.

Aaron was to have his garment on when he ministered in holy things, nor was he to enter into the holy place without it, lest he died: And it was to be unto him for Glory and for Beauty. A true representation of Jesus, clothed with the people; when by himself he purged our sin, offering himself up unto God, through the eternal Spirit; having put away sin by the sacrifice of himself. And, as by Union to him, they were crucified with him, so also being risen with him, he entered not into the holy place without them: but like Aaron he entered, wearing the people into the immediate presence of God: and there presenting himself, said, Behold I, and the Children whom God hath given me. For, when Aaron entered into the holy place, with Blood in his Hand, (the names of the people sparkling upon his Breast-plate, before
the face of God,) the Blood which He then offered, was respected in Justice, as the very Blood of the offending people; whose names being engraven on the garment, were there present; and sparkling, were seen in the Blood, by divine Justice: there rendering a reason of their expectations from the mercy seat. On this account, was the Breast-plate called the Breast-plate of Judgment; because, by what was there represented, it is evident that mercy was expected in a way of Judgment; that the song might be of Mercy and Judgment. The very same Union (with as much more reality, as the substance hath above the shadow) is there between the sufferings and Blood of Jesus, and the people: That Blood, and wounded Form, with which he entered into the holiest of all, and in which, he still appears as a Lamb who hath been slain, relates so truly to the seed of Abraham, whom he took upon him as a Garment, who were contained in his Body, as members thereof, of his Flesh, and of his Bones, as to be in Justice, respected as their own Blood, shed for their sins: and a sufficient reason rendered, of their faith in:
and their hopes from the mercy seat. Almost all things are by the Law purged with Blood, and without shedding of Blood is no remission.* Into the Breast-plate of Judgment, Moses put the Urim and Thummim, the Lights and Perfections; whereby a free intercourse was opened, between God and Man: This was a true representation of divine Wisdom and Purity; of God manifest in the Flesh, dwelling in the midst of the people,† This is my rest for ever, here will I dwell, for I have desired it. Thus the Urim and Thummim was a figure of the Godhead, Aaron of Christ, and his Garment of the people; these three agreeing together in one; as where Jesus speaking to the Father, saith, I in them, and Thou in me, that they may be made perfect in one;‡ at that day ye shall know that I am in the Father, and you in me, and I in you.|| Aaron’s Garment was to be unto him for Glory, and for Beauty: so also was the Church to be unto Jesus, all things were made for him, and he is before all things, and by him all things consist.§ and He is the appointed Heir of all things.¶ His being

* Heb. ix. 22. † Psal. cxxxii. 14. ‡ John xvii. 23. ¶ John xiv. 20. § Coll. i. 16, 17. ¶¶ Heb. i. 2.
before all things, implies, that his Honour, and Glory, was what the Father had first; and principally in his view, when the Decree went forth for the Creation of Man; whilst all his permissions concerning men, and all his immediate dealings with him, are rendered, in infinite wisdom, subservient to this view. And indeed, upon this foundation, where he hath made all things for the glory of his Son, and hath put all things in subjection under him, decreeing him the Homage and Worship of every knee; with a full acknowledgment of his being Lord: I say, upon this foundation, hath the Father established His own Glory, and Praise. As appears from,* All things were made for him, that as a Son, he might have an inheritance, as a King, might have a kingdom, as a Bridegroom, he might have a Bride, and as a Head, he might have a Body consisting of many Members. And, that he might be the Saviour of that Body, was Man created in a mutable state. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope.† that the creature being deceived

* Phil. ii. 9, 10, 11. † Rom. viii. 20.
through Sin, and lost in the bondage of corruption, Jesus might have an opportunity of exerting his Grace, his Wisdom, Power and Love, in the redemption of their soul by his Blood; and in saving them in himself, with an everlasting salvation. This being the means of his obtaining that everlasting name, glory, honour, immortality, and eternal renown, which had been decreed and promised him, He humbled himself, and became obedient unto Death, even the Death of the Cross: wherefore God hath highly exalted him, and given him a Name, which is above every Name.* God having, in the riches of his wisdom and love, so inseparably connected man’s happiness with the Glory of his Son, that each is included in the other: and here are the people the Glory of Christ, as the priestly Garment was the Glory of Aaron. For as the Girdle cleaveth to the Loins of a Man, so have I caused to cleave unto me, the whole House of Israel, and the whole House of Judah, that they might be unto me for a people, and for a name, and for a praise, and for a glory,† out of Zion the per-

* Phil. ii. 8, 9. † Jer. xiii. 11.
faction of beauty God hath shined.* And as beauty consists in a perfect Body, where none of the members are lacking, nor any thing superfluous: bearing withal, a just proportion in every part, so is the Church the beauty of Jesus as the fulness of him who filleth all in all.† My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the Earth, thine eyes did see my substance, yet being unperfect, and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them.‡ Time would fail me to mention all the particulars of this mysterious Garment: as those also of sundry other mysteries in the Jewish Church, which I apprehend were instituted as positive Figures of that blessed Union subsisting between Christ and his Church.

I might go on, to use similitudes drawn from Moses and the Prophets, as a farther explication of this matter, tending also to prove and confirm it: for such was the manner of the Holy Ghost's speaking unto the Fathers, under the Old Testament. But as all who profess Jesus Christ,

* Psal. l. 2. † Eph. i. 33. ‡ Psal. cxxxix. 15, 16.
understand not the scriptures, nor the Power of God, it is probable that this method may be objected unto, and the matter treated by many as fables of Allegory. I would therefore consider what the New Testament says thereof, as using greater plainness of speech, and by all the Literals acknowledged, as speaking more to the purpose.

Our Saviour teacheth us the Grace of Union under the similitude of a Vine and its Branches: I am the Vine, ye are the Branches.* Where our Saviour takes on him this appellative, the Vine, he is to be understood as speaking of himself, according to his Human Nature, hence he is called the Plant of Renown,† the Plant which the heavenly Father hath planted‡ wherein his husbandry appears. When the Stock or Set is first planted, there are no Branches thereon; but nevertheless, the Husbandman knowing its seed to be in itself, planteth in hope; being well assured of its putting forth its Branches, and bearing fruit thereon in due season:

* John xv. 5. † Ezek. xxxiv. 29. ‡ Mat. xv. 13.
All his skill, care and sufficiency, standing engaged for the same.

Thus Jesus, when first planted by the Father's hand, as the first, and only begotten, chosen and beloved, was as the Stock or Set, whose Branches doth not appear; but having then his seed in himself, he was to put them forth as his Branches in due season; according to the appointment and foreknowledge of the Great Husbandman: His Wisdom, Power, Care, and All-sufficiency, standing engaged for the same. As the Stem and Branches make one Tree; so Jesus, and the People make one Body, one Man, one Christ, one Elect, one Beloved of the Father, one crucified, raised, and everliving. The Stock and Branches, making one Tree, grow in one soil; so Christ and the people are jointly rooted, and grounded in the Father's Love: And hast loved them, as thou hast loved me.* Heirs of God, and Joint-Heirs with Christ.† Standing with him, in the same relation to the Divine Majesty; Go to my Brethren, and say unto them, I ascend unto my Father, and your

* John xviii. 23. † Rom. viii. 17.
Father, and to my God, and your God.* The Root and Branches, making one Tree, have but one and the same Life, Sap, and Fruitfulness. So Christ and the People, have both one, and the same eternal life: God hath given to us eternal Life, and this Life is in his Son.† Therefore the Saviour saith, Because I live, Ye shall live also :‡ They have also the same Fruit, for the fruit is not of the branches distinct from the stem, nor of the stem, without the branches: But of the Tree, consisting of stem and branches. So also is Christ, who says, from me is thy Fruit found.§ In brief, if Jesus meant to teach us the Union subsisting between himself and his Church, under the similitude of the Vine and its Branches, which he certainly did; Then, whatsoever can be said of the oneness of the Tree, consisting of Stock and Branches, as a Figure; can with much more propriety be said of Christ, and the people united, as the Thing signified. The Date of that Union which the Branches hath to the Stem, is equal to their existence: Yea, as considered in the stock, the Union

* John xx. 17. † 1 John v. 11. ‡ John xiv. 19. § Hosca xiv. 9.
which made them one therewith, was before they had any apparent existence. And, though the Vine-stock in itself may have the most fruitful qualities; yet it cannot exhibit the same, by bringing forth Fruit to perfection, except it first put forth its proper Branches: Therefore the existence of the Branches, yea the Union thereof to the Stem, and their Life therein, is before, yea, necessarily antecedent to all their fruitful productions. So also is Christ: our Union to him bearing a superior Date to our apparent personal existence. Therefore, said to be chosen in Him, and to have Grace which was given us in Christ Jesus before the World began.† And, though Jesus as the Root and Stem, was possessed of qualities infinitely fruitful; yet, there was neither possibility nor occasion of his exhibiting this by bringing forth his fruit; except his people, or proper Branches, are first put forth: accordingly they were put forth in Adam to a personal existence; and sin entering, His bringing forth fruit was possible, and an opportunity administered him, of sig-

* Eph. i. 4. † 2 Tim. i. 9.
nalizing himself in so doing: for, as the Union of the Branch to the Stem, is not lessened by sprouting into an apparent existence, but is as full as when they were hidden in the Stock; neither was the Church, or members of Christ, less united unto him, when put forth in Adam, than what they were, when only existing in Him; being still his true and proper Branches. But, smitten with mildew, and blasting, in Adam's offence, their life, sap and fruitfulness, was repelled and driven back to the root; until the great Husbandman in infinite wisdom, so manured and dressed the Root, that forcing the life and sap upwards, the Branches were passive unto its influence, until all its Fruit appeared. In order to their fruitfulness, the Branches were purged in the Vine: There the superfluities of the whole were cut off, and all necessary for their perpetual fruitfulness accomplished. In like manner, the Church, included in Christ, were purged in him, in order to their fruitfulness. In putting off the body of the sins of the flesh by the circumcision of Christ, when he had by himself purged our

* Col. ii. 11.
sins,* being now justified by his Blood,† and sanctified through the offering up of the body of Jesus Christ once for all,‡ wherefore Jesus also, that he might sanctify the people with his own Blood, suffered without the gate.§ The Vine thus purged, brings forth its fruit upon the native Branches; having no other medium of bringing it forth. Thus Christ brought forth all the fruit of his pure conception, his spotless birth, his circumcision, and holy Life, his bloody, shameful and terrible Death, his glorious resurrection and ascension, upon the people, as the Branches. Having taken on him the seed of Abraham, he in them and they in him, fulfilled all righteousness, obeyed the Law, and endured the penalty for the past transgression, being thus made perfect in one. And because, through all this, the people were in passivity, and Christ the active consciousness and quickening spirit of the whole; therefore, saith the Prophet, Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us.¶ From me is thy fruit found.¶

* Heb. i. 3. † Rom. v. 9. ‡ Heb. x. 10. § Heb. xiii. 12. ¶ Isaiah xxvi. 12. ¶¶ Hosca xiv. 8.
Again, the Apostle treats of this glorious Grace of Union, under the Figure of the oneness and harmony of many members in one Body. For as the Body is one, and hath many members, and all the members of that one Body being many, are one Body, so also is Christ.* The complete Body here spoken of, is similar to Christ, and the Members which fill up this Body, to the people. Take away the members, and there will remain no body; take a few, yea, one only away, and the body is not perfect; deny the proportionable perfection of any one of these members, and then the Symmetry of the Body is destroyed. So also is Christ; Take away the people, or deny that they were united to their Head Jesus at some certain time, then was there at that time no Christ: Or, if all the Church were not united to Him, but some particular member, or members, stood at any time unrelated unto him; then was he not a perfect Christ at that time: Or, if it is possible that a bone of that Body should be broken, or a member cut off, then may he yet be rendered an

* Cor. xii. 12.
imperfect Christ: and withal, a deficiency in his power will appear, because, no man hateth his own Flesh, but naturally cares for it, loves and cherisheth it: Or, if this Church, as united to Christ, is not perfect according to the perfection of beauty, in Righteousness, Holiness, Wisdom, &c., then is Christ deficient in those particulars: Which to affirm, will be agreed upon by all his worshippers, to be blasphemy. From hence we may infer, that whatever Jesus was, whatever he did, suffered, or now is, under the character of Christ, the people, as the fullness of him who filleth all in all, are not excluded; but to be considered with him, and in him, in the same circumstances and condition, through every dispensation. Jesus is Head over all things to the Church, which is his Body, the fullness of him that filleth all in all.* This leads us to the consideration of the human Body as the intelligible figure of this sublimity, our Union with Christ. The Head and Members are one in conception: This represents the people's oneness with Christ, as the object of the Father's Love.

* Eph. i, 22, 23.
Thou hast loved them, as thou hast loved me.* As the Head and Members are born at once; so Christ and his Church, were united in his Birth: as pure, and free from the original Taint. And also in his glorious resurrection, as born from the Dead. As the Head and Members in one Body, are nourished by the same food; so Christ and the Church live by the same grace, good will and eternal love of the Father. As the Head and Members in one Body, have but one Life; so Christ and his Church have but one eternal Life, one Life unto God, our eternal life is in Christ,† because I live ye shall live also.‡ This is the word of the Lord. Again, from the harmony of the Body, the Head and Members have but one condition; they mourn together, and rejoice together; so also is Christ: we were planted together with him, in the likeness of his Death, and are also with him in the likeness of his resurrection. As the harmony of the body prevents all schism therein; so that the Head, saith, not unto the Feet.

*John xvii. 23. †John v. 11. ‡John xiv. 19.
I have no need of you: neither is there any separate interest in Christ; nor will he say unto the people, I have no need of you: nor will the Feet though thus acknowledged, boast themselves against the Head, usurp its dignity, and say I have no need of thee: but will confess, and reverence it, as pre-eminent as the seat of wisdom, by which the economy of the whole is preserved: So also is Christ, made of God unto us wisdom.* As the Head is the source of Light to the Body, the wise man’s eyes being in his Head,† so also is Christ the light of the world.§ The Head is the seat of reason to the body, by which it is directed, and influenced to shun all dangers, to refuse the evil, and choose the good; it is the disorder of the Head only that can deprive the Body of this: if the Head is free, the hurt of any other member cannot spoil the economy of the Body: so also is Christ, He as the Head is our divine Reason and Influence; as for the people, the Lord saith of them, it is not in man that walketh, to direct his steps.§ Christ as our Head is

* 1 Cor. i. 30. † Eccl. ii. 14. ‡ John viii, 12. § Jer. x. 23.
above all distress, cannot be disordered; therefore the harmony and economy of his Body cannot be spoiled, which makes us sing,

Christ's our Head, gone up on high,
And we his Body are;
All our Fears before him fly,
Our each distracting care.
Tho' we Satan's Darts should feel,
His power can never strike us dead,
He may bruise us on the Heel,
But cannot reach our Head.

Again, the increase and nourishment of the Body, is by Union with the Head, from which all the Body by Joints and Bands having nourishment ministered and knit together increaseth with the increase of God.* The Head first receives the food, relishes and prepares it for the whole Body: So also is Christ; as the head he first received the Grace, it being given us in Him before the world began: as the head he tasted for us, not Death only, which he tasted for every man; but Life and Immortality, which he entered into, and relished in our name, and nature, as the

*Col. ii. 19.
head for the Body. He, as our head, prepared our food for us, which he did, by fulfilling the condition, and enduring the penalty, that we might inherit the promise: our Union to him, making his condition ours; we are nourished by him. As the head, though the most exalted and comely part, is yet a member of the Body; it hath a right to suffer for the other members, the chastisement of their peace: So also is Christ, when they smote the Judge of Israel upon the Cheek with a Rod, it was the iniquity of his heels which compassed him about: the chastisement of their peace, which he bare, and their iniquities which were laid upon him. They having wandered into forbidden paths, had the punishment of their wanderings inflicted upon their Head; it was the Sacrilege, Blood, and Oppression of the hands, that was visited upon the head, when Jehovah's flaming sword awaked against the man who was his fellow. The Union and harmony of the Body, renders it equitable to punish, and chastise the whole Body, in one Member, for its offence in another: because, if one member suffer, all the members suffer with
it.* As the Union of the body makes it equitable to punish the head for the offence of the other members; with like equity doth the members participate with the head in all its honours and glory. Thus the crowning of the head, crowns the whole man; and every member partakes of the honour.

The precious ointment poured upon the head, runs down to the Hem, the whole man; yea, every member is anointed in the anointing of the head, by the laying on the hands upon the Head only, the blessing was conferred on the whole man. Thus whether one member be honoured, all the members rejoice with it,† so also is Christ; is he crowned with glory and honour? Behold he saith in his appeal to the Father, The glory which thou gavest me I have given them, that they may be one, even as we are one.‡ our Head Christ first, as having the pre-eminence, is immediately united to the Father; and we by Him. He is immediately the Son of God, and we have the adoption of Chil-

* 1 Cor. xii. 26. † 1 Cor. xii. 26. ‡ John xvi. 22.
dren by him.* *He is the immediate object of the Father's Love, but we by Union with him are beloved; as he is beloved.† He is the first Elect, immediately the chosen of God, but we by Union with him were chosen in him before the foundation of the world.‡

Thus considering him, as the head of his Body the Church, we give him the pre-eminence, as immediately receiving all Grace and Glory from the Father: which honour, all the members as united to him the head, must necessarily partake of in him. Thus the Union of Head and Members, mutually communicating their condition to each other, when rightly weighed, throws a light upon the matter; and shews us how Jesus hath from hence, the right of redemption: the Justice of his Bloodshedding appearing here, those where the harmony of the Body, renders the Punishment of one member, that of the whole man. According to the laws of Union and Harmony, the whole Body may be considered in each member, but with greater propriety, in the more exalted,

* Eph. i. 4. † John xvii. 23. ‡ Eph. i. 4.
pre-eminent Member the Head. Accordingly, the Scriptures are very explicit on this point, and speak very much of our being in Christ, chosen in him, justified in him, sanctified in him, saved in him, and blessed with all spiritual blessings in him. According to this Union, or being in him, as Branches in the Vine, as Members in the Body, &c. the People are considered together with him, through all the circumstances of his Birth, Life, Death, Resurrection, and Glory. She was delivered of a Man-Child, who hath heard such a thing, who hath seen such things, shall the Earth be made to bring forth in one Day, or shall a Nation be born at once? For as soon as Zion travelled, she brought forth her Children.* Christ was certainly the Man-Child here spoken of: compared with.† And yet, this Man-Child is here shewn to be the Children of Zion, to be a Nation born at once. Hence we conclude, that the Union between Christ and the People, is such, that they as Members of his Body, of his Flesh, and of his Bones,‡ were in him in his

* Isaiah lxvi. 7, 8. † Rev. xii. 5. ‡ Eph. v. 30.
Birth, that they might inherit the blessings of his holy Nativity: That of,* being here fulfilled. Man being the Vessel marr'd between the Potter's hands, was not rejected, but here was made another and better vessel; where the nature once spoilt by sin, was born into the world pure and spotless, and called the Son of God; and here, was that saying brought to pass, a Woman shall compass a Man. Under this consideration, we see Christ prepared and qualified, to accomplish the work which was before him: not only as having hereby a capacity of suffering Death, by being clothed with a Mortal Body, and made a little lower than the Angels, but having taken on him the seed of Abraham,† being made of a Woman, made under the Law. He, as having the People in himself, had the right of redemption, and as them, stood engaged to fulfil every requisite to the Glory of God, and their eternal salvation: which requisites, were first a holy principle, a privation of original guilt, fulfilled in his Birth; a just observance of the Law, and conformity to the Divine nature, ful-

* Jer. xviii. 2.  † Heb. ii. 16.
filled in his Life; and a full propitiation for the sin that was past, accomplished in his Sufferings and Death. The whole of which, he did; as containing the People in Himself, who are upon that account, not only represented as being in Him, in his Birth, as above; but also in the whole of his Life, Death, and Resurrection. In him were they circumcised, and the body of the sins of their flesh, put off by the circumcision of Christ.* In him fulfilling the Law, and walking in all the ordinances of God blameless. Crucified with him,† and that the resurrection of Christ was the resurrection of the people, from Death, as the wages of sin, the Holy Ghost testifies by the prophets:‡ Thy Dead shall live, my Dead Body shall they arise. And after two days, will he revive us, in the third day he will raise us, and we shall live in his sight. And by the Apostle as,|| Even when we were Dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ. From hence it is evident, that the Union

* Col. ii. 11. † Gall. ii. 20. ‡ Isaiah xxvi. 19. § Hosca vi. 2. || Eph. ii. 5, 6.
between Christ, and the People, was such (as Head and Members in one Body) that they were with him and in him, in his Birth, his Life, his Death, Resurrection and Glory. Therefore his Sufferings, Wars, and Triumphs, all are theirs: And they have a right from this to rejoice in him; in what he has done, in what he is, and in the acceptance he hath found with the Father; and that, over all the weakness, and vanity, they perceive in themselves.

Again, the Union of Christ and his Church, is taught from the similitude of a Building; of which Christ is both the Foundation, and the Top-stone: As appears from, * behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone. And, † the stone which the builders refused, the same is become the head of the corner. As the whole building is locked in, and inclosed, between the Foundation-stone, and the Head-stone: so also is Christ. He is the Alpha and Omega. The Building was begun, and finished in him: He is the foundation of

our election, grace, and sonship; We having all by Union with him: And the whole is supported by him; so is he, as the Author, and finisher of our salvation, as made wisdom, righteousness, and sanctification, unto us, the Head of the Corner: Our first and last, our Security in Eternity, and Time. In whom you also are builded together for a habitation of God through the Spirit.* We consider Christ appointed the Saviour of Man in the eternal Decree as the foundation laid; and in his incarnation, holy birth, and life of righteousness, as the building rising; until through his Sufferings, Death, Resurrection, Justification in the Spirit, and reception in Glory, the building was finished; and the head-stone brought forth with shoutings, crying grace, grace, unto it. The people as chosen in Christ, had this Grace given them, that Jew, and Gentile should be builded together in him, until they were found a meet habitation of God through the Spirit. The foundation and corner-stone, with the middle stones, make one Building: so Christ and the

*Eph. ii. 22,
People make one House, where God delights to dwell: One Temple, the glory of which as the latter is greater than that of the former. Here God walks in the midst of the people, as he hath promised; because his dwelling in Christ is his dwelling in them. To come up to the faith and understanding of this, in the Spirit; is the substance of that shadow, where the Tribes of Israel, at a certain age, came up from every quarter of the Land, to the Temple at Jerusalem to worship. Again, the Union of Christ and his Church is represented under the figure of a Man and his Wife: 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 his Church.*

Those words of the Apostle, are a quotation from † where Adam on the first sight of his Eve, declares the Union subsisting between them. It is evident from his words, that this relation did not consist in that matrimonial connexion, which commenced, when by mutual consent and

* Eph. v. 31, 32. † Gen. ii. 23, 24.
covenant, they cohabited and possessed each other: but was dependant on something prior to this. The source of their Union, and kindred relation, was their being one in the Love of the Father; where they were undistinguished in sex, &c. there being neither Male nor Female, in Christ Jesus, in whom they were loved, and chosen, before the world began. And yet the man was not without the woman, nor the woman without the man in the Lord: This source, had its first opening in their concetration, in one Body, and Human intelligence: which Body, and intelligence, was Male; though not without including the Female: But the Latter, according to the distinction of Sex and personal existence, was, as being in the Male in a state of passivity, and the Male, the active consciousness of the twain in one. Adam considering his perfection in knowledge, could not be ignorant of this, his true state; and therefore expecting the Woman, to be distinguished in person and sex, as a manifestation to his senses, of the truth of her Being, and Union unto him; he knew her when the
Lord God brought her unto him: And though there was a deep sleep upon him, when she was built from his side, yet when he saw her, he said, she was flesh of his flesh, and bone of his bone: alluding unto the former truth, and not unto anything which was to follow. For they were not made more one flesh, by that mutual matrimonial embrace which followed, than they were before: The latter, as a fruit or consequence, being only declarative of the original truth, always apparent to God, and in itself, with him, perfect, and permanent.

Thus the matrimonial bond of Union, was with them a consequence, and fruit of an antecedent Union and kindred. This also is more manifest, where Abraham, when he was old, caused his servant to swear by the Lord God of heaven and earth, that he would not take a wife to his Son of the Daughters of the Land: But that he would take him a wife of his kindred: Such also was Isaac's injunction to Jacob. In this particular also, Esau offended; by marrying the daughters of Heth, where there was no Union or kindred previous to the Marriage. From
all which, it appears that Adam's speech to Eve, was grounded upon that kindred Union which subsisted between them before their Marriage.

When the Apostle had said, that a Man and his Wife should be one flesh; he immediately adds, This is a great Mystery, but I speak concerning Christ and his Church. From whence we may observe, that the Union of Adam and Eve, of which I have already spoken, was truly a figure of Christ and his Church: And again, that this figure, though close and pertinent, is but a figure; an imperfect representation of the matter, which made the Apostle turn from the fleshly marriage, and say it is a great mystery; and pointing to the Union of Christ and the People, as the grand truth or thing signified, say; but I speak concerning Christ and the Church. The Union and kindred relation of Adam and Eve, and of the Patriarchs and their Wives, previous to their marriage (the latter being subsequent to the former, and a positive proof thereof) according to the primitive Law: The earthly things being a pattern of the heavenly, represents the oneness of Christ and
the Church. Their marriage as a figure, shews our believing or closing with Christ by Faith: And that Union and kindred, which subsisted between them before Marriage, was a shadow of the Union between Christ and his Church, before the Church is brought to the knowledge of her Husband, by believing, or ere they are married unto him, who is risen from the dead. But, as marriage is the consummate end of Union, it is to be considered as explanatory of the blessings contained therein; it shews the Woman under her Husband's name, in a joint possession, and enjoyment with him, of his state and condition. As one flesh, they cannot be insensible of each other's state, but must mutually feel pain, ease, hunger, thirst, joy, sorrow, happiness, and unhappiness; cannot possibly hate each other, because no man hateth his own flesh. As one flesh they have but one interest, one aim, and end, are not twain in any condition, but constantly one in all things. If this idea of Marriage is true, it is easily perceived that it is only true in Christ. Previous to our Marriage by Faith with him who is risen from the dead, there is a discovery made of his Person, of
his being our Kinsman Redeemer, of his right to demand us: hence it appears wrong to refuse him, nor are we under the compulsion of that divine right which he hath to us, only; but he also shews us his Glory, his personal Beauties, his suitableness to our wants, and this he doth, until our Reason is convinced, our objections silenced, and the full consent of all our powers gained, to be his; to bear his name, to commit ourselves fully to him, with all our concerns; until we cease from care, contented and rejoiced that he should Clothe us, Feed us, Instruct us, Protect, Nourish, Guide and Preserve us unto everlasting life. The Conscience judging of Christ (thus revealing himself) that He is pure, accepted of God and lovely, discerning withal the right of appropriation (from Union and relation unto him) joins itself in affinity unto him: yea, puts him on, wrapping itself in him; and thus standing in his state and condition, it is purged from all guiltiness; and retaining no consciousness of evil, it is holyly bold towards God, having the answer of a good conscience towards God by the resurrection
of Jesus Christ,* because that the worshippers once purged, should have had no more conscience of sins,† made perfect as pertaining to the conscience.‡ And that the Church as married unto Christ, is under his name, appears from,§ where she is called the Lord our Righteousness, and from,∥ I will write upon him my new name. And that she is a joint possessor with him, the Apostle bears witness, If children then heirs, heirs of God, and joint heirs with Christ.¶ And, that his state and condition is upon us, John testifies, saying, Because as he is, so are we in this world.** And, that being one flesh, the husband cannot be insensible of our state, but must have a fellow-feeling with us, and that in the tenderest manner, in honour unto himself, and in love unto us, is evident from the Scriptures, We have not an high-priest which cannot be touched with the feeling of our infirmities,†† Who can have compassion on the ignorant, and on them that are out of the way,‡‡ for he that toucheth you, toucheth the ap-

* 1 Pet. iii. 21. † Heb. x. ii. ‡ Heb. ix. 9.
§ Jer. xxxiii. 16. ¶ Rev. iii. 12. ¶¶ Rom. viii. 17.
** John iv. 17. †† Heb. iv. 15. ‡‡ Heb. v. 2.
ple of his eye. * In as much as you have done it unto one of the least of these my brethren, ye have done it unto me. † And that no man hateth his own flesh, when spoken of the marriage Union, hath its truth, and perfection in Christ, for he hath said, I will never leave thee nor forsake thee. ‡ though a woman should cease to have compassion, on the son of her womb, yet will I not forget thee, § 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. ¶ Thus marriage, consisting of love, and Union as the first; the espousal, or contract as the second; the consummation, with all the attendant Blessings to the Bride, with glory and honour to the Bridegroom, as the third; represents the Union of Christ and the Church. The first, answering as similar to that ancient kindred Union subsisting between them, wherein he always loved her; the

* Zec. ii. 8. † Mat. xxv. 40. ‡ Heb. xiii. 5. § Isaiah xlvi. 5. ¶ Isaiah liv. 9, 10.
second, being a figure of his being made flesh, where he betrothed us unto himself; and the third, of the knowledge, and enjoyment, we have of our lovely Bridegroom by Faith; when believing, we rejoice with joy unspeakable, and full of glory. When we enter into the Joy of our Lord, according to the conscience; his whole state, yea, all the blessings of his Birth, Life, Death, Resurrection, and Ascension, is apprehended, claimed, and possessed, by us as our own proper inheritance. I might yet go on attempting to explain the nature of this Union, the scriptures being very full of it: But as what I have already said, may probably be as much to the purpose, as any future hint, should I say much more; and intending at first setting out, to study brevity as much as possible; I shall leave what I have written on the nature of Union, unto the reader's consideration; and hasten to treat of its Antiquity, unchangeableness, &c. according to my first proposal.

Union between Christ and the Church, is a matter universally acknowledged; where that deference, which is justly due to the scriptures, is paid; though, it is a
subject very rarely treated of: Which silence concerning it, implies, either a general ignorance of the nature thereof, or, that it is respected as a matter, neither conducive to the glory of God, nor the happiness of mankind; and therefore not necessary to be taught. And where the nature thereof is in some measure known amongst men, and the utility of the doctrine allowed, they are much divided about its antiquity; before our believing, or Faith in Christ, say some: Whilst others with as much strenuousness assert the contrary. But, if what I have already offered to the consideration of the public, shall be allowed to have any weight, or argumentative force; it will appear, that our Union with Christ is not only antecedent to our Faith, and believing, but also to all that he did, and suffered, for us men and for our salvation. The matter proposed in the gospel to be believed is true: and relates to the Person of Christ and his benefits. That he was the Son of God, the Christ, the true Messiah, the I am, is a matter proposed to be believed, upon the credit of the divine testimony: Because this is a truth, therefore it is to
be believed, and as it is a truth before believing; it is evident that it is not made a truth by believing; but is in itself a truth, perfect, and permanent, whether believed or not.

So also with relation unto his Benefits, that the Father is well pleased in the beloved Son, is a truth; to be believed: and not to be made a truth, by believing. *I have blotted out as a thick cloud thy transgressions, and as a Cloud thy sins, return unto me, for I have redeemed thee.* This positive testimony of Redemption, and the forgiveness of sins, is declared unto them who believed not; upon the credit of which truth, they are called upon to return unto their God. *Cry unto her that her warfare is accomplished, that her iniquity is pardoned.* † This was a truth concerning those who knew it not, and was to be declared unto them as such, that they believing it, might be comforted. That he hath put away sin by the sacrifice of himself, was delivered for our offences, and raised again for our Justification, is true; and therefore recorded to be cre-

* Isa. xlii. 22. † Isa. xli. 2.
dited; and rejoiced in. And, if it appear that the gospel is true before our believing, then Union with Christ before faith is true: The latter being necessary to the truth of the former; as I have sufficiently shewn under the first proposition in this Treatise: Where the necessity of Union with Him, not only as previous unto our faith in him, but also unto his suffering for our Sins, I think appears pretty obvious. That God loved mankind before Jesus died for them, the scriptures affirm: Where they make the latter, a fruit of the former; and if God loved them before, he certainly saw them in a sinless state; for it is contrary to the holiness of his nature, to love the unclean, being of purer Eyes than to behold iniquity: But in themselves, as related unto the earthy Adam, they were unclean: Therefore he must have beheld them in Christ, loved them in him: which if true, then were they in him: And, as being in him in this sense, doth not suppose their knowledge of his Person, through the belief of the Gospel, but a passivity with respect to them; as Branches hidden in the stock, or the Woman in the Man; it implies the
closest Union, and the necessity thereof (before their believing) to render and preserve them Objects worthy of the divine love and favour.

Jesus in his appeal unto the Father, says, thou hast loved them, as thou hast loved me. And again; thou lovedst me before the foundation of the world. In those words, the love of the Father unto the Son, is represented as the grand Archetype of his love unto the people: The Father loved the Son before the foundation of the world; but saith the Son, thou hast loved them, as thou hast loved me. The Father loved the Son, as the brightness of his glory, and his own express Image: But saith the Son, thou hast loved them, as thou hast loved me. The Father loved the Son, and preferred him before Angels, having not said unto any of them, thou art my Son, this day have I begotten thee: But saith the Son, of the children of men, thou hast loved them as thou hast loved me. The Father loves the Son with everlasting, unchangeable delight and pleasure: But saith the Son, thou hast loved them as thou hast loved me. The Father loveth the Son, and hath re-
vealed it unto him, yea, hath given him the knowledge of it above measure: But, saith the Son, that the world may know that thou hast sent me, and hast loved them as thou hast loved me. From all which it appears, that Christ and the Church, are one object of the Father's love; of his choice, good-will, delight, and pleasure. He the Head, and they the Body, constituting the elect precious, the Man beloved of God and accepted. But the Head being the Medium, between God, and the Body, hath the pre-eminence in all things. And, as the Head was never without the Body, nor the Body without the Head in the Lord, the Body hath always been by Union with the Head, entitled unto all the blessings, honours, and glories thereof. Nor doth the Head withhold from the Body, that glory, and honour, which he immediately receives from God, but divinely sheds it over the whole man; according unto that washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. Therefore saith the Head, the glory which
thou gavest me, I have given them, that they may be one, even as we are one.* But to be brief, what hath already been urged to prove the necessity of Union, proves it to be also before faith; it being necessary unto the Father's loving us, as he loved his Son, yea unto his choice of us in his Son; necessary unto the engagements of Christ on man's behalf; otherwise he had not the right of redemption: Necessary unto his suffering the Death of the Cross for us, as hath been largely shewn in the former part of this work. It is also necessary unto our believing a truth, except it appear that our faith, or believing, makes it a truth. Indeed the Apostle says, through faith we understand the worlds were framed by the word of God, but He doth not say that Faith made the worlds. So truly through Faith we understand our Union with Christ; yet it is not our Faith that makes it.

But if it is not true until our believing; and by means thereof; then doth believing make that a truth, which was not a truth, and faith creates its own object, and then embraces it. This looks like

* John xvii. 22.
the heathen Idolatry, first making their gods, and then trusting in them. Or, like Milton's adventurous flight of Satan, through Chaos into the new world; which he performed before the bridge was made. That this is contrary to the Scriptures, is evident from,* He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record, that God hath given to us eternal life, and this life is in his Son. The truth here proposed to be believed, is this; that God hath given to us eternal life in his Son; and that this is a truth before it is believed, is evident; otherwise it doth not appear, how our unbelief makes God a liar. Besides, to deny this truth, is to depreciate the sacrifice of Jesus; and to make it an insufficient atonement for sin; without faith and compliance on our part: Thereby making the glory of Christ, and the truth of the promises made unto him, wholly dependent on the will and actions of the creature. And how fully this frustrates the Grace of God, I leave unto every man who knows himself, to determine. Moreover, I take

* 1 John v. 10, 11.
it, that where the all-sufficiency of the sacrifice of Jesus to put away sin, and that without any act of ours, either mental or external, is denied; it amounts to what the Scriptures call a crucifying of the Son of God afresh, and putting him to open shame. But to acknowledge the all-sufficiency of the sacrifice of Christ to put away sin, without any act of ours; and yet to deny this a truth until believed, (viz. that he hath put away sin by the sacrifice of himself) is a palpable contradiction; a position founded in prejudice and obstinacy, without the least shadow of reason; otherwise we are to consider such a confession, as containing an equivocation; and when they confess the sacrifice of Christ as having put away Sin, they make it synonymous with the Sorrow, Hatred, Fear, Faith, Love, Joy, &c. which they feel in their own bosoms: Thereby making no account of the person and personal sufferings of Christ, they embrace a phantasm. Of this spake the Saviour, when he said, false Christs should arise and deceive many. And indeed, our modern profession of Christianity, seems to be taking large strides towards this de-
ception; where passion, humour and pride is opposed unto the Lord that bought us. Or, will there yet be some way found out, to reconcile its being a truth before believing, with its becoming a truth by believing? A proposition of this sort might suit the subtleties of Scotus and Aquinas, but the Definition thereof, would be too laboured, artificial, and sophistical, for Honesty and common Sense. The Gospel is plain, simple and unartificial, suited to the meanest capacity; and would be more universally known, was it not for that unreasonable Estimate which men set on themselves, on account of their learning, wisdom, experience, &c. Thence judging themselves qualified to direct the consciences of their fellow-creatures, they will not suffer them to think for themselves; nor commend them to Jesus, and the word of His Grace; but always amusing them with an artificial religion, consisting of directions how to attain to Faith, to Sanctification, &c. and yet to consent that they can do nothing, but that the agency of the spirit is free as the wind: With resolving cases of conscience, and thereby appropriating the authority of Lawgivers,

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withal giving such definitions of saving Faith, true holiness, &c. as none but schoolmen can understand: Thereby puzzling the minds of people, puffing up the vain and opinionated with pride and arrogance, from a supposition of their being possessed of those excellencies; and distracting the minds of the more phlegmatic and melancholy, through the fear of their not being possessed of them. But should mankind be released from those chains, and suffered to think for themselves, how natural would it be for them to conclude when God proposes a matter in his word to be believed, that that matter is true before they have believed it. Therefore, if it is true, that Jesus was delivered for our offences, and raised again for our justification, and that before our faith, that which was necessary unto this transaction, namely our Union with him, is true also before faith. If it is not our faith or believing that makes this Union, then it is an act of eternal love, the purpose and grace which was given us in Christ Jesus before the world began; the Antiquity of which is obvious, nor may its Date be fixed, because exceeding the Limits of Time. And
what hath been from everlasting, will be unto everlasting, the eternal sameness of the person of Jesus, being an undeniable proof of the unchangeableness of this Union. Jesus Christ the same yesterday, to day, and for ever. Who says unto the Church, because I live, you shall live also, for ye are dead, and your life is hid with Christ in God. I am He who was dead, but am alive, and lives for evermore. It is easy to see, that if our Union with Christ was dependant on our Faith, or believing it would be changeable; except it appear that we are perfect, and unchangeable in the Faith. And if by being perfect and unchangeable in the faith we understand a believing the whole with a full understanding of the Mystery, of what God hath spoken by the mouth of his Prophets and Apostles, and that constantly, and without the least shadow of wavering; it will appear pretty plain unto such who know themselves; that mankind are very far from being infallible, and perfect in the faith. And if any would pretend unto this perfection, (as the pride of man dare do any thing) whilst the things yet appear in them, which shew
the least distrust, and doubtfulness of God's providence and grace; we must be excused when we declare without fear, that they deceive themselves, and the truth is not in them. If the Union of Christ and the Church, is dependant on her faith, and knowledge of him, then is it proportioned unto her faith; and admits of degrees, it is also subject to change, yea, may possibly be dissolved; as it is not impossible according to the Scriptures, for a person once believing, to turn from the faith. But saith the apostle, 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.* And, as the Apostle here doth not intend an impossibility of Believers departing from the Faith, or falling from grace; (having elsewhere proved this possible) he of necessity points out something, which remains a truth, should they cease to believe: And such a truth as their unbelief cannot make void,

* Rom. viii. 38, 39.
or of none effect: And that is the love of God; always embracing them in Christ Jesus, from which, the Loss of their light and confidence, can never separate them; the Seal of their Foundation being God's knowledge of them and not their knowledge of him. From all which it appears, that the Union of Christ, and his Church, hath been of old, before Faith, before Time: and remains to be indissolvable, and unchangeable.

I would now consider the objections generally made unto the Grace of Union; and endeavour to give them satisfactory answers.

The old trite objection, of its tending unto Licentiousness, leads the way, saying, if Union with Christ is the ground of our acceptance with God, and our security in his favour; then the doctrine of rewards and punishments, is overthrown; and man hath nothing left to stimulate him to virtue.

Answ. To work from an expectation of being rewarded, is to make it of Debt; and not of Grace: But the nature of the Deity is so infinitely pure; so holy, just, and true his Laws; that it is impossible
Man should make him his Debtor: Nay, it would be the highest arrogance to pretend it: The scriptures are against it, when they protest that no Flesh shall glory in his presence; common experience in its sober moments is against it: for that teacheth us, that every man living is infinitely short of conformity unto the divine nature; therefore the notion of obedience from an expectation of reward, is a tacit acknowledgment of Man's utter ignorance, both of himself, and his God. And then, to suppose that the fear of punishment is necessary to excite Man to obedience, is to reverse the scriptures. The Gospel is preached for the obedience of Faith; that, being thereby delivered from fear, we might serve him in holiness, and righteousness, all the Days of our Life.

But the obedience of fear, is diametrically opposite unto the obedience of faith: the former, hath its rise and maintenance from a Lie; from that habit, and principle, which makes God a Liar; by not believing the record which he hath given of his Son. But the latter springs from a belief of the truth, from a full persuasion
of the love of God, and of his being reconciled in Christ Jesus. The former, is a doing evil, that good may come; for where the fear of punishment is judged necessary to obedience, unbelief is established, and authority given to crucify the Son of God afresh, and to put him to open shame, to trample his Blood under foot, and count it an unholy thing; for all this is tacitly taught, in the fear of punishment as necessary unto obedience; and yet this manifest antichristian policy, is generally taught, by those conscience-directors, who seek themselves, and not Christ Jesus the Lord: They very well know, that ignorance, unbelief, and fear, are the nerves of implicit obedience, unto their doctrines and traditions. But, that such an obedience, is far from being compensate, for the despite done thereby to the spirit of Grace, and dishonour to the crucified One, they shall sooner or later know; when all their works shall be burnt up, and they shall suffer Loss. But the obedience of faith is genuine, free from artifice, without fear, dependant on the perfect amity of God; yea, consists in a constant persuasion of, and rejoicing in
this truth; that Jesus Christ the Son of God, died upon a cross, and rose again from the dead, having thereby justified us, from every charge once brought against us; and sanctified us from all our pollutions: To submit unto this, to have the conscience purified through the view and belief of this, yea, to have every thought brought in captivity unto this, is the true obedience of faith. And, this is so far from being urged by fear, that fear would annihilate it. And so far from having an eye to the reward, that it answers unto that Charity, which seeketh not its own; But says, when saw we thee hungry, and fed thee; or thirsty, and gave thee drink, &c. Therefore, that the Grace of Union with Christ, and salvation in Him, overturneth the Doctrine of rewards, and punishments, as that which influenceth our Lives, is a truth: But then, it only overturns what the Scriptures explode; and what Reason confesseth mean, and selfish, and not that generous disinterested service of Love, which it declares worthy of the Divine Being, and becoming the dignity of Man.

**Object.** But, doth not the Scriptures
rather establish the Doctrine of rewards; and punishments, as that which excites to choose the Good, and refuse the Evil? Is not this their express language, say ye the Righteous that it shall be well with for they shall eat the fruit of their doings, woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.* With many other texts of like import.

* Isaiah iii. 10, 11.
cumstanced, will easily appear. Man is
a fallen creature, who breaking the Law
of his God, incurred the penalty of etern-
al Death: And, is so far from having
ability to extricate himself, that all the
imaginations, and thoughts of his heart,
are continually evil; without wisdom,
without strength, there being none righ-
teous, no, not one; all being shut up, and
concluded under sin, they have neither
power to will, nor to do; Now what can
be called Glad tidings unto a Creature in
this condition? surely nothing short of
that, which tells him all is given; and
that freely, without condition on his part,
because he can perform none; without
money, and without Price, because he
hath nought wherewith to purchase; and
that the Grace, which redresseth all his
grievances, and replenished him with all
good, is given him in Christ Jesus, who
hath brought this life, and immortality
to light by the Gospel; by his Birth, Life,
Sufferings, Death, and Resurrection; con-
firming all his blessing, and Glory, unto
his Church, by the Grace of Union: This
appears to be the gospel of Glad tidings,
and is a Doctrine with which the scriptures
abound.
The Law, is considered as the very opposite of this; consisting of commands, to fulfil its precepts on pain of damnation, of threatenings, and curses, against all who offend it, though but in one point; and never makes any promises of happiness unto mankind, but upon condition of perfect obedience; which is always implied, (though not expressed) in every requisite, yea, even the most minute, entitling to the inheritance of the promise. The Doctrine of rewards and punishments, is indeed contained in the Law; but then it rewards none but such who fulfil every jot, and tittle thereof: And curseth every one, who continueth not to do all that is written in the Book thereof.

The Gospel gives us all, without requiring ought of us. But the Law, giving us nothing, requires all of us. And thus distinguishing them in the scriptures, we appeal from the Law, unto the Gospel: Our Authority for so doing, is founded on what follows; whatsoever the Law saith, it saith unto them that are under it: But Jesus was made of a woman, made under the Law, therefore the Law speaks unto him; and commands him to perfect obe-
dience. But, the Law can only curse the sinner: God sent his Son, in the likeness of sinful flesh, he was made sin for us, Christ hath delivered us from the Curse of the law, being made a curse for us: The equity of which proceeding, appears from the Union subsisting between Christ and the Church; of which I have sufficiently spoken. And thus, considering the whole Law fulfilled in Jesus, its precepts obeyed, its penalties endured, he now inherits the promise: And apprehending ourselves in him, united unto him, through all his doings, and sufferings, his condition, and state is ours. And thus standing in him, we can indeed read the Law, or the Doctrine of rewards, and Punishments, without fear: Because the punishment, yea, all the threatenings in the book of God, have been executed upon us (as Sinners and Law-breakers) in him. Hence is it we dare not read the demands of the Law unto ourselves, as distinct, or separate from the view of our Union and oneness with him: Because we cannot answer them; it being only designed as a ministration of Death, to slay us to ourselves, and to make us dependant on him.
Nor, dare we read, any one threatening in the scriptures against the sinner, and ungodly, unto ourselves, out of Him; because we cannot endure it. And, to imagine from any worthiness in ourselves, that we come not under those Characters, which the wrath of God is revealed from Heaven against; and which, are dreadfully threatened in the word; is, to be most wretchedly ignorant of the spirituality of God's law; and consequently, of the condition of human nature: for, where the holiness of the Law is known; it will appear, that there is not one obnoxious character in the Scriptures, which (according to the purity of the Law) doth not belong to all mankind: nor can the most upright amongst Men, in Justice deny, its belonging unto them: Therefore, our exemption from such characters, and from the punishment due unto them, is only by Union with Christ; where His Character, is upon us before the Father. And, according to the consciousness we have of our salvation state, standing here; we are free from the fear of present or future punishment: having seen the
end of it in Christ Jesus, and therefore are no longer to be influenced thereby. And as to the promised reward, the promises were made unto Abraham, and to his Seed; which seed (according to the apostle) is Christ; it is also to be observed, that previous unto inheriting the promise, there must be a fulfilling of the Law; to make it appear that the promises of God are not against the Law. Where the promises in general speak unto Man, it is unto him, as willing, obedient, repentant, fearing the Lord, believing, &c. every which characterism amounts unto what the Law demands of Man, viz. Satisfaction for its dishonour, received by sin that is past, and perfect obedience unto its precepts for the future. And although those requisites are not expressly mentioned in every promise, they are nevertheless implied, otherwise the promises of God would be against the Law, which God forbids. Now, if the promise only rewards the Man whom the Law approves of, as Holy, Just, and True, it is easy to perceive that Jesus only is the Man: For all the promises of God, in Him are Yea, and in him Amen.* Therefore the rewards are His,

* 2 Cor. i. 20.
He as the Head is crowned with glory, honour, and immortality; whilst every Member by Union with the Head partakes of his honours: Whereas, to expect reward for the work of our own hands, would be to set up for ourselves, to act independent of our Head, and to refuse him the pre-eminence in all things: But when we give him this, we are neither influenced by the fear of punishment or hope of reward, but by our Head, Christ alone, our hearts are in his hand, and committing ourselves with all our concerns unto him, we permit him to guide us, and are passive with him. And certain it is, the more we are delivered from that religion which consists in self-seeking, the less injurious we are in this present world.

Object. Doth not your description of the person unto whom the promises belong, make Salvation Conditional, by asserting that the promise rewards none, but such whom the Law approves of? This contradicts the apostle's Doctrine, By grace ye are saved.

Answ. That God is sovereign, I grant, but that he saves Mankind from mere sovereignty, or arbitrary Grace, without
having respect unto his Law, as a transcript of his own perfections; I think I ought to deny: Because he has pledged his faithfulness, and truth, unto his Law, that the transgressor should be punished; and that it should be established, rather than made void, by the faith of the Gospel: Whereas the Law would be against such promises, as hath no respect unto its Justice, and Purity. But the Lord is well pleased for his righteousness sake, he will magnify the Law, and make it honourable.* Again, Grace without truth; or salvation, without respecting the Purity, and Justice of the Law; would be to pour contempt upon the Death and Blood of Jesus Christ our Lord; as not necessary unto salvation: and to make it either merely accidental, from the rage of his enemies; or at farthest, exemplary only: which Supposition, would overturn, and invalidate the testimony of the scriptures, concerning his fulfilling all righteousness, enduring the Curse of the Law, and washing us from our sins, in his own Blood. Again, to Suppose that Mankind are saved by any new Law, consisting of re-

* Isaiah xlii. 21.
pentance, faith, and new obedience, substituting sincerity, in the stead of perfection; I say, to suppose this, would be to make God changeable: first, giving a Law, as a rule of righteousness, and a standard, whereby to know good, and evil: And, in process of time giving another, upon easier terms; which could not be, without a change in his perfections: His Nature, and perfections, being the original of every Law, given by him to mankind. But I would not multiply words, to confute, what hath not the least Shadow of reason, or Foundation in the scriptures: For Jesus says, think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil: For verily I say unto you, 'Till heaven and earth pass, one Jot, or one tittle, shall in no wise pass till all be fulfilled.* It is easier for heaven and earth to pass, than one tittle of the Law to fail.† It is evident that our Saviour means by this Law, that which was given upon Sinai: nor, did he give any new commandment, which was not included in that Law, as appears from his testimo-

ny elsewhere. But, when I assert that the promises are only fulfilled on such whom the Law approves of, and that Jesus only was the Man, thus approved of God; I consider him, under the capacity of the second Adam; including the People in himself: who, by Union with him, inherit the blessing. And, though they can upon this consideration, claim the forgiveness of Sin, as an act of Justice in God; yet are they saved by grace: Their Election in Christ, their Union with him, their Eternal life, with all the blessings thereof, was God's purpose; and Grace, given them in Christ Jesus, before the world began: according to which grace they are saved. Again, as it was Grace that founded, so was it Grace that executed this Plan of Salvation; we being passive in the hand of Grace: when he washed us from our sins in his own Blood, when he created us a-new, and presented us unto himself a glorious Church without spot, or wrinkle, or any such thing; we, as in him, being in passivity: inactive, and incapable of merit, makes that to be mere Grace unto us as individuals, which unto him as including mankind, was Conditional.
Object. The doctrine of Union with Christ, (before faith) and of salvation in him, tends to make faith, or believing void: because, if I am united unto Christ, justified, forgiven, and accepted in him before I believe, where is the necessity of believing at all?

Answ. To build without a foundation, is to labour in vain. How shall they believe, except they hear? saith the Apostle: And what shall they hear, if the truth to be believed, hath no existence until it be believed? but, having spoken unto this under the Article of union before faith, I wave it here.

I would only ask, is it from the Belief of our Union with Christ, and salvation in Him: or from the disbelief thereof; that occasion is taken to live in unbelief, and believing counted unnecessary? not from the latter according to the objection; because, to disbelieve a falsehood, is negative orthodoxy: and to say it is from the former, is the most palpable contradiction; because, whosoever believeth that, believeth what the gospel proposes to be believed: therefore, the objection of course falls unto the ground.
Every man, proposing a system unto his fellow-creatures, doth it with a view that they should believe it; be it true or false: so also, when Union with Christ, and salvation in him before they apprehend him, is taught the people; is it not with a view that they should believe it, and believing, rejoice, with joy unspeakable and full of Glory? It certainly is: and therefore, is not designed to keep them in unbelief. Again, it is the word of God, whereby Faith comes: the declaration, even unto Unbelievers, of their warfare accomplished, and their iniquities pardoned as well attested in the scriptures, hath certainly a more genuine tendency to produce faith, and confidence in God, then to tell them if they will believe, &c. they shall be justified, their sins be expiated, and forgiven: However smoothly, and artfully, this may be worded; it is impossible to free it from the idea of condition, and what is yet worse, such a condition, as Man hath neither wisdom, will, nor power to fulfil; yea, it is still in effect to preach the law. Believe, and thou shalt be saved; is certainly similar unto, Do this and live: Man,
in himself, being as capable of doing the one as the other. When Mankind are taught, that their eternal salvation depends upon believing, (and what is yet more strange, believing a matter which is not fact until believed) it is natural for every Man, whose conscience is alarmed, to attempt it; but the more he endeavours, the farther he is off; like rowing against a violent stream: the Dread of coming short through unbelief, and his weakness, and utter incapacity to believe, rushes upon him like a torrent, bears him back with violence: until discouraged, and enervated, he sinks, overwhelmed with fear and bondage. Indeed, where believing is only respected as a bare assent unto a proposition, Mankind may with some shadow of Reason talk of their Abilities, and of the easiness of the condition, pretending that it is an instance of the richest, freest grace, where salvation is promised upon believing. But it is not always practicable with a mind that is in earnest to assent unto a Human proposition without demonstration; much less respecting Divine things, because, the
difficulty in believing, increases in proportion to the magnitude, and concernment of the matter believed, which difficulty, is owing unto the propensity of Human Nature, to an evil heart of unbelief, unto the remoteness of Heavenly things from our natural ideas, and their contrariety unto our senses. Believe, and thou shalt be saved, (equal to any other Law precept) when enforced upon the mind of Man, generating with his weakness, begets Unbelief, and Fear, but never produceth Faith: That comes only by the word of Life, that word which bringeth salvation, which preaches peace by Jesus Christ, declaring him, as made of God unto us, Wisdom, Righteousness, Sanctification and Redemption, that whosoever glorieth, should glory in the Lord. The belief of the Truth, cometh by hearing of its perfection, reality, and immutability: Of our being delivered from the curse, in Him who was made a curse for us, of our being saved in Him, with an everlasting salvation, of his being such an High-priest as becometh us: In brief, of our oneness with him, and indisputable right from thence, to consider ourselves
according unto Him, as our Head and Husband. Thus, whilst men are not put upon believing in order to save themselves, but are taught calmly to hear the word that bringeth salvation, they according to the power of the Holy Ghost, either instantaneously, or gradually, credit the report: and consequently enter into the belief of the Truth, without their once attempting to believe, or troubling or perplexing themselves about it. Whilst such who are more concerned about their believing, then the truth of Christ, are distressed under the difficulty, yea, the impossibility of their performing it, when they have exerted themselves to the utmost. Therefore as the doctrine of Union with Christ (before Faith) and salvation in Him, appears in this light, viz. the word by which faith cometh, nothing is more notorious than the unreasonableness of the objection, that it makes void Faith.

Object. But doth not such an Union with Christ destroy his pre-eminence, tending to exalt Man, to the degrading of Christ.

Answ. By no means: it rather establisheth his pre-eminence; where the peo-
ple as the members by Union with him the Head, are chosen, beloved, called, saved, and accepted of God. They receive no honour, grace, or blessing, but by him: and being apprized of this, he is all their hope and salvation. They look unto the Father, by him; n不要再 they at any time approach him, but in him. He hath done all, suffered all, and obtained all. But the glory which he hath received, he freely gives unto them: Whilst they confess him their Head, and Saviour; and as such, they honour him, and eternally give him praise. Christ in his office capacity, answers unto the idea of the human body; which being one, is composed of many members: The Church being his Body, is composed of many people: Of which he himself is a member, viz. the Head, the pre-eminent, and most highly exalted; upon whom all the members are dependant, for honour; the Head only, wearing the Crown: For unction, the Head only was anointed: For all blessings, the Head only receives them immediately from God; being always the medium between him and the Body, and appointed, to guide, influence, and nourish it. Every member
brings its tribute unto the Head, and with praise, confesseth his pre-eminence: Whilst the Head is not ashamed to call them brethren. The more highly they perceive themselves exalted, the more glorious and eminent the Head appears before them: For as much as through all exaltations in time and eternity; a just and proportionable distinction is kept up and maintained, between the Head and Members, in dignity, beauty, and glory: And this all the members know, when influenced by their Head; therefore the Doctrine of Union with Christ, doth not destroy his pre-eminence, nor exalt mankind unto his dishonour.

Object. But doth not the Doctrine of Union, which supposes Christ to suffer under the character of the Sinner, contradict the Apostle, who saith, Christ also hath once suffered for sin, the just for the unjust."

Answ. To intimate that Jesus was a sinner, in thought, word, or deed; is what I never intended, but would abhor the thought, as highly blasphemous: nay, the prince of this world when he came, hav-

* 1 Pet. iii. 18.
ing nothing in Him; was therefore con-
strained to appear in visible form and
tempt him by his outward senses. He
was holy, harmless, undefiled, and sepa-
rate from sinners made higher than the
heavens; this was his proper, personal;
Individual character; and in this sense the
Apostle is to be understood speaking, when
he saith, the Just died for the Unjust. But
then we are told by another Apostle, that
He (viz. God) hath made him sin for us,
who knew no sin,* from which it appears,
that He who in his individual character
was sinless, was yet notwithstanding, as
the head and representative of the church,
made sin, yea, made a curse for us: and
under that character, was punished with
that Death, and condemnation, which
was due to Man's offence. And this ac-
counting of him a sinner, in the Eye of
Justice; as it was equitable, so was it not
from any personal guile; for he knew no
sin: but from his Union unto the sinful
people, which rendered the punishment of
their sin upon him, an act of Divine, and
strict Justice. Thus it appears, that the
Doctrine of Union, which represents Jesus

* 2 Cor. v. 21.
suffering under the Character of the sinner, doth not suppose him such in His own particular person; nay, strongly witnesseth the contrary, and respects him only thus, by such an imputation, as (considered on the Article of Union) is just, and true, with God, and Man.

Object. This Doctrine of Union, as it speaks of our being one with Christ, in all He did, and suffered, seems contrary unto his testimony by the Prophet; where he says, I have trodden the wine-press alone, and of the People there was none with me.*

Answ. It is evident from the words, that His meaning is; He received no help, or assistance from the People; this the fifth verse sheweth, I looked and there was none to help, &c. therefore mine own arm brought salvation unto me. The Doctrine of Union contains no such proposition as this, that the people were fellow helpers with Christ, when he atoned for sin, and destroyed the enemies of their salvation: In this sense they were not with Him. In this sense we were not with Adam when he sinned, we were not Abetting, concurring, and active in his offence; and

* Isaiah lxiii. 3.
yet we were in him, according unto Union; in him offending in the great transgression.

We were also with Christ, and in him, through all He did, and suffered; though not active, not aiding, or assisting in his obedience, nor enduring any part of his torments, according to our sensation. In this sense, He trod the wine-press alone, and of the People there was none with him. And where the scriptures speak of our being in him, of being crucified with Him, raised with Him, sitting together in heavenly places in him, &c. as they evidently speak of these things according to Union; so, when compared with our Saviour's saying by the prophet, before mentioned; it appears that we were in him, and with Him, through all; but not active; We were altogether in a state of Passivity, whilst the toil, and torment, was wholly his. Yet through all, He was greatly conscious of His including the people in himself, His Life, and Death, being that of the whole Body, for if one member suffers, all the members suffer with it. Thus, though we were not with him, as helping, or assisting him accord-
ing to the Prophet; yet were we always in him, and with Him, according to the grace of Union so abundantly taught in the scriptures. The objections already mentioned, and which I have answered, being those which chiefly arise in the minds of serious unprejudiced persons against the Doctrine of Union; I shall not consider any more at present, as I do not intend any thing controversial, and have no expectation of pleasing the captious.

I shall proceed to consider, as proposed at first, a few of the never-failing springs of consolation, which arise from the Grace of Union with Christ.

And first, that the harmony of the divine Perfections (as manifestly established in the Grace of Union) is a consolatory consideration, every Man apprehending it, can abundantly testify: We can have no confidence towards God, whilst we imagine that his Attributes are contrary to us.* And, I am persuaded that this

* Should it be objected, that the perfections of the Deity, by reason of his infinite greatness and glory; are unknown to us: that we have no certainty about them, and therefore that it is arbitrary to attempt the proof of any thing thereby. I would
imagination is very natural unto all such who have seen human nature in its ruins; and, striving with all wisdom, power, and diligence, to repair its breaches, have answer, *Whoso cometh unto God must believe that he is.* But, how to believe that he is, how to conceive of a Being without properties, I know not: I therefore must conceive of the Divine Being, according to such properties of his Nature, as instinct, rectified by revelation, suggests. God is a being infinite in Power and Goodness; and Goodness diversified, is Justice, Truth, Purity, Love, Mercy, &c. Should it be objected, that by reason of ignorance, it is possible our Ideas of Justice, Truth, Mercy, Love, &c. may not be strictly true; and consistent with the nature of such properties, especially when we ascribe them to God. *Answ.* God deals with us according to revelation, and requires us to determine of things thereby: The Apostle saith, *That the Gentiles which have not the Law, are a Law unto themselves: having the Law written upon their Hearts, accusing or excusing them;* suggesting to them, such a thing is just, and such unjust; *this is true, that is false; this mercy, but that is cruelty: such is love, and such is hatred; the one they approved of as good, and ascribed to the Divine Being, as his nature and properties; and the other they censured as bad, and thereby distinguished all evil beings. This simple voice of nature, differs from Revelation only as the lesser light which rules the Night, differs from the greater which rules the Day: And what is discoverable by the lesser light, is much more so by the greater: For revelation reflecting upon those innate principles, throws such a light around us, that we can come much farther, see more clearly, and determine with greater certainty. Thus our natural Ideas of Justice, Truth, Mercy, Love, &c. (as simple before debauched with passion and prejudice),
found that their utmost efforts, have been like untempered Mortar, which still falls off, and makes the breach worse: Or, like a piece of new cloth, put upon an are improved by the scriptures: Until we discern the infinite difference between the nature of God, and the nature of Man; the former appears Holy, Just, True, Merciful, and Gracious, whilst the latter is quite the reverse: every Man living being altogether vanity. If it is possible those our Ideas of the Divine perfections should be wrong, then have we no rule, whereby to discern between good and evil: we may give up the scriptures, renounce the evidence of nature, shut our ears to its Voice, and commence sceptics in right earnest: we may no longer reprove any thing a Man can possibly be capable of, for fear lest from a wrong Idea of the divine perfections, we should reprove the Good. And yet, such is the pride of Man, that rather than he will be thought ignorant, or give up any indefensible Tenet imbibed, he will shelter himself from the attacks of Truth, under such pleas as these: how know we whether our Ideas of the divine perfections are right, or not? thus, to sap the argument of his Antagonist, he would fain remove the foundation, yea, renounce the only Authority which he or any other has to conclude his own tenets right. Where the scriptures are acknowledged, the divine perfections are confessed the origin of that revelation: the latter being always considered as a transcript of his nature, and properties: And there we find Him declared Holy, Just, Righteous, True, Wise, Merciful, Love, &c. nor hath he left us in the Dark concerning the meaning of those Terms; but by his commands, promises, threatenings, and prohibitions, and in the later Days more perfectly by the Doctrine, and example of his son; he hath distinguished the good from the evil, separating between the precious and the vile. After such an ex-
old garment, still enlarging the rent. Where persons have been thus exercised; (though they might at times have a faint hope in the mercy of God) they have thought it inconsistent with his Justice and Purity, to save them from the wrath to come. But when the grace of Union with Christ is manifest unto them, they can see all things consist by him: Mercy and Truth are met together, Righteousness and Peace have kissed each other.

Mankind may now rejoice in the Justice, and Purity of God; yea, appeal unto Him as Just, as holy, as faithful, because according unto Union with Christ, Justice hath been satisfied, in his blood-shedding and Death: where they in him,

hitation of the divine properties, we are no longer at a loss to conceive of them with certainty; but are taught to look for Truth in the harmony of them: it being found there, and only there. True it is, no man can comprehend him, nor by searching find him out to perfection: Nay we see but in part, we know but in part; nevertheless, we apprehend and conceive of him, and by what we understand of him, we determine with certainty: Therefore, whatsoever appears contrary to his perfections, according to what we apprehend of him; must be much more contrary with him, in proportion as his excellencies and self-knowledge, exceeds what we can possibly know of him: And here all proportion fails, and is lost for ever.
and He in them, have been fully punished for all their iniquity: upon which the Lord saith, their sins and iniquities will I remember no more. Hence he is Just to forgive them their sins, and to cleanse them from all unrighteousness. Yea, according unto his holiness, may they now have confidence in him. Though his eyes are purer than to behold iniquity, they may approach him, and stand before him with boldness; being by Union with Christ, sanctified in him, holy in him, yea He himself is their holiness: When this is discerned, we are no longer terrified at the holiness of the Divine nature, but have boldness to enter into the holiest by the Blood of Jesus; yea have unspeakable delight in the holiness of God, and infinite expectations therefrom. As the promise is to such who confess and forsake their sin, it is fulfilled upon us in Jesus; all the promises of God being in him, yea, and in him, Amen. There have we, (with all the prayers, and supplications, strong crying and tears, which Jesus offered in the

*Heb. x. 17.*
days of his flesh) confessed our sins unto God; and where He (having purged our sin) appeared the second time without sin unto salvation, we have eternally forsaken them: Therefore we appeal unto the faithfulness of him who hath promised. In this blessed Union, this infinite love and grace of God our Father, unto us in Christ Jesus; we see the harmony of his nature in all His dealings with us, and can sing with untold delight, thou art glorious for ever, our Father, our God, Thou art love, thou art mercy, thou art righteousness, thou art justice, thou art holiness, thou art faithfulness, thou art truth, holy and reverend is thy name, O Lord God of hosts! And yet all thy glorious perfections agree in one, to accept us, delight in us, rejoice over us, and bless us with eternal life, and all its happiness in Christ Jesus our Lord.

Again, in this gracious Union, the scriptures are all fulfilled; and the Key of David given us, that we may open, what no man can shut, and shut, what no man can open. When men who are strangers unto this Union, take it upon them to expound the scriptures, it is amazing to see,
with what contradictions and inconsistencies it abounds! The precept, the threatening, the promise, and gracious declaration, are all jumbled together; often overthrowing by one, what they have set up by the other. But in Christ they all agree in one: in him the precept is fulfilled, the threatening endured, the promised reward received, and the free and eternal salvation of God, continually embracing the Children of Men: Therefore, standing in the Grace of Union with Christ, we are at peace with all the scriptures. He in us, and we in him, have fulfilled all righteousness, fully kept the commandments of God, and suffered the punishment due unto our sins, and now inherit the promise, whilst the voice of words, yea, every terrifying sound is silenced; and nothing now heard but the sound of Grace, Love, and Good will. Jesus is now the shield of our Faith, by which we resist the fiery darts of the wicked one, would he come upon us, with the threatening; and urge, because we answer the Character of the Sinner threatened, it must be executed upon us. Unto this fiery dart we oppose our shield, Christ, as made a
curse for us: would he set before us the Precept, and insist on our destruction, because we cannot fulfil it; we still hold up our shield, and plead Christ the end of the Law for Righteousness. Will he trouble us about the promises, and urge that God is either unfaithful, (who hath promised) otherwise we are not the people unto whom they are made, because we do not inherit them, have not the pure heart, the right spirit, do not yet see all things put under our feet, &c. our shield is still our defence; we answer but we see Jesus, and can testify that he who hath promised, is faithful; for Jesus hath the clean Heart, the right spirit, the Heart, which hath the law written therein, that it may not depart from God; we see all things put under his feet, insomuch that all the promises of God are in him, yea, and in him, Amen. Where Union with Christ is manifest; it is enough for salvation and happiness, in time, and eternity, that He hath suffered, that he was obedient, that the promise is fulfilled in him, because, being joint heirs with him, we have a just claim unto his inheritance: hither are we led, unto righteousness, peace, and joy in the
Holy Ghost. *This Man is our Peace*, yea, even when the *Assyrian* comes into the land; our *Union* with Him, is our security, and defence against the face of the enemy: and as I have hinted before, his fiery darts cannot hurt the soul that abides in Him; we are then able to resist them all, by holding up our shield, by opposing *Christ* unto all: He being our *Sun and our Shield*, not only our shield, for defence, but our sun, to enlighten, and quicken us unto the use thereof. Did men but know, what safety, and peace we have here, they would despair of terrifying us, as they hope to do, by their writings and preachments: loading us with opprobrious names, and ignorantly levelling the threatenings, and curses, in the scriptures against us. Beholding *Him*, to be the death of *Death*, and the victory of Hell; and how he hath hid us in the secret of his pavilion, from the strife of Tongues, They would either join the Angels Song: *Glory be to God on high, on Earth peace, and good will towards men*; or else, despairing of making us miserable; their Enmity, stingless towards us, but gua
ing to their own bosoms, would so increase their torment, that they would willingly cease from us, forget us, and let us alone. What is impossible with Man, is possible with God. If we read the Scriptures out of Christ, they require impossibilities of us: hence it is, that some who are aware of this, and yet ignorant of the power of God, are obliged to have recourse unto new Laws; Laws of their own making, where, by a sincere intention, and all possible Obedience, they would evade the force of the scripture perfection, and put a foil upon the sword of the spirit: But truth needs no artifice, unto this sword, unfoiled, sharp, and two-edged as it is, piercing through the soul and spirit, joints, and marrow, discerning the thoughts, and intents of the heart, Jesus bared his Bosom: and sheathing it in his own Heart's Blood, the divine, glutinating power there-of, hath rendered it impossible to draw it again to another execution; God is Just, and true, and will not; Men or Devils cannot.

When we read the Scriptures in Christ, we determine according to the possibility of things with God, unto him who be-
Nevertheless, all things are possible. The impossibilities, and Jarrings, with which the Letter abounds: such as the demands of perfect obedience, of satisfaction for sin, of salvation by Grace, by Works, of the forgiveness of Sin by Christ, and yet Judged according to the Deeds done in the Body, and giving an account at that day for every idle word, &c. all this, I say hath its harmony and perfection in Jesus; nor have all the Masters in Israel for these seventeen hundred years, (though there have always been those who attempt it) been able to point out a reconciliation, and harmony of scripture out of him. But, in him, as the representative of Man in having the people in himself, and he in them, the preceptive part is fulfilled perfectly;—And all the threatenings executed upon the Sinner, in him: in Him saved by Grace, in Him Justified by works, accepted in Him, having redemption in His Blood the forgiveness of sin. Our account for the idle word, is, that in ourselves we are carnal, sold under sin, and have no good thing; but, that in Christ we are filled, in him sanctified, in him accepted, and therefore appeal from
the first Adam, unto the second. In like manner we account for the deeds done in the Body, Jesus having atoned for the evil, and done the good. These, and all other Parts of scripture, which may appear in a critical, and contradictory light, unto a person who hath not yet apprehended the Union, is yet nevertheless consistent, harmonious, and Gracious, unto all such who know what it is to be one with Christ, and Christ with Them. In this light we can read the scriptures with pleasure, in seeing all fulfilled in him, every dark saying opening up in him, and He gloriously triumphant, filling all in all. We also read them profitably, forasmuch as speaking thus of Christ, they hush, and banish the fears arising from nature or temptation;—They fortify the mind against the face of the enemy, Cherish, and support us, under all the vicissitudes of Life: and when depressed, beneath the sense of human nature in its ruins, They present us with a glorious prospect of immortality, in the perfect resemblance, and likeness of Jesus; and to warm, and refresh the mind more effectually, they bring the prospect near, and shew us now the
Workmanship of God created anew in Christ Jesus, now passed from Death unto Life, it is done saith Jesus, I am Alpha and Omega.

Again, from the Grace and truth of Union, the Christian hath a right to reckon of Himself, of his state, and condition towards God, according to Christ; according to the state and Condition which He is in: hence saith the Apostle, reckon ye yourselves to be Dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* And O (what grace is this!) that we helpless worms, whose every word, work, and thought is unholy, yes, in whom according to the strongest testimony of our senses, and reason, there is yet found the motions, life, and love of sin; should have a right to reckon ourselves dead unto sin: dead unto what we yet feel the life of, dead unto what we yet feel the love of, dead unto what is yet stronger than we, and against which, our utmost efforts when compared with its strength, are feebleness itself; it esteems all our Iron as straw, and our Brass as rotten wood; and, yet to reckon ourselves

* Rom. vi. 11.
dead unto this, what an amazing reckoning it is! Yea, not only dead unto sin, whereby we are exempted from its filth, guilt, and condemnation:—But we are to reckon ourselves positively Holy, Righteous, and fruitful, *Alive unto God!* and that in Opposition to all we see, feel, or understand of ourselves, according to sense. What are we then to reckon of ourselves by? by *Jesus Christ* our Lord; let the Heavens rejoice, and the Earth be glad, for the Lord hath *raised up a Horn of salvation, in the House of his servant David* according to the mouth of all his Prophets which have been since the World began. *Union with Christ* is our right of appropriation, otherwise we appropriate Him and his benefits improperly, yea unjustly, but in this light we can say, *herein is our love made perfect, that we may have boldness in the Day of Judgment, because as he is, so are we in this World.* Hence, we have authority to conclude, if he is righteous, we are Righteous, as He we are Holy, as He we are wise; as He we have obtained redemption, and are accepted with Him. This doth not suppose

*John iv. 17.*
any excellency, or worthiness in ourselves, whereby we are distinguished from our fellow-creatures, or set above our neighbours, for then we should glory in the Flesh, and should become an Adulterous Generation, which glorying is not good, but deeply odious unto all who are espoused as chaste Virgins unto Christ; insomuch that they can say, as hinted by the Prophet, *shameful spuing shall be on their Glory.* But Jesus is our all, and our perfection is in him: *that according as it is written, He that glorieth, let him glory in the Lord.*† Against hope, believing in hope, in Christ will we glory, against all the hopeless depressing views, we may have of ourselves, when comparing ourselves with ourselves. We would always believe in hope, in hope of his being accepted; of God's being well pleased in him, and of our being accepted, and well-pleasing as him, by the Grace of Union with him: here we look to things eternal, and unseen, and not unto things present, which are seen. Our right and privilege, is to Judge of ourselves and our state towards God, by Union with

* Hab. ii. 16. † 1 Cor. i. 31.
Christ: By the Father's Choice of him; His choice of us, by his love to him, his love unto us, by his acceptance of him, his acceptance of us, by his eternal life, and glory, our eternal life, and glory: and all this, without once considering the work of our own hands, or the desires, yearnings, or meditations of our Hearts: But passing from ourselves unto Jesus, we are wholly found in Him, not having our own Righteousness, &c. Unto all who know themselves, this is certainly a life-giving word, the word that bringeth salvation; nor can any thing but that self-righteous principle, which is abhorred and detested of God, withstand it; and that letteth, and will let, until it be taken away, which the Lord shall consume with the spirit of his mouth, and the brightness of his coming. But, unto all the Gentiles, the outcasts, the destitute, the Sinners amongst mankind; with all who know themselves, and groan beneath the miseries of man; Here are tidings of great Joy: there is a Saviour born unto you, a Saviour who is Christ the Lord; and what is more, though you are worthless, He is worthy; Though you are Lost, He
is found; thou you are unrighteous, unholy, unwise, yet He is Righteous, Holy, Wise: and withal, so nearly related, so closely united unto you, that you may reckon yourselves to be what he is, and viewing him as yourselves through all he did, and suffered, have your conscience purged from dead works; stand washed, and acquitted in his Bloody Death, and have the answer of a good conscience towards God, by his resurrection.

Moreover, in the grace of Union the Foundations are raised, and a glorious truth presented unto our view; which as it is perfect, and permanent, before our believing; so is it, if at any time we should be overtaken with unbelief and doubtfulness. This is that which at first authorizes, excites and encourages us to credit the Gospel report. This is that, which strengthens in us what is often ready to die. This is that which raises us when fallen, which brings us back when we have wandered, and affords strong Consolation, unto all who have fled unto Jesus for refuge; hence if any man sin, we have an Advocate with the Father, Jesus Christ
the righteous, &c. whilst he wears the Character of righteous, we shall be accepted of God, and Glorious in his sight; and that is everlastingly, for Jesus Christ is the same Yesterday, To-day, and forever. The Gospel is here a relation of facts, and of who Jesus is, what he hath done, and that he hath loved us, hath saved us; hath washed, forgiven and accepted us; the divine beauty, and reasonableness of which, appears in the Grace of Union. This Grace doth not require us, sophistically and unnaturally, to make that a truth by believing; which was not a truth before; but first proposes Jesus, as the Truth, the Grand Original Truth, before all things, and by whom all things Consist. The Ocean whence the Rivers of Grace and providence first had their rise, And whither (after having run through the intricacies of Time) they tend again, discharging and emptying themselves of all their Floods, into the Bosom of that Mighty Deep whence they first received them: That His might be the kingdom, power, and Glory. That He is the truth of all the Types, predictions, and prophecies of the Jews, the truth of wis-
dom, righteousness, holiness, redemption, and salvation unto the Gentiles, is what the Gospel declares; affirming, illustrating, arguing, persuading, until the Arm of the Lord is revealed; and the report believed. Thus Faith cometh by hearing, and hearing by the word of God. Hence, I would Cry unto the Ends of the Earth, your warfare is accomplished, your iniquity is pardoned. You, who are lovers of Pleasure, pursuing the Lust of the Eye, the Lust of the Flesh, and the pride of Life; as the highest, Chiefest Good. Wherefore will you spend your money for that which is nought, and your Labour for that which satisfieth not? Wherefore will you thirst after vanity, and attempt filling your belly with the East wind? The Lord, your God, hath given you a Land flowing with Milk, and Honey, Beauty, Honours, Riches, Length of Days, Wisdom, Strength, perfection of Righteousness, holiness, and Liberty unlimited, all Divine, all eternal, all heavenly Glorious; are yours in Jesus; whose riches are unsearchable. Hence, he calls all the ends of the Earth to Look unto Him, let those glorious prospects of Grace, and
Salvation, the bounty, and benevolence of God to Men, render the fashion of this world, old, and unseemly in your eyes, until it pass away, and you be found looking at the King in his glory, and the Land which once was very far off; but is now brought nigh by the blood of Jesus: This when seen, shall sicken your ear to every sound, your eye to every object, and your Heart to every enjoyment, where in the Voice of Jesus's Blood, the Beauties of His person, the riches, and Greatness of his Salvation, are not made manifest; and shall learn you to separate between the precious and the vile.

You, who with Esau have been seeking Repentance with Tears, and that for a long season, but have not yet found it: Unto you I also call, and ask you why will you Die? Consider the Apostle, and high-priest of your profession, Jesus Christ; let his strong Crying and Tears, his Tears of Blood, yea rivulets wept from every wound, and perspiring Pore; let his agonies, pains, and unknown sorrows, and all for the transgressions of the people, be well considered: for he is exalted a Prince, and a Saviour, and gives you This repent-
ance; why will you yet Cry, bless me, even me also. O my Father; He hath Blessed you in Christ, with all Spiritual Blessings; whilst all those grievances which you labour under, by looking unto yourselves, and Judging according to appearances, are redressed in Him: why then will you Die for Lack of righteousness, whilst he is your righteousness and strength? why will you faint under the sense of your unholy dispositions, whilst He is your holiness? why will you groan in the Bondage of nature, while He is your liberty? O! why will you perish, for want of what you have? of what is Eternally yours by the Gift of God, by the Grace of Union, by the Love, and integrity of your Head, High Priest, and Mediator, Jesus; who is faithful in things pertaining unto God, and Man? He is found of such who seek him not, and reveals himself unto them, who have not asked after him; whilst you who have been mourners all your Days, frequenting his ordinances, and seeking Him in all appointed means, are yet strangers unto, and neglecters of the Great salvation: where-
fore? Because you seek it as it were by the works of the Law, you seek to establish, what God hath rejected; and are always rejecting what God hath Chosen: therefore saith the Apostle, we pray you in Christ's stead be you reconciled unto God; be ye reconciled unto his Grace, unto the riches, and salvation thereof, unto the method, and manner of its working, and appearance; 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. And this, He hath already done for us, and to be reconciled unto This, is to be happy. Thus Jacob is Grace, and Esau is Works, the one obtaining what he had not expected, nor sought after; Whilst the other, who sought it carefully with Tears, obtained it not. Yea, and where there hath been a Drawing Back, a falling away from the truth as it is in Jesus, until sunk in Misery and Darkness, until having nothing left them to look at but themselves, they are affrighted, and at their wits end: unto them would I call, and exhort them not to sorrow as men without Hope; Because Jesus is alive, and liveth for evermore. Your God, and
Father, is not disappointed in you; you have not deceived Him: He never ex-
pected any thing from you, more, or less, than what he hath found. The satisfac-
tion which he had in you at first, was beholding you as the travail of his soul, and as such, he beholds you still. Your un-
belief cannot make his grace of none ef-
f ect, and though you have denied him, yet he cannot deny himself: That which was a truth before you believed, at the first, viz. Christ being your Wisdom, Righteousness, Sanctification, and Re-
demption, is a truth now, even when you have ceased to believe: insomuch, that in every time of need, though you have sad-
ly departed from him, you have the same foundation, authority, and encouragement to believe and be assured as you had at the first. It is the scripture testimony of Jesus, what he is, and what He hath done and suffered, that is the ground of our confidence; and not the reflexion that we repent, believe, or obey; and it is most certain that this ground remaineth, that This foundation is unshaken For Jesus Christ is the same Yesterday, To-day and for ever; and that our unbelief, or any
change passing over us, as in ourselves, cannot alter him who is unchangeable, and always Righteous and accepted. In him we are always as He is, according to which similitude God always beholds us, and accepts us; therefore, our change of frame or disposition, cannot change His views of us; For, as he only beholds us in Jesus, He can always say that he beholds no iniquity in Jacob, nor perverseness in Israel, The Lord his God is always with him, and the shout of a King is among them. O! glorious Grace! O triumphant Love! let Him who is fallen from hence, say, rejoice not against me, O mine enemy, for though I fall, I shall yet arise. Doth not this testimony quicken unto faith and confidence in Jesus? Doth it not obviate, and silence all the complaints and objections of the Broken, and Despairing Spirit, and bring back to the Saviour, that which was driven away? surely it does; thus, from the Grace of Union, which renders Jesus such an high Priest as becometh us, we obtain favour, and find grace to help us in every time of need. Salvation, and Perfection in Jesus Christ our Lord, by Union with Him, is that
glorious Truth; which first authorizes, encourages, and influences to believe: and that which preserves us spotless and acceptable, unto God, when we fail to believe, and credit his testimony; and infinitely above all other considerations, hath a tendency to raise us in our hope, and confidence towards God; and to preserve us from desperation. It is therefore unjust, and unnatural, to charge this Doctrine with having a tendency to indulge people in unbelief. Considering the condition of Man, and the testimony of Jesus, I would Challenge all the masters of Israel, to produce a system, more powerfully tending to reconcile Man unto God: and to raise the doubtful Soul unto confidence in Him: let all such, who (through the experience of Human weakness, or the power of temptation) are fallen from the faith of the son of God, and sunk to the Hell of their senses, consider this matter; and renew their strength as Eagles.

Furthermore, from the Grace of Union, we are taught to consider Jesus as the Hero of the scriptures. All the members bring their tribute unto him, as the exalted Head. If what I have already aim-
ed at proving, is true; that primarily as the Head of his Body the Church, all the promises were made unto Him, all the threatenings fall upon Him, &c. then by Him we inherit, by Him we have atoned; we claim no good out of Him, nor will we acknowledge the evil, for as much as in him we have been purged. All the beauteous Characters in the Scriptures are His, and are only typical in the Persons unto whom they are given in the Letter; which is abundantly evident, from the contrast appearing in every one of them; They being all guilty of vices, Diametrically opposite, to the virtues for which they are famous; Righteous Noah and Lot, both charged with Drunkenness, and one with horrid incest. Faithful Abraham with Distrust, Meanness of Spirit, lying, or equivocating, as in the case of Sarah. Meek Moses with unwarrantable passion, unadvised speech, and such swellings at the waters of strife, as barred his entrance into the promised Land. It charges holy David, the man after God's own Heart, with such weaknesses and Crimes, as are by no means consistent with holiness; but were a glaring proof
of his Heart being very unlike the Heart of God. And Solomon so famous for Wisdom, had his Dark side; how great were his follies? and whilst much might be said for His wisdom, how many instances might be given of the most stupid and God-provoking foolishness in him. Job also admired for His patience, gave the most pregnant Proofs of impatience and peevishness. It will be natural to inquire from hence, why the Scriptures which gives those men the most beautiful, and amiable Characters; as Righteous, Faithful, Meek, Holy, Wise, and Patient, should at the same time present us with a contrast in each of them, drawn in such strong colours, that the most palpable contradiction appears? The Answer is easy, let God be true, and every man a liar. Those men, were all Types of Jesus, their Characters figurative of His: therefore Divine Wisdom thought proper, not only to stain their Glory, by suffering such blemishes in their Spirit and Conduct, as gave the lie unto their virtues, but also to record the same; that at best they might appear but mere Shadows, reserving the substance for Jesus. There-
fore, whose reading the Characters of those men, are not taught to look beyond them, unto the blessed Jesus, have yet read the scriptures to little purpose; having not yet known them, nor the power of God. Neither the Prophets, nor Apostles, wrote with the view that such who venerate their writings, should have their persons in Admiration; neither theirs, whose Character they drew, as eminent, and famous, in the Church of God. But, the spirit which moved them designed through the whole, the Honour, and Glory of Jesus Christ: that passing on from every man, we might attain to the admiration of the person, and excellencies of Jesus, as the only Righteous, the only Faithful, the only Meek, Wise, Holy, and Patient, until All with an unwavering tongue shall cry, Thou art altogether Lovely, Worthy is the Lamb, of the Kingdom and Glory. But, lest any who are used to please themselves with mankind, having men's persons in admiration, should think we deal hardly with the saints of old, (For it is often found more Dangerous, even among Christians, to speak lightly of the pious Men, than it
is to speak so of Christ) when we say that they were not the men, which they are represented to be, their conduct and behaviour considered:—I would here premise what will be equally obnoxious unto them, that those persons were really what the scriptures say they were, that is, Righteous, Faithful, Meek, Holy, Wise, patient, &c. without any exception: They were so in Christ. I know the Jew however Christianised, by Profession, will either rave, or sneer at this; but let Him, He that sitteth in the Heavens, will Laugh Him to Scorn: and the Christians indeed, will remain undisturbed. I would calmly ask, what is the medium between Christ and Man?—if it is not true of them in themselves, as I have shewn it is not; nor true of them in Christ, as the Greek and Jew insinuates; where is it true of them? it must have its truth somewhere, I speak unto you who acknowledge the scriptures. I am well aware of your Answer, viz. the Divine Wisdom Characterises them according to what they were in part, and not in the whole. I would ask another question, have we any other Rule for the
trial of right, and wrong, good, and evil, then the Divine Law? and doth not that Law demand perfection? doth it not when broken in one point, declare the transgressor guilty of the whole? Doth it not curse whomsoever continueth not to do all things written in the Book thereof? and Jesus saith, that Heaven, and Earth shall pass away; but one Jot, or tittle of the Law shall not fail, until the whole be fulfilled. But having spoken of this matter before, I refer you unto it: and shall only observe here, the arrogance and impropriety, of assuming the Character of Righteous, Meek, Faithful, Holy, &c. according to the works of our own Hands or Habits of the Heart: This is flying in the face of God, and giving the lie to the Divine perfections as revealed in the Law; yea, it is in fact a denying our only Lord God, and Jesus Christ: for unto what purpose is He made Wisdom, Righteousness, Sanctification, and Redemption? is it not that whosoever glorieth, should glory in the Lord? But, when persons assume those Characters from the consideration of what they are in part, as in themselves; they glory in themselves, and not
in the Lord. This is that Antichrist of whom we were told that He should come, Yea, who was so early in the World as the Days of the Apostles; and prevails so mightily in the Christian World at present, that the Generality of Christians under his influence, are upon a level in Faith and Doctrine, with the Jews; or but very faintly distinguished from them: The Jew maintains the necessity of inward and outward holiness in every Man, and looks for the Christ to come: The Christian, especially the reformed, with superior Ardour, and repeated asseverations, declares for the same way of holiness, and looks also for Christ to come; an inward Christ, consisting of gracious habits, pious breathings, sincere, and upright dispositions, and which in Effect, is to agree with the Jew, in declaring; that the Man of Galilee, who was crucified without the Gates of Jerusalem in the reign of Tiberius, was not the true Christ: Or according to the highest Idea of him, was but a figure of an inward, and Spiritual Christ to come; thus Antichristianly denying that the true Christ is come in the Flesh. Again there are others, who
would be distinguished from the Jew, by confessing that the true Messiah is come, and that according to his obedience, Death and Resurrection, he is the remote cause of man's salvation. But, then it seems if he is not applied, he is no Christ at all. Hence it is, that many who call themselves Preachers of the Gospel of Jesus, make use of this expression: An unapplied Christ is no Christ at all. What can a Christian think of such a vile Phrase as this? 

This is in effect to make Christ a mere Quality, a Dispensation, which exists and takes place, upon a certain change wrought in the creature: A Christ created, and made by application.* And yet, how we

* Jesus Christ as the only Good, the true Balm, was applied unto our Wounds, and Diseases, when he took part of the same Flesh, and Blood, with the Children. And, as a Plaister, or Medicine, when applied, must unite, and become One, with the Wound, or Disease, that by its superior Virtue, it might drain, swallow up, and eradicate, the opposite evil; so, Jesus united unto our infirmities, bare our Sins, and Sicknesses, and carried our Sorrows; purging them by himself, through the things which he suffered, until his resurrection fully proved the evil eradicated. Hence he Dieth no more, Death hath no more Dominion over him. Thus, the Grace, and Love of God, was applied to the misery of Man, in the person of Emanuel; and all our Grievances
should apply what doth not exist, or is not true before, is, I confess, a subtility which I do not understand, and therefore, the Phrase appears to me as ridiculously Non-sensical as it is Blasphemous: and the latter it is, if it has any meaning. Because, it is certainly a denial of the Person of Christ, and a setting up of another Jesus: such a one, as the Apostle feared would redressed in Him. He, being according to the Condition of his Person, and Office, the Physician, Medicine, and Patient. With his stripes, we are healed. Of this Grace, and Truth, the Holy Ghost is our witness; who is said to receive of the things which are Christ's, that he might shew them to the people. Hence, it is called in the Scriptures a Manifestation, a Revelation, or Declaration, but never an Application, as I remember: This, being rather an adopted phrase of Antichrist, to give false Ideas on such an occasion; even such, that are most derogatory to the Person, Death, and Resurrection of Jesus. Far be it from me, to aim at making any Man an Offender for a Word: but, where words are expressive of Facts, and of singular import, designed to form Ideas, it is right to enquire whether they are warrantable or not; and, upon enquiry, it will be found, that the word Application, is not, when used as expressive of believing the Gospel, or receiving Christ; especially where it is asserted, that an unapplied Christ is no Christ at all. Is not this to make his office yea his very Being, to depend upon such an application? a most shocking proposition! and abhorred of all, who conceive of Christ according to the scriptures.
corrupt the Corinthians from the simplicity, which was in Christ. Our Saviour foretold the arising of false Christs, (and every Christ hath his Prophets) and that they should shew Great Signs, and Wonders. Except a few, vain, insignificant Pretenders amongst the blinded Jews, who were not able to shew any great signs or wonders, but from Pride, and Lunacy, dreamt they were somebody; I say, Excepting those, I never heard of any one, who pretended to be the Christ. And, if any poor Lunatic, has at any time talked wildly of his being the Christ, he hath not deceived any Body, neither could he shew great signs and wonders. Therefore, those could not be the false Christs spoken of, and yet the word of the Lord is true; false Christs there must be, and I think it behoves us to enquire What they are. False Christs are things which bear the name of Christ, and have that Honour, Power, and Glory attributed unto them, which belongs only to Jesus of Nazareth: a prevailing Deception, attested by great Signs and Wonders. If false Christs are those things which are called Christ, and are not, I think it is not impossible to
find them out, and to prove that they are now in the World, and have deceived many. The false Christ is a Compound of Pride, Darkness, Deceit, Self-love, Enmity against the true Christ, &c. but then it bears the names of Humility, the Light within, Faithfulness, Truth, Love to God, and Zeal for Holiness; (in contradistinction to that dangerous proposition, of salvation by the Blood of Jesus Christ alone, and of being complete in Him, though sinners in ourselves,) where Mankind are ignorant of the scriptures, and of the power of God, and yet reading and hearing of Christ being in them, and being also bid to examine themselves, whether Christ be in them, they look into themselves; thus enquiring, have I Christ, do I love God, and hate iniquity? am I changed? am I humble, heavenly-minded, Thirsting to be more holy, and lamenting my faults? do I increase in Light, Knowledge, and Understanding? If I do, then I have Christ: this is Christ in me the hope of Glory. This is the Christ whom many look unto, and respect as the true Christ. This hath its great Signs, and Wonders. This pretends to cast out Devils, and to
work such changes in Mankind, as answers to the Ethiopian changing his skin, and the Leopard his spots; pretends to produce signs of it, in such, or such persons; once greatly vicious, but now made either perfectly Holy, or in a great measure so; even perfect in parts, if that can be understood. Furthermore, the considerations of this Great Change, and the feeling of its holy Tempers, and Dispositions; is a contemplation so ravishing, a Sensation, or Frame of Spirit so transporting, that it triumphs over the fears of Death, and Hell, and Anticipating the Joys, and Powers, of the World to come, makes the Deceived cry out: partly in the Words of the Apostle, Who shall lay any thing to the Charge of God's Elect? Who shall condemn? but then, taking liberty to differ from Paul, instead of founding it with Him upon this fact, Christ Died and rose again. The Disciples of the false Christ rather cry, Who shall Condemn? I am converted, I believe, I bear the fruits of the spirit, I have the marks of Grace in me! Who shall lay any thing to the charge of God's Elect? and I am certainly one, for he has distin-
guished me from my Neighbours! and made me holy as the Elect of God, thanks be to God, I have by much assiduity in all the ordinances, by constant application unto all the means of Grace; at last, made my Calling and Election sure: and now how happy, how blest am I! come Life, come Death, I am ready: Thus can the false Christ shew great Signs and Wonders. True it is, this is ascribed to different causes; one cries, Why me, Why me, What am I that I should be so blest! and talks of discriminating Grace, as though God was a respecter of persons. Whilst another says, O blessed Self-denial, and Patience: Now I am blest with the fruit of my labours, and sorrows, I shall never repent of my Watchings, Fastings, and Prayers, nor of the grievous Mortifications I have passed through, since I am possessed of that holiness wherein I can see God. Whilst a Third exults, that he has not been misled by that outward and carnal Christ, who might probably suffer in the reign of Tiberius, without the Gates of Jerusalem: But that he has been obedient to the true spiritual Christ, who was always in him from his Mother's
Womb, sometimes as a Spirit of Burning, convincing of sin, at other times as a spirit of Judgment or a Light shining in a dark place; shewing him what was right, with the path wherein he should walk: that he hath had the faithfulness to follow this Christ, and not as many of his Fellow-mortals, resisted the Light, is now the Joy of his Heart. Thus however things are ascribed to different causes, and different terms made use of, yet the same matter is intended; and all come to this point at Last; that the true Christ, is a compound of righteous qualities, and holy dispositions in Men. Hence it is that human Virtue is Idolized, and complimented with the Name of Christian, upon this principle even Heathen Philosophers are supposed to have had Christ in them: especially such amongst them who were famous for their piety, though Heathen. Yea according to this, it is enough to have appearances to whine, and cant, talk much of the work of the Spirit upon the Heart, of human Goodness, Moral

* I would not be understood as speaking slightly of the Spirit of Truth, or of his operations in the Heart of Man, according to the scripture account
Virtue, and exclaim against Sin and Sinners: I say, if men have but those appearances, they are according to the principle of the false Christ, to be deemed thereof: which is there undeniably made to consist in receiving of the Things which are his, (viz. Christ's) and in shewing them unto us; that Jesus Christ alone might be glorified: and this the Spirit is constantly engaged in, until we answer fully in Heart, and Mind, unto the Character of the true circumcision; who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the Flesh. But in the spirit of Error, reverses this Character: pretends to shew mankind other excellencies than what are found in Jesus, such as reformations, changes, pious motions and desires in themselves: and this it doth, until their worship of God dwindle into Form, their rejoicing be in the work of their own Hands, and all their confidence be in things of the Flesh.

Antichrist, or the false Spirit, seeks not the Glory of Jesus; but speaks of himself, of its own operations: of Joys, Sorrows, Hatred to the Evil, and Languishment after Goodness; by him wrought on the Heart: and teaches his anointed ones to conclude thence, that they are favourites of Heaven: to look on themselves as greatly distinguished amongst Mankind, by what they call inherent holiness: Yea, and to be Jealous of the Doctrine of Christ, because it holds forth to man, the Testimony of Salvation; bound up, and sealed, where Jesus is Alpha and Omega. This Spirit, insinuates that the Doctrine which treats of the person of Christ, of His Life, Sufferings, Death, and Resurrection; of our being justified and sanctified in Him; is a very Dangerous, if not a Diabolical Doctrine: and chiefly because if it does not immediately oppose, it teaches to slight, and disregard the work of the Spirit upon the Heart: will not suffer men to look unto
devout, and pious Christians; though they speak in the most irreverent terms of the person of Jesus, and scandalize the Doctrine of Salvation alone by his Blood; ridicule his mysteries as whimsies; and with the old Pharisees, accuse him as the ringleader of the Wicked, and the cause of the profaneness which is in the world. And so zealous are mankind become for this Holiness, or Christ as it is promiscuously called, that such who are considered, as Gospel Ministers, will not now Grant any thing farther concerning Jesus that quarter for comfort: will not admit of it as an evidence for Heaven: nor suffer them from thence to exalt themselves above their Fellows: but will always be proposing Jesus as a salve for every sore, and a perfect redress of all grievances. Thus Antichrist accuses the Spirit of Truth, (because he glorifies Christ) of Heresy; in denying the work of the Spirit upon the Heart: and supported by Tradition, and its Cloud of witnesses, it storms so violently, prates and insinuates so successfully, that it hath almost Jostled Christianity out of the World: and, hath introduced instead thereof, gross enthusiasm, Self-righteousness, Bigotry, and Superstition amongst the more zealously religious part of Mankind, and amongst such who are less concerned, Deism; with all the pride of moral virtues. This is that Spirit which I set my face against, and of which I speak, wherever I have through my Book ranked this phrase, the work of the Spirit upon the Heart, amongst the cant terms of Judaism blended with Heathenism.
of Nazareth, than what they think tends to promote this holiness, or inward Christ: Thus is this made the Grand Criterion whereby to Judge of all Truth: it being now common to enquire upon any proposition concerning Jesus Christ, doth it tend to promote inward holiness, and true Heart-work? if it does, receive it; if it does not, reject it; let it be what it will. From hence it is evident, that this Holiness within them, hath infinitely the Preference before the Person of Christ, since He shall not be allowed to plead his own Cause, where there is the least Suspicion of his Doctrine clashing with their Conceptions of inward Holiness, or Christ in them: Like the Martyr Stephen’s Antagonists, they will then put their Fingers in their Ears, and run down his Testimony with noise and Tumult. But, if the least Sparkle of this inward Holiness, or Christ be seen, or in short, if there be nothing of this nature seen, provided there is a good will towards it; a hearty zeal and stickling for it, let it be (as before hinted) under whatsoever name it may, whether Morality, Virtue, Piety, Holiness, the Work of
the Spirit upon the Heart, or Christ within; I say, towards all such in whom any
Thing of this Nature can be seen, or if they are but contentious for it; they have
the most enlarged Bowels and extensive Charity. Towards all such, they are ex-
ceedingly prodigal of their Favours; insomuch, that whether they desire it or
not; yea, whether they will accept it or not, they will Christian them: Yea, if a
Jew, a Mahometan, a Deist, or an Atheist, be according to the Phrase, a good
Man, a holy Liver, he must be supposed to have an interest in Christ, notwithstand-
ing he do not believe in him, but rather reviles him; and whoever questions it,
will be deemed a very uncharitable and censorious Bigot. On the other Hand, if
a Man hath a Sinner Character, makes no pretensions to inward Holiness, is not con-
ten tious, or noisy about it; though he may believe in Christ, venerate him, have
all his hope and dependance for Salvation upon his Death and Blood: I say, a Man
of this Character stands no Chance: it would be reckoned credulous, yea, the
greatest abuse of Charity, to Christian such a Man, or to conclude him interested
in Christ. From this Doctrine, those inferences naturally arise: A Jew, a Pagan, a Turk, a Deist, or Atheist, if good and virtuous, according to the before-mentioned Goodness, is preferable to the most zealous worshipper of Jesus, and believer in him, if imperfect and sinful. Again, Goodness and Holiness in Man, by whatever Name it is called, more infallibly demonstrates the accepted of God, the person with whom he is pleased; than Jesus Christ, his Death and Resurrection, or any confidence or trust in him: consequently, this Virtue, this Holiness, this inward Work, is preferable to the Person, the Life, Death, and Resurrection of Jesus of Nazareth. To be able to draw those inferences from the principles of Freethinkers, Socinians, and Arians, would not at all surprise; but to see them naturally rise, from the Doctrines of such, who would be contradistinguished from the former, and considered as Preachers of Jesus Christ, may possibly surprise some who have been used to say unto the work of their own hands, Ye are our Gods.

We need go no farther than those false Testimonies, to find the false Christs;
nor than such who *vend* them, to find the false *Prophets*.

I hope my *Reader* will pardon this digression, as not altogether foreign or unnecessary to my main design.

If we consider the *Bible-saints* and their Excellencies, in a figurative light, as I have already hinted; our *Jesus* will appear the Hero of the Scriptures: Or, if we respect them as being really in *Christ*, what they are characterized in the Letter, (for it is easily proved that they were not so in themselves,) He still hath the pre-eminence in all things, and every beautiful character given unto man in the scriptures, is primarily. His: as the substance of the shadow, or as the *Head*, who by Union with the *Body*, blesses all the Members with his own condition, and character: Whilst they, *above all things*, rejoice in his beauty, power, and excellencies. That one thing so greatly desired by the *Psalmist*, is granted unto all who discern their *Union* with the Head: namely, *To dwell in the House of the Lord for ever, to behold his beauty, and to enquire in his Temple*. Though the consideration of such a glorious salvation in *Jesus*, is
infinitely refreshing, and delightful, yet is there a higher felicity; consisting in the clear views of his personal beauties, and glories. Thus the Elders who surround his Throne, though perfected in his likeness, wearing Crowns of Glory, Palms of Victory, cast all their Honours, and themselves likewise, before his Feet: prostrating, and singing incessantly, Worthy is the Lamb: thereby intimating, that his personal Worth, Dignity, and Beauty, as beheld by them, is their highest. Heaven, their sublimest consolation. For this the Saviour prayed, Father, I will that they whom thou hast given me, may be with me where I am, that they may behold my glory. Unto the Eye of Sense, there was neither form, nor comeliness, whereby men should desire him, when in the day of his humiliation, his Judgment was taken away: when his Face being more marred than any man's, and his form more than the sons of men, He was pressed with our sicknesses, sins, and sorrows. Then, he appeared like the Tabernacle old, (as covered with Badger's skins) mean, and contemptible, unto all such as
Judged according to appearance: But unto those who conceived aright of his beauty and glory, even then, his Form was most excellent, and his Comeliness perfect, the fairest of the Sons of Men, Grace, and Truth was poured into his lips. My beloved, (saith the Spouse) is white and ruddy, the chief amongst ten thousand. Yea, he is made the central point of all beauties, and excellencies; as when thus described: His Head is as the most fine Gold, his Locks are bushy, and black as a Raven, his Eyes are as the Eyes of Doves by the Rivers of Waters, washed with Milk, and fitly set. His Cheeks are as a Bed of Spices, as sweet Flowers. His Lips like Lilies, dropping sweet smelling Myrrh. His Hands are as Gold Rings, set with the Beryl, His Belly is as bright Ivory overlaid with Sapphires. His Legs are as Pillars of Marble, set upon Sockets of fine Gold. His Countenance is as Lebanon, excellent as the Cedars. His mouth is most sweet, yea, he is altogether Lovely. Thus Gold, precious Stones, Ivory, Marble, Spices, Flowers, Trees, Mountains, Rivers, Gums, Birds, &c. are here collected; to form a composition of
beauties, figurative of him. Yea, whatsoever is seen in all the creation of God, all the Excellencies and Beauties; whether they are glories Terrestrial, or Celestial, are figures of him: All transmitting their Lustre to him, All pointing to him as their perfection, and He whose Glory and Honour, was the ultimate end of their Creation: All things were created by him, and for him, saith the Spirit. His beauties of holiness, how inexplicable! how divine! Pure, without Austerity; Wise, without Vanity; Humble, without Pride; Self-denying, without Self-love; Holy, Harmless, Undeiled; Purer than the Heavens; Holier than the Angels, He only is Holy; He only is the Lord: Such was his Self-denial, that though he was rich, yet he became poor. Though all Honour, Power, and Glory, was originally his; his name, and character, the most exalted; yea, though without robbery he was equal to the most Highest, yet he took upon him the form of a Servant, and made himself of no reputation. Whilst the Foxes had Holes, and the Birds of the Air had Nests, the Son of Man had no where to lay his Head! As a Stranger,
and Pilgrim, he passed through the Worlds which his own Hands had made, and unfeignedly felt the want of such necessaries and refreshments, which the Creatures, from Man, to the Reptile, yea, even to the smallest Insect, through his providence, were abundantly supplied with. In all this, he sought not himself, but through all, his unchangeable Motto was, Not my will, but Thine be done: it being his Meat, and his Drink, to do the Father’s Will. Such was his Self-denial, that though he was that Just one; in his own individual self, was Holy, Harmless, Undefiled, separate from Sinners, made higher than the Heavens; yet was he content to be numbered amongst the Transgressors; and to be accounted Seditious, a Rebel, a Glutton, a Wine-bibber, a Blasphemer, a Deceiver, a Demoniack, an Encourager, and Ringleader of the most notorious Sinners: Unto those accusations, he replied not; But by his silence denying his holy character, he seemingly acknowledged the Charge exhibited against him,* and submitting to the punishment,

* Though as an Individual He was perfectly holy; and the Charge of sin brought against him by his
was content to make his Grave with the Wicked. He denied himself so far, as to permit Satan, (a creature of his power, and one whom he had before crushed to everlasting Darkness for his rebellion) to tempt him: and that with the glories of a world, which he himself had made, and which at that time, he upheld by the right hand of his power: All living, moving, existing in him, and governors by his providence: And also with worshipping him, who was not only his Creature, but a creature fallen and accused, and whose very being, was enmity against him. Yea, he suffered the Tempter to sift him like wheat; to rush upon him with all his policy and power, by every Gate of Hell: to try him with Despair, Presumption, Self-murder, and with an inordinate love of Life; by using the most extravagant enemies, as false as Satan: Yet as the Head and Representative of the People, as personating the sinner, he confessed the Charge by his silence: Otherwise it does not appear, wherefore he was silent; when the Cause of Truth, called upon him to make his defence. That his great and unparalleled Humility was evident in this transaction, does not prove that his behaviour in this particular, was calculated only to exhibit that Beauty. Therefore may we construe his silence, a tacit acknowledgement of his being made sin for us.
means for the preservation thereof: yea, even to hazard his knowledge of himself, of his own Dignity and Glory, as the Son of God, upon the success thereof.

Thus seeking, if by any means he might oblige him to deviate from his own Law, and rule of righteousness, written by Moses, and the Prophets. How beautiful his humility! he patiently endured the contradiction of Sinners against himself. How conspicuous his love, through the things which he suffered! many waters could not quench it, neither could the Floods drown it. His meekness! how apparent, when as a Lamb led to the slaughter, and as a Sheep before her shearers Dumb, he opened not his Mouth: when he was reviled, he reviled not again, nor did he hide his face from spitting, but calmly gave his Back to the smiters, and his Cheeks, to them who plucked off the Hair. These, and every other Godlike disposition, and perfection, shining in Him; through his Life and Death, renders him at once the object of wonder, delight, and pleasure. Yea, such is his superlative beauty, that when we have considered all excellencies in Hea-
ven and Earth with the utmost exactness and impartiality, we are still with relation to them all, constrained to cry, as the Apple-Tree is among the Trees of the Wood, so is my Beloved among the Sons. Surprisingly rare! one amongst thousands, yea, only one in all the wood: distinguished from all in fragrance, fruit, and shade. Well may every admiring worshipper say, I sat down under his shadow with great delight, and his Fruit was sweet to my taste.

He is beautiful in the majesty of his power, and the glory of his kingdom. All Power in Heaven, and in Earth, is given into his Hand. By him Kings reign, and Princes decree Justice. The Queen of Sheba, came from the uttermost parts of the Earth to hear the wisdom of Solomon, and to see his Glory, (but behold a greater than Solomon is here.) And when she saw his wisdom, and the House that he had built, and the meat of his Table, and the sitting of his Servants, and the attendance of his Ministers, and their apparel, and his Cup-bearers, and his ascent by which he went up unto the House of the Lord, there was no more Spirit in her.
We also, when we come up to Zion, to see the King in his beauty, with the Queen standing on his right-hand, shining in Gold of Ophir; are equally surprised, astonished, and smitten with wonder: How glorious the displays of his Wisdom! in Creation, Redemption, and Providence; especially in that admirable economy with which he governs his own House. There he shews the beauties of Holiness, holiness for ever becometh his House, and reverence his Saints. Of Experience, having been tempted in every point, like unto us. Of Compassion, he has compassion on the Ignorant, and such that are out of the way. Of Sympathy, he is touched with a feeling of our infirmities. His Wisdom, Love, and Power, in guiding, protecting, enriching, and causing all Things to work together for the good of them who love him, and are the called according to his purpose, is most beautifully seen here. The House which he hath built, where through the Labours of his Life, and Death, he hath built us in himself, an habitation for God, through the Spirit.

The meat of his Table, his Flesh is meat indeed, his Blood is Drink indeed: by
Union with which, we are fed with all his grace, and fruits. The sitting of his Servant, the Rest that remaineth for the People of God, which rest is in Him, where all those who believe entering cease from their own Works, as God ceased from His. The standing of his Ministers, their continual readiness to execute his will; and with unwearied pleasure, and delight, to bear his message to his Church; he maketh his ministers a flame of fire, administering by the word of his Cross, Light, and Heat, all around them. Apparelled with him who is the righteousness of the Saints, they bear witness of his Royalties, Majesty, and Glory: as the King of Kings, and Lord of Lords.

His Cup-bearers, those who offer everlasting praise, resulting from his Blood and Death; which, as the Juice of the true Vine, the fruit of his own doings, and sufferings, he drinks for ever new, in the Kingdom of the Father. His ascent into the House of the Lord, the Union of natures in his person; by which the Man in him, is one with God; and therefore, goes up unto the House of the Lord.
When the Queen of Sheba saw this, only in the figure, there was no more Spirit in her: but breaking forth in strains of exstacy, it exceedeth, saith she, the fame which I heard, the half was not told me, happy thy men, happy these thy servants, which stand continually before thee, that hear thy wisdom, blessed be the Lord thy God, which delighted in thee, to set thee on the Throne of Israel; because the Lord loved Israel for ever, therefore made he thee King, to do Judgment and Justice.

What then must be the strains, when our greater Solomon, in all his Wisdom, Majesty, Beauty, and Glory is seen. Such is the poverty of speech, yea, of the most expressive words; that we are utterly incapable of declaring, what we then conceive of his eternal excellency. Whilst our utmost conceptions, bear no proportion to his real glories, his transcendent Beauties: but are, as a moment of time to eternity. Thousands of thousand minister unto him, and ten thousand times ten thousand, stand before Him: let us mingle with the multitude, thus blest with his presence; saying with a loud
voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: and with every creature which is in Heaven, and on the Earth, and under the Earth: and such as are in the sea, and all that are in them, saying, blessing, and honour, and glory, and power, unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Amen.

A SUPPLEMENT

Unto the foregoing Treatise on the Doctrine of Union: Exhibiting a Specimen of Apostolic Preaching.

The Matter and Manner of the Apostles Preaching, appears, when among Jews, and Gentiles, they taught that Jesus Christ was the Messiah, the Son of God; and that he was crucified unto Death, and on the third Day rose again from the Dead, for the Forgiveness of Sins, and the Justification of Mankind. And this they proved from the predictions of the Prophets, from the pattern shewn unto Moses in the Mount, and by un-
doubted miracles wrought in the Name of that Jesus whom they preached. All who believed their Testimony, were thereby sensible of Salvation: there were no such doubts as these amongst them then, viz. How do I know whether He died for me, or whether I am particularly interested in him, &c. Those queries, and criticisms, are of later date than the Apostolic Age: and owe their existence unto the wisdom of this world, which in the decline of true Christianity, took place of that primitive simplicity, with which the first Preachers of Jesus bear witness of Him. They had their rise from the distinctions made amongst men: of Predestinate, and Reprobate, as qualified, or unqualified, for the Grace of the Gospel: of Fruitful, as having a right to believe their personal interest in Christ: or unfruitful, whose interest in him is doubtful. Those distinctions once concluded upon, between self-righteousness, and ignorance of the scriptures; have, from generation to generation, been carefully handed down: Whilst all the World assented to them, as traditions of gracious Men, taking it for granted, without impartial enquiry;
that they were deducible from scripture.

This, by degrees, rendered the things belonging to our peace so intricate, that the knowledge thereof was considered as wholly confined to the Schools. And hence it was, that when a Man believed the Gospel report concerning Jesus Christ. Namely, that he was the Son of God, the Saviour of the World, that he died, and rose again for our Justification: I say, when a man had believed this, he was yet taught to enquire, how do I know whether He died for me? whether I am interested in him or not? was I sure, says one, that I am predestinate, I could be easy: says another, was I but sufficiently convinced, and humbled, I could believe that Christ died for me: Says a third, could I but perceive the fruits of the Spirit in me, the proper effects and obedience of Faith, I could be assured of my interest in him.

Thus, are mankind taught to establish their own righteousness: where, upon the authority of some goodness wrought by them, or found in them, they are directed
to conclude of the love of God towards them, and of their personal interest in Christ. But what shall that man do, who is assured that every imagination, of the thoughts of his Heart, is only evil continually,* whose goodness is as a morning cloud, and as the early Dew it goeth away,† and that he is as an unclean thing, and all his righteousness,‡ as filthy rags? I say, what shall the man do, who by deep experience, every Day and Hour, is sensible of those awful Truths, and knows them applicable to every child of Man?: who has a continual sense of his Poverty, Misery, Blindness, and Nakedness? According to the forementioned Traditions, He must despair, and be Damned everlastingly: for those Traditions say, it will avail him nothing to believe all that the Bible reports of Jesus Christ, if he has not good Works, good Fruits in himself, as more corroborating evidences, more infallible recommendations unto God, yea, as more undeniable Marks of his acceptation with him, than Jesus Christ: than his Birth, Life, Sufferings, Death, Resur-

* Gen. vi. 5. † Hos. vi. 10. ‡ Isai. lxiv. 6.
rection, and Ascension. Let us only compare those conclusions with the scriptures, and we shall quickly perceive them to be the very sinews of Antichrist.

The Apostle says, it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners.* But Antichrist says, you cannot be saved, except you are holy, and good in yourself; nor shall the Death and Resurrection of Jesus profit you, except you are Changed, and made fruitful in all good Works, Words, and Thoughts. The scripture saith, to him that worketh not, but believeth on him that Justifieth the ungodly, his Faith is counted for Righteousness.† But Antichrist saith, that Christ doth not Justify the ungodly; and that he Justifies only such who are Godly: Who are repentant, humble, meek, loving righteousness, and hating iniquity. And where the fore-cited Text shews us, that Christ's Faith is accounted for righteousness, to all such who working not, believeth on him, as Justifying the ungodly: Antichrist says, you are Justified by your own Faith, which will produce righteousness

* 1 Tim. i. 15. † Rom. iv. .
in you, to evidence it. The scriptures say, that while we were yet sinners, Christ
died for us;* and that when we were ene-
mies we were reconciled to God by the
Death of his Son;† and that God was in
Christ reconciling the world unto himself,
not imputing their Trespasses unto them.§
But Antichrist saith, sinners have no right
to conclude that Christ died for them:
that such who have this right, are distin-
guished from sinners, by inherent holi-
ness, and gracious qualities. And it far-
ther saith, in contradiction to Christ,
that he did not reconcile us to God, when
we were enemies, but that we must love
him, fear him, and serve him, before we
can be said to be reconciled to him: and
as to man's being reconciled by the Death
of Jesus, it absolutely denies that; and
says, we are reconciled by being reform-
ed, changed, and made conformable in
heart and practice to God; and that un-
til then, it is not true that God hath re-
conciled us unto himself in Christ, not-
withstanding the Apostle saith it. The
scriptures say, that we are saved*by the
Grace of our Lord Jesus Christ;§ yea,

* Rom. v. 8. † Ver. 10. ‡ 2 Cor. v. 19. § Acts xv. 11.
expressly, by Grace are ye saved.* But Antichrist says, there are Terms and Conditions to be complied with and fulfilled, before you can be saved. The Apostle saith, that God hath given to us Eternal Life, and that this Life is in his Son: and that he who believeth not this record, hath made God a Liar.†

From whence it is plain, that he who believeth not, hath eternal-life given him in the Son of God, as fully as him who believeth: else it doth not appear how he could make God a liar, by not believing; nor, how the unbeliever can be censured for not believing what was not true. But Antichrist says, all have not a right to believe: some because they are not predestinate, others because not qualified, by repentance, &c. others though they have believed, have no right to be assured, because they are not sufficiently fruitful: Therefore those cannot make God a Liar, when they believe not, it being not required of them to believe a falsehood. Our Saviour censured such who trusted in themselves that they were righteous, and despised others: But Antichrist supports

* Eph. ii. 8. † John v. 10, 11.
this character, and is constantly for distinguishing, between Saints and Sinners, and that not from any rejoicing in Jesus Christ, which one hath above the other, but from the Saints being more righteous than the Sinners, more holy, devout, and wise. Our saviour reproved the church of Laodicea, in the sharpest manner, for growing rich, and increasing in goods, for not retaining a just sense of her poverty, misery, blindness, and nakedness: But Antichrist says, you must increase in goods, you must grow rich, rich in Wisdom, Knowledge, Holiness, Goodness, Virtue, and Experience: and except you thus increase in Goods, Christ shall profit you nothing. You were poor, and miserable, and blind, and naked, says Antichrist, but not so now, you are converted, you are born again, you are changed, therefore how should you know yourself to be what you are not, now however, whatever you have been. The spirit of Truth says, Christ is made of God unto us, Wisdom, Righteousness, Sanctification, and Redemption. Yea, saith Antichrist, but except you are made this in yourselves, you cannot be saved. Thus the Traditions of
Man, make void the word of God; and thus Antichrist warreth against Jesus, the son of Mary. This is that Antichrist, whose coming was prophesied of, and who made his appearance, as early as the days of the Apostles. He ruined the Labours of Paul, in Galatia, and made him complain that all they who were in Asia, were turned away from him: insomuch, that this Apostle, laborious, and zealous for the Glory of Jesus Christ, lived to see sundry of the Churches, whom he had espoused to one husband, as a chaste virgin to Christ, overrun and spoiled by Antichrist. And indeed this, and what followed, was foretold by him, in his Epistle to the Thessalonians, where he said: The Day of Christ should not come except there come a falling away first, and that Man of sin be revealed, the son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himself that he is God. It is easily seen, that this prediction is fulfilled. John also said, that Antichrist was in the world then, denying that Jesus was come in the flesh: Or, as
it signifies, that he had finished the redemption of Mankind; and consequent-ly, taught men to look for him yet to come, in their Flesh: under the notion of Light, Power, Wisdom, Faithfulness, Humility, Love, &c. From the appearing of this Antichrist in the World, we may date the Era of the Apostacy, or falling away from the Apostle's doctrine; when Mankind began to entangle each other, with their own inventions. The Apostles, as I have hinted, preached the person of Christ; the simple facts of his Death and Resurrection, as Justification and Forgiveness of sins to the Children of Adam. It was enough, that their hearers believed their report of the crucified One: and as I observed before, the Persons thus believing, never once questioned but it was for them, because hitherto, they had not been taught that any were excluded from it. Antichrist had not as yet the boldness to affirm, that there were some amongst mankind, who though they heard of the Death, and Resurrection, of the Lord Jesus, yea, though they believed it, yet had no right to conclude it was for them. Nor had he as yet propagated
that subtil distinction, between the belief of the Truth, and the knowledge of their personal interest therein. For in those days of undisguised truth, and simplicity, when any man believed the Testimony of the Apostles concerning Jesus, his heart exulted in the Truth, nothing doubtful of his interest therein. The belief of the Truth, and the purged conscience, were then inseparable. For the Testimony is, not only that Christ died, and rose again, such as we might hear of some other Person, as Lazarus: but the truth is, that he died for our sins, and rose again for our Justification: insomuch, that believing the truth, necessarily implies the knowledge of our personal interest in Christ, the latter, is always in proportion to the former. To distinguish between the belief of the Truth, and the knowledge of our interest therein, is the invention of a Spirit, who professing Christianity, would not be thought to be an unbeliever, but at the same time, having not the testimony of a good conscience, the inward witness, which the scriptures affirm to be the case with such who believe: but still retaining a conscience of sin, he was obliged to
scheme this distinction; to keep up his credit as a believer, but such a one as was doubtful of his personal interest in the truth believed. Yea, and to ward off all censure on this account, this doubtfulness must be nourished, and cherished, and strongly recommended to others, as prudent religious fear; from which we are very rarely to be delivered; and that only in proportion to our fruitfulness, as the effects of the Truth believed. And to make this the more plausible, it is insinuated that the greatest danger lies on the side of a confident believing; signifying, that men are rather damned for believing, (which is called presuming) than for doubting; Thus from every quarter, Antichrist aims by his Traditions, at making void the word of God. It is very surprising to observe, after a person hath made a great bustle about Christ, and raised a Dust, by proposing a Truth to be believed, unclogged with any conditions whatsoever in the person believing; requiring no other qualification in him, than what is naturally common to mankind; and that the truth which is thus to be believed, is none other than the simple fact of Christ's Death and Resurrection:
say, after proposing this, and quarrelling with all the world about it, giving the hardest names, even unto such, who only differed unhappily in the Mode of Expression: to find such a one sink to this, that a man may believe the forecited truth, and not know his interest in it; yea, have no interest at all in it; and that such who have can only know it by their fruits, gives us a striking prospect of Antichristian policy, and makes us suspect the intention, where it is proposed to exalt Christ alone. The Scriptures assure us that Mankind as Sinners, are interested in the Death and Resurrection of Christ: Therefore to apprehend and believe that Truth properly, is to believe our personal interest in him. If it should be objected, that Christ doth not now say to any individual, thy sins are forgiven thee; I answer, he doth: for what he said unto one, he saith unto every one who believeth it: otherwise, we may say there is nothing in the Scriptures said unto us; the Old Testament being written unto the Jews; the New Testament, some to one Church, and some to another, but none to us: if we have not a right to believe that what Christ said unto them, he said
unto us; but, that we can only know our interest in Christ by our fruits; is first a denial of the witness of the Spirit; except it is supposed that he bears witness by those things, and not by Christ: which by the way, is to speak of himself, and prove himself a Spirit of Error. Again, it is to make our goodness essential to the knowledge of our Salvation, which is a manifest going about to establish our own righteousness, as the medium at least whereby we believe; and a contradiction to the Scripture; which saith, To him who worketh not, but believeth on him that justifieth the Ungodly, his faith is counted for righteousness. Again, it makes void the law: by not adhering to its determination, concerning good and evil; for were we always to determine of our good and evil by the perfect law, it would be much more easy, with the greatest pretender to piety, to number his good fruits, than it is to find them. Was this but truly considered amongst mankind, we should not have such proud boastings, and pretensions to know this, and the other matter, by their good works, and holy fruits, as we have in the world. I might say, it smells much stronger of the
Church of Rome, (if it does not look a little towards Deism) than of the Protestant Faith; but as that would be saying nothing, to such who think the Romish Faith True, and the Protestant wrong; I shall content myself with saying, that it is a flat contradiction of the Apostle's Testimony; as I have in part, and shall yet farther shew: though it would fain shelter itself under their Authority. Where those, and the like suggestions of Antichrist take place in any heart, the consequences are shocking: as to such who are vain enough, to imagine themselves fruitful in themselves, and from thence to draw conclusions: as they must first make to themselves a new Law, before they can thus think: so must they of necessity be puffed up, and come into the character of the self-righteous. And, as to such who are not sufficiently vain, to think themselves less fruitful, as they cannot know their interest in Christ, there remains nought for them, but misery and fear: though they have this consolation, to be taught that unbelief and gloom, is a much less dangerous state, than an unshaken confidence. It is easily seen, that those
propositions are calculated, to multiply and increase the perplexities, doubts, and objections of Mankind, against the Gospel of Jesus: therefore is it, that we have many more of those in the world now, than in the first ages of Christianity.

The Apostles preached Jesus, and His Benefits, promiscuously to sinners, and did not straiten his Grace, by shewing that there were some who had no right to it; either from their being reprobated, or from their being unqualified; but by Divine Authority, they preached the Gospel to every Creature, and every Man who was a Sinner, yea whether he knew himself such or not, (for they spake of things as true with God, and not according to the conceptions of man) was sufficiently qualified, and had an indisputable right, to conclude the Saviour's Death, and Resurrection, His Justification unto Life. And this much is to be understood by the Apostle's assertions, We preach Christ crucified. And again, We preach not ourselves, but Christ Jesus the Lord: And with great power, gave the Apostles witness of the Resurrection of the Lord Jesus; and great Grace was upon them all. And again, He preached unto them Jesus,
and the Resurrection. Thus, the Apostles dwelt altogether upon the fact of Christ's Death and Resurrection, amongst Jews and Greeks, as the alone salvation of Mankind. And what Paul himself thought of it, is evident from that Heart exultation of his. Who is he that condemneth, it is Christ that died, yea rather that is risen again: Thus the resurrection of Jesus, without the consideration of any other matter, in Heaven or in Earth, was the Joy of his Heart: Yea, all his Hope, and all his Salvation. He shewed, that the fact of Christ's resurrection, was his exemption from condemnation: He viewed it, and rejoiced in it as such. And without doubt, what he apprehended to be truth, He preached unto others, as He sought not himself, in the things which he spake: The Glory of the Lord Jesus, and the happiness of his fellow-creatures, being that, which he had always in view, in preaching the Kingdom of God. As to Mankind, the Apostles thought them sufficiently qualified, (as being all concluded under Sin) for the Grace which they. Preached. They were taught to drop all distinctions, and no longer to consider men as clean, and unclean, as Chosen,
and rejected: For saith Peter, the Lord hath shewed me, that I should not call any Man common or unclean. This was not because mankind were reformed, and better now, than when God taught the Jews to respect the Gentiles as common and unclean; which he did under the Law; where he forbid the Jews to have any connexion with the Gentiles; and, if it was not owing to any Change in the Gentiles, that they were now received, and were no longer to be considered as common and unclean: The Query is, what was it owing to? I answer, it was unto the Death and Resurrection of Jesus; for it was there that God had cleansed them. Therefore was it, that when Peter refused to eat, in the Vision of the Sheet; saying, Nothing that was unclean, had at any time come into his mouth: He was answered; call not thou that common and unclean which God hath cleansed. Thus was he taught, that mankind, who in themselves were unclean, were cleansed of God, in Christ Jesus: according to which cleansing, He was instructed to respect them; and that he ought not any more to call any Man common or unclean. Therefore, it was the business of the Apostles,
to tell the People what God had done for
them: Namely, that he had loved them,
and washed them from their sins, in His
own Blood. Thus as to Matter, and
Manner, did the first witnesses of Jesus
preach his salvation unto the Children of
Men. For where they tell us, that they
preached the Son of God; that they
preached Christ Jesus the Lord, Christ
crucified, &c. without meddling with the
characters and conditions of those unto
whom they preached, to point them out,
as qualified, or unqualified for the recep-
tion of the Truth. I say, this their Mat-
ter, and Manner of Preaching, plainly
shews, that they did not aim at making
a schism in the Body; by dividing the
Head and Members, as having separate
interests: But, they aimed at shewing
that the interest of the Head, was that of
the Members: therefore was it, that hold-
ing the Head, they constantly preached
his Excellence, his Labours, Triumphs,
and Honours: that the people as his Mem-
ers, hearing of it, might hear of their
own salvation and grace: because, the
glory which is given unto him, as the
Head, he gives it to us, as his Members.
From this Union, it appears, that hearing
and believing of Christ, according to the Apostle's testimony, we hear and believe, what truly relates unto ourselves. And thus did they, by preaching the Obedience, Death, Resurrection, and Ascension, of the Lord Jesus, preach the salvation of Mankind in Him: Thus lifting him up, that he might draw all men unto him; and, that they might espouse the people unto this one Husband, as chaste virgins unto this Jesus, they were cautious of meddling with the Characters of their Hearers; as Jews, or Gentiles, as Repentant or Unrepentant, lest by making a distinction, those who thought themselves on the favourable side of the question, should be lifted up, and their minds be adulterated, and rendered unchaste to the Crucified one: Nay, they had always caustics at hand, for the proud Flesh of their Disciples, wherever they saw it rising; and this they applied without fear, or having the persons of men in respect, whenever they saw occasion. And how careful Paul was in this particular, appears from his reproving Peter, for giving the Least occasion to the Jews to glory in the flesh, and keep up a distinction, which God had before shewn him an end of; where
he actually forbade him to call that common, and unclean, which he had cleansed.

This is a short specimen of the Apostle's Matter, and Manner of Preaching: and according, to my Apprehension, it is obvious that they had the Union between Christ and the people in view, when they thus preached.

There are many who respect the Epistles, written by the Apostles to the Churches, as a pattern of their preaching: but they are to consider, that there is a wide difference between private Letters, written unto such who already believed on the Lord Jesus, wherein there is promiscuously, thrown out such hints, as were designed to establish their Faith, and form their Manners. I say, a real difference between those, and their manner of preaching in public, where having to do with the Multitude, their only subject was the Person, Death, and Resurrection of the Lord Jesus; of which their sermons recorded in the Acts of the Apostles, are instances. But since then there has been a great falling away, and the man of sin is revealed. And, as it is more than probable that the Day of Christ is at hand, Antichrist hath great wrath, and
strives to the utmost extent of his Power and Cunning, to hinder the revival of the Apostolic Testimony, and the rising of the witnesses. Sometimes he seeks to establish his own Maxims, under the popular names of Virtue, Benevolence, Repentance, Faith, Fruitfulness, &c. Then he calumniates the Testimony of Jesus, giving it the most opprobrious characters, and mad with rage against all the witnesses thereof, breathes forth nothing but slaughter and threatenings. And many are they, whom he either prevails on to adopt his Maxims, and become his willing disciples; or so intimidates with his Threatenings, that they dare not embrace the Truth, because of the certain reproach that follows. But let him rage, he has but a short time, ere the Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming: and then shall the witnesses who now lie slain in the streets of the great city, stand again upon their feet; and the Ancient Testimony be revived.

Come quickly, Lord Jesus: make no long tarrying, O my God.

FINIS.