

The Fall and Redemption.

BEING THE
SUBSTANCE
OF A
SERMON

Preached at

*Ballynahone in the County of
Tyrone in Ireland,*

In the YEAR 1752.

By *J O H N C E N N I C K.*

Thou hast destroyed thyself, but in me is thy Help.

Hos. xiii. 9.

*As by the Disobedience of one many were made Sinners,
so by the Obedience of one shall many be made righ-
teous.*

Rom. v. 19.

*By Man came Death, and by Man also came the Re-
surrection of the Dead.*

I Cor. xv. 21.

D U B L I N :

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T H E

Fall and Redemption.

I Cor. xv. 47.

The first Man is of the Earth earthy, the second Man is the Lord from Heaven.



IN this Chapter the Doctrines of the Fall by the *First*, and the Restoration by the *Second Adam*, is treated of in a particular Manner, and with Divine Authority and Clearness.

The Design of the Apostle seems to have been the proving a general Resurrection, against such who among the *Sadduces*, and other captious People, denied it. He sets forth *Adam* as having by his Disobedience introduced Death into the World, and *Christ* as bringing in Life, and destroying Death. *By one came Death*, he says, *and by one came the Resurrection of the Dead*; and boldly asserts, that *Christ* has so undertook the Cause, that Death, Sin, the Curse, and whatever came in by Original Sin, shall be done away and destroyed

stroyed in him *who will reign till he has subdued all Things to himself, and swallowed up Death in Victory, and brought out of their Graves again those who have been turned into Corruption, and make all alive, some to everlasting Life, and some to everlasting Shame and Contempt.*

My Purpose is not now to speak of the Resurrection altogether, tho' that is one of the Principles of Christianity, and very comfortable; but of the Fall by *Adam*, and of its sad Effects in the World, and of the Redemption and Restoration by *Christ Jesus*, and the blessed Consequences of his dying, in all who believe.

After *God* had finished the World and made it *very good*, on the sixth Day he created out of the Dust of the Ground Man in his own Image; for, as Himself was Father, Son, and Holy Ghost, so was his Creature his Copy and Transcript, *viz.* Body, Soul, and Spirit; for *God* breathed into him *the Breath of Life, and Man became a living Soul. He was made a little lower than the Angels, and crowned with Glory and Worship, for to him was the World put in Subjection, all Beasts and Birds and whatsoever walketh in the Paths of the Seas; all came to him to receive Names, and what Name he called them that was their Name. The Earth brought forth abundantly, every Tree whose Fruit was good for Food, and every green Herb for his Use. All was a blessed Garden, and a Sort of lower Paradise.*

In this happy and angelical Situation was *Adam* when his Creator saw it best for him not to be alone, and therefore caused him to fall into a deep Sleep; during which he opened his Side, and took a Rib or Part of him away, and of this he made a *Woman*, whom *Adam* knew as soon as he awoke,

awoke, for he said, *now this is Bone of my Bone and Flesh of my Flesh*; and tho' it seems *God* had called their Names *Adam*, for they were one, yet he called her *Chavab*, or *Eve*, because he looked upon her as *the Mother of all Living*.

They had not lived long in their innocent and high Estate before Sin spoiled and ruined all, which happened thus: *Satan*, who before had been an Angel, and very likely one of the greatest among the Principalities in Heaven, *the first-born Son of the Morning*, for his Pride, of which he was the Author, in attempting to be like the *Most High*, was cast down, and his Angels with him, into the lower Regions; and as it was otherwise out of his Power and above his Reach to revenge himself on the *Lord*, he plotted the Hurt and Ruin of the New-World, in which he observed the Creator took such Pleasure: This he knew he could never effect but by bringing Sin into it, and with this he succeeded. Now, amidst all the Liberty granted to *Adam*, and notwithstanding all his Dignity, Sovereignty, and Dominion, upon the Throne *God* was greater than He, and that he might know it, and live as became a *Child of God*, one only Tree was forbidden to be tasted, upon Forfeiture of his Sonship and divine Life. *In the Day thou eatest thereof thou shalt surely die*. *Satan* took the Advantage of this Prohibition, and spoke with *Eve* in the Form of a *Serpent*, which was the wisest, if not the most lovely of all the Creatures, about this Tree, which is called by the *Holy Ghost* *the Tree of Knowledge*, because upon the eating of it their Eyes were opened, to their sad Misfortune, to know Evil. At their first Conference they continued Child-likely obedient and simple, but were at last persuaded, at least, to look on it, and see how lovely it appeared, for *it was pleasant*

to the Eye, and good for Food, and as often as they refused to touch it, *Satan* reasoned with them, and told them, *if they did eat they would not die; but God knew that at their eating they would be like Himself wise, and knowing Good and Evil, and be like Gods, wherefore he had forbidden it.* Here questioning the Word of God thro' *Satan's* Lying, and saying, *Ye shall not surely die,* Unbelief stole in, and a Desire to taste the Fruit of which God had said, *Ye shall not eat,* and then, first the Woman, and after that the Man eat, and at once lost their Glory and Dignity, and by obeying him, became Servants of the *Devil*, and sunk into his Condemnation. Fear and Shame were the immediate Effects of their Sin, the *Holy Spirit* also departed, and a Curse came upon all the World, and upon every Creature, which before *God* had made in Subjection to *Adam*.

Evil was now in the Earth, which just before was very good; Venom and Poison rushed into some, Fury and Fierceness into others, and Mischief and somewhat very bad into all the Creatures that had Life: The Trees and Herbs degenerated, and the Ground brought forth Thorns and noisome Weeds. *Adam* was no more obeyed, his Sovereignty ceased, and Death, Pain, and Sicknes, and the innumerable Plagues and Calamities crowded in with it, and *Hell* followed: *Satan* usurped the Throne of Man, and was *God of this World* from thenceforth, leading all Captive at his Will, calling every Child of *Adam* his home-born Slave, and triumphing in the Destruction of the six Days Labour of *Jehovah*.

Thus fell the First Man *Adam*, who was of the Earth, and thus fell all Mankind with him, and were a Prey to the *Dragon*, the *Serpent*, that deceived and enslaved the whole World.

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Doubtless *God Almighty* foresaw all this that happened before ever he laid the Foundation of the Earth, or said, *Let there be Light*; but then he would not alter his Design, but went on with his Creation, resolved to take the Opportunity of the Fall to make known to Heaven and Earth and Hell his everlasting Love, and infinite Value for the Children of Men, and decreed from everlasting to be their *Saviour*.

He watched the whole subtle Work of the Enemy, and saw the entering in and Course of Sin, and to comfort poor wretched *Adam* and *Eve*, who had destroyed themselves, and sold themselves for nought, he said, *the Seed of the Woman shall bruise the Serpent's Head*. This Doctrine more and more clearly taught and revealed by the *Holy Ghost* to the Fathers, was their Consolation also and *the Hope of Israel*, till *the Redeemer, the Desire of all Nations* came.

When the Fulness of the Time was come, *God* sent his Son made of a Woman, and this was *the Second Man Adam, the LORD from Heaven*. *Eve* was the first in the Transgression, and therefore, was He only made of the weaker Flesh of a Woman, but in the Form and Fashion of a Man, differing from us only in this, that he was without Sin in his Conception, Birth, and Life.

When he appeared in the World it was in the Person of *Adam*, as one who undertook to set the whole ruined State of Mankind to rights, and take upon Himself the Blame, Curse, and Punishment of All, and redeem and save his People with Justice and Equity, and carry away whatever Evil came in by the first Man.

All the Casualties, Sicknesses, Infirmities, Pains, Griets, Weaknesses, and whatever else were the Consequences of the Curse, weighed him down from his Infancy, and made him a *Man of Sorrows*. His Obedience to the Law was the Payment of our Debt; and wherein we failed, and should have fallen short, and never attained to Righteousness; but the Curse he took away, by bearing it truly, and indeed, as it came upon Us. The Curse of the *Serpent* was, *thou shalt be cursed above all Cattle and above every Beast of the Field, upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life*. This, as far as it related to the Beasts and creeping Things, he bore when in his Distress; he fell down upon his Face to the Earth, to the Dust, and there lay upon his Belly twisting and twining like a smitten *Serpent*, or like a *Worm and no Man*, washing the Dust of the Ground with Blood. Sin had made its Inroad in a *Garden*, and in the *Garden of Gethsemane* He tore it up by the Roots, with strong Cries and Tears.

The Curse of the *Woman* was, *I will greatly multiply thy Sorrow and thy Conception, in Sorrow shalt thou bring forth Children, and thy Desire shall be to thine Husband, and he shall rule over thee*.

This our *Saviour* took upon Himself, when in the Weakness of the Flesh of a Woman (of which he spake in his Anguish to his Disciples, saying, *the Flesh is weak*) laid his Hands upon his Loins, and travail'd, and brought his Church to the Birth in the Agonies of Hell; for then were his Sorrows greatly multiplied, and he was more affrighted and weaker than any Woman, because his Hour was come. And He that should have been Head and Ruler, was Servant and Slave of all.

The Curse of the *Man* was, *In Sorrow shalt thou eat of the Fruit of the Ground and of the Herb of the Field all the Days of thy Life, in the Sweat of thy Brow shalt thou eat Bread till thou return again to the Ground, for out of it thou wast taken. Dust thou art, and to Dust shalt thou return.*

This Curse He endured also in the strictest Sense, for He eat of the Fruit of the Ground and of the Herb of the Field with Sorrow all the Days of his Life. *He* (above all Mankind) *was a Man of Sorrows and acquainted with Grief.* In the Sweat of his Brow did he eat Bread, for he laboured at his Trade, was continually travelling on Foot, and toiling by Sea, till a bloody Sweat streamed over his Brows, and stained and dyed his Garments red; and this continued upon him till he was laid in the Ground, or buried, according to the Word of *God.*

The latter Part of the Sentence, namely, *Dust thou art, and to Dust shalt thou return,* I hardly dare term a Part of the Curse, since it would have been more cursed and heavy if this had not been added. We could not have waited for the last Day in the same fallen and spoiled Bodies, nor could the Earth have supported Us. After we had arrived to some hundred Years of Age, our Lives would have been a Burden to us, and to all round about us; and this might probably have been the Reason why, after the Fall, *Adam* was hindered to eat of the Fruit of the Tree of Life, lest he should be thereby made immortal, or could have lived for ever in that helpless and most lamentable Estate: Therefore it seems a Part of the Divine Goodness; to suffer all to return back again to the Dust from whence we were taken, that in the Day when he should create all Things new, He might raise us up in his own Likeness, to die no more. With this

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Consideration, the Thoughts of sleeping and resting our wearied-out Bodies in the Grave is sweet, and we can ask chearfully, *O Grave where is thy Victory?*

But I will return to speak of the Curse, wherewith the Ground was cursed, which brought forth, and was the Mother of all Creatures, Animal and Vegetable.

And the *Lord* said to *Adam*, *Cursed is the Ground for thy Sake, Thorns also and Thistles shall it bring forth to thee.* From the Moment this was said, the whole Creation groaned and travailed together in Pain, with all the Creatures; the Cry of all continually came up before *God*.

This Curse was visibly taken away and transferred upon the Head of the *Second Adam* when the Soldiers platted the Thorns, &c. and put them upon his Head, and a Reed in his Hand, because that also seemed a Part of the Curse; that fruitful Ground became barren and brought forth Reeds and Rushes. Then might it have been said with all Propriety, when he came forth wearing the Crown of Thorns, *Behold the Man! Behold the Second Man Adam, who taketh away the Curse of the World.* It is remarkable that the *Devil* entered into the *Serpent* to betray the *First Man* into Sin, and so also the *Devil* entered into *Judas* to betray the *Second Man Christ Jesus* into the Punishment. The *First Man's* Eyes were seduced to look upon the Tree, and this became a Snare to him and stirred up the Desire to taste. The *Second Man's* Eyes also were led to see the Wrath due upon that Account, and it made him tremble and weep bitterly at the Approach of that Cup, which he was not only to taste but drink up, with all the Dregs thereof. As soon as *Adam* had sinned his Eyes were opened to know
Good

Good and Evil. As soon as *Jesus* had taken the Sin upon Him his Eyes were shut and blindfolded.

The *First Man* sold himself for nought, for a little Fruit, as it were, and the *Second* was sold only for thirty Pieces of Silver; this was the Price at which they of the *Children of Israel* valued the *Lord*. The *First* upon his Sin lost his Sonship, and was a Slave and Vassal of *Satan*. The *Second*, tho' He was a Son and Heir of All, was lower than a Servant, and obedient even to the Wicked, in all He suffered, and *Satan* seemed to lead Him in Triumph in Bonds and Chains.

Adam was stripped of all his Righteousness and Innocence, that he was glad of a few Leaves sewed together to cover his naked Body. *Jesus* also was stripped naked, and made a Spectacle to Angels and Men, and endured the Shame, having no Covering but Blood, Spittle, and Dust.

The *First Man* lost the Beauty and *Image of God*, the *Last* had His Face marr'd more than any Man's, and His Form more than the Sons of Men.

The *First* was doomed to Sorrow, and his Wife also subjected to encrease Sorrow all her Days. Come only to the Manger and see his poor and sorrowful Birth: To the Wilderness and see his Sorrows there in the forty Days Temptation: To *Nazareth* and *Jerusalem* and behold his sorrowful Life: To his last Supper, to the Garden, to the Courts of *Annas* and *Caiphas*, to the Hall of *Herod* and *Pontius Pilate*; but especially come to the Mountain called *Golgotha*, and behold and see if there was any Sorrow like unto his Sorrow, wherewith the *Lord* afflicted him in the Day of his fierce Anger. It had been said in the Law, *Cursed is every one that hangeth on a Tree*, or, he is cursed that is hanged; but

no Reason, that I remember, is assigned by the *Holy Ghost*, why dying upon a Tree should be more accursed than dying on the Ground; though we may innocently assert this as a solid Reason, because Sin began its Reign there, and took Occasion from thence to hurt and overflow the whole World.

Our *Lord* therefore, who came to *destroy the Works of the Devil*, and who had Step by Step undone all *Adam* had done amiss, and repaired as He went all the Breaches, got all the Sin of the World upon Himself, as it is written, *Not our Sins only, but the Sins of the whole World. On Him was laid the Iniquities of All.* He likewise got all the Curse and its direful Effects, all the Chastisement due in the strict Justice of *God*, and then brought all upon a Tree again, and was a Curse for Us. In this Manner, wounded and chastened Body and Soul, hung the *Second Adam*, till he had paid the last Mite, and destroyed and nailed with Him to the Tree, all that displeased his Eternal Father and Godhead, excepting Death, and then with his bruised Heels in his last Struggle *He trod upon the Lion and the Adder, the Serpent and the Dragon he trampled under his Feet*, and with all his Might he bowed himself forward, and threw down and buried in the Abyss of his Love and Mercy, all Sin, and devoured and slew *Death*, spoiling and binding him that had the Power of it, that is the *Devil*.

Thus was the World saved by the *Seed of the Woman*, and as by *One Man* came Sin, by *One Man* came Salvation, and *God* could say a second time, *Well pleased, and behold all was very good.*

This is the sacred Theory and Doctrine of *the Fall and Restoration*, as it is revealed in the Scriptures of Truth. But to be happy Possessors of the latter is the End of All, and for this End have we
been

been Redeemed, that *as by One Man's Disobedience we were made Sinners, so by One Man's Obedience we may be made Righteous.*

Also, that as by One Man's Offence Judgment was passed to Condemnation, so by the Grace and Gift of One Man, which abounds over many Offences, is Justification come upon the Condemned unto Salvation.

And, tho' by One Man's Sin Death has reigned over all, even over such as had not broken a Command, nor sinned after the Similitude of *Adam's* Transgression, yet much more shall the Righteousness of One Man reign to eternal Life, over all those who are Partakers of this Grace by *Christ Jesus.*

Considering the State to which Souls redeemed are recovered by our *Saviour*, we shall find nothing has been lost, and *Satan* will have got little by it with all his Envy and Malice; for had we kept our First-Estate, perhaps after spending some happy Years in walking with *God*, we had been translated to Him, but might have still continued *a little lower than the Angels*: But now none of the Angels are so favoured as *the Children of Men*, for to which of the Angels did he say, *Thou art my Sister, my Spouse?* Or which of the Principalities or Seraphim did he promise, *Thou shalt sit down with me upon my Throne, as I overcame and am set down on the Father's Throne?* If we are his Bride, the *Lamb's Wife*, if we are Bone of his Bone and Flesh of his Flesh, if his Father is our Father, the highest Angels must look upon us with Respect, and take Pleasure to attend on and be Servants of Souls whom their dear Maker has ransomed at so great a Price. They all now know, and have learned by Means of the Fall, how *he loved his People*, for they
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saw his Pains and Sufferings, and were Witnesses to all the Fatigue he went thro' to save us, when he humbled himself to their eternal Astonishment to become Man.

It is true, we have not been so happy in this World as if no Sin had entered, but He will make it up to us in Worlds to come, he will restore double to us, in bringing us into a State far better and nearer himself than that *Adam* was in in Paradise; so that *Satan* shall see he has struck at us in vain, and we ourselves shall see for evermore that Grace and Mercy superabounded the Fall, and the Blessings we get in the Redemption by *Christ*, shall be infinitely more than what we lost or suffered by the Offence of *Adam*. This Consideration made the Ancients venture to say, *O happy Sin! O happy Fall!* But with all our Hearts we can say, *O happy Saviour! O happy Salvation!*

Again, as we have been lost in *Adam*, and scattered in the dark and cloudy Day, so in *Christ* shall the Souls that were lost be found, and *to him shall the gathering together of the People be.*

And again, *as we have borne the Image of the Earthly Adam, so shall we be renewed and bear the Image of the Heavenly.*

And lastly, *as in Adam all died, so in Christ shall all rise and be made alive,* and this is the Resurrection of the Dead.

Of these I design to speak; and first of the two Men, namely, *Adam* and *Christ*; the Author of the Fall, and the Author of the Redemption.

Now, the *First Man* was of the Earth, and formed out of the Clay, or Dust of the Ground, and should not appear of divine Extraction, tho' his Spirit was *God's Offspring*; yet was *He lower than the Angels*, but the *Lord* and Head of all Beasts, Birds,

Birds, Serpents, Fishes, and Reptiles, and whatever was created in the World. *The Second Man is the Lord, the Jehovah from Heaven*, who to manifest the exceeding Riches of his Grace, and so save his lost Creatures, humbled himself and put on the same weak and fallen Flesh and Blood and Nature which they had : *He for the suffering of Death*, which otherwise would have been impossible, He came from Heaven, *and was lower than the Angels*, nor entered again his Glory, nor was received back into his Heavens till He recovered the World, and saved it out of the Hands of Him that was stronger than we.

The Mediatorial Office, as it is called, the which He yet retains, and will retain, *till he has subdued all Things to Himself*; and therefore as the *Son of Man*, as the *Seed of the Woman*, He reigns and has a Kingdom which must increase till *the last Enemy is destroyed*, and *God shall be All in All*. In this respect, he acts still, but dies no more nor is accursed, and may suffer no more. *The First Man Adam was a Living-Soul*, that is, he had not only a Soul or Spirit as Beasts and all living Creatures have, but He had the *Life Divine*, He lived as *God* and the holy Angels lived, and this Life He lost, or died to *God* in the Day of his Sin. In this dead State all Mankind are born, and without the true Life, all his Children have been conceived in Sin and have been imperfect, and not the Image of *God*. A natural Man *is dead while He lives*; so our *Saviour* and his Apostles have taught. Now the *Last Adam was a Quickening-Spirit*. He was the **LORD**; the same *Lord and God* who had some thousand Years before *breathed into Adam the Life when he became a Living-Soul*: He came therefore to give *Life to the World*, and that they might have it
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more abundantly than Adam, for He had Life, but could possibly lose it, as it fell out; but Christ gives eternal Life, and this Life we have in Him. He is our Life, and we shall have it more abundantly, even for ever and ever.

Hence we may observe with divine Pleasure, that after He had redeemed the World and was risen again, *He breathed a second time upon his Disciples, and said, Receive ye the Holy Ghost.* Thus again they received the *Life of God*, and became *Living-Souls*, to die and be lost no more.

The next Thing proper to be mentioned is, *How by one Man's Disobedience we were made Sinners, and by one Man's Obedience we are made Righteous.*

One who denies the Doctrine of Original Sin must be wicked and a Hypocrite; wicked, because he denies the Tenor of all the Scriptures; a Hypocrite, because he knows Lust, Pride, Anger, Covetousness, and many other sinful Dispositions are in his Nature, and have grown up with him. It is written in the *Psalms*, *when God looked down from Heaven upon the Children of Men they were all gone out of the way, they were altogether corrupt and become filthy or abominable, there was none Righteous, there was none that could do Good no not one. He had made Man upright, but he had found out many Inventions. The Thoughts of their Heart were evil continually. They were Transgressors from the Womb, conceived in Sin and brought forth in Iniquity. By one Man's Disobedience they were made Sinners.* It was impossible for *Adam* to beget Children otherwise than in his own Likeness, in the same Nature and with the same corrupt Mind. If a Fountain is bitter, the Streams can't be sweet; if the Tree be degenerate and wild, it can't yield good Fruit.

Can

Can a Fig-tree bear Olive-berries, or a Vine Figs? Such as is the Stock, such are the Branches; and as all were created in *Adam*, in him all died, and Sin has reigned to Death in All. But lest thro' the Cunning of the Grand Deceiver Men might be brought to reason about the Matter, and tempted to charge *God* with Folly or unrighteous Judgment, in passing Condemnation upon All on account of the Sin of One, as *Israel* once did when they used that Proverb, *the Fathers have eaten sour Grapes, and the Childrens Teeth are set on Edge*; and so concluded, *the Ways of the Lord were not equal*: I say, on this Account, as well as with other divine Views, God gave the Law, and so stops every Mouth, and makes all the World guilty before Him. For when it is written, *Cursed is every one that continueth not in all Things of the Law to do them*, then must every Sinner be dumb, and especially when the *Holy Spirit* preaches and opens the Law to his self-righteous Heart, as in *St. James's Epistle*, *He that offendeth in one Point is guilty of the Whole*, and he can thenceforward make no Reply, but loath and abhor himself in Dust and Ashes, and see deeply the Need of *One Man's Obedience* to make him Righteous.

Whoever stumbles at the Doctrine of Original Sin, he necessarily is offended with the Doctrine of *Christ's* imputed Righteousness; but where the first is felt and known in the Heart, there the Doctrine of *the Lord our Righteousness* is the most glad News and the Gospel of Peace.

Our *Saviour* was therefore obedient under the Law, and fulfilled all Righteousness, that his Obedience might as surely make us Righteous, as the Disobedience of *Adam* had made us Sinners; for *Christ* took our cursed and sad Place, *was made Sin*

for us and reckoned a Transgressor, that we might be made the Righteousness of God in Him. His Sufferings and Chastisement have quieted the angry and justly offended Spirit of the Law, and to those who believe in Jesus, and can trust in his Shelter, their Faith is reckoned the same as Righteousness, and receives of Him their Righteousness, their Obedience, and Merits, so that they who are in Faith can say, Surely in the Lord have I Righteousness. The Inheritance is then secured, the Breach made up, and the Soul satisfied about standing before God. Also as deeply, distinctly, and feelingly as we were convinced of Sin and our wicked Nature, so deeply, distinctly, and feelingly does the Holy Ghost convince us of Righteousness, to the Comfort of our Souls, and the Glory of Jesus Christ our Lord.

In the same Manner as Judgment was passed to Condemnation by one Offence, so is it averted by Means of the unjust condemning of our Saviour, and thro' his Grace or *Free Gift* all our many Offences are forgiven, and *we are justified from all Things from which we could not be justified by the Law*, and cleared and set free from all Demands of Justice. *Who can condemn us, it is Christ that justifieth? Yea there is no Condemnation to such as are in Christ Jesus.* They are acquitted, and *the Hand-writing that was against us, and which was contained in the Law, is blotted out in the Blood of Jesus, and nailed with his Body to the Tree.* Nor are Men thus saved, left in a Liberty to live afterwards as they please, *God forbid!* The same Blood that blotted out their Curse, cancelled their Bond, and paid their Debt, also washes the Heart, and abolishes *the Old Man with his Deeds, that henceforth we may live to Him who lived and died and rose again,*
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that He might be the Lord of the Dead and of the Living.

But farther: If Sin was of that dreadful Nature, that by one Man's Act of Disobedience Death could reign and make such Havock over all Adults who had sinned, and Infants who had broken no Law, and yet live in Pain, and feel what Pangs, and Sicknes, and Death mean, so much more must the Righteousness of *the man Christ*, who is *the Lord from Heaven*, and whose Sufferings and Obedience, or as 'tis called, his active and passive Righteousness, reign to the subduing, pardoning, covering, and utterly abolishing of Sin and its Effects out of Body and Soul! and this it does and shall do in all his Seed, *i. e.* in all Believers, till *there is no more Curse, nor Sin, nor Evil, nor Sorrow, nor Sighing, but all Tears shall be wiped away, and all Things made new.*

So in the driving out of *Adam*, his Children have been scattered and lost like Sheep in every Land; but as *Christ* has willingly left his Paradise, and is become *a Shepherd to seek and save such as were lost*, We who are returned thro' Mercy to this *Shepherd and Bishop of Souls*, shall lose nothing finally, in that we shall be kept by him in his *Sure Fold* here, and in due Order be round about the Throne with Him in eternal Life; and in that Day, when like a Shepherd he shall divide between his Flocks, we shall follow him and be at his Right Hand in everlasting Safety.

We have now borne the Image of the Earthly Adam, we have followed him in his Disobedience and Unfaithfulness, we have felt to our Sorrow his sinful and corrupt Nature, and eat Bread in Sorrow also: We have groaned under the Bondage and Servitude of the Enemy and are Sinners, but we shall

also bear the Image of the heavenly Adam. As was the Earthly so were all his Posterity earthy, and loved the Earth and Things of Sense: We have wallowed in the Mire, and strove to fill ourselves with the Husks which Swine do eat; we have had an earthy Nature, earthy Desires and Views, and lost intirely the Divine Image; but we shall be born again in *Christ*, and created anew in Him, with another Heart and a new Spirit; and this is also a Transcript of the first Birth. *Eve* was properly the first who was born, as it is written, *the Man is not of the Woman, but the Woman of the Man.* God caused a deep Sleep to seize *Adam*, and then was born and built up out of his Side his Help-mate, whom he knew and confessed as Bone of his Bone and Flesh of his Flesh. Thus is the *New-Birth* or Second Birth the *Second Man Adam*, who felt the Pangs and Anguish of a travailing Woman, fell into a deep Sleep upon the Cross, and when his Side was opened Blood and Water came out, and became the only true Laver of Regeneration. Here the Spirit of the *Son*, which he breathed out, washes and new forms all *Children of God*, and the *Holy Ghost* in this divine Mystery operates chiefly, and is a Mother to us, for we are born again of the *Holy Ghost*, and so one said who spoke by the *Spirit* afar off, *Under the Apple-tree (i. e. the Cross whereon Christ died, and was among the Sons as the Apple among the Trees of the Wood) thy Mother brought thee forth, there she brought thee forth that bare thee.* Our nursing Mother is the *Church*, the *New Jerusalem* who is the *Mother of us all*; but we were not born or made *Children of God* by her Labour, or by any Pangs and Travail of her. It was the *Second Adam's* Pangs brought us to the Birth, and the *Holy Ghost* alone brought us forth. There-

Therefore said the Prophet to the Church, *Sing O barren thou that didst not bear, break forth into joy thou that didst not travail, thou Virgin Daughter of Sion, for thou hast more Children than the married Wife, saith the Lord.* This is not a Fancy, or pleasing Idea, but a Thing real, *the Spirit or Ghost Jesus* breathed out we receive. It is *the Spirit of Adoption* whereby we cry, *Abba, Father.* The Blood He shed washes us, and His Water is the very true Baptismal Stream in which *we who were Children of Wrath* are made *Children of Grace*, and shall be confessed by our Saviour at his appearing, as *Adam* confessed his Wife, as it is written, *We are Members of his Body, his Flesh, and his Bone.* People thus born again receive again the *Image of God*, and as they wore once the *Image of the Earthly Adam*, they wear now the *Image of the Heavenly*: They have his Mind, his Love and Gentleness, his Loveliness and Meekness, his Faithfulness, and the Fruits of his Spirit are in them; and indeed they are like Him, they are *Christians* born out of *Christ*, and shall be counted to the Lord for a Generation: He can say, *Behold me and the Children thou hast given to be with me.*

But I have only spoke hitherto of the Restoration, as far as it concerns the Soul and Spirit; for tho' our Bodies are washed with the *Pure-Water*, and made clean *Temples of the Holy Ghost*, yet our Bodies are not changed or renewed now, but will be sown *vile Bodies* and return to the Dust, for out of that they were taken, but they shall rise again; for *as in Adam all die, so in Christ shall all be made alive.* The Resurrection will be general, and both Just and Unjust shall rise again, *only every Man in his own Order*, first *Christ* who is the Head rose, and *is become the First-fruits of them that slept*; afterwards, in
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the first Resurrection, shall they that are Christ's rise, then the Leaven of Christ's Body, which the Holy Ghost like a Woman hid in the three Measures of Meal, that is to say, in the Body, Soul, and Spirit, shall have leavened the whole Lump, and our Bodies shall be like the glorious Body of our Saviour. Blessed shall be all they who have a Part in this first Resurrection, for the Dead in Christ shall rise first, the second Death shall have no Power over them. These our Saviour will raise up in the Last-Day and bring with Him. It does not appear that they will be awaked or raised by the sounding of the last Trumpet, but it is as if they should all sleep in their Beds till the Voice of the Son of God should call them, and then rise and meet Him in the Air, and come with Him with Songs of everlasting Joy!

Then shall the rest of the Dead live, but must tremble to stand before the Son of Man. They must be ashamed, because they slighted his Redemption and the Day of the Lord's Jubilee. They continued of the Earth earthy, and were not born again of the Heavenly Adam. The State of such must be fearful and very miserable, for these must see all their Mis-deeds and secret Sins come into Judgment, and hear a Sentence which is very terrible. It is as much as if God the Saviour should say, Ye have chosen the Slavery of the Devil, and would not be saved out of his Condemnation: Ye would not come to me that ye might have Life, ye loved the World better than me, my Blood of the New Testament ye trod under your Feet, and despised my Spirit of Grace, that would have healed you and gathered you under the Shelter of my Salvation, as a Hen gathereth her Chickens under her Wings, but ye would not, ye would not be healed. Go ye Cursed into everlasting Fire, prepared for the Devil and his Angels.

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With the *Children of God* it will be quite otherwise: *They were lost but are found; they were dead but are alive again, Body and Soul, so live for ever and ever with God their Saviour, and die no more. Then will He get His due Honour, and Thanks, and Blessings from his People: Then will he be beloved and admired of his Saints, and they shall be satisfied with his Likeness, and abide and stay with their dear Lord and Saviour, and return no more out, but adore him for his Love, his Humiliation, and Death for ever.*

May we all be of this Happy Number. *Amen.*

F I N I S.