

# Glory of the Two Crowned Heads

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*{Glory of the Two Crowned Heads:  
Adam and Christ, Unveiled. 1726}*

Regarding that word found in Genesis 1:1; "in the beginning God created the heavens and the earth;" I propounded to myself a question thus: The beginning of what? The beginning of that unspeakable and glorious Essence I knew that it could not be; so that I see that it was the beginning of his works, so consequently the beginning of all things that are here made. I stood amazed to think what infinite Wisdom there must be in God to have all the whole creation of heaven and earth, and all the whole government and management thereof, from first to last, already settled in his Unchangeable Will. {Eph.1:11, Acts 15:18, Pv.3:19,20, Is.45:12} The Heavens and their hosts have their courses; the Angels their numbers and their offices; Men their numbers, their acts, their ends, their gifts natural and spiritual; his Word, Ordinances and Means, were all eternally settled in his Will and Knowledge. The doctrine is this; that the beginning of time was the beginning of God's working, and the beginning of God's working was the beginning of God's revealing of his will, settled in Himself from all eternity. "Known unto God are all his works from the beginning of the world;" {Acts 15:18;} which is spoken in respect of his Government, which is according to his will, settled before the world was, and not of the things that are made, for then he must know things by sight, as we do, and so consequently know no more than we do, which is no less than Blasphemy; for if God must see all things done before he knows it, or if he must look out of Himself to know anything; then, we make him like ourselves. We deny his foreknowledge; and we deny Him that which the heathens themselves will not rob their gods of. Therefore, to do this is heathenism, if not worse! If God knew his works from the beginning of the world, he must know it some way; he must know it either by looking in Himself or out of Himself. We will sum up all with this: God saw Adam before he was made. How did God know that there would be an Adam? God knew that all the world would fall in him. How did God know that there would be a federal Covenant made with him? God knew that there would be no promise made to Adam to uphold him in that Covenant. How did God know that there would be no promise given him to uphold him? It must be answered, that God knew his own will. "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been." {Ecc.3:14,15} "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." {Eph.1:11} And so in respect of everything. The Lord knew that Pharaoh would not let the people go; but how did he know that? Because he would harden his heart. {Ex.4:2} The Lord knew that Cyrus would let his people go out of their captivity; but how did God know that? He knew it, because he knew that he would give him power and will to do it. {Is.45:1-4} And so much for this

point. Now in respect of the elect of God in particular, "I know," saith God to Abraham, "that he will command his children," signifying all his elect, {Gal.3:7,} that they shall keep the way of the Lord. {Gen.18:19} How did he know that? He knew it, because he would write his Law in their hearts. {Jer.31:33, Heb.8:10, Jer.29:10,11}

Know that men were made for Jesus Christ also, not for themselves; therefore it could not be for any good that he saw in them before existence, but only and alone for Jesus Christ; it was not for any good that he saw which they needed, nor any good that they could enjoy by it, that moved God to create them; but only and alone for Jesus Christ, and all other motives were too low to move him, only Jesus Christ, all things were made for Him; therefore let us learn to bless Jesus Christ, the Cause of our creation, for we were created for Him, not for ourselves, but for Him only. "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." {Is.54:5} "Know ye that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." {Ps.100:3} "Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." {Is.43:7} "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." {Col.1:16} "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Pv.16:4} "This people have I formed for myself; they shall shew forth my praise." {Is.43:21} "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." {Rom.11:36} "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." {Rev.4:11} We were made for him alone, which is more than Eve could say by her husband; for though she was made for him, she was not made by him. Was Eve made of him? Yet she was not made by him; but we are made for Him, and we are made by Him, and we are made of Him. {Eph.5:30}

In respect of Adam himself, Adam was formed of the dust of the earth, {Gen.2:7,} there was the substance of every particular member of his body formed or framed, every organ fitly prepared and composed, fit for action, according to their several offices, only wanting a principle of life to put them in action; and this curious formed body is capable of having a wife taken out of it, and yet remain a perfect complete person; thus organized, the Lord breathed in the breath of life; {Gen.2:7,} and when Adam took in that breath, he took it for himself and his wife, for his life was the life of his wife; for it cannot be proved that God breathed in Eve as he did in Adam. {Gen.2:21,22} The Lord caused a deep sleep to fall upon Adam. Adam was not dead when God took the rib out of his side, but God operating and working in that life, built him a wife meet for him, though the life that she lived in him was not intelligible, until an intelligible soul was joined to that life; so before she was taken out of him, she was sustained in him, and by him, for she lived in him, and by him, though not yet made meet for him {by form and reason} to have conjugal communion with her; so Jesus Christ was set up from everlasting. "This is a great mystery; but I speak concerning Christ and the church." {Eph.5:32}

Note also; that as soon as Adam had eaten the forbidden fruit all his posterity was judicially condemned. "Therefore as by the offence of one judgment came upon all men to condemnation." {Rom.5:18} If the question be, how all could be condemned; the answer is plain. "For as by one man's disobedience many were made sinners." {vs.19} The sentence

was already passed upon him, and all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." {Rom.5:12} For in whom, as our margin will allow; and though death was not executed to the utmost, yet death seizes upon them in their respective times and places. Consider the extent of this death: First, spiritual; Secondly, corporal; Thirdly, eternal. Death first reigned on the spirit or soul, which consisted first in guilt upon the soul. Now where guilt is, there is filth; and where these are, there is enmity against God, so that God can have no communion there; besides, he was wroth, and so forsook them as part of their punishment. So this spiritual death was part of the beginning of his vengeance upon them, which consisted in the Imputation of sin to Adam and his posterity. I say, the Imputation of Sin is the cause of this enmity, and in conjunction with the possessing of this guilt, so is the enmity vented out against God. {Gen.4:4-8, Rev.16:11} So this guilt seizes the soul, disables it to perform its powers over its sensual life, and so being forsaken of God, is captivated by the devil and its own lusts; and as long as that guilt remains they are subject to the devil, in whom they have believed, and to their own lust which they chose to gratify rather than to keep the Law of God. {Eph.2:1-3, 4:18} What is Original Sin? I answer; first negatively, it is not the enmity that is in us, for that is but the effects of sin and not the sin itself, for this spiritual death is but the wages thereof; the loss of God's image, knowledge, righteousness, true holiness, and understanding darkened; the lusts of the flesh, and all evil inclinations are but the impressions of that sin. Now positively; it is this, the disobedience of Adam; neither is guilt any part thereof; I say, guilt is no part of that sin, but the offense of that one Man; for guiltiness in the conscience, condemnation, blindness of mind, evil concupiscence, hatred of God and his Law, all these are but the impression of that Sin; for if all these be no part of our nature, but followed the Fall, then these cannot be Original Sin, nor any part thereof, for none of these in us is any part of that act of Adam, but the very impressions that this act had upon his own soul and body, as we may see it upon his posterity, and feel it in and upon ourselves. For if sin, condemnation, death spiritual, corporal, and eternal, came in by One Man, and by One Disobedience of that one Man, then it appears that there was no act required of any of the sons of Adam as a Condition upon which the sentence of life and death depended, or to make that disobedience of his theirs. But the former is true. {Rom.5:12-21, Heb.9:27} Let us now come to Christ, so I say this doctrine, that there is no Act required of the sons of Adam to entitle them in the Covenant of God in Christ; no more than there was to entitle them in Adam's Covenant; neither can any of the sons of Adam by any act of theirs prevent their being enrolled in these two Great Court-Rolls of Heaven; as for Adam's Roll, it is a great one; that is, universal. Thou may quarrel with it; but, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou; or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou?" {Is.45:9,10} And for the Roll of Christ; "Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him." {Is.40:13,14} So that as no Act can interest in neither of these, so no Act can disinterest by way of prevention. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." {Ecc.3:14} But for the first of these, that no Act is required of us to entitle us in the Blessing of that Covenant of Christ, no more than in the Adamic Covenant, for if there had, then this Covenant with Christ should not be so effectual to Life as Adam's was to Death.

Now if this Covenant with Christ is not so effectual as that with Adam, it must be for some of these following causes. First, the obedience required of Christ was not so perfect as that required of Adam; or, Christ was not so full of merit, as Adam was of de-merit; or, that God doth not impute this Obedience to the full, or He doth not look to the utmost of the Dignity of the Person that has offered. As for the first of these, the obedience required of Adam could not be but perfect, and except we say that Christ was imperfect, it must be the same, {that is to say, perfect,} we need not say that the Obedience of Christ was more perfect than that of Adam's; but we must say it was more glorious, infinitely it transcended Adam's as much as the Person of Christ did transcend the person of Adam. Wherefore we find that God glorious in his Servant Christ. "Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth." {Is.42:1} He being God-man, all his obedience was linked with, and perfumed with the odors of the Godhead, therefore called the Righteousness of God. {II Cor.5:21} What shall I say; the Godhead could not obey, but the Godhead having taken Humanity in his Person was capable of obeying, and this Righteousness is God's Righteousness, both for kind and providing, and acceptation with God, infinitely beyond all the obedience of men and angels; neither was it short; for, "Christ is the end of the Law for righteousness to everyone that believes." {Rom.10:4} Therefore it is not, nor cannot be short or wanting of that which God required of Adam; besides, the Relationship of Christ to his Father puts such a lustre upon all his Obedience, that the Father, before his Son has finished it, by a pretty good while, {as I may so say with reverence,} cannot forbear speaking how he was pleased with it, and ravished with it; {why may not one Person in the Glorious Essence glory in another, as well as one man in another?} "this is my beloved Son in whom I am well pleased." {Mt.3:17} Surely the Father was infinitely pleased when he saw all the garments finished. "The LORD is well pleased for his righteousness' sake." {Is.42:21} Let us take his Word and believe that the Obedience of Christ is so perfect, that there can be no conditions of life left for us. Secondly, the Obedience of Christ cannot be short of Adam's, for Adam was to fulfill his by nature, {Rom.2:14,} but Christ did all he did by the power of an endless life, {Heb.7:16,} and so by the Law of the Spirit of adoption. {Rom.8:2} So his Obedience was of infinite value, which Adam's had not been, even if he had obeyed. Thirdly, it is not for want of Imputation, for it is Imputed to Justification of Life, {Rom.5:18,21,} and that Eternal too, and such a Life that Adam's obedience could never had entitled to. So much for the active Obedience of Christ; now for his passive; but before I enter into it, I observe, that if there be any conditions left on our part, he must have left it to do on his part. Now I ask, what part of the Law it is that he has left undone? For if there be something to be done by us, it is not done by him, so his active obedience is not perfect; but if it be perfect, then all that we do as a condition is more than the Law requires for righteousness. Let us see if the conditions be not left in his passive Obedience, and if it be not there, we will say there is none. Now in order to his sufferings, sin must be transferred from us to him, or no Justice can lay hold of him; for God's wrath cannot kindle this sacrifice without this wood, {Sin,} for no Law can curse without sin. {Christ bear the sin of his elect and the Punishment for Sin, and the Punishment of Sin. I say, that Jesus Christ had the Offense laid on him; that is, Adam's disobedience and our actual sin, the punishment for that disobedience, and the guilt of all, both original and actual, the Punishment of Sin to the utmost of God's Wrath.} Now that it {sin} is laid upon him, needs not much proof, but amplification; {Is.53:6, II Cor.5:21;} for that Christ was made sin, is not so much a question, as how? If it be demanded, how was Jesus Christ made sin for us?

Since it is the blasphemy to say that Christ was personally a sinner, then he must be made sin by Imputation. Had I been to preach to Adam with the ministry that I have received, I would have told him, that though the act was his proper act, yet the offense was Christ's by virtue of Christ's being a substituted Head of a constituted body, as himself {Adam} had once been, and that he was the figure of him that was to come. Let us see what the prophet Isaiah had preached, that preached about eight hundred years before Christ came in the flesh; for Isaiah would have preached and told him that, "unto us a child is born, unto us a Son is given," {Is.9:6;} and Isaiah might as well have preached to Adam as to them in his days, "Adam, when thou hid thy face in the garden, thou hid it from Him that came to publish this to thee, surely He hath borne our griefs and carried our sorrows; and he was wounded for our transgressions. All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all. {Is.53:3-6} How is all this to be understood but by virtue of a Covenant Constitution. Whoever opposes the doctrine, must either say that the sin of the elect was not imputed to Christ at all, or it has been imputed some other way than by Covenant Constitution, or that the Covenant by which their sins was Christ's was in order of contrivance after the Fall. First, but some may say, what need you labor so much for this point, if we own that the sin of the elect was Christ's by virtue of Covenant Contract; is it not enough? I answer, that to deny this, is all one as to bring down the Covenant in time; for if the Fall was first foreseen, and then a Covenant of Redemption contrived, this I say, brings down the Covenant in time, for the Fall must have time; and if the Fall must have time, and the Covenant of Redemption after the Fall, then the Covenant of Redemption must be brought in time; and it is not all the pretenses of thrusting it into eternity that will avoid a distance between the Fall and the Covenant of Redemption, by virtue of which the sin of the elect became Christ's. Now tell me whether I am beating the air in this point or no; for if it be this Covenant that constitutes a body of Head and members, and this Covenant cannot be settled without the Fall and the Fall must have seven days at least; so without eight days the Covenant cannot be settled; so from the eighth day up to eternity Christ is not a Head, for he has no body, and the body is no body, for it has not a Head; and this must necessarily follow upon the denial of this Truth. If the doctrine be denied, Christ was not a Surety in the Fall; but this I say, as Adam was Head and Surety of Eve, Christ was Head and Surety of Adam. I say then as the Apostle; "but I would have you know, that the head of every man is Christ; and the head of the woman is the man." {I Cor.11:3} If the elect was not thus secured in Christ before the Fall, then the elect was beloved out of Christ. This would imply that they were chosen out of Christ to be put into Christ; for the denial of Christ's Suretyship in Adam's Covenant lets in these absurdities, with many others too tedious to name or mention; besides it supposes a bridge over that Gulf, to pass over from heaven to hell. Let me comment upon that text found in Luke 16:23. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Why Christ is here called Abraham both proves and illustrates the matter; for Abraham was the Head of a constituted body, and therefore a Type of Christ; so that the bosom of Abraham here signifies that Covenant which as a bosom embraced all his constituted body. Although this doctrine was and is denied by him and others, "in hell he lifted up his eyes, and seeth Lazarus in his bosom." Further I observe, that upon his desiring of Abraham to send Lazarus, Abraham answers him, {vs.26,} that besides Lazarus having had his evil things, and he his good, that there was a Gulf fixed, so that they that were in that bosom that would pass to the damned, could not; nor they that

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

Furthermore I lay down this doctrine, that there is no act of the sons of Adam that can entitle them in either of these covenants, or any act of theirs can prevent their being in either of these covenants. But you will say, what is it then that doth put them in these covenants and give property to them thus secured in these covenants? I answer, the question is twofold; first, it was neither thy acts, nor the acts of Adam that put thee in this Covenant, but God's Ordination, and constituting him a general Head of all mankind; but it was his act of disobedience alone that brought death to thee; so it was not thy act of faith, nor the obedience of Christ that put thee in this Covenant, but it was God's ordaining and constituting Him a Head over his body that put thee in that Covenant; and it was his Obedience alone that brought life to thee and entitled thee to it.