

# **FATAL BLOW TO CONDITIONALISM**

**A LETTER BY DAVID CULY**

**If the elect be complete before  
God in their Representative,  
then Faith and Repentance  
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**London, 1726.**

**ORIGINALLY PRINTED IN 1726.**

**Supralapsarian Press**

**2015 EDITION**

## Letter from David Culy to Thomas Farmery

First, you say that my doctrine savors of the Antinomians, because you say that the Antinomians hold that the elect are perfect and complete in Christ; which you likewise say is a Truth. I am glad that you hold that Truth; though indeed it is a pity you should hold it in unrighteousness as you do<sup>1</sup>. However, if the elect are perfect in Christ and complete in Christ<sup>2</sup>, as we find they are, it is easy to know which of us two be the liar. The Apostle bids the Colossians of being beware of being seduced<sup>3</sup>. Then he shows the two great articles, wherein lay all the stress, they cleaving thereunto, which would secure them from error, and they are these, "for in him dwelleth all the fulness of the Godhead bodily," Col.2:9, and "ye are complete in him," Col.2:10; for herein the truth respecting the union of the Father and the Son,

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

<sup>2</sup> "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:30-31.

<sup>3</sup> "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col.2:8.

the Godhead of the Son, and the personal union of the two Natures are set forth; and the second article, "and ye are complete in him<sup>4</sup>," in which is contained all other truth that respects Christ the Object and Representative of the elect, his body. Now whatsoever errors derogate from the Perfection of this Representative is confuted here. From these premises I am now prepared for an argument. If the elect be complete before God in their Representative, then Faith and Repentance being brought in as conditions is a forsaking the Head, and denying Christ, our Representative; but the former is true, therefore Thomas Farmery, here is one for you, not that I deny Faith in its proper place, nor Repentance, nor Holiness, in their proper places, but not as Conditions of Salvation.

Secondly, another Truth which you seem to accent unto; namely, that all the posterity of Adam were condemned by his disobedience, but they felt it not, {at the exact moment this transpired,} neither did the curse of the Law take hold of them until they had an actual existence and being in nature, you say. Now how this proves that Faith and Repentance are Conditions of the Justification of the Elect will be difficult to establish. The posterity of Adam were

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<sup>4</sup> "And ye are complete in him, which is the head of all principality and power." Col.2:10.

not sensible of the guilt of his disobedience, nor did the Law take hold of them until they had actual existence in nature; therefore Faith and Repentance, according to your scheme, are the Conditions of the Gospel. What is this your proof Thomas? I shall now take occasion to examine how this disobedience became ours.

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

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

before God, then they are condemned before God<sup>5</sup>. What Thomas, is existence and the feeling of guilt by the disobedience of Adam, and the Curse of the Law, all one with you? What ignorance is here! However, the Truth which I received from your erring pen is this, that the posterity of Adam were sinners, and guilty and condemned persons before God by that one disobedience before and without feeling or existence; and this is the figure of Him that was to come by your own confession. Now if we were sinners and condemned before our personal existence, then there is no act of ours required to make us so, and when we come to feel it, it is but that Sentence that was passed on us in the person {Adam} of another, terminating or reigning in us.

Now for the argument, if the Scripture reveals nothing but the Disobedience of the first Adam to make us sinners and bring us under condemnation before God; and if he {Adam} be the figure of Him {Christ} that was to come,

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

then the Scriptures has revealed nothing but the Obedience of the second Adam {Christ} for our complete Justification before God. "By whom also we have access by Faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. If death reigned by one in us, and he, {Adam,} is the figure of the Second, {Christ,} then in our Justification it is the sentence of Life seizing, {the reign of grace, grace reigning "through righteousness unto eternal life by Jesus Christ our Lord," Rom.5:21,} apprehending, terminating, reigning and governing within us<sup>6</sup>. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave himself for me." Gal.2:20. Now I readily grant, and am ready to subscribe to this article, that the elect have no sensible

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

enjoyment of this until they believe; but I resist this, that the elect have no union with Christ until they believe, for if the elect have no union with or to Christ, then have they no right, nor interest in the Covenant of Redemption, nor any right to Christ. What now, Thomas, will you make the elect cry out with devils, "what have we to do with thee?" Lk.4:34. Will Christ say to his elect; yea, "ye shall have to do with me if you perform these conditions," this being then all the privilege that the elect have above those that are cast away into the outer darkness of their own illusions. Are you not a fine physician, Thomas? How do you like it? Now let us see whether my question be absurd to ask you? What were the conditions of your Faith, being they were part of the Covenant of Grace? But Thomas, I hear no more of Repentance; what have you dropped that? But let us inquire if you can find out a place for conditions, for if there be any, they must either respect the Office of the Father, or of the Son, or of the Holy Spirit; for the office of the Father was to accept the offering at the hands of the Surety, to be expiated, and justify the many<sup>7</sup>; the office of the Son was to offer up himself<sup>8</sup>, to make complete

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<sup>7</sup> "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:11.

reconciliation; and the Holy Spirit to make effectual application. Now Father, Son and Spirit are all concerned in the Eternal Covenant of Redemption, and make up the sum and substance thereof. Now if there be any conditions attached to the obtaining of that Salvation which resides in Christ, it must be that the Father is not fully satisfied; but here is no place for conditions, for {if complete Reconciliation was not accomplished in the Person and Work of Christ} then we must accompany Christ in some way or manner to perfect the Atonement; but there is no defect whatsoever in that which Christ hath fully accomplished, neither active nor passive; so then perhaps {according to your wild schemes} it must respect a defect in the Office and Work of the Holy Spirit? Now if Faith and Repentance be the Conditions of the Covenant of Grace, whose office of the Three do they respect? The Holy Spirit it cannot be, for the Holy Spirit must be in you before you believe and repent; or else you must believe by some inert power or natural principle of self-persuasion of your own, if Faith be a condition, for if the Spirit generates and works faith, he must be in you {in order of

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<sup>8</sup> "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb.7:27.

working} before Faith. Now Thomas, is my question absurd? So you may see how you shut up the Kingdom of God against yourselves, with your conditions being your door to enter into the Covenant.

Then, you say that Faith is an instrument. I ask you whose instrument it is? Whether God's or Man's? God's it cannot be, for God cannot believe; man's it is not, {in respect of Justification,} for then man must justify himself, whereas it is God that justifieth<sup>9</sup>, and that exclusively by Christ, of Christ, and in Christ. You asked me whether the elect were in a state of grace before they believe; and I ask you whether the posterity of Adam were in a state of condemnation before they felt the guilt of their condemnation? However, I answer you positively, that the elect are in Covenant with God in Christ before they believe, and are heirs of all that is contained in the Promise<sup>10</sup>. What,

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<sup>9</sup> "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33.

<sup>10</sup> "And this is the promise that he hath promised us, even eternal life." I Jn.2:25. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

has their sins been laid on Christ<sup>11</sup>? Has he in his own body borne their sins, and has made atonement and reconciled them to God, and somehow accomplished all this outside the Covenant of Grace? If Christ be the Mediator of the New Testament, and a Mediator is not a Mediator of one, {Christ is the Mediator between God and men,} then the elect are in Covenant before they believe; but the former is true. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15. "And to Jesus the Mediator of the New Covenant." Heb.12:24. So is the latter. "Now a mediator is not a mediator of one, but God is one." Gal.3:20. Therefore, the elect are in Covenant before they actually believe. Again, if this Covenant be all the Covenant of Grace that the Scripture reveals, and they are in this Covenant, then the elect are really in a state of grace before they believe.

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whither the forerunner is for us entered, even Jesus." Heb.6:17-20. "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." II Tim.1:1.

<sup>11</sup> "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6.

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

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

conditions of your own? You durst not rely on Christ alone, but you must seal the Covenant yourself. If this you say be true, Thomas, we will heed no more God's oath for the confirmation of our Faith, Heb.6:16-18, neither will we say anymore, "this is the blood of the New Testament;" but rather, here are the Conditions of the New Conditional Testament. But, Thomas, do you think that God was not as choice of his elect, as to secure them, and to make the Inheritance sure to them, as well as they are for making it sure to themselves? Or think you that he thought it safer and surer in their hands by conditions, than in his own Unchangeable Grace and Truth? Indeed the elect are dearer to Him than to themselves; they are dear to Him indeed, therefore he will not put the true riches in their hands, and therefore eternal life remains a free gift of Grace in Christ, founded and grounded upon his Unchangeable Truth<sup>12</sup>. The Conditionalist therefore must be a builder, which I find you do not disown; but the Stone which the builders disallowed is become the Head of the corner<sup>13</sup>.

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<sup>12</sup> "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Psal.91:4. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Rom.4:16.

One argument or two more. If some of the elect are in a state of Grace without Faith, and if all the rest of the elect with them are chosen in one constituted Head<sup>14</sup>, then the elect are in a state of Grace before they believe; but the former is true, else you damn all children. Learn to make a difference between being in Covenant, or a state of Grace, and being sensibly or knowingly in such a state. The first I own, the second I disown, and am as far from saying that the believer goes to glory without Faith and Repentance as you are; yet I am just as far from saying that these are conditions of their interest and inlet into the Covenant; for though I will not say that you have no portion in the Covenant of Grace, but I can say and prove that you are not sensibly and knowingly therein.

Then you speak of that order, Romans 8:29-30; but if you should see a man act naturally {as you do in this case} would you say

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<sup>13</sup> "Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?" Matt.21:42.

<sup>14</sup> "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:4-6.

that he was mad to make a man of rags, and then fight him with all the armor he hath? For who denies you that all the elect shall certainly be called? What, how does this prove that Faith, Repentance and Confession are conditions? Why do you beat the air so, Thomas? Then you say, that all that the Father has given to Christ shall come, {for therein is the Absolute Promise,} and him that cometh he will in no wise cast out; and herein {in coming} is the condition? Whoever heard of a conditional promise made to an absolute promise? You have mistaken yourself here. I answer you, if your fellow Neonomians, as Baxter, or Daniel Williams, should see what you have written, they would have even chided you for it, for stating your absolute promise first; however, all them that the Father has given to Christ shall certainly come to him. Now what is meant by 'coming' in this place is the question, for if coming be believing, then all the elect shall absolutely believe in Christ. Here is no condition, Thomas, by your own confession. Now if all the elect shall believe in Christ by virtue of an absolute promise, and if all that believe are justified from all things, then they have no need of a conditional promise; my major is true by your own confession, my minor from Acts 13:39, {"and by him all that believe are justified from all things, from which ye could not be justified

by the law of Moses,"} therefore, after the absolute promise is fulfilled, there is no place for a condition, and so you must frame some other exposition, for there is no Grace given for Grace, but this God having graciously given his Son, has given all Grace with Him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom.8:32.

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

heart; and ye shall find rest unto your souls." Matt.11:29. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb.4:1. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb.4:9-11. I say that this rest is the New Testament of God's Grace in Christ, of which the Land of Canaan was a type and a seal. This is the rest that the bondwoman and her son could not enter into<sup>15</sup>, so that the Land of Canaan was a rest to the children of Israel after their Egyptian bondage, and so is the New Testament in respect of the bondage of the Old Testament. So he that believes hath entered into his rest, and hath ceased from his own works, as God hath done from his; in which rest I find that you are not yet entered, Thomas.

I pass by all your next bundle of confusion, and take notice of this, namely, that there can be no footing for the assurance of eternal life

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<sup>15</sup> "Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Gal.4:30-31.

without a Commandment and a Promise. What Commandment would you have? Is there anything but the Law and the Gospel or Promise? But I suppose you would be for a new Law, if you could but find it out; however, if there be no other commandment but what is contained in the Law of Moses, and no other promise but the promise of life in Christ, then the footing of your assurance must be either the Law or the Promise; but the former is true, Rom.13:9<sup>16</sup>, and so is the latter, Tit.1:1-2, I Jn.2:25<sup>17</sup>. Believe the Promise you will not, fulfill the Law you cannot. Now who is got in a

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<sup>16</sup> "For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself." Rom.13:9. "Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt.22:36-40.

<sup>17</sup> "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began." Tit.1:1-2. "And this is the promise that he hath promised us, even eternal life." I Jn.2:25. "And this is the record, that God hath given to us eternal life, and this life is in his Son." I Jn.5:11.

whirlpool, you or I, Thomas? Again, if love, joy, peace, long-suffering, gentleness, goodness, faith, be all the fruit of the Spirit, and the Spirit must be there {in order of working} before this fruit be operative with a single eye to God's glory in Christ, then none of these can be conditions; but the former is true, Gal.5:22<sup>18</sup>, and the latter reason must grant. Again, if there be no commandment unto which assurance of life is annexed, but the fulfilling of that command is the righteousness that giveth right to the promise, and if Thomas Farmery must have a commandment to fulfill, else he can have no assurance of life, then Thomas Farmery must be justified by his own righteousness, or he can have no assurance; but the former is true, Gal.3:21<sup>19</sup>, and so is the latter by his own pen.

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<sup>18</sup> "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal.5:22-25. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom.6:22.

<sup>19</sup> "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal.3:21-22.

Then you say that Paul prayed for the increase of faith in the Thessalonians. What is this to the purpose at hand? Doth Paul's praying for the increase of their faith, prove that their faith, and confession, and repentance, are the conditions of the Covenant of Redemption? What wickedness is here! However, I take notice that Thomas Farmery judges the Apostle as great a Babylonian as himself. For Thomas Farmery can see no necessity for seeking and asking the Lord to work effectually by his Spirit<sup>20</sup>, in the exercise of the gifts of Grace, except his Salvation depends upon it, and being led in this mystery of iniquity, it lets in another as abominable as the former. Just because I said that those that prayed for strength to fulfill their conditions of the Covenant were giving God the lie, as the Babel builders did; but you assert, that their building of Babel was not in opposition to God's promise, but compare it to Paul's praying for the Thessalonians; and though God had promised perseverance to the Thessalonians, yet it was needful for Paul to pray for them; and though God had promised to restore Israel from their captivity, yet it was needful for Daniel to pray for their restoration.

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<sup>20</sup> "Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Ezek.36:37.

Who will dispute these statements, for we know that the Lord's predestinating purpose, always flows fluently with that same predestinating purpose in making the prayers of the saints effectually to that very end, and to assert otherwise is but to make Christ subservient to the prayers of his saints. Cursed blasphemy!

Then you say that I have not fitly compared the Testaments, because I say, that their difference is in their natures, and not in their conditions. Then you ask, what conditions the Levitical priesthood had, as though there had been none. Then you say, that the difference between the Old Testament and the New Testament was not because the Old was conditional, for the Gospel has its conditions as well as the Law. Here is confutation! Then you say the faultiness of the first was, that it could command, but give no strength; therefore Paul saith that he was a minister not of the letter, but of the Spirit, II Cor.3:6; the Law you say requires perfect and personal obedience, though you know no more for what than a beast; for if this be the difference, because the Law gave not strength to do that which it commands, and now the Ministration of the Spirit gives strength to do it, then surely the doing of the Law must be fulfilling the Conditions of the Covenant. What will our Babylonians say now? He must say with Lot,

Gen.19:19, as in another case, I cannot escape to that mountain of the Law, but there is a milder and easier law to flee to, that my soul shall live. Who is an Antinomian now? Not that you know what an Antinomian is!

The last thing I shall take notice of this, the Truth of your Neonomian doctrine appears from the consideration of the Curse of the Law; for as no man can know himself to be a sinner without the Law<sup>21</sup>, and if no man can know that Christ is his Saviour but by the Gospel<sup>22</sup>, then the Gospel has Conditions {as you assert} as well as the Law; therefore, this is like all your other proofs. But with your leave, Thomas, if the Testament be conditional, as you say, you cannot know yourself, neither by the Law, nor by your Gospel either; for the Law shows you but your own personal sin, and what you are in yourself, but not what you are in Adam, without which you can never know yourself aright. And if the Testament be conditional, the Gospel does but show you what you must be in yourself by Condition, so that your comparison is but

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<sup>21</sup> "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom.3:20.

<sup>22</sup> "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:10.

jargonizing and canting; but the Gospel shows the elect what they are in the first and second Adam, {Romans chapter 5,} without any act of their own. If the force of the Testament consisted in the death of the Testator<sup>23</sup>, and if the Testator be dead, there can be no Conditions.

Now for your question, whether Christ will judge the world by Imputed Righteousness? I answer boldly, that all they that shall not be found in Him, but in their own righteousness, shall be found under the sentence of death pronounced on them in the person of Adam. Phil.3:9, Rom.5:12. However, I deny that any shall be judged for life and death by their own personal actions. First, because it cannot be proved that God ever entered into a Covenant of Life and Death with any person but with two. Secondly, if God should judge for Life and Death according to their actions, it would be by works that the elect should have eternal life. Thirdly, it would make the word of the sentence of death in Adam, and life in Christ null. Fourthly, it would strip both the Heads of their constituted headships.

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<sup>23</sup> "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb.9:16-17.

Your second, whether the elect be in a state of Grace before they believe? Thomas, I have answered it before, that the elect are really in the state of Grace before they believe, yet not sensibly, not knowingly; but I will prove it again. If elect children pertain to the kingdom of Heaven and of God, and if the elect be elect when children<sup>24</sup>, then the elect are in a Covenant of Grace before they believe; but the former is true<sup>25</sup>. Again, if there be but one way for the adult and for infants to be in Covenant or in the Kingdom, and if the adult must receive it as the infants do, then the elect are in a state of Grace before they believe, and without faith and repentance; but the former is true<sup>26</sup>.

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<sup>24</sup> "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer.1:5. "The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name." Isa.49:1. "But when it pleased God, who separated me from my mother's womb, and called me by his grace." Gal.1:15.

<sup>25</sup> "But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt.19:14. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt.18:3. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Therefore, if elect infants be in a Covenant or a State of Grace without faith or repentance, those that mature, and have not yet met these conditions which you propose, must be cast out, or if they were in at the first, they have gotten out some way or another, if let out of Covenant and Grace, and here you reprobate them; whilst likewise extinguishing any speck of assurance that the elect receive, in their ways in Christ, {preserved in Christ Jesus,} as pertaining to their final preservation unto glory<sup>27</sup>. How came you out, Thomas? Were you let out, or have you broken out by your own acts since you were born? Arminius himself would not scruple to say so, but I fear no more will you, or have your

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<sup>26</sup> "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Lk.18:17.

<sup>27</sup> "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Jn.10:28-30. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen." II Tim.4:18. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:4-5.

Fabulinus<sup>28</sup> neglected you? I mean a supposed god, that takes care of children when they begin to speak, the one or the other you must say, or say with me, that the elect are in Covenant, and in Grace and favor with God in Christ, though they have no sensible enjoyment, but are yet foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, being hateful, and hating one another, until this Kindness and Grace of God appears to them in Christ. Tit.3:3-4. As for that in Ephesians 2:2-3, why do ye not add the fourth, fifth and sixth verses, for these will tell you, that whilst they were such, they were quickened together with Christ, and raised up together, and seated together in heavenly places in Christ Jesus<sup>29</sup>.

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<sup>28</sup> Fabulinus, the ancient pagan god of the Romans who taught children to utter their first word.

<sup>29</sup> "But God, who is rich in mercy, for his great love wherewith he loved us; even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:4-10.

So I pass to your third, the difference between feigned and unfeigned faith. It is not possible that I should make you know the taste of manna when you have never tasted any. Rev.2:17<sup>30</sup>. But unfeigned Faith is to be free from hypocrisy, but then the understanding must assent to the Truth, else it cannot be either feigned or unfeigned; for if the understanding assent not to the Truth, it is more properly erratical than feigned; but when the understanding assents to the Truth, and the affections of the soul do not embrace it for its chiefest joy, {"because they received not the love of the truth" II Thes.2:10,} that is feigned faith, which reprobates and devils may have. True and Unfeigned Faith is when the understanding assents to the Truth, and the will relies, rests, depends, trusts and confides alone on the Truth of God in Christ, and the affections of the soul embraces it as its chiefest joy, and owns, employs and exercises itself in love, to glorify the riches of his Grace and Truth<sup>31</sup>; which I find you have not yet attained unto.

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<sup>30</sup> "He that hath an ear, let him hear what the Spirit saith unto the churches; o him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev.2:17.

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

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

I passed to your fourth, why Peter exhorts to repentance and to conversion, that sins may be or might not be blotted out<sup>32</sup>. If we consider the subject of this exhortation, which was to them that had crucified the Lord of life and glory<sup>33</sup>, was there not cause enough for them to

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<sup>31</sup> "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom.6:17. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." II Tim.1:13. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim.1:5. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." I Pet.1:22.

<sup>32</sup> "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

<sup>33</sup> "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:14-15.

be of another mind, or how should they believe their Justification in Christ or by Christ, and retain their old thoughts of him? But the clearing up of the Truth, {I dare not say your understanding, for that may remain as dark as ever,} I distinguish the blotting out of sin in three courts. First; they are blotted out in God's will; that is, God's will not to impute sin, nor punish the persons of the elect for sin in a way of Righteousness and Justice is the very essence and quiddity of Justification. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:1-2. I say, this act of God not to impute sin, but to impute Righteousness is an eminent act or internal in God<sup>34</sup>. The Apostle makes this eminent act of

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<sup>34</sup> Note: The actual & legal Justification of all the elect of God – as far as they are concerned; or in other words, in relationship to their actual sin & guilt being imputed to Christ their Surety, Representative & Substitute, and Christ's Righteousness imputed to them, whereby they were constituted perfectly righteous and savingly {completely} justified was in time – at the cross – on the sole basis of Christ's accomplished {finished} work alone; though in a true scriptural consideration of God's pre-creation purpose of Grace to glorify Christ, and according to the harmony of Redemptive Revelation, there must of necessity, be a sense in which the elect of God, as such, in relation to their union in Christ – their Eternal Surety, Spiritual Head & Covenant Representative were always

God the essence and being of Justification. There is no priority to this act, I mean nothing going before out of God.

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

Thirdly; the court of conscience, in which their sins stand recorded, as far as knowledge and remembrance can keep account of them, so that though the will of God was not to impute sin and they were justified in that court; and that God had justified them in their Surety and Representative; yet as I said before, they were not justified in the court of conscience until they believed. But what is this to your purpose, to prove that Faith and Repentance are Conditions? "And of his fulness have all we received, and grace for grace," Jn.1:16, and so it all proceeds from Christ's fulness. But so far I

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viewed {based upon Christ's Representative Work} in a state of perfection in Christ, and to imply otherwise would diminish the eternity of God, avert the Eternal Covenant of Redemption {wherein the complete salvation of God's elect on the basis of their Eternal Union with Christ was everlastingly provided for in Christ their Eternal Surety,} and to open a direct door to Arminianism.

grant, that this Righteousness of Faith is a gift of Grace, and if there be any gift that follows, as I deny not for there are many, yet it is not for the act of believing, but for that Righteousness believed in. {Rom.8:32, 4:13} This is the Fountain and Spring of all blessings in whom all the promises of God are Yea and Amen. "For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us." II Cor.1:20.

But it is a question, whether you believe that the elect are justified by the Imputation of the Obedience of Christ, wrought out for them. I suppose this is your drift, that the promise of Grace makes you worthy of all other graces, so that the Absolute Promise gives you faith, unto which faith all other blessings are attached, as justification, adoption, acceptation of your person, and eternal life. {But your faith is not the beloved – "to the praise of the glory of his grace, wherein he hath made us accepted in – Christ – the beloved." Eph.1:6.} No Marvel that you say that faith must not be considered as a work done by us, but a gift of Grace. Here you put a scruple upon your own coin. What, must not repentance be looked upon as a work either? Has our Nimrodian hunted all his days for this? What, Thomas, are you a coiner and a counterfeiter of the Kings coin, that you are so afraid of turning the other side uppermost?

Though I do not think that you are artificial or original enough to do it, yet you have had some that have coined it for you, and so goes current amongst you of that kingdom; but when it comes to be offered in the Kingdom of Heaven whose coin you counterfeit, both it and you are found but reprobate silver<sup>35</sup>. For if it be of works, then it is no more Grace; this is the upper side of your coin, and so your justified by works at the last, for you cannot add a law to Grace, but you must add works to Grace, and so make it no Grace; neither can you add a law to Grace, but you must confound Justification and Sanctification together. So thou mighty hunter<sup>36</sup>, thy silver is but dross, thy wine of Justification is mixed with the water of Regeneration<sup>37</sup>.

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

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<sup>35</sup> "They are all grievous revolters, walking with slanders; they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain; for the wicked are not plucked away. Reprobate silver shall men call them, because the LORD hath rejected them." Jer.6:28-30.

<sup>36</sup> "He was a mighty hunter before the LORD; wherefore it is said, Even as Nimrod the mighty hunter before the LORD." Gen.10:9.

<sup>37</sup> "Thy silver is become dross, thy wine mixed with water." Isa.1:22.

stated. I suppose this to be your meaning, whether there be not a conditional promise, and a work of the Spirit between the Decree of pardon and pardon itself, or the Execution of the decree? I answer, that Pardon of sin in God is no decree, being an eminent Act of God, his will not impute or punish sin, is Pardon, which will is his Grace and himself, in which act all his other eminent acts are; there is no priority nor posterity, nothing going before or coming after to perfect the thing willed; there could be nothing before to move him to will, neither could there be anything out of himself {after} that could move him, for he that is the moving Cause of everything cannot be moved by anything; so you had as good to say, that anything is the cause of his Being, as to say it is the cause of his will; for if his will be himself, there can be no more priority nor posterity of his will than of himself. Now if the blessedness of the elect consisted in his will, {as consummated in Christ,} there is neither conditional promise, nor work, nor time between this act and their pardon in God; but the former is true<sup>38</sup>. So I

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<sup>38</sup> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom.4:6-8. "Blessed be the God and Father of our Lord Jesus Christ,

say, there is no interval of time between this act and actual pardon in this court, and in Christ they are actually, legally, judicially discharged and justified. There is no interval of time between the resurrection of Christ and their legal pardon; for the resurrection of Christ is no decree, but an act of God. Neither is there any intervenient between the pardon of the elect and the resurrection of Christ<sup>39</sup>.

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who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:3-12.

<sup>39</sup> "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph.1:19-20. "Even when we were dead in sins, hath quickened us together with Christ, by

Thirdly, they being pardoned sensibly and knowingly, from the terminations of the Law in their conscience, this being a decree in respect of the elect, and remaining a decree, till this justifying act of God {reigning through righteousness} terminates in their souls. Now what promise would you have? Is not this enough? "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12. But what work would you have the Spirit do to conform you to some law, that you might gain favor, justification and eternal life, without making of Christ the Object of your justification.

Let me advise you, never speak against Papists, nor Socinians, nor Arminians, nor Quakers, for in so doing, thou speakest against thy own brethren, and thou slanderest thine own mother's sons. But I will tell you what you need the Spirit for; first, to reprove you of sin, because you believe not on Christ; secondly, to convince you of Righteousness, because Christ

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grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph.2:5-6. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Pet.1:3. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Heb.13:20.

is gone to the Father; and thirdly, you need the Spirit to glorify Christ, in taking of Christ and showing Him unto you<sup>40</sup>. But let me rub up the brazen side of your coin, and bring it to the touchstone. If you be justified by a Law, then you must be justified by conditions; and then it must be by merit. The touchstone of Holy Scripture is this, "now to him that worketh is the reward, {that is, Justification and eternal life,} not reckoned of grace, but of debt." Rom.4:4. So that you are justified by works, by conditions, by merits; for if by conditions, then by works; if by works, then by merits. One would think that if God gives Faith and Repentance, that you should be the more indebted to Him, and not him to you; for how foolish and brutish is this line of reasoning! My life for yours, that this coin and passport of yours will never give you entrance in the

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<sup>40</sup> "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you." Jn.16:8-15.

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

**David Culy**

**FINIS.**