

pardonable; so of course sins pardonable which shows that some men are greater sinners than others. If so they need a greater atonement. It was said of Mary, She had much forgiven, therefore she loved much.—Then all this shows us that every man's sins must be individually imputed to Christ, and that if so, he suffers more for some sinners than for others—because some sinners were worse than others. This will, if duly considered, make the atonement individual, special and particular, according to the amount of sins committed by the individual. Again, these sins of man could not be laid on or imputed to Christ without God's foreknowledge; for I who live now near nineteen hundred years after Christ's death—if no foreknowledge how was my sins imputed to him? or, how did he bare them in his own body on the tree? But by God's foreknowledge each and every sin I should commit, was then laid or transferred to Christ and demanding at his hands an atonement, or satisfaction for them. So then you are forced to see that not one sinner's sins are atoned for since Christ died, unless you bring in God's foreknowledge of these sins, so as to transfer them to Christ—even the sins of sinners to the end of the world. And if so, why could not God by his foreknowledge before the world began, then and there lay on Christ the sins of five men, or five thousand? And this is the truth of the case according to the scripture.—He was a lamb, as slain from the fountain of the world, who was delivered by the determinate counsel and foreknowledge of God. You with wicked hands have crucified and slain him so that all the sins that ever were atoned for by Christ were laid on him by God's foreknowledge, laid on Christ before the sins were committed, and that not by the lump, but every sinner and every individual—some men more and some less as it is written: we like sheep went astray, and the Father laid on him the iniquity of us all. The chastisement of our peace was upon him, and by his stripes ye are healed. He hath made him to be sin for us, he bore our sins, &c. All which texts show us that the atonement made by Christ originated with God. Now let us have a text to help us a little—Titus 2: 14. Who, Jesus, gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Now I say Christ gave himself for us first in covenant engagement before the world began and thus in this text I understand the whole church of God including those that had gone to heaven before he came and those that should go to the end of the world, and then he gave himself actually in time according to bargain—on the cross of his sufferings to make an atonement or redeem them from all iniquity. And this was done that he might purify

unto himself a peculiar people, without which atonement or ransom price he had no right to purify a single sinner. Hence the atonement to redeem and the work of God's Spirit to purify go parallel in person and number, no more no less, not one that is not redeemed is purified and not one that is redeemed but what shall be purified; for this was the end and design of God, for if all are redeemed—where is the peculiarity of this people? This text I think good to prove a personal and special atonement. This text further proves Christ's voluntary conduct to make an atonement or to pay the ransom price of our redemption; and if so, where is the injustice to make him suffer for our sins when he agreed to do so before sin was committed?—And, I think had he not consented so to do the world would not have been created, but that Christ agreeing to give himself for us, foreseeing we should fall, in the covenant or bargain or agreement with God on this foundation stone, the covenant creator of the world—and if you should think that I speak at random about a covenant or bargain or agreement let me give a text to support what I have said and make it as plain as the cheeks on your face, 1 Cor. 6: 20 For ye are bought with a price, Cor. 7: 23, ye are bought with a price.—What is that price and who is the purchaser? 1 Pet. 8: 18—Forasmuch as you know that you were not redeemed with silver and gold, what then? 19th verse, But with the precious blood of Christ as a lamb without blemish and without spot. Now I will make my point, verse 20—Who verily was foreordained before the foundation of the world, but was made manifest in these last times, for here you must shut your eyes if you can't see bargain or covenant or agreement. For how can a thing be bought without a bargain? and how can a price be paid unless first an agreement on the price and the property sold and bought specified and particularized to be exchanged from the seller to the buyer. So in the text we see God the Father is the seller, whose right sinners were in by creation. Christ, the buyer, the price agreed upon and the price paid, paid the precious blood of Christ, the property sold at that price, as sinners, lost sinners, hell-deserving sinners, helpless sinners, condemned sinners, sinners in bondage to law, and subject every moment we live to the wrath of God, without a mediator.—Oh! how sweet the name of Jesus sounds in a believer's ear. The last verse carries us back to the date of the bargain or agreement before the foundation of the world, and also when the price agreed upon was to be paid, manifest in these last times for you; and these words "last times" mean in the latter part of the Jewish dispensation—that Christ paid the price. Therefore it is said—in the fullness of the time—that is, at the agreed time God sent forth his Son

to redeem them that were under the law. Again, Heb. 13: 20, Now the God of Peace that brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep through the blood of the everlasting covenant or bargain or agreement, whoever shed blood to confirm a covenant or bargain but Jesus Christ.—Then the covenant between the Father and Son is an everlasting bargain. For says God, My covenant shall stand fast with him. The covenant of peace was between them both. The covenant which was confirmed before of God in Christ. I need not multiply proofs when a thing is so plain in scripture. Now here in this covenant, by God's foreknowledge was Christ foreordained to make an atonement for sinners. Here Christ consented and gave him self for us, to redeem us from iniquity. Here grace was given us in him before the world began, on his consent to make an atonement for the sins of man. Here it was that the Lord swore and will not repent that he should be a priest forever after the order of Melchisedec. Here it was that we were chosen in Christ before the world began. Here it was that we were predestinated to the image of his Son, to be called, justified and glorified. Here it was that we were ordained to eternal life and appointed to obtain salvation by Jesus Christ. Here it was that our names were written in the Lamb's Book of Life. Here the Kingdom was prepared for us from the foundation of the world. Here it was that God gave his Son power over all flesh, to give eternal life to as many as the Father gave him. Here God promised the Son that if he would make an atonement he should see the travail of his soul and be satisfied.—In a word, in this covenant before the world began, the foundation stone was chosen and laid, and the balance also chosen to be lively stones, to be built up a spiritual church, to offer up spiritual sacrifice to God. Yea! all things as to creation and redemption agree. Here before the foundation of the world it was finished, settled and sworn to be sealed and established, as unchangeable as the throne of God, and the great wheel of providence is turning in all its movements to put on the cap-stone. Then the justice of Jesus dying for sinners arises first from his own voluntary consent, as he says: I have power to lay down my life, I have power to take it again—and no man taketh it from me. I lay it down of myself trusting in God's accepting it or an atonement by the hands of Jesus Christ instead of the sinners.—Because this was the plan on which the world was created, for it is older than the world and the law which was given after the world began could not disannul this covenant or destroy this bargain. God had a right to hold his Son to this bargain and force him to comply, though force was not necessary for he had love enough for his church—his

bride to do it though he had in this covenant espoused his bride—his church—and therefore was bound.—Thirdly, because if I understand the meaning of the word and nature of espousals according to scripture it was a bargain or marriage agreement by two parties to betroth or make an affianced with, or in plainer words for parents, guardians or friends to make a bargain for a young man and woman while in youth that when they come to sufficient age they should be married, or become man and wife. So Joseph was espoused to Mary, the mother of Jesus. And generally on that day the espoused bridegroom gives to his intended bride some present, that if she should remain virtuous this should be a token of his faithfulness to comply or marry her at some future time—but if she did not he was at his liberty. So Joseph had a mind to put away Mary's privilege, or not to marry her though espoused to her, because he thought she had defamed her character; and Joseph it seems would not have married her had it not been for the warning of the Angel. Thus Abraham chose and betrothed in his own mind—Rebecca—for Isaac. Thus Rebecca chose and betrothed in her own mind one of the daughters of Laban for Jacob. Thus God the Father chose and betrothed in his own divine mind and foreknowledge some sinners to be a bride for his Son Jesus Christ in the atonement of grace in which he gave him as a token of his faithfulness, the greatest present ever given to an espoused bride; as it is written, he gave himself for us, to redeem us from all iniquity. This was a token of his love and faithfulness, when he espoused the church whom he fully intended to marry in time and eternity. Now, if the betrothed bride played the whore or involved herself in debt while thus espoused and the young man was still willing and would take her to wife under all those circumstances, where is the injustice to compel him to pay all his wife's debts since all was foreknown and well known before the marriage rite was solemnized? I see none.—So Jesus Christ espoused his church in covenant contract. In the fall of Adam she played the whore and involved herself deep in debt to law and justice, and became by nature a woman of wrath, a woman that Christ might, like Joseph, have put away, yet he had espoused her, and blessed be his holy name he had no mind to put her away for her bad conduct, but remains faithful unto her, takes her notwithstanding all, and under all her debts and misdemeanors. And the twain says God shall be one flesh: thus Christ became bound for the church, to pay her debts and take all her dishonor on himself, and paid down his own soul for her soul, blood for blood, life for life, just for unjust, suffered her law curse, paid the penalty, paid obedience to the precepts and opened the