



SPECIAL NOTE

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(4)

THE MARROW

OF CHRISTIANITY

OR,

A spirituall Discoverie

of some Principles of Truth, meet
known of all the Saints; repeated
in ten Sections.

By *T. Collier*, Minister of the Gospel.

Whereunto is added an Epistle,

Written by M. SALTMARSH.

Isaiah 32. 20. *Blessed are ye that sow be-
sides all waters, &c.*

Isay 33. 16. *He shall dwell on high, his
place of defence, shall be the munitions of
Rocks, bread shall be given him, his wa-
ters shall be sure, ver. 17. and thine eyes
shall see the King in his beauty, &c.*

London, Printed for *Giles Calvert* at the
Black spread Eagle, neer the West
end of *Pauls*, 1647.

To the Reader.

Christian Reader ;

FOr to thee alone, do I commend this small Treatise, who alone, art able to judge of spirituall things ; for, the spiritual man judgeth all things. I have here in this Treatise, presented unto publike view, some principles of Truth. Although I suppose that some particulars herein, may seem somewhat strange at the first sight ; yet I question not, but the same Spirit of Truth, which is given forth from the Father, through the Son, to the Saints, will by degrees so gather Vs up into the mysterie of Truth, that we shall all speak the same thing, from our walking in the same light, and acting in the same power. I have in this place only three words to remind thee of, as a preparative to what thou shalt read in this ensuing Treatise.

First, that the discovery of the first man, Adam, to be but a humane man : a man, indued, with humane perfections ; is not a strange, but a glorious truth, and meet to be known : for, the knowledge of this one particular, leades us to the knowledge of the Creatures nothingnesse ; the wisdom, power, righteousness, &c. of the Creature, it is all but of the Earth, and that it is the proper work of Christ, the second man, to ruine and destroy in thee, all, that is of the first Adam, even those reliques that remain

To the Reader.

main; that Wisdome is turned into folly, that strength into weaknesse; that righteousness & holinesse; into meer filthinesse and pollution: so that Christ doth not where he comes in mercy, restore man to his first condition, as it was in Adam; but destroyes those principles, as we are Christians, and so creates a new man in us, which, after God, is created in righteousness, and true holinesse, Ephes. 4. 24, and he that is in Christ, is a new creature, 2 Cor. 5. 17. All old things are done away, behold all things are become new; and as is the earthly, such are they who are earthly; as is the heavenly (that is, Christ) such are they who are heavenly, 1 Cor. 15. 48.

Secondly, that the glory of a Christians life is in the knowledge of Christ, living in him: so the Apostle, Gal. 2. 20. I am crucified with Christ; Nevertheless, I live, yet not I, but Christ liveth in me, and Christ in you: the hope of glory, is the great mystery of the Gospel for the Saints to know, Col. 1. 27. that is, not to live wholly on the eying of what Christ hath done, without us, for us; but likewise to be able to experience the life of that Christ in us, being made partaker of the same spirit, of the same Annointings, &c.

Thirdly, that the knowledge of Antichrist is the knowledge of a mystery, I mean, a mystery of Iniquity, which none can know, but those enlightened from above: that, as the mystery of the Gospel is hid; so

To the Reader.

likewise is the mysteric of Iniquitie hid from them that perish.

Lastly, and in a word; My desire is, that, what truth thou findest here written, thy spirit may bee made one, in, and with the same truth; that so, both thou and I, may have communion & fellowship with the Spirit in the same truth; and what information or consolation thy spirit findeth from what is truth, (letting any Creature-weaknesse, thou findest, passe) let God have the glory, and so, thy poore friend in the unity of truth, and fellowship of the Gospel, hath his ut most end.

THO: COLLIER.

A Table of the principall things contained in this Treatise.

SECTION I.

OF Adams condition before his fall. pag. 1.
Adams in a condition of humane per- 1. 2.
fection.

The Image of God, what in Adam. 2. 3 5.
Mans best wisdom, but the remain- }
der of the first Adam; in it; many 3. 4.
too much glory.

What the Image of Adam is not. pag. 8.

SECTION 2.

The cause or ground of mans fall. } pag. 8.
First the mutability of his condition. }
God not the cause of sin.

10.
The

The Table.

The second cause of mans fall.	11.
Satans Temptation.	12.
Why Satan called a Serpent.	13.
The cause of mans fall, disobedience.	13.
The Tree of Knowledge of good and evill; Why so called.	13.

SECTION 3.

Mans misery by reason of his fall.	pag. 14. 15.
Mans misery considered under 3. heads.	16.

SECTION 4.

What is the meanes God hath appointed for the recovery of man out of this condition, that is, Iesus Christ.	pag. 27.
The sin and fault is laid upon Christ.	17. 18.
Christ bare the sins of all: all are saved, and how not saved, and the reason why.	19. 20. 21.
Christ not the efficient cause of love, but rather an effect of love.	22. 23. 25.
How Christ delivers from Wrath.	23. 24.

SECTION 5.

How persons come to have benefit by this meanes that God hath appointed, as the way of life; which is by Faith.	pag. 26.
What Faith is.	26. 27.
How faith is obtained.	28.
Faith not a condition of the Covenant.	29.
Faith a branch of the Covenant.	30.
Faith an evidence of the Covenant.	

The Table.

<i>The meanes by Which Faith is wrought.</i>	31.
<i>The properties and effects of Faith.</i>	32.
<i>How faith justifieth.</i>	32. 33.
<i>Faith produceth peace with God.</i>	33.
<i>Faith puts the soule into the possession of love, it fills the soule with joy.</i>	34.

SECTION 6.

<i>Wherein the condition of persons restored by Christ, and their union with God, is discovered: Which is, first; a free- dome from sin.</i>	pag. 33.
<i>Second, in being one with, and in Christ.</i>	36.
<i>Christ and the Christians relations, one: first, Christ a Son; so the Saints.</i>	36.
<i>Secondly, relation of spirituall union.</i>	37.
<i>In the Spirit, power, Wisdome, righte- ousnesse, love, and glory.</i>	38. to the 49.
<i>Saints Communion with the Father, Son, and each other.</i>	50. 51. 52.

SECTION 7.

<i>Wherein is declared what the Law is, and what the Gospel; With the dif- ference between them, both in the Letter, and in the Spirit.</i>	pag. 55.
<i>First, what the Law is, in the Letter.</i>	55. 56. 57.
<i>Secondly, what the Law is, in the Spirit.</i>	56.
<i>What the Gospel, in the Letter, is.</i>	61. 62.
<i>What the Gospel, in the Spirit, is.</i>	64.
<i>The Mystery of the Gospel, what.</i>	65.
	The

The Table.

<i>The life of Faith in the most spirituall</i>	67. 68.
<i>The difference between the Law and the Gospel.</i>	70. 71.
<i>The glorious effects of the knowledge of God in the Spirits.</i>	63.

SECTION 8.

<i>The Matter of the Church, what.</i>	pag. 75.
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SECTION 9.

<i>The spirituall Kingdome of Christ in his Church in the latter ayes of the Gospel, discovered.</i>	pag. 80.
<i>Who are the subjects of Christs Kingdome.</i>	81.
<i>The externall glory of the Church of Christ in the latter dayes.</i>	82. 83.
<i>The spirituall glory of the Church.</i>	85.
<i>The Kingdome of Christ wholly spirituall.</i>	90.
<i>Objections answered, concerning the personal reigne of Christ.</i>	93.

SECTION 10.

<i>Of death, resurrection, and Judgment.</i>	108.
2 Part.	

<i>A briefe discoverie of Antichrist or the man of sin, both in the History and in the Mystery.</i>	113.
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To the Reader.

PErusing this Treatise, I could not but take notice of some pretious truthes in it, and commend them abroad. The spirituall designe of this Author I finde to be this; to set up the Kingdome of God in spirit, and to draw believers by that more into spirit; and that no difference of outward administrations, or Ordinances should divide Christians that are baptised into one spirit; which Truth I did much rejoyce to see from his penn, and practice, and should rejoyce to see the like from all the rest. We know, he is not a Jew, who is one outward, neither is that Circumcision which is outward in the flesh, we are the circumcision saith the Apostle, who rejoyce in Christ Jesus, and have no confidence in the flesh.

There are some excellent Truthes hinted in this booke which I intend to speake on, (as, of the two Adams, the spirituall Church, the spirituall Liberty, the spirituall, not personall reign of Christ) in a little Treatise of my own. The Lord fill us with the Spirit of wildome and Revelation.
Cor. 2. on: The spirituall man judgeth all things.

John Saltmarsh.

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THE *Marrow of Christianity.*

SECTION I.

Of Adams Condition before his fall.

AD He condition of *Adam* in his innocency before his fall, was, I. A condition of humane perfection, an upright and perfect man, this is the conclusion of wisdom, *Eccles. 7. 29.* Loe, this onely have I found that God hath made man upright, but they have sought out many inventions.

Obj. But it is said, *Gen. 1. 27.* that
B God

God created man in his own Image, in the Image of God created he him: therefore it seemes that *Adam* had more in him then perfect humanity, that he was partaker of the divine nature.

Ans. For the clearing of this Scripture, two things are to be considered. 1. what is meant by the Image of God? 2. what is not meant by it? 1. what we are to understand by the Image of God in which *Adam* was created: 1. reason, wisdom and understanding, *Adam* was made a reasonable wise and understanding man: in this particular he was in the Image of God: A wise God; here is no searching of this understanding. *Esa.* 40. 28. *Adam* had the Image of Gods wisdom, not the wisdom of God, not the thing it selfe, it dwelled in God fully, it was essentiall in him, but imparted to *Adam*, it was, and is in God essentially, he is wisdom it selfe, *Adam* was but the Image, God himselfe the substance. That this Image was in man at first, appears first from Scripture, *Gen.* 2. 19 20. the Lord brought all the creation, to wit, sensitive Creatures before *Adam*, that he might give names unto them, or to see what he

would

would call them: God would now put him to the imploying of that reason and understanding he had given unto him, a perfection of reason above all other Creatures. 2. It appeares from naturall experience, hence it is, that there is so much enquiring after a perfection of humane reason, so much studying of Arts, as *Philosophy*, *Logick*, *Rhetorick*, &c. but from these corrupted reliques, or principles of reason yet remaining in false man, striving after, and hardly being satisfied; without the perfection of reason, able to give a reason of all things, and this your heathen *Philosophers* have gone far in, and this is that may be attained in an high measure, and yet be but a reasonable morall man, nay, were it possible to attaine that perfection that was in *Adam*, yet it would be no more then a morall and humane perfection, and this is that which many who beare the name of Christians too much presse after and glory in, as if without this wisdom there could be no knowledge of the minde of Christ, thus did the Greekes seeke after wisdom. *1 Cor. 1. 22.* the Greekes being the deepest in the knowledge of humane Arts,

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and

and of the nature and cause of things, therefore they would judge of the Gospel according to reason, they seeke after naturall wisdom: but saith the Apostle, we preach Christ to the Greekes, foolishnesse; so indeed is the Gospel in the ministry of it meer folly to the highest naturall understanding in the world, nay it is that which the wisdom of the Gospel destroys, where it comes in power, he destroys the wisdom of the wise, and brings to nought the understanding of the prudent, 1 Cor. 1. 19. and here lies the great mystery of mistake, I had almost said, of Iniquity, we seeke after the knowledge of God in the wisdom of the first *Adam*, how many are there that would confine the knowledge of God unto this wisdom who are not ashamed to say that *Philosophy* is the mother of *Theologie*, and without this naturall wisdom men must come short in the knowledge of God: when the truth is, the first *Adam* was of the earth, earthly, the second is the Lord from heaven, and they who have but the first *Adams* wisdom are still of the earth, earthly, the wisdom of the first *Adam* comes infinitely short of bringing us to the knowledge

ledge of God in the spirit, but it is by the wisdom of the second *Adam*, who is the Lord from heaven, and the wisdom of the father, we attaine the knowledge of God in the spirit; which wisdom destroys, and brings to nought the wisdom of the first *Adam*, 1 Cor. 1. 19. Chap. 2. 6. 7. 8. and 3 Chap. 18. 19. 20.

Note that all unbelievers and carnall professors are in the wisdom of the first *Adam*, all believers spiritually made alive by Jesus, being delivered from themselves, are in the wisdom of the second *Adam*, the Lord Jesus who is the wisdom of the Father, 1 Cor. 1. 24.

2. *Adam* was in the Image of God, that was in a perfect morall pure and sinlesse condition, he was made upright, innocent without sin, but he sought out many inventions.

2^d. How may a morall purity and righteousness be said to be the Image of God?

Ans. 1. God was, and is perfectly, essentially, and spiritually pure, *Adam* was but the Image or Character of this purity, as it is possible to draw a compleate Image or Character of a living man in peece of stone or timber, and we say and speake truly, that it is the

Image or likenesse of a living man, yet it is not a living man, nor hath it any part of mans nature in him: even so was *Adam* in the Image of God, there was not onely the wisdom of God in creating of him, but the properties of God in some measure imparted to him, yet not partaker of the divine nature, righteousness, and freedome from sin was morally in him, yet not partaker of that spirituall holinesse that is in God.

But secondly and more principally in the first *Adam* who was earthly, was the Image of the second who was the Lord from heaven, so that all the righteousness, holinesse, wisdom, &c. of the first *Adam*, was but an Image of the second *Adam*, and that morall and humane perfection in the first, and those remaining principles that yet remained in his nature was at the highest and yet is but an Image, as a drawn Character in a peece of timber or stones: of the second; the spirituall and divine nature which dwelt in Christ bodily, and is communicated spirituallly unto all the spirituall posterity of the Lord Jesus, who in himselfe and in his

his saints is the substance of that Image which was in the first *Adam*.

3. *Adam* was in the Image of God in respect of a power : he had power given him to stand or fall, and in this power he stood till the temptation came : the first temptation he fell, and this power was but an Image of the power of God in which the second *Adam* came, and of which all the Saints are made partakers, they enjoy the substance of *Adams* Image.

4. *Adam* was in the Image of God in respect of eternity, he had given him an everlasting being in that morall upright estate, had he not degenerated from it as appeares *Gen. 2. 17.* In dying thou shalt dye, hence a negative must be necessarily included in obeying thou shalt live, but this life in *Adam* was but a Character or Image of that spirituall and eternall life, soules are made partakers of in the second *Adam*, *1 Cor. 4. 14.* thus it appeares that *Adam* was a man in whom all humane perfections, wisdom, righteousness, and purity dwelt, yet secondly, he was in a mutable and changable condition, and so quickly fell from his station, and perfecti-

8 *The Marrow of Christianity.*

on in which he was created, he sought out many inventions.

A second thing considerable, is; what this Image is not?

1. It is not that wisdom and understanding which the second *Adam* was indued with, and all believers are made partakers of in the dayes of the Gospel, *Esa. 11. 1. 2. 1 Iohn 2. 27.*

2. It is not that purity and righteousness which dwelt in the Lord Jesus the second *Adam*, and so spiritually in all the saints, *2 C r. 5. 21.*

3. Neither was it that power put in the second *Adam*, who is one in God, and stands while God stands, for he is the Lord from heaven: neither that power saints are made partakers of, who are one with God in Christ, and kept by the same power unto salvation, *1 Pet. 1. 5.* preserved in Christ, *Iude 1.*

4. Neither was his eternity such an eternity in which the saints are invested, a spirituall eternity, an eternity in God the Father and in the Son, a glorious, unchangeable eternity, *Col. 3. 4. Psal. 16. 11.*

2. As it was a condition of humane perfection, not of spirituall perfection, so

it was a condition free from payne and sorrow, for he was free from sin, and so, from sorrow; his sin brought in sweat and sorrow.



SECTION 2.

The cause or ground of mans falling.

THE cause or ground of mans falling from his first estate, may be considered under three particulars. 1. The mutability of his condition. 2. The temptation of Sathan. 3. His disobedient acting, contrary to the revealed minde of God.

First, the mutability of his condition, he was created of God, though upright and perfect, yet subject to a change: the power being put in his own hand; the first opportunity presented him, he falls, and (indeed) it could not be otherwise, he could not stand of himselfe unlesse he had bin God.

Obj. If the mutability of *Adams* condition was the first cause of his fall; then it seemes that God himselfe was the first cause

cause of sin, if God made man at first in that condition that he might fall, nay, that he could not but fall, then God himselfe seemes to be the first cause both of sin and misery.

Ans. It is true, that the first cause of all things is in God, he was before all things, he created all things, and all things live and move in him, and by him, and he worketh all things after the counsel of his own will, yet 2. although he be the first cause of all created things, yet not of any evill that through degeneration, and Satthans temptation, flows from those beings: man in his first creation was good, but through his degenerating from it, he became evill; so that the evill was not in God, but in man.

3. God having made man in such a condition, man of himselfe freely, voluntarily, and rebelliously falling, God bringeth about his everlasting purpose in raising up some in the second *Adam*, to a spiritual and everlasting union with himselfe, where they shall be for ever preserved, and be kept by the power of God from falling; and others; (to wit) all unbelievers left in the nature of the first *Adam*: and there he manifesteth

^{his subtilty}
manifesteth. 2. the cause of mans falling, his
~~lust~~, the temptation of Sathan, or the Ser-
pent, so he is called *Gen. 3. 1.* note first what
Sathan is that tempts and overcomes man,
1. he is a spirituall enemy to mankinde, as
appeares not onely by his deluding of our
first parents, but the whole Scripture dis-
covers as much, he goeth about like a
roaring Lyon, seeking whom he may de-
voure, no sooner was man created of God,
but he seekes presently to devoure him,
God having given forth Christ as a reme-
dy, he presently sets upon him likewise, to
devoure him, if he could, and so in him all
mankinde for ever, *Mat. 4.* Thus you see
Sathan is an adversary to mankinde, 2.
Sathan or the divells, or the false An-
gels, the Angels that fell seeme to be ma-
ny, *Iude 6.* the Angels that kept not their
first estate are reserved in everlasting
Chaines under darknesse, unto the Judg-
ment of the great day, so there are many
devills or evil spirits, as appeares by the
man possessed by the Divell, when Christ
asked his name, he answers my name is
Legion, for we are many, 3. He is a lying
and deluding Spirit, that oft times trans-
formes himselfe into an Angel of light:
hence

hence it comes to passe, that he so deludes all the Sons and Daughters of disobedience that they looke upon all his workes of darknesse with delight and pleasure: and oft times it comes to passe, that he so farre transformes himselfe into a son of light, *De C. 1. 1.* that he delivereth soules under the name of Christ, and when nothing lesse then the name of a Christian will serve, he will be the Christ, or rather the Antichrist to deceive soules, hence it comes to passe, when down-right papacy will not serve, he will turne himselfe into a prelaticall shape, rather then loose his Rule and credit amongst the sons of men: if once prelacy grow out of date, he can change himselfe into other shapes; if ten hornes be too heavy to be borne, he will be content to weare but two like a Lambe, rather then none at all.

Qu. Why is Sathan called a Serpent?

Ans. Because in his first prevailing with the woman he did either make use of the Serpent, *Gen. 3. 1.* who was a subtil creature, and so comes in the Serpent unto the woman, or else secondly transformes himselfe in the shape and forme of the Serpent,

Serpent, and so represents himselfe unto the woman, and so from hence received the denomination of a Serpent, *Rev. 12. 9.* If the first, then learn, that Satan usually makes use of the wisest and subtillest creatures to bring to passe his will in or by them: If the second, learn that Satan can transform himselfe into any shape or form to delude and deceive soules.

A third cause of Mans fall, was, disobedient acting, contrary to the mind of God. *In the day thou eatest thereof, thou shalt dye,* saith the Lord, *Adam* eateth thereof, and dieth: disobedience was the cause of mans fall, *Rom 5. 18, 19.*

Quest. What was *Adams* disobedience?

Ans. Eating the forbidden fruit, *Gen. 2. 15.*

Qu. What was this fruit?

Ans. The fruit of a Tree in the Garden or Paradiſe of God, *Gen. 2. 9. 16.* called the Tree of knowledge of good and evill: good, if a man did not eate of it; evill, if he did eate of it. A Tree, whoſo eateth the fruit thereof, shall know the difference between good and evill; so he indeed knew good by the want of it, and evill by the ſenſe and enjoyment of it.

What

What myſtery might be represented by this pleaſant fruit, I ſhall not at preſent diſpute, becauſe it is ſomething dark unto me; whether ſinne, which ſeemes very pleaſant unto a carnall eye; or the world, which much prevailes upon a carnal mind; or honor, or both: All theſe temptations Satan made uſe of unto Chriſt himſelf, and represented them to his eye, as a deceiveable fruit, if poſſible he might deceive him: And the Tree of Life representing Chriſt, that whoſoever eateth and drinketh of him, might live for ever, *Jo. 4. 14. Rev. 22. 2.*



S E C T. III.

Mans Miſery by reaſon of his Fall.

MAns miſery by the ſinne of *Adam*, was death, *In dying thou ſhalt dye; or thou ſhalt dye the death, Gen. 2. 17.* Now under the name of *Death*, the Scriptures comprehend divers things: A ſpiritually death in ſin; ſo are all Naturall men dead in *treſpaſſes and ſins*, ſubject to externall miſeries, and deadly plagues, *Exod. 10. 17.* Externall afflictions upon the body, ſo *Paul*,
2 *Cor.*

2 Cor. 1. 23. the dissolution of mans externall and naturall life. *Gen 35 18. Psal. 146.*

4. The perdition of body and soule for ever: All which miseries come in by the sin of *Adam*. As the second *Adam* was the way letting in all good to mankind; so was the first *Adam* the way or flood-gate letting in all miseries upon soul and body.

Object. Some will object and say, But how could *Adam* lose a spirituall life, and so come under a spirituall death? seeing he never had a spirituall life in God; how could he lose that which he never had?

Ans. Although *Adam* had never a spirituall life in God, yet he had a spirituall subsisting given him of God, free from sin; and so, capable of defilement: For the truth is, it is the internall part of man that sins, the forme or body of man is acted by the guiding of the internall part; so that *Adam* now dies in his spirit, he hath neither power, wisdom, nor will to doe that which is well-pleasing to the Lord; he hath not onely lost that wisdom, will, and power of acting in the first *Adam*; but likewise of beleeving and so of applying that salvation tendered in the second *Adam*, untill he spirituallly and powerfully draw up the soul
unto

unto himselfe, *John 6.44.* and so makes him not onely partaker of all that compleat righteousness wrought for him; but likewise fulfils all righteousness in him, *Rom. 8. 4.* Or else mans misery may be considered under these three heads: 1. A condition of death, as you have heard, *In the day thou eatest thereof, thou shalt dye the death;* that is, death internall, and death externall, and death eternall; without a meanes, or a remedy preventing it. 2. A condition of enmity, *I will put enmity between thee and the woman, and between thy seed and her seed;* & all unbelievers, which so live & remain, are in a state of enmity, God hath not declared himselfe any other unto them; and their nature is still at enmity with God. 3. A condition of insufficiency to help themselves: *Adam* was not able to help himself, all that he could doe, was to hide himselfe, he could not deliver himself out of this condition: neither are all the sons and daughters of *Adam* able to help one soule out of this condition, if God help not. Therefore this should teach soules made alive by Christ, to admire mercy, and to cry *Grace, Grace,* unto the whole work of God, both in them, and for them.

SECT. IV.

What is the meanes God hath appointed for the recovery of man out of this condition?

THE meanes God hath appointed to deliver Man out of this condition, is *Jesus Christ*; and therefore promiset^h Christ immediatly upon the Fall, *Gen. 3. 15*. Herein is Gods love manifested, that hee leaves not man in his lost estate; but gives forth his son out of his bosome, that he might seek and save that which was lost, and so deliver us from wrath to com, *Rom. 5. 9*. *1 Thess. 1. 10*. He is Jesus the Saviour, and the alone Saviour of his people from their sins, *Mat 1. 21*. *Acts 4. 12*. that is, he is the alone way, through which the Father brings down salvation to sinners, and through which he drawes up soules to himselfe; there is no other way, of God, down to the soul, nor of the soul, up to God, but through Jesus, *Joh. 14. 6*.

Quest. What must Christ Jesus undertake and perform; before the breach is made up, and fallen man recovered?

Ans^r. 1. He must take the sinne and fault upon himselfe, *Isai 53. 6*. *1 Pet. 2. 24*.
C
He

He that knew no sinne, was made sinne, for us, that we might bee made the righteousness of God in him, 2 Cor. 5. 21. Admirable mercy, that when man had sinned, and lost himselfe; Jesus Christ, who never knew sin, either in act or thought, must now take upon him the sinners sin, and so be made as it were, a lump of sin! and this he did willingly of himselfe, he bare our sins on his own body on the Crosse; Christ took the whole sin of *Adam*, and the whole world upon himselfe, when *Adam* had sinned, and all mankind him, *Adam* and all must have died, Christ takes the sin upon himselfe; and so taking the sin upon himselfe, he withall takes the curse, and so undergoes the sentence of death. The curse was, *In the day thou eatest thereof, thou shalt dye the death.* Christ he dies the death, that so he might free man from death; and so Christ in bearing the sinne and the condemnation, recovers man out of this lost and undone condition. Two objections here need to be cleared.

Object. 1. Whether Christ Jesus the second *Adam* bare the sins, and so, the condemnation of all men?

Ans. First, it is without question, that he took

took the sin and fault of the first *Adam* upon him, and so, the sinne of the world of man, whose nature was in him, and so taking the sinne, so the condemnation of the whole upon him; else he could not have effected that work for which he came.

Object. If Christ beare the sin and condemnation of all, why then are not all saved?

Ans. 1. All are, in one sense, saved, that is, with an externall salvation from the present curse and death pronounced, and so the whole world have a being by Christ, and a redemption, a salvation, a peace, which it enjoyes by him; a mercy that they are not sensible of, *Col. 1. 20. Having made peace by the blood of his Crosse, by him to reconcile all things to himselfe, whether things in heaven, or things on earth, &c.* Note, all things are reconciled. What things? The same that were made by him, *verse 16.* All things partake of this reconciliation and peace.

Secondly, all are not saved with an eternall salvation, because all doe not beleieve. It is true, that there was a salvation purchased from the externall part of the present curse for that present sin; yet *Adams*

posterity acting other sins, draw on other externall judgements ; but there was likewise, by the taking away of the present judgement, or death threatned, a prevention of the present execution of that eternall death, included; and so a spirituall and an eternall life by Christ obtained; yet so, as that none partake of it but beleevers : so that, although there be a salvation purchased by Christ, and tendered unto all, yet none are made partakers of this salvation, but beleevers; and none can beleeve savingly, but those who are drawn up to the Father, through the Sonne, by a power above themselves, who were known and beloved of God from everlasting, the Father giving forth his Sonne as a publick person, making satisfaction to the Law of Transgression, that all mankind might be brought under the tender of the Gospel; that so, upon beleeving, they might be delivered from both the first covenant, and transgression, no man being (indeed) delivered from either, but by beleeving; all men remaining in the first *Adam*, and so under the Law of transgression in the Spirit, unlesse beleevers; Christ having purchased an eternall salvation; but keeps it in his

his owne hand, and dispenseth it in the Spirit, to those to whom God gives hearts to receive both him and it: so now, nothing hinders the salvation of any man, with relation to Christ, a Saviour or Deliverer, from the transgression and sin of the first Adam: (on Gods part) externally all partake of it; internally, onely believers: *Hee is the Saviour of all, but especially of them that beleeve.* And nothing (on Gods part) hinders the eternal salvation of all, with relation to the purchase, or price paid, but only on Gods part, his eternall purpose to draw up some into union with himselfe, in his Son; and leaving others to beleeve, if they would, or could. And from hence, on the creatures part, being thus left, onely a Christ tendered, able to save them, if they beleeve, they being left of God, having neither, will, skill, nor power to beleeve; perish everlastingly, under the rejecting of the Gospel.

Object. It seemes to be injustice in God to condemne the sin of all upon Christ, and yet to condemne it upon the sinner too.

Ans. 1. It was as easie for Christ, being thereunto appointed of the Father, to make satisfaction to the Law of Transgression.

gression for the sins of all ; as one. Such was his excellent worth.

Annals. Secondly, the spirituall and eternall part of it remains still with God in Christ, and is handed forth to none but beleevers ; and so it remaines that there is no injustice in God to put such a worth in the sufferings of his Son, that it is able to satisfie the law of transgression for all, and able to save all that come to God by him ; and yet to condemne sinne, even the sinne of the first, as iwell as the rejecting of the second *Adam*, in all those that refuse him, seeing his eternall purpose in all, was, the setting forth of his Son as a peace-maker, that so there might be a visible ground upon which the beloved of God might accept of peace, and so come to enjoy that invisible union with the Father in the Spirit, which he from eternity intended : and likewise, that there might be a visible rule of rejecting all who wilfully condemne their own peace, and so judge themselves unworthy of eternall life.

Quest. Did Christ purchase life and love from the hand of the Father ?

Ans. Nay, he did not purchase life and love from the hand of the Father, but was
a gift

a gift flowing forth from the Fathers love: The death of Christ was not the cause efficient either of life or love : but love in God was the efficient cause of the coming forth, and suffering of Christ, *John 3. 16.* God so loved the world, that he gave his Sonne.

Qu. In what sense then may Christ be said, to deliver from wrath, *1 Theff. 1. 10.* And, to purchase his Church with his blood? *Acts 20. 28.*

Ans. 1. He delivers from wrath in a two-fold consideration : First, from that wrath and justice of God, gone forth in a righteous law ; it being broken, wrath is gone forth upon all, because God is Truth, and so in the letter, wrath is gone forth upon all through *Adams* transgression, and so all unbelievers in that sense, are under wrath, and there remain eternally, if not delivered, *John 3. last.* 2. They are delivered from wrath with relation to their apprehension : Never any soul comes savingly to Christ, but he first makes him sensible of an estate of wrath, and so every believer may truly say, *They were once children of wrath*, that is, in an estate of wrath, under the Law of Transgression, and so are

delivered from wrath to come ; because if
 tGod had not from everlasting received
 hem into the number of those written in
 heaven, they must likewise have endured
 wrath to come.

Secondly, He purchased his Church with
 his blood, and so salvation for them, under
 two considerations : 1. He purchased his
 Church from the Law of Transgression,
 God having said, *In the day that thou eatest
 thereof, thou shalt dye.* Man eates, and so
 should have died eternally, had not God
 provided such a remedy; therefore he gives
 his Son to purchase Man from that condi-
 tion. 2. He purchaseth His with his
 blood, from wrath and condemnation
 in their own apprehensions ; Man being
 sensible of his lost condition, must have
 something to satisfie his conscience, there-
 fore likewise the Father gives Christ, and
 in both these, not as the first and moving
 cause of any thing in God ; but God out
 of his love gives forth his Son to effect that
 work. As if a man indebted for more than
 he is ever able to pay, the Creditor having
 vowed satisfaction, the debter is cast down
 and troubled exceedingly : the creditor to
 satisfie both his own word, and the mind
 of

of the debtor: sends forth his Sonne,
and fully inables him to pay the debt;
he brings along the debtor with him,
payes the debt, cancells the bands and
sets him free, and thus it was with the
Father, man had sinned, God had said, in
the day thou sinnest thou shalt dye, this
debt of death must be discharged: the
Father, that he might be just, and yet a
justifier, and that the conscience of false
man whom he loved might be satisfied,
he gives or sends forth his Sonne, he
payes the debt, and so satisfies the word
of the Father, and the conscience of the
sinner, and so (indeed) is not essentially
the procuring cause of love, but rather
an effect of love to satisfy both the word
of the Father, and the conscience of the
sinner, and this was Gods way from eter-
nity, through which he intended to ma-
nifest himselfe to his people.



SECTION 5.

*How persons come to have benefit by this
meanes that God hath appointed as the
Way of life?*

SINNERS come to have benefit by Jesus Christ, by believing, *Iohn 3. 16. 36.* he that believeth on the Son, hath life, and he that believeth not on the Son, shall not see life, but the wrath of God abideth in him: Faith as an instrument is the meanes appointed of God, by which, sinners receive, and owne Jesus Christ, and life by him. For clearing this truth, three things will be necessary to be considered.

First, what faith is?

Secondly, how it comes?

Thirdly, the properties and effects of it.

1. What it is; faith is the apprehending and applying Christ, and so the father, and his everlasting grace in him. 1. It is the apprehending of Christ that is the observing and beholding of him, as he is
in

in himself, the seeing of him in his beauty, and excellency, *Esa.* 33. 17. thine eyes shall see the King in his beauty, it is to see all that worth to be in him that the soule needs, and then 2. to apply him according to the soules present occasion, a dying Christ, to a dead soule, and this Christ commends unto us to be the faith by which soules come to enjoy salvation, *Iohn* 6. 40. this is the will of him that sent me, that he that seeth the Son and believeth on him, may have everlasting life, (note) he that seeth the Son, that is apprehends that worth and excellency, that ability the Father hath put in him to save sinners, able to save all those to the utmost that come unto God by him, and believeth on him, that is applyeth him, receiveth him as its alone Saviour, and justifier, to them he gives power to become the Sons of God, *Iohn* 1. 12. even to as many as believe on his name. 2. this faith doth not onely apply Christ, as given forth of the Father singly, and a part from the Father, but it applies, that is, owne the Father in the Son, and that everlasting love of the Father to the Soule, brought downe through the Son; for the Son is
but

but the Fathers way down to sinners, *John* 14. 6. *John* 12. 44. He that believeth on me, believeth not on me, but on him that sent me, that is, believeth not alone in Christ, but believes & enjoyes that everlasting good will and love of the Father, to the Soule, and so seeth the Father in Christ, commending love, and so giving forth himselfe to the Soule, and so is able to see and say that it is indeed God that justifies, and that God was in Christ, (as the way) reconciling sinners to himselfe, not imputing their siss; and now the sinner sees that Christ never acted any thing, or brings down any thing to the Soule, but what was and is the good will and pleasure of the Father, and so faith ownes, not onely Christ, but the Father giving forth the Sonne as the price of their redemption, *Ephes.* 1. 7. *Gal.* 3. 13. and way of their adoption, *Gal.* 4. 5.

2. How is this faith obtained?

Ans. It is the free gift of God, as Christ who is its objects and all other good things, For every good and perfect gift comes down from the Father, God, in Christ, is the Prince and Author of our faith, *Heb.* 12. 2. Looking to Jesus the Author and finisher of our faith, *Eph.* 2. 8.

ye are saved freely by grace, through faith, & that not of our selves it is the gift of God; faith is the proper and peculiar gift of God, no man cometh unto me, except the Father which hath sent me, draw him, it is the Father that workes all, the Father first loves, and then gives his Son, and then drawes Soules up unto himselfe in the Son, else they never come: No man comes to me, unlesse the Father draw him, John 6. hence it is that the experienced soule desires to be drawn, Cant. 1. 2. Phil. 1. 29. for unto you it is given in the behalfe of Christ, not onely to believe, but to suffer, that is, you who have received this gift of faith, must expect to suffer likewise.

Obj. But is not faith held forth in the Gospel, as the condition of the Covenant of grace, he that believeth shall be saved, A. 1. Although it seems in the letter of the Gospel, to be held forth as a condition of the Covenant, he that believeth, shall be saved, yet it is in the spirit or mystery of the Gospel, a condition on Gods part, it is true, none can be said, & say truly himself, that he is in the Covenant of grace, before faith; yet this faith is the gift of God, as you have heard, and if any condition it is on Gods part in the mystery, and it is his

32 *The Marrow of Christianity.*

promise, *Heb. 8. 10.* this is the Covenant I will make with them, I will write my Lawes in their hearts saith the Lord, that is, I will take them off themselves, and make them partakers of my spirit, which shall cause them to own love in God, and to live out of themselves, in God, and shall cause them to act spirituallly, even as Jesus Christ himselfe acted, and so faith may be said (indeed) to be rather a branch, or part of the Covenant of grace, than the condition, for God in the Covenant promisseth to write his Law, and to give faith and all good unto the soule, he gives Christ a Covenant, and with him he gives all, having given us his Sonne, how shall he not with him, give us all things?

2. Faith is (indeed) an evidence to the Soule, that it is in the Covenant of grace and made one with God, hence it is called *Heb. 11. 1.* The evidence of things not seene, that is, not seene with a carnall eye, the spirit evidenceth it, and faith receiveth that evidence, & to the soule is satisfied through faiths believing of the word and spirit of God.

Obj. What is the meanes by which God worketh faith?

Ans.

An/w. The meanes by which God workes faith is his word and spirit, by the preaching of the Gospel, as the instrumentall meanes of his spirit working as the principall meanes, *Rom. 10. 14. Iohn 6. 63.* now it is true God is not limited in his way of working, (that is) he hath not confined himselfe to a verball preaching, although it is true likewise, that he ordinarily and usually, worketh faith by by such meanes: but a Gospel preaching is of necessity in the working of faith: that is a spirituall Gospel desiring of the love of God in Christ, and such a preaching may be by the spirit of Christ in reading some word: or any other way he pleaseth to worke, and it may truly be called a Gospel-preaching: any spirituall Gospel discoverie to a soule, through which it is brought up into Gospel-enjoyments, may truly be called a spirituall unfolding or preaching of the Gospel. Hence it is, that the preaching of the letter, or a verball preaching, is no where called a powerfull and prevailing preaching, unles the spirit preach: it is the spirit that must convince the world of sin, *Iohn 16.* and our Gospel came not onely in word, but
in

in power and in the holy spirit, *1 Thes. i. 5.* It is true, God usually worketh by means, but it is as true that he can as well worke spiritually without meanes, if he please, and this he hath done much of late, I do not question but many who are spiritually inlightned, and live in the spirituall enjoyments of God, have had experience of it.

Qu. 3. What are the properties and effects of faith?

Ans. The properties and effects of Faith are many: It justifies the soule from sin, *Act. 13. 39.* by him all that believe are justified from all things, from which they could nor be justified by the Law of *Moses.*

Qu. 4. How may faith be said to justify?

Ans. 1. Not as the efficient cause of our Justification, that is, God onely in Christ, it is God that justifies who shall condemn?

But 2. Faith justifies, as it receives Christ and applyes him as its justification: so that it is said to justify, because it satisfies and quiets the soule in Christ who is its justification, *Rom. 4. 5.* he that worketh not, but

but beleeueth on him that justifieth the ungodly, his faith is counted for righteousness. Note two words: 1. *He that beleeueth on him that justifieth*, that is, Christ; all that beleeve, are justified, by him, Acts 13. 39. So it is Christ that justifieth; faith onely ownes that justification held forth in Christ. 2. word, *His faith is counted for righteousness*; that is, either first, God never declares a man righteous and just, untill he give him faith to enjoy his righteousness in Christ: or else secondly, his faith is counted or called his righteousness, because he never till then enjoyed his righteousness. And so that when I say, or the Scripture saith, that *Faith justifieth*: that is, faith receives and ownes the justification of God in Christ declared, and so the soule by it lives in the enjoyment of justification and freedome from sin.

The 2^d property or effect of faith, is, union & peace with God, Rom. 5. 1. *Being justified by faith, we have peace with God*, chap. 15. 13. *Now the God of hope fill you with joy and peace through beleeving*. This is one glorious effect, that those who once were a-farre off, should now bee made nigh by the blood of Christ, and be brought

into the enjoyment of it by beleevving.

The third effect is, it puts the soule into the possession of the love of God, *1 John 4. 16. We have known & beleevved the love that God hath to us: and God is love, and he that dwelleth in love, dwelleth in God, and God in him*: It acts the soule above it selfe, and causeth it to dwell in God, and so to dwell in his love, and this is an exceeding glorious effect, and that which, in the fourth place, fills the soule with joy, *1 Pet. 1. 8. Joy unspeakable, and full of glory*. What can a soule desire more, than to dwell continually in the love of God; When the soule is satisfied from its union with God, and its dwelling in God, that all the administrations and makings forth of God, is love unto it! And thus it dwels in love, and from hence is filled with joy, it causeth the soule alwayes to dwell at the right hand of God, where is *joy and pleasure for evermore*.

Fifthly, in a word to conclude, the effect of faith is such, as that God by it workes up the soule to an internall and externall conformity to Christ in some measure, with a spirituall and eternall conformity in perfection in another world, *1 John 3. 1, 2, 3.*

1, 2 3. *Phil. 3. 19.* where faith shall cease,
and love and unity be made perfect, *1 Cor.*

13. 13.



S E C T. VI.

*Wherein is the condition of persons restored
by Christ, and their union with God, dis-
covered?*

THe Restauration of persons by Christ
may be considered, 1. either exter-
nall and generall : or else 2. more speciall
and spirituall.

First, externally and generally, and that
hath a relation to all, it is as ye have heard
formerly, 1. A condition of being in the
world : 2. A condition of possibility of a
spirituall and eternall well-being in God,
if God in his Sonne draw up the soule to
himselfe, *John 6. 44.*

But secondly, and that I principally in-
tend, is the more speciall and spiritual con-
dition of soules thus drawn up to God in
Christ; it is not onely a restauration to
the condition of the first *Adam*, with re-
lation to a freedome from sin. This every
belec-