

THE
MARROW
OF
MODERN DIVINITY.

—♦♦♦—
EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian.
NEOPHYTUS, a Young Christian.
—♦♦♦—

INTRODUCTION.

Sect. 1. Differences about the Law.—2. A threefold Law.

Nomista. SIR, my neighbour, Neophytus and I having lately had some conference with this our friend and acquaintance, Antinomista, about some points of religion, wherein he, differing from us both, at last said he would be contented to be judged by our minister: therefore, have we made bold to come unto you, all three of us, to pray you to hear us, and judge of our differences.

Evan. You are all of you very welcome to me; and if you please to let me hear what your differences are, I will tell you what I think.

SECT. 1.—*Nom.* The truth is, sir, he and I differ in very many things; but more especially *about the law*: for I say, the law ought to be a rule of life to a believer; and he says, it ought not.

Neo. And surely, sir, the greatest difference betwixt him and me, is this;—he would persuade me to believe in Christ; and bids me rejoice in the Lord, and live merrily, though I feel never so many corruptions in my heart, yea, though I be never so sinful in my life; the which I cannot do, nor, I think, ought to do; but rather to fear, and sorrow, and lament for my sins.

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A Catalogue of those Writers' Names, out of whom I have collected much of the matter contained in this ensuing Dialogue.

Mr. Ainsworth,	Mr. Thos. Hooker,
Dr. Ames,	Mr. Læstanno,
Bishop Babington,	Mr. Lightfoot,
Mr. Ball,	Dr. Luther,
Mr. Bastingius,	Mr. Marbeck,
Mr. Beza,	Mr. Marshal,
Mr. Robert Bolton,	Peter Martyr,
Mr. Samuel Bolton,	Dr. Mayer,
Mr. Bradford,	Wolfgangus Musculus,
Mr. Bullinger,	Bernardine Ochin,
Mr. Calvin,	Dr. Pemble,
Mr. Careless,	Mr. Perkins,
Mr. Caryl,	Mr. Polanus,
Mr. Cornwall,	Dr. Preston,
Mr. Cotton,	Mr. Reynolds,
Mr. Culverwell,	Mr. Rollock,
Mr. Dent,	Mr. Rouse,
Mr. Diodati,	Dr. Sibs,
Mr. D. Dixon,	Mr. Slater,
Mr. Downham,	Dr. Smith,
Mr. Du Plesse,	Mr. Stock,
Mr. Dyke,	Mr. Tindal,
Mr. Elton,	Mr. Robert Town,
Mr. Forbes,	Mr. Vaughan,
Mr. Fox,	Mr. Vaumeth,
Mr. Frith,	Dr. Urban Regius,
Mr. Gibbons,	Dr. Ursinus,
Mr. Thos. Godwin,	Mr. Walker,
Mr. Gray, jun.,	Mr. Ward,
Mr. Greenham,	Dr. Willet,
Mr. Grotius,	Dr. Williams,
Bishop Hall,	Mr. Wilson.

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Ant. The truth is, sir, the greatest difference betwixt my friend Nomista and me, is about the law; and therefore that is the greatest matter we come to you about.

Evan. I remember the Apostle Paul willeth Titus to "avoid contentions and strivings about the law, because they are unprofitable and vain," Tit. iii. 9; and so I fear yours have been.

Nom. Sir, for my own part, I hold it very meet, that every true Christian should be very zealous for the holy law of God; especially now, when a company of these Antinomians do set themselves against it, and do what they can quite to abolish it, and utterly to root it out of the church: surely, sir, I think it not meet they should live in a Christian commonwealth.

Evan. I pray you, neighbour Nomista, be not so hot, neither let us have such unchristian-like expressions amongst us; but let us reason together in love, and with the spirit of meekness, 1 Cor. iv. 21, as Christians ought to do. I confess with the apostle, "It is good to be zealously affected always in a good thing," Gal. iv. 18. But yet, as the same apostle said of the Jews, so I fear I may say of some Christians, that "they are zealous of the law," Acts xxi. 20; yea, some would be doctors of the law, and yet neither understand "what they say, nor whereof they affirm," 1 Tim. i. 7.

Nom. Sir, I make no doubt but that I both know what I say, and whereof I affirm, when I say and affirm that the holy law of God ought to be a rule of life to a believer; for I dare pawn my soul on the truth of it.

Evan. But what law do you mean?

Nom. Why, sir, what law do you think I mean? Are there any more laws than one?

SECT. 2.—*Evan.* Yea, in the Scriptures there is mention made of divers laws, but they may all be comprised under these three, viz.—the law of works, the law of faith, and the law of Christ; * Rom. iii. 27, Gal. vi. 2; and, therefore, I pray you,

* These terms are scriptural, as appears from the whole texts quoted by our author, namely, Rom. iii. 27, "Where is boasting then? it is excluded. By what law? of works? nay: but by the law of faith."—Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." By the law of works is meant the law of the ten commandments, as the covenant of works. By the law of faith, the gospel, or covenant of grace; for justification being the point upon which the apostle there states the opposition betwixt these two laws, it is evident that the former only is the law that doth not exclude boasting; and that the latter only is it, by which a sinner is justified in a way that doth exclude boasting. By the

tell me, when you say the law ought to be a rule of life to a believer, which of these three laws you mean.

Nom. Sir, I know not the difference betwixt them; but this I know, that the law of the ten commandments, commonly called the *moral law*, ought to be a rule of life to a believer.

law of Christ, is meant the same law of the ten commandments, as a rule of life, in the hand of a Mediator, to believers already justified, and not any one command of the law only; for "bearing one another's burdens" is a "fulfilling of the law of Christ," as it is a loving one another: but, according to the Scripture, that love is not a fulfilling of one command only, but of the whole law of the ten commands, Rom. xiii. 8-10.—"He that loveth another hath fulfilled the law. 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; therefore love is the fulfilling of the law." It is a fulfilling of the second table directly, and of the first table indirectly and consequentially: therefore, by the law of Christ is meant, not one command only, but the whole law.

The law of works is the law to be done, that one may be saved; the law of faith is the law to be believed, that one may be saved; the law of Christ is the law of the Saviour, binding his saved people to all the duties of obedience, Gal. iii. 12; Acts xvi. 31.

The term *law* is not here used univocally; for the law of faith is neither in the Scripture sense, nor in the sense of our author, a law, properly so called. The apostle uses that phrase only in imitation of the Jews' manner of speaking, who had the law continually in their mouths. But since the promise of the gospel proposed to faith, is called in Scripture "the law of faith," our author was sufficiently warranted to call it so too. So the law of faith is not a proper preceptive law.

The law of works, and the law of Christ, are in substance but one law, even the law of the ten commandments—the moral law—that law which was from the beginning, continuing still the same in its own nature, but vested with different forms. And since that law is perfect, and sin is any want of conformity unto, or transgression of it, whatever form it be vested with, whether as the law of works or as the law of Christ, all commands of God unto men must needs be comprehended under it, and particularly the command to repent, common to all mankind, pagans not excepted, who doubtless are obliged, as well as others, to turn from sin unto God; as also the command to believe in Christ, binding all to whom the gospel revelation comes, though, in the meantime, this law stands under different forms to those who are in a state of union with Christ by faith, and to those who are not so. The law of Christ is not a new, proper, preceptive law, but the old, proper, preceptive law, which was from the beginning, under a new accidental form.

The distinction between the law of works and the law of faith cannot be controverted, since the apostle doth so clearly distinguish them, Rom. iii. 27.

The distinction between the law of works and the law of Christ, as above explained according to the Scriptures, and the mind of our author, is the same in effect with that of the law, as a covenant of works, and as

Evan. But the law of the ten commandments, or moral law may be either said to be the matter of the law of works, or the matter of the law of Christ: and therefore I pray you to tell me, in whether of these senses you conceive it ought to be a rule of life to a believer?

Nom. Sir, I must confess, I do not know what you mean

a rule of life to believers, and ought to be admitted, (Westm. Confess. chap. 19, art. 6.) For, (1.) Believers are not under, but dead to the law of works, Rom. vi. 14, "For ye are not under the law, but under grace."—Chap. vii. 4, "Wherefore my brethren, ye also are become dead to the law, that ye should be married to another, even to him who is raised from the dead."—1 Cor. ix. 21. "Being not without law to God, but under the law of Christ." Some copies read here "of God," and "of Christ;" which I mention, not out of any regard to that different reading, but that upon the occasion thereof the sense is owned by the learned to be the same either way. To be under the law to God is, without question, to be under the law of God; whatever it may be judged to import more, it can import no less; therefore to be under the law to Christ, is to be under the law of Christ. This text gives a plain and decisive answer to the question, "How is the believer under the law of God?" namely, as he is under the law to Christ. (2.) The law of Christ is an "easy yoke," and a "light burden," Matt. xi. 30; but the law of works, to a sinner, is an insupportable burden, requiring works as the condition of justification and acceptance with God, as is clear from the whole of the apostle's reasoning, Rom. iii. (and therefore it is called the law of works, for otherwise the law of Christ requires works too,) and cursing "every one that continues not in all things written in it to do them," Gal. iii. 10. The apostle assures us, that "what things soever the law saith, it saith to them who are under the law," Rom. iii. 19. The duties of the law of works, as such, are, as I conceive, called by our Lord himself, "heavy burdens, and grievous to be borne," Matt. xxiii. 4.—"For they," viz: the Scribes and Pharisees, "bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." These heavy burdens were not human traditions, and rites devised by men; for Christ would not have commanded the observing and doing of these, as in this case he did, verse 3, "Whatsoever they bid you observe, that observe and do;" neither were they the Mosaic rites and ceremonies, which were not then abrogated, for the Scribes and Pharisees were so far from not moving these burdens with one of their own fingers, that the whole of their religion was confined to them, namely to the rites and ceremonies of Moses' law, and those of their own devising. But the duties of the moral law they laid on others, binding them on with the tie of the law of works, yet made no conscience of them in their own practice: the which duties, nevertheless, our Lord Jesus commanded to be observed and done.

"He who hath believed on Jesus Christ, (though he be freed from the curse of the law,) is not freed from the command and obedience of the law, but tied thereunto by a new obligation, and a new command from Christ. Which new command from Christ importeth help to obey the command."—Practical Use of Saving Knowledge, title, The Third Warrant to Believe, fig. 5.

by this distinction; but this I know, that God requires that every christian should frame and lead his life according to the ten commandments; the which if he do, then may he expect the blessing of God both upon his own soul and body; and if he do not, then can he expect nothing else but his wrath and curse upon them both.

Evan. The truth is, Nomista, the law of the ten commandments, as it is the matter of the law of works, ought not to be a rule of life to a believer. But in thus saying, you have affirmed that it ought; and therefore therein you have erred from the truth. And now, Antinomista, that I may also know your judgment, when you say the law ought not to be a rule of life to a believer, pray tell me what law you mean?

Ant. Why, I mean the law of the ten commandments.

Evan. But whether do you mean that law, as it is the matter of the law of works, or as it is the matter of the law of Christ?

Ant. Surely, sir, I do conceive, that the ten commandments

What this distinction amounts to is, that thereby a difference is constituted betwixt the ten commandments as coming from an absolute God out of Christ unto sinners, and the same ten commandments as coming from God in Christ unto them; a difference which the children of God, assisting their consciences before him to "receive the law at his mouth," will value as their life, however they disagree about it in words and manner of expression. But that the original indispensable obligation of the law of the ten commandments is in any measure weakened by the believer's taking it as the law of Christ, and not as the law of works; or that the sovereign authority of God the Creator, which is inseparable from it for the ages of eternity, in what channel soever it be conveyed unto men, is thereby laid aside,—will appear utterly groundless, upon an impartial consideration of the matter. For is not our Lord Jesus Christ, equally with the Father and the Holy Spirit, *ЖЕHOBAH*, the Sovereign, Supreme, Most High God, Creator of the world? Isa. xlvii. 4; Jer. xxiii. 6; with Psalm lxxxiii. 18; John i. 3; Rev. iii. 14. Is not the name (or sovereign authority) of God in Christ? Exod. xxiii. 21. Is not he in the Father, and the Father in him? John xiv. 11. Nay, doth not all the fulness of the Godhead dwell in him? Col. ii. 9. How, then, can the original obligation of the law of the ten commandments, arising from the authority of the Creator, Father, Son, and Holy Ghost, be weakened by its being issued unto the believer from and by that blessed channel, the Lord Jesus Christ?

As for the distinction betwixt the law of faith and the law of Christ, the latter is subordinated unto the former. All men by nature are under the law of works; but taking the benefit of the law of faith, by believing in the Lord Jesus Christ, they are set free from the law of works, and brought under the law of Christ.—Matt. xi. 28, 29, "Come unto me, all ye that labour and are heavy laden—take my yoke upon you."

are no way to be a rule of life to a believer; for Christ hath delivered him from them.

Evan. But the truth is, the law of the ten commandments, as it is the matter of the law of Christ, ought to be a rule of life to a believer;* and therefore you having affirmed the contrary, have therein also erred from the truth.

* The law of the ten commandments, being the natural law, was written on Adam's heart on his creation; while as yet it was neither the law of works, nor the law of Christ, in the sense wherein these terms are used in Scripture, and by our author. But after man was created, and put into the garden, this natural law, having made man liable to fall away from God, a threatening of eternal death in case of disobedience, had also a promise of eternal life annexed to it in case of obedience; in virtue of which he, having done his work, might thereupon plead and demand the reward of eternal life. Thus it became the law of works, whereof the ten commandments were, and are still the matter. All mankind being ruined by the breach of this law, Jesus Christ obeys and dies in the room of the elect, that they might be saved; they being united to him by faith, are, through his obedience and satisfaction imputed to them, freed from eternal death, and become heirs of everlasting life; so that the law of works being fully satisfied, expires as to them, as it would have done of course in the case of Adam's having stood the time of his trial: howbeit it remains in full force as to unbelievers. But the natural law of the ten commandments (which can never expire or determine, but is obligatory in all possible states of the creature, in earth, heaven, or hell) is, from the moment the law of works expires as to believers, issued forth to them (still liable to infirmities, though not to falling away like Adam) in the channel of the covenant of grace, bearing a promise of help to obey, (Ezek. xxxvi. 27,) and, agreeable to their state before the Lord, having annexed to it a promise of the tokens of God's fatherly love, for the sake of Christ, in case of that obedience; and a threatening of God's fatherly displeasure in case of their disobedience. John xiv. 21, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him."—Psalm lxxxix. 31—33, "If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Thus it becomes the law of Christ to them; of which law also the same ten commandments are likewise the matter. In the threatenings of this law there is no revenging wrath; and in the promises of it no proper conditionality of works; but here is the order in the covenant of grace, to which the law of Christ belongs; a beautiful order of grace, obedience, particular favours, and chastisements for disobedience. Thus the ten commandments stand, both in the law of works and in the law of Christ at the same time, being the common matter of both; but as they are the matter of (*i. e.* stand in) the law of works, they are actually a part of the law of works; howbeit, as they are the matter of, or stand in, the law of Christ, they are actually a part, not of the law of works, but of the law of Christ. And as they stand in the law of Christ, our author expressly asserts, against the Antinomian, that they ought to be a rule of

Nom. The truth is, sir, I must confess I never took any notice of this threefold law, which, it seems, is mentioned in the New Testament.

Ant. And I must confess, if I took any notice of them, I never understood them.

Evan. Well, give me leave to tell you, that so far as any man comes short of the true knowledge of this threefold law,* so far he comes short both of the true knowledge of God and of himself; and therefore I wish you both to consider of it.

Nom. Sir, if it be so, you may do well to be a means to inform us, and help us to the true knowledge of this threefold law; and therefore, I pray you, first tell us what is meant by the law of works.

CHAPTER I.

OF THE LAW, OR COVENANT OF WORKS.

Sect. 1. The Nature of the Covenant of Works.—2. Adam's Fall.—3. The Sinfulness and Misery of Mankind by the Fall.—4. No Recovery by the Law, or Covenant of Works.—5. The Covenant of Works binding, though broken.

SECT. 1.—*Evan.* The law of works, opposed to the law of faith, (Rom. iii. 27,) holds forth as much as the covenant of works; for it is manifest, says Musculus, that the word which signifies *covenant*, or bargain, is put for *law*: so that you see the law of works is as much as to say, the covenant of works; the which covenant the Lord made with all mankind in Adam before his fall; the sum whereof was, "Do this, and thou shalt live," Lev. xviii. 5; "and if thou do it not, thou shalt die the death," Gen. ii. 17. In which covenant there was contained first a precept, "Do this;" secondly a promise joined unto it, "If thou do it thou shalt live;" thirdly, a like

life to a believer; but that they ought to be a rule of life to a believer, as they stand in the law of works, he justly denies, against the legalist. Even as when one and the same crime stands forbidden in the laws of different independent kingdoms, it is manifest that the rule of life to the subjects in that particular is the prohibition, as it stands in the law of that kingdom whereof they are subjects respectively, and not as it stands in the law of that kingdom of which they are not subjects.

* Not of the terms here used to express it by, but of the things thereby meant, viz: the covenant of works, the covenant of grace, and the law as a rule of life to believers, in whatever terms these things be expressed.

threatening, "If thou do it not, thou shalt die the death." Imagine, says Musculus, that God had said to Adam, Lo, to the intent that thou mayest live, I have given thee liberty to eat, and have given thee abundantly to eat: let all the fruits of paradise be in thy power, one tree excepted, which see thou touch not, for that I keep to mine own authority: the same is "the tree of knowledge of good and evil;" if thou touch it, the meat thereof shall not be life, but death.

Nom. But, sir, you said, that the law of the ten commandments, or moral law, may be said to be the matter of the law of works; and you have also said, that the law of works is as much as to say the covenant of works, whereby it seems to me, you hold that the law of the ten commandments was the matter of the covenant of works, which God made with all mankind in Adam before his fall.

Evan. That is a truth agreed upon by all authors and interpreters that I know. And indeed the law of works (as a learned author says) signifies the moral law; and the moral law, strictly and properly taken, signifies the covenant of works.*

* The moral law is an ambiguous term among divines. (1.) The moral law is taken from the decalogue, or ten commandments, simply. So the law in the ten commandments is owned to be commonly called the moral law, Westm. Confess. chap. xix. art. 2, 3. And thus our author has hitherto used that term, reckoning the moral law not the covenant of works itself, but only the matter of it. (2.) The moral law is taken for the ten commandments, having the promise of life, and threatening of death annexed to them; that is for the law, or covenant of works. Thus the moral law is described to be, "the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all these duties of holiness and righteousness, which he oweth to God and man, promising life upon the fulfilling, and threatening death upon the breach of it." Larger Catech. Quest. 93. That this is the covenant of works, is clear from Westm. Confess. chap. xix. art. 1, "God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it." And this our author owns to be the sense of that term, strictly and properly taken; the reason whereof I conceive to be, that the moral law, properly signifying the law of manners, answers to the Scripture term, the law of works, by which is meant the covenant of works. And if he had added, that in this sense believers are delivered from it, he had said no more than the Larger Catechism doth, in these words: "They that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works," Quest. 97. But, in the meantime, it is evident he does not here use that term in this sense; and in the next paragraph, save one, he gives a reason why he did not so use it.

Nom. But, sir, what is the reason you call it but the matter of the covenant of works?

Evan. The reason why I rather choose to call the law of the ten commandments the matter of the covenant of works, than the covenant itself, is, because I conceive that the matter of it cannot properly be called the covenant of works, except the form be put upon it; that is to say, except the Lord require, and man undertake to yield perfect obedience thereunto, upon condition of eternal life and death.

And therefore, till then, it was not a covenant of works betwixt God and all mankind in Adam; as, for example, you know, that although a servant* have an ability to do a master's work, and though a master have wages to bestow upon him for it; yet is there not a covenant betwixt them till they have thereupon agreed. Even so, though a man at the first had power to yield perfect and perpetual obedience to all the ten commandments, and God had an eternal life to bestow upon him; yet was there not a covenant betwixt them till they were thereupon agreed.

Nom. But, sir, you know there is no mention made in the book of Genesis of this covenant of works, which, you say, was made with man at first.

Evan. Though we read not the word "covenant" betwixt God and man, yet have we there recorded what may amount to as much; for God provided and promised to Adam eternal happiness, and called for perfect obedience, which appears from God's threatening, Gen. ii. 17; for if man must die if he disobeyed, it implies strongly, that God's covenant was with him for life, if he obeyed.

Nom. But, sir, you know the word "covenant" signifies a mutual promise, bargain, and obligation betwixt two parties. Now, though it is implied that God promised man to give him life if he obeyed, yet we read not, that man promised to be obedient.

Evan. I pray take notice, that God does not always tie man to verbal expressions, but doth often contract the cove-

* Not a hired servant, for there is a covenant betwixt such an one and the master, but a bond-servant, bought with money, of another person, or born in the master's house, who is obliged to serve his master, and is liable to punishment in case he do not, but cannot demand wages, since there is no covenant between them.

This was the case of mankind, with relation to the Creator, before the covenant of works was made.

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nant in real impressions in the heart and frame of the creature,* and this was the manner of covenanting with man at the first; † for God had furnished his soul with an understanding mind, whereby he might discern good from evil, and right from wrong: and not only so, but also in his will was most great uprightness, Eccl. vii. 29; and his instrumental parts ‡ were orderly framed to obedience. The truth is, God did engrave in man's soul wisdom and knowledge of his will and works, and integrity in the whole soul, and such a fitness in all the powers thereof, that neither the mind did conceive, nor the heart desire, nor the body put in execution, anything but that which was acceptable to God; so that man, endued with these qualities, was able to serve God perfectly.

Nom. But, sir, how could the law of the ten commandments be the matter of this covenant of works, when they were not written, as you know, till the time of Moses?

Evan. Though they were not written in tables of stone until the time of Moses, yet were they written in the tables of man's heart in the time of Adam: for we read that man was created in the image or likeness of God, Gen. i. 27. And the ten commandments are a doctrine agreeing with the eternal wisdom and justice that is in God; wherein he hath so painted out his own nature, that it does in a manner express the very image of God, Col. iii. 10. And does not the apostle say, (Eph. iv. 24,) that the image of God consists in knowledge, righteousness, and true holiness? And is not knowledge, righteousness, and true holiness, the perfection of both the tables of the law? And indeed, says Mr. Rollock, it could not well stand with the justice of God, to make a covenant with man, under the condition of holy and good works, and perfect obedience to his law, except he had first created man holy and pure, and engraven his law in his heart, whence those good works should proceed.

* The soul approving, embracing, and consenting to the covenant; which, without any more, is plain language, though not unto men, yet unto God, who knoweth the heart.

† The covenant being revealed to man created after God's own image, he could not but perceive the equity and benefit of it; and so heartily approve, embrace, accept, and consent to it. And this accepting is plainly intimated in Eve's words to the serpent, Gen. iii. 2, 3, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

‡ Executive faculties and powers, whereby the good known and willed was to be done.

Nom. But yet I cannot but marvel that God, in making the covenant with man, did make mention of no other commandment than that of the forbidden fruit.

Evan. Do not marvel at it: for by that one species of sin the whole genus or kind is shown; as the same law, being more clearly unfolded, doth express, Deut. xxviii. 26; Gal. iii. 10. And, indeed, in that one commandment the whole worship of God did consist; as obedience, honour, love, confidence, and religious fear; together with the outward abstinence from sin, and reverend respect to the voice of God; yea, herein also consisted his love, and so his whole duty to his neighbour;* so that, as a learned writer says, Adam heard as much (of the law) in the garden, as Israel did at Sinai; but only in fewer words, and without thunder.

Nom. But, sir, ought not man to have yielded perfect obedience to God, though this covenant had not been made betwixt them?

Evan. Yea, indeed; perfect and perpetual obedience was due from man unto God, though God had made no promise to man; for when God created man at first, he put forth an excellency from himself into him; and therefore it was the bond and tie that lay upon man to return that again unto God; † so that man being God's creature, by the law of creation he owed all obedience and subjection to God his Creator.

Nom. Why, then, was it needful that the Lord should make a covenant with him, by promising him life, and threatening him with death?

Evan. For answer hereunto, in the *first* place, I pray you understand, that man was a reasonable creature; and so, out of judgment, discretion, and election, able to make choice of his way, and therefore it was meet there should be such a covenant made with him, that he might, according to God's appointment, serve him after a reasonable manner. *Secondly*, It was meet there should be such a covenant made with him,

* That one commandment was in effect a summary of the whole duty of man, the which clearly appears, if one considers that the breach of it was a transgressing of all the ten commandments at once, as our author afterwards distinctly shows.

† God having given man a being after his own image, a glorious excellency, it was his natural duty to make suitable returns thereof unto the Giver, in a way of duty, being and acting for him; even as the waters, which originally are from the sea, do in brooks and rivers return to the sea again. Man, being of God as his first cause, behoved to be to him as his chief and ultimate end, Rom. xi. 36.

to show that he was not such a prince on earth, but that he had a sovereign Lord: therefore, God set a punishment upon the breach of his commandment;* that man might know his inferiority, and that things betwixt him and God were not as betwixt equals. *Thirdly*, It was meet there should be such a covenant made with him, to show that he had nothing by personal, immediate, and underived right, but all by gift and gentleness: so that you see it was an equal covenant,† which God, out of his prerogative-royal, made with mankind in Adam before his fall.

Nom. Well, sir, I do perceive that Adam and all mankind in him were created most holy.

Evan. Yea, and most happy, too: for God placed him in paradise in the midst of all delightful pleasures and contents, wherein he did enjoy most near and sweet communion with his Creator, in whose presence is fulness of joy, and at whose right hand are pleasures evermore, Psalm xvi. 11. So that if Adam had received of the tree of life, by taking and eating it, while he stood in the state of innocency before his fall, he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by Satan, as some learned men do think, and as God's own words seem to imply, Gen. iii. 22.‡

* The punishment of death upon the breach of his commandment touching the forbidden fruit.

† That is, an equitable covenant, fair and reasonable.

‡ The author says, that some learned men think so, and that the words, Gen. iii. 22, seem to imply so much; but all this amounts not to a positive determination of the point. The words are these, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," &c. Whether or not these words seem to imply some such things, I leave to the judgment of the reader, whom I incline not to entertain with mine own or others' conjectures upon this head; but three things I take to be plain, and beyond conjecture, in this text, (1.) That there is no irony nor scoff here, as many think there is; but, on the contrary, a most pathetic lamentation over fallen man. The literal version and sense of the former part of the text runs thus: "Behold the man that was one of us," &c., compare for the version, Lam. iii. 1; Psalm iii. 7; and for the sense, Gen. i. 26, 27, "And God said, Let us make man in our image.—So God created man in his own image," &c. The latter part of the text I would read thus, "And eat that he may live for ever." Compare for this version, Exod. iv. 23; 1 Sam. vi. 8. It is evident the sentence is broken off abruptly; the words, "I will drive him out," being suppressed; even as in the case of a father, with sighs, sobs, and tears, putting his son out of doors. (2.) That it was God's design, to prevent Adam's eating of the tree of life, as he had of the forbidden tree, "lest he take also of the tree

SECT. 2.—*Nom.* But it seemeth that Adam did not continue in that holy and happy estate.

Evan. No, indeed; for he disobeyed God's express command, in eating the forbidden fruit, and so became guilty of the breach of the covenant.

Nom. But, sir, how could Adam, who had his understanding so sound, and his will so free to choose good, be so disobedient to God's express command?

Evan. Though he and his will were both good, yet were they mutually good; so that he might stand or fall, at his own election or choice.

Nom. But why then did not the Lord create him immutable? or, why did he not so over-rule him in that action, that he might not have eaten the forbidden fruit?*

Evan. The reason why the Lord did not create him immutable, was because he would be obeyed out of judgment and free choice, and not by fatal necessity and absolute determination; † and withal, let me tell you, it was not reasonable to restrain God to this point, to make man such an one as would not, nor could not sin at all, for it was at his choice to create him how he pleased. But why he did not uphold him with strength of steadfast continuance; that resteth hidden in God's

of life;" thereby mercifully taking care that our fallen father, to whom the covenant of grace was now proclaimed, might not, according to the corrupt natural inclination of fallen mankind, run back to the covenant of works for life and salvation, by partaking of the tree of life, a sacrament of that covenant, and so reject the covenant of grace, by eating of that tree now, as he had before broken the covenant of works, by eating of the tree of knowledge of good and evil. (3.) That at this time Adam did think, that by eating of the tree of life he might live for ever. Farther I dip not here in this matter.

* These are two distinct questions, both of them natively arising from a legal temper of spirit: and I doubt if ever the heart of a sinner shall receive a satisfying answer as to either of them, until it come to embrace the gospel-way of salvation; taking up its everlasting rest in Christ, for wisdom, righteousness, sanctification, and redemption.

† Immutability, properly so called, or absolute unchangeableness, is an incommunicable attribute of God, Mal. iii. 6; James i. 17; and mutability, or changeableness, is so of the nature of a creature, that it should cease to be a creature, or a dependent being, if it should cease to be mutable. But there is an immutability, improperly so called, which is competent to the creature, whereby it is free from being actually liable to change in some respect; the which, in reference to man, may be considered two ways. 1. As putting him beyond the hazard of change by another hand than his own. 2. As putting him beyond the hazard of change by himself. In the former sense, man was indeed made immutable in point of moral goodness; for he could only be made sinful or evil by himself, and

secret council. Howbeit, this we may certainly conclude, that Adam's state was such as served to take away from him all excuse; for he received so much, that of his own will he wrought his own destruction;* because this act of his was a wilful transgression of a law, under the precepts whereof he was most justly created; and under the malediction whereof he was as necessarily and righteously subject, if he transgressed: for, as being God's creature, he was to be subject to his will, so by being God's prisoner, he was as justly subject to his wrath; and that so much the more, by how much the precept was most just, the obedience more easy, the transgression more reasonable, and the punishment more certain.

SECT. 3.—*Nom.* And was Adam's sin and punishment imputed unto his whole offspring?

Evan. Yea, indeed; for says the apostle, Rom. v. 12, "Death passed upon all men, for that all have sinned;" or, "in whom all have sinned," that is, in Adam. The very truth is, Adam by his fall threw down our whole nature† headlong into the same destruction, and drowned his whole offspring in the same gulf of misery,‡ and the reason is, because, by God's appointment, he was not to stand or fall as a single person only, but as a common public person, representing all mankind to come of him;§ therefore, as all that happiness, all those gifts, and endowments, which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man, and as that covenant which was made with him, was made with the whole of mankind; even so he by breaking

not by any other. If he had been made immutable in the latter sense, that immutability behoved either to have been woven into his very nature, or else to have arisen from confirming grace. Now God did not create man thus immutable in his nature; which is it that the first question aims at; and that for this very good reason, viz: that, at that rate, man would have obeyed by fatal necessity and absolute determination, as one not having so much as a remote power in his nature to change himself. And neither glorified saints, nor angels, are thus immutable; their immutability in goodness entirely depending on confirming grace. As for immutability by confirming grace, which is it that the second question aims at, it is conferred on glorified saints and angels; but why it was not afforded to Adam at his creation, our author wisely declines to give any reason. "The reason, says he, why the Lord did not create him immutable was, because," &c.; but why he did not uphold him with strength of steadfast continuance, that resteth hidden in God's secret counsel.

* That is, he received so much strength, that it was not of weakness, but wilfulness, that he destroyed himself.

† That is, all mankind.

‡ With himself.

§ By virtue of the blessing of fruitfulness given before the fall.

covenant lost all, as well for us as for himself. As he received all for himself and us, so he lost all both for himself and us.

Nom. Then, sir, it seemeth by Adam's breach of covenant, all mankind were brought into a miserable condition?

Evan. All mankind by the fall of Adam received a twofold damage: *First*, A deprivation of all original goodness. *Secondly*, An habitual natural proneness to all kind of wickedness. For the image of God, after which they were created, was forthwith blotted out; and in place of wisdom, righteousness, and true holiness, came blindness, uncleanness, falsehood, and injustice. The very truth is, our whole nature* was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of venom, contrary to God; yea, enemies and rebels unto him. So that, says Luther, this is the title we have received from Adam: in this one thing we may glory, and in nothing else at all; namely, that every infant that is born into this world, is wholly in the power of sin, death, Satan, hell, and everlasting damnation. Nay, says Musculus, "The whirlpool of man's sin in paradise is bottomless and unsearchable."

Nom. But, sir, methinks it is a strange thing that so small an offence, as eating of the forbidden fruit seems to be, should plunge the whole of mankind into such a gulf of misery.

Evan. Though at first glance it seems to be a small offence, yet, if we look more wistfully† upon the matter it will appear to be an exceeding great offence; for thereby intolerable injury was done unto God; as, *first*, His dominion and authority in his holy command was violated. *Secondly*, His justice, truth, and power, in his most righteous threatenings, were despised. *Thirdly*, His most pure and perfect image, wherein man was created in righteousness and true holiness, was utterly defaced. *Fourthly*, His glory, which, by an active service, the creature should have brought to him, was lost and despoiled. Nay, how could there be a greater sin committed than that, when Adam, at that one clap, broke all the ten commandments?

Nom. Did he break all the ten commandments, say you? Sir, I beseech you show me wherein.

Evan. 1. He chose himself another God when he followed the devil.

* That is, all mankind.

† That is, earnestly.

2. He idolized and deified his own belly;* as the apostle's phrase is, "He made his belly his God."

3. He took the name of God in vain, when he believed him not.

4. He kept not the rest and estate wherein God had set him.

5. He dishonoured his Father who was in heaven; and therefore his days were not prolonged in that land which the Lord his God had given him.

6. He massacred himself and all his posterity.

7. From Eve he was a virgin, but in eyes and mind he committed spiritual fornication.

8. He stole, like Achan, that which God had set aside not to be meddled with; and this his stealth is that which troubles all Israel,—the whole world.

9. He bare witness against God, when he believed the witness of the devil before him.

10. He coveted an evil covetousness, like Amnon, which cost him his life,† and all his progeny. Now, whosoever considers what a nest of evils here were committed at one blow, must needs, with Musculus, see our case to be such, that we are compelled every way to commend the justice of God,‡ and to condemn the sin of our first parents, saying, concerning all mankind, as the prophet Hosea does concerning Israel, "O Israel, thou hast destroyed thyself," Hos. iii. 9.

SECT. 4. —*Nom.* But, sir, had it not been possible for Adam both to have helped himself and his posterity out of his misery, by renewing the same covenant with God, and keeping it so afterwards?

Evan. No, by no means; for the covenant of works was a covenant no way capable of renovation.§ When he had once broken it, he was gone for ever; because it was a covenant

* That is, as the apostle's, &c.

† 2 Sam. xiii.

‡ That is, to justify God.

§ The covenant of works could by no means be renewed by fallen Adam, so as thereby to help himself and his posterity out of his misery, the which is the only thing in question here; otherwise, indeed, it might have been renewed, which is evident by this sad token, that many do actually renew it in their covenanting with God, being prompted thereto by their ignorance of the high demands of the law, their own utter inability, and the way of salvation by Jesus Christ. And from the same principle our legalist here makes no question but Adam might have renewed it, and kept it too, for the after-time; only, he questions whether or not Adam might thereby have helped himself and his posterity too, out of the misery they were brought into by his sin.

between two friends, but now fallen man was become an enemy. And besides it was an impossible thing for Adam to have performed the conditions which now the justice of God did necessarily require at his hands; for he was now become liable for the payment of a double debt, viz: the debt of satisfaction for his sin committed in time past, and the debt of perfect and perpetual obedience for the time to come; and he was utterly unable to pay either of them.

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit (for that is the sin I mean)* was committed against an infinite and eternal God, and therefore merited an infinite and eternal satisfaction; which was to be either some temporal punishment, equivalent to eternal damnation, or eternal damnation itself. Now Adam was a finite creature, therefore, between finite and infinite there could be no proportion; so that it was impossible for Adam to have made satisfaction by any temporal punishment; and if he had undertaken to have satisfied by an eternal punishment, he should always have been satisfying, and never have satisfied, as is the case of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetual obedience for the time to come?

Evan. Because his former power to obey was by his fall utterly impaired; for thereby his understanding was both enfeebled and drowned in darkness; and his will was made perverse, and utterly deprived of all power to will well; and his affections were quite set out of order; and all things belonging to the blessed life of the soul were extinguished, both in him and us; so that he was become impotent, yea, dead, and therefore not able to stand in the lowest terms to perform the meanest condition. The very truth is, our father Adam falling from God, did, by his fall, so dash him and us all in pieces, that there was no whole part left, either in him or us, fit to ground such a covenant upon. And this the apostle witnesseth, both when he says, "We are of no strength;" and, "The law was made weak, because of the flesh," Rom. v. 6, and viii. 3.

Nom. But, sir, might not the Lord have pardoned Adam's sin without satisfaction?

* That being the sin in which all mankind fell with him, Rom. v. 15.

Evan. O no! for justice is essential in God, and it is a righteous thing with God, that every transgression receive a just recompense:* and if recompense be just, it is unjust to pardon sin without satisfaction. And though the Lord had pardoned and forgiven his former transgression, and so set him in his former condition of amity and friendship, yet having no power to keep the law perfectly, he could not have continued therein.†

Nom. And is it also impossible for any of his posterity to keep the law perfectly?

Evan. Yea, indeed, it is impossible for any mere man in the time of this life to keep it perfectly; yea, though he be a regenerate man; for the law requireth of man that he "love the Lord with all his heart, soul, and might;" and there is not the holiest man that lives, but he is flesh as well as spirit in all parts and faculties of his soul, and therefore cannot love the Lord perfectly. Yea, and the law forbiddeth all habitual concupiscence, not only saying, "Thou shalt not consent to lust," but, "Thou shalt not lust:" it doth not only command the binding of lust, but forbids also the being of lust: and who in this case can say, "My heart is clean?"

Ant. Then, Nomista, take notice, I pray, that as it was altogether impossible for Adam to return into that holy and happy estate wherein he was created, by the same way he went from it,‡ so is it for any of his posterity; and therefore, I remember one says very wittingly, "The law was Adam's lease when God made him tenant of Eden; the conditions of which bond when he kept not, he forfeited himself and all for us." God read a lecture of the law to him before he fell, to be a hedge to him to keep him in paradise; but when Adam would not keep within compass, this law is now become as the

* 2 Thess. i. 6, "Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you."—Heb. ii. 2, "Every transgression and disobedience received a just recompense."

† But would have sinned again, and so fallen under the curse anew.

‡ Walking back by the way of the covenant of works, which he left by his sinning.

Object. "Do we then make void the law," (Rom. iii. 31,) leaving an imputation of dishonour upon it, as a disregarded path, by pretending to return another way? *Ans.* Sinners being united to Christ by faith, return, being carried back the same way they came; only their own feet never touch the ground; but the glorious Mediator, sustaining the persons of them all, walked every bit of the road exactly, Gal. iv. 4, 5. Thus, in Christ, the way of free grace, and of the law, sweetly meet together; and through faith we establish the law.

flaming sword at Eden's gate, to keep him and his posterity out.

SECT. 5.—*Nom.* But, sir, you know, that when a covenant is broken, the parties that were bound are freed and released from their engagements; and therefore, methinks, both Adam and his posterity should have been released from the covenant of works when it was broken, especially considering they have no strength to perform the condition of it.

Evan. Indeed it is true, in every covenant, if either party fail in his duty, and perform not his condition, the other party is thereby freed from his part, but the party failing is not freed till the other release him; and, therefore, though the Lord be freed from performing his condition, that is, from giving to man eternal life, yet so is not man from his part; no, though strength to obey be lost, yet man having lost it by his own default, the obligation to obedience remains still; so that Adam and his offspring are no more discharged of their duties, because they have no strength to do them, than a debtor is quitted of his bond, because he wants money to pay it. And thus, Nomista, I have, according to your desire, endeavoured to help you to the true knowledge of the law of works.

CHAPTER II.

OF THE LAW OF FAITH, OR COVENANT OF GRACE.

Sect. 1. Of the eternal Purpose of Grace.—2. Of the Promise.—3. Of the Performance of the Promise.

Ant. I BESEECH you, sir, proceed to help us to the true knowledge of the law of faith.

Evan. The law of faith is as much as to say the covenant of grace, or the gospel, which signifies *good, merry, glad, and joyful tidings*; that is to say, that God, to whose eternal knowledge all things are present, and nothing past or to come, foreseeing man's fall, before all time purposed,* and in time

* 2 Tim. i. 9, "Who hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began."—Eph. iii. 11, "According to the eternal purpose, which he purposed in Christ Jesus our Lord."

promised,* and in the fulness of time performed,† the sending of his Son Jesus Christ into the world, to help and deliver fallen mankind.‡

SECTION I.

OF THE ETERNAL PURPOSE OF GRACE.

Ant. I beseech you, sir, let us hear more of these things; and first of all, show how we are to conceive of God's eternal purpose in sending of Jesus Christ.

Evan. Why, here the learned frame a kind of conflict in God's holy attributes; and by a liberty, which the Holy Ghost, from the language of holy Scripture, alloweth them, they speak of God after the manner of men, as if he were reduced to some straits and difficulties, by the cross demands of his several attributes.§ For *Truth* and *Justice* stood up and said, that man had sinned, and therefore man must die; and so called for the condemnation of a sinful, and therefore worthily a cursed creature; or else they must be violated: for thou saidst, (said they to God,) "In that day that thou eatest of the tree of knowledge of good and evil, thou shalt die the death." *Mercy*, on the other side, pleaded for favour, and appeals to

* Rom. i. 1, 2, "The gospel of God, which he had promised afore by his prophets in the holy Scriptures."

† Gal. iv. 4, 5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

‡ These are the good tidings, this is the law of faith, *i. e.* the law to be believed for salvation, which the apostle plainly teacheth. Rom. i. 16, "The gospel is the power of God unto salvation to every one that believeth;" and, verse 17, "For therein is the righteousness of God revealed from faith to faith." In this last text, clouded with a great variety of interpretations, I think there is a transposition of words to be admitted, and would read the whole verse thus: "For therein is revealed the righteousness of God by faith unto faith; as it is written, But the just by faith shall live." The key to this construction and reading of the words in the former part of the verse, is, the testimony adduced by the apostle in the latter part of it, from Hab. ii. 4, where the original text appears to me to determine the version of that testimony as here offered. The sense is, the righteousness which is by faith, namely, the righteousness of Christ, the only righteousness in which a sinner can stand before God, is in the gospel revealed unto faith, *i. e.* to be believed. See a like phrase, 1 Tim. iv. 3, translated after this manner.

§ "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together." Hosea xi. 8.

the great court in heaven: and there it pleads, saying, Wisdom, and power, and goodness, have been all manifest in the creation; and anger and justice have been magnified in man's misery that he is now plunged into by his fall: but I have not yet been manifested.* O let favour and compassion be shown towards man, wofully seduced and overthrown by Satan! Oh! said they† unto God, it is a royal thing to relieve the distressed; and the greater any one is, the more placable and gentle he ought to be. But *Justice* replied, If I be offended, I must be satisfied and have my right; and therefore I require, that man, who hath lost himself by his disobedience, should, for remedy, set obedience against it, and so satisfy the judgment of God. Therefore the wisdom of God became an umpire, and devised a way to reconcile them; concluding, that before there could be reconciliation made, there must be two things effected; (1.) A satisfaction of God's justice. (2.) A reparation of man's nature: which two things must needs be effected by such a middle and common person that had both zeal towards God, that he might be satisfied; and compassion towards man, that he might be repaired: such a person, as, having man's guilt and punishment translated on him, might satisfy the justice of God, and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man.‡ And this could be none other but Jesus Christ, one of the Three Persons of the blessed Trinity; therefore

* Mercy requires an object in misery.

† Favour and compassion.

‡ As man lay in ruins, by the fall guilty and unclean, there stood in the way of his salvation, by mercy designed, 1. The justice of God, which could not admit the guilty creature; and, 2. The holiness of God, which could not admit the unclean and unholy creature to communion with him. Therefore, in the contrivance of his salvation, it was necessary that provision should be made for the satisfaction of God's justice, by payment of the double debt mentioned above; namely, the debt of punishment and the debt of perfect obedience. It was also necessary that provision should be made for the sanctification of the sinner, the repairing of the lost image of God in him. And man being as unable to sanctify himself, as to satisfy justice, (a truth which proud nature cannot digest,) the Saviour behoved, not only to obey and suffer in his stead, but also to have a fulness of the Spirit of holiness in him to communicate to the sinner, that his nature might be repaired through sanctification of the Spirit. Thus was the groundwork of man's salvation laid in the eternal counsel; the sanctification of the sinner, according to our author, being as necessary to his salvation as the satisfaction of justice; for indeed the necessity of the former, as well as of the latter, ariseth from the nature of God, and therefore is an absolute necessity.

he, by his Father's ordination, his own voluntary offering, and the Holy Spirit's sanctification, was fitted for the business. Whereupon there was a special covenant, or mutual agreement made between God and Christ, as is expressed, Isa. liii. 10, that if Christ would make himself a sacrifice for sin, then he should "see his seed, he should prolong his days, and the pleasure of the Lord should prosper by him." So in Psalm lxxxix. 19, the mercies of this covenant between God and Christ, under the type of God's covenant with David, are set forth: "Thou spakest in vision to thy holy One, and saidst, I have laid help upon One that is mighty:" or, as the Chaldee expounds it, "One mighty in the law." As if God had said concerning his elect, I know that these will break, and never be able to satisfy me; but thou art a mighty and substantial person, able to pay me, therefore I will look for my debt of thee.* As Pareus well observes, God did, as it were, say to Christ, What they owe me I require all at thy hands. Then said Christ, "Lo, I come to do thy will in the volume of the book it is written of me, I delight to do thy will, O my God! yea, thy law is in my heart," Psalm xl. 7, 8. Thus Christ assented, and from everlasting struck hands with God, to put upon him man's person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man that he should require, and to yield in man's flesh the price of the satisfaction of the just judgment of God, and, in the same flesh, to suffer the punishment that man had deserved; and this he undertook under the penalty that lay upon man to have undergone.† And thus was justice satisfied, and mercy by the Lord Jesus Christ; and so God took Christ's single bond; whence Christ is not only called the "surety of the covenant for us," Heb. vii. 22, but the covenant itself, Isa. xlix. 8. And God laid all

* That is, the debt which the elect owe to me. Thus was the covenant made betwixt the Father and the Son for the elect, that he should obey for them, and die for them.

† The Son of God consented to put himself in man's stead, in obeying his Father, and so to do all for man that his Father should require, that satisfaction should be made: farther, he consented, in man's nature, to satisfy and suffer the deserved punishment, that the same nature that sinned might satisfy; and yet farther, he undertook to bear the very same penalty that lay upon man, by virtue of the covenant of works, to have undergone; so making himself a proper surety for them, who, as the author observes, must pay the sum of money that the debtor oweth. This I take to be the author's meaning; but the expression of "Christ's undertaking under the penalty," &c., is harsh and unguarded.

upon him, that he might be sure of satisfaction; protesting that he would not deal with us, nor so much as expect any payment from us; such was his grace. And thus did our Lord Jesus Christ enter into the same covenant of works that Adam did to deliver believers from it:* he was contented to be under all that commanding, revenging authority, which that covenant had over them, to free them from the penalty of it; and in that respect, Adam is said to be a type of Christ, as you have it, Rom. v. 14, "who was the type of him that was to come." To which purpose, the titles which the apostle gives these two, Christ and Adam, are exceeding observable: he calls Adam the "first man," and Christ our Lord the "second man," 1 Cor. xv. 47; speaking of them as if there never had been any more men in the world besides these two; thereby making them head and root of all mankind, they having, as it were, the rest of the sons of men included in them. The first man is called the "earthy man;" the second man, Christ, is called the "Lord from heaven," 1 Cor. xv. 47. The earthy man had all the sons of men born into the world included in him, and is so called, in conformity unto them, the "first man:"† the second Man, Christ, is called the "Lord from heaven," who had all the elect included in him, who are said to be the "first born," and to have their "names written in heaven," Heb. xii. 23, and therefore are appositely called "heavenly men;" so that these two, in God's account, stood

* Our Lord Jesus Christ became surety for the elect in the second covenant, Heb. viii. 22; and in virtue of that suretyship, whereby he put himself in the room of the principal debtors, he came under the same covenant of works that Adam did; in so far as the fulfilling of that covenant in their stead was the very condition required of him, as the second Adam in the second covenant. Gal. iv. 4, 5, "God sent forth his Son; made under the law, to redeem them that were under the law." Thus Christ put his neck under the yoke of the law as a covenant of works, to redeem them who were under it as such. Hence he is said to be the "end of the law for righteousness to every one that believeth," Rom. x. 4; namely, the end for consummation, or perfect fulfilling of it by his obedience and death, which pre-supposeth his coming under it. And thus the law as a covenant of works was magnified and made honourable; and it clearly appears how "by faith we establish the law," Rom. iii. 31. How then is the second covenant a covenant of grace? In respect of Christ, it was most properly and strictly a covenant of works, in that he made a proper, real, and full satisfaction in behalf of the elect; but in respect of them, it is purely a covenant of richest grace, in as much as God accepted the satisfaction from a surety, which he might have demanded of them; provided the surety himself, and gives all to them freely for his sake.

† And so, in relation to them, is called the "first man."

for all the rest.* And thus you see, that the Lord, willing to show mercy to the fallen creature, and withal to maintain the authority of his law, took such a course as might best manifest his clemency and severity. Christ entered into covenant, and became surety for man, and so became liable to man's engagements: for he that answers as a surety must pay the same sum of money that the debtor oweth.

And thus have I endeavoured to show you, how we are to conceive of God's eternal purpose in sending of Jesus Christ to help and deliver fallen mankind.

SECT. II.—OF THE PROMISE.

Sect. 1. The Promise made to Adam.—2. The Promise renewed to Abraham.—3. The Law, as the Covenant of Works, added to the Promise.—4. The Promise and Covenant with Abraham renewed with the Israelites.—5. The Covenant of Grace, under the Mosaic Dispensation.—6. The natural bias towards the Covenant of Works.—7. The Antinomian Faith rejected.—8. The evil of Legalism.

SECT. 1.—*Ant.* I beseech you, sir, proceed also to the second thing; and first tell us, when the Lord began to make a promise to help and deliver fallen mankind.

Evan. Even the same day that he sinned,† which, as I suppose, was the very same day he was created.‡ For Adam,

* Thus Adam represented all mankind in the first covenant, and Christ represented all the elect in the second covenant.—See the first note on the Preface.

† This, our author does here positively assert, and afterwards confirm. And there is plain evidence for it from the holy Scriptures, which determines the time of our Lord's calling our guilty first parents before him, at the which time he gave them the promise. Gen. iii. 8, "And they heard the voice of the Lord God walking in the garden in the cool of the day;" (*Heb.* "At the wind of that day," as Junius and Tremellius, Piscator and Picherellus, read it;) the which, as soon as it began to blow, might convince them that their aprons of fig-leaves were not fit covers for their nakedness.

‡ Our author is far from being singular in this opinion. The learned Gataker, (*apud Pol. Synop. Crit. in Gen. iii. 23.*) owns it to be the common opinion, though he himself is of another mind, "That man fell, and was cast out of paradise, the same day in which he was created." And he tells us, (*Ibid. in Psalm xlix. 13.*) that "Broughton does most confidently assert Adam not to have stood in his integrity so much as one day; and that he saith, out of Maimonides, This is held by all the Jews, as also by the Greek fathers." That this opinion is less received than formerly, is, if I mistake not, not a little owing to the cavils of the Deists; who, to weaken the credit of the inspired history, allege it to be incredible that the events recorded, Gen. i. 24—26, and ii. 7, 18, to the end of the third chapter, could all be crowded into one day. (See Nichol's Conference

by his sin, being become the child of wrath, and both in body and in soul subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, was "afraid, and sought to hide himself from the presence of God," Gen. iii. 10, whereupon the Lord promised Christ unto him, saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed;" he (that is to say, the seed of the woman, for so is the Hebrew text) "shall break thy head, and thou shalt bruise his heel." This promise of Christ, the woman's seed, (*ver. 15.*) was the gospel; and the only comfort of Adam, Abel, Enoch, Noah, and the rest of the godly fathers, until the time of Abraham.*

with a Theist.) The reasons to support it, taken from the learned Sharp, one of the six ministers banished in the year 1606. (*Curs. Theol. Loc. de Peccato.*) 1. "Because of the devil's envy, who, it is likely, could not long endure to see a man in a happy state. 2. If man had stood more days, the blessing of marriage would have taken place, Adam would have known his wife, and begot a child without original sin. 3. The Sabbath was not so much appointed for meditating on the works of creation, as on the work of redemption. 4. It appears from the words of the serpent, and of the woman, that she had not yet tasted any fruit. 5. When the Holy Ghost speaks of the sixth day, Gen. i, and of the day of the fall, it is with *HE* emphatic. (*Compare Gen. i. ult. and iii. 8.*) 6. He fell so soon, that the work of redemption might be the more illustrious, since man could not stand one day without the Mediator's help." How the Sabbath was broken by Adam's sin, though committed the day before, may be learned from the Larger Catechism, on the fourth commandment, which teaches, that "The Sabbath is to be sanctified—and to that end we are to prepare our hearts—that we may be the more fit for the duties of that day;" and that "the sins forbidden in the fourth commandment, are all omissions of the duties required," &c.

* In this promise was revealed, 1. Man's restoration unto the favour of God, and his salvation; not to be effected by man himself, and his own works, but by another. For our first parents, standing condemned for breaking of the covenant of works, are not sent back to it, to essay the mending of the matter, which they had marred before; but a new covenant is purposed,—a Saviour promised as their only hope. 2. That this Saviour was to be incarnate, to become man, "the seed of the woman." 3. That he behoved to suffer; his heel, namely his humanity, to be bruised to death. 4. That by his death he should make a full conquest over the devil, and destroy his works, who had now overcome and destroyed mankind; and so recover the captives out of his hand: "he shall bruise thy head, viz: while thou bruise his heel." This encounter was on the cross; there Christ treading on the serpent, it bruised his heel, but he bruised its head. 5. That he should not be held by death, but Satan's power should be broken irrecoverably: the Saviour being only bruised in the heel, but the serpent in the head. 6. That the saving interest in him, and his salvation, is by faith alone, believing the promise with particular application to one's self, and so receiving him, forasmuch as these things are revealed by way of a simple promise.

Nom. I pray you, sir, what ground have you to think that Adam fell the same day he was created?

Evan. My ground for this opinion is, Psalm xlix. 12; which text Mr. Ainsworth makes to be the 13th verse, and reads it thus, "But man in honour doth not lodge a night; he is likened unto beasts that are silenced."* That may be minded, says he, both for the first man Adam, who continued not in his dignity, and for all his children.

Ant. But, sir, do you think that Adam and those others did understand that promised seed to be meant of Christ?

Evan. Who can make doubt, but that the Lord had acquainted Adam with Christ, betwixt the time of his sinning and the time of his sacrificing, though both on one day?

Ant. But did Adam offer sacrifice?

* "From this text the Hebrew doctors, also in Bereshit Rabba, do gather, that the glory of the first man did not night with him, and that in the beginning of the Sabbath his splendour was taken away from him, and he was driven out of Eden."—(Cartwright apud Pol. Synops. Crit. in Loc.) The learned Leigh, (in his Crit. Sac. in voc. *Lun.*) citing this text, says, "Adam lodged not one night in honour, for so are the words, if they be properly translated." He repeats the same in his annotations on the book of Psalms, and points his reader to Ainsworth, whose version does evidently favour this opinion, and is here faithfully cited by our author, though without the marks of composition—"lodge a night," there being no such marks in my copy of Ainsworth's version or annotations, printed at London, 1639. However the word *lun* may signify, to abide or continue, it is certain the proper and primary signification of it is, to-night (at, in, or with). I must be allowed the use of this word to express the true import of the original one." Thus we have it rendered, Gen. xxviii. 11, "tarried all night."—Judges xix. 9, 10, 13, "Tarry all night—tarry that night—lodged all night." And since this is the proper and primary signification of the word, it is not to be receded from, without necessity; the which I cannot discover here. The text seems to me to stand thus, word for word, the propriety of the tenses also observed: "Yet Adam in honour could not night; he became like as the beasts, they were alike." Compare the Septuagint, and the vulgar Latin; with which, according to Pool, (in Synop. Crit.) the Ethiopic, Syriac, and Arabic, do agree, though unhappy in not observing the difference between this and the last verse of the Psalm. Nothing can be more agreeable to the scope and context. Worldly men boast themselves in the multitude of their riches, *verse* 6, as if their houses should continue for ever, *verse* 11; and yet Adam, as happy as he was in paradise, continued not one night in his honour; it quickly left him; yea, he died, and in that respect became like the beasts; compare *verse* 14, "Like sheep they are laid in the grave, death shall feed on them." And after showing that the worldly man shall die, notwithstanding of his worldly wealth and honour, *verse* 19, this suitable memorial for Adam's sons is repeated with a very small variation, *verses* 20, 21, "Adam was in honour, but could not understand; he became," &c.

Evan. Can you make any question, but that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely these skins could be none other but of beasts slain, and offered in sacrifice; for before Adam fell, beasts were not subject to mortality nor slaying. And God's clothing of Adam and his wife with skins signified, that their sin and shame were covered with Christ's righteousness. And, questionless, the Lord had taught him, that his sacrifice did signify his acknowledgment of his sin, and that he looked for the Seed of the woman, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence; the which, undoubtedly, he acquainted his sons, Cain and Abel, with, when he taught them also to offer sacrifice.

Ant. But how doth it appear that this his sacrificing was the very same day that he sinned?

Evan. It is said, John vii. 3, concerning Christ, "That they sought to take him, yet no man laid hands on him, because his hour was not yet come;" but after that when the time of his suffering was at hand, he himself said, John xii. 23, "The hour is come;" which day is expressly set down by the Evangelist Mark to be the sixth day, and ninth hour of that day, when "Christ, through the eternal Spirit, offered up himself without spot to God," Mark xv. 34, 42. Now, if you compare this with Exod. xii. 6, you shall find that the paschal lamb, a most lively type of Christ, was offered the very same day and hour, even the sixth day, and ninth hour of that day, which was at three of the clock in the afternoon: and the Scripture testifies, that Adam was created the very same sixth day; and gives us ground to think that he sinned the same day. And do not the before alleged Scriptures afford us warrant to believe that it was the very same hour of that day, Gen. i. 26; when Christ entered mystically and typically upon the work of redemption, in being offered as a sacrifice for Adam's sin?*

* That the promise was given the same day that Adam sinned, was evinced before: and from the history, Gen. iii, and the nature of the thing itself, one may reasonably conclude, that the sacrifices were annexed to the promise. And since the hour of Christ's death was all along the time of the evening sacrifice, it is very natural to reckon that it was also the hour of the first sacrifice; even as the place on which the temple stood was at first designed by an extraordinary sacrifice on that spot, 1 Chron. xx. 18—28, and xxii. 1. "At three o'clock in the afternoon, Christ yielded up the Ghost, (Mark xv. 34.) the very time when Adam had received the promise of this his passion for his redemption."—Lightfoot on Acts ii. 1.

And surely we may suppose, that the covenant (as you heard) being broken between God and Adam, justice would not have admitted of one hour's respite, before it had proceeded to execution, to the destruction both of Adam and the whole creation, had not Christ, at that very time, stood as the ram (or rather the lamb) in the bush, and stepped in to perform the work of the covenant. And hence I conceive it is, that Saint* John calls him the "Lamb slain" from the beginning of the world, † Rev. xiii. 8. For as the first state of creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of observing the law and condition of that covenant; so that covenant being broken by man, the world should have come to ruin, had it not been, as it were, created anew, and upheld by the covenant of grace in Christ.

Ant. Then, sir, you think that Adam was saved?

Evan. The Hebrew doctors hold that Adam was a repentant sinner, and say, that he was by wisdom, (that is to say, by faith in Christ,) brought out of his fall; yea, and the Church of God doth hold, and that for necessary causes, that he was saved by the death of Christ; yea, says Mr. Vaughan, it is certain he believed the promise concerning Christ, in whose commemoration he offered continual sacrifice; and in the assurance thereof, he named his wife Hevah, that is to say,

* This word might well have been spared here; notwithstanding that we so read in the title of the book of the Revelation in our English Bibles; and in like manner, in the titles of other books in the New Testament, St. (i. e. Saint) Matthew, St. Mark, St. Luke, &c.; it is evident, there is not such a word to be found in the titles of these books in the original Greek; and the Dutch translators have justly discarded it out of their translations. If it is to be retained, because John, Matthew, Mark, Luke, &c., were, without controversy, saints, why not on the same ground, Saint Moses, Saint Aaron, (expressly called "the Saint of the Lord," Psalm cvi. 16.) &c.? No reason can be given of the difference made in this point, but that it pleased Antichrist to canonize these New Testament saints, but not the Old Testament ones. Canonizing is an act or sentence of the Pope, decreeing religious worship and honours to such men or women departed, as he sees meet to confer the honour of saintship on. These honours are seven, and the first of them is, "That they are enrolled in the catalogue of saints, and must be accounted and called saints by all."—Bellarmin Disp. tom. 1. Col. 1496.

† The benefits thereof (viz: of Christ's redemption) "were communicated unto the elect from the beginning of the world in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the Seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world."—Westm. Confess. chap. 8, art. 6.

life,* and he called his son Seth, *settled* or *persuaded* in Christ.

Ant. Well, now, I am persuaded that Adam did understand this *seed of the woman* to be meant of Christ.

Evan. Assure yourself, that not only Adam, but all the rest of the godly fathers did so understand it, as is manifest in that the *Targum*, or Chaldee Bible, which is the ancient translation of Jerusalem, has it thus: "Between thy son and her son;" adding further, by way of comment, "So long, O serpent, as the woman's children keep the law, they kill thee! and when they cease to do so, thou stingest them in the heel, and hast power to hurt them much; but whereas for their harm there is a sure remedy, for thee there is none; for in the last days they shall crush thee all to pieces, by means of Christ their king." And this was it which did support and uphold their faith until the time of Abraham.

SECT. 2—*Ant.* What followed then?

Evan. Why, then, the promise was turned into a covenant with Abraham and his seed, and oftentimes repeated, that in his seed all nations should be blessed, † Gen. xii. 3; xviii. 18; and xxii. 18; which promise and covenant was the very voice itself of the gospel, it being a true testimony of Jesus Christ;

* So the Septuagint expounds it. Others, an enlivener, not doubting but Adam, in giving her this name, had the promised life-giving Seed, our Lord Jesus Christ, particularly in view, amongst the "all living" she was to be mother of.

† The ancient promise given to Adam was the first gospel, the covenant of grace; for man, by his fall, "having made himself incapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the covenant of grace," Gen. iii. 15. Westm. Confess. chap. 7, art. 3. When that promise or covenant, in which the persons it respected were not expressly designed, was renewed, Abraham and his seed were designed expressly therein; and so it became a covenant with Abraham and his seed. And the promise being still the same as to the substance of it, was often repeated, and in the repetition more fully and clearly opened. So Jesus Christ, revealed to Adam only as the seed of the woman, was thereafter revealed to Abraham as Abraham's own seed; and thus was it believed and embraced unto salvation in the various revelations thereof. "God did seek Adam again, call upon him, rebuke his sin, convict him of the same; and, in the end, made unto him a most joyful promise, viz: that the seed of the woman should break down the serpent's head; that is, he should destroy the works of the devil; which promise, as it was repeated, and made more clear from time to time, so was it embraced with joy, and may constantly (i. e. most steadfastly) be received of all the faithful, from Adam to Noe, and from Noe to Abraham, from Abraham to David, and so, forth to the incarnation of Christ Jesus." Old Confess. art. 4.