

LIFE AND WORKS

GOD'S CREATION COVENANT WITH ADAM

A Chronology of Excerpted Biblical and Theological Source Materials
(dedicated to Rev. Dr. R.S. Ward, Australia's foremost authority on the Adamic Covenant)



Go into all the World, and subjugate the Earth!

by

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LIFE & WORKS: GOD'S COVENANT WITH ADAM (N. LEE)

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God graciously made an everlasting Covenant of Life and Works with Adam and all his descendants, against Satan. By grace and through faith, Adam could keep and consummate that Covenant to the glory of God. Isaiah 24:5 *cf.* Genesis 1:26-28 & 2:15. Treacherously, however, Adam broke that Covenant - by making his own counter-covenant against God and with Satan and death and hell! Genesis 3:6-14 & Hosea 6:7-10 & Isaiah 28:12-15.

But God could not deny Himself. Second Timothy 2:13. So He would become the Second Adam Jesus Christ, to smash Adam's covenant with Satan and to restore and execute Adam's Covenant of Works unto everlasting life. Genesis 3:15; Isaiah 28:15-18; Hosea 6:1-3; First Corinthians 15:22,45-47,58. And henceforth, through the blood of the everlasting Covenant, God requires also Christians to be perfect in every good work. Hebrews 13:20-21.

The Biblical data

In **Genesis 1:26-28 and 2:9-18f** the three Persons within God Triune, covenant with One Another and then also with mankind for the latter to subjugate the cosmos to God's glory in order for man to earn everlasting life beyond the losable life with which he had been created. In Genesis 9:1-9, that Covenant is again repeated - even after the fall and the flood.

In Genesis 1:26, the Father and Son and Spirit within the Triune God, always in **Covenant** with One Another, create and covenant with men for them to subdue the Earth to the glory of the Lord. That **Covenant** was broken by Adam. Hosea 6:7. Yet then, that same **Covenant** was **re**-peated after the fall, when God **re**-newed it with postdiluvian men.

For in **Genesis 9:1-9**, "God blessed Noah and his sons and said to them: 'Be fruitful and multiply and fill the Earth!... And I, look, I [**re**-]establish (*meeqiyim*) **My Covenant** with you and with all your seed after you!" All emphases here and henceforth, are my own (F.N.L.). By grace and through faith, Noah and all his descendants were and are to **keep that Covenant**.

The Holy Spirit says through His B.C. 758f Prophet **Hosea (6:1-11)** in respect of the latter's then-contemporary Israelites that "I desired...the knowledge of God.... But they, like Adam, transgressed the Covenant." For, like Adam, they too had "acted treacherously against Me...and were polluted with blood[shed].... Like a troop of robbers..., they murder on the road.... They commit lewdness.... There is whoredom." In one word, the Israelites, just like

their ancestor Adam, transgressed the Covenant of Works by breaking the **Ten Commandments**. Indeed, "they have transgressed **my Covenant** and trespassed against **my Law**." Hosea 8:1.

Now this passage Hosea 6:1-11 teaches at least the following great truths. First - God made a Covenant, which Adam transgressed (verse 7a). Second - that Covenant got transgressed, when Adam disregarded the Decalogue (verses 7b to 10). Third - even God's Covenant people themselves have continued breaking that Covenant and its Commandments (verses 7b to 10). Fourth - Christ the Second Adam kept that Covenant, and at His resurrection perfected it for His people to guard (verse 2). Fifth - not just before but also after His final sacrifice on Calvary, Christ requires His people to be merciful and increasingly to acquire the knowledge of God (verse 6). Sixth - Christians are refreshed by the Holy Spirit at Pentecost, unto their keeping of that Covenant out of gratitude for what Christ has done for them through His active and passive obedience in respect thereof (verse 3). And seventh - Christ has set a glorious eschatological harvest for His Covenant People who love Him and keep His Commandments (verse 11).

Also **Isaiah 24:5 & 28:15-18** reflect this. 24:5 states that the Earth's inhabitants have been defiled, because they have **transgressed the Laws** and broken the **everlasting Covenant**. And 28:15 teaches that their counter-covenant with death and hell would not stand, because God would lay a new Foundation in the Second Adam Jesus Christ when He came to renew that **everlasting Covenant**.

In **Romans 5:12-19 & 6:23**, the Apostle Paul implicitly teaches that Adam was a figure of Christ the Second Adam (Who in Adam's time was yet to come). Adam through his disobedience broke God's Covenant, lost his life, and incurred the penalty of death. But Christ the Second Adam, says Paul, through His obedience then came and brought much more abundant and everlasting life and abounding grace to the very many for Whom He died.

The same Paul in **First Corinthians 15:22 & 15:45-47** further teaches: "For as in Adam all die, even so in Christ shall all be made alive... The first man, Adam, was made a living soul; the Last Adam, a re-viv-ing spirit.... The first man is of the Earth, earthly ; the Second Man is the Lord from Heaven." Indeed, in **Second Timothy 2:13** he adds that even if we do not keep on being faithful, Christ keeps on remaining faithful because He cannot deny Himself!

In **Hebrews 2:6-10**, we are reminded that God made mankind and appointed such over the works of His hands and put all things in subjection under Adam's feet. We do not here see that all things have yet been subjugated by man; but we do see that Jesus [the Second Adam] tasted death for every man and has been crowned with glory and honour. For it behooved God by Whom all things are, in bringing many sons to glory, to perfect the Captain of their salvation through His sufferings.

In **Hebrews 4:3-14**, we are told that God started to rest from His works on His seventh day and urged man to enter into that rest of everlasting life alongside of God Himself. When man did not, God sent His Son as the man Jesus. Jesus then entered into that rest and ceased from His human works on our behalf, when He [after His resurrection from the dead and His ascension from the Earth] "passed into the **Heavens**" for us as our great High Priest.

Thereby, concludes **Hebrews 13:20-21**, "the God of peace...brought back from the dead

our Lord Jesus...through the blood of the **everlasting Covenant.**" Why? The holy writer says, in order to make **us** "perfect in every **good work**...to do His will...through Jesus Christ." Thus God the Son became the **Second Adam** - precisely to give us the unlosable everlasting life the first Adam lacked, and also then to **perfect us** in every good work the first Adam should have done by virtue of God's **Covenant of Works** with him and all his descendants.

Early Church History

Significantly, the previously-mentioned vitally-important **covenantal passage** in Hosea 6:1-11 is referred to by many of the Ante-Nicene or Early Church Fathers. Such include: the A.D. 185 **Irenaeus** (*On Heresies* IV:17:4); the A.D. 190 **Clement of Alexandria** (*Stromata* IV:6 and *Who is the Rich Man that shall be Saved?* 39); the A.D. 200 **Tertullian** (*Against Marcion* II:13 & II:17 & IV:17 & IV:43 and *An Answer to the Jews* 13 and *On Repentance* 8 and *On Modesty* 2); the A.D. 220 **Hippolytus** (*Discourse on the Holy Theophany* 2); the A.D. 225f **Clementine Recognitions** I:37 and the **Clementine Homilies** III:56; the A.D. 235f **Anterus** (*Epistle*); the A.D. 250 **Cyprian** (*Fourth Treatise* 35 and *Twelfth Treatise* II:Test. 25 & III:Test. 1); the A.D. 260 **Novatian** (*Treatise on the Trinity* 9); and the A.D. 320 **Lactantius** (*Divine Institutes* IV:19 and *Epitome* 47).

However, altogether quite apart from Hosea 6:1-11, many of the extant writings of the Early Church Fathers are full of material evidencing their grasp of the Adamic Covenant of Works (even where they do not use that term as such). Let us now consider a few such writings.

The Epistle of Barnabas

This Barnabas, writing probably around 100 A.D. (or almost back in Apostolic times), twice uses the word 'Covenant' (albeit not specifically with Adam). He also refers to Adam, and his formation.

In his *Epistle*, Barnabas condemns **breaking** the **Ten Commandments** (chapters 1-2f). He says the "**Covenant** was broken, in order that the **Covenant** of the beloved Jesus might be sealed upon our heart in the **hope** which flows from believing in Him" (ch. 4). This 'New' or rather re-new-ed Covenant of the "mighty Stone" of Isaiah 28:16, which would smash man's apostate covenant with death and hell against God, is linked to "the formation of **Adam**" (chs. 5-6).

Barnabas then adds: "Since therefore, having re-new-ed us by the remission of our sins - He had made us after another pattern so that we should possess the soul of children inasmuch as He has **[re]-created us anew** by His Spirit. For the Scripture says concerning **us**, while He [the Spirit] speaks to the Son, 'Let Us make man after Our image and after Our likeness, and let them have dominion over the beasts of the earth and the birds of the sky and the fishes of the sea!' [Genesis 1:26f]....

"Again, I will show you how, in respect to **us**, He [God-Triune] has accomplished a second fashioning in these last days. The Lord says 'Behold, **I will make the last like the first**' [*cf.* Matthew 20:16 & Romans 5:12-21 & First Corinthians 15:20-49 & Second Corinthians 5:17].

Further (ch. 15), "the **Sabbath** is mentioned at the beginning of the creation.... 'And He

rested on **the seventh day**' [Genesis 2:3]. This means: when His Son...shall judge the ungodly..., then shall He truly rest on the seventh day.... I shall make a **beginning of the eighth day**; that is, a **beginning of another [viz. the next] World**. Therefore **also we keep the eighth day** with joyfulness, the day also on which Jesus rose against from the dead. And when He had manifested Himself, He ascended into **the Heavens**."

Barnabas then concludes (chs. 19 & 20) by commanding Christians: "You shall not forsake the Commandment of the Lord!" For "you shall remember the Day of Judgment!" He then warns against the transgression of the Decalogue - God's rule for all men, in all ages.

The Pastor of Hermas

Perhaps around 120-60 A.D., the Pastor of Hermas in his *Similitudes* [III:6:5 to II:9:14] condemns all transgressions of the Decalogue. For he claims that "**this great tree** [cf. Genesis 3:24 & Revelation 22:2-14]...**is the Law of God** that was given to the whole World; and this Law **is the Son of God**."

Hermas then says to that Son, Christ 'The Shepherd': "Sir, show me now with respect to those who gave in the branches, of what sort they are and their abode - in order that they who believed and received the seal and **broke** it and did not keep it whole [Hosea 6:7-10], hearing it, may on coming to a knowledge of their deeds repent and receive from You a seal!'"...

"'Listen!,' He said.... '**Life** is the possession of all who **keep the Commandments** of the Lord.... All who with their whole heart shall purify themselves from their wickedness before enumerated, and shall add no more to their sins - will receive healing from the Lord for their former transgressions, if they do not hesitate at these Commandments; and **they will live unto God**. But do you walk in My Commandments, and live!'"...

"The whole creation is supported by the Son of God. What do you think of those who are called by Him and bear the name of the Son of God and walk in His Commandments?.... He Himself accordingly became a Foundation to them [Isaiah 28:16]." Indeed, the latter statement seems to reflect The Foundation Christ the Second Adam's destruction of man's covenant with death and hell against God.

Irenaeus of Lyons

The A.D. 185 Irenaeus, the famous Overseer or Bishop of Lyons, does not use the expression 'Covenant of Works' - though he does use the somewhat similar word '**dispensation**' in relation to Adam and his sin. Yet Irenaeus's use of the expression 'New Covenant' and his **recapitulation** of the New Covenant's Christ the Second Adam, in the place of the first Adam, clearly implies his recognition of **God's pre-fall Covenant with Adam**.

Thus Irenaeus says (in his *Against Heresies* II:21:10f & V:1:2 & V:12:2-6) that just as the first man or "proto-plast Adam himself got his substance from untilled and as yet virgin soil..., so did He Who is the Word, **recapitulating Adam in Himself, rightly receive a birth enabling Him to gather up Adam**.... The Word of God was made, **recapitulating** in Himself His Own handiwork.... He was Himself made the beginning of those that live, as Adam became the beginning of those who die [First Corinthians 15:20-22].... It was necessary therefore that the

Lord, coming to the lost sheep and making **recapitulation** of so comprehensive a **dispensation** and seeking after His Own handiwork, should save that very man who had been created after His image and likeness, that is, **Adam**....

"The Second Man [Jesus Christ] did...bind the strong man [Satan], and despoiled his goods and abolished death, **vivifying** that man who had been in a state of death. For at the first, Adam became a vessel in his (Satan's) possession.... But this...Adam...the first formed man...is **saved**.... It is **fitting** that he who was created the original man, should be saved....

"Immediately after Adam had transgressed, as the Scripture relates [*cf.* Hosea 6:7], He pronounced no curse against Adam personally.... But the curse in all its fullness fell upon the serpent which had beguiled them.... [Adam] showed his repentance by his conduct.... He [God] put enmity between the serpent and the woman and her seed.... He, the sole of Whose foot would get bitten, had power also to tread upon the enemy's head.... **Adam received new life**.... When therefore **the Lord vivifies man**, that is, Adam - death is at the same time destroyed.... 'In Adam, we all die' [First Corinthians 15:22].... However... 'where sin abounded, **grace did much more abound**' [Romans 5:20]....

"He [Christ the Second Adam] would not have been One truly possessing flesh and blood by which He redeemed us, unless he had **summed up** in Himself the ancient formation of **Adam**.... At the beginning of our formation in Adam, that breath of life which proceeded from God, having been united to what had been fashioned, animated the man and manifested him as a being endowed with reason. So also, **in the end, the Word** of the Father and the Spirit of God, having become united with the ancient substance of Adam's formation, **rendered man living and perfect**...in order that, as in the natural [Adam] we all were dead, so in the Spiritual [Adam] we may all be made alive [First Corinthians 15:22].... In the last times...by the good pleasure of the Father, His hands formed a living man [Christ] **in order that Adam might be [re]-created** after the image and likeness of God [Ephesians 4:24-28 & Colossians 3:10]....

"Therefore also 'the first Adam was made' by the Lord 'a living soul; the Second Adam, a quickening Spirit' [First Corinthians 15:45].... What the Lord [Jesus] came to **quicken**, that as in Adam we all die as being of an animated nature, in Christ we may all **live** as being spiritual - **not laying aside God's handiwork**, but the lusts of the flesh.... For what was His object in healing [different] portions of the flesh and **re-storing** them to their **original** condition, if those parts which had been healed by Him were not in a position to obtain **salvation**?"

Clement of Alexandria

In his 195 A.D. *Stromata* [II:22 & III:9], Clement - the President of the Catechetical School in Alexandria - seems to acknowledge **Christ the Second Adam** as the road **back** to **Paradise** and its Decalogue, and thenceforth **forward** to **Heaven**. For he refers to "the **re-storation to hope**..., 'which rest is laid up for us' [*cf.* Hebrews 4:3-14].... 'And therefore as by one man sin entered into the World and death by sin and so death passed upon all men for that all have sinned...and death reigned from **Adam**' (Romans 5:12-14)...., now **Christ** shall also be magnified in my body, whether through life or through death....

"For if 'by the Law is the knowledge of sin' (Romans 3:20), as those allege **who disparage**

the Law, and [if] 'till the Law sin was in the World' (Romans 5:13) yet 'without the Law sin was dead' (Romans 7:6) - we oppose them!... The Apostle says 'that he who loves his brother, does not do evil.' For this 'you shall not kill; you shall not commit adultery; you shall not steal!' and if there be any other Commandment - it is comprehended in the word 'you shall love your neighbour as yourself!' (Romans 13:8-10).

"And 'if he that loves his neighbour does no evil,' and if 'every Commandment is comprehended in this...loving our neighbour' - the Commandments...work love not hatred.... 'So that the Law is holy' and in truth 'spiritual' (Romans 7:12-14), according to the Apostle.... For the wages of sin is death; but the **gift** of God is **everlasting life** through [**the Second Adam**] **Jesus Christ** our Lord (Romans 6:20-23)."

Tertullian of Carthage

The A.D. 200 Presbyter **Tertullian of Carthage** gives a truly excellent picture of man's prefall state, and also of his decalogical transgression shortly thereafter while still in the garden of Eden. In his *Answer to the Jews* (2), he insists that "God the Founder of the Universe...gave a **Law...to all nations** [*cf.* Romans 1:17-21 & 2:14-16].... **For in the beginning of the World He gave to Adam** himself, and to **Eve, a Law....**

"In this Law given to Adam, we recognize in embryo **all the precepts** which afterwards sprouted forth when given through Moses. That is, 'you shall love the Lord your God from your whole heart and out of your whole soul!'; 'you shall love your neighbour as yourself!'; 'you shall not kill!'; 'you shall not commit adultery!'; 'you shall not steal!'; 'false witness you shall not utter!'; 'honour your father and mother!'; and 'that which is another's, you shall not covet!'

"For the **Primordial Law** was given to **Adam and Eve** in Paradise as the womb of **all of God's precepts**. In short, if they had loved the Lord their God, they would not have contravened His precepts [Hosea 6:7-10]. If they had habitually loved their neighbour, *i.e.* themselves, they would not have believed the persuasion of the serpent and thus would not have committed murder upon themselves by falling from immortality by contravening God's precepts. From theft also they would have abstained, if they had not stealthily tasted of the fruit of the tree.... Thus they would not have offended God as their Father either [*cf.* Fifth Commandment]....

"In this general and **Primordial Law of God**...we recognize enclosed all the precepts of the later Law in particular.... In short, **before** the Law of **Moses** written on tablets of stone, I contend that there was an unwritten Law which was habitually understood **by nature**, and kept by the fathers habitually. For whence was Noah 'found righteous' [Genesis 6:9 & 6:18 *cf.* Hebrews 11:7] - if in his case the righteousness of a **Law of nature** had **not** preceded?!" Compare too Tertullian's *On Modesty* 5f & 12 & 19f.

Tertullian twice in his *Answer to the Jews* (chs. 10 & 14) and twice in his *Against Marcion* (V:5 & V:7) cites Christ as the Stone in Isaiah 28:16 Who smashes man's covenant with death and hell. Indeed, once in his *On the Flesh of Christ* (ch. 8) and thrice in his *Against Marcion* (V:9f) and fully seven times in his *On the Resurrection of the Flesh* (chs. 48-52), he cites First Corinthians 15:21-47.

In looking more closely at some of the above references, it is to be noted that Tertullian writes in his *Against Marcion* (V:9f) that since "we are all so made alive in Christ as we die in Adam, it follows of necessity that we are made alive in Christ as a bodily substance - since we died in Adam as a bodily substance. The similarity indeed is not complete unless our re-vival (*vivificatio*) in Christ concurs in identity of substance with our mortification."

Paul "remarked of Christ Himself: 'The first man Adam was made a living soul; the last Adam was made a quickening spirit.' Our heretic [Marcion]...in the excess of his folly, being unwilling that the statement should remain in this shape, altered 'last Adam' into 'last Lord' - because he feared...that if he allowed the Lord to be the last Adam, we should contend that Christ, being the Second Adam, must needs belong to that God Who owned also the first Adam. But the falsification [by Marcion] is transparent. For why is there a first Adam, unless it be that there is also a Second Adam? For things are not **classed together**, unless they be severally **alike**."

Indeed, in his *On the Resurrection of the Flesh* (chs. 49 & 53), Tertullian adds (citing First Corinthians 15:49): "'As we have borne the image of the earthy [Adam], let us also bear the image of the heavenly [Second Adam]!' We have indeed borne the image of the earthy - by sharing in his transgression [*cf.* Hosea 6:7]; by our participation in his death; by our banishment from Paradise. Now, although the image of Adam is here borne by us in the flesh, yet we are not exhorted to put off the flesh....

"He [Paul] calls Christ 'the last Adam'.... The first man Adam was flesh.... And the last Adam, Christ, was Adam only because he was man.... Accordingly, the Apostle goes on to say: 'Howbeit, that was not first which is spiritual; but that which is natural. And afterward that which is spiritual' (First Corinthians 15:46), as in the case of the two Adams."

Origen of Caesarea

Also the A.D. 230 Origen, Founder of the Christian College in Caesarea, in his influential work *Against Celsus* (IV:11 & VI:36) notes that "'in Adam...all die' (*cf.* First Corinthians 15:22 with Romans 5:14) and were condemned in the likeness of Adam's transgression [Hosea 6:7].... The curse pronounced upon Adam, is regarded as common to all (the members of the race).... The 'tree of life'...in the book of Genesis (2:9 to 3:24) regarding the Paradise, [was] planted by God.... Through the [one] tree came death, and through the [other] tree comes life [First Peter 2:24 *cf.* Revelation 2:1-4 & 22:2-16]. Because death was in Adam, and life in Christ."

In Origen's work *On the Fundamentals* (I:6:1 & III:6:1), he stresses that the righteous and unfallen Adam needed to "advance" by "by the fulfilment of the works." Thus he explains that "the highest good...is also called the end of all blessings.... God said: 'Let Us make man in Our Own image, and after Our likeness!' And then He adds the words: 'So God created man in His Own image; He created him in the image of God; He created them male and female; and He blessed them.'

"Now the expression 'He created him in the image of God...conveys no other meaning than this, that man received the dignity of God's image at his first creation but that the perfection has been reserved for the consummation.... He might acquire it for himself by the exercise of his

own diligence in the imitation of God, the possibility of attaining to perfection being granted him at the beginning through the dignity of the divine image, and the perfect realization of the divine likeness being reached in the end by the fulfilment of works....

"The Lord Himself in the Gospel...declares that these same results are future.... They are to be brought about by His Own intercession. He Himself deigns to obtain them from the Father of His disciples, saying: 'Father, I will that where I am going, they also may be with Me [John 17:21f].... In this, the divine likeness itself already appears to advance."

This is reflected also in Origen's commentaries. In his *Commentary on Matthew* (XIII:8), he says of Jesus the Second Adam that men "gave Him up to be put to death, so that His enemy death might receive Him under its subjection like those who die in Adam [First Corinthians 15:22].... The Father delivered up His Son for us.... For 'through death, He brought to nought him that has the power of death, that is, the devil; and delivered all them who through fear of death were all their lifetime subject to bondage' (Hebrews 2:14-15)."

Origen is even more explicit in his *Commentary on John*. There (I:20-23 & II:6 & X:21), he argues that "we might say of **Christ** that by nature His *arche* [or beginning] is Deity, but that in relation to us...His *arche* is His manhood [as the Second Adam].... Paul says **He is Adam** [First Corinthians 15:45]: 'The Last Adam, was made a life-giving Spirit'.... For supposing that the woman had not been deceived and Adam had not fallen, and that man created for incorruption had obtained it - then He [Christ the Second Adam] would not have descended into the grave, nor would He have died.... According to Paul, too, He is declared to be the Wisdom and Power of God.... But he also teaches us, writing to the Hebrews [4:14], that **Christ** is a High-Priest: 'Having therefore a great High-Priest Who has passed through the Heavens, Jesus the Son of God, let us hold fast our profession!'

"In the Epistle to the Hebrews (2:9)...Jesus is shown by Paul to have been made less than the angels on account of the suffering of death. 'We behold Him,' he says, 'Who has been made a little lower than the angels, Jesus, because of the suffering of death - crowned with glory and honour'.... The words 'we rose with Him' do not cover the whole of the resurrection. 'In Christ shall all be made alive' [First Corinthians 15:22-24].... It belongs to the resurrection, that one should be on the first day in the Paradise of God." Thus, the Second Adam takes us from what the covenanted Adam had - right through to what he never had before his fall, *viz.* our resurrection alias our unlosable everlasting life.

Gregory Thaumaturgus

In his *Twelve Topics on the Faith* (III), the A.D. 260 Gregory Thaumaturgus (Overseer or Bishop of Neo-Caesarea) asks: "How could it be said that Christ assumed the perfect man...when He being the Lord Himself became man by the incarnation effected through the virgin? There it is written that 'the first man was of the earth, earthy' [First Corinthians 15:47]. But whereas he that was formed from the earth returned to the earth, He that became the Second Man returned to Heaven. And so we read of the 'first Adam and the Last Adam' [First Corinthians 15:45]. And as it is admitted that the Second came by the first according to the flesh, for which reason also Christ is called man and the Son of man - so is the witness given that the Second is the Saviour of the first, for whose sake He came down from Heaven. And as the Word came down

from Heaven and was made man and ascended against to Heaven, He is on that account said to be the Second Adam from Heaven.

In his *Four Homilies* (II), Gregory says that "the glad tidings of this economy of the Saviour [is] altogether to be praised.... To them who had wandered astray, the way of salvation was shown.... Man, being deceived by the devil and having become a **transgressor of the Divine Commandment** [Hosea 6:7], was made subject to the doom of death. Whence also those born of him, were involved in their father's liability in virtue of their succession, and had the reckoning of condemnation required of them. 'For death reigned from **Adam**' [Romans 5:14].

"But the Lord, in His benignity toward man, when He saw the creature He Himself had formed now held by the power of death, **did not turn away finally** from him whom He had made in His Own image, but visited him.... When, moreover, the fullness of the times came for His glorious appearing...He came down from the ineffable powers above, to the holy virgin."

Archelaus of Arabia

In his A.D. 275 *Disputation with Manes* (30f & 40f), Archelaus the Overseer or Bishop of Carchar or Caschar in Arabia states "that 'death, the prince of this World, reigned from **Adam**' (Romans 5:14).... This saying is also true, that 'death is swallowed up in victory' (First Corinthians 15:54).... **Transgressions of the Law** engraved by nature, did take place [Hosea 6:7].... Through the violation of the Commandments, death obtained.... But my Lord Jesus, as maintaining the righteousness of the Law..., was wroth with death for its **transgression of the Covenant**...and **condescended** to appear in the body of **man**.... Christ...redeemed us from the curse....

"Our Lord Jesus Christ said of Himself: '**I have not come to destroy the Law**, but to fulfil it' [Matthew 5:17].... Not only did **we establish the Law** of Moses and all things which are written in it by...Scripture. But we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same.... Jesus neither said nor did aught that was contrary to Moses.... There has only been an **advance**, from simple justice to **positive goodness**."

Methodius of Olympus

The A.D. 300 Overseer or Bishop Methodius of Olympus, in his work *The Banquet of the Ten Virgins* (ch. 6), argues that the Son, "since He truly was and is, being in the beginning with God, and being God [John 1:1] - He is the chief Commander and Shepherd of the heavenly ones.... Man...was created without corruption.... But it came to pass that, by **transgressing the Commandment** (of God) - he reduced to a state of **death** [Hosea 6:7]." But then the Son "came from Heaven into (a human) life.... With this purpose, the Word assumed the nature of man - so that, having overcome the serpent, He might by Himself **destroy the condemnation** which had come into being along with man's ruin.... That same man on whose account it had been said 'dust you are and unto dust you shall return' (Genesis 3:19), should be created anew.... 'As in Adam' at first, 'all die - even so' again 'in **Christ Who assumed the nature and position of Adam**, should 'all be made alive' (First Corinthians 15:22)."

In his *Discourse on the Resurrection* (I:13f), Methodius states "that Christ the heavenly

man, when He appeared, bore the same form of limbs and the same image of flesh as ours - through which also He Who was not man, became man; so that 'as in Adam all die, even so in Christ shall all be made alive' (First Corinthians 15:22)... This real tabernacle of ours...fallen down to corruption through the transgression of the Law and broken up by sin [Hosea 6:7 & First John 3:4], God promised to put together again, and to raise up in incorruptibility."

In the sixth section of his *Oration Concerning Simeon and Anna* with reference to Luke 2:25-38, Methodius clearly identifies Jesus as the promised Stone of Isaiah 28:16 Who would smash man's covenant with death and hell. Explains Bishop Methodius of the Second Adam Jesus Christ: "To know You, is perfect righteousness; and to know Your power, is the root of immortality. You are He Who, for our salvation, was made the Head Cornerstone, precious and honourable, declared beforehand to Zion. For all things are placed under You as their Cause and Author, as He Who brought all things into being out of nothing."

Athanasius of Alexandria

Athanasius, the great hero of the A.D. 325 Synod of Nicaea, in his *Against the Heathen* (2f) states that "Adam...is described in the Holy Scriptures as having at the beginning had his mind toward God in a freedom unembarrassed by shame.... Purity of soul is sufficient of itself to reflect God.... The Creator fashioned the race of men.... They fell into lust.... From lusting, and not meeting with gratification, they learned to commit murder and wrong."

However, he argues further in his *Incarnation of the Word* (10), "if One died for all...He died for all so that we should no longer live unto ourselves but unto Him Who for our sakes died and rose again, our Lord Jesus Christ.... 'We behold Him Who has been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour so that by the grace of God He should taste death for every man' [Hebrews 2:9f].... It was in order to the sacrifice for bodies such as His Own, that the Word Himself also assumed a body....

"Forasmuch then as the children are the sharers in blood and flesh, He also Himself in like manner partook of the same so that through death He might bring to nought him who had the power of death, that is, the devil; and might deliver them who through the fear of death were all their lifetime subject to bondage' (Hebrews 2:14f).... Since from man it was that death prevailed over men - for this cause conversely by the Word of God being made man, has come about the destruction of death and the resurrection of life.... For since by man [alias Adam] came death, by man [the Second Adam] came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."

Finally, in his *Four Discourses against the Arians* (I:11,59f & II:50f & II:60), Athanasius states of the Second Adam Jesus that "while all other men from Adam down...have died and remained dead, He alone rose in integrity from the dead.... All other men, being merely born of Adam, died; and death reigned over them; but He, the Second Man, is from Heaven. For 'the Word was made flesh' (John 1:14).... No longer in Adam are we all dying [First Corinthians 15:22]; but in Christ, we are all reviving.... 'By so much was Jesus made a surety of a better Covenant' (Hebrews 7:19-22 & 8:6 & 9:23).... 'For the Son of God came into the World not to judge the World but to re-deem all men, and so that the World might be saved through Him' (John 3:17)....

"Solomon...has not called Him creature, but God's Offspring and Wisdom - saying, 'God in Wisdom established the Earth' [cf. Proverbs 3:19 & 9:1].... The passage in the Proverbs...signifies not the Essence but the manhood of the Word. For if He [God Triune] says that He [Christ the Second Adam] was created 'for the works' - He [God Triune] shows His intention of signifying not His [Christ the Second Adam's] Essence, but the economy which took place 'for His works'.... Adam was created not that He [Christ] might work, but so that first he [Adam] might be man. For it was after this, that he received the command to work....

"All men being lost, according to the transgression of Adam, His [the Second Adam's] flesh before all others was saved and liberated as being the Word's body.... Whence also is He said to be 'Firstborn from the dead' (Revelation 1:5)...because having undergone death for us and abolished it, He was the first to rise as man - for our sakes raising His Own body."

Cyril of Jerusalem

Around A.D. 350, Archbishop Cyril of Jerusalem states in his *Catechetical Lectures* (XII:2 & XVII:29) that "one man's sin, even Adam's, had the power to bring death to the World. But 'if by the trespass of the one, death reigned' over the World - how shall life not much rather reign 'by the righteousness of the One' (Romans 5:17-18)? And if because of the tree of food they were then cast out of Paradise - shall not believers now more easily enter into Paradise, because of the Tree of Jesus? If the first man formed out of the earth brought in universal death - shall not He Who formed him out of the earth bring in everlasting life, being Himself the Life?... The Holy Spirit...in unison with Father and Son, has established the New Covenant."

Gregory Nazianzen

Around A.D. 360, we find Bishop Gregory Nazianzen of Sasima writing in his *Defence of his Flight to Pontus* (23-25) that the Second Adam "Christ...was superior to...Adam.... He Who suffered was, for suffering, re-calling to life....

"Tree [or the cross of Calvary] is set over against tree [of the garden in Eden].... The one, unrestrained; the other, fixed by nails. The one, expelling Adam; the other, reconciling the ends of the Earth.... All these are a training from God for us and a healing for our weakness, re-storing the old Adam to the place where he fell; and conducting us to the tree of life from which the tree of knowledge estranged us when partaken of unseasonably and improperly."

In his *Fourth Theological Oration* (V), Gregory states that "for my sake, He was called a curse Who destroyed my curse... And He became a new Adam to take the place of the old."

In his *Orations of the Holy Lights* (XVI), Gregory says that at the baptism of the Second Adam "Jesus" - He "sees the Heaven opened, which Adam had shut against himself and all his posterity." And in his *Epistle 202*, he states that "the flesh which the Only-begotten Son assumed in the incarnation" - was for "the re-modelling of our nature."

Basil of Caesarea

In his *First Sermon*, Basil presupposes a pre-fall Covenant between God and Adam. There, his text is Psalm 80:3 ('Turn us again, O God, and...we shall be saved.) That reminds one strongly of Question 12 in the *Heidelberg Catechism*, which asks: "What is required that we may

escape this punishment [for our sins] and **again** be received into **favour**?"

This primordial condition of man, Basil couples to the first injunction delivered to Adam: 'Of the tree of the knowledge of good and evil, you shall not eat!' (Genesis 2:17 & 3:17). See the *Prolegomena* in *Nicene and Post-Nicene Fathers*, Eerdmans, Grand Rapids, 1968, VIII:lxii.

In his work *On the Spirit* (XIV:31 & XIX:47 & XX:51), Basil states that "**Adam** was a **type** of 'Him Who was to come' (Romans 5:14)... 'In Adam' we 'all die' (First Corinthians 15:22)... 'Death reigned' (Romans 5:17), **until the fulfilling of the Law and the coming of Christ**... '**The first man**' - it is said - 'is of the earth earthly; **the second man** is the Lord from Heaven' (First Corinthians 15:47)....

"Even though one man be called master and another servant, nevertheless, both in view of our mutual equality of rank and as chattels of our Creator - we are **all** fellow-slaves" or ob-**lig**-ated junior partners with one another, **bound** in our mutual **Covenant** with God as our Senior Partner. "**No sooner were they created**, than **bond**-age [or 'being **bound**' (*cf.* the German *Bund*)] was **commenced**....

"For 'a son honours his father, and a servant his master' [Malachi 1:6 *cf.* Hosea 6:7 & Luke 3:21-38].... The life of all men, if it were not under the oversight of a master, would be most pitiable. As is the condition of **the apostate powers** who, because they stiffen their neck against God Almighty, **fling off the reins of their bond**-age [or **covenant ob-lig**-ations]. **Not** that their **natural** constitution is **different**."

Also in his *Hexaemeron* or *Six Days of Creation* (IX:2-6), Basil states: "Cattle are terrestrial and bent towards the earth. Man, a **celestial growth**, rises superior to them - as much by the mould of his bodily **confirmation** as by the **dignity** of his soul....

"**Your** head, O man, is **turned** towards **Heaven**; **your eyes look up** (*cf.* Psalm 49:12).... 'Seek those things which are **above**, where Christ sits!' (Colossians 3:1).... **Your true country is the heavenly Jerusalem** (*cf.* Philippians 3:20). **Your fellow-citizens** and your compatriots are 'the first-born which are **written in Heaven**' (Hebrews 12:13)....

"Each animated creature is distinguished by peculiar qualities.... The ox is steady, the ass is lazy, the horse has strong passions, the wolf cannot be tamed, the fox is deceitful, the stag timid, the ant industrious.... **Will you not be industrious** [and **work**] for yourself, **O man**?"

"And **will you not lay up, in the present age, rest in that which is to come** - after having seen the example of the ant? The ant during summer collects treasures for winter [Proverbs 6:6 *cf.* 30:25]. Far from giving itself up to idleness, before this season has made it feel its severity it hastens to work [*cf.* God's Covenant of Works with man].... Thus, without having need of lessons, **the soul can attain by herself to what is fit and conformable to nature**." So then, if even the ant works - did unfallen man too not do so, in God's prefall **Covenant of Works**?!

Chrysostom of Constantinople

At the end of the fourth century A.D., Patriarch John Chrysostom of Constantinople asks

in his *Homilies* (I:3 & III:5): "For what cause did God give Paradise, at the beginning?" He then answers: "He gave paradise to man. **He cast him out** when he appeared unworthy, in order that by his dwelling outside and through his dishonour he might become better...and might appear worthy again of re-storation.... Beloved, reap the utmost gain and avoid the imitation of Adam, knowing how many ills are begotten of indolence" alias lack of desire to work!

This becomes yet clearer from Chrysostom's treatise *None can harm him who does not injure himself!* There (4), he states that "**the devil**...is full of...great malice.... Some will say, did he not inflict injury on Adam and upset him and cast him out of Paradise? **No**, he did not.... The cause was the listlessness [or indolence] of him who was injured.... **Adam** betrayed himself, through his own listlessness." Indeed, thereby Adam betrayed also his ally God.

In his *Homilies on the Epistle to the Romans* (X:5:13), Chrysostom argues that "sin...can have no existence, if there be no Law.... It was this sin...from the transgression of the Law [First John 3:4] that brought forth death.... Adam's disobedience...marred all things.... For 'death reigned,' he says, 'from Adam' (Romans 5:14).... **Adam** is the type of Christ."

In his *Homilies on First Corinthians* (32:13:10 & 41:15:45-47), Chrysostom cites the Adamic covenantal passage "Hosea 6:6f." He notes that 'the first man Adam became a living soul; the Last Adam became a life-giving Spirit' - and that 'the first man is of the earth, earthy; the Second Man is the Lord from Heaven' [First Corinthians 15:47]. Indeed, he adds in his *Homilies on Second Corinthians* (7:3:16:5): "See then from the beginning, how many things He has laid down as constituting the superiority not the enmity of the New Covenant in respect of the Old!"

So, then, to Chrysostom there was also an Old Covenant. It started with "the first man Adam." It was fulfilled by "the Last Adam" in "the New Covenant." And though the New is superior [in that it conveys unlosable everlasting life], it has no "enmity" toward that Old Covenant [which conveyed losable everlasting life so that, had Adam kept obeying, it would later have conveyed the same kind of unlosable everlasting life attained for us by the Second Adam].

In his *Commentary on Galatians* (1:6), Chrysostom insists that "the Old Covenant was given not by the Father only, but also by the Son. So [too], the Covenant of Grace proceeded from the Father as well as the Son." And in his *Homilies on Ephesians* (VII:3:13) and his *Homilies on St. John* (XIII:4), he again cites the Adamic covenantal passage "Hosea 6:5f." Indeed, elsewhere in the *Homilies on St. John* (XXV:2), he cites also "First Corinthians 15:45."

In his *Homilies on Hebrews* (Argument 2 and Homilies IV:2-4 & VII:1 & XI:5), Chrysostom states that the holy writer "speaks much of both the New and the Old Covenant; for this was useful to him for the proof of the resurrection.... 'What is man that You are mindful of him, or [what is] the son of man?.... 'You have put all things in subjection under his feet' [Hebrews 2:6-8].

"Now although these things were spoken of human nature generally, they would nevertheless apply more properly to Christ according to the flesh. For this, 'You have put all things in subjection under His feet' belongs to Him rather than to us. For the Son of God visited us when we were nothing; and after having assumed our [nature] and united it to Himself, He

became **higher** than all.... 'For it behooved Him for Who are all things and by Whom are all things, in bringing many sons to glory, to make [Christ the Second Adam and] Captain of their salvation perfect through sufferings' [Hebrews 2:10].... Here...the Father...has done what is worthy..., in showing His Firstborn to be more **glorious** than all, **and** in setting Him forth as an **example** to the others....

"On this account, Paul also exhorts those who already have been counted worthy of the mysteries, saying 'Let **us** labour to enter into that **rest**!' (Hebrews 4:11). 'Let us **labour** [or **work**]!' He says, faith [itself] not sufficing, that **life also ought to be added thereto**, and our **earnestness**.... Truly, there is need of much earnestness too, in order to go up into Heaven.... Let us bring such sacrifices as can be sacrificed!.... 'I will have mercy, and not sacrifice' **Hosea 6:6f**."

Here, Chrysostom is saying that "those who already have been counted worthy" and accepted by God and who thus have already started entering into that rest (like a long tunnel stretching all the way from their regeneration to their glorification) - need to keep on labouring until they "enter into that rest." That is to say, by way of sanctification they need to keep on walking through that tunnel until at its end they exit from it at their death and then enter into the "rest" of glory.

For the gate of death is like the tunnel-like gate right through the thick walls around an ancient city. One enters into that tunnel-gate from the outside world, and one then passes through its full thickness, past all of its many bazaars and political meeting places, until one exits from its other side of the tunnel-gate into the city itself. So too Adam was expelled from the 'gate' out of the garden of Eden, shortly after he started to die. But then Christ the Second Adam came and marched in the opposite direction, through the gates of death, toward His ascension into Heaven. As He Himself said, right after His resurrection from the dead: "Ought Christ to have suffered these things, and not to enter into His **glory**?!" Luke 24:26.

This **again** brings Chrysostom back to the Covenant which Adam transgressed. It is the '**everlasting Covenant**' which Christ the Second Adam came and fulfilled. Yet even thereafter, Christians are still urged to express their gratitude for this - by themselves doing '**every good work**' (Hebrews 13:20-21).

Jerome of Bethlehem

Around A.D. 400, **Jerome of Bethlehem** in his *Vulgate* not only renders Hosea 6:7 "*ipsi autem sicut Adam transgressi sunt Pactum*"- alias: "They like **Adam** transgressed the **Covenant**." He further comments: "In the well-known words of Hosea, Jehovah declares this: The Israelites imitated **Adam**. It is to be understood that just as **Adam** 'broke My Covenant in Paradise' - they did so in Canaan. And there, namely in Paradise, they all transgressed against Me in the similitude of the transgression of **Adam**."

As Jerome further teaches in his *Letters* (39:4 & 60:3), "'death reigned from **Adam**' (Romans 5:14).... But under **Jesus**, that is, under the Gospel of Christ Who has unlocked for us the gate of **Paradise**, death is accompanied not with sorrow but with joy....

"'Death reigned from Adam...even over them that had not sinned after the similitude of **Adam's transgression**' (Romans 5:14)... [However,] the flaming sword that keeps the way of **Paradise** and the cherubs that are stationed at its gate [Genesis 3:24], are alike quenched and unloosed by the blood of Christ" the **Second Adam!**"

Ambrose of Milan

It is significant that Augustine's mentor, Ambrose of Milan, himself applied the Isaian text about the smashing of man's covenant with death and hell, to the Second Adam. States Ambrose in his *Duties of the Clergy* (I:29:142) - the Lord says through Isaiah [28:16]: 'Behold, I lay a Stone as a Foundation in Zion!' This means Christ as the Foundation of the Church."

Ambrose further states, in his *Belief in the Resurrection* (6 & 91): "In **Adam**, I fell. In **Adam**, I was cast out of Paradise. In **Adam**, I died. How shall the Lord call me back, except He finds me in **Adam**" B the **Second Adam**? "Guilty as I was in him [the first Adam] - so now, **justified** in Christ" the Second Adam!

"'As in Adam all die, so too in Christ shall all be made alive' (First Corinthians 15:22). So then, as the firstfruits of death were in Adam - so also the firstfruits of the resurrection are in Christ."

In his *On the Christian Faith* (II:8:62f cf. V:8:105 & V:12:147 & V:12:160f), Ambrose explains further: "We see Jesus made a little lower than the angels, crowned with glory and honour, because He suffered death in order that...He might taste death for all' (Hebrews 2:9)... He Who came, will deliver up the Kingdom to God the Father. 'And when He has delivered up the Kingdom..., God may be all things in all people' (First Corinthians 15:24f)....

"He delivers it up, as son of **man**. As son of man, He confesses His subjection...under the conditions of the flesh - and not in the majesty of His Godhead."

Augustine of Hippo-Regius

Ambrose's pupil Bishop Augustine of Hippo-Regius clearly writes in his great *City of God* (XVI: 27): "Even the infants, not personally in their own life but according to the common origin of the human race, **have all broken God's Covenant** - in that all have sinned [Hosea 6:7-10 cf. Romans 5:12-19].... **The first Covenant** is that which **was made with the first man** when it was said to him: '**In the day you eat thereof, you shall surely die!**' [Genesis 2:17]....

"'Where there is no Law, there is no prevarication' [Romans 4:15].... For if even the tiniest babes, as we all confess, are conceived as sinners on account of original sin - then it is obvious that they as sinners also transgress a Law. This could not have occurred, otherwise than in Paradise....

"Whoever is not born again, that soul **shall perish from his people, because he has broken My Covenant** - **since he also has sinned in Adam** with all others.... It may be understood...that **he has broken the Covenant**, because it has been broken in him although not by him [cf. Hosea 6:7]."

Interestingly, in his same work at XX:24, Augustine refers to Hosea 6:6. Implicitly, this is linked also to 6:7 and the Covenant of Works which Adam transgressed. Also in his *Enchiridion* 46:45, he refers again to Hosea 6:6 (and, implicitly, to 6:7).

So too, in his *Marriage and Concupiscence* (II:24), Augustine cites God's statement in Genesis 17:14 that 'the uncircumcised male child whose flesh of his foreskin is not circumcised on the eighth day...shall be cut off...because **he has broken My Covenant.**' Augustine then asks the heretic Pelagius: "Let him tell us, if he can, how that child broke God's Covenant' [**before** such infant circumcision].... The fact is, **the Covenant of God which he then broke, was** not this which commanded circumcision but **that which forbid the tree when 'by one man [Adam] sin entered into the World,** and death by sin; and so death passed upon all men, for in him all have sinned' [Romans 5:12 *cf.* Genesis 2:17]."

Augustine takes this further, also in his book *The Literal Meaning of Genesis*. There (VI:20-27 & VIII:12-13), he asks: "How are we **re-new-ed**, if we are not called by [the **Second Adam**] **Christ back** to that which we were **originally in Adam**? How did the prodigal son 'die and come to life?'.... How is 'the best robe' brought to him, if he does not receive the immortality which Adam lost? [*cf.* Luke 15:22-32]....

Augustine then answers the above questions as follows: "'The first man, Adam, was made a living soul; the Last Adam [Christ] was made a quickening Spirit' [First Corinthians 15:45].... It is not absurd to say that man will one day be **re-new-ed** and **re-cover** immortality, by **re-turning** to the **primordial** state that **Adam** lost....

"If Adam, therefore, had not sinned, he would not have suffered death even of the body.... Therefore, he would [**then**] also have had [or been given] an immortal[ized] body.... The **transformation** to a spirit-ual body, would have been **contingent on Adam's remaining faithful**.... There would be no difficulty about its being changed from a natur-al body to a spirit-ual body, on the condition that Adam had not sinned. As a result, **after his life in Paradise lived in holiness and obedience, in eternal life his body would be changed**.... It is true that he would not have died even a bodily death, unless he had sinned.... But it could have been a natur-al body, before sin; and have become a spirit-ual body, when God so willed, **after** a **holy** life....

"We do **re-cover** this, in a certain sense.... We do **re-cover** the **righteousness** from which man fell through sin. We shall therefore be **re-new-ed** from the old way of sin; not transformed into the original natur-al body in which Adam was made, but into a **better** one.... **Adam's body before he sinned,** could be said to be mortal in one respect and immortal in another - **mortal, because he was able to die; immortal, because he was able not to die.**" For the unfallen Adam was *non posse mori* yet *posse mori*. However, he was then not yet *posse non mori*.

Therefore Augustine enjoins: "'Be **re-newed** in the spirit of your minds, and put on the new man which has been **created** according to God in **justice** and the **holiness of truth!**' [Ephesians 4:21-24].... St. Paul also says - 'Putting off the old man with its deeds, put on the new man which is being renewed in the **knowledge** of God according to the image of its Creator!' [Colossians 3:9-10]. It was this image, impressed on the spirit of our minds, that Adam lost by his sin; it is this that we [**now** here on Earth] **re-gain**, through the grace of justice. Not a spirit-ual and immortal body, which Adam had not yet received, but which all the saints **will have at**

the resurrection. This spirit-ual body is the reward of the merit which Adam lost..., the justice from which he fell.... Adam also lost this, when his sin prevented him from attaining it....

"We are His 'work of art'.... 'For by grace you have been saved, through faith.... It is God's gift; it is **not** because of your works.... For we are his work of art, created in Christ Jesus unto good works which God has prepared so that we should walk in them' [Ephesians 2:8-10]....

"Elsewhere Paul says [Philippians 2:12-13], 'With fear and trembling, work out your own salvation!.... For it is God Who works in you.' **Therefore**, 'the Lord God took the man whom He made and placed him in Paradise to cultivate'...(that is, to **work** in Him), 'and to guard' [against Satan, Genesis 2:15].... Whoever is His servant, must **do His bidding.** **Then**, perhaps by the merit of his **obedience**, he will have grounds for seeing the reason of God's **command.**"

Cyril of Alexandria

Around the time of Augustine's death, also Patriarch Cyril of Alexandria explains in his comment on **Hosea 6:7** - that this is indeed to be understood as "a **Covenant made by God with Adam.** Inasmuch as they [the Israelites] already personally apostasized in that same first man, viz. in Adam, and as a result themselves too lapsed into **breach of the Covenant.**"

The Mediaeval Decline

Sadly, however, the Church now declined. As even the Roman Catholic Dr. Bernard Schmid admits in his 1898 *Manual of Patrology* (section 102), "from 461" onward, "the universal decline of patristic literature during the period...was due to...the untoward political events of the time, and...the internal troubles that afflicted the Church....

"We may recall in the West the constant incursions of barbarian hordes, and in the East the rise and growth of Islamism with its seductive flattery of the sensual passions. The interior troubles of the Church arose from the unbridled fanaticism of the various sects, together with the despotic interference of the Greek Emperors in matters of faith."

To this, we ourselves would add two even more important factors. We mean the rise of the wretched papacy, and the development of the blasphemous doctrine of transubstantiation.

With the promulgation of Gregory Bishop of Rome as the first sole Pope around A.D. 595*f* (which title he repudiated as a mark of Antichrist!), and his successor's greedy appropriation of that title around A.D. 604 - the stage was set for the catastrophic events of the A.D. 664 Synod of Whitby and its **666*f*** aftermath. Very soon, with the subsequent development of the idolatrous theory of transubstantiation, neither the Covenant with the first Adam nor the Covenant with the Second Adam was considered to be as important as previously. What now became considered important - was the false covenant involving the blasphemous worship of the Non-Adamic (and the Non-Second-Adamic) wafer, as if it were the Second Adam. Cf. Daniel 11:26-39!

Continues Dr. Schmid: "It is therefore not surprising that only a few Fathers of the Church or ecclesiastical writers are found in this period.... There is little originality in the writings.... Their authors for the most part merely drew from the works of the earlier Fathers - and contented

themselves with collecting together and adapting the results of their research and reading, to the general want" or perceived needs of those dark days.

Anselm of Canterbury

Yet in 1098, Archbishop Anselm of Canterbury finished his famous work *Cur Deus Homo?* - alias *Why did God become Man?* This was and is easily the most important theological treatise to appear between the time of Augustine and the Reformation. Later, both Luther and Calvin were steeped in it.

Although he there does not mention the key Bible texts on the prefall Adamic Covenant (*viz.* Hosea 6:7 & Romans 5:12-21 & First Corinthians 15:20-47 & Hebrews 2:6-9 & 4:3-14) - Anselm's book (at I:16-19 & II:1-18) **clearly presupposes that Covenant**. Indeed, Anselm even presupposes an interaction between God's prior **Covenant with the Angels** and His subsequent **Covenant with the unfallen Adam** and his seed.

Thus Anselm states: "It is certain that God proposed to replace the number of **angels** who had fallen from that humanity which He had created sinless [Revelation 4:6 to 5:14 & 12:4-11].... The rational nature [*viz.* of moral creatures such as angels and men] which either is blessed or to be blessed with the contemplation of God, was foreknown by God to consist of a certain right and perfect number of individuals....

"The [humanly innumerable] good angels were strengthened...by their own merits.... The wicked [third of the angels], **if** they **had stood firm** with the good, would equally have been **strengthened**....

"Those therefore who stood firm - were **established** [or **confirmed**] in the same way in which all would equally have been established if they had stood firm.... It is plain...that the elect of mankind will not be fewer in number than are the condemned angels [which themselves are half as much as one trillion plus thousands of thousands (Revelation 5:11)]....

"Even if all the Jews had believed, yet would the Gentiles have been called in [Romans 11:11-32]. Since 'in every nation he who fears God and does righteousness, is accepted in Him' [Acts 10:35]....

"The glorified ones from among mankind, will be **more numerous** than the unhappy angels.... **This** bodily frame of the World, shall be made new again - and that, for the **better**.... Had Adam not sinned, God would **yet defer** to **perfect** that Kingdom - until the number which He required being completed from among men...would be **transfigured**.... They had in paradise a kind of immortality - that is, the power of not dying. But that capacity was not undying - since man was able to die....

"To say that God would have resolved at once to renew the World recently created, and to destroy in their very beginning those things which will not exist after that renewal - before it had yet appeared why they had been made - is totally unreasonable.... That the renewal of the World would have to take place at once..., would not have been fitting....

"The first human beings sinned. Had they conquered in that righteousness wherein they were, so as not to have fallen when tempted - they, with all their posterity, would have been so **established**, as for the future to be unable to sin.... Who would dare to say that sin should have more power to bind in slavery man consenting to it on the first persuasion - than righteousness would have had to confirm him in liberty, if he had adhered to righteousness?!...

"The whole human race was in the first parents.... So, in them, would the whole race have conquered - if they had not sinned.... It will follow that greater will be the number of the elect of mankind, than was that of the fallen angels.... The nations will exist, and there will continue to be multiplication of human beings in this World - until the number of those same elect men shall be completed [*cf.* Revelation 6:9-11]....

"Nations shall endure so long in this World, until the number of the saints shall be completed.... As many men will be admitted, as there remained angels [thus one trillion plus thousands and thousands also of humans! (Revelation 5:11)].... More men are to be saved, than there are bad angels" - who are half of the latter huge number.

Anselm then deals with the **means** of making satisfaction for Adam's sin. Here Anselm argues that "he who has not paid [*viz.* Adam], says in vain: 'Forgive!' While He Who **has** paid [Christ the Second Adam], prays thus....

"God owes nothing to anyone, every creature being His debtor.... No man can, in sin, attain to bliss, nor be freed from sin - unless he **re-stores** that which by sinning he took away.... The rational nature was made upright [Ecclesiastes 7:29], so that it might be beatified by the enjoyment of the **highest good**.... Hence man, who is rational by nature, was made upright for this end - so that he might be blessed in the enjoyment of God....

"He was so created that he was not under the necessity of dying.... It is contrary to the wisdom and justice of God that He should compel man whom He made upright for everlasting happiness, to suffer death for no fault. It follows, therefore, that if man had never sinned - he would never have died....

"Man is to be **re-stored perfectly**. He ought to be **re-made** again **exactly** as he was to have been [meaning 'to have **become**'], if he had not sinned.... If man had not sinned, he would have been **transformed** into **incorruptibility** in that very body which he wore.... When he is re-stored, he shall be transformed with his body wherein he spent this life....

"Man, if he had persevered in uprightness, would have **been** [or rather **become**] completely **blessed** in soul and body. So, if he perseveres in error, he shall be completely miserable....

"The satisfaction whereby man can be saved, can be effected only by One Who is God and man.... It is not possible that this should be, unless there by Someone Who can repay to God for the sin of man.... Yet, none should make it - save a man. Otherwise, man does not make amends.... It be necessary...that the **celestial** citizenship is to be completed from among men....

"This cannot be, unless there be made that before-mentioned satisfaction which God alone can make and man alone should make. It is needful that it should be made by One Who is both

God and man.... That God and man may do this, it is needful that the same Person Who shall make this satisfaction, shall be perfect God and perfect man. Since He cannot do it unless He be very God; nor ought, unless He be very man....

"There now remains to inquire...how God would assume human nature.... It is right that man should make reparation for the sin of man. Therefore it is necessary that the One Who makes satisfaction, should be of the same race as the sinner. Otherwise, neither Adam nor his race would really make reparation....

"As Adam and all his race would have remained upright without support from any other created, if he had not sinned - so it was needful that if the same race were to rise again after its fall, it should rise and be raised by itself. Now by whomsoever it may be re-placed in its former condition, in Him will it stand by Whose means it shall re-cover the position....

"If the race of Adam be re-stored by any man who is not of the same race - it would not be re-placed in that dignity in which it was to have stood, if Adam had not sinned. Therefore it would not have been re-stored completely.... Therefore it is necessary that He by Whom the race of Adam may be restored, shall be of Adam's race....

"Adam was not to have died, if he had not sinned. Much more should this Man, because God, not be bound to suffer death - in Whom there could be no sin.... We always say that God so made man and angels that they could sin - in order that, whereas they could depart from righteousness but yet adhere to it of their own free will - they may deserve reward and praise. This would not be due to them, if they were of necessity [unalterably] righteous....

"Since Man [Christ the Second Adam] is proved to be God and the Re-conciler of sinners, it is not doubtful but that He is entirely without sin - which He could not be, unless He were taken without sin from the sinful mass.... Indeed, God re-stored man's nature more wondrously than He created it....

"Man had not...forfeited his creation. But after he had been created, he by sinning deserved to lose both his very existence and its object. Although he might not lose his existence itself, he incurred the necessity of being either the subject of punishment or the object of God's mercy.... Therefore God re-made him so much the more wondrously than He had created him....

"No one, unless he were man, ought to pay it - nor, unless He were God, could pay it.... Therefore that Someone must be a man Who is also God. Therefore it was needful that God should assume humanity in unity of Person - so that the [human] nature which ought to pay but could not have paid, should be in Person One Who could....

"For the sake of justice, He permitted Himself to be slain.... When He bore with benign patience injuries, insults and death on the cross with thieves - all brought upon Him...on account of righteousness which He was fulfilling obediently - He gave an example to men.... For no inconveniences which they may feel, should they swerve from the righteousness which they owe to God!"

Peter Lombard

After Anselm, yet another great exception to the dimness of the Dark Ages, was the great Scholasticist Dr. Peter Lombard. In his A.D. 1157*f* *Sentences* (II:xx), he put it well: "Even if Adam had not fallen through his sin, still, after the appointed number of saints had been attained - God would have translated them from this 'anima-l' [or rather anima-te and soul-ish] life, to the 'spirit-ual' [or pneuma-tic] life....

"He promised them...everlasting life, and suggested they seek it by merit.... To preserve that which He had given them, and so that they could merit what He had promised them, in addition to natural reason which He by creation placed into the soul of man whereby he could distinguish between good and evil - He added a commandment of obedience. By keeping this, he would not lose what he had received, and would obtain that which had been promised - so that he, by way of merit, might arrive at the prize."

Isaac Abarbanel

Three centuries later, the A.D. 1437*f* mediaeval Jewish Scholar Rabbi Isaac Abarbanel could still write regarding Hosea 6:7: "The meaning is, they [Hosea's Israelites] have acted like Adam." He, Adam, is "the first man whom I [Jehovah] put in the Garden of Eden; and he transgressed My Covenant."

Martin Luther

From A.D. 1517 onward, the great Protestant Reformer Rev. Professor Dr. Martin Luther continues to agree with Anselm and Lombard and Abarbanel. For he rightly comments on Genesis 1:26 (before the fall) that "at a predetermined time, after the number of saints had become full, these physical activities [of reproducing *etc.*] would have come to an end....

"Adam, together with his descendants, would have been translated to the eternal and spirit-ual life.... We believe in a spirit-ual life after this life, and a destination for this life-in-Paradise which was devised and ordained by God.... We confidently look for it through the merit of Christ" the Second Adam.

As Luther insists: "God created man upright [Ecclesiastes 7:29]. This uprightness was natural, in body and soul." He further comments, on Ecclesiastes 7:29: "God has placed man into things; has given him certain works and a certain task.... God made man upright, straightforward..., and to be content [*cf.* the Tenth Commandment].... But man forsakes this uprightness."

That is to say, Adam forsakes the Covenant which God was to re-erect with Noah as a type of Christ the 'Second Adam.' Genesis 1:26-28 & 6:18 & 9:1-9 and First Corinthians 15:22-47. Clearly, Luther rightly understands all of those key passages of Holy Scripture.

Luther's 1534 *German Bible* rightly translates Hosea 6:7, regarding the Ephraimites and the Gileadites, "sie uebertreten den Bund wie Adam" (alias: "they transgress the Covenant like Adam"). Indeed, those who imitate Adam in this, similarly transgress God's Law through their

idolatry and murder and theft and adultery etc. This is why Luther's rendition of Hosea 6:7-10 has God saying even of the covenant people that "they, like Adam, transgress the Covenant.... Gilead is a city full of idolatry and bloodguiltiness.... Like a troop of robbers...they murder on the road..... There is whoredom."

But Hosea's above words are preceded immediately also by the glorious Gospel! "Come, and let us return to the Lord! For He has torn; but He will heal us! He has smitten; but He will bind us up!.... He will revive us! On the third day, He will raise us up, and we shall live before Him!" Hosea 6:1-3.

Here, Luther comments on Hosea 6:3: "He is speaking about Christ's resurrection"; the revivification of the Second Adam for His people. And as regards His Israelites, at Hosea 6:7 Luther comments: "They do as their father [Adam] did. He transgressed the Covenant he had received."

The Lutheran Rev. Professor Dr. C.F. Keil here rightly indicates: "Many Church Fathers and Old-Lutherans" see Hosea six as "a prediction of Christ's death and resurrection on the third day." Thus, at the deepest level, Hosea 6:1-10 deals with the works of both the first Adam and the Second Adam Jesus Christ.

John Calvin

It is true that Rev. Professor Dr. John Calvin does not use the word 'Covenant' to describe Adam's prefall relationship to God. But that by no means proves that he denied the existence of a prelapsarian Covenant between God and man. To the contrary!

In his *Commentaries on Hosea*, Calvin states that the Second Adam, "the Son of God, has twice quoted" Hosea 6:6. On the very next verse Hosea 6:7, Calvin states that "some...render the word...*Adam* 'man' - and translate 'as the Covenant of man, have they transgressed'.... Others explain the words thus, 'they have transgressed the Covenant like Adam'.... That is, they have followed or imitated the example of their father Adam who had immediately at the beginning transgressed God's Commandment."

Calvin does not favour either of the above two renditions of Hosea 6:7. Yet neither does he there or anywhere else deny that God made a prefall Covenant with Adam which the latter transgressed. Indeed, in discussing other passages, it is clear that Calvin does describe elements of that prefall relationship between God and Adam in ways that are clearly covenantal.

Thus he (in 1564) comments on Genesis 1:26-28 that "the dominion which was given to man [was] in order that he might...act as God's vicegerent in the government of the World.... Paul says that we are transformed into the image of God by the Gospel. And, according to him, spiritual re-generation is nothing else than the re-storation of the same image. Colossians 3:10 and Ephesians 4:23....

"Adam with his wife was formed for the production of offspring in order that men might fill the Earth.... That pure and lawful method of increase which God ordained from the beginning, remains firm.

"This is that **Law of Nature** which common sense declares to be inviolable.... Man had already been created with this **condition** that he should **subject** the Earth."

On Genesis 2:8-9, Calvin comments that "**Adam** was - by divine **appointment** - an inhabitant of the Earth, in order that he might **in passing through his earthly life** meditate on **heavenly glory**.... He was **commanded** to **cultivate** the fields.... The Holy Spirit...relates...the greatness of Adam's **happiness**.... He gave the tree of life its name, not because it could confer on man that life with which he had previously been endued but in order that it might be a symbol and memorial of the **life** which he had received from God....

"Man, as often as he tasted the fruit of that tree, should remember whence he had received his **life**, in order that he might **acknowledge** that he lives not by his own power but by the kindness of God alone, and that life...proceeds from God.... Adam, hitherto **innocent** and of an **upright** nature, had need of monitory signs to **lead** him to the knowledge of divine grace.... The tree of life was...a symbol of **life**.... By this sign, Adam was **admonished**.... When may we **re-cover** it, **after** it had been lost?.. We must always consider for what **end** man was formed, and what **rule** of **living** was **prescribed** to him!"

On Genesis 2:15-17, Calvin comments: "The Earth was given to man; with this **condition**, that he should occupy himself in its **cultivation**.... It follows that men were created to **employ** themselves in some **work**.... Let him who possesses a field...**not allow the ground to be injured!**!... Let him endeavour to hand it down to **posterity** as he received it, or **even better cultivated!**!... Let everyone regard himself as God's steward in all things which he possesses!...

"Man was the governor of the World.... A **Law** is imposed upon him, in token of his subjection.... The prohibition of one tree, was a test of **obedience**.... Paul does not deny that God from the beginning imposed a Law upon man for the purpose of maintaining the **right** due to Himself.... At the time of which we speak, a **precept** was given to man whence he might know that God ruled over him.... Our life will then be rightly ordered, if we **obey** God and if His will be the regulator of all our affections....

"By announcing **punishment**, He strikes terror for the purpose of confirming the authority of **the Law**.... I say we must remember from what kind of life man fell. He was, in every respect, **happy**.... Since in his soul a **right** judgment and a proper government of the affections prevailed - there, also **life** reigned.... His **earthly** life truly would have been temporal.... He would, without death, have passed into **Heaven**" ultimately - **if** only he had stayed **obedient**.

In Genesis 3:22, God debarred the fallen Adam from the tree of life. Calvin comments this means that "in future he be debarred from the fruit of the tree of life.... There remained an expiation in **sacrifices** which might **re-store** him to the life he had **lost**.... It was necessary that he should **re-cover life** - by the **death** of **Christ** by Whose **life** he then **lived**."

It is important to realize how Calvin regards the post-flood Covenant with Noah (as a 'second Adam' and a type of Christ the Second Adam). Calvin sees it as but a **re-storation** - in principle - of God's pre-fall relationship with Adam. Thus, commenting on Genesis 9:1-10, Calvin says that "when Moses here says that God blessed Noah and his sons, he does not simply mean that the favour of fruitfulness was **re-stored** to them; but that, at the same time, the design

of God concerning the new re-stitution of the World was revealed unto them....

"Thus He not only re-news the World by the same Word by which He before created it. But He directs His Word to men, in order that they may re-cover the lawful use of marriage...and may have confidence that a progeny shall spring from them which shall diffuse itself through all regions of the Earth so as to render it again inhabited....

"This also has respect chiefly to the re-storation of the World.... Remains of that dominion...which God had conferred on him [man] in the beginning, were still left. He now also promises that the same dominion shall continue....

"God here does not bestow on men more than He had previously given, but only re-stores.... The Celestial Creator Himself, however corrupted man may be, still keeps in view the end of His original creation....

"God, making His Covenant with the sons of Noah, commands them to hope for the best.... It was not therefore a private Covenant confirmed with one family only, but one which is common to all people and which shall flourish in all ages to the end of the World.... God, as in a matter of present concern, makes a Covenant with Noah and his family.... Secondly, He transmits His Covenant to posterity."

Says Calvin's *Institutes* (I:15:8 & II:1:3f, 2:22-24, 8:1 & IV:14:18): "God equipped man's soul with a mind with which to discern good from evil.... His [unfallen man's] will was flexible either way. Nor was he given constancy to persevere.... It is impossible for us to think of our first origin, or the end for which we were created - without being urged to meditate on immortality and to seek the Kingdom of God.... Consider the end for which he was created!...

"The prohibition to touch the tree of the knowledge of good and evil was a trial of obedience - so that, by passing the test, Adam might prove his willing submission to God's command.... The promise which gave him hope of eternal life as long as he should eat of the tree of life, and on the other hand the fearful denunciation of death the moment he should taste of the tree of the knowledge of good and evil - were meant to prove [or test] and exercise his faith.... Had not man's ambition carried him higher than he was permitted, he might have continued in his first estate.... As Adam's spiritual life would have consisted in remaining united and bound to his Maker - so estrangement from him was the death of his soul."

The last sentence above, is particularly significant. There, note how Calvin's word "bound" - implies a Bond or Covenant between Adam and his Maker, before Adam's fall!

Calvin continues: "Whenever the Heathen who do not have the Law, by nature do the things contained in the Law, these...show the work of the Law written in their hearts, their consciences also bearing witness and their thoughts meanwhile accusing or else excusing one another' (Romans 2:14-15). If the Heathen have the righteousness of the Law naturally engraved on their minds, we certainly cannot say that they are altogether blind as to the rule of life. Nothing indeed is more common than for man to be sufficiently instructed in a right course of conduct by the Law of nature, of which the Apostle here speaks.... The end of the Law of nature, therefore, is to render man inexcusable.... The Divine Law...is a perfect standard of

righteousness....

"The **Ten Commandments** of the Law...which God **originally** prescribed, is **still** in force.... The very things contained in the two tables are, in a manner, dictated to us by that **internal Law** which as has been already said is in a manner **written and stamped on every heart**. For **conscience**...points out the distinction between **good** and **evil**, and thereby convicts us of departure from duty.

"But [fallen] man, being immured in the darkness of error, is scarcely able by means of that **Law of Nature**...from forming any correct knowledge of it.... Therefore as a necessary remedy both for our dullness and our contumacy, the Lord has given us His **Written Law** which, by its sure attestations, removes the obscurity of the **Law of Nature** and also, by shaking off our lethargy, makes a more lively and permanent impression on our minds."

To Calvin, neither animals nor plants were immortal - not even the tree of life itself! As he observes: "Not [even] the tree [of life] could give Adam and Eve the **immortality** which it could not give to itself!" Only through their faithful obedience to God, could their God-given **life** ever become **unlosably everlasting life**.

In his *Tracts and Treatises* (III:78 & 112 & 456), Calvin does not disagree with the Romish Council of Trent that "**Adam** the first man...**transgressed the Command of God in Paradise**." There, Calvin agrees with Augustine that "the first man had not that grace by which he could never wish to be bad. For the **help given him** was of that nature that he might abandon it when he would, and **remain in it** if he **would**....

"The grace of the **Second Adam is more powerful**.... Everything which had fallen in Adam, is **re**-new-ed in Christ.... So much has Christ been more powerful in **re**-stor-ing, than Adam in destroying.... The gift is not as the sin, but is much more exuberant...by **bestowing richer blessings** on those whom it includes." Romans 5:17.

Calvin adds in his *Sermons on Deuteronomy* 4:13f & 5:12-14: "Let us always bear in mind how it is told us...that God's enjoining of us **to keep His Law**, is by way of **covenanting** with us!... Let us take **God's Law** in itself, and we shall have **an everlasting rule of righteousness!** And it is certain that under **the Ten Commandments**, God intended to give **a rule that should endure for ever**.... Hebrews 4:3-11 [*cf.* Genesis 2:1-3]....

"The whole sovereign welfare of man, consists in being **created after the image of God**. What is to be done now, seeing that the said image is defaced by sin - but that it may be **re-paired again**? You see then that the way for us to attain to **perfection**, is to fashion ourselves like to our God - and to yield to His will" (*ibid.*, 133a11-14 & 202a10-31).

This is corroborated by remarks in several of Calvin's *Bible Commentaries*. In Isaiah 24:5, God says that the Earth's inhabitants "have transgressed the Laws" and "broken the everlasting Covenant." That "**Covenant**," explains Calvin, is a "**contract**."

He adds that "this word is limited to those 'contracts' by which the Lord Who adopted His people, promised that He would be their God.... When the Lord...gave proofs of His love, they:

were disobedient and rebellious; 'transgressed the Laws'; and 'broke the holy Covenant'....

"Hence we may infer what is the rule of a holy life. It is contained in that Law which we ought to follow, if we wish that God should approve of our life.... It is the will of God that in His Word we should consider not only His Commandments and Laws, but also His Covenant....

"He calls it 'the Covenant of eternity' or 'the everlasting Covenant' - because it ought to be perpetual and inviolable and to be in force in every age [thus including also the age before the fall!]. It was to be transmitted, in uninterrupted succession, from father to son, so that it might never be effaced from the memory of man, but might be kept pure and entire."

We now consider Calvin's view on what may appropriately be called: 'The Gospel according to Jeremiah 23 to 33.' In Jeremiah 23:6, there is a prediction of the coming of 'the Lord our Righteousness' - alias the Second Adam Who made the first Adam upright and Who would also make right what the first Adam after his creation made wrong when he 'transgressed the Covenant' (Hosea 6:7). Significantly, that prediction is connected to the similar Messianic prediction in Zechariah 6:13 - relating to the 'counsel of peace' between two individuals.

Similarly, as regards Jeremiah 31:31-33, Calvin comments that "the New Covenant...is not so called because it is contrary to the First Covenant." Although by the latter Calvin here immediately seems to understand the Abrahamic Covenant - more remotely, he here also seems to presuppose the prefall Adamic Covenant.

For here, he then further comments: "It is enough briefly to show that the Covenant which God made at first, is perpetual.... For God in the Gospel brings forward nothing but what the Law contains.... For He has included in the Law the rule of a perfect life" - such as that of the prefall Adam whom Calvin elsewhere says had the Law written on his heart. Ecclesiastes 7:9; Romans 2:14f; Hebrews 8:8f.

Indeed, Calvin then goes on to comment at Jeremiah 33:20f that "God does not say here 'I will give you another Law' - but 'I will write My Law [in their hearts].' That is the same Law which had formerly been delivered to the Fathers" - starting with our father Adam before the fall.

This is further related also to the 'Creation Covenant' mentioned in the very same passage Jeremiah 33:20f. Hence Dr. Calvin there next goes on to comment: "You can...no more abolish My Covenant...than the general Law of Nature!"

On the above-mentioned Romans 2:14f, Calvin comments "that all the Gentiles alike institute religious rites; make laws to punish adultery, theft, and murder; and commend good faith in commercial transactions and contracts. In this way, they prove their knowledge that God is to be worshipped; that adultery, theft and murder are evils; and that honesty is to be esteemed.... There is, therefore, a certain natural knowledge of the Law - which states that one action is good and worthy of being followed, while another is to be shunned with horror."

On Galatians 4:24, Calvin comments that Paul compares the two *Diatheekas* [alias the Covenant of the Law and the Covenant of Redemption] to two mothers.... The word *Pactio* [or

Covenant of agreement] is...more appropriate.... Paul...makes our first mother Sinai, and our second Jerusalem.... **The Law** formerly brought forth its disciples (that is the holy prophets and the other believers)...**not** to permanent slavery, but because God had placed them for a time under a schoolmaster.... Those who wickedly **abuse the Law**, conceive nothing but slavery from it. Not so the godly fathers who lived under the Old Testament!"

On Hebrews 4:3-10, Calvin comments "that immediately after the creation of the World, God rested from His Works [Genesis 2:1-3].... The true rest of the faithful which lasts to all eternity, is to **conform** to that of God.... That ought also to be man's **ultimate purpose**, to which all his plans and actions should be directed.... Even if our salvation is so far placed in **hope** - yet, having regard to our doctrine, **it leads us straight to Heaven**....

"There remains a rest for the people of God"; that is, a spiritual rest to which God daily invites us.... Because the completing of this rest is never attained in this life, we must always be striving towards it. Thus believers enter in, but on condition that they continuously run and press on.... 'Let us therefore give diligence to enter into that rest!'"

James 2:8-13 specifies that Law, in terms of the **Decalogue**. Calvin comments here that "there is no righteousness [including original righteousness!], except in a perfect **obedience** to the **Law**.... Hence, a transgressor of the Law is every one [including Adam!] who offends as to any one of its **Commandments**.... Because God will judge the World - according to His **Law**.

First John 3:4 states that "sin is the transgression of the Law." Accordingly, **Adam's first sin** was his transgression of the **Law** of God's **Covenant** (cf. Hosea 6:7-10). "By **sinning**," comments Calvin, "**the Law is violated**." First, covenantally, precisely **by Adam in Eden!**

Heinrich Bullinger

The above covenantal thought of Dr. John Calvin is reflected also by his close associate, Rev. Professor Dr. Heinrich Bullinger. "God," explains Bullinger (*Home Book* fol. 95 coll. 4), "made the **Covenant** with **Adam**, the father of us all.... He wished to be merciful to the World...and **once again** to bind us to Himself with **faith** and **obedience**. The first and **very oldest Covenant** He thereafter **re-newed** with Noah [Genesis 6:18 & 9:1-10], and thereafter even more clearly with Abraham [Genesis 15:6-18 & 17:7-14].... **This Covenant** He first began with **Adam**." *Id.*, *Somma*, fol. 43 (1567).

Adam, says Bullinger, received the **Law** as an increased rule for life, which he as the image of God received in order to be happy and blessed therein. *Id.*, fol. 124 coll. 4. Concerning Adam and Eve, he states: "From both of them He demanded nothing other than **obedience** and **gratitude**, when He gave them **that Covenant** regarding **eating of the forbidden tree** [Genesis 2:17 cf. 3:3]. For that was left to them to deal with freely, according to their own desire.... God faithfully warned them both and threatened death, if they were to **transgress His command**." *Id.*, *Somma*, fol. 41.

Thus, Bullinger calls man's condition not just after but also **before** the fall, "the **Covenant** with **Adam**." For, as seen above, Bullinger says that God gave both Adam and Eve " **that Covenant** regarding **eating of the forbidden tree**." See N. Diemer's *The Creation Covenant*

with Adam, Kok, Kampen, 1932, p. 18.

Guido de Bres

Bullinger's contemporary Guido de Bres in his *Belgic Confession* (art. 14) professes "that **God created man** out of the dust...after His Own image" as "good" and "capable in all things to will agreeably to the will of God.... Being **in honour**..., **the Commandment of life** which he **had** received - **he transgressed**."

"Thus Adam "separated himself from God, Who was his true life.... He has lost all his excellent gifts which he had received from God."

Zacharias Ursinus

Also Bullinger's and De Bres's other contemporary, Rev. Professor Dr. Zacharius Ursinus, wrote about this. In his *Catechismus Major* (QQ. 10 & 36 and 89), he insists that "the Divine Law teach[es]...the sort of **Covenant** which God began with **man in Creation**.... That is, how and for what **[end]** man was created by God; and to what state he might be **re-stored**; and by which Covenant one who has been reconciled to God, ought to arrange his life....

"**The Law** contains a **Covenant of Nature** begun by God with men in Creation - that is, it is a natural sign to men and it requires of us **perfect obedience** toward God.... It promises **eternal life** to those keeping it, and threatens **eternal punishment** to those **not keeping it**.... The **Covenant** (*Feudum*) with our first parents was in force not only for those **noble ones** [and hence from **before** their fall], but also for their descendants."

In his *Summa Theologica* (I:14), Ursinus calls it "*Foedus Naturale*" or Nature Covenant. There he declares: "**The Law** holds the **Nature Covenant** within itself, which was begun with man by God at creation.... It is known to man by nature. It demands of us **complete obedience** toward God. And to those who completely consummate it, He promises everlasting life. To the disobedient, He threatens everlasting punishment."

Caspar Olevianus

Together with Olevianus, the above Ursinus co-authored also the 1563 *Heidelberg Catechism*. That Rev. Professor Dr. Caspar Olevianus also (in his 1585 *De Substantia Foederis* p. 169) states: "Already in his innate moral consciousness, man was given the full content of the Law given later in the **Decalogue**. It commanded him, above all, 'you shall love God your Lord with the whole heart, and your neighbour as yourself'.... To let men have practical proof of this love, **God had** forbidden him to eat of the fruit of one tree."

Heidelberg Catechism

At Question 6 in Ursinus's and Olevianus's *Heidelberg Catechism*, it asks: "Did God create man...wicked and perverse?" It answers: "No, but God created man good and after His Own image - that is, in righteousness and true holiness; **so that** (*auf dass*) he might rightly know God his Creator, heartily love Him, and **live with Him in eternal blessedness** (*ewige Seligkeit*) **to**

praise and **glorify Him.**" Very clearly, the *Heidelberger* strongly reflects Anselm!

At Question 7, it asks: "Whence, then, comes this depraved nature of man?" It answers: "From the fall and **disobedience** of our first parents **Adam and Eve** in **Paradise**, whereby our nature **became** so corrupt (*vergiftet worden*) that we are all conceived and born in sin."

At Question 9, it asks: "Does not God, then, wrong [fallen] man - by requiring of him in **His Law** (*seinem Gesetz*) that which he cannot perform?" It answers: "No. For God **[had] made** man so that he **could perform it**. But man, through the instigation of the devil, **deprived** himself and all his posterity of this **power**."

Indeed, at Question 12, it asks: "Since then by the righteous judgment of God we deserve temporal and eternal punishment, what is required that we may escape this punishment and **again** (*wiederum*) be received into **favour** (*zu Gnade*)?" Clearly, this presuppose a state of God's "**favour**" toward mankind **before the fall** - a state of "favour" **back** into which "we" sinners "may...**again**" be received (*viz.* only through the **merits** of the **work** of Jesus Christ the **Second Adam** in terms of the **Covenant of Grace**.

The Bishops' Bible

In the *Bishops' Bible* of 1568, on Hosea 6:7, the reading is: "Like Adam, they [the Israelites] transgressed the Covenant" - or: "Even as Adam did, so have they [Hosea's Israelites] broken My Covenant." It is remarkable that even this episcopalian edition, accurately reflects this verse.

Amandus Polanus

Also Basel's Reformed Theologian Rev. Professor Dr. Amandus Polanus saw this clearly. For the relevant section of his 1589 *Partitiones Theologicae*, refers to God's prelapsarian **Covenant of Works with Adam**.

Too, in his 1595 *Substance of Christian Religion* (pp. 87-88), he insists: "God's Covenant is a **bargain** which God had made with men.... The **Eternal Covenant** is a Covenant in which God promises men **eternal life**.... The **Covenant of Works** is a **bargain** of God made with men concerning eternal life, to which is adjoined both a **condition of perfect obedience** to be performed by man, and also a **threatening of eternal death** if he shall not perform perfect obedience. Genesis 2:17."

Dutch Reformed Baptismal Formula

Now the earlier views of the Polish Reformed **Rev. Professor Dr. Jan Laski** and the Flemish Reformed **Rev. Dr. Martin Micron(ius)** were reflected by their student the Dutch Reformed **Rev. Dr. Peter Datheen** in his *Baptismal Formula*. That was then shortened in 1580 by **Rev. Dr. Caspar van der Heyden** - as his *Instruction in the Christian Religion Taught and Practised in the Reformed Evangelical Churches and Schools of the Netherlands*.

Van der Heyden had been Moderator at the great Dutch Reformed Synods of Emden in

1571 and Dordrecht in 1574. This latter body commissioned him to write the above-mentioned work. It soon became the standard form used throughout the Germanic Reformed World.

It says "although our young children do not understand these things, we may not on that account exclude them from Baptism. For, as they are like us without their knowledge partakers of condemnation in **Adam**, so are they again (*weder*) received unto **grace**, in **Christ**."

Clearly, this *Baptismal Formula* of Laski/Micron.Datheen/Van der Heyden presupposes that God made a Covenant of 'Grace' with Adam **before** the fall, which Covenant Adam broke and which Christ **re**-paired once "**again**" (*weder*) for believers and their children who are to be engrafted back thereinto by baptism.

Importantly, this *Baptismal Formula* and all of its words were re-endorsed for all of the Reformed Churches at the famous 1618f international Synod of Dordt. That was the Synod which adopted the Five Points of Calvinism - 'TULIP' - against Arminianism.

Synopsis Purioris Theologiae

The 1581 *Synopsis Purioris Theologiae* (see p. 152 of the 2nd ed. and XIV:7-8) teaches exactly the same. There, the four Leyden Professors **Rev. Drs. Walaeus and Polyander and Thysius and Rivet(us)** wrote: "In **Adam** all mankind is comprehended, according to the nature of the **treaty** which God made with him....

"He [Adam] **transgressed**, by inference, the **Moral Law**...imposed upon him by God. The First Table of it he violated by his want of belief and his profanation of the divine Name. The Second Table, [he violated] by his ingratitude to his heavenly Father; by his murder of himself and his descendants; by his unrestraint, theft...[and] assent to false evidence; and by a wicked greed " or covetousness.

William Perkins

The famous Cambridge Puritan Rev. Professor Dr. William Perkins lectured in Great St. Andrews till his death. Around 1590, he published his famous work *The Golden Chaine* and his *Commentarie upon the Epistle of the Galatians*. In the former (pp. 82f), he characterizes the first agreement made with man as "**God's Covenant** made with **condition** of **perfect obedience** and...expressed in the **Moral Law**." In the latter (on Galatians 4:24-25), he clearly remarks that "**the Law** was in **nature by creation**."

Franciscus Junius

The great Reformed Theologian Rev. Professor Dr. Franciscus Junius is not only the writer of the footnotes to the Book of Revelation in the updated *Geneva Bible*. In his 1592 *Theses Theologiae de Foederis* (ch. 25), he also writes: "**The first Covenant** is that which the **Lord** made **with the first man** in the **garden of Eden**. Thereby the **promise** was made of a supernatural life; a **commandment** of strict and complete **obedience** was imposed.... Thereby the **threat of death**, with which he was threatened, was turned away....

"It was made by God the Father for the sake of His Son with our first parents in Paradise when they were still in their un-depraved condition. There, God promised supernatural life under condition of exact and complete obedience and threatened death if disobedient."

Franciscus Gomarus

In his Inaugural Address at Leyden in 1594, Rev. Professor Dr. Franciscus Gomarus (who would later crush the Arminians at the Synod of Dort) declares: "'The natural' is the Covenant of God. By nature, it was known through what means God promises everlasting life and demands the condition of a perfect obedience. Therefore it is rightly called 'the natural'; because it has by nature been inscribed into the human heart. Romans 2:14-15...."

"It was first and immediately made by God with the first parents and the human race, from creation onward, in Paradise, when nature was still intact and in friendship with God.... Therefore it was then completely known to, and possible for, man.

"A particular test of obedience was annexed to it, namely avoidance of the tree of knowledge.... It is a reciprocal obligation of God and man, concerning everlasting life to be given under certain conditions." See *Examination of the Subject of Toleration*, 10:316.

Robert Rollock

Rev. Professor Dr. Robert Rollock of Edinburgh identifies the pre-fall Covenant with Adam in his 1597 *Tractatus De Vocatione Efficaci* (pp. 6f). He holds that "all the Word of God pertains to some Covenant." He adds that "God speaks nothing to man, without the Covenant.... The Covenant of God, generally, is a promise under some certain condition. And it is twofold: the first is the Covenant of Works; the second is the Covenant of Grace...."

"The Covenant of Works...is founded in nature...and in the Law of God which was in the first creation engraved in man's heart.... After God had created man pure and holy in His image, and had written His Law in the human heart, He made with him a Covenant in which He promised him everlasting life on condition of holy and good works which would answer to the holiness and goodness of creation and agree with the Law of God...."

"Nature, thus beautified with holiness and righteousness and the light of God's Law, is the foundation of the Covenant of Works.... If Adam were thus to consummate it completely, he would bring forth righteousness as the reward for his work ex Pacto" or by way of the Covenant.

"God made this Covenant of Works with man as one friend does with another. For in the Creation, we were God's friends and not his enemies.... The thing promised in the Covenant, is life eternal.... After the man had lived godly and justly according to God's Law in that integrity..., eternal life might be said to be given to him.... It is a question here, whether in the first creation, good works in the Covenant of Works were required of man as meritorious for the promised life? I answer, not so. But they were due in the creation as pledges of thankfulness in man to his Creator...."

"I confess **good works be required** of them which be in Christ, and justified by Him.... The **Law abideth** which is a **rule** of those **works**, which properly and specially did first appertain to the **Covenant of Works**.... It serveth as our direction in the works of grace and sanctification.... The Law...is still in use to them which are in Christ, as it is the rule of the works of grace."

Professor Antonides

Yet clearer, is Franeker's Reformed Professor Rev. Dr. Antonides. He states in his 1604 *Disputationes theologicae* (parag. 15): "The **Covenant of Works** is that Covenant in which the Lord God offered everlasting life **for** a totally complete fulfilment of the Law, with the added threat of death if that obedience was truncated."

William Bucanus

The substance if not the term 'Covenant of Works' is found also in the Lausanne Reformed Theologian Rev. Professor Dr. William Bucanus. In his posthumously (re-?)published 1606 *Institutions* (108f), he cited First Corinthians 15:42-49 as being of **eschatological** significance to the **protological** condition of mankind. "Did Adam...stand in need of God's **grace**? He did, whereby namely he might be **preserved** in that his integrity of nature, and might be **furthered** to those actions...."

"Adam had received grace whereby he was able, if he would, **not** to sin. But he had **not** received grace whereby he **would not**, nor could not, **sin**.... God granted this grace to man, that he had power **not** to die - **if** he would have **obeyed His Commandments**.... What then would have become of man at the **conclusion**, if he had not sinned? Would he [for]ever have lived upon the **Earth**? No. But he would have, in the **end**, have removed into **Heaven** - indeed without death...but yet not without some change such as the Apostle speaketh of (First Corinthians 15:21)."

Thomas Cartwright

The father of English Presbyterianism, Rev. Professor Dr. Thomas Cartwright, first published his *Catechism* in 1604. There (QQ. & AA. 37f) he defines "the Word" as "the Law and Gracious Promise - otherwise called the **Covenant of Works** and the Covenant of Grace.... The Law containing the **Covenant of Works**," he explains, "crave[s] of us all such duties as were required of **Adam in his innocency**, and all such as are required since, by reason of his fall, with **reward** of **life everlasting** to the **doers** of them, and curses to him that doeth them not."

Jacobus Arminius

Even the Anti-Calvinistic Arminian Jacobus Arminius - from whom Arminianism gets its name - asserts God's pre-fall Covenant of Works with Adam! In his 1610 *Seventy-Nine Private Disputations* (29:1-3 & 29:8-9 & 30:1-2), he writes: "Though according to His right and power over man whom He had created after His Own image God could **prescribe** obedience to him in all things for the performance of which he possessed suitable power, or would by the grace of God have them in that state - yet, so that He might elicit from man voluntary and free obedience

which alone is gratitude to Him, it was His will to enter into a contract and **Covenant** with him.

"Thereby God required obedience, and on the other hand promised a reward. To which He added the denunciation of a punishment, so that the transaction might not seem to be entirely one between equals and as if man was not **completely bound** to God.

"On this account, the **Law of God** is very often called a **Covenant**.... God prescribed this obedience first, by a Law placed in and imprinted on the mind of man in which is contained his natural duty towards God and his neighbour and therefore toward himself also.... The reward that corresponds with obedience to this chief Law...is life eternal.... The tree of life was a symbol of eternal life, which man would have enjoyed - if by abstaining from eating the fruit he had professed obedience and had truly performed such obedience to the **Moral Law**....

"If our first parents had remained in their integrity by obedience performed..., God would have acted with their posterity by the same compact. That is, by their yielding obedience to the Moral Law inscribed on their hearts....

"When God had entered into this **Covenant** with men, it was the part of man perpetually to form and direct his life according to the conditions and laws prescribed by this **Covenant**, because he would then have obtained the rewards promised through the performance of both those conditions, and would not have incurred the punishment due and denounced to disobedience.... The violation of this **Covenant** was a transgression of the symbolical Law imposed concerning his not eating the fruit of the tree of the knowledge of good and evil."

Lucas Trelcatius

The Calvinist Rev. Professor Dr. Lucas Trelcatius writes (in his 1610 *Scholastica* II:156,7 & 163): "By the **Covenant of Works** or the Covenant of Nature, I mean the first Covenant which the Lord God made with our first parents when they were still in the state of integrity.... The Covenant of Works...promised everlasting life, **on the basis of consummating works** with the powers present in our human nature from creation."

Jan Maccovi(us)

Trecaltius's colleague, the great Polish Reformed Theologian Rev. Professor Dr. Jan Maccovi(us), says in his 1615 *Distincta Theologica* (XII:4): "The **Covenant of the Law** was that **Covenant which God make with Adam in Paradise**, and which **our first parent transgressed** and broke."

Very significantly, Kuyper later wrote his doctoral dissertation on Maccovius.

John Ball

John Ball, one of the great leaders of early English Presbyterianism, in 1615 anonymously published a *Short Treatise contayning all the principall grounds of Christian Religion*. There he writes (6 & 8f & 67 & 70): "We read not the word 'Covenant' between God and man ever since Creation.... But we have in Scripture what may amount to as much....

"The Covenant is of God, and that of His free grace and love.... It was of **grace** that God was pleased to **bind** Himself to his creature, and **above** the desert [or merit] of the creature; and though the **reward** be of justice, it is also of **favour**.... It was then of **grace** that he was pleased to **make** that promise, and of the **same grace** [that] his happiness should have been **continued**.... God did in justice proportion the **reward** and the **work**.... This Covenant was...of grace, likewise to make such a free **promise** and to bestow such great things upon man for his **obedience**.... The good God promised, was...to be continued so long as he continued obedient....

"Some distinguish thus, **the Covenant** is either of nature or of Grace.... Others thus, the Covenant is Legal or Evangelical, **of Works** or of Grace.... In innocency, God provided and proposed to Adam eternal happiness in the present enjoyments and calls for perfect obedience - which appears from God's threatening, Genesis 2:17. For if man must die if he disobeyed, it implies strongly that God's Covenant was with him for life if he obeyed....

"All mankind were created good in Adam, as other creatures were in their kind, and God did enter into **Covenant with our first parents** as they were the root of all their posterity: so that what they had actually promised to them, we had promised to us also in them.... Adam was not a private person, but the common parent of us all; and as he receive integrity for himself and us, so he lost it for himself and us."

James Ussher

In the same year, also the Puritan Archbishop Rev. Dr. James Ussher in his *Irish Articles* (21) states: "Man being at the beginning created according to the image of God (which consisted especially in the wisdom of his mind and the true holiness of his free will), had **the Covenant of the Law ingrafted in his heart**. Thereby God did promise unto him everlasting life upon condition that he performed entire and perfect obedience unto His Commandments according to that measure of strength wherewith he was endued in his creation, and threatened death unto him if he did not performed the same."

Later, in his 1625-45 compilation *A Body of Divinitie* (p. 125), Ussher asks: "What is meant by **life promised to those that should keep all the Commandments**?" He answers: "**The reward of blessedness and everlasting life**. Leviticus 18:5; Luke 10:28."

Ussher also asks: "What is meant by death threatened to those that should transgress?" He answers: "In this World, the curse of God and death with manifold miseries both of body and soul and (where this curse is not taken away) **everlasting death** both of body and soul in the World to come. Deuteronomy 27:26; 29:19-20; 32:22; Leviticus 26; Deuteronomy 28."

Very significantly, this greatly shaped the statements of the later Westminster Assembly. Indeed, to that Assembly - Ussher was nominated as an honoured Commissioner.

John Salkeld

In his 1617 *Treatise of Paradise*, John Salkeld asks: "Whether it was necessary that there should be made a Covenant between God and man, that so original sin might descend to the posterity of Adam?" He states that even the 1583^f Romish Polemicist Ambrosius Catharinus

Pilatus held such to be necessary, grounding it on Genesis 2:17. Significantly, Catharinus was a leading light at the Romish Council of Trent (1545-63).

Johann Wolleb(ius)

In 1618, Basel's Rev. Dr. Johann Wolleb(ius) became Professor of Old Testament, and by 1626 he had published his *Compendium Theologiae Christianae*. There (I:VIII:1 to I:IX:6 & I:XIII:1), on God's rule over men before the fall, Wolleb declares: "His rule over men in a state of innocence consisted of giving a **Covenant of Works** to him by which, under the condition of obedience, He promised everlasting happiness and warned of death for disobedience....

"God's Covenant with man is twofold; a Covenant of Works, and one of grace: the first before the fall, and the second after it... The Covenant of Works was confirmed by a twofold sacrament: the tree of life and the tree of knowledge.....

"Their purpose was twofold. (1) So that man's obedience might be put to the proof by his eating or abstaining. (2) So that the first might signify eternal happiness for those who obeyed, and [so that] the second [might signify] the loss of the highest good and the coming of the greatest evil for those who disobeyed.....

"The free will [in the state of innocence] was indifferent toward good and evil, so that man could have remained in the sinless state if he had so willed.... The first man was immortal even with respect to his body. Not absolutely, as if his body, which at his origin was made from the elements, could not be resolved into them - but in the strength of **the Divine Covenant**. It was not a matter of being unable to die, but of being able not to die....

"So much for God's rule over human beings in the state of innocence.... Sin is lawlessness, or anything contrary to the Divine Law (First John 3:4).... By 'Law' is to be understood both the Commandments and Prohibitions first given to man, and the **Law of Nature** written in his heart [cf. Romans 2:14f].... If all aspects of this sin [of Adam] are taken into account, it is rightly called **transgression of the entire Natural Law**....

"The Divine Law transmitted by Moses differs in form, **not in content**, from **the Natural Law** given to the **first man**, vestiges of which can be found also among the Gentiles (Romans 2:14-15).... After **the fall**, the **Law** was **re-established** by God...as by a **re-turn to the former status** (*Jus postliminii*). **The Law** was given and **inscribed within the first man**, so that **by his own obedience**, if he willed, **eternal life** could follow."

The Synod of Dordt

The Minutes of the 1618^f Synod of Dordt are very interesting. Not only do they re-establish the famous 'Five Points of Calvinism' ('T-U-L-I-P'). But there (*Acta* II:232), the Delegates from Geneva also said that "the Remonstrants failed precisely in that they confused the **Covenant of Works** with the Covenant of Faith and Grace."

The *Canons of Dordt* III & IV:1-5) declare: "Man was **originally** (*ab initio*) formed after the image of God. His understanding was adorned with a true and **saving knowledge** (*salutari*)

of His Creator and of spiritual things; his heart and will with **righteousness** (*justitia*). Thus, the whole man was holy. But, revolting from God by the instigation of the devil, and of his own free will, he forfeited these excellent gifts....

"There **re-main** (*re-siduum est*), however, in man, **since** the fall (*post lapsum*), the glimmerings of **natural light** (*lumen aliquod naturae*) whereby he **re-tains** (*re-tinet*) some knowledge of God, of natural things, and of the **difference** (*discrimine*) between **good** (*honestorum*) and **evil** (*turpium*).... In the **same** light (*quae luminis naturae eadem*) are we to consider **the Law of the Ten Commandments** (*haec Decalogi*)."

Sybrand Lubbertus

One of Dordt's leading theologians, Rev. Professor Dr. Sybrand Lubbertus, wrote his own *Disputationes Theologicae*. There, at the very beginning of it (p. 1), he wrote: "In order that man could stand on his feet **in his state of bliss**, God made **a Covenant of Works with him**, promising life if he kept the Covenant, and threatening death if he broke it."

William Ames(ius)

So too the famous Dordt Delegate Rev. Professor Dr. William Ames(ius). He states in his *Marrow of Modern Divinity* (I:x:32f): "**At creation, God had a Covenant with mankind**: 'Do this, and you shall live; otherwise, die the death!' To that Covenant, already in Paradise, two Sacraments were attached, *viz.* the tree of life and the tree of the knowledge of good and evil."

Ames(ius) further adds (*ib.* pp. 111 & 113): "From this special way of governing **rational** creatures, there arises a **Covenant** between God and them. This Covenant is as it were a kind of transaction of God with the creature whereby God commands, promises, threatens, fulfils. And the creature binds itself, in obedience to God so demanding....

"In this Covenant, the **moral** deeds of the intelligent creature lead either to happiness as a reward or to unhappiness as a punishment. The latter is deserved; the former, not."

To man, this contained "a promise of continuing animal [alias animated] life; a later exaltation to spiritual life; and a threat of bodily death." Indeed, it involved "**the Law of God** or **His Covenant with man** in the Creation."

George Walker

In 1626, George Walker wrote his *Manifolde Wisdome of God*. In 1640, it was published without his permission, and again in 1641. Walker later became a Commissioner to the Westminster Assembly.

On pp. 56f & 128 & 136 & 139 of his book, Walker equates the Covenant in Jeremiah 33:20 with **the Covenant God made with man when created**. The **Moral Law** alias the **Decalogue**, maintains Walker, "was nothing else but a **re-new-ing** of the old **Covenant of Works** made with **Adam** in **Paradise**."

Even the rest of the Mosaic Law which God gave to the Israelites, he adds, "was nothing else but a renewing of the **Covenant of Grace** which He had made with their fathers Adam, Abraham, Isaac and Jacob." Thus Deuteronomy 4:13 & 29:2.

John Downame

Around 1630, Bishop John Downame published his *Summe of Sacred Divinitie*. There, commenting on chapter sixteen (in the 1613 edition of Sir Henry Finch's *Sacred Doctrine of Divinitie Gathered Out of the Worde of God*), Downame observes (cf. 223f) that God "is pleased, for the perfect keeping of **His Law**...not only to promise a recompense of **reward**, but to **contract** and **covenant** with us...to **bind** Himself unto it, which is the same that we call **the Law** or **Covenant of Works**....

"With the creatures who are...to do His will, it hath pleased God to make a Covenant which is called the **Covenant of Works** - a **Covenant of Life** to the doers; [and a **Covenant of Death** unto transgressors. Both more, or less B as the righteousness or [alternatively as] sin aboundeth. **Life is a continual progress** in holiness and happiness. Death is a sinful and cursed estate, sinful, in darkness, and a total corruption of the whole strength of nature, unto all unrighteousness....

"The **reward**...is **life**. 'He that doeth these things, shall live by them' (Leviticus 18:5; Ezekiel 20:11; Romans 10:5; Galatians 3:12).... By it is meant a continuance - with **growth** and increase in all holiness, happiness, **immortality**."

The Dordt Dutch Bible

The 1637 *Dordt Dutch Bible* or *Staten-Vertaling* commissioned at the 1618f 'Five-point Calvinist' or 'T-U-L-I-P' Synod of Dordt, has a fascinating series of comments. It translates Hosea 6:7: "**They transgressed the Covenant like Adam**." It then refers to Hosea 8:1, which it translates: "**They transgressed My Covenant and fell away from My Law**."

The *Dordt Dutch Bible* also comments at Hosea 6:7 that, by so transgressing, the Israelites were "**following the footsteps of their first ancestor**. Although abundantly gifted and blessed by Me, nevertheless **he transgressed My Commandment and apostasized from Me**. Cf. Job 31:33 and Isaiah 43:27."

At Job 31:33 the *Dordt Dutch Bible* has Job deny that he himself, '**like Adam, hid his sin**.' It also translates Isaiah 43:27a to the effect that "your first father sinned" - and then comments: "Namely Adam, from whom your sin was inherited." It then goes on to render Isaiah 43:27b to the effect that "your expositors sinned against Me." Then it comments that the "expositors" or "mediators" means "the priests - who were ordained to bring sacrifices; to pray for the people; and to instruct the people **from the Law**." Hosea 6:1-6 & 6:7-10.

At Hosea 7:13, the *Dordt Dutch Bible* again says of the Israelites that "**they transgressed against Me**" - commenting that "**they apostasized from Me**." Then, at Hosea 8:1, the *Dordt Dutch Bible* yet once again says of "Israel alias the ten tribes" that "they have **transgressed My Covenant and apostasized from My Law**" - referring back to "**Hosea 6:7**" and "**7:13**."

The New Testament section of the *Dordt Dutch Bible* commences with a short article titled *Contents of the New Testament*. Here are a few citations from that important article.

"The word 'Testament' is a Latin word [*Testamentum*]. It translates the Greek word *Diatheekee*, which the Greek Translators used to express the Hebrew word *B^eriyth*, meaning 'Covenant.' Thereby is to be understood the Covenant itself which God made with man - in order, under certain conditions, to give him [unlosable] everlasting life [*cf.* Job 31:1 & 31:33 and Isaiah 24:5 & 28:15-18 and Hosea 6:7 and Hebrews 13:20-21].

"**That Covenant** is twofold B the Old and the New. The Old is that which God made with the first man before the fall [*cf.* Hosea 6:7]; in which, [unlosable] everlasting life was promised on condition of an altogether perfect obedience and keeping of the Law. Therefore it is called **the Covenant of the Law**, which God [later] once again held forth to the Israelites....

"Because this condition has been transgressed by all men, and cannot now be fulfilled by any man [save Jesus] - they must seek their salvation in another Covenant. That is called New. It consists of God foreordaining His Son as a Mediator. He promises [unlosable] everlasting life, on condition that we trust in Him. It is called the Covenant of Grace."

To the *Dordt Bible*, there is but one basic Covenant: the everlasting Pact from all eternity past unto all eternity future between the Triune God and His incarnatable Son to become the Last Adam and fulfil the Covenant of Law and Life and Works given to the human race at its outset - and then to donate Christ's reward for so doing, to all those for whom He died. See: Genesis 6:18; 9:1-17; 17:1-27; Exodus 6:3-5; 19:5; 20:1-17; Job 31:1,33; 89:3-28; 105:8-10; Isaiah 24:5; 42:6*f* ; 49:6-12; 54:9*f*; 55:1-3; 59:19 to 60:3; 61:8-11; Jeremiah 31:31-33; 32:40; 33:20-22; Daniel 9:4; 9:27; Hosea 2:18; 6:1-11; Zechariah 6:12-13; 9:9-11; Malachi 2:1-6; 2:14-16; 3:1; 4:1-6; Luke 1:68-75; Matthew 26:28; Romans 9:4; 11:16-27; First Corinthians 15:22-47; Second Corinthians 3:3-18; Galatians 3:15-17; Hebrews 1:1*f*; 2:5-15; 9:15-22; 10:16,29; 13:8,20*f*.

Jan Cloppenburg

In 1642, Rev. Professor Dr. Jan Cloppenburg of Hardewijk declares in his *Opera Omnia de Foedere* (1:489) that "when the Holy Scriptures speak about the **Covenant between God and man**, this means the spiritual agreement of reciprocal trust which God made with man **in his unimpaired state**. Thereby He **demande**d of man complete **obedience** to **the Law**, for which He promises **everlasting life** as the **reward**."

Jeremiah Burroughs

No different is the view of the Westminster Assembly Commissioner and Puritan Jeremiah Burroughs (alias Jeremy Burroughes) in his 1543 *Commentary on the Prophecy of Hosea*. There, discussing the *KJV* rendition of Hosea 6:7 ('But they like men have transgressed the Covenant'), Burroughs comments:

"'Like men'; that is, like **Adam**. **These men have sinned after the similitude of Adam's transgression**. Romans 5:14 speaks of those who 'had not sinned after the similitude of Adam's transgression.' But these [Israelites in the time of Hosea] - as they **have old Adam in them** - so

they have dealt with Me as he did. And as he for his sin was cast out of Paradise, so these men have deserved to be cast out of the good land" of Canaan.

"The Scripture to me," continues Burroughs, "seems to hold forth a threefold **Covenant**. The one, of **Works**: that which was made with **Adam in Paradise**. The second, that which was made with Abraham: the Covenant of grace.... Then, the Covenant made with them [the Israelites]: on Mount Sinai.... We grant that believers are delivered from the Law in respect of: the power of it, as **condemning**; from its rigour; **but not from its duties!** For the things **commanded in the Law**, were duties **before** the Law was given" **at Sinai**. "**The Law was written in the hearts of the saints from the beginning.**" That is, in the hearts of the unfallen saints - St. Adam and St. Eve!

Sir Edward Fisher

In 1645, even the Anglican Sir Edward Fisher launched his famous *Marrow of Modern Divinity*. There, in its first edition (pp. 11f), Fisher states: "If Adam had continued obedient, then had all mankind not only **continued** their animal [or **anima-ted**] **life**, but should **afterwards** have been **exalted** to a spiritual and **eternal life**. For inasmuch as man was the head and chief of all earthly creatures, and so, in regard to degrees, next to God - so, if he had continued obedient, God would have communicated Himself **more immediately** unto him. For it is the glory of the Creator to communicate Himself to the creature. For indeed, the top and spire of that perfection which all mankind should have attained unto, was the enjoyment of God immediately - which was indeed **eternal life.**"

Too, in the later Boston edition [To the Reader and I:1-5 & II:1], Fisher argues that "that as **the first Adam did...enter into Covenant with God for all mankind and brake it...**, even so **Jesus Christ the Second Adam did as a common Person enter into Covenant with God His Father for all the elect....** The **Law of Works...holds forth as much as the Covenant of Works....** The word which signifies Covenant or bargain, is put for Law..., the which **Covenant the Lord made with all mankind in Adam before his fall....**

"The Law of the **Ten Commandments** or **Moral Law** may be said to be the matter of the **Law of Works**.... The Law of Works is as much as to say the Covenant of Works...which God made **with all mankind in Adam before his fall....** The **Moral Law...signifies the Covenant of Works....** 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 [as then] a Covenant betwixt them, till they were thereupon agreed....

"The Ten Commandments...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.... 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 [Ecclesiastes 7:29], whence those good works should proceed....

"Adam heard as much (of the Law) in the garden, as Israel did at Sinai; but only in fewer words, and without thunder.... It was meet there should be such a Covenant made with him....

God set a punishment upon the Breach of His Commandment.... It was an equal Covenant which God, out of His prerogative-royal, made with mankind in Adam before his fall....

"Adam, at that one clap, broke all the Ten Commandments.... 1. He chose himself another God, when he followed the devil. 2. He idolized and deified his own belly; as the Apostle's phrase is, 'he made his belly his God' [Philippians 4:19]. 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 [Ephesians 6:2-9]. 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...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....

"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.... Thus was justice satisfied, and mercy, by the Lord Jesus Christ....

"God took Christ's single **bond**. Whence **Christ is not only** called the '**Surety of the Covenant** for us,' Hebrews 7:22; but **the Covenant itself**, Isaiah 49:8. And God laid all upon Him, [so] that He might be sure of satisfaction.... Thus did our Lord Jesus Christ enter into the Same Covenant of Works that Adam did!"

Anthony Burgess

In 1646, Westminster Assembly Commissioner Presbyterian Puritan Anthony Burges(s) published his *Vindicae Legis* or *Vindication of the Morall Law and the Covenants*. There (pp. 105f & 127f & 150), he asks: "Why God would give a **Positive Law**, besides that of the **Natural Law** in his heart?" This he then answers: "There are these reasons commonly given: (1) That hereby God's dominion and power over man might be acknowledged.... Adam in this was not to consider the greatness or goodness of the matter, but the will of the Commander.... (2) That so Adam's **obedience** might be the more tried and be manifested to be obedience...so that the forbearing to eat was not from any sin in the action, but from the will of the **Lawgiver**....

"When God entereth into a **Covenant** or **promise**, you must conceive of this promise...as a merciful **condescension** on God's part...so we might be the **more confirmed** in our hope in Him.... Consider why God will deal with man in a **Covenant**...to incite and encourage **Adam** the more to **obedience**...to do a duty because of a **reward** offered, is not a slavish and unlawful thing.... Though it were a **Covenant of Works**, it cannot be said to be of merit. Adam, though in **innocency**, could not merit that happiness which God would bestow upon him.... Even then, Adam was not able to obey any **command** of God, without the **help** of God. Though some will not call it **grace**, because they suppose that only cometh by Christ - yet all they that are orthodox do acknowledge a necessity of God's **enabling** Adam to do what was good.... The **Decalogue** is **Adam's** and **Abraham's** and **Noah's** and **Christ's** and the **Apostles'** as well as **Moses'**."

Edmund Calamy

In his 1646 *Two Solemne Covenants Made Between God and Man* (1-2), the great Westminster Assembly Commissioner and London Presbyterian Minister Edmund Calamy stated that "there are but two Covenants.... The one, a **Covenant of Works**.... The tree of life was a sacrament or sign and token of it. This was **made with Adam before his fall**, and to all his posterity."

The Sum of Saving Knowledge

In 1650, the important Puritan Presbyterians David Dickson and James Durham wrote their *Sum of Saving Knowledge* - which thereafter has usually been included with the *Subordinate Standards* of the Church of Scotland and all its later more conservative offshoots. Its first two Heads start off by citing Hosea, and then state that "God...made our first parents, **Adam and Eve**, the root of mankind, both upright and able to keep **the Law written in their heart**....

"He entered into a **Covenant or Contract** with them and their posterity in them, to give them eternal life upon condition of perfect personal obedience - withal threatening death in case they should fall. This is the Covenant of Works....

"Our first parents, being enticed by Satan..., did **break the Covenant of Works**, in eating the forbidden fruit; whereby they and their posterity, being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only liable to eternal death but also lost all ability to please God.... Yet God, for the glory of His rich grace, hath revealed in His Word a way to save sinners - viz. by faith in Jesus Christ the eternal Son of God, by virtue of and according to the tenor of **the Covenant of Re-demption** made and agreed upon between the Father and God the Son in the council of **the Trinity** before the World began."

William Strong

Westminster Assembly Commissioner William Strong died in 1654. Only in 1678 was his *Discourse on the Two Covenants* published. There (1-2), he observes: "In the **Covenant** God made with **Adam**, there was a **Life** promised - of which the tree of life was a seal. And there was a death threatened, which was sealed by the tree of knowledge of good and evil....

"The **Covenant** God made, is double - according to the twofold state of man. (1) In his state of **integrity**...this was *Foedus Amicitiae*, a **Covenant of Friendship** between persons never at variance. (2) In his state of **corruption**...man by sin...brought himself under the curse thereof. Then God brought in the **Covenant of Reconciliation**, and that was *Foedus Misericordiae* - that is, a **Covenant of Mercy**....

"God dealt with man in a **Covenant-way** in his Creation. Man stands bound to God by a double bond of Creation and stipulation. The one is natural and necessary, and the other voluntary.... God **binds** the creature to Himself...to prevent future apostasy. By the one, we are bound to God; and by the other, God is bound to us "

Francis Roberts

In 1657, the Presbyterian Puritan Francis Roberts published his 1700-page work *The*

Mystery and Marrow of the Bible. There (pp. 20-24 & 27-29), he writes that "God in writing the Moral Law in Adam's heart, entered into a **Covenant of Works** with him.... By the Law written in Adam's heart, he had laid before him what obedience was required and assented to on Adam's part, and what recompense should be performed on God's part. And so this was at least an **implicit** of not [also] an **explicit covenanting**.... The **Covenant** which God made **with the first Adam and his posterity before the fall**...is God's gracious **Agreement with Adam** and with his posterity in him, to give them eternal life and happiness upon **condition** of perfect and personal **obedience**....

"Question: What life it was, which God further promised Adam upon his **persisting** in **obedience**? Answer...: It seems clear that not only a temporary life, only for some limited time, was promised **Adam** - but even an **Eternal Life** without end, in case of obedience.... He that **before his fall** had an **ability of not dying** - **after his fall** brought upon himself an **impossibility of not dying**."

Obadiah Sedgwick

Oliver Cromwell's Chaplain Thomas Manton's father-in-law, the Westminster Assembly Commissioner and Puritan Presbyterian Obadiah Sedgwick, died in 1558. His *Bowels of Tender Mercy* was published posthumously in 1661. There (pp. 6 & 9 & 11f), he upholds the reality of "*Foedus Operum*, the **Covenant of Works** as we usually call it. The Apostle calls it the **Law of Works** (Romans 3:27). **This is the Covenant which God made with man in the state of Innocency before the fall**...

"The **Covenant of Works** (as to our part) was founded upon the strength of the righteous nature which God gave unto Adam, and in him unto us. So that his standing was upon his own bottom, upon the sufficiency of his own power and will, with which he was created.... You might have **earned** happiness, if I may so speak, at your fingers' ends; and might have **demand**ed your **wages** after you **had done your work**."

The Savoy Declaration

The above views were further reflected a few years thereafter, even by the congregationalistic British Independents. Such include Jeremiah Burroughs (about whom earlier above) - and also the greatest British Theologian of all time, Rev. Dr. John Owen (about whom later below).

Indeed, also those Independents' 1658 *Savoy Declaration* (4:2 & 6:1 & 7:2 & 19:1f & 20:1) rightly insists *inter alia*: "God having made a **Covenant of Works and Life**...with our first parent and all their posterity in them, they being seduced by the subtlety and temptation of Satan did **wilfully transgress the Law of their creation, and break the Covenant**.... The **first Covenant** made with man was a **Covenant of Works**, wherein life was promised to Adam and...to his posterity upon condition of perfect and personal obedience....

"God gave to Adam a **Law of universal obedience** written on his heart...as a **Covenant of Works**, by which He bound him and all his posterity to...perpetual obedience; promised life upon the fulfilling and threatened death upon the breach of it; and endued him with power and

ability to keep it. The Law, after his fall, continued to be a perfect rule of righteousness; and as such was delivered by God upon Mount Sinai in Ten Commandments.... True believers be not under the Law as a **Covenant of Works to be thereby justified** or condemned.... **The Covenant of Works** being broken by sin..., God was pleased to give unto the elect the promise of Christ."

John Owen

The Independent Rev. Dr. John Owen, in his 1661 *Biblical Theology* (994 Westcott. ed. p. 25), declares that Adam "the fountainhead of our race, if he had remained in his first state of sinlessness, would **at length** have obtained a **reward** for his fidelity. And that reward would have been the undisturbed enjoyment of God as was revealed in the terms of the **Covenant**."

In his 1557 *Works* (II:112), Owen adds: "Adam was made perfect for the whole end of ruling the creatures and living to God for which he was made.... Adam may be said to have had the Spirit of God, in his innocency - though it was possible that he should utterly lose Him.... In all men, from first to last..., righteousness and truth are the 'fruits of the Spirit,' Ephesians 5:9" (*Ib.* III:102f).

"Adam himself had many things revealed unto him, without which he could not have worshipped God aright in that state and condition whereinto he was come.... His natural light [**before** his fall] was sufficient to direct him unto all religious services required by the Law of creation. Yet was it not so, unto all duties of that state whereinto he was brought...**after** the entrance of sin. So he was guided unto the observance of such ordinances of worship as were needful for him and accepted with God." *Ib.* III:128.

"Adam in the state of innocency beside his natural life whereby he was a living soul had likewise a supernatural life with respect unto its **end**, whereby he lived unto God.... It was concreated in and with the rational soul as a **perfection** due unto it, in the state wherein and with respect unto the **end** for which it was made.... He was made to live unto the living God...unto His glory in this World, by the discharge of the rational and moral obedience required of him, as his chiefest good and highest **reward**....

"In Adam was the image of God.... In this image was he created, or it was concreated with him, as a perfection due to his nature in the condition wherein he was made. This gave him an habitual disposition unto all duties of that **obedience** that was required of him....

"All the acts of Adam's life should have been subordinate unto his great moral end. In all that he did, he should have lived unto God according unto the Law of that **Covenant** wherein he walked before Him...unto righteousness and holiness in his will and affections....

"He had herewithal power or ability to continue the principle of life in suitable acts of it, with respect unto the whole obedience required of him. That is, he had a sufficiency of ability for the performance of any duty, or of all, that the **Covenant** required....

"In these...did the supernatural life of Adam in innocency consist.... It is that which the life whereunto we are **re-stored by Christ**, doth answer. It answers unto it..., unto the New Covenant that we are taken into....

"Neither would the life of Adam be sufficient for us to live unto God, according to the terms of the New Covenant. Nor is the life of grace we now enjoy, suited to the Covenant wherein Adam stood before God." Nevertheless: "The life which we had in Adam and that which we are re-new-ed unto in Christ Jesus, are so far of the same nature and kind as our Apostle manifests in sundry places. Ephesians 4:23-24; Colossians 3:10.... They serve to the same end and purpose....

"Adam was created in the image of God, which he lost.... We are re-new-ed unto the image of God, by Jesus Christ" **the Second Adam**. *Ib.* III:284-87.

"The state of Adam, and God's dealing with him therein, is the best representation of the order and method of these things.... As he was after the fall, so are we by nature in the very same state and condition. Really, life was utterly lost by sin.... Convinced he was both of the nature of his sin and the effects of it in that act of God by the Law on his mind which is called the 'opening of his eyes' [cf. Genesis 3:7].... The disobedience of Adam was an actual transgression of the Law." Hosea 6:7 cf. First John 3:4. *Ib.* V:76 & 275.

Too, in his seven-volume *Exposition of the Epistle to the Hebrews* [1991 Banner of Truth edition II:43 & II:78 & II:81], Owen insists: "There were from all eternity personal transactions in the holy Trinity concerning mankind...which first manifested themselves in our creation.... That **God created man** in and under the terms and Law of a Covenant, with a prescription of duties and promise of reward, is by all acknowledged.... In the Covenants of God with men, besides that they were always conceived *verbis expressis*, there was some sign and token added for their confirmation [Genesis 2:1-17]."

In *ib.* III:336f (on Hebrews 2:6), Owen continues: "The first man Adam...is...of the earth, earthy [cf. First Corinthians 15:21-47].... That man Adam...was the father of all.... There was given unto man at first, in his original condition, a rule over those creatures.... This also is in some measure continued unto his posterity....

"But all this at first was but a...shadow of the [eschatological] dominion here intended which is absolute.... We see not as yet, after this long space of time since the creation, that all things are put into subjection.... 'But,' saith he, 'we see Jesus'.... He hath respect unto the dignity and honour collated on the first man at his creation.... It did prefigure and obscurely represent that great glory and honour which mankind was to be advanced unto, in the Person of the Messiah....

"Let us therefore fear lest, a promise being left of entering into His rest, any of you should seem at any time to come short!' [Hebrews 4:1].... The Covenant of Works was given out or declared in a threatening: 'The day that thou eatest, thou shalt die!' [Genesis 2:17]; but in that threatening, a promise was included of life upon obedience. And the Covenant of Grace is principally revealed in a word of promise; but in that promise, a threatening is included.... The Apostle, after sundry arguments, gathers up all into a conclusion, verse 9, 'There remaineth therefore a rest to the people of God'.... This therefore...the import of these words - 'There is yet on the part of God a promise left unto believers, of entering into His rest'....

"Expositors generally grant that it is the rest of glory which is here intended. This is the

ultimate rest which is promised unto believers.... So they who are in glory, are said to 'rest from their labours' (Revelation 14:13) and to have 'rest' (Second Thessalonians 1:7) - the **rest** of believers in **Heaven**, after they have passed through their course of **trials**" cf. **probation** [IV:200f].

In Hebrews 4:3, continues Owen [IV:274f], "the Apostle proposeth the threefold state of the Church.... (1) The state of it under the **Law of Nature** or Creation; (2) The state of it under the **Law of Institutions** and carnal ordinances; (3) That now introducing **under the Gospel**....

"(1) He considers the Church and the state of it under the **Law of Nature**, before the entrance of sin. And herein he shows...that there was a **rest of God**. For 'the works,' saith he, 'were finished from the foundation of the World, and God did rest from all His works' - [Genesis 2:1-4 cf. Hebrews 4:] verses 3-4. This was God's own rest, and was the foundation of the **Church's rest**. For [1] it was the duty of man hereon to enter into the rest of God...in faith and **obedience**.... [2] a **day of rest**, namely the seventh day, was blessed and sanctified for the present means of entering into that rest of God...and a **pledge** of the **eternal fulness** and **continuance** thereof....

"It remains [after the fall] that there must be a **new day of rest** suited and accommodated to this **new** Church-state. And this new day must arise from the rest that [the Second Adam] the Lord Christ entered into, when He had finished the work whereby that new Church-state was founded.... A promise of the sending of Christ is given in the words foregoing [Isaiah 28:16f]: 'Behold, I lay in Zion for a Foundation a Stone, a tried Stone, a precious Cornerstone, a sure Foundation!'" 'And **your covenant with death shall be annulled, and your agreement with hell shall not keep on standing!**'

In Hebrews 4:9, the Apostle says: 'There therefore **remains a Sabbath-keeping** to the people of God.' Here, Owen remarks [IV:327f]: "He introduceth **Sabbatismos** - which his way of arguing would not have allowed, had he not designed to express the **Christian Sabbath**.... The people of God, as such, have **work** to do, and **labour** incumbent on them. Rest and labour are correlates; the one supposeth the other.... The first day of the week, the day of the resurrection of [the Second Adam] Christ when He rested from His works, is appointed and determined for a day of rest or Sabbath unto the Church, to be constantly observed in the room of the seventh day appointed and observed from the foundation of the World under the Old Testament."

Commenting on the thorns and briers in Hebrews 6:7-8 (pursuant to Adam's breach of the Covenant of Works in Genesis 3:6-18), Owen further acknowledges that God's original arrangement with Adam was indeed a Covenant. Observes Owen [V:122]: "Wherefore, that we may be persuaded of the gracious acceptance of all our duties...and that our **labour** in the Lord should not be lost, we are always to have...the eye and view of our faith. 1. The **tenor of the Covenant** we walk with God. God hath abolished and taken away the **Covenant of Works** by substituting a new one in the room thereof...because of a double insufficiency in **the Law of that Covenant** unto His great end of glorifying Himself in the salvation of sinners."

Too, in commenting on Hebrews 8:6's mention of "a new Covenant" - Owen states [VI:60f]: "There **was an original Covenant** made with **Adam**, and all mankind in him. The rule

of **obedience** and **reward**...contained the **express** nature of a **Covenant**. For it was the **agreement** of God and man concerning **obedience** and **disobedience**, **rewards** and **punishments**.

"Where there is a **Law** concerning these things and an agreement upon it by all parties concerned, there is a **formal Covenant**.... It was a **Law**...of **moral obedience**; this Law was necessary, and is eternally indispensable.... It was a **Covenant**.... This God calls a **Covenant** [*cf. Hosea 6:7*].... It is an effect of His purpose, His unalterable will and pleasure, **Jeremiah 33:20-21**....

"That this **Law** of our obedience should be a formal complete **Covenant**, there was moreover some things required on the part of God and some also on the part of man. Two things were required on the part of God to complete **this Covenant**.... By annexing unto it promises and threatenings of **reward** and **punishment**.... By these **did God establish the original Law of Creation as a Covenant**, gave it the nature of a **Covenant**. On the part of man, it was required that he accept **this Law** as **the rule of the Covenant** which God made with him...by the **innate principles** of light and obedience concreated with his nature....

" By his **acceptance** of the commands concerning the tree of life and that of the knowledge of good and evil as the signs and pledges of **this Covenant**...was it **established** as a **Covenant between God and man**.... This is the **Covenant of Works**, absolutely the old or **First Covenant** that God made with men.... In the making of the **Covenant with Adam**, there was not the death of anything.... The **First Covenant** made with **Adam**...was made weak and insufficient unto its first end as a **Covenant**.... It was **never abrogated**.... **All unbelievers are still obliged by it.**"

In Hebrews 13:20-21, the Apostle reminds his addressees that 'the God of peace...brought back again from the dead our Lord Jesus Christ...through the blood of the Everlasting Covenant.' Therefore he then urged his addressees to become 'perfect in every good work to do His will...through Jesus Christ to Whom be glory for ever and ever. Amen.'

Here, Owen (VII:471-78) comments that "everything that is evil unto mankind" keeps on "proceeding as it doth from our **original** loss of **peace** with God by sin.... 'He brought again from the dead [**the Second Adam**] our Lord Jesus Christ...through the blood of the **Everlasting Covenant**'.... The **way** whereby this work was wrought...was 'through the blood of the **Everlasting Covenant**'....

"The other verse [13:21] contains the things which the Apostle, with all this solemnity, prayeth for - on behalf of the Hebrews. And they are two: 1. That 'God would **perfect** them in every good work, to **do** His will.' 2. That 'He would work in them that which is well-pleasing in His sight, through Jesus Christ'.... This is to be 'in every good work'; in, for, unto every good work or duty of **obedience**. The whole of our obedience towards God and duty towards man, consists in **good works**. Ephesians 2:10."

Johann Cocceius

In his 1648 *Summa de Foedere* (II:22 & 45 & 52), the great German Reformed Professor

Rev. Dr. Johann Cocceius insists: "So far as the **Covenant of Works** rests upon the **Law of Nature**, it may be called **the Covenant of Nature**.... With **the first men**, it was a **Covenant of Works** according as it is admitted to be natural, chiefly by **the Law** enjoining love to God and by the obligation to be subject to it....

"The **Covenant of Works** God made with Adam both on his own behalf and in him as stock with the whole human race, in virtue of the blessing on **nature**.... The will of Adam, by **this Covenant** with its **promise and threat**, was truly **free**. For he was thus placed before the **choice** between **good** and **evil**."

In his 1665 *Summa Theologiae* (XXII:I & 18), Cocceius further declares: "Man, who comes upon the stage of the World as the image of God, exists **under a Law** and a **Covenant**; and that, a **Covenant of Works**.... He who bears the image of God given in creation, was established under God's Covenant.... He is in that state in which he ought to ask the right to the communion and friendship of God and to make it **stable**, and so have the offer of God's friendship - **if he obeys His Law**."

The above is excellent. Unfortunately, however, Cocceius distinguished the Covenant of Works **too sharply** from the Covenant of Redemption **in Paradise**.

Especially unfortunate was Cocceius's overly sharp distinction between the Covenant(s) of Redemption and the Covenant(s) of Law **outside** of Paradise in later history. For that somewhat weakened the concept of one and the same Covenant despite its several later economies. Subsequently, especially after Scofield, this led to Dispensationalism with its radical dichotomy between 'Law' and 'Grace' (*sic*).

Patrick Gillespie

In 1661, Westminster Assembly Commissioner George Gillespie's brother, the Principal of Glasgow College Patrick Gillespie, states in his massive *Ark of the Covenant* (I:181-83) that Galatians 4:24 proves the Covenant of Works. In I:221, he adds: "Both the Covenant of Works and the Covenant of Grace agree in this, that there was very much of grace and favour in both.... Even the **Covenant of Works** (howsoever the condition of it was obedience and the **reward** of it was **to works**), even that Covenant **was thus far a Covenant of Grace**....

"(1) **Grace** and Favour in God, and nothing in man, gave rise to that **Covenant [of Works]**, and to God's **condescension** to enter into it. (2) **Grace** in God which freely **endued** man with all the habits of grace in perfection, made him fitted and able to have kept that Covenant which God made with him; for his absolute Sovereign owed him no more than the rest of the creatures which He had made. (3) **Grace** engaged by promise, the **reward** that was promised to works of obedience by that Covenant; for there was no merit in Adam's obedience, nor in ours (Luke 17:10).... Neither did God owe anything as debt for the obedience of man; his service was but an homage done to God, and no profit redounded to him by it. **[N]or** did his work bear **proportion** to the eternal reward promised for it."

William Bridge

In 1667, Westminster Assembly Commissioner William Bridge states in his *Christ and the Covenant* (58 & 61) that a Covenant is a **mutual agreement**.... A Law, properly, is a **Commandment** with penalty.

"No sooner was man made, but he was under a Law to be obedient unto God his Maker; and in case he broke it, God by the **Law of Nature** might punish him. But then when God said unto him 'in the day that thou eatest thereof, thou shalt die the death' - then **God entered into a Covenant**, man accepting thereof....

"God did enter into Covenant with Adam, and so with us, and promised eternal life in **Heaven**; not eternal life in this World only.... For **Hell was threatened** in these words, 'in the day thou eatest thereof, thou shalt die the death!' And therefore **Heaven and salvation was promised on the contrary**."

Formula Consensus Helvetica

The 1675 *Formula Consensus Helvetica* (7-10) of **Rev. Professors Dr. Heidegger and Turretine and Gernler**, against Amyraldianism, upholds the Covenant of Works. It states that "God made man...in His Own image and therefore upright, wise, and just. Him, thus constituted, He put under the **Covenant of Works**; and in this Covenant freely promised him communion with God, favour, and **life** - if indeed he acted in **obedience** to His will.

"Moreover, that promise annexed to the **Covenant of Works** was not a continuation only of earthly life and happiness." But it was also "the possession especially of **life eternal and celestial**..., if indeed man ran the course of perfect **obedience**....

"For not only did the tree of life pre-figure this very thing unto **Adam**. But the power of **the Law**, which being fulfilled by Christ Who went under it in our stead, **awards** to us no other than celestial life in **Christ Who kept the righteousness of the Law** (Romans 2:26). This manifestly proves the same; as also the opposite threatening of **death** both temporal and eternal.

"Therefore we cannot assent to any view of those who deny that a reward of heavenly obedience was proffered to **Adam** on condition of **obedience** to God, and [who] do not admit...the promise of the **Covenant of Works**.... However, God entered into the **Covenant of Works** not only with Adam for himself but also in him as the head and root with the whole human race which would, by virtue of the blessing of the nature derived from him, inherit also the same perfection - **provided** he continued therein."

Francis Turretin

The Swiss Calvinist Rev. Professor Dr. Francis Turretin's famous *Institutio Theologiae Elencticae* was published in 1688. That there is, he there states, a **Covenant of Works** - "seems to be intimated not obscurely by **Hosea 6:7**. There, the Israelites are said to have transgressed the Covenant **like Adam**. 'And they, like Adam, **have violated the Covenant**'....

"They may be said to have violated the Covenant after the example of **Adam**, our **first father**, who miserably **broke the Covenant** made with him by God. A not dissimilar passage occurs at Job 31:33. 'If I have hidden,' it says, 'my iniquities, like Adam'.... There, is a

manifest reference to **Adam's** attempt to excuse and hide his sin. Genesis 3:12....

"It is called 'natural'...because it [**the prefall Covenant**] is founded on the nature of man (as it was at first created by God) and on his integrity and powers. It is also called 'legal' - because the condition on man's part was the observation of the **Law of Nature** engraved within him; and **of 'Works'** because it depended on works or his proper **obedience**" [*ib.* I:575].

Moreover, Turretin argues (in *ib.* IX:6:1-3 & IX:9:7 & IX:9:23) that "Adam transgressed not only this special interdict [of Genesis 2:17]." He transgressed "also, in it, **the whole Law of Nature** engraved upon his heart [*cf.* Romans 2:14f]....

"It is certain that we must not regard that fall as any particular sin such as theft or adultery, but as a general apostasy and defection from God - **a violation** not only of the special positive law about the not eating the forbidden fruit but **of the whole Moral Law** included in it, and so also of the obedience which man owed to God his Creator especially **by reason of the Covenant** entered into with him. So that here is, as it were, a complicated disease and a total aggregate of various acts both internal and external impinging **against both Tables of the Law**....

"We do not treat here of any sin of Adam, but of the first...by which he violated the Primordial Law and broke the Covenant entered into with him by God [Hosea 6:7].... Because Adam was the...root and head of the human race not only in a physical sense and seminally but morally and in a representative sense, who **entered into Covenant** for himself and his posterity...just as he received the gifts which he possessed for himself and his - so he lost them for himself and his....

"Adam had received **the condition and promise of life** not only for himself but also for his posterity, if he had stood. So he contracted the guilt of death by his fall, not only for himself but also for all his."

Johan a Marck

In 1690, Rev. Professor Dr. Johan a Marck (Marckius) published his famous *Compendium Theologiae Christianae*. There (XIV:24), he states: "So the Lord who was Adam's God by right of creation and preservation, likewise became so by dint of the **Covenant**, by his submission to it and by the reward he expected of Him."

This he fleshes out in his famous book *History of Paradise* (II:7:387 & II:13:5-6), where he further states: "In respect of the Chief Law and the promise of life, that **Covenant** arose at the same time as did the reasonable nature of man when he was created, and not just when he received permission to eat of the fruits of Paradise.... The sanctification, and the rest on the seventh day [Genesis 2:1f], command man constantly to adhere to God.

"Happily living in Paradise, was to encourage him not to be driven therefrom - and zealously to seek the Higher Residence. Looking at the tree of life, was to cause him to meditate." It was "to remain averse to eating of that tree and to all internal transgression - so that he might not thereby learn what is evil but to the contrary **continue in what is good**."

The Articles of Walcheren

The 1693 *Articles of Walcheren* had to be signed by all Dutch Reformed Ministers in that Presbytery. That remained the practice, till the triumph of liberalism there by 1816.

The fourth article thereof, declares that "the position of the first man in Paradise 'and the **Command of Life** given to him' [*Belgic Confession* Article 14], was that he there took the place of the whole human race. So that 'the image of God and all the gifts which he himself received from God and lost by his sin, he received and lost not only for himself but also for all his descendants' [*Heidelberg Catechism* Q. & A. 9].

"So Adam in the state of righteousness was not only to be regarded as the father of us all - but also as **head of the Covenant** (*Verbondshoofd*). In the state of righteousness and in respect of the condition and the commandment of life (*het Gebod des levens*), he occupied the place of the entire human race.... We were thus in that one man, as children in the loins of their father, and as **Members of the Covenant** (*Bondsgenooten*) in the head and principal of the Covenant (*het hoofd en principaal des Verbonds*)."

Herman Witsius

In his 1694 *Economy of the Covenants* (I:2:1f & I:3:2 & I:8:30), Rev. Professor Dr. Herman Witsius states: "The **Covenant of Works** is the agreement between God and Adam created in God's image to be the head and prince of the whole human race, by which God was promising him eternal life and felicity should he obey all His precepts most perfectly - adding the threat of death, should he sin even in the least detail.... Adam accepted this condition.... If Adam therefore had persevered in obedience, **the Law** would have brought him to that same **inheritance** which now in Christ is allotted not to him that works but to him that believes....

"The **Law of Nature** is the norm of good and evil inscribed by God on man's conscience right from creation, and so binding man by divine authority.... This first-made Law, is the same substantially as that which has been expressed in the **Decalogue** [Ecclesiastes 7:29; Romans 1:17-21; 2:14-16; 13:9].... Since **Adam's standing in this Covenant** was that of the **head of the entire human race** - when he fell, **all his posterity are regarded as having lapsed with him** and having **violated God's Covenant** [Hosea 6:7]."

Also at I:76-79, Witsius explains: "The **promises**...of the **Covenant**, contain **greater** things than this communion or fruition of God...which Adam already enjoyed while still in the state of **trial**. A **farther degree of happiness...to last for ever** was proposed to him, which the Scripture usually sets forth under the title of **eternal life**."

Johann Heinrich Heidegger

In his 1700 *Corpus Theologiae* (IX:5 & 8f & 12 & 15 & 29 & 33 & 53f and XI:1f), Rev. Professor Dr. Johann Heinrich Heidegger insists that "every intercourse of God with man and the marvellous kingship by which God the King of hosts has hitherto governed and will continue to govern man and the whole World for man's sake...to the World's end, is of course for eternity - and is most clearly recognized as having the norm and form of a **Covenant**.... God's Covenant

is the pact or convention of God with man by which...God makes with man on fixed conditions a pact of **eternal life in Heaven**.... He alone as the Lord can make a Covenant with man; and He alone as good, wills to do so....

"It may also be recognized naturally, that there is a **Covenant** intervening between God and man. Man's conscience keeps asserting that to God the Creator and Lord of man, obedience on his part as a creature is bound to be enjoined - and He must be loved singly as most excellent, and as the Author of all good [Romans 1:17-21 & 2:14-16].... The **Covenant of Works** is God's pact with Adam in his integrity, as the head of the whole human race. Thereby God required of man the perfect obedience of the Law of Works - [and] promised him, if obedient, eternal life in Heaven; but threatened him, if he transgressed, with eternal death.... On his part, man promised perfect obedience to God's requirements....

"The **Law of Nature** is defined as the **Divine Law** by which God first imbued **Adam**, and in him the common nature of rationally endowed men, with the knowledge of what is honourable and base - and found it to do the former, and leave the latter undone.... **Adam** in the **Covenant of Works** sustained a public character, and **represented the entire human race**.... The life promised to him who works, is life both of body and of soul - because we established above that **the Covenant** was made with man as a whole." Its final goal was to be "**life in Heaven**, after the course of obedience had been ended, to be enjoyed in mind and in body....

"By man's sin, the **Covenant of Works** which God made with him while still intact - was broken off. But still, **the intact Covenant of Works could not thus have been broken off and abolished!** For since in that Covenant at least as regards God [Second Timothy 2:13], there was made both a stipulation of duty and a promise of life to the obedient and a threat of death to the disobedient.

"The **Covenant** as the stipulation of a duty or an obedience, could in **no** wise be broken off by the sin of man. By man's sin, **God could not fall away** any more from His right to exact the duty and the obedience due by the benefit of actual creation and bound up by the bond of the Covenant. By sin, the creature did not cease to depend on God's dominion and His Law. Nay rather, **he was bound by the Covenant of Works**.... The obligation to obedience was prior to the Covenant, and flowed from man's state as created by God. **It lasts as long as man is God's creature** and depends upon Him, *i.e.* **eternally!**"

Willem a Brakel

Also in 1700, Rev. Dr. Willem a Brakel writes about the **Covenant of Works**. In his *Onze Redelijke Godsdienst* (I:289), he says of Adam: "In his integrity, he had a bond and a rule, that is a **Law**, according to which his nature and deeds needed to be governed.... Both knowledge and conformity to the Law, was inscribed into his nature.... Acquaintance with **this Covenant**, is of **the greatest importance**. "For whoever errs here, or denies the existence of the **Covenant of Works** - will not understand the **Covenant of Grace**, and will readily err concerning the Mediatorship of the Lord Jesus. Such a person will very readily deny that Christ by His active obedience has merited a right to eternal life, for the elect!" Cf. the 1992 Ligonier edition translated as *The Christian's Reasonable Service* (I:355).

Matthew Henry

At the very beginning of the great Puritan Presbyterian Rev. Matthew Henry's *Commentary on the Holy Bible* (I:1 & I:10-21), it is clear that he acknowledges only one basic Covenant. Indeed, in his further comments there - at Genesis 1 to Genesis 3 - it is further clear that he regards God's original relationship to the unfallen Adam as a Covenant which Adam transgressed but which the Second Adam Jesus Christ later came and kept.

Explains Henry: "We have before us that part of the Bible which we call the Old Testament - containing the acts and monuments of the Church from the creation.... This is called a Testament or Covenant (*Diatheekee*), because it was a settled declaration of the will of God concerning man in a federal way and had its force from the designed death of the Great Testator, 'the Lamb slain from the foundation of the World.' Revelation 13:8.

"It is called the Old Testament with relation to the New which does not cancel or supersede it but crown and perfect it by the bringing in of that better hope which was typified and foretold in it. The Old Testament still remains glorious, though the New far exceeds in glory. Second Corinthians 3:9."

Coming to God's original Covenant of Works with Adam before the fall, Henry states at Genesis 2:8-15 that "the husbandman's calling is an ancient and honourable calling. It was needful, even in Paradise. The garden of Eden, though it needed not to be weeded (for thorns and thistles were not yet a nuisance), yet it must be dressed and kept...."

"There is true pleasure in the business which God calls us to, and employs us in. Adam's work was so far from being an alloy, than it was an addition to the pleasures of Paradise. He could not have been happy, if he had been idle. It is still a Law. He that will not work, has no right to eat. Second Thessalonians 3:10; Proverbs 27:23."

See then "the Command which God gave to man in innocency, and the Covenant He then took him into!... When God had given man a dominion over the creatures, He would let him know that still he himself was under the government of his Creator.... [See] the particular act of this authority, in prescribing to him what he should do and upon what terms he should stand with his Creator. Here is...a confirmation of his present happiness.... 'Continue holy as thou art, in conformity to thy Creator's will, and thou shalt continue happy as thou art in the enjoyment of thy Creator's favour either in this Paradise or in a better.' Thus, upon condition of perfect personal and perpetual obedience, Adam was sure of Paradise to himself and his heirs for ever...."

"Adam is threatened with death, in case of disobedience; 'dying thou shalt die' - denoting a sure and dreadful sentence; as, in the former part of this Covenant, 'eating thou shalt eat' denotes a free and full grant.... This was threatened as the immediate consequence of sin, 'in the day thou eatest thou shalt die.' That is: 'Thou shalt become mortal and capable of dying; the grant of immortality shall be recalled'.... Adam is tried with a positive Law not to eat of the fruit 'of the tree of knowledge;.... The reason of it, is fetched purely from the will of the Law-maker...."

"Thus easy, thus happy, was man in his state of innocency, having all that heart could wish

to make him so. How good was God to him! How many favours did He load him with! How easy were the **Laws** He gave him! How kind the **Covenant** He made with him! Yet man, being in honour, understood not his own interest, but soon 'became as the beasts that perish' [Psalm 49:12]."

At the very point Eve broke that Covenant (Genesis 3:6f), Henry comments: "She should have turned away her eyes from beholding vanity.... Let us, therefore, with holy Job [31:1 cf. 31:33], make a **covenant** with our eyes not to look on that which we are in danger of lusting after!... If Adam had not sinned, he had not died. Romans 5:12. God intrusted Adam with a spark of immortality which he, by a patient continuance in well-doing, might have blown up into an everlasting flame. But he foolishly blew it out, by wilful sin.... The tree of life...is now forbidden him by the Law.... Many that like not the terms of the **Covenant**, yet for their reputation's sake are fond of the seals of it."

Henry further comments later at Hosea 6:7, that the Ephraimites and Gileadites and Israelites and Judeans then all "trode in the steps of our first parents. 'They, like Adam, have transgressed the **Covenant**' - so it might very well be read.

"As he transgressed the **Covenant of Innocency**, so they transgressed the Covenant of Grace - so treacherously, so foolishly. There, in Paradise, he violated his engagements to God; and there in Canaan, another Paradise, they violated their engagements. And by their 'treacherous dealing' they, like Adam, have ruined themselves - and theirs!"

Finally, in Romans 5:14, Paul states that 'Adam...is a figure of Him Who was to come.' Here Henry comments "that Adam was a type of Christ.... Christ is therefore called the 'Last Adam.' First Corinthians 15:45.... Adam was a type of Christ...in the Covenant transactions that were between God and him, and in the consequent events of those transactions, Adam was a public person."

Johan a Mastricht

In his 1725 *TheoreticoPractico Theologia* (III:12:20-23), Rev. Professor Dr. Johan a Mastricht says regarding the Covenant of Works alias "the **Covenant of Nature**" that "God confirmed [it] by a twofold sacrament. One of which, the tree of life, sealed the reward of obedience: life most blessed in every way (Genesis 2:9-21). The second sacrament of the **Covenant of Nature** sealed to the transgressor the penalty of disobedience, the tree of the knowledge of good and evil (Genesis 2:16-17)."

This Covenant "is expressly mentioned in Hosea 6:7. 'And these, **like Adam**, have **transgressed the Covenant**; they have dealt treacherously with Me'.... Compare Job 31:33. Here, *k^e* - 'Adam is taken by the best interpreters' and "the Dutch translators and others" - explains Mastricht - "as a proper noun." Here, Mastricht cites the *Vulgate*, Tigurinus, Pagninus, Castalio, Belgae, and others.

"**That Covenant**," Mastricht continues, "was indeed broken by the transgression of the protoplasts [alias Adam and Eve as the first humans]. Hosea 6:7 ('they like Adam have transgressed the Covenant; there have they acted treacherously against Me'). But it [the

Covenant] did not thereby...become altogether antiquated....

"This is the very thing," Mastricht concludes, "which we call the **Covenant of Works**." He adds that even in Galatians 4:24, "the Apostle is speaking of **the Covenant in Paradise** so far as it is **re-enacted** and **re-newed** with Israel at Sinai in the **Decalogue**, which contained **the proof of the Covenant of Works**. Synonyms of the Covenant of Works are extant in the New Testament. Romans 3:27.... Romans 8:3.... Romans 6:14-15.... Romans 4:16.... All the essentials of the **Covenant of Works** are contained in the first publication of it. Genesis 2:17.... The first origin of the **Adamitic Covenant-breaking**, was man's **sin**."

Thomas Boston

In 1720, Thomas Boston published his book *Human Nature in its Fourfold State*. There (1964 Banner of Truth edition pp. 37-49), he comments on Ecclesiastes 7:29 as follows:

"In the text, we have...the state of innocence wherein man was created. 'God hath made man upright'.... He was made 'upright' - that is, straight with the will and Law of God, without any irregularity in his soul.... God made him thus. He did not first make him, and then make him righteous. But in the very making of him, He made him righteous....

"This supposes a **Law** to which he was conformed in his creation.... We may gather that this Law was no other than the eternal indispensable **Law of righteousness** observed in all points by the Second Adam...and some notions of which remain yet among the Pagans who... 'are a law unto themselves' (Romans 2:14). In a word, this Law is the very same which was afterwards summed up in the **Ten Commandments** and...called by us the **Moral Law**.... Adam had not the Law written upon tables of stone, but it was written upon his mind....

"It [Adam's righteousness] was mutable. It was a righteousness that might be lost, as is manifested by the doleful event.... **Confirmation** in a righteous state is a **reward** of grace, given upon continuing righteousness through the state of trial, and would have been given to Adam **if** he had stood out the time appointed for **probation** by the Creator....

"By the favour of God, he was advanced to be **confederate** with **Heaven** in the first Covenant, called the **Covenant of Works**. God reduced the Law which He gave in his [Adam's] creation, into the form of a Covenant whereof perfect obedience was the condition. Life was the thing promised, and death the penalty....

"That **eternal life in Heaven** was **promised in this Covenant**, is plain from this - that the **threatening** was of **eternal death in Hell**.... **Christ Himself expounds the promise of the Covenant of Works**, of eternal life - while He proposes the condition of that Covenant to a proud young man who...would needs enter into life in the way of working, as Adam was to have done under this Covenant (Matthew 19:17). 'If thou wilt enter into life..., keep the Commandments!'.... Now, the Covenant being made, **God becomes debtor to His Own faithfulness**. **If man will work, he may crave the reward** - on the ground of the Covenant."

In 1726, Boston republished Sir Edward Fisher's famous book *The Marrow of Modern Divinity* (together with Boston's own footnotes thereto). In the first of those footnotes, Boston

argues: "**The Antinomian's** faith is but pretended and **not true faith**, since he walks not in Christ answerably.... **The Law of the Ten Commandments, being the Natural Law, was written on Adam's heart on his creation**.... After man was created and put into the garden, this Natural Law...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 be pleased and **demand** the **reward** of **eternal life**....

"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.... **The Natural Law of the Ten Commandments...never expire...but is obligatory in all possible states of the creature - in Earth, Heaven, or Hell**.... John 14:21, 'he that hath My Commandments and keepeth them, he it is that loveth Me;.... Thus it becomes **the Law of Christ** to them; of which Law also the same Ten Commandments are likewise the matter [First Corinthians 9:21].... Thus the Ten Commandments stand, both in the Law of Works and in the Law of Christ.... They stand in the Law of Christ...against the Antinomian.... They ought to be a rule of life to a believer....

"The Law in the Ten Commandments is owned to be commonly called the Moral Law, *Westminster Confession* chapter 19:2-3.... The Moral Law is taken for the Ten Commandments, having the promise of life and the threatening of death annexed to them; that is, for the Law or Covenant of Works.... That this is the Covenant of Works, is clear from *Westminster Confession* chapter 19:1....

"**Objection**: 'Do we then make void the Law' (Romans 3:31), leaving an imputation of dishonour upon it as a disregarded path, by pretending to return another way? **Answer**: 'Sinners being united to Christ by faith, return; being carried back the same way they came.... **The glorious Mediator, sustaining the persons of them all, walked every bit of the road exactly**. Galatians 4:4-5. Thus, in Christ, the way of free grace and of the Law sweetly meet together; and, through faith, we **establish the Law**....

"Our Lord Jesus Christ...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. Galatians 4:4-5.... **Christ put His neck under the yoke of the Law as a Covenant of Works**, to redeem them who were under it....

"Thus the Law as a **Covenant of Works** was **magnified** and made **honourable**; and it clearly appears how 'by faith we establish the Law,' Romans 3:31.... **In respect of Christ, it was most properly and strictly a Covenant of Works**, in that He made a proper...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!"

Posthumously, also Boston's *View of the Covenant of Works from the Sacred Record* was published (*cf.* the 1772 edition). That too maintains the teaching on the **Covenant of Works**.

Thomas Ridgeley

In his 1731 *Commentary on the [Westminster] Larger Catechism* [QQ. & AA. 20-23], the

Independent Non-Presbyterian Rev. Professor Dr. Thomas Ridgeley writes that God not only made Adam but also entered "a **Covenant of Life** with him.... Our first parent(s) in the Covenant...was...under a **Covenant of Works**.... The dispensation which man was under, contained the ideas both of a **Law** and of a **Covenant**....

"The blessing promised, was **life**.... Our first parents were given to expect a **greater degree of happiness**.... The advantages which Christ came into the World to procure for His people...are in substance **the same** as those which man would have enjoyed, had he not fallen..... Had Adam stood, he and all his posterity would have attained eternal life.... If the saints in Heaven, who are advanced to a greater degree of blessedness, were not **confirmed in it** - if it was possible for them to lose or fall from it - their joy would be rendered incomplete.....

"The condition of man's obtaining this blessing...was personal, perfect and perpetual obedience.... There needed to be an intimation given of the **rule** or matter of his obedience, and consequently that **the Law of God** should be made known to him.... The **Law of Nature** was written on his heart.... The obedience which man was to perform, was to be perpetual.... Man was to obey, without any interruption or defect, so long as he remained in a state of probation.... **Our first parents would have passed from this state of probation**, and would have attained the grace of **confirmation**."

Jonathan Edwards

The view of America's greatest theologian of all time, Rev. Professor Dr. Jonathan Edwards, on a pre-fall Covenant of life with Adam, is clear. Referring first to the postlapsarian Covenant of Grace [Genesis 3:15 *cf.* 6:18], he then links it to the prelapsarian Covenant of Works [Genesis 2:17 *cf.* 9:14-17 and Hosea 6:7].

Explains Dr. Edwards (*Miscellanies* No. 35 Yale): "The Covenant of Grace or redemption...cannot be called a New Covenant or a Second Covenant with respect to the **Covenant of Works**. For **that is not grown old yet**; but is an **eternal, immutable Covenant** of which one jot nor tittle will never fail. **There have never been two covenants, in strictness of speech, but only two ways constituted of performing of this Covenant**. The first constituting **Adam** the representative and **federal head**, and the second constituting **Christ** the **Federal Head**."

That prefall Covenant with Adam, continues Edwards (*Miscellanies* No. 1215 Yale), promises "**favor** in case of compliance as well as threatening of **wrath** in case of disobedience." However: "The goodness of God appeared in the first Covenant which proposed **justification by Works**. It was an act of God's goodness and condescension toward man to enter into any covenant at all with him, and that He would become engaged to give eternal life to him upon his **perfect obedience**" (*Sermon on Romans 4:16*, Yale). "**He would have been saved, upon the account of what he himself did**" (*Sermon on Zechariah 4:7*, Yale).

In his *Miscellanies* No. 1215 Yale (*cf.* too *Miscellanies* No. 400f & 720 Yale), Edwards adds: "Concerning the declaration or manifestation which God made of His mind to Adam concerning the rule of his duty to God and what [God] expected of him enforced with threatenings of His displeasure in case of a violation of that rule and promises of His favour in case of a compliance, especially Adam's consent being supposed, I say as to this being called a **Covenant** we have this to warrant us in that it is agreeable to the sense in which Scripture uses

the word 'covenant' everywhere."

On the use of the word 'covenant' at Hosea 6:7, Edwards says **Adam** was "under a **Covenant of Life**." Because "there must be a promise of life as well as a threatening of death to make a Law become a Covenant" (*Miscellanies* No. 1074 cf. 786 Yale).

Indeed: "The Law or Covenant of Works...was a very proper means to be used with men in a state of innocency." Edwards's *Notes on the Bible*, in his *Works* II:79. "In the first Covenant after man had consented [Hosea 6:7], he was yet to do that work which was the condition of the Covenant, and therefore that is a Covenant of Works. In the second covenant [Genesis 3:16f]...the work is done by Christ." Edward's *Miscellanies* No. 299 Yale.

"If Adam had finished his course of perfect obedience, he would have been justified.... Certainly his justification would have implied something more than what is merely negative. He would have been approved of, as having fulfilled the righteousness of the Law, and accordingly would have been adjudged to the reward of it. So Christ, our second surety (in Whose justification all whose surety He is are virtually justified), was not justified till He had done the work the Father had appointed Him, and kept the Father's Commandment through all trials. And then, in His resurrection, He was justified....

"There is indeed but one great Law of God.... It may moreover be argued that **all sins whatsoever are breaches of the Law or Covenant of Works**. Because all sins, even breaches of the positive precepts as well as others, have atonement by the death of Christ. But what Christ died for, was to satisfy the Law...so that Christ's laying down His life might be part of that obedience by which we are justified, though it was a positive precept not given to Adam.... What Christ did, was to fulfil the Covenant of Works." Edwards's *Justification by Faith Alone*, (in his *Works* I:623, 639. 646).

"The Covenant of Works and the Covenant of Grace as to their condition or that which they propose to be complied with by us in order to eternal life, are in some respects the same.... They propose the very same duties; 'tis the same Law.... The same holy acts and exercises that are now proposed to us as the way to our possession of eternal life - that was before, in the Covenant of Works." Edwards's *Miscellanies* No. 1030 Yale. (See too **Rev. Dr. Carl Bogue**: *Jonathan Edwards and the Covenant of Grace*, Mack, N.J. 1974, pp. 141-63.)

James Fisher

Theological Tutor Rev. James Fisher co-founded Scotland's Secession Church together with the Erskines in 1742. Here are excerpts from some of the relevant Questions and Answers (1-44), from the 1765 edition of his work *The Assembly's Shorter Catechism Explained*:-

"God gave man a **Moral Law**.... Job 35:10-11.... It was **written upon the table of his heart the moment that God created him** in His Own image, Genesis 1:27....

"What was the peculiar favour which God manifested to man in a state of innocence?.... The reducing that Law to the form of a **Covenant**, by which man became **Confederate with Heaven**....

"How many Covenants are there, relating to the life and happiness of man? Two; the **Covenant of Works**, and the **Covenant of Grace**. Galatians 4:24, 'These are the two Covenants.' Which of these was the Covenant which God entered into with man when he was created? **The Covenant of Works or of Life**....

"How does it appear that God entered into a Covenant with man in innocence? From the condition and penalty that were in the first Covenant, Genesis 2:16-17, and from **express mention** in Scripture of **Adam's breach of that Covenant**, Hosea 6:7 - 'But they, like men (margin, **like Adam**), **have transgressed the Covenant**'....

"What was the **condition** of the Covenant of Works? **Perfect obedience to the whole Law of God**, in heart and life.... What was the **promise** in this Covenant, in case of obedience? It was life.

"How does it **appear that life was promised**, when the promise of it is not expressly mentioned? The promise of life is included in the threatening of death; 'In the day that thou eatest thereof thou shalt surely die', which necessarily implies: If thou dost not eat thereof thou shalt surely live. Galatians 3:12.

"What **kind** of life was it that was promised to man in the Covenant of Works? The **continuance of his natural life**, consisting in the union of his soul and body; the **continuance also of his spiritual life**, consisting in the favour of God, Leviticus 18:5; and **his entering upon eternal life in Heaven after he has passed through the time of his trial upon Earth**, Romans 7:10.

"How do you prove that eternal life in **Heaven** was included in the promise of this Covenant? From **eternal death in Hell** being included in the **threatening** of it...; and from **Christ Himself expounding the promise of the Covenant of Works of eternal life**, Matthew 19:16. When one puts the question to Him, 'What shall I do, that I may inherit eternal life?' - He answers, vers 17, '**If thou wilt enter into life** (namely eternal life by doing), **keep the Commandments!**'....

"Why could not Adam's perfect obedience be **meritorious** of eternal life? Because perfect obedience was no more than what he was bound to...as a reasonable creature....

"Could he have claimed the **reward** as a **debt**, in case he had continued in his obedience? He could have claimed it only as a **pactional debt**, in virtue of the Covenant Promise by which God became debtor to His Own faithfulness, but not in virtue of any intrinsic merit of his obedience. Luke 17:10....

"Was the Covenant of Works a **Law**, as well as a Covenant? Yes; it was both the one and the other....

"Is this Covenant **abrogated**, or still in force? **It was never abrogated**, but is still binding upon all that are under it. Matthew 5:18 and 19:17.

"Did not man's **sin** abrogate this Covenant? No; his sin bound him under the curse of it, Galatians 3:10.

"Does not the law of **faith** abrogate the Law of works? No. 'Do we make void the Law, through faith? **God forbid!** Yea, we **establish** the Law.' Romans 3:31....

"What may we **learn** from this doctrine? It teaches us that **eternal death** comes by the **breach** of the **Covenant of Works** in the **first Adam**; and that **eternal life** comes only by the **fulfilling** of the **same** Covenant by the **Second Adam**. Romans 5:19."

Alexander Comrie

Rev. Dr. Alexander Comrie is best known for his famous 1746 book *The ABC of Faith*. Yet in his *Preface to the Translation [into Dutch] of Thomas Boston's "Covenant of Grace,"* the same Comrie also states: "**Adam previously** (*i.e.* in his natural state) was obligated to obey.... To work and thereby to obtain life...is only the essence of a **Covenant of Works**. A **command** to do, a promise to **reward** its doing, was **conjoined** thereto."

In their famous *Examination of Toleration* [X:304-6], **Alexander Comrie** and his friend **Nicolaus Holtius** show that the **matter** of the Adamic **Covenant of Works** was clearly implied in the Dutch Reformed *Three Formulas of Unity*. Thus they demonstrate that in article 14 of the *Belgic Confession* "the well-known **Law of the Covenant** of Genesis 2:17, is called '**the Commandment of Life**' which man had received." That conveys the image of a Covenant whereby God obligated Himself to give unfallen man, on certain conditions, a **happier life than he had earlier**.

They next refer to Question and Answer 6 of the *Heidelberg Catechism*. This asks: "Did God create man...wicked and perverse?" It answers: "No; but God created man good and after His Own image; that is, in righteousness and true holiness; **so that** he might **rightly know** God His Creator, heartily love Him, and **live** with Him in **eternal blessedness**, to praise and **glorify** Him."

Here the *Catechism* states **whereunto** God created man - *viz.* "**so that** he might **rightly know** God...and **live** with Him in **eternal blessedness**." That denotes **not** man's **protological** state, **but** his **eschatological destiny**. As Comrie and Holtius observe: "Man needed **revelation** about this. And he could not climb up to any higher state than that in which he had been created..., without God condescending to him in a **covenantal act** promising a most glorious **reward** by way of imposing a rather slight **condition**." Compare *Westminster Confession of Faith* 7:1-2.

The *Canons of Dordt* (III & IV:2) proclaim that "**after** the fall...the corruption **according to God's just judgment** (*justo Dei judicio derivata*) has come upon all" *etc.* Here, Comrie and Holtius ask: "Tell me if you can, how this judgment of God is justified, if not from a **voluntarily imported Law or a Covenant?**"

Comrie and Holtius also consider it important that the *Canons of Dordt* (at II:8) say that "it was the will of God that Christ by the blood of the cross...confirmed the New **Covenant** (*Foedus*"); and that its "Rejection of Errors" (at II:2) rightly condemns the heresy of those "who teach 'that it was not the purpose of the death of Christ immediately to **confirm** the **New Covenant** of Grace through His blood, but only that He wished to acquire the mere right for the

Father **again** to be able to erect either a **Covenant of Grace** or of **Works** (*Foedus vel Gratiae vel Operum*).”

Here, as Comrie and Holtius point out, "an **Old Covenant** has to stand opposite ‘the **New Covenant**’.... This Canon in the first sentence speaks of the Covenant of Grace, and calls it new not in contradistinction to the Old Testament but in contradistinction to the legal or the **Covenant of Works**. That is clear from the Rejection of Errors (II:2), where the **Covenant of Grace** and the **Covenant of Works** are in so many words placed opposite one another." All this clearly shows that the *Three Formula of Unity* teach the doctrine of the **Covenant of Works**.

John Gill

In 1769, the greatest Baptist Theologian of all time, Rev. Dr. John Gill, produced his *Body of Divinity*. There (1971 Banner of Truth edition 3:VII:314), he states that God’s prefall Covenant with Adam "contained a promise. This was a promise of life, of natural life to Adam, and a continuation of it so long as he should observe the condition of it. Just as life was promised to the Israelites, and a continuation of it in the land of Canaan - so long as they should observe the **Law of God**."

Welsh Calvinistic Methodist Confession

In 1823, the Welsh Calvinistic Methodists adopted their *Confession of Faith*. In its chapters 9-11, this reads: "It pleased God to condescend to enter into **Covenant** with the first man Adam; adapted to his **state of innocence**; and consisting of a **command**, a **threat**, and a **promise**....

"The nature of the command and the threat, leads us to infer that this Covenant contained a **promise** also of **life** and happiness if man obeyed the command - in contradistinction to the death threatened as the penalty of disobedience. Genesis 2:16-17; Hosea 6:7 margin; Romans 5:12-21; Romans 7:10; Romans 10:5 *etc.*; First Corinthians 15:22,43-49; Matthew 19:17.

"The Law of our nature was all contained in this Covenant, so that it was impossible to transgress the special command of the Covenant without transgressing at the same time **the entire Law** of our nature. James 2:10. Adam stood in this Covenant not only as a natural root of all his offspring, but also as their covenant head and representative. So that their happiness or misery, as well as his own, depended upon his obedience or disobedience. Genesis 2; Genesis 3; First Corinthians 15:22; Romans 5:12,18,19....

"Man, when God made the Covenant of Works with him, had power to obey and fulfil the conditions of the Covenant, yet he disobeyed God and broke the Covenant. Ecclesiastes 7:29; Romans 5:12,18-19.... Adam hearkened unto the voice of his wife and wilfully transgressed the command of his Creator by eating of the forbidden fruit; and by this means he broke God’s Covenant. Genesis 3:6-8,13; Second Corinthians 11:3; Romans 3:23.... **All mankind...by their relation to the first Adam...are under the Law** as it is sanctioned in the **Covenant of Works**."

Robert Shaw

In 1845, the Scot Rev. Dr. Robert Shaw published his famous book *The Reformed Faith*.

There, he shows that the *Westminster Confession* 7:1-2 means "that God entered into a Covenant with Adam in his state of innocence.... If death was to be the consequence of disobedience [Genesis 2:16-17], it clearly follows that **life** was to be the **reward** of obedience....

"We are...warranted to call the transaction between God and Adam, a **Covenant**. We may even allege, for the use of this term, the language of **Scripture**. In Hosea 6:7...we read, 'They like Adam have transgressed the Covenant.' This necessarily implies that a **Covenant was made with Adam**, and that **he violated it**....

"In the Covenant of Works, our first parent not only acted for himself, but represented all his natural posterity.... Adam, being made after the image of God, was as capable of keeping the Covenant as any of his posterity could ever be supposed to be.... '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.... This Law, after his fall, continued to be a perfect rule of righteousness and as such was delivered by God upon Mount Sinai in **Ten Commandments**' [*Westminster Confession* 19:1-2]....

"Upon the fall of man, the Law...considered as Moral...continued to be a perfect rule of righteousness. That fair copy of the Law which had been inscribed on the heart of the first man in his creation, was by the fall greatly defaced although not totally obliterated.... God was graciously pleased to give a new and complete copy of it.... He summed it up in Ten Commandments....

"**The Moral Law...retains its authority under all dispensations.** In opposition to the **Antinomians** who say that believers are **released from the obligation of the Moral Law**, our **Confession** teaches that this Law is **perpetually binding on justified persons** as well as others.... Christ, in the most solemn and explicit manner, declared that He 'came not to destroy the Law but to fulfil it.' Matthew 5:17.... The Gospel, instead of weakening the obligation of the Law, confirms and strengthens its authority and enforces obedience to its precepts by the strongest motives. 'Do we make void the Law, through faith? God forbid! Nay, we establish the Law.' Romans 3:31."

Charles Haddon Spurgeon

From about 1860 onward, the greatest Baptist Preacher of all time, Rev. Charles Haddon Spurgeon, preached multitudes of Calvinistic sermons. One such was on the words 'the Everlasting Covenant' in Hebrews 13:20. There, in the later 1934 edition of his *Treasury of the New Testament* (IV:259f), he acknowledges: "All God's dealings with men have had a covenantal character.... **Adam** in the garden was under a **Covenant** with God, and God was in covenant with him. That Covenant, he [Adam] speedily brake [Hosea 6:7].

"There is a **Covenant still existing** in all its terrible power - terrible, I say, because it has been broken on man's part, and therefore God will most surely fulfil its solemn threatenings and sanctions. That is the **Covenant of Works**.... In this doth He deal with the whole race of men as represented in the first Adam.... **The Covenant of Works**...was first made in the garden of Eden. It had a beginning. It has been broken. It will be violated continually....

"**God made a Covenant first of all with the human race**, which ran in this wise: 'If thou, O man, wilt be obedient - thou shalt live and be happy. But if thou wilt be disobedient - thou shalt perish. In the day that thou disobeyest Me, thou shalt die.' That Covenant was made with all of us in the person of our representative, the first Adam.

"**If Adam had kept that Covenant**, we believe we should every one of us have been preserved. But inasmuch as he broke the Covenant, you and I, and all of us, fell down and were considered henceforth as the heirs of wrath; as inheritors of sin; as prone to every evil and subject to every misery....

"The **Covenant of Grace** was made before the foundation of the World between God the Father and God the Son [in God the Spirit].... It was made mutually between the three Divine Persons of the adorable Trinity. **Christ stood in the Covenant, as man's representative**. In that sense, we will allow that **it was a Covenant between God and man**.... It is...that old Calvinistic doctrine which we teach....

"God had foreseen that man, after creation, would break the **Covenant of Works**: that however mild and gentle the tenure upon which Adam had possession of Paradise, yet that tenure would be too severe for him and he would be sure to kick against it and ruin himself. God had also foreseen that His elect ones, whom He had chosen out of the rest of mankind, would fall by the sin of Adam - since they, as well as the rest of mankind, were represented in Adam. The **Covenant [of Grace]** therefore had for its end, the **re-storation** of the chosen **people**."

Heinrich Heppe

In his famous 1861 *Reformed Dogmatics* (chapters 13:1 & 6 & 20 & and 14:14-15), Rev. Professor Dr. Heinrich Heppe states: "As God's creature, man possessed nothing but the duty of obedience to God, without being able to raise any claim to enjoy blessed communion with Him. At the same time, as a creature in God's image, man was made capable of and appointed to such communion by God Himself, since God wished to ensure this to him by entering into a **covenant relation** with man. Consequently, man as a creature in God's image was created for **covenant communion** with God....

"The Covenant for which God had originally created man, was a **Covenant of Works**.... **On condition that Adam gave perfect obedience**, he was **promised eternal life**. That is, not so much eternal continuance (which may also consist with eternal damnation and eternal death); nor yet merely unending earthly bliss in Paradise. But rather, after consistent faithful obedience, the most blessed enjoyment of God's fellowship in Heaven. This he was to **merit** for himself, *ex Pacto*....

"Condemned by the **Covenant of nature** and excluded from the benefits of it, [fallen] man still remains bound to do all that the **Law of Nature** as well as God with His rights as Lord demands of man.... Man would be bound to perfect observance of the **Law of Nature in this Covenant** - to **eternity!**"

Charles Hodge

In his 1874 *Systematic Theology* [II:99f & 117f & 355 & 364f], Rev. Professor Dr. Charles Hodge insists that the unfallen Adam had "original righteousness" as "concreated" within him. For "God having created man after His Own image in knowledge [and] righteousness and holiness, entered into a **Covenant of Life** with him upon condition of perfect obedience.... God made to Adam a promise suspended upon a condition, and attached to disobedience a certain penalty. This is what in Scriptural language is meant by a covenant.... The Bible does represent the arrangement made with Adam as a truly federal [alias covenantal] transaction....

"God, then, did enter into a Covenant with Adam. That Covenant is sometimes called a **Covenant of Life**, because life was promised as the reward of obedience. Sometimes it is called the **Covenant of Works**, because Works were the condition on which that promise was suspended.... The condition of the Covenant made with Adam, is said in the Symbols of our Church to be perfect obedience.... That statement is correct....

"The penalty attached to the Covenant, is expressed by the comprehensive term death.... The parties to the original Covenant, were God and Adam...as the head and representative of his whole race." In "the Covenant of Works under which Adam was placed...God promised life to Adam on the condition of perfect obedience, because he was in a condition to render such obedience....

"Perfect obedience was the condition of the Covenant originally made with Adam. Had he retained his integrity, he would have **merited** the promised blessing.... In the same sense, the work of Christ is the condition of the **Covenant of Redemption**. It was the **meritorious** ground, laying a foundation in justice for the fulfilment of the promises made to Him by the Father."

A.A. Hodge

Charles Hodge's son, Princeton's Rev. Professor Dr. A.A. Hodge, set this out fully in his *Outlines of Theology* (pp. 309-14). There, he showed that "the constitution under which Adam was placed by God at his creation, may be rightly called a **Covenant**" because it "presents definitely all the essential elements of a Covenant as co-existing in that constitution...demanding perfect conformity to **Moral Law**.... This constitution is **called a Covenant** - Hosea 6:7....

"The promise was 'life'.... This life was not a mere continuation of the existence with which man was endowed by creation as a fallible moral agent, but it was an additional gift of infallible moral excellence and inalienable blessedness conditioned upon obedience during a probationary period.... The granting of the **reward** necessarily closes the **probation**.... The life secured to us by the 'Second Adam' is of this nature.... The tree of life was the seal of the **Covenant of Works**, because it was the outward sign and seal of that life which was promised in the Covenant."

Also in his work *The Confession of Faith*, sub-titled *A Handbook of Christian Doctrine Expounding The Westminster Confession* (pp. 120f & 248f), A.A. Hodge adds: "In the first **Covenant that concerned mankind**, God dealt with Adam as the representative of all his descendants.... The promise of this Covenant, was life; the condition of it, perfect and personal obedience.... The transaction did embrace all the elements of a covenant....

"Several instances of analogous transactions between God and men are expressly styled covenants.... In the **First Covenant** that concerned mankind, **God dealt with Adam as the representative of all his descendants**.... The condition of the Covenant, was perfect obedience.... The penalty of this Covenant, was death....

"God, as the Guardian of the human race, entered into a special Covenant with Adam as the natural head of the race, constituting him also the federal head of all mankind and requiring from him during a period of probation **perfect obedience to the Law**.... This **Moral Law** has for our instruction been summarily comprehended...in the **Ten Commandments**....

"Every specific duty taught in any portion of the Scriptures, may more or less directly be referred to one or other of the general precepts taught in the Decalogue.... The **Original Law**, instead of being abrogated, has been restored to its pristine breadth and authority by Christ and His Apostles.

"The Sermon on the Mount...is an example.... In respect to **regenerate men, the Law** continues to be **indispensable** as **the instrument of the Holy Ghost** in the work of their sanctification. It remains to them an **inflexible standard of righteousness** to which their nature and their actions ought to correspond.... James 1:25; 2:8-12."

Too, further in his *Evangelical Theology* (Banner ed. pp. 166-71) Hodge explains that "**the Covenant of Works** is so called because its condition is the condition of works. It is called also, and just as legitimately, the **Covenant of Life**, because it promises life. It is called a **Legal Covenant**, because it proceeded...upon the assumption of perfect obedience...to the perfect **Law of God**. And it is no less a **Covenant of Grace**, because it was a Covenant in which our heavenly Father as a Guardian of all the natural rights of His newly-created creatures sought to provide for this race in His infinite wisdom and love and infinite grace through what we call a **Covenant of Works**....

"God offered to man in this gracious Covenant of Works an opportunity of accepting His grace and receiving His covenant gift of a confirmed holy character secured on the condition of personal choice. God gave Adam and Eve the best chance He could, and He put them surely under absolutely the most favourable conditions that we can conceive of. He brought them into a new garden, and He introduced them under the most favourable circumstances....

"The **Covenant of Works** does not stand by itself. It is a part of a great whole.... If you leave out any element of the system, you will not get an understanding of the Covenant.

"The Covenant of Works which God introduces, and the subject of which is the government of man and his whole career in this World, is part of that greater system which culminates in the Covenant of Grace with its headship in the first Adam introducing us into the headship of the Second Adam..... If there had been no Covenant of Works, there could have been no Covenant of Redemption; if there had been no fallen Adam, there could have been no redemption in Christ. You must study the Covenant of Works always in the light of that larger system wherein it is established....

"There was an understanding between the Father and the Son as to the reward which the Son was to gain.... The Father undertook all the providential conditions. The Son was to do all

the work in the World, and to that end the World is to be prepared for it, and [so] that He might have the proper conditions of life and afterward [so] that He should see His seed and be satisfied with the results [Isaiah 53:10-11].... The Son undertook, on behalf of His Own people, to take upon Himself their nature, to meet their obligations, and to suffer the penalty which had been pronounced upon them. The Holy Ghost undertook also, afterward to apply these benefits; and undertook this part of the work because it is **the Covenant of three Persons**" within the Ontological Trinity from all eternity past.

James Henley Thornwell

The *Collected Works* of Rev. Professor Dr. James Henley Thornwell were first published in 1875. There (I:XII & I:477f), he insists that "the religion of Adam was really a revealed religion; it was conditioned by a dispensation.... This dispensation is known as the **Covenant of Works**. This Covenant is a scheme for the justification and adoption of man, and is called a covenant because the promise was suspended upon a condition with which man was freely to comply....

"In the **Covenant of Works**, one stood for all. Adam represented all that were to be descended from him by ordinary generation. They were tried in him.... Had Adam stood, we should all have been justified and confirmed in glory by the imputation of his obedience.... Man already knew the right and the wrong; the **Law of God** was written upon his heart, and the whole constitution of his nature was in unison with the essential and immutable distinctions of the true and the good. But as he was mutable..., that which was to determine what his choice should be might well be called his...cleaving to or embracing good or evil....

"That the **Moral Law** was enjoined upon him...we know...from the express teachings of Scripture.... The Scriptures, indirectly, teach us that there must have been a promise.... It is, besides, expressly declared that the Law was ordained unto life [Matthew 19:17; Romans 2:6-7; 7:10; 8:3-4]....

"Christ has done for us what the Law was ordained to do but failed to do only through the fault of man. Whatever therefore Christ has purchased, Adam might have gained. The life which Christ bestows, was in the reach of Adam; the glory which Christ imparts, was accessible to our first head and representative. Whatever Christ has procured for us, He has procured under the provision of **the Law** which conditioned human religion in Eden. The principles of the dispensation then and there enacted, have not been changed; they have only been carried out and fulfilled..... Hence, through the work of Christ and the relations of that work to **the Law**, we are explicitly taught that **eternal life** was and must have been the promise of the **Covenant of Works**.

"The promise through Christ, is essentially the same as the promise to Adam.... Consider what the life is, that was promised. The term in Scripture not only indicates existence, but also the property of well-being; it is existence in a state of happiness.... In relation to Adam, the inward change would have consisted in removing the mutability of his will. If he had kept the Law, he would have been rendered **indefectible in holiness**.... The promise to Adam was eternal life; and **eternal life** includes the notions of indefectible holiness.... As life is not simply existence but well-being, so death its opposite is not the negation of existence but the negation

of all the pleasures of existence.... All pain is death.... The last state of punishment is called, pre-eminently, **the second death**....

"I have shown...when expressly considering the Covenant of Works, that the whole family of man was necessarily and was expressly embraced in its stipulations and must, as the case might be, receive its reward or incur its penalty.... If **Adam** had not been a **covenant head**, we make no question that his posterity would all have been born in holiness from the operation of the same cause by which he was created upright [Ecclesiastes 7:29]. But he having been a covenant head, and having sinned and fallen, they are begotten under a judicial sentence which determines their moral state."

Robert L. Dabney

In 1878, the *Lectures in Systematic Theology* were published of Rev. Professor Dr. Robert L. Dabney. There (XXVI), he declares: "Man's righteousness consisted in the perfectly harmonious concurrence of all the dispositions of his soul.... His righteousness was then a natural and entire conformity, in principle and volition, with **God's Law**.... Was Adam's righteousness, in his estate of blessedness, native or acquired? The Calvinist answers, it was native....

"We have already seen, from Genesis 1:26-27 & 1:31 and Ecclesiastes 7:29, that man was made in the image of God and that this image was most essentially his original righteousness.... God's act of entering into a **Covenant with Adam**...will be found to be one of **pure grace**.... God placed Adam under a **Covenant of Works**.... **The Covenant which fell through, in Adam's inept hands, was [eptly and] successfully accomplished in Christ's**....

"The Scriptures, in expounding the nature of the **Covenant of Works**, expressly say that **life** would have been the result of perfect obedience. Let the student consult Leviticus 18:5; Deuteronomy 30:15; Ezekiel 20:11; Matthew 19:17; Romans 2:6-7 & 7:10 & 10:5; and Galatians 3:12.....

"Presbyterians...regard all the **Moral Law** known to Adam...represented in this command, as the crucial test of his obedience to all. **The condition of his Covenant**, was perfect compliance in heart and act with **all God's revealed Law**.... The **Law of God**...is **immutable**. It appears also from all the representations of the **Covenant of Works**...where the obedience required is to the whole Law."

Andrew Murray

Rev. Dr. Andrew Murray was not only repeatedly Moderator of the Dutch Reformed Church in South Africa, but also unquestionably that land's most beloved Preacher. His *Commentary on Hebrews* (at chapters 2:6-9 & 4:3-11 & 13:20-21) clearly identifies Christ as the **Second Adam**, and establishes His fulfilment of the **Adamic Covenant of Works**. So too does his *Commentary on the Heidelberg Catechism* at QQ. & AA. 6 & 7 & 9 & 12.

There, the *Catechism* denies that "God create[d] man...wicked and perverse" - and insists that "God created man good and after His Own image...**so that** he might **rightly know** God...and

live with Him in **eternal blessedness**...and **glorify** Him." It declares that the present "depraved nature of man" comes "from the fall and **disobedience** of our first parents Adam and Eve in Paradise, whereby our nature **became**...corrupt." It states of the unfallen Adam that "the image of God and all the **gifts** which he himself **received** from God..., he received...not only for himself but also for all his **descendants**." And it asks: "Since then by the righteous judgment of God we deserve temporal and eternal punishment, what is required that we may escape this punishment and **again** be received into **favour**?" - thus teaching that God originally created man in a state of "**favour**" or grace, even under the Covenant of Works.

Adds Murray in his 1880 book *With Christ in the School of Prayer* (1953 Chicago Revell edition pp. 132-35): "It is in very deed God's purpose that the fulfilment of His eternal purpose, and **the coming of His Kingdom**, should depend on those of His people who, **abiding in Christ**, are **ready** to take up their position in Him their Head, the great Priest-King, and in their prayers are bold enough to say what they will that their God should do. **As image-bearer and representative of God on Earth**, redeemed **man** has by his prayers to **determine the history of this Earth**. **Man was created**, and has now again been redeemed...**to have dominion**....

"Lord Jesus! It is **in Thee** [that] the Father hath **again** crowned **man** with glory and honour, and opened the way for **us** to be what **He** would have us. O Lord, have mercy on Thy people, and visit Thine heritage! **Work mightily in Thy Church**, and teach Thy believing disciples to **go forth** in their royal priesthood and in the power of prayer to which Thou hast given such wonderful promises -- to serve Thy Kingdom; **to have rule over the nations**; and [to] **make the Name of God glorious in the Earth!**"

H.E. Gravemeijer

Rev. Dr. H.E. Gravemeijer, in his 1881 *Leesboek over de Gereformeerde Geloofsleer* alias *Manual of Reformed Doctrine* (8:10-12 & 9:3 & 9:12) writes: "The general **rule** for man, was **the Law of Love**, which was created within him by God. As a reasonable creature, man had to have a **Law** from God, an authoritative rule instituted by God binding upon his life and his actions, both internally and externally, as an expression of the holy will of God.... He knew God's will, and he was united thereto....

"In the Ten Commandments themselves, the Lord shows that He wants to show mercy 'to those who **love Him**'" and **keep His Commandments** [Exodus 20:5]. "Our old theologians maintained and insisted: that Adam had **the Law of the Ten Commandments**, as regards their contents; before the fall he had them powerfully; after the fall, powerlessly.... Their essence has still been imbedded in the reasonable nature of man. 'For whenever the Heathen who do not have the Law [written], by nature do the things contained in the Law - though they do not have the Law [written], they are a law unto themselves. This shows that the work of the Law has been written in their hearts - their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another' [Romans 2:14f]. What the Apostle there says of fallen man, must in full force have been the case in man when he was pure.... In addition, Adam received a **definite Law** concerning the tree of the **knowledge of good and evil**....

"In the Law of the Ten Commandments, is the promise of life [cf. Exodus 20:12]. 'For Moses describes the righteousness which is of the Law, 'that the man who does those things shall

live by them.’ Romans 10:5 [cf. Leviticus 18:5]. And Jesus spoke to the rich young man, Matthew 19:17, ‘if you wish to enter into life, keep the Commandments!’ And Paul says in Romans 7:10 of the Commandment, that it had been ‘ordained unto life’....

"The Law of the **Ten Commandments** was...**Adam’s Law**.... Concentratedly, this Law was collected into the **Test Prohibition**. And in obeying it, precisely its observance is apparent. Indeed, life depended on it. **Life** was thus the suggested reward for obedience.... It was a reward according to **Covenant**, freely promised and agreeable to the goodness of God and man’s desire for the happiness Adam would have obtained if he had remained standing in the contemplation of his duty.... Before the fall, says Calvin, Adam had a life-making communion with God; after he became alienated therefrom, he would have to win back life again in the priorly-depicted death of Christ through Whose life he earlier lived....

"**Adam** was guilty *par excellence*.... Therefore he is depicted as **the Covenant-breaker** in Hosea 6:6-7. There the Lord complains about apostate Israel: ‘I desired mercy, and not sacrifice; and I desired the knowledge of God more than burnt offerings. But they, **like Adam**, transgressed the Covenant.... The *Vulgate* has: ‘*sicut Adam*’ [‘like Adam’].... Thus too, correctly, the *Bijbelsch Woordenboek* I:23; Kurtz, *History of the Old Testament* I:69; Oehler, *Theology of the Old Testament* I:243.... It is precisely the transgression of the Law of God knowingly and willingly, which is here held up before the people. Schmieder, *in loco*....

"The New Testament refers back to it [the fall from man’s primordial integrity] as something which really happened, and grounds doctrines on it. John 8:44; Revelation 12:9; Romans 5:12f; First Corinthians 15:21f; Second Corinthians 11:3; First Timothy 2:14.... To the fall, also Job 31:33 refers, where that sufferer [denies he covered his] ‘transgressions, **like Adam**’.... Also Isaiah 43:47, ‘your first father sinned and...transgressed against Me’.... The *Dordt Dutch Bible* understands this specifically of Adam.... Kurtz is definitely for the ‘Adam’ view. And the text itself leads to this. After all, ‘your first father sinned’ undoubtedly says not only that your first father was indeed also a sinner, but clearly points back to a particular deed of unfaithfulness. And Hosea 6:7: ‘But they transgressed the Covenant like Adam.’”

W.G.T. Shedd

Rev. Professor Dr. W.G.T. Shedd, in his 1888 *Dogmatic Theology* (II:2 & 4 & 153), explains that "the Westminster statement is the common one in the Augustino-Calvinistic creeds: ‘God created man...in...righteousness’... *Shorter Catechism* 10.... ‘God hath made man upright’.... Ecclesiastes 7:29. ‘The new man is re-new-ed in knowledge after the image of Him That created him,’ Colossians 3:10.... Man was made not only negatively innocent, but positively holy. Man’s re-generate condition, is a re-storation of his primitive state; and his righteousness as re-generate is described as *kata Theon*, Ephesians 4:21....

"The inclination and moral disposition with which man was created, consisted in the perfect harmony of his will with the **Divine Law**.... Unfallen Adam, like the holy angels, did not feel the Law to be over him as a taskmaster; but in him like a living actuating principle. In a perfect moral condition, Law and will are one.... The maturity and perfection of man, [pre-]suppose it. Adam was not created an infant, but an adult....

"The *possibilitas peccandi* [or possibility of sinning] was associated with Adam's primitive state - not in order to his freedom, but in order to his probation.... A man who is walking, is really and truly walking; though he is not able to fly.... God graciously entered into a Covenant with holy Adam, and with his posterity in him.... The 'life' here implied and promised, is a good [or asset] additional to what Adam already had; otherwise it would not be a reward. Adam already had spiritual life, namely holiness and happiness; but it was mutable....

"This Covenant is denominated 'the Covenant of Works.' Galatians 4:24, 'These women are [or represent] the two Covenants': one of Works, and the other of Grace.... Hosea 6:7, 'but they like...Adam have transgressed the Covenant'... Adam, being holy, would not refuse to enter into a righteous engagement with his Maker; and being intelligent, would not decline an improvement in his condition....

"The merit to be acquired under the Covenant of Works, was pactional [or covenantal]. Adam could claim the reward, in case [or in the event that] he stood, only by virtue of the promise of God.... Disobedience of this positive statute, involved disobedience to the Moral Law."

C.F. Keil

Indeed, also the famous Lutheran Rev. Professor Dr. C.F. Keil (in his 1888 *Biblischer Commentar ueber die Zwölf Kleinen Propheten* III:4:67-71) here indicates: "Many Church Fathers and Old-Lutherans" see Hosea 6:1-3f as "a prediction of Christ's death and resurrection on the third day." Keil further observes on Hosea 6:7 that "the words *k^l*- 'Adam cannot be translated as 'like men.' That would make sense, only if the Prophets or the Priests or the Government were **distinguished** from the common people" [which here they are **not**]. Here, '*k^l*- 'Adam' **must** be translated: "**like Adam** who **transgressed God's Commandment**' not to eat of the tree of knowledge [of good and evil]. This Commandment was fundamentally a Covenant which God concluded with him for the purpose of maintaining Adam in his vital fellowship with the Lord; like the Covenant God concluded with Israel. Cf. Job 31:33, and Delitzsch thereon."

John Lafayette Girardeau

The great Southern Presbyterian Rev. Professor Dr. John Lafayette Girardeau wrote on our subject in his 1884 semi-centennial discourse at Columbia Seminary on *The Federal Theology* - and also in his important essay *The Doctrine of Adoption* in his *Discussions of Theological Questions*. He touches on it too in his volume on *The Will in its Theological Relations*, in his *Sermons*, and in his *Discussions of Theological Questions*. On the latter, see under Morton H. Smith below.

However, it is especially in Girardeau's 1890 book *Calvinism and Evangelical Arminianism* that he provides the most pertinent information. For there (pp. 312-15 & 223-25 & 234-43 & 448-75 & 509f), he writes that "we have got back to Adam, and the responsibility of the race.... It is not necessary here to discuss the question, as one of fact, whether God entered into a Covenant with Adam which implicated his posterity in his responsibility.

"The fact of such a Covenant, the fact that there was some sort of federal constitution in

relation to Adam and his posterity, is admitted by Evangelical Arminians. They admit that the account given in Genesis of the transactions in the garden of Eden - is not allegorical but literal, not mythical but historical.... But the questions: what the nature of the Covenant was; in what sense Adam was the head and representative of his posterity; how the federal constitution affects our conceptions of the justice of God in His dealings with the human race - these questions, it is vital to the argument to consider....

"God made a **Covenant** with Adam as a parental head, representing his posterity." In addition and more fundamentally, "Adam was a public person and a legal representative.... The Calvinist holds that after God had created Adam a parental head He, by a free determination of His will, appointed him a federal head and legal representative and then entered into a **Covenant of Life** with him, suspending justification [or rather the judicial pronouncement that he be deemed permanently just] for himself and his posterity as his constituents - upon his perfect obedience during a limited time of **trial**....

"As condemnation passed upon Adam's posterity on account of his disobedience, so justification [or rather the judicial pronouncement that He be deemed permanently just] passed upon Christ's posterity - on account of His obedience.... If Christ was, strictly speaking, a legal representative and not merely a 'parental' head - so must Adam have been, or the analogy between them breaks down....

"Upon the Evangelical Arminian theory, neither Adam nor his descendants could ever have been justified.... The Evangelical Arminian...makes no mention of a **limitation** of the time of obedience.... Suppose then...that Adam had stood in integrity, and were standing in integrity now - how could he have been justified? **Perpetual** obedience with its accompanying contingency of fall, would be his duty still - as it was his duty at first. Of course, too, there would be no justification of his posterity - in an unjustified head....

"This consideration is specially illuminated in the light of the scriptural analogy between Christ and Adam. The time of Christ's obedience, was **limited**. He declared that He...must work the works of Him that sent Him, while it was day.... Accordingly, when He had completed His obedience, He triumphantly exclaimed amidst dying agonies: 'It is finished!'....

"Adam's case was parallel to that of Christ. The time of his probationary obedience, must have been **limited** - to condition the possibility of his justification and that of his seed....

"Both parties [Calvinistic Reformed and Evangelical Arminian] to the question in hand, **admit the existence of an Adamic Covenant**. A federal transaction of some sort, is conceded. The Calvinistic doctrine, involves these elements: that, under the Covenant of Works, God appointed Adam a legal **representative** of his posterity; that he and they were one in **Law**; that his acts were legally and representatively **their** acts....

"Justification - that is, **confirmation** in holiness and happiness - was promised to Adam and his posterity on condition of his perfect obedience for a limited time. And death was threatened, in the event of disobedience.... As a consequence of all this, mankind had their legal probation in Adam - so that had he stood and been justified, they would in him have stood and been justified; and as he fell and was condemned, they in him fell and were condemned....

"If Christ was the legal representative of His seed, so must Adam have been of his. The passage which settles that, is the one in the fifth chapter of Romans from the twelfth verse to the end." Even John Wesley (in his *Sermon on the Righteousness of Faith*) taught that 'the Covenant of Works required of Adam and all his children, to "pay the price themselves" - in consideration of which they were to receive all the future blessings of God'.... He taught a Covenant of Works in some sense, and meant, it appears - to teach the probation of the race in Adam. They had a 'trial' - in him....

"Wesley (*Commentary on Romans* chapter 5) contended that perfect obedience was required of Adam 'until the days of his trial should be ended, and he should be confirmed in life everlasting'.... Did he mean the end of a certain, definite period during Adam's life? If he did, he affirmed the Calvinistic doctrine and asserted the theory of strict legal representation.... Each man, under the First Covenant, had a probation in Adam.... Did he mean by the end of the trial the close of the whole earthly history of Adam and his posterity.... Can it be maintained that there would have been an end of the earthly history of Adam and his descendants, had they remained holy?.... The expression sounds well, in a Calvinist's ear!"

Yet: "A probation [to Arminianism] supposed to terminate in...a losable justification, would have been no real probation at all.... The Calvinistic view of probation...stands or falls with the doctrine of the Covenant of Works.... The fifth chapter of Romans...establishes an analogy between Christ and Adam. If Christ was a representative, so must have been Adam.... But if Adam were a representative, it is clear that he must have acted under a Covenant. In what other way could he have been constituted a representative of his posterity?. The same view is presented...in the fifteenth chapter of First Corinthians, and the second chapter of Hebrews. The death of all in Adam and the life of all in Christ, depend upon the operation of the same principle....

"The second chapter of Hebrews proves the necessity of the incarnation of the Son of God, of a community of nature between Him and His brethren.... Why this necessity? [So] that He might be of the same blood with His seed [Isaiah 53:10], inasmuch as the first Adam was of the same blood with his.... Christ, as the representative of His human seed, [was] behooved to be made like unto them - by taking their nature. Because the first representative of men, Adam, sustained that relation to them. The representative must, in this instance, partake of the nature of the represented - because of the Adamic Law....

"There could have been no justification, without a Covenant. Had no Covenant existed, limiting the time of probation - the demand of the naked Law would forever have been 'Do, and live!' And the promise - 'As long as you do, you shall live!' Probation would necessarily have been everlasting, unless closed by sin; and justification involving confirmation in holiness and happiness, unattainable....

"But...God promised justification to Adam as the reward of obedience, because He promised him life as that reward.... If any conclusion...could be collected from the threatening 'In the day thou eatest thereof thou shalt surely die!' - bearing the nature of a promise - it would simply be a promise of exemption from death, or the continuance of existence.

"This is not the highest and most significance sense in which the Scriptures employ the

term **life**, as might be evinced by numerous passages. In connection with the enjoyment of God's favor, it is used to signify perpetual indefectible well-being. It is **life everlasting**.

"That God promised this kind of life to Adam, in the event of his continuing obedient during the time of probation assigned him - is conclusively shown by the consideration that...there was an analogy between Christ and Adam. The life promised to Christ, on condition of obedience, must have been the same in kind...with that which was promised to Adam in case he stood his trial. But the life promised to Christ and in Him to His seed, was everlasting life. That supposes justification. As, therefore, God promised justification to Adam - a **Covenant is proved**. Since without a Covenant, justification would have been impossible....

"The analogy between Christ and Adam, directly proves that justification [or rather the judicial pronouncement that He be deemed permanently just] was the reward promised to Adam. As it certainly was promised to Christ, so must it have been to Adam. Otherwise, there is no analogy between the two. A **Covenant with Adam is thus clearly proved** to have existed.... All men had a **legal probation** in Adam as their legal representative - under the **Covenant of Works**....

"The Calvinistic doctrine is that by virtue of a Covenant between God the Father and God the Son [in the Spirit], the Son was appointed the Federal Head and Legal Representative of those sovereignly elected by the Father to be redeemed.... The Son accepted the commission, became incarnate, and - undertaking to fulfil the **Covenant of Works** which Adam had failed to keep, as well as to satisfy the justice of God for its infraction - perfectly obeyed the Law in its precept and its penalty in His life and in His death in the place of His seed, and rose again for their justification.... Thus, their **legal probation** was finished in Him....

"Calvinists affirm...that there was a **Covenant** [in God the Holy Spirit] between God the Father on the one side, and on the other [side] God the Son as Mediator, Federal Head and Representative of an elect seed given to Him to be redeemed.... Such a Covenant is expressly affirmed. Psalm 89:28-34.... Isaiah 42:6 [&]...59:21 [&]...55:3.... Jeremiah 31:31-34.... Psalm 2:8.... Psalm 72.... Zechariah 6:12-13.... Galatians 3:15-16.... It is clear that the legal probation of His people was finished by the perfect obedience of Christ their Representative - just as, had Adam stood, the legal probation of his descendants would have been successfully concluded by his obedience; and, as he fell, it was brought to a disastrous close by his sin....

"God entered into a **Covenant of Works with Adam**.... He also formed a Covenant with Christ, looking to the redemption of sinners. The latter is called the **Covenant of Grace** because it...is executed by grace.... It was a Covenant of Grace and redemption to us sinners - **but not to Christ**. He stood in no need of redeeming grace. To Him, it was a **Covenant of Works** - in which He engaged to **fulfil the Law** on behalf of **His seed**....

"Christ, as the Second Adam - a second Federal Head and Legal Representative - was, on the supposition of His voluntary susception of the enterprise of redemption at the call of the Father, under the necessity of doing which the first Adam had failed to do and also of satisfying justice for the breach of the **Covenant of Works** by enduring the **penalty of the Law**.... Adam broke down, in fulfilling the condition of the **Covenant of Works** in order to justification; and **Christ performed it**. What was the **condition**? Perfect, personal obedience - for a time - to

the preceptive requirement of the Law.... **Why** did Christ render obedience to the Commands of the Law? For Himself?.... Surely not!.... **For His seed.**"

Geerhardus Vos

In 1891, Rev. Professor Dr. Geerhardus Vos delivered his important oration *The Doctrine of the Covenant in Reformed Theology*. There (pp. 4-7f), he rightly writes that in the Zurich Theology: "The **Covenant** became the dominant idea." Compare Bullinger's famous tract *On the One and Eternal Covenant or Testament of God*.

Vos continues: "The idea of the Covenant married itself to strict Calvinism.... For whoever knows how, with a feeling for history, to distinguish the development of an idea from its first budding, and who does not expect to have the developed doctrine already at its birth - it shall not be difficult to recognize also the **Covenant of Works** as Old-Reformed doctrine.... The old root idea that all of Adam's descendants were by nature within their ancestor as the final basis of original sin, was still firmly adhered to. **The Covenant was made with Adam**; and because all men were within him, also with everyone." Vos then proves this, with an appeal to Ursinus and Olevianus and Rollock

B.B. Warfield

In his famous article *Hosea 6:7 - Adam or Man?*, Rev. Professor Dr. B.B. Warfield states: "The translation 'like Adam' has continued to command the suffrages of perhaps the majority of interpreters.... Says **Delitzsch** (on Job 31:33)" - as too Duhm - "'In the parallel passage **Hosea 6:7**...Israel is accused of a **transgression** which is to be compared only to that **of the first man created**....

"'Also according to Romans 5:14, Israel's transgression is that fact in the historical development of redemption which stands by the side of **Adam's transgression**.... The mention of **Adam in Hosea**, cannot surprise one - since he [Hosea] also shows himself in other respects to be familiar with the contents of Genesis, and to refer back to it.'" Thus Delitzsch.

Warfield refers also to the views on Hosea 6:7 of **Rev. Professor Dr. Given**, in *The Pulpit Commentary*. "Says Prof. Given: '**They, like Adam, have transgressed the Covenant**. This rendering - supported by the *Vulgate*, Cyril, Luther, Rosenmueller and Wuensche - is decidedly preferable and yields a suitable sense.

"'God in His great goodness had planted Adam in Paradise. But Adam violated the Commandment which prohibited his eating of the tree of knowledge, and thereby **transgressed the Covenant of his God**.

"'Loss of fellowship with God and expulsion from Eden were the penal consequences that immediately followed. Israel like Adam had been settled by God in Palestine, the glory of all lands. But, ungrateful for God's great bounty and gracious gift, they broke the Covenant of their God - the condition of which, as in the case of the Adamic Covenant, was obedience. Thus the comparison.'" Unquote Rev. Professor Given, with approval by Rev. Professor Dr. **Warfield**.

Warfield then gives his own view. He concludes his article: "We do not think we should err therefore, if we adopted the translation 'Like Adam.'" Thus: 'They, **like Adam**, transgressed the **Covenant**.' Hosea 6:7.

Abraham Kuyper Sr.

In his 1885 work *Uit het Woord* alias *From the Word* (II:II:156,181,209), Rev. Professor Dr. Abraham Kuyper Sr. observes "that the **Sinaitic Covenant** was only an **echo** of a **Covenant of Works** comprehending **all nations**." And that Covenant, adds Kuyper, "**from Sinai** goes **back** into **Paradise**."

Also in his *Gemeene Gratie* alias his *Common Grace* (I:120-28), he says that "**everlasting life** was promised as the **reward** in the **Covenant of Works**.... Adam was not in that condition [of unlosable everlasting life] by virtue of his creation. He would have to be **translated** into that condition.... **If Adam had kept God's Law**, he would **without dying** even bodily have passed over from the state of mortality into a state of immortality."

In his 1892 monumental *E Voto Dordraceno* (I:421 & II:373f) alias *From the Council of Dordt* [on the Heidelberg Catechism], Kuyper confirms this. There, he cites the Bible text: 'Cursed is everyone who does not remain in all which stands written in the Book of the Law to do it!' He then explains: "For Israel, the question was settled. The whole of Israel came under the curse.

"But how does this curse concern **us** [modern Christians not descended from Israel]? Certainly not according to the Covenant of Horeb which was indeed made with Israel but not but us.... But we indeed came under the same curse in Paradise.... The **Covenant of Works** inserted into the Covenant of Grace at Horeb, was taken over purely from the **Covenant of Works** into which the Lord placed **Adam** when He **created** him and placed him in **Paradise**....

"God Eternal is immutable - and **His Law** with His children of men stands fast, immutably, in His holy will. That is why also Hosea [6:7] says: 'They transgressed the Covenant **like Adam**'.... So also in Paradise, it was: 'Remain in My Law, or My blessing upon you shall change into a curse!' And when Adam did not remain therein, the blessing became a curse....

"In this **Covenant of Works**, there is **merit**. That is to say that Adam, when God gave him the Covenant of Works, was holy and good in his root, and able to bring forth **perfect** fruits. His nature was unscathed. His situation, potentially, was that of complete holiness. The Covenant of Works expresses this.... In God's Law, he [Adam] saw the path marked out in which he should walk, in order to reach God - as one who belonged with His God, was suited to God, and was able to share in the bliss of His God.

"**Merit** is here only a human form of expression to indicate that Adam, proceeding from this holy point, necessarily moved according to that perfectly pure path toward his God He was then the 'man of God'; and he had the everlasting inheritance which God had rightly prepared for him according to divine predestination.... The Covenant of Works thus came to determine also for man - the rule that human holiness was just as much intertwined with human blessedness, as completeness is united within God Himself with His Own complete blessedness....

"The Covenant of Works is thus not something mechanically and incidentally inserted, which could just as well have been left out. He who thinks that, does not understand it. There never was a moment when God called out to Adam and said: 'Would you like to make a Covenant with Me? If so, I would be able to offer you this and that - as conditions!'

"Nor did Adam ever then answer: 'Lord, I accept those conditions, and thus make the Covenant!' Nor did the Lord thereupon ever declare that therefore, from that moment onward, this Covenant had been made, and would thenceforth be in force at least as long as Adam did not break it. That is what men would do; but that is not what God did!

"No, the Covenant of Works flows forth directly from God's Own will. The **bond** within His Own Being which indissolubly welds together complete holiness and complete blessedness must, because He is God, also be valid for His entire moral World and for every creature in the moral World created by Him. That **Covenant of Works** was therefore not just added later like something foreign, but it was already there when Adam was created.

"Adam was created there-**in**. And never, never was there even one unthinkable moment in Paradise in which that Covenant of Works was not valid for Adam. If Adam had been created first, and if he had thereafter lived without a Covenant of Works for a time, and if this Covenant of Works had only later been offered to him - then, such erection of this Covenant of Works would also have been mentioned in the account of Paradise.

"But, however, this is not so. It was done without a word being mentioned about it; it existed by itself. Also, if by Adam's breach of the Covenant, this Covenant had lapsed; and if the Covenant of Grace had come in the place of the Covenant [of Works] - then, at God's sentence concerning Adam's transgression and rebellion, a cancellation of the Covenant [of Works] would have had to have followed and the vitiation of the Covenant [of Works] would have been pronounced. But no trace thereof is to be discovered. The Covenant of Works, remains....

"But if it has also clearly been seen once and for all that the **Covenant of Works** is nothing other than the placing of the divine stamp upon our human life, through the ordinance that complete bliss is accompanied only by complete perfection - then, the following follows therefrom. First, that already by one sin the completeness has gone and the prospect of complete bliss has thus been lost; second, that fallen man with all his efforts and attempts can never undo that which has been done; third, that the Covenant of Grace now enters in order by the Mediator to maintain the truth of the Covenant of Works; and fourth, that also neither our complete perfection nor our complete bliss can ever arrive, other than through the Mediator....

"We clearly read in First Corinthians 3:8: 'Every man shall receive his own **reward** according to his own **labour**.' After all, 'every man's **work** shall be made manifest; for the day shall declare it, because it shall be revealed by fire. And the fire shall test every man's work, of what sort it is. If any man's work abides which he has built thereupon - he shall receive a **reward**' [First Corinthians 3:13-14]. Not as if others whose work shall be burned up, shall for that reason be lost. No, here there is no mention of 'salvation.' After all, it says immediately after this, in First Corinthians 3:15 - 'If any man's work shall be burned, he shall suffer loss. Yet he himself shall be saved, yet so as by fire'....

"There can hardly be a difference of opinion concerning the fact itself that Holy Scripture knows about a **reward** not only in the Covenant of Works but also in the Covenant of Grace.... Yet here too a double line is drawn, which of itself separates the Covenant of Works and the Covenant of Grace. In the Covenant of Works, it says: 'Do this and you shall live!' In that Covenant, nothing other than 'everlasting life' was to be **earned** [by the fallible yet unfallen first Adam] But in the Covenant of Grace, one receives everlasting life **for free** [from the infallible Second Adam]....

"In the **Covenant of Works**, the children of men are **hired servants** who serve for **wages**. And **if** they **provide** their **service**, they have a **right** to their **reward**. They **expect** that reward, because God has given them the **right** to **expect** it."

In his masterly *Dogmatic Dictations*, Kuyper again addresses these matters in two places. In his *Locus de Homine* (13:127f) - on Theological Anthropology - he indicates that "in this sinless condition, man was destined to honour and to serve God in according with the divinely-instituted order which one usually calls the '**Covenant of Works**'...so that man might pass from his temporary and mutable condition into the condition of permanent and immutable bliss which was held out to him in the life of heavenly glory....

"We should not think that if man had not fallen by rejecting temptation but once, he would suddenly have acquired the immutable state of bliss.... If that process had not been disturbed, without the interim occurrence of sin, the **task** awaited him to realize his human existence in his relationship to minerals, plants, animals, and the whole of nature, *etc.*.... His relationship to the animal and plants and minerals had been determined. But to Satan, it still had to be determined. Therefore man was brought into contact with Satan, so that he [man] could exercise dominion over him [Satan]....

"God therefore bound man to the '**Covenant of Works**.' Why was the format of 'Covenant' necessary? God had increased the knowledge of His Law within Adam. Did Adam then know the **Ten Commandments**? Yes and no!

"Adam could not recite the Ten Commandments. But he had them written in his heart [*cf.* Romans 2:14f]. That is to say, he completely knew their moral implication even as to the details. God's Law is an expression of the moral order of the World created by God [Ecclesiastes 3:11 & 7:29 & 12:13f], and not just a summary of a few ordinances. God placed man in the World, and gave him [conscience as] a judge in his soul. That is why the Prophets say, 'He shall write the Law in your heart!' For that judge, is the Law [James 2:8-13]....

"Adam was like an embryo in a mother's womb. Just as a child by the cutting of the umbilical cord obtains his own life, so that the bodily bond between mother and child makes place for a spiritual bond - so too with Adam. Adam first had nothing other than a *vita infusa* [an infused life]; he lived **one and the same life together with** God. But then came the **covenantal format**, in which God cut off that immediate bond and gave Adam a personal life and thus 'independence' toward Himself, so that he could now choose either for or against God....

"The *Foedus Operum* [or Covenant of Works]...existed from the creation of Adam till the fall; there it was terminated, but its truth remains.... the *Foedus Gratiae* [or Covenant of

Grace]...came into operation immediately after the fall, and thus runs from Genesis 3:15 till Revelation 22:21....

"Why then have the Reformed always put such an emphasis on tracing both the *Foedus Gratiae* and the *Foedus Operum* back to Paradise? Because there is only one Name given under Heaven by Whom one can be saved.... There is but one way of salvation for everyone under the Old and the New Testament; yes, already even in Paradise.... The Church of Christ does not begin on Pentecost Sunday, but already began in Paradise."

In his *Locus de Foedere* (6:91f), Kuyper adds that "the fundamental relationship of the idea of **Covenant** is and remains both before and after the fall, as the basis of all human society and of all religion. Therein rests also the confession of that form of the Covenant between God and humanity which has been given the name of **Covenant of Nature** or **Covenant of Works**.... Good exegesis demands acknowledgement that Hosea 6:7...expresses a Covenant made with Adam.... That remains fixed.... Adam could not have been created otherwise than in a covenantal relationship toward God as well as toward Eve and toward his entire progeny....

"When God created the first man, He immediately created him in a covenantal relationship.... From the very beginning, a covenantal relationship was brought into human life, which gives an analogy of the divine economy. *Viz.* the essential unity of Father [and] Son and Holy Spirit finds its parallel in the relationship of the family, as well as that of father and mother and child, as well as that of the children toward one another. Even the relationship of the mother to the child at her breast, is a covenant relationship....

" **Thus the covenantal relationship roots in human life itself.** It is thus a relationship which also Adam and Eve knew with their children.... The **Covenant of Works** was given in creation, and resides in the nature of man.... The question is not as to whether Adam could fulfil the Moral Law. That he did automatically, for it stood written in his heart....

"In Paradise too we encounter a Covenant; and, indeed, certainly a **Covenant of Works**. We then altogether rightly...say that the Holy Spirit, speaking about a Covenant in Hosea [6:7], indeed very clearly had the intention of referring to **Adam's** covenant relationship.... **Everlasting life is coupled to keeping the Moral Law** [*cf.* Matthew 19:17f].... Revelation 22:14, 'Blessed are they who keep His Commandments, so that they have the right to the tree of life'....

"The Triune God Himself is a covenantal unity. Those two parties, God and man, do not approach one another from a foreign corner, but belong together on account of creation. God Himself created man, and from this a certain relationship flows forth automatically, *viz.* the reciprocal relationship from God toward man and from man toward God. Also those two relationships bear a federal [or covenantal] character.... The expression of this covenant relationship is that man must dedicate to God His entire cosmos....

"The Covenant cannot be thrust aside by the fall; because, after all, no other than a covenantal relationship between God and man is possible.... The fall cannot abolish the covenantal relationship. Even in the place of damnation, the catastrophic covenant relationship between God and man continues to exist. It is precisely because of that relationship, that they are damned....

"'He who does these things shall live,' remains everlasting truth. If there is a man [cf. Jesus] who completely keeps the Law, he is blessed. Even when the Covenant of Grace comes, man still remains bound to his duty.

"That is why the **active obedience** of Christ is even in the Covenant of Grace. Unthinking Methodism has never understood anything of the **active obedience**; but he who knows Scripture, acknowledges that this belongs to it. Thus, by the fall, the covenant relationship has not at all been taken away.... God Himself in Christ now does what man can no longer do. Thus the Covenant of Works always still continues."

Kuyper has over seventy pages of excellent material on our subject in his great 1909 book *The Doctrine of the Covenants*. There (pp. 49f), he writes: "Whenever men enter into covenants, they mutually bind themselves. Whatever emergency may arise, they require one another to remain **faithful even unto death** -- and substitutionarily to act on behalf of one another....

"Applying this to the Lord's Covenant, the question arises...if there is any possibility of **protection against a common enemy**.... Every Covenant God made with man, is at the deepest level...a **Covenant of God and man against the Devil**....

"God and man have a **common enemy**; a spiritual enemy; a terrible enemy; an enemy unto death.... There is thus an inward necessity and inevitability that God and man enter into a **Covenant against Satan**...through the genuine covenantal idea of substitution: 'I for you, and you for me'....

"With the making of the Covenant in Paradise [with Adam], one already has to do with a serious and a terrible past in which Satan [alias Lucifer] not merely played the star role -- but also **became** Satan! Satan was once God's most beloved creature.... It is clear from the outcome that Satan also vented his initial anger and bitterness against the **living God** and also against all that was **God's** and especially against **man** [as God's Own image and highest creature]....

"Paradise itself was obnoxious to Satan. He tried to destroy it. And that is why Paradise had to be secured and **guarded** against his power.... It is written specifically in Genesis 2:15: 'The Lord God took the man and placed him in the garden of Eden *l'shomraahh* -- to **guard** and to **protect** it.... Thus it appears...from the Genesis account that both God and man -- were thoroughly and **jointly opposed to Satan**....

"The same appears also from Genesis 3:3. There we read that the Lord God placed His **Commandment**, as a weapon, **against Satan's penetration**. Breach of the...subjection, would lead to Adam's **death** [Genesis 2:17 & 3:17-19]....

"Also in Genesis 3:15 (the so-called Paradise Promise), the chief aspect of the Covenant is the opposition of God and His People to Satan.... Consequently the Lord God also declares that **He will give [wo]man a strong hatred of Satan**. 'I will **put enmity** between you [Satan] and the woman!'.... And after this life-and-death battle of God and [wo]man was proclaimed **against** Satan -- there follows the prophecy of the glorious triumph that **man** would achieve in that struggle, **to crush his skull**" when the Second Adam would thus deal with Satan at Golgotha.

Kuyper then later continues (*ib.* pp. 89 & 101f): "It is **not** as if the words of the **Law of the Ten Commandments** were **announced** by the Lord our God in Paradise, within earshot of Adam and Eve.... There was an **internal** revelation of the Law, when God worked upon their moral consciousness. Thus they acknowledged a boundary between that which was commanded and that which was forbidden - and were able to devote themselves to accomplish that which was **commanded**...."

"The *Vulgate* [at Hosea 6:7] has '**like Adam**'.... Translators and expositors from the Period of the Reformation...(who with Arias Montanus, Castellio and others operated more purely and grammatically) came back to the exposition of [the Hebraists] Jarchi, Abarbanel, Cyril and Jerome - and very definitely chose for the translation '**like Adam**'...."

"Also with [and after] the publication of our *Dordt Dutch States-General Bible*, the translation '**like Adam**' remained the most current.... Today too, practically all expositors have come to the unanimous view that the words *k^e* - '*Adam*' are not to be translated as: 'they transgressed the Covenant like a man' - but indeed as: 'they transgressed the Covenant **like Adam**'...."

"Also **Dean Schmoller** - who handles the Prophet Hosea in *Lange's Bible Commentary* - concludes on p. 67: 'If one views this place in Hosea without prejudice, it certainly...should be translated "**like Adam**."' For it refers to Genesis three - where Adam's sin was also the **transgression** of a **Covenantal** provision'....

"There thus exists reason, in every respect, to look back at **Adam** - and to portray the awfulness of Israel's **similar** breach of the Covenant, with the awfulness of Adam's breach of the Covenant.... Adam's breach of the Covenant continued to operate in Israel's breach of the Covenant. Thus, not just a strong resemblance but a **causal connection** existed between **Israel's** breach of the Covenant in the desert, and **Adam's** breach of the Covenant in Paradise.... Job 31:33 and Jeremiah 31:33." Unquote Kuyper Sr.

Abraham Kuyper Jr.

One of Kuyper Sr.'s sons, Rev. Dr. Abraham Kuyper Jr., developed some of these thoughts further in his beautiful book *The Firmness of the Covenant* (I & III & VI and Conclusion II). There he writes "that the three Persons of the adorable Supreme Being interact with One Another **covenantally**.... The completely blissful life of God is fixed in an eternal Divine Covenant.... The Trinity is a Covenant of Being...."

"God is not only a Triune God, but He lives in Covenantal Tri-unity [Psalm 90:2 & Proverbs 8:24f & John 17:24 & Hebrews 9:14 *cf.* First John 5:7].... Husband and wife live in a marriage covenant [Malachi 2:10-14].... The holy cohabitation of the three Divine Persons in the Covenantal Trinity, exhibits the Covenant in its pure form.... The three Divine Persons are 'Natural Covenanters'.... The life of God within Himself is a covenantal life [and a **Covenant of Life**]...."

"**From all eternity, the Father and the Son and the Holy Spirit have been in Covenant [with One Another]**.... The eternal God made a **Covenant** with **man** created as His image.... That is also an image and a shadow of the **covenantal relationship** as it occurs within **God Triune**"

Himself....

"God erected a Covenant with Adam, such as we for example read in respect of the Covenant...with Noah. Genesis [6:18 &] 9:9.... From the fact that **God Triune** created man as His image - it follows that He from the beginning created His creature not to live in isolation and for himself, but in community.... And from the command 'to guard the garden' it follows that...God draws created man as His **covenantal ally** into the struggle against the wicked one...in defence of the garden of Eden against demonic attack....

"Already the fact of creation, is an act of **grace**. That God formed Adam's body from the dust of the ground and breathed spirit into him, was grace.... Adam had no right to life itself, nor to a residence.... 'Grace' in this connection is naturally not taken in the limited sense of 'forgiving' grace, but in the more general meaning of 'undeserved love' and 'condescending goodness' [compare *Westminster Confession* 7:1f & 10:4]....

"Christ in His mediatorial work [by His passive obedience] not merely compensated the **loss** which Adam suffered, but in addition [by His active obedience] He **earned** what Adam **should have merited** for himself and for his covenantal seed... We refer to Question 6 of the [*Heidelberg*] *Catechism*...that God created man good and as His image **so that** [*opdat*] he might 'rightly know God his Creator, cordially love Him, and should live with Him in everlasting bliss to laud and to praise Him.' This implies that Adam **not yet** had 'life with God in **everlasting bliss**' - but that he had been created in such a way that this would become his. Creation as the image of God was the point of **departure**. Life everlasting was the **final purpose**, the reward, which was held out to Adam....

"How shortly the earthly glory which surrounded Adam endured!.... The sad and shameful events, illustrate how Adam's breach of the **Covenant** stands written in red letters on the holy page of history. This can indeed be seen from the words in Hosea 6:7: 'They transgressed the Covenant, like Adam'.... That was breach of the **Covenant** in the most literal sense....

"Question 12 of the [*Heidelberg*] *Catechism* asks whether there is any remedy 'again to come to grace.' Then the answer definitely states: 'God wishes that satisfaction be made to His righteousness.' And in Answer 16 we are taught that 'the righteousness of God required that the human nature which had sinned, pay for sin'... And the summary content of the Gospel is: that the Mediator Jesus Christ was given by God unto wisdom, righteousness, holiness, and unto a complete redemption....

"Christ is the **Second Adam**. The first Adam was a example of Him Who was to come (Romans 5:14).... Both what Adam had to do **for God** as well as what he had to do **for his seed**, are comprehended in the one name of the **Covenant of Works**....

"'But this is the Covenant which I shall make with the house of Israel in later days,' says the Lord. 'I shall put My Law within them, and shall write it in their heart'.... [Thus] Jeremiah 33:22-24.... The **Covenant of Works could never be abolished**.... There is no question of the Covenant of Works being vitiated.... What Adam lost, Christ won back; what Adam forsook, Christ **worked**."

In his fine article *Covenant* (in the 1929 Dutch *Christian Encyclopaedia* V:550-53), Dr.

Abraham Kuyper Jr. further writes: "**Covenant** is in general the name of the conscious social life between reasonable and moral beings. Husband and wife live in a 'marriage covenant' [Genesis 2:18-25 *cf.* Malachi 2:10-14]. Kings and nations make covenants to live faithfully toward one another and to defend one another against the enemy [Second Kings 11:4-17; First Chronicles 11:2*f*; Second Chronicles 23:3-16; Isaiah 28:15-18].

"The Original Covenant is found in the Triune Divine Being. For Father, Son and Holy Spirit are One Another's Covenant Fellows, and They live in a holy **Covenantal Trinity** (*Verbonds-Drieëenheid*). And, because man was created as God's image and likeness, God enters into covenant relationship with this created man.

"The Covenant in Paradise erected with the not-yet-fallen man, is called the **Covenant of Works**.... When we read that Adam was to guard the garden of Eden (Genesis 2:15), he was to do so as God's covenant ally against any attack by an enemy power. That Covenant was mutual. For Satan is the enemy of God's honour and man's salvation. Therefore that Covenant is called the **Covenant of Works**. Because God Himself covenanted with Adam - if he [the latter] remained faithful, and displayed faithfulness in obedience to **God's Law** - to give him everlasting life in bliss.

"In a certain sense, also the **Covenant of Works** can be called a **Covenant of Grace**. For Adam as a mere creature was unconditionally obligated to obey God's Law, and could not make any demand for a reward. For every man, this is the case. We are but undeserving servants; for we have only done what we were obligated to do (Luke 17:10). And it is purely grace that God, in spite of that, offers him a reward. But there, the word 'grace' does not mean forgiving love - but undeserved goodness....

"God comes to Adam with a sovereign command. Adam has nothing to offer except unconditional obedience. In that sense, one may say that the Covenant of Works is one-sided. Yet it is two-sided in that Adam's dependence was not by natural force or physical necessity. The Covenant did not operate outside of his will. He was not a stick or a stone. He participated in the Covenant, as a reasonable and a moral being.

"He transgressed the Covenant. Hosea 6:7, 'they transgressed the Covenant **like Adam**'.... He became the first and the big **Covenant-breaker**. And whereas the Covenant of Works came to him not only with the promise of everlasting life on condition of faithfulness, but also with the threat of everlasting death in the event of deliberate disobedience - he was hit with 'the **quarrel of My Covenant**' (Leviticus 26:25). God came to him with a dire punishment, and he was banished from the glory of Paradise and subjected to both temporal and everlasting death. The wages of sin, is death (Romans 6:23).

"But the Covenant of Works was not made with Adam personally. He stood therein not as a particular person, but as **covenantal head**. The entire human race was included with him, and he was responsible for all his descendants.

"The idea of covenant resides in that too. For the Covenant extends in two directions. Religiously, Adam was covenanted with God; but socially, with the whole of humanity to be propagated by him. As covenantal head, Adam represented the entire human race. That is why

Holy Scripture says we all sinned in Adam, and through him became children of death. Romans 5:12.... It is in this position of covenant head, that Adam's guilt casts the entirety of humanity into misery. Romans 5:15-19; First Corinthians 15:21-22....

"Christ is Surety, Head and Mediator of the Covenant of Grace. He is the Surety (Hebrews 7:22) not for God with us, so that God shall fulfil His promise. For God is faithful and true, and needs no surety! But He [Christ] is our Surety with God. Thus He, as Second Adam, totally fulfils the demands of the Covenant not only in passive obedience by paying the debt and by atoning for sin - but also in active obedience, by earning everlasting life, like Adam in Paradise could and should have done.

"One should distinguish between the Covenant of Redemption and the Covenant of Grace. For Christ in the one Covenant earns salvation, and in the other gives salvation.... He is the Second Adam.... Romans 5:14; First Corinthians 15:45. Both with the first as well as with the Second Adam, we stand before the distinction between earning and giving salvation. In Romans 5:15-19 and First Corinthians 15:21-22, the parallel between Adam and Christ as covenantal head is drawn in completely the same way....

"Also with Adam in the Covenant of Works, we should distinguish between earning everlasting life and giving salvation to all who were included within him as covenantal head.... The earnings of Adam would have been to our benefit...because he was our covenantal head.... Also in the Covenant of Works, the earnings of Adam needed to be conveyed to the covenant members....

"The Covenant of Works was first. Thereafter, the Covenant of Grace was erected. Yet the Covenant of Works and the Covenant of Grace should not for that reason be opposed to one another.

"The Covenant of Works has never been abolished. For fallen man is subject to censure and death, by virtue of the transgressed Covenant. And if ever a man could be found who could keep it - everlasting life would have to be given to him [as it was to the Second Adam Jesus Who kept it!], by virtue of that Covenant.

"Nor does the Covenant of Grace abolish the Covenant of Works. To the contrary. It takes it up into itself, and is its fulfilment. For Christ not only in His passive obedience bears the punishment which Adam deserved for his breach of the Covenant of Works. But He also in His active obedience fulfils the Law, which Adam should have done. And He earns everlasting life, by keeping the Law.

"Whenever one wishes to express the unity of the Covenant of Works and the Covenant of Grace, one speaks of the Covenant of Life. The difference between these two Covenants does not consist in needing to 'earn' salvation in the first and in being 'given' it in the second. For also in the Covenant of Grace, Christ had to earn everlasting life. He is the Second Adam Who not only paid the debt of Adam and Who atoned for his sin, but Who also took over his work and did it for him....

"Therefore, also in the Covenant of Grace, the Everlasting Law of God is held out to the

covenant people, **for them to live according to it.** Not thereby to earn [everlasting life], but thereby to honour God out of gratitude [for the everlasting life which the Second Adam has given them]. Both in the **Covenant of Works** and the **Covenant of Grace**, God maintains the demand that man must live **with** and **for** Him. In the first Covenant, that demand was not fulfilled; in the second, it was indeed!"

Herman Bavinck

In 1881, one finds Rev. Professor Dr. Herman Bavinck editing the tercentenary edition of the famous 1581 *Synopsis Purioris Theologiae* (see earlier above). His own *Gereformeerde Dogmatiek* [alias *Reformed Dogmatics*] began to be issued in 1895.

In the latter's 1928 fourth edition (1:279 & 2:526-38 & 3:120 & 3:203-10), Bavinck states: "The relationship of God and man in the *status integritatis* [or unfallen condition], is depicted as one of personal communion. God speaks to man, Genesis 1:28-30; gives him a commandment which he could not know from nature, Genesis 2:16; and with His Own hand supplies him with a wife, Genesis 2:22. Also the **Covenant of Works**...is a fruit of supernatural revelation.... The Covenant of Works is then nothing else but the form of religion with man, created in God's image, who has not yet obtained the uttermost....

"Adam therefore did not stand at the end but at the beginning of the **road**. His condition was tentative and temporal. It could not remain thus, but had to make a transition either to a **higher glory** or to a **fall into sin and death**.... Not only does the conscience of us all testify that there is a **big reward** for keeping **God's Commandments**, and that transgression thereof brings punishment. But Holy Scripture also repeatedly says so. It connects all salvation - under the name of life, **everlasting life** - to the keeping of God's Commandments. In both the Covenant of Works and of Grace, it acknowledges only one highest ideal for man - and that is, everlasting life. Leviticus 18:5; Ezekiel 20:11; Psalms 19:12; Matthew 19:17; Luke 10:28; Galatians 3:12.

"Adam still stood at the entrance. He not yet had the reward, everlasting life.... He needed to earn it. He could still go astray; sin; fall; die. His relationship to God was such that he should have increased in his communion more and more. But he could also fall away from it." And indeed he did.

"This strange relationship is in Scripture perhaps compared in one place with a **Covenant**. In Hosea 6:7, the Lord says of Israel and Judah that they... *k'Adam ^avru b'riyth* ['like Adam transgressed the Covenant'].... The [mis]translation 'like a man' is thwarted by the objection that is it said precisely of men in general that they have transgressed the Covenant. And thus only the translation 'like Adam' remains.

"It therefore implies that the Commandment given to Adam was essentially a **Covenant**. Because it, just as God intended with Israel, would give Adam **everlasting life** by way of **obedience**.... That is yet strengthened by the parallel which Paul draws in Romans 5:12-21 between Adam and Christ." Also in "First Corinthians 15:22...the relationship of Adam to God was a **covenantal relationship**...from the side of those who under Adam as their head were included in **that Covenant**....

"All higher life among reasonable and moral creatures, bears the form of a Covenant....

Even if the name 'Covenant' were not to have occurred in Scripture, not even in Hosea 6:7, for the religious relationship of Adam to God - the religious life of man **before the fall** nevertheless bears the character of a Covenant.... True religion therefore cannot but be a Covenant which has its origin in condescending goodness, in the grace of God.

"Religion bears that character both **before** and after the fall. **That** religion, is **one and the same** - just like the **Moral Law** and the **destiny of man**. The **Covenant of Works** and the **Covenant of Grace** do not differ in their final goal, but only as to the **road** which leads to that final goal. They both have one and the same Mediator - then, of union; now, of at-one-ment. One faith is in both - then, in God; now, in God through Christ. Both have one and the same hope; one and the same love *etc.* Religion is always essentially the same. It differs only in form....

"The Test Prohibition is positive. It was not [like the Moral Law] given with the nature of man himself.... Just as little so, is it obvious that keeping that Commandment [or Prohibition] donates everlasting life. In this sense, the Covenant of Work is not a Covenant of Nature....

"That is the truth within Rome's doctrine of the *donum superadditum* [or the image of God being construed as but a 'superadded gift' to and over and above man himself]. Everlasting life is and remains an undeserved gift of God's grace. But because Rome does not acknowledge the doctrine of the Covenant of Works, she concludes from that 'gift of grace' of everlasting life - that also the image of God in man must be supranatural, and ends up earning everlasting life through merit. Under the appearance of honouring 'grace' - she thus re-introduces the meritoriousness of good works!....

"The Covenant of Works...rests on a free, particular, gracious disposition of God. It proceeds from Him.... Man on his part...sees in that Covenant a road being opened to a highest salvation.... The Covenant of Works has the same relationship to being created as the image of God - as there is between the Test Prohibition and the Moral Law. The entire Moral Law stands or falls with the Test Prohibition. The entire image of God stands or falls with the Covenant of Works....

"The **Covenant of Works** is the **road to heavenly** salvation **for unfallen man** created as the image of God.... The Covenant of Works...not only realizes the true and full idea of religion. It also expresses that man **before** the fall, already created as the image of God, **not yet possessed the highest**.

"Here there is an important difference with **the Lutherans**. With them..., the ideal was **fully** reached in [**unfallen**] Adam; no higher condition was possible. Adam did not need to become anything, but only to remain what he was.... Thus he did not stand under a Law which commanded him to do anything. The Law valid for him, only had a negative content....

"Hence **the Lutherans**...greatly exaggerate the original condition [of man].... The state to which believers in Christ are exalted, is essentially thought to be that of Adam **before** the fall. Regarding believers, **Lutherans concentrate everything on justification**. If someone has that, then he has enough; then he is completely satisfied and saved. Salvation is totally equated with forgiveness. There is **no requirement to link this** retrospectively with eternal election - and

prospectively with the **entire** life of the Christian, **good works**, and the life everlasting [**yet to come** on the **consummated** Earth **after** the Final Judgment]. Here, neither predestination nor perseverance are necessary. The Lutheran believer enjoys at **present**, and that is enough for him.

"Not so, however, **the Reformed** - who walk in the footsteps of **Augustine**.... Adam did not yet have the highest.... [In principle,] believers receive **the highest** immediately - by grace, through Christ.... Through faith, they have **unlosable** everlasting life.... They **cannot** be lost. Christ therefore does not bring those who belong to Him, back to the condition of Adam **before** the fall. He **earns** and **gives much more** - namely also **that** which Adam **would** have **received**, if he had remained standing.

"He [Christ the Second Adam] does **not** place us at the **start** but at the **end** of the road which Adam should have finished walking. He [Christ] fulfils **not only the passive but also the active obedience**.... Adam was not Christ; the natural was not the spiritual; the Paradise was not Heaven....

"This serious but yet so healthy view of the Paradise Condition by the Reformed, leads to many consequences. Against the Lutherans and [the Arminian] Remonstrants, they defend [the view that] Adam over and above the Test Prohibition was also **thoroughly bound** to the **Moral Law**....

"**Adam knew the Moral Law by nature**.... It is **essentially the same as the Ten Commandments**.... Also the **Sabbath Commandment** belonged to the Moral Law. **Man before the fall not yet enjoyed the everlasting heavenly Sabbath**.... **Reformed Theology** can judge so healthily about all these matters, because it is deeply steeped with the idea that Adam did not have the highest....

"The *status integritatis* [or unfallen condition] is not to be identified with the *status gloriae* [or future condition in glory]. One may not equate the former with the latter. Isaiah 11:6 & 65:25 are just as little applicable to the condition **before** the fall, as are Mark 12:25 & Luke 20:36 & First Corinthians 6:13 *etc.*.... **The Covenant of Works** has been broken, inasmuch as no flesh can any longer be justified by the works of the Law. Romans 3:20; Galatians 3:2. But it has just as little been destroyed and abolished. For **the Law of that Covenant of Works still obligates everyone to complete obedience**. It has been taken up and completely fulfilled by Christ in the Covenant of Grace, and **it still remains a rule of gratitude for believers**....

"The Law stood...in the service of the Covenant of Grace.... It nevertheless intended, in the fullness of time, to reach a higher and better administration of that same Covenant of Grace.... The Covenant of Grace...was from the first moment it was revealed, and still is, surrounded and upheld by the Covenant of Nature which God erected with all creatures.... Father, Son and Spirit thus prepare the Covenant of Grace in the Covenant of Nature, and often as it were reach back from the Covenant of Grace into the Covenant of Nature.... The Covenant of Grace must be presented not only in its difference but also in its relationship to the Covenant of Works.... **The Covenant of Grace is not...the successive abolition but rather the fulfilment and re-pair of the Covenant of Works**. *Gratia reparat et perficit naturam*....

"The *Foedus Operum* and the *Foedus Gratiae* differ especially in that Adam is exchanged

for and replaced by Christ [the Second Adam].... Before the fall, Adam was according to First Corinthians 15:45f a type of Christ. Thus the Covenant of Grace was not first prepared by Noah and Abraham nor even by the Covenant of Grace with Adam [Genesis 3:15] - but already in and by the Covenant of Works [Genesis 2:15-17 & Hosea 6:7]. God Who know all and Who within His Counsel determines even the transgression of the Covenant of Works - already at the creation of Adam and at the institution of the Covenant of Works, reckoned on Christ and on His Covenant of Grace."

In his 1909 *Magnalia Dei* (12:237-41), Bavinck explains that "the Commandments were known to Adam partly from his own heart and partly from the spoken Word of God. They were not discovered by him, but increated within and communicated to him by God.... All the Commandments which Adam received, boil down to him being created as the image of God in all his thoughts and actions. In his entire life and work, he was supposed to remain God's image. He should have remained that personally for himself, but further also: in his marriage life; in his family; in his six days' labours; in his rest on the seventh day; in his expansion and multiplication; in his subduing and ruling the Earth; in his cultivation and guarding of the garden....

"Yet all the Commandments which...gave Adam full scope and indicated the entire Earth as the field of his labours..., were limited by one prohibition.... By that prohibition, the obedience of man was therefore tested. From that prohibition it would be seen whether man would follow God's way, or his own way; whether he would stick to the right road, or indeed drift off away from it.... This prohibition also usually bears the name of: Test Prohibition....

"Adam at his outset was not yet what he could and should become in the end. He dwelt in Paradise, but not yet in Heaven. He had a long way to go, before he would arrive at his final destination. By commissions and omissions, he had to acquire everlasting life....

"The state of the first man may not exaggeratingly be glorified.... However high Adam had indeed been placed by God, he not yet had the highest. He possessed ability-not-to-sin, but had not yet received no-ability-to-sin. He not yet possessed everlasting life which could never perish and never die, but he had received a conditional immortality the existence and continuing existence of which was dependent on the fulfilment of a condition.

"He was immediately created as the image of God, but he could still lose that image with all its glory. He indeed lived in Paradise. But that Paradise was not Heaven, and could itself with all of its beauty still be forfeited.... He was not fixed unalterably in what was good, immediately at his creation. However much he possessed, he could still lose everything for himself and his descendants.... Whether he would reach his destination, was placed in his own choice and was dependent on his own will."

J. & N. Ridderbos

Rev. Professor Dr. Jan Ridderbos says in his book *The Word of God and of the Prophets* (I:167): "Hosea 6:7 has in Dogmatics become a *locus classicus* for the doctrine of the Covenant of Works. One then translates it, 'They **all transgressed** the Covenant **like Adam**'....

"That seems, to us, to be most probable. Then, already Hosea indeed called the

relationship in which God placed the **first man** to Himself, a **Covenant**. We also see no single reason why that should be improbable." Cf. too Ridderbos's book *The Minor Prophets I*, Kampen, 1932, pg. 78.

Rev. Professor Dr. H. Nic. Ridderbos remarks in his article *The Covenant of Grace* (in Berkouwer's & Toornvliet's *Het Dogma der Kerk* (pp. 291f): "The Covenant is to be seen as the fruit of the holy divine counsel from all eternity between the Father, the Son, and the Holy Spirit. It has the beautiful name of *Pactum Salutis* [Covenant of Peace].... Thus the Reformed doctrine of the Covenant cast its anchors into eternity....

"Also the place of Christ in the Covenant was not new in the sense that now for the first time the (new) humanity received a Head and a Substitute in Him. Far rather does Scripture show us the work of **re**-demption as the **re**-pair of the **original** relationship in which man was to live with His God....

"Reformed Dogmatics has reached back from the Covenant of Grace which commenced after the fall, to the original relationship rooted in the image of God - that between God and man...called the **Covenant of Works**. Connecting up with the deep thoughts which Paul develops in Romans 5:12-21 and First Corinthians 15:2B49 about the first man Adam and the Last Adam Christ, it has in various ways illuminated the differences and the agreements between Creation and **Re**-creation, the **Covenant of Works** and the **Covenant of Grace**....

"The doctrine of the Covenant has World-wide, cosmic perspectives.... Bavinck, at the end of his chapter on the Covenant of Grace [in his 1929 *Gereformeerde Dogmatiek III*⁴ p. 213] arrived at this comprehensive definition: 'The Covenant of Grace is connected to the order of Creation. It reaches back to this. It intensively collects the entire Creation, qualitatively and quantitatively, into the organization of a new humanity under Christ as its Head'....

"Thus the doctrine of the Covenant has been expanded into a tremendous comprehensive view not only of what the first man lost in knowledge and holiness and righteousness - but also [re-introducing and indeed consummating] into vital harmony and peace on Earth, the connection of all creaturely powers to the honour and glory of the Triune God throughout the Universe." Both protologically, and eschatologically!

Klaas Schilder

In 1932, Rev. Professor Dr. Klaas Schilder writes in his *Jesus Christ and Cultural Life* (in Buffinga's book *Jesus Christ and Human Life* pp. 250-57): "Paradise was the **beginning**.... Everything was already there in principle...in order for it to develop into a **consummated** World. But a historical **process** of many centuries is needed for it to come to its **full-grown state**....

"**Christ conquers the World** for His God. He unites the beginnings of the World with its final end; its earliest history with its ultimate history; its *alpha* with its *omega*; the 'abc' of God's legislative speech in the **beginning**, with the composition of the fugue of the faithful culture of the last days ripe in all its points and counterpoints....

"Every labourer God created should, in the history of the created World, so use all the 'talents' issued by God to His workmen in the **morning** of creation so that, by making them

productive, **everything inherent in the World would finally be extracted from it.** All the talents which the Lord of the servants gave to the servants, were finally to have achieved just as much at **dusk** as they were distributed at **dawn to do** [Romans 2:14f]....

"It was to make this **service** of God again possible for man - to give God His World and His workmen back again - that Christ came.... He again makes 'men of God'.... He again erects specimens of the **pure** human race. They are not yet perfect, but in principle they **do** exist. They exist from the very moment Adam bowed in faith under the first promise of the Gospel. And they are coming, and increasing, and becoming the great multitude which no man can number - the multitude of those sanctified by God in Christ."

Dr. Schilder further writes in that article: "The '**abc**' of **God's Law** dominates all spheres of life. And in all this, Christ consummates everything in the World.... He went back to the beginning of God's creation. There, from the **Tables of the Law** [Ecclesiastes 7:29 cf. Romans 2:14f], He read out the rules for work laid down at the beginning by God for the 'man-of-God' who was God's creature **in** and **with** the World. And **this** is the **pure rule for labour**, which He read out from the **Tables of the Law.**" Hosea 6:1-11 cf. Revelation 22:14.

Dr. Klaas Schilder insists also in his famous book *John's Revelation and Social Life* (pp. 58 & 206 & 222): "Does one not with strong desire look forward to the 'tree of life' - which will one day **restore** the loss of the 'tree of life' from *Paradise Lost*?... This moves from ruin to **re-construction**; from dilapidation to **re-storation**....

"History indeed began with a garden, and indeed ends with a city. But eternity shall illuminate a cosmos in which garden and city have been brought together and have entered into their rest by everlastingly performing for one another that work which preserves and maintains both of them in balance: the city, [and] the garden; but also the garden, [and] the city....

"God had a purpose in the beginning.... Paradise would have to develop into an everlasting state of bliss. It must extend unto full growth - so that what originally was but beginning, and in principle, may one day be consummated."

Schilder observes in his 1935 book *What is Heaven?* (pp. 285f & 63 & 247 & 96): "All consequences are to be explained from the beginning. Only then does one see where the tendencies lead, at the end. Only when one approaches the matter from the beginning, at the '**Covenant of Works**' - can the [derailed] carriages again run on the right track.... What we 'have' or 'lack' - touches on our work in the '**Covenant of Works**'....

"Also Christ...often speaks, unlike the Pharisees, about what was from the beginning, and **binds** them to that [Matthew 19:4f]. Thus, in His sayings, He also goes back to **before the fall**....

"**Therefore** the question of culture is seen to be **eschatological**, from the beginning. We should then not be surprised to discover this **at the end**.... We should be surprised, if culture were **not** to have to work for God's everlasting sabbath [Genesis 2:1-3 cf. Hebrews 4:3-11]....

"We must...seek and find...the relationship between the first and the Second Adam.... We must accept, regarding the beginning of the World, the historicity of what is related in Genesis one to three....

"We certainly do not believe in a second creation of God. We believe, that He leads the first [and only] creation - back to itself.... Thus God Himself enters into our continuity.... So that now, when the Son of God indeed comes from above, He thereafter goes with all of us here below [on Earth]....

"In Revelation 22:2, there is in the first place mention of the consummation of the **Covenant of Works** [cf. Hosea 6:7]. After all, the Prophet [namely the Apostle John] is speaking about the **City** of New Jerusalem - to show us that this **city** also has a **garden** in it....

"All of the images reach back to *Paradise Lost*. The 'garden' in Revelation twenty-two reminds one...of Genesis [two]. And in Genesis, the garden is not a poetic device, but a reality concerning which the **Historian** gives **information**." Similarly, also in **glory** - "there will also be a **History** of all of the unceasing developments on the New Earth."

In his 1936 articles *On "Common Grace"* Schilder correctly complains: "All are speaking about 'Recreation' and 'Church' and 'the language of Pentecost' - without priorly connecting my thoughts to 'Creation' and 'Humanity' and 'the language of the First Day.' This to me is just as foolish as an oration about the construction of the Universe by someone who has but once stuck a spade into the ground and who thereby thinks he knows enough to teach about the cosmos....

"But the Paradise Commandment...concerns man as a labourer together with God..., as God's co-labourer in the historical course of development of Providence. In and by providence, God wished to bring the World He created from the *alpha* to the *omega*, from the beginning to the end, from the first day to the Last Day. And even though man has fallen into sin, God nevertheless does not give up His plan to get from *alpha* to *omega*.... The Cultural Mandate wished to push...the World immediately after the creation of man from *alpha* itself, toward *omega* itself; from the **dawn** itself, toward the **dusk** itself of that one 'day' of World History [cf. 'Man's Day' in First Corinthians 4:3]....

"[Saving] Grace, strictly speaking, implements no in-auguration, but only **re**-auguration. Therefore even...the incarnation of the Word...and 'birth from above'...grasp back to the old *alpha* instituted at the dawn of creation...in order to be able to arrive at...the *omega*-action in the dusk of History....

"**The 'Covenant of Works'** is chronologically the first phase in covenantal traffic.... Reformed theologians have from the Covenant of Works derived the idea of office, of man's co-labourship with God.... The Second Adam is not to be viewed without the first Adam and his office"; nor to be viewed without " His true humanity, His Adam-hood, His taking up the tasks of obedience which the first [Adam] so shamefully neglected.... If grace is to be grace, regardless as to whether one further adorns it with attributes such as 'common' or 'particular' - they must in any case, in principle and also in unfolding continuation, '**re**-pair' that which was there 'from the beginning.'"

In his 1948 book *Christ and Culture* (pp. 52-55), Schilder insists: "It did not please God to create the World all consummated. He only created it good. The World, as it came forth from God's hands, was thus a World-in-promise, a World-in-hope.... Also the creation

ordinances (the fixed 'laws') would never be 'powerless'.... Not that sin can set aside the creation ordinances. Oh no!....

"God immediately spoke in the sanctions of His '**Covenant of Works**'.... The World of Paradise, was the beginning. And in that beginning - there lay in principle everything which had to lay there potentially, in order to cause it to grow forth into a consummated World of complete order....

"God announced in the sober flat-level reality of the historical life in Paradise, that He wished **development** to occur upon the bosom of creation.... Man, as God's man, was to act as a labourer together with God [*cf.* First Corinthians 3:9].... That is why the First Commandment carried a rich promise: '**dress the garden!**' [and police or guard it, Genesis 2:15].... Here, not even the cultural instrument of the **spade** was put into our hands; but our created spirit would have to discover it according to time and place." See the **spade** and the **sword** on our outside front cover - Francis Nigel Lee.

Continues Schilder: "'**Dress the garden!**' [Genesis 2:15].... Here no introspective moralistic sermon is given, but rather a concrete **Commandment to work and to live**. Highly spiritual, and thus for every day!... The garden is the beginning of the '*adamah*, of the inhabited World. Thus, the beginning also of the cultural World....

"'**Be fruitful and multiply!**' Place under the **Cultural** Mandate a growing total of humanity in every phase of time and in every province of geographical space! '**Subdue the Earth**, and have dominion over it! Cultural man as a product of creation is placed as viceroy at the head of his own order of rank. Man created as the image of God! Cultural work was thus spontaneous; the qualities were increased in man, with a view to his 'office'....

"And finally. He receives a **Moral Commandment**. With all that he has, he is subjected in his cultural work to his Creator.... He is called upon both now and later to submit himself by his own hand under God's providence before his Maker. Cultivating for himself, but especially for God's 'sabbath' into which he as man was required to enter."

N. Diemer

In 1932, Rev. N. Diemer for his *Het Scheppingsverbond met Adam (The Creation Covenant with Adam)* was awarded the prize in Holland for a dissertation on the doctrine of the Covenant of Works among 17th and 18th century British and Dutch theologians. One of the three judges was Rev. Professor Dr. A.G. Honig (about whom later). himself an upholder of this doctrine.

Diemer concludes that the description "**Creation Covenant with Adam**" is very much "more appropriate" than the term "Covenant of Works." He explains that "both Covenants, that of Creation as well as that of Grace, are **Covenants of Life**. However, whereas the Covenant of Life right after the fall received a fixed name in the description 'Covenant of Grace' - the **Covenant before the fall** can suitably be called the '**Creation Covenant with Adam**'....

"The **goal** of the **Creation Covenant** [was and] is everlasting life in **Heaven**, not because of but through the Law. The goal of the Covenant of Grace [was and] is that same everlasting life, not because of but through faith. Both Covenants are fixed organically. The first has been

fixed organically in Creation; the second, in **Re**-creation." Thus Diemer.

We ourselves prefer to call those Covenants respectively: 'Prelapsarian Covenant of Grace' and 'Postlapsarian Covenant of Grace.' For both those Covenants were initiated and sustained by the grace of God Triune, operating through the God-given **obedient faith** of man in God Triune. (Note by F.N. Lee.)

A.G. Honig

In 1938, the previously-mentioned Rev. Professor Dr. A.G. Honig wrote a book that needs to be translated into English as *Manual of Reformed Dogmatics*. For he declares in that *Handboek van de Gereformeerde Dogmatiek* (*Locus de Foedere Operum* 9:1-3): "Adam and Eve, in the way of obedience, could have climbed up to yet greater glory....

"The doctrine of the Covenant of Works occurs already among the [Early] Church Fathers. That applies also to Romish and to Lutheran theology.... Both of those theologies further developed the ingredients of this doctrine.

"The accusation so often brought against [Calvinistic or] **Reformed theology** as if it alone...acknowledges the doctrine of the Covenant of Works..., is devoid of all foundation. Reformed theology only collated and systematized the elements which had already been present for a long time, and then for the first time used the name 'Covenant of Works'...

"Originally, God's Covenant with Adam in the garden was called the **Covenant of Nature**.... By this, we do not mean that this *Foedus* automatically flowed forth from the Lord's World of Nature; nor from that of Adam. But rather that the foundation on which it rested, *viz.* the **Moral Law**, was naturally known to man by virtue of His creation according to God's image; and also because it was erected with man in his original state.

"But because this name led to misunderstanding, the name *Foedus Naturae* [alias 'Covenant of Nature'] was replaced by that of *Foedus Operum* [alias 'Covenant of Works']. This occurred, because of man's disobedience to the Test Prohibition.... Through a work on his part (of which he in the state of righteousness had been capable and toward which he had been inclined), he was to acquire for himself a yet higher happiness than he already had in Paradise.

"By virtue of the covenantal promise, this observance of the Test Prohibition would itself have produced **life** - *viz.* no longer being able to sin, and no longer being able to die. For God had promised this to Adam.... Holy Scripture often makes a close connection between perfectly keeping the Law of God, and life. Leviticus 18:5; Ezekiel 20:11-13; Romans 7:10 & 10:5; Galatians 3:21. Luke 10:28, 'Do this, and you shall live!'; and Matthew 19:17, 'Keep the Commandments if you wish to enter into life!...' It is clear from First Corinthians 15:45-49 that Adam in Paradise had not yet reached his final destination.... "The state in which man lived before the fall, is called a 'Covenant' - in Scripture itself." Hosea 6:7.

G.Ch. Aalders

Also Rev. Professor Dr. G.Ch. Aalders says in his 1932 book *The Divine Revelation in the*

First Three Chapters of Genesis (p. 482 & n. 1) that "there are indeed two places which appear to speak of Adam's fall. Namely: Job 31:33, 'if I like **Adam** had hidden my **transgressions**'; and Hosea 6:7, 'but they **transgressed** the **Covenant** like **Adam**'.... Many expositors deny that the personal name Adam would here be intended, and translate 'like a man' or 'in a human way'.... It seems to me that such a translation is loose, and is therefore hardly probable....

"I cannot neglect...to point out that Duhm, who like others in Job 31:33 prefers the reading 'in Adam'..., nevertheless acknowledges that *k^e'Adam* must be translated 'like Adam' and refers to Genesis 3. *The Book of Job*, pg. 151. And as regards Hosea 6:7..., Ridderbos therefore rightly says that to him [Ridderbos]...the translation 'like Adam' still seems to be the most probable. *The Word of God and of the Prophets*, Part One, from Elijah to Micah, Kampen, 1930, pg. 167; cf. too *The Minor Prophets I*, Kampen, 1932, pg. 78."

In his 1939 book *God's Covenant* (pp. 148f & 166f & 175f & 190), Aalders states that in Hosea 6:7 "the **transgression** of the **Covenant with Adam**...must be the sin of Paradise - the Fall described in Genesis 3. **God's Covenant existed with Adam before the Fall** - in the glorious and blessed paradisiacal condition. We therefore here have a clear revelation of the **Covenant of Works** - as our Reformed Theologians have constantly asserted....

"We thus need to accept that Israel...in the time of Hosea was thoroughly acquainted...with the idea of God's Covenant with Adam.... Whatever Israel...knew about the situation in Paradise and the Fall set and seen in the light of God's later revelation about the covenantal relationship between God and man - **we** should probably regard as being connected to some **after-effect** of the Paradise Tradition.... The Prophetic Word agrees with this. It thus at the same time confirms the accuracy of the current idea - and therefore also as a divine **revelation** - that there **was indeed a Covenant of God with Adam** [before the Fall]....

"The Covenant was made with Adam and in him with the entire human race - as too was the Covenant after the Flood [Genesis 2:16f & 6:18 & 9:1-17f].... **This Covenant** [made with Adam] **existed already before the Fall**, and **was transgressed by the Fall** (Hosea 6:7)....

"The Apostle Paul draws a clear parallel between Adam and Christ.... First Corinthians 15:21f.... Romans 5:12-19.... Holy Scripture here reveals to us in a clear way - that **the same position** is occupied by **Christ** in the **Covenant of Grace**, as **Adam** occupied in the **Covenant of Works**....

"Christ does what Adam did not do.... Christ fulfilled [or kept] the **Law of God** which Adam horribly transgressed.... By this fulfilment of the **demand** of that Covenant, He **earned** everlasting **life** for those who are His....

"**The Covenant of Works** was not pushed to one side or removed after man's Fall. It remains standing, and keeps its power.... Christ, by His **obedience to the Law of God** which we call His '**active obedience**'(in contradistinction to his 'passive obedience' consisting of His payment for all our guilt), completely complied with its demands. Thereby, He obtained righteousness and life for those who are His....

"In **eternity**, before **both Covenants** in time, stands the **Covenant of Redemption**. There, Christ was predestined as the Head of the **Covenant of Grace** - to meet the demands of the

Covenant of Works."

Louis Berkhof

In his 1941 *Systematic Theology* (II:4), Rev. Professor Louis Berkhof writes that Ypreij and Dermout [*Geschiedenis der Nederlandse Hervormde Kerk* II:11] point out that...a **denial of the Covenant of Works** was regarded as a **heresy**. The Socinians rejected this doctrine altogether, since they did not believe in the imputation of Adam's sin to his descendants; and some of the Arminians, such as Episcopius, Limborgh, Venema and J. Alting...[but not **Arminius** himself and still less John Wesley] followed suit....

"In Scotland several important Works were written on the Covenants, including the Covenant of Works, such as those of Fisher (*Marrow of Modern Divinity*), Ball, Blake, Gib, and Boston. Says Walker [*Scottish Theology and Theologians* p. 73]: "The old theology of Scotland might be emphatically described as Covenant Theology'....

"The element of a covenant are present in the early narrative [Genesis 1 to 3].... There was a promise of eternal life.... **The Covenant of Grace is simply the execution of the original agreement by Christ as our surety**....

"The Covenant of Grace is, as far as Christ is concerned, simply the carrying out of the original agreement.... And since **Christ met the condition of the Covenant of Works**, man can now reap the fruit of the original agreement by faith in Jesus Christ.... The parallel which Paul draws between Adam and Christ in Romans 5:12-21...can only be explained on the assumption that Adam, like Christ, was the head of a Covenant....

"In Hosea 6:7 we read: 'But they like Adam have transgressed the Covenant'.... The rendering 'like Adam' is...the best. It is favored by the parallel passage in Job 31:33.... The Moral Law, as Adam knew it, was undoubtedly like the Ten Commandments.... No change in the legal status of man [at and after the fall], can ever abrogate the authority of **the Law**."

A.A. van Ruler

In his 1945 *Religion and Politics* (pp. 73 & 147), Rev. Professor Dr. Arnold A. Van Ruler agrees with the German Scholar Rev. Dr. Gottlob Schrenk in his 1923 thesis *Kingdom of God and Covenant in the Older Protestantism*, that the threefold motives for the latter's Covenant Theology were: '1, maintaining the unity of the Testaments...; 2, working Natural Law ideas into the figure of the **Covenant of Works**; and 3, validating the characteristic expression of the correspondence between the gift of grace and the obligations of the community'.... It is not to be denied," confirms Van Ruler, "that this [latter and basic] motive of the **Reformed doctrine of the 'Covenant'** totally agrees with the **Old Testament's meaning of that word**."

However, the **New Testament yet further develops that Covenant of Works**. Explains Van Ruler: "By **the ascension, everlasting life has been guaranteed into Heaven**.... That is the 'New Covenant' of which Jeremiah 31 spoke.... But note that this expression 'the New Covenant' in the Biblical scheme of covenants, must be seen in the series of covenants with [Adam,] Noah, Abraham, and the nation of Israel....

" The New Covenant is the new face of the Covenant made with [Adam,] Noah, Abraham, and Israel. The pouring forth of the Holy Spirit, is the renewal of the **Covenant**!.... The work of the Holy Spirit...is a work in the period between ascension and the *parousia*.... The conserving character of the work of the Holy Spirit is that it is a work which does not revolutionarily transform the Old World into the New, but that it is a work which conserves and guards and keeps the Old World at the obtained redemption."

In his *Theological Work* (I:159,169,171 & 219), Van Ruler further argues regarding Christ that "in addition to the relationship which He acquired by the work of atonement, there is also mention of a relationship which He had - not by what He did. but by Who He is. One must in any case not miss noticing that He was also the 'Mediator of Creation'....

"I find history back in the *eschaton*. If there were no *eschaton*, there could also be no history. On the other hand, history is the content of the *eschaton*. If there were no history, there would be no *eschaton*. Then God could achieve nothing - He does not once more bring a World into being....

"That is not to say that, but for sin and grace, no plus for the *eschaton* over and above the *proton* would have been possible. From the doctrine of the Covenant of Works, this plus can and must be sought at the incorporation of man into the acts of God. Of man, it must be said: first, that his activity is a Covenant of working; second, that it is a Covenant of Works; and third, that it is reflexive (the grace of God is promised in the Covenant of Works)....

"The actual question is: does the *proton* return in the *eschaton*? One shall have to answer that in the positive (*bevestigend*), while yet acknowledging a plus. From the Covenant of Works, that plus bears as it were a purely analytical character.... In other words: the future and history, the eschatological and the historical, determine one another reciprocally. Without the *eschaton*, there is no history. The *eschaton* is the locomotive which keeps history moving.... The *eschaton* is the *eschaton* of history - the end; the summing up; the consummation thereof. Therefore history is the content of the *eschaton*. If there had been no history, there also could not be an *eschaton*."

Johannes Vos

In his May 12th 1946 article in *Blue Banner Faith and Life*, Rev. Professor Dr. Geerhardus Vos's son, Rev. Professor Johannes Vos, comments on Q. & A. 20 of the *Westminster Larger Catechism*. There it states that 'the providence of God toward man in the estate in which he was created, was the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the Earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with Himself; instituting the Sabbath; entering into a **Covenant of Life** with him upon condition of personal, perfect and perpetual obedience of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil upon the pain of death'....

"The first Covenant," explains Professor Johannes Vos, is "a **Covenant of Life**...because by it the human race could have attained eternal life if Adam had obey God.... This same Covenant [is] often called a **Covenant of Works** because it was a plan by which the human race

could attain **eternal life** by **works**; that is, by perfect obedience to the will of God...

"The parties were God Who established the Covenant, and Adam the head and representative of the entire human race.... The condition of the **Covenant of Works**...was **perfect obedience** to God's revealed will....

"If Adam and Eve had obeyed God..., **the time would have come when they** would have received the right to eat the fruit of the tree of life. They then would have received **eternal life**, and it would have become impossible for them ever to commit any sin or to die....

"This test or probation of Adam and Eve in the Covenant of Works...could not have lasted for ever.... There would have come a time when God would announce that Adam and Eve had passed the test successfully and had **earned** the right to eat the fruit of the tree of life.... The penalty attach to the Covenant of Works, was death.... Death must have been meant in the...widest sense, including...eternal death which the Bible calls 'Hell' or '**the Second Death**.'

" If Adam and Eve had obeyed God perfectly..., they and all their descendants would have lived for ever without dying.... No doubt people would have reached a time when God would have taken them to Heaven without dying, as He took Enoch and Elijah....

"This doctrine of the Covenant of Works [is] very important to us as Christians, because it is parallel to the way of salvation through Jesus Christ.... Those who reject the doctrine of the **Covenant of Works**, have no right to claim the blessings of the **Covenant of Grace**. For the two are parallel and stand or fall together, as is proved by Romans chapter 5.

"So God now made the Covenant with Adam as head and representative of the human race. It is clear that the whole of humanity participates in making this Covenant. Adam's first task is namely to care for the propagation...of the entire human race.... Adam received a cultural task.... It was a task for humanity, whose head he had to be.... Hosea 6:7...is an authoritative place in the Old Testament from which it is clear that the relationship between **God and Adam** was **covenantal**."

G.C. Berkouwer

Both before and during and after World War II, Rev. Professor Dr. Gerrit C. Berkouwer of the even-then-waning Free University of Amsterdam was always irenic and immensely knowledgeable - but rarely immovable! He specialized in commenting on the positions of other theologians - while infrequently disclosing his own. Nevertheless, especially in his earlier writings, he remains a mine of information.

In his 1950 *De Voorzienigheid Gods* (pp. 61-79) - translated as *God's Providence* - Berkouwer sees "God's rest in connection with the completion of creation.... Also in Exodus 31:7 we read about the Sabbath as a sign between the Lord and His people 'because the Lord made Heaven and Earth in six days and rested on the seventh day and **re**-freshed Himself'.... The expression 'refreshed Himself' in Exodus...points to transition, just as in our human refreshing there is a **transition** from labour to rest.... Rest is therefore: not to create any more....

"Especially Barth has read the story in Genesis from this viewpoint, and seen the **eschatological prospect** to be indicated in **God's rest**.... The entirety of Holy Scripture shows an unbreakable unity in God's works of creation and **re-demption** [alias **re-creation**].

"This connection is already visible...in Hebrews 4, where it deals with the **Creation Sabbath** right in the middle of the warning to enter into that rest.... It amounts, by God's arrangement, to coming to rest from our works 'just like God from His' (Hebrews 4:10). That 'just' - this analogy or parallel - only has meaning upon the supposition of God's rest according to Genesis 2:2....

"The Sabbath 'was given to the Earth after the relationship between the Earth and the Universe was fixed in peace, and found to be very good' (K. Schilder, *What is Heaven?*, p. 269 *cf.* p. 310).... Sikkell writes [in his 1923 *Book of Births* p. 124]: 'On the seventh day which He blessed and sanctified, God would not have concealed His Name "Lord" from man - the Name with which God placed Himself in a particular relationship of grace to man - with an eye to the **future of Creation** in the revelation of His **Covenant** and **Commandment**'....

"In Christ, God again appropriated the whole World to Himself.... **There are not two Covenants** - one general, and the other particular - but there is but **one Covenant**, *viz.* the **Covenant of Grace**."

In his 1957 book *De Mensch het Beeld Gods* (pp. 279-86) - translated as *Man the Image of God* - Berkouwer states that Adam's possibility of sin or "*possibilitas peccare* is from God.... Man was indeed good; but he was mutably good. He indeed walked on the right road; but he could wander away, sideways.... Bavinck...sees the 'not yet' of the origin: the 'not yet possessing' of the highest - and thinks about the mutable good as well as the immutable eschatological glory of childhood" [*viz.* of man's protological 'childhood or sonship of God']....

"We have already incidentally pointed out that, to indicate the formal concept of freedom, there has been frequent mention of the so-called Test Prohibition. For therein the possibility of choosing either good or evil, has been seen.... It is [nevertheless] necessary first to point out that in Genesis there is no question of man being placed in a neutral and indifferent dilemma."

In his 1958 *De Zonde I* (pp. 200f) - his *Origin and Knowledge of Sin* - Berkouwer says "one goes astray into wrong ways, when one constructs an **opposition** between the **Covenant of Works** and the **Covenant of Grace**, and interprets this well-known distinction as if the (original) **Covenant of Works** concerns our work and our achievements...and as if the **Covenant of Grace** concerns grace without works.... He who structurally opposes the Covenant of Works and the Covenant of Grace to one another, leads the Law in the original relationship between God and man, into an impersonal legalism....

"One cannot even demonstrate this **opposition** between the Covenant of Works and the Covenant of Grace - anywhere from Holy Scripture.... Although all kinds of attempts have often been made to clarify that the merit-grace distinction was not intended, one could often not escape from it.

"This appears from **Kuyper's** formulation that there are two roads, *viz.* for the worker

according to merit and for the believer by grace (*Uit het Woord* II:2:209). There, Adam then stood on the first road, and 'thus proceeded as a **worker according to merit**'.... [Rev. Professor **Dr. Valentine Hepp** (*Dreigende Deformatie* alias his 1936 *Threatening Deformation* I:41) **accepts** the word '**merit**' and solves this problem by saying that 'merit' here has no economic but [only a] religious meaning.... He also refers to the *Westminster Confession*."

In his 1960 *De Zonde II* (pp. 232 & 259f & 272 & 288f) - his *Nature and Spread of Sin* - Berkouwer says: "There were **only two men**, viz. Adam and Christ, whose lives and works had universal implications.... They were - says Bavinck - placed under a particular ordinance of God. As they went - so would it go with the human race: 'If Adam fell, humanity fell; if Christ remained standing, humanity got resurrected in Him'....

"In the *Westminster Catechism*. we come into contact with a further 'analysis' of our relationship to Adam.... It points us to the **Covenant** made with Adam as a public person....

"In the [*Westminster*] *Shorter Catechism*, the question is asked anew: 'Did all mankind fall in Adam's first transgression?' And it answers: 'The **Covenant** being made with Adam not only for himself but for his posterity..., [all mankind] sinned in him and fell with him in his first transgression'.... Reflecting on the parallel between Adam and Christ, can be seen as the sharp edge of this question....

"In any case, the fact itself is not to be denied.... When Hosea 6:7 would reach back to Adam's sin, it would not be an attempt at explanation but an indication of a parallel between sin in Hosea's days and the sin of **Adam**.... 'But they, like Adam, transgressed the Covenant; there they regarded me faithlessly.' Cf. A. Kuyper...*The Doctrine of the Covenants*, 1885, p. 183, who derives much for 'the Covenant of Works' therefrom - and who sees the translation 'like Adam' only threatened 'when heterodoxy conquered our Church and our Academy'(!)....

"The great contrast for Paul is not Eve-Mary, but Adam-Christ.... One can say that, whenever it concerns the great decision indicative of salvation, Paul points exclusively to **Christ** over against **Adam**....

"It is not a simple analogy between Adam and Christ, as if Christ [only] **re-pairs** what was broken in Adam. Paul emphatically says that with the free gift it is not like the sin of one (Romans 5:15).... Grace is revealed as superabundant over against the many transgressions (Romans 5:16) - over against sin which has been multiplied by the Law."

Frankly, it would have been far better if Berkouwer had here written: "Grace is revealed as superabundant over against the many transgressions (Romans 5:16) - over against sin which has been multiplied **by the transgression** of the Law. First John 3:4." Indeed, this lack of precision - together with his own indecisiveness - would later torpedo Berkouwer. It had certainly torpedoed those who follow him uncritically!

Karl Barth

Perhaps nobody at all influenced the theology of the twentieth century as much as did the voluminous Neo-Orthodox Swiss Theologian, Rev. Professor Dr. Karl Barth. Here, see too G.C.

Berkouwer's 1954 *The Triumph of Grace in the Theology of Karl Barth*; and also his 1974 book *A Half Century of Theology*.

On the one hand, Barth smashed the old theological liberalism of the nineteenth century - by re-asserting the prevalence of sin. On the other hand, his idealistic suprahistoricism gravely undermined the Church's perception of the reality of history, starting with the historicity of Adam himself. For, contrary to Barth's allegations, it is untrue that the Universe was created by the *Logos ensarkos* alias the little babe of Bethlehem and Second Adam - and that we ourselves are ontically or existentially the first Adam!

Many years ago, when first studying his theology, I myself noted: "Karl Barth is a genius; a heretical genius; a tautological heretical genius!" Nearly half a century later, after my own retirement from myself teaching theology, I still make the same assessment.

To Barth, God's suprahistorical 'grace' pre-empts and **obliterates any Covenant of Works**. A few excerpts from his writings, should bear this out.

In his famous *Church Dogmatics* (III:1:97f), he writes: "Creation is not itself the Covenant... The Covenant is the **goal** of Creation, and Creation the **way** to the Covenant... What is here to be presented, is how 'Heaven and the Earth and all the host of them' (Genesis 2:1) are created with a definite purpose - *i.e.*, with a view to the history of the **Covenant**....

"It is not man who brings the history of creation to an end.... It is **God's rest** which is the conclusion of the one and the beginning of the other - *i.e.*, God's free...satisfaction with that which has taken place and has been completed as creation, and His **invitation** to man to **rest with Him**.... Man is created to **participate** in this rest.... It is the **Covenant** of the grace of God which in this event, at the supreme and final point of the first [!] creation story [!], is revealed as the starting-point....

"Rightly to understand this passage, it is necessary to **read it backwards**. There has to be an awareness of where it seems to lead us - out of the pre-historical.... Whatever may happen, the truth of the relationship between God and man will be the divinely instituted **Covenant** of the wholly sufficient grace of God...from the very outset in the first creation saga [!].... The **Covenant** was really established in the event of **the sabbath day**.... The clear inference is that creation, and supremely man, rested with God on the seventh day and shared His freedom [!].... This **invitation** is given - that man's working week also reaches the goal of a seventh day....

"God has set a limit to the working time of His creation. In this way, He has specifically revealed this limit - in the shape of a genuinely special temporal day recurring after every six days.... What is concretely revealed in the first and divine observance of the **Sabbath**...is no more and no less than the meaning and intention of the **Covenant** between God and man....

He [man] is invited to cease from his own works, to rest, and therefore to enter into the freedom...of God Himself [!].... In other words, he [man] is left wholly and utterly with the grace of God.... This really begins on Sunday....

It begins with the Gospel - and not with the Law [!].... Creation is the external basis of

the **Covenant of Grace** in which the love of God for man moves towards its fulfilment. It is in this **teleology**, that it is presented in the first creation narrative of the Bible....

"This invitation of the Creator [to man] to keep the Sabbath with Him, sets him [man] immediately above the common relationship of the creature.... Will the human race keep the Sabbath, or not? Will it enter into its promised rest, or not?.... From creation - preceding and superseding every human decision of obedience or disobedience - there **remains** (*apoleipetai*) for the people of God the Sabbath Rest (*Sabbatismos*) [cf. Hebrews 4:3-14].

"The one man Jesus...kept the Commandment of the Sabbath.... The creation saga refers prophetically to Him.... If the Sabbath observed by God was the seventh day for Him, it was undoubtedly the first for man.... This day was not set on the way to a Sabbath still to be sanctified, but on the way from a Sabbath already sanctified - **from rest, to work.**"

Barth continues [III:1:267 & 306f and III:2:438-69]: "The **Covenant** of God with **Adam**, the Patriarchs, Abraham and the people of Israel...is **without form** [! - cf. Genesis 1:2]. But what is here **recorded** as creation history, is in the last resort **incomprehensible** - if we do not see that the form of **this Covenant** is already...'**pre-historical**'....

"**Man and woman** can be together.... They **only began** to 'stand' **after** they had '**fallen**'[!].... Their **earlier innocence...did not belong to them**[!].... The **true estate of man...was immediately** his state of **guilt**[!].... Its most exact parallel is the divine observance of the Sabbath (Genesis 2:2-3), in which man is at once given a share so that his course can actually commence in and with the rest of God....

"This was not only the day when God rested, but the first day in the life of the first man.... He [the Lord] now, as it were, ascends His throne.... Time was intended for this day as the Day of the Lord of the World and man; as the Day of the Lord of the **Covenant** between Himself and His creatures.... God's seventh day, was man's first....

" The **Apostolic Church...saw** not only the sign but the actual Day of the Lord and the **real dawn on this day**[!]....and we must observe the year of the birth of Jesus as the first year of that era and the day of His resurrection as the first day of their week.... 'This day,' says Jesus in Luke 4:21, 'is this scripture fulfilled in your ears'.... The Church's 'today' is likewise the acceptable year, the great Sabbath.... As Hebrews 4:1-8 explains, the Sabbath Day has dawned...and must be kept because 'this day have I begotten Thee' (Hebrews 1:5). "

Barth concludes his **protological antinomian heresy** in III:4:52 & IV:1:59f & IV:1:140. There, he observes that man's "**history under the command of God really begins with the Gospel and not with the Law** - with an accorded celebration, and **not a required task**.... The first **obligation** brought to his notice, is that **without any works or merits** he himself may rest with God.... **We can ignore**[!] the variations of the Herborn school in their presentation of what had now become an established dualism (given confessional status for the first time in **Art. 7 of the Westminster Confession**[!].)....

"When this supreme basis was ascribed to the **Covenant of Grace** - how was it thought **possible** that **another Covenant**, the **Foedus Naturae** or **Operum**, could be placed alongside it and even given precedence over it - a **Covenant [of Works]** which had **already been superseded and**

rendered superfluous by this eternal basis of the **Covenant of Grace**?[!].... This Covenant and its **Law** are plainly **opposed** to the Covenant of **Grace!**"

The Neo-Modalist Barth then attacks the Classic-Christian **Inter-Personal Covenant** within God-Triune Himself. For he further **anti-trinitarianly** argues: "The conception of this [Non-Modalistic!] **Inter-Trinitarian Pact** as a contract between the persons of the Father and the Son, is also **open to criticism**. Can we really think of the first and second persons of the triune Godhead as two divine subjects, and therefore as two legal **subjects** who can have **dealings** and enter into obligations **one with another**? This is **mythology**[!].... The thought of a purely **inter-trinitarian** decision as the eternal basis of the **Covenant...is definitely** much too 'uplifting' and 'sublime' to be a **Christian** thought[!]....

"But the divine 'Yes' which sin negates and by which it is negated, is the 'Yes' of God's Covenant with man which is the mystery of creation, the Covenant of Grace concluded in Jesus Christ.... **There is no Law of Nature.... There is no Law and Commandment of God inherent in the creatureliness of man**[!]."

Heinrich Karl Barth was not only anti-trinitarianly christomonistic - reducing God to 'Christ alone' (just like the 'Jesus-only' modalistic Pentecostals). He was also staurocentric or cross-centred - reducing the entirety of theology to Calvary alone.

As even the irenicistic Berkouwer points out on pp. 509 & 77f & 200 of his Dutch book on Barth (*De Triomf der Genade in die Theologie van Karl Barth* - rather mediochrely translated into English as *The Triumph of Grace in the Theology of Karl Barth* - according to the latter's German *Kirchliche Dogmatik* (II:2:7 & IV:1:551-69), this World was created "by the man Who had died on the cross of Golgotha and Who had risen again on the third day." There is "as regards the human transgression...no 'previously' in which there was not yet a transgressor and who was not yet guilty." For "**there was no golden age.**" Indeed Adam is the truth about us! There was no transition from a "*status integritatis*" to a *status corruptionis*. For indeed, there was, and is, no "original sin."

The early Berkouwer drew the right conclusion about Barth. *Viz.*, to him "Christ was the prior; Adam, the posterior. Here we actually find ourselves on the road to Marcion. After all, he opposed the love of God to the Law.

"The 'Triumph of Grace' in Jesus Christ [to Barth], excludes every function of the Law. From the fullness of the finished work of Christ, every function of the Law in the life of believers is regarded as undermining the complete triumph of grace in Christ - because thus, one must again arrive at a righteousness from the works of the Law."

No different is Barth's 1952 book *Christ and Adam according to Romans Five*. There (pp. 11-16), he argues that "man outside of Christ has no independent existence. Our participation in the 'history' of Adam has no independent significance, but is an indirect witness to the reality of Christ. Adam is only a type of Him Who comes. He [Adam] himself is not primary, but secondary. Only apparently (*scheinbar*) can we acknowledge our Head in Adam!"

Cornelius van Til

To Rev. Professor Dr. Cornelius van Til, Barth's suprahistorical heresies are perhaps the worst of all time. See his *Has Karl Barth Become Orthodox?*

There, Van Til concludes that "what appears in his writings, his latest and most mature writings, is calculated to lead men to think that they are not sinners; that they are not subject to the wrath of God; that their sins need not be washed away through the blood of the Son of God and Son of man Jesus of Nazareth Who was born of the virgin Mary, died and rose again with the same body with which He was laid in the tomb. For men to depend upon the Jesus Christ of Barth, is to depend upon themselves as inherently righteous. Shall not preachers of the Gospel call men away from this 'other gospel' which is not The Gospel? Is the Church now any less responsible for setting off the truth against error - than it was at Nicaea, at Chalcedon, not to speak of Dort or the assembly of the Westminster divines? No heresy that appeared at any of these was so deeply and ultimately destructive of the Gospel, as is the theology of Barth!"

In 1946, writing in his essay *Nature and Scripture* (in the Westminster Theological Seminary's symposium *The Infallible Word* pp. 256-265), Van Til states that "Scripture speaks to sinners in terms of a Covenant. It tells us that man was originally placed on Earth under the terms of the **Covenant of Works**.

" It informs us further that man broke this **Covenant of Works**. Thus Scripture may be said to be the written expression of God's covenantal relationship with man.... The necessity of Scripture lies in the fact that man has broken the **Covenant of Works** [Hosea 6:7]....

"The **Covenant made with Adam**, was conditional.... God's **covenant wrath** is revealed in nature after the one all-decisive act of disobedience on the part of the first **covenant head**.... Scripture becomes necessary, because of the **covenant disobedience of Adam in Paradise**.

" This **covenant disobedience** took place in relation to the supernatural positive revelation that God had given, with respect to the tree of the knowledge of good and evil.... **Adam bore indelibly upon his mind, the divine right of dealing with nature**.... Man was to cultivate the garden of the Lord, and gladly pay tribute to the Lord by means of his own constitution as a covenant personality."

In his 1967 work *In Defense of the Faith* (I:4 & I:120-30), Cornelius Van Til rightly remarks: "Everything that man does with respect to nature, he does either as **keeping** or as **breaking the Covenant**...that God made with man. Thus the scientist in the laboratory and the philosopher in his study, are both dealing with their materials either as a **Covenant-keeper** or as a **Covenant-breaker**. All of man's acts, all of man's questionings, all of man's affirmations, indeed all of his denials in any dimension of his interests - are **covenantally conditioned**....

"Observe, says Calvin, that there is now a different order of study to be observed than there would have been if Adam had not fallen. The work of Christ as Mediator, is re-stor-ative of that which was originally given....

"Says the *Westminster Confession* [7:1f]: 'The distance between God and man is so great, that although reasonable creatures do owe obedience unto Him as their Creator - yet they could never have any fruition of Him as their blessedness and reward but by some voluntary

condescension on God's part which He hath been pleased to express by way of Covenant'.... Unregenerate men contribute to the fulfilling of the original mandate God gave to mankind in spite of themselves..... They do despite to the Spirit of truth....

"The believer, however, has been changed in principle into a **Covenant-keeper**.... Discoveries of truth in the area of the works of God, therefore, rightly belong to those who are **Covenant-keepers** in principle.... There is, in consequence, no neutral territory between **Covenant-keepers** and **Covenant-breakers**."

Also in his *My Credo* (in the 1971 book *Jerusalem and Athens* pp. 18f), Van Til writes every inconsistent 'Christianity' compromises it "by not recognizing that even in Paradise, man had to interpret the general (natural) revelation of God in terms of **the covenantal obligations** placed upon him by God.... It compromises man's **covenantal relationship** with God by not understanding **Adam's representative action** as absolutely **determinative of the future**."

A. de Bondt

Rev. Dr. A. de Bondt, in his essay *Creation and Providence* within Berkouwer's and Toornvliet's volume *Het Dogma der Kerk* (alias *The Church's Doctrine*), indicates "it pleased God...to make a **Covenant** with man.... He says: 'I regard you as My partner.... From My side, **I promise you everlasting life. You are not yet there, O man.** You have much. But yet still more awaits you. **You can climb up to everlasting life!**'..."

Also in his essay *Sin* (in the same volume), De Bondt remarks: "The creational bond between God as Creator and man as creature, should **never** be severed! For then, at that very moment, the creature would sink into nothingness. But God cannot deny Himself [Second Timothy 2:13]. Therefore He cannot surrender the work of His Own hands....

"If God through His common grace had not intervened, Adam would at the very moment of the fall have died everlasting death.... God created humanity as a whole. He made a **Covenant** with humanity, in its head Adam.... Adam's guilt, is our guilt. We ourselves sinned in and with Adam [Hosea 6:7].... Inherited guilt is the guilt of **Adam** imputed to us. For we sinned in and with him, because he was the head of the Covenant of Works."

G.I. Williamson

In his 1964 book *The Westminster Confession of Faith* (7:1-3 & 19:1-7), G.I. Williamson states that "the 'Covenant of Works' was essentially a matter of 'grace' Had Adam obeyed, God would surely have given him a great reward...because it is His good pleasure to confer upon the creature those gifts.... The first Covenant, was a **Covenant of Works**. The grace of God was seen in this Covenant, when life was promised Adam (and his posterity) upon condition of perfect and perpetual obedience....

"The **Law of God**... was the standard of perfect obedience which God imposed upon Adam at creation.... This Law, the demands of which have never ceased to stand for all men everywhere, was revealed in summary (by way of general principles) at Sinai on two tables of stone. The Law of God is central to the message of the Bible....

"Jesus Christ...came not 'to destroy but to fulfill' the Law (Matthew 5:17). **It would be difficult to make a more radical error, than to think of the Law of God as something merely transient or mutable.** For...the Moral Law simply states what God requires of man. So long as God is God and man is man, there can be no revocation of the Law....

"Because He is the everlasting and holy God and we His creatures, this Law has incessant relevance.... What was right for Adam and wrong for Adam, is precisely the same as that which is commanded of or forbidden us by **the Ten Commandments**

"Adam broke the Law. But he and his children ceased not to be men. The only change, was in their relationship to the Law....

"Of those who deny the permanent relevance of the Law, none are to be so sharply condemned as Christians. And there are Christians who say that Christ has delivered them from the obligation to keep the Law.... The truth lies in the opposite direction.

"**The Christian above all is obligated to keep the Law....** To deny that Christians are obligated to keep the Law of God, is to deny that Christians are to love God and their neighbour....

"**The Law** is of great important to believes... It is (as a summary of God's complete will) the **only infallible rule of practice.** The Apostles frequently quote these Commandments as the rule for believers (Romans 13:9 & Ephesians 6:2 *etc.*). We are warned against any deprecation of the Law (Matthew 5:19).... The Law teaches a believer the duty of perpetual repentance and faith."

In his other work *The Shorter Catechism* (at its QQ. & AA. 12-16), G.I. Williamson further states that "when God had created man, He entered into a **Covenant of Life** with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil upon the pain of death."

"But they, like...Adam, have transgressed **the Covenant** (Hosea 6:7).... We call the first covenant a '**Covenant of Life**'...because it was life that God promised to Adam.... And we also call it a '**Covenant of Works**' because God required Adam to obey Him....

"If Adam had kept the Covenant of Life (or Works), we too would have **benefited.** Now that Adam has broken that Covenant, we too have suffered the bitter consequences.... 'The Covenant being made with Adam not only for himself but for his posterity, all mankind descending from him by ordinary generation sinned in him and fell with him in his first transgression.'"

Gordon H. Clark

In 1965, Rev. Professor Dr. Gordon H. Clark published his very influential book *What Do Presbyterians Believe?* There, he clearly points out that "the *Westminster Confession* [7:1-2 cf. 19:1-2]...contains this chapter on the Covenant....

"The *Irish Articles of Religion*, adopted in 1615 before there were any Puritans in New England, contain the doctrine of the Covenant.... The first covenant was the **Covenant of Works** in which God demanded perfect obedience to all His commands and **promised eternal life** as a **reward**....

"In the beginning, God imposed certain laws on Adam.... It is implied...that Adam was to observe the Sabbath Day and worship God.... **God had given Adam all the Commandments.**

"Later, after the flood, these commands were repeated.... Unfortunately...a certain group [*viz.* that of **Antinomian Dispensationalism**] talks so as to give the impression that God gave no laws before the days of Moses. These people divide time into several 'dispensations' which are distinguished by **different** plans of salvation....

"here must have been Law between Adam and Moses, because the penalty for disobedience was exacted.... The Scriptures do not in fact speak of being free from...the Moral Law.... Romans 6:18-22 speaks of being free from sin.... We are never free to disobey God's commands....

"To say that Christians are no longer subject to the Moral Law, is to say that Christians are **free to worship idols, use profanity, ignore the Lord's Day, commit murder, adultery and theft and to live a life that the New Testament plainly condemns**.... Christ does not dissolve our obligation. He **strengthens it** (*cf.* Matthew 5:19 & Romans 3:31)."

Herman Hoeksema

Already in 1943, Rev. Professor Herman Hoeksema was stating: "From the very first moment of his existence...and in virtue of his being created after the image of God, Adam stood in that **covenant relation** to God and was conscious of that living fellowship and friendship which is essential to that relationship." See the 1972 edition of his work *The Triple Knowledge* (I:116).

In 1966, Hoeksema's *Reformed Dogmatics* appeared one year after his death. There, he writes (III:V): "The original relation between God and Adam, is called a **covenant relation**.... That **the relation between God and Adam in the state of righteousness was a covenant relation**, we readily admit.... Even though the first three chapters of the book of Genesis do not mention the [word] Covenant, there can be no doubt that the relation between God and Adam was such a covenant relation.

"This truth does not have to be based upon a single text such as Hosea 6:7, although this passage **certainly** may be quoted with reference to this truth. The Lord in that passage accuses His apostatizing people that they have transgressed the Covenant 'like Adam.'

"Some prefer here the translation 'like men' instead of 'like Adam.' Some prefer here the translation 'like men' instead of 'like Adam.' Although the former is most probably correct, it does not make a great deal of difference with respect to the question we are now discussing.

"If 'like man' or 'like men' is considered correct, the text speaks in a broad sense of the relation between man and God as fundamentally a covenant relationship. If the rendering 'like

Adam' be preferred, it refers directly to the covenant relation between Adam and God.

"But all of Scripture proceeds from the truth that man always stands in covenant relation to God. All God's dealings with Adam in paradise, presuppose this relation: for God talked with Adam and revealed Himself to him, and Adam knew God.... This covenant relation is...to be conceived...as a fundamental relationship in which Adam stood to God by virtue of his creation....

"It was given and established by Adam's creation after the image of God. For fellowship, the intimate relation of friendship, requires likeness as its basis. Like knows, and can have fellowship, only with like.

"For this reason, the ultimate covenant life is to be found in God Himself.... It is based on the Trinity. Being essentially One yet personally distinct, the Father [and] Son and Holy Ghost live in eternal covenant friendship with one another. And for this same reason, that reflection of God's life of friendship which is found in God's Covenant with man - was realized when Adam was created in the image of God.... From the very first moment of his existence, therefore, and by virtue of his being created after the image of God, Adam stood in that covenant relation to God and was conscious of that living fellowship....

"In this covenant relation, Adam was the friend-servant and office-bearer of God in all creation. He was God's co-worker.... He had work to do. He had a very definite mandate.... And when the Lord prepared for man the garden of Eden and placed him in it, He gave him a specific commandment to dress the garden...and to keep it, which probably meant that he had to guard it against the inroads of the devil.... He must replenish and subdue the Earth, cultivate and keep the garden, and bring to light all the wonders and powers of the World. And the pure delight of it in the favor of God, was his reward."

Arthur W. Pink

In 1973, *The Divine Covenants* by Arthur W. Pink was published. There (II:I-VI), he states: "Adam was not only the common parent of mankind, but he was also their federal [or covenant] head and representative....

"Until the federal headship of Adam and God's **Covenant** with him in that office be actually perceived, we are without the key to discern man's relation to the Divine Law and we appreciate not the fundamental principles upon which the atonement of Christ proceeded.... There have been but two federal heads: Adam and Christ, with each of whom God entered into a Covenant.... 'As in Adam all die, even so in Christ shall all be made alive' (First Corinthians 15:22)....

"Fair as the morning was that blissful heritage into which Adam was estated. Made 'upright' (Ecclesiastes 7:29) - and endowed with full ability to serve, delight in, and glorify his Creator.... **The Law** which God gave to Adam, under which He placed him, was threefold: natural, moral, and positive....

"By the '**Moral**' **Law** which was given to Adam by God, we mean that he was placed under the requirements of the **Ten Commandments**.... It is clear that the **Covenant of Works**

proceeded on the assumption that man in his original condition - though 'made upright' - was capable of falling.... Adam was a type of Christ, with Whom God made **the Everlasting Covenant** [Hebrews 13:20]....

"The terms of the Covenant are related in or are clearly inferable from the language of Genesis 2:17. That Covenant demanded perfect obedience as its **condition**.... This primordial compact or **Covenant of Works** was that agreement into which the Lord God entered with Adam as the federal head and representative of the entire human family. It was made with him in a state of innocency, holiness, and righteousness. The terms of that Covenant consisted in perfect and continuous obedience on man's part, and the promise of confirming him in immutable holiness and happiness of God's part....

"At a later date, in the history of Israel, God said, 'But they like Adam have transgressed the Covenant'; they have dealt treacherously against Me.' Hosea 6:7.... Even [the Arch-Dispensationalist and Proto-Scofieldian **John Nelson Darby** (notes on Hosea in *Synopsis* II:472) acknowledged, 'It should be rendered "But they like Adam have transgressed the Covenant""]....

"It is to this divine declaration in Hosea 6:7 the Apostle makes reference, when of Adam he declares that he was 'the figure of him that was to come' [Romans 5:14f].... The very fact that we go on breaking the Covenant of Works and disobeying the Law of God, shows **our oneness with Adam under that Covenant!**"

Rousas J. Rushdoony

In his 1973 *Institutes of Biblical Law* (pp. 3 & 14 & 655) Rev. Dr. Rousas J. Rushdoony rightly observes that "Christ...the perfect Law-keeper, as the new Adam, died as man's substitute.... God, in creating man, ordered him to subdue the Earth and to exercise dominion over the Earth (Genesis 1:28)....

"The purpose of Christ's coming, was in terms of this same Creation Mandate. Christ as the new Adam (First Corinthians 15:45) kept the Law perfectly.... God's **Covenant with Adam** required him to exercise dominion over the Earth and to subdue it (Genesis 1:26f) under God, and according to God's Law-Word. **This relationship of man to God was a Covenant.** Hosea 6:7....

"**The re-stor-ation of that Covenant relationship was the work of Christ**, His grace to His elect people. **The fulfilment of that Covenant is their Great Commission**: to subdue all things and all nations to Christ and His Law-Word.

"The Creation Mandate was precisely the requirement that man subdue the Earth, and exercise dominion over it. There is not one word of Scripture to indicate or imply that this Mandate was ever revoked. There is every word of Scripture to declare that this Mandate must and shall be fulfilled.... 'Scripture cannot be broken,' according to Jesus (John 10:35). This who attempt to break it, shall themselves be broken....

"The Covenant circumscribes all men, without exception. **The Original Covenant was with Adam** [Hosea 6:7]; the **Re-new-ed Covenant was with Noah** [Genesis 6:18 (& 9:1-9f)].

"All men are either Covenant-keepers or Covenant-breakers. All men are thus inescapably tied to the Covenant and its promises of love and hate, blessings and curses [Deuteronomy 7 & 27f]. Christ, in renewing the Covenant, made it clear that all men were involved in it [John 12:32-33]."

John Murray

In the 1977 *Collected Writings* of the godly Rev. Professor John Murray of Westminster Theological Seminary in Philadelphia, that otherwise very orthodox theologian has misalleged [II:49] regarding God's prefall arrangement with Adam "often denoted 'The Covenant of Works' ...[that:] (1) The term is not felicitous, for the reason that the elements of grace entering into the administration are not properly provided for by the term 'works'. (2) It is not designated a covenant in Scripture. Hosea 6:7 may be interpreted otherwise, and does not provide the basis for such a construction of the Adamic economy. Besides, Scripture always uses the term 'Covenant' when applied to God's administration to men in reference to a provision that is redemptive."

Clearly, the otherwise astute John Murray here neglects to weigh Job 31:33 and Jeremiah 33:20f. He also neglects to consider the use of the word 'Covenant' in Job 41:4 (*cf.* 12:7f) and Hosea 2:18 in their bearing on God's dealings with Adam. And above all, he neglects to correlate Genesis 9:1-9 with its parallel in Genesis 1:28f.

The same applies also in his otherwise excellent article *Covenant Theology*. There too, he again denies the existence of any 'Covenant' with Adam. He appears to be unaware of the Patristic and Mediaeval sources evidencing such. Even as regards Protestantism, he attempts to ground such doctrine first upon Rollock. Indeed, his discussion of the concept 'Covenant' in the Pre-Rollockian writings of Luther, Calvin, Bullinger, Ursinus and Olevianus (*etc.*) is as unfelicitous as his Post-Rollockian insight are useful!

Norman Shepherd

The same must be said of Murray's successor at Westminster Seminary, Rev. Professor Dr. Norman Shepherd. Upon him, some of Murray's own shortcomings seem to have rubbed off.

Shepherd's A.D. 2000 book *The Call of Grace* is not definitive, and his subsequent alignment with Louisiana's "Monroe Doctrine" has not been helpful. But the following excerpts from Shepherd's 4th March 2003 writing to Dr. Rowland Ward (*God and Adam* pp. 188f), summarize Shepherd's current take on God's prefall arrangement with Adam.

"Adam was created in covenant with the Lord.... 'Covenant'...covers all of the historical covenants beginning with Adam (Adamic, Noahic, Abrahamic, Mosaic, Davidic, and New)....

"Also in the Adamic Covenant, there are two parts - promise and obligation.... God gives life to Adam. God made Adam a living creature in His Own image for fellowship [with Himself], and promises life to him.... God pledges His love and faithfulness to His Covenant-partner, and seeks for the same love and faithfulness in return.... Life is promised as a gift....

"God created Adam to be a righteous man who would live now and forever by faith.... God

does **not** ask Adam to **do** something in order to **earn**...or achieve eternal life; but **not** to do something.... The plan of **re-demption** is designed to **re-create**, **re-new** and **re-store** the **Covenant Union** between God and His people...that God intended **from the beginning**.... The historical covenants culminate in Revelation 21:3."

Most of the above seems acceptable. Yet as Ward (in *ib.*) points out: "Shepherd's thought...is underpinned by the idea that any concept of works or merit in the covenant relationship...is alien to Scripture and essentially self-righteous.... In this respect, his position is like the Barthian/Torrance school. It is perhaps significant that Shepherd did some studies under Berkouwer. Shepherd shows **minimal interaction with classic positions**....

"Shepherd affirms Adam has an obligation in the Covenant, but then neither the life he has received nor the life he is promised are clearly connected to an **obedient probation**.... Christ has secured forgiveness by His death, but logically we are put in a position where **our covenant faithfulness** is the **way to salvation** [*per contra* Second Timothy 2:13! - F.N.L.]....

"A straightforward doctrine of forensic justification, does not appear.... Shepherd does not affirm the imputation of Christ's active obedience to the believer.... Is his position out of the limits envisaged by the *WCF*? Certainly, he could and should be much clearer - given today's confused theological context.... Overall, his formulation does not commend itself as one that does justice to the Biblical material or the contours of the Reformed position."

Gary North

In his 1982 book *The Dominion Covenant* (pp. 88f & 104 & 451f), Dr. Gary North rightly remarks: "As Adam discovered to his consternation, God would not allow him to abandon his calling. For this calling is central to all humanity.... He still had to exercise dominion.... God will achieve His goals. Man will achieve dominion over nature....

"Ours should be the same concern which was supposed to have been Adam's concern in the garden, the initial paradise. **The Dominion Covenant is eternal**. Because of Adam's transgression, we are receiving our training...on a cursed Earth. We are supposed to be improving our skills of dominion. **We are working out the terms of the Dominion Covenant**.... Our work has meaning, both now and in eternity....

"**Covenant-breaking** man in the garden would have reasoned as follows: 'God's Word is not reliable; so I need not protect myself from any hypothetic effects of eating from the forbidden fruit'.... **Covenant-breaking** man builds up his own self-confidence by adhering to his self-proclaimed autonomous word.... After the Fall, of course, man knew...the tree was closed to him. To eat of it now, would have been theft. Adam would not be permitted to gain access to eternal life on his own terms, as a proven **Covenant-breaker**....

"God covenants Himself with a chosen and exclusive people.... The so-called 'two Tables of the Law' given by God to Moses...were almost certainly two sets of **the same Ten Laws**.... Meredith G. Kline, *By Oath Consigned*...., is as superb in his studies of the meaning of covenant as he is appalling in his 'framework hypothesis' concerning the creation. Fortunately, he is better known for his covenant studies."

S.G. de Graaf

1977 saw the publication in English of S.G. de Graaf's famous *Verbondsgeschiedenis* alias *History of the Covenant* - under the new title *Promise and Deliverance*. There [I:36-42], he notes that "**in Genesis 2 we read about the establishment of a Covenant**. The objection that there is no literal or explicit mention of a Covenant in this chapter, carries no weight [*cf.* Hosea 6:7]; for all the elements of a Covenant are to be found here. Even more decisive is the fact that God is here called 'Yahweh' [or Jehovah] the God of covenant faithfulness.

"We must never lose sight of the great significance of the Covenant. Without Covenant, there is no religion; no conscious fellowship between man and God; no exchange of love and faithfulness. The *Westminster Confession of Faith* [7:1] puts it this way: 'The distance between God and the creature [man] is so great that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward but by some voluntary condescension on God's part which He hath been pleased to express by way of Covenant'....

"Without a Covenant, God would have only claims and man only obligations. But as soon as God gave man a promise, man also had a claim on God; namely, to hold God to that promise. And God then had an obligation toward man; namely, to fulfill that promise. Once the promise is given, we can speak of a Covenant. For a Covenant, after all, is an agreement between two [or more] parties in which the claims and obligations are spelled out. Of course, we must never forget that the Covenant was initiated by God; and that God's promise elevated man to the rank of covenant partner....

"We are accustomed to speaking of this Covenant, as the Covenant of Works.... God made a Covenant of Favor with Adam; and a Covenant of Grace with Christ.... God's specific Test-Command [or Probationary Commandment] was intended to bring man to conscious obedience; that is, to conscious acceptance of the Covenant.... Eating the fruit of the tree of life...can best be compared with taking the Sacrament, in our time. When man ate [or rather would eat] the fruit of this tree and thereby affirmed the Covenant - his faith that God would bring him to eternal life, that is to full eternal dominion in His Kingdom, was confirmed [or rather would be confirmed]....

"This covenant fellowship is to govern history. Thus the beginning of history is bound up with the initiation of God's Covenant. The Covenant includes a cultural task for man: man is called to 'cultivate' the garden (Genesis 2:15)....

"The Covenant [with Adam] was broken by sin.... The Covenant that was broken by the first man [Hosea 6:7], was taken up again and re-stored by the Lord Jesus Christ" as our Second Adam.

Johan Heyns

In his 1978 book *Dogmatiek* alias *Dogmatics* (pp. 125,128,135f,139,191f,203,207-11,230f & 323) the internationally-known South African Reformed Scholar Rev. Professor Dr. Johan

Heyns states that "with the creation of Adam it is said that God always kept His eye on the 'Last Adam' [Jesus], so that what happened to Adam was actually merely a depiction of the human form of Christ.... Naturally, the latter is indispensable; but the order of creation and re-creation is essential for determining the contents of that statement....

"As the image of God, man has a status as well as a destination in this World. Obviously it is not just a static condition, but also a dynamic event. That is to say, man must also become what he is....

"God blesses man; binds Himself thereby to man for his long journey through the World toward His final destination. Man binds himself; that is man's answer to God. God calls upon man to be fruitful. And man is fruitful in his marriage [and in every other sphere]; that is his answer to God. God commands man to dominate the Earth; and when man does so in whatever form (science, technology and art) - he thereby answers God....

"To be a man, is also to be in the World. Man and World belong together; they need one another, are intended for one another, and are intimately interwoven with one another. For his existence, man depends upon nature; and for its cultivation, nature depends on man. To man, himself part of nature surrounding him, God said: 'subdue it, dress it, and guard it!' (Genesis 1:28 & 2:15)....

"Man is a labourer together with God, and is also therein the image of God. Man works. That is to say, he engages the World creatively, guardingly, and caringly. This refers not just to the God Who works. But therein God, in His way, continues His creative acts; while man, in working, proclaims God's praise. The calling unto obedient work, the equipping thereunto, and the destiny thereof - are all played out within the structure of the Covenant which God made with Adam as the head of humanity but which he [Adam] did not maintain (Hosea 6:7)....

"God promises us a New Earth under a New Heaven. That has been prepared by no child of man. It is exclusively God's work and God's present to us. But the way in which God gives it, is by purifying through fire and judgment the work of human hands on the Old Earth....

"In light of Revelation 14:13, we shall have to accept that the incomplete work of sinful men is accepted by God and shall follow men to His throne. That is the overwhelming everlasting dimension of human work.... The relationship between man and nature, however, runs its course in the form of history. For working on nature changes not just man but also nature....

"To be human, also means to be on a journey.... According to Scripture, man is on the road of God's plan for his life - toward the realization of that plan.

"Between the plan and the realization of that plan, is the calling of and the equipping by God. And on that road, from the past through the present to the future, man moves with the grip of God on his life as that which is untouchable and unannihilable to his existence. Therefore the future toward which he is journeying, is not that which is not yet present but rather the future which is not yet fully present....

"The **covenantal** explanation wishes to clarify the organic aspect of humanity from the **Covenant**.... Adam's transgression [Hosea 6:7] is imputed by God Himself to the entire human race, and indeed on the basis of the organic connection of the human race with Adam.... The **Covenant** is God's way with humanity, and that way with all kinds of historical nuances leads to a completed covenantal relationship with all renewed men in a completely renewed World....

"Already with his creation as the image of God, man was in a spiritual state; and that vital fellowship with God is described as a **Covenant**.... In the course of time, different names have been suggested: **Covenant of Life**, because life was there given to man; **Covenant of Nature**, because it agrees with the nature of Adam and was also naturally known to man; **Covenant of Law**, given by God within the heart of man and also later added to by the Test Prohibition; and **Covenant of Works**, because the works which man had to perform in obedience to God played a central role in this....

"Hosea 6:7 is the is direct proof and *locus classicus* in Scripture for the **Covenant of Works**. There, God says of rebellious Israel that they transgressed the Covenant like Adam.... The translation 'like Adam' is to be maintained.... The parallel is drawn between Christ as Head of the Covenant of Grace, and Adam (*cf.* Romans 5 and First Corinthians 15).... Symbols such as the *Westminster Confession* of 1647, the *Formula Consensus Helvetica* of 1675, and the *Walchers Articles* of 1693 indeed mention the **Covenant with Adam**....

"In the actual obedience of his concrete works..., man himself was to show himself to be a fellow-labourer of God. A fellow-**labourer**, in that it is a **Covenant of works**. And a fellow-labourer, in that it is a **Covenant of works**....

"If Adam fell into sin and did not keep his covenantal obligations, it would also be the entire humanity which in him would transgress **God's Covenant of Works**; and every man would refuse to be God's covenant ally. Thereby Adam would not only transgress **the Law of Life** which God laid in his heart, but also reject the gift of everlasting life; and, of course, all of us together with him.

"Thereby the **Covenant of Works**, from the side of man, was indeed **transgressed**. But **it was not annulled** by God! God refused to leave man, and the World, to himself - and thus to hand him over to destruction....

"**The Covenant of Works is not replaced by the Covenant of Grace**; but the Covenant of Works is by God Himself graciously fulfilled in Christ Jesus [the **Second Adam**]. So now the Mediator comes from the Father, by way of addition to the perfect Covenant of Works, and by way of substitution for the incompleting Covenant of Works of the first man Adam.

"Thereby, the Covenant of Works and the Covenant of Grace were bound to one another in an intimate way.... **The full depth of the atoning work of Christ can never be understood, if His obedience is not also seen as perfect obedience to the entire Law of Life of the Covenant of Works**. After all, **He did** what Adam should have done but did not do; and He did not do what Adam should not have done but nevertheless did....

"Adam did not obey the Covenant.... **God did not terminate the Covenant**, but continued with it; and indeed by promising a man Who would do what Adam should have done but did not

do. Thereby **the Covenant of Works was continued by way of the Covenant of Grace**, and the coming of Jesus Christ in the flesh was indissolubly bound to and motivated by the sinful disobedience of man....

"Sanctification, as following Christ, is also obedience to the Law. Christ fulfilled the Law, and thereby faith in Him is also obedience to the Law; and obedience to the Law is a style of life according to the demands of the Law. Jesus Himself said: 'If you love Me, you shall **keep My Commandments!**' John 14:15."

On the latter point, see too Heyns's 'n *Theologie van Gehoorsaamheid* alias *A Theology of Obedience*. Also his ethics book *Die Nuwe Mens Onderweg* alias *The New Man Underway*.

O. Palmer Robertson

In 1980, Rev. Professor Dr. O. Palmer Robertson published his book *The Christ of the Covenants*. There (pp. 22f), commenting on Hosea 6:7, he states: "If 'Adam' is taken individually, the term would refer to the original representative man. His violation of the Covenant would refer to the specific breaking of the Test of Probation described in the early chapters of Genesis. If 'Adam' is taken generically, the term would refer to the broader covenantal obligation that falls on man [*viz.* on every man] as he has been given solemn responsibilities in God's World by creation. In either case, Hosea 6:7 would appear to apply covenantal terminology to the relation of God to man established by creation....

"If Adam would refrain from eating the forbidden fruit, he would live. But if he would eat of the tree of the knowledge of good and evil, he would die.... The presence of all elements essential to the existence of a covenant in these relationships of God to man prior to Noah [Genesis 6:18 *cf.* 9:1-9], provides adequate basis for the designation of these circumstances as 'covenantal.' Although the term 'covenant' may not appear, the essence of a covenantal relationship certainly is present....

"**By creation, God bound Himself to man in covenantal relationship**. After man's fall into sin, the God of all creation graciously bound Himself to man again - by committing Himself to redeem a people to Himself from lost humanity. From creation to consummation, the covenantal bond has determined the relation of God to His people. The extent of the divine covenant[s], reaches from the beginning of the World to the end of the Age."

Herman Veldkamp

Herman Veldkamp is best known for his great book *The Office of All Believers* (*cf.* Genesis 1:28 and Matthew 28:19). 1980 saw the translation of his other book *Hosea: Love's Complaint*. There, he rightly renders Hosea 6:7 '**Like Adam** they have **broken the Covenant**' (NIV).

Then he comments: "The sin of which Israel is now accused, is covenant-breaking.... Hosea also demonstrates this in positive terms, by pointing to a series of transgressions against both tables of **the Law**..."

"It was just as though the Commandment forbidding murder didn't exist in those days; for

murder and killing were the order of the day.... 6:8.... Add to this the sinful cultic practices (transgressions of the first table of the Law), which Hosea speaks of here as 'harlotry'.... 6:10.... Our generation...will be told that it has broken the **Covenant** like **Adam**."

David Engelsma

In his 1986 articles on *The Covenant of Grace* in *The Presbyterian*, Rev. Professor David Engelsma correctly remarks: "There was one man, Adam.... That one man was guilty of an act of disobedience. He refused to hear a command that God had given him.... We are all sinners by covenant transgression.... The prophet Hosea expressed in chapter 6 verse 7, 'They, like Adam, have transgressed the Covenant'....

"'As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.' The disobedience of the 'one man' was a covenant transgression. That 'one man' - Adam - was not a mere private person. He was no ordinary man [not meaning he was superhuman but meaning he did not function in an ordinary capacity], but he was the head of a Covenant that God had made with him.

"In that Covenant, Adam represented others, 'many others.' The commandment 'not to eat of the tree of the knowledge of good and evil' did not come to him merely as a private person but it came to him as a covenant head. His obedience, should he have been obedient [meaning if he would have remained obedient], would have availed for all the 'others' to guarantee them the life and the blessings of that Covenant, apart from their own obedience....

"The Covenant with Adam was made by God, and God alone. He made that Covenant with Adam in amazing goodness and in His sovereignty. Adam certainly had a duty and a calling in that Covenant.... It was the reasonable service [cf. Romans 12:1] that was his in the Covenant. It was his part in the Covenant....

"We prefer to call the Covenant with Adam, a 'Covenant of Creation'.... That Covenant with Adam was a singular bond of friendship between God and Adam.... In that Covenant, God blessed Adam with the everlasting life of the earthly Paradise, with everlasting life on Earth as well as many other benefits. In that Covenant, Adam had a calling to love the Lord his God, to serve Him.... If Adam obeyed, he and all his posterity would be confirmed in that earthly blessed life in Paradise."

J. Faber

In his work *The Covenant of Works*, (as reported in *Clarion* 31:5 in 1982), Rev. Dr. J. Faber does not take the Westminster Assembly's position on the pre-fall Covenant of Works, preferring to call it a Covenant of Life etc. Yet he too writes: "Now that the 'covenantal dynamic' approach of Prof. Norman Shepherd (Philadelphia) is under attack, the discussion turns to what is often called the Covenant of Works."

Among the modern Dutch Reformed, Vonk denies the historicity of the latter. Yet also Faber insists: "I do not agree with Rev. Vonk as far as the use of the word 'Covenant' is concerned.

"The relationship between God and Adam may very well be indicated by this expression [viz. 'Covenant'].... **In Genesis 2 and 3, all elements of a covenant relationship are present** (e.g. two parties and two parts). And, on the basis of the Hebrew text, I prefer to read in Hosea 6:7: 'But like **Adam** they **transgressed the Covenant**'.... No less than Dr. Abraham Kuyper and his follower **Dr. V. Hepp** wrote in this vein."

Anthony A. Hoekema

1986 saw the publication of Rev. Professor Dr. Anthony A. Hoekema's book *Created in God's Image*. There (pp. 118-21), he states: "The traditional Reformed conception of this relationship, is that **Adam was the head of the first Covenant** God made with man, commonly called the **Covenant of Works**....

"Herman Bavinck...represents this approach.... Other Reformed theologians who have taught and defended the doctrine of the Covenant of Works include Charles Hodge, Robert L. Dabney, William G.T. Shedd, Geerhardus Vos, and Louis Berkhof. More recently, the doctrine of the Covenant of Works has been defended by two Old Testament theologians, Meredith Kline and O. Palmer Robertson....

"According to Meredith G. Kline, whose book *By Oath Consigned* indicates familiarity with Near Eastern treaty research, 'Every divine-human covenant in Scripture involves sanction-sealed commitment to maintain a particular relationship or follow a stipulated course of action'.... Since the Bible clearly calls...bestowal of divine grace a covenant, we must also acknowledge it to be such....

"In Hosea 6:7...the arrangement God made with Adam and Eve before the Fall [is] called **a Covenant**.... We must...insist that Adam was indeed the head and representative of the human race that was to descend from him; that he was given a 'probationary command' to test his obedience; that his disobedience to that command brought sin, death and condemnation into the World; and that he was therefore a type of Christ our Second Head called 'the last Adam' in First Corinthians 15:45 through Whom we are delivered from the sad results of the first Adam's sin."

J. van Genderen & W.H. Velema

In 1992, Rev. Professor Dr. J. van Genderen and Rev. Professor Dr. W.H. Velema completed their *Beknopte Gereformeerde Dogmatiek* [alias *Concise Reformed Dogmatics*]. There (pp. 362-64 & 494-95), they argue that "it is a central question as to whether sin must also be called a transgression of the Covenant.... Is that valid also for **Adam**, and all men who lived before Abraham?....

"Here we arrive at the anciently-recognized notion of the **Covenant of Works**. Those who accept this idea as a Biblical given, can have no trouble in regarding already the sin of Adam as a breach of Covenant....

"It is striking that the agreement which God made with Noah for the sake of the continued existence of creation, nevertheless gets the name 'covenant' [Genesis 9:1-17].... There is thus, in the Bible, indeed mention of a Covenant before the Covenant of Grace with Abraham [Genesis

6:18 cf. 17:1-7].... In Genesis 1 there is Creation, which is accompanied with a Commission and a Promise [Genesis 1:26 to 2:3].

"In Genesis 2:17, we read of a Prohibition accompanied with a Sanction.... That in itself is enough for us to say that the relationship of God to man, is essentially a covenant relationship.... We are doing nothing else than drawing Biblical lines, and bringing them into connection with one another.

"We prefer to speak of a **Covenant of Life**.... We therefore do not hesitate to say that the relationship of God to Adam, bears the character of a covenant relationship.... We conclude that sin is **covenant transgression** [Hosea 6:7].....

"It became common to speak of a Covenant of God with Adam in the state of integrity. Ursinus and Olevianus have their contribution to this extension of the doctrine of the Covenant. People saw some similarity between the **Original Covenant with man**, which was frequently called a **Covenant of Nature** or a **Covenant of Law**.... The **Decalogue** was also described as a **Law of Nature** or **Law of the Covenant of Works**. In this development, W. Perkins (*A Golden Chaine*) is to be mentioned in England, and F. Gomarus (*De Foedere*) in the Netherlands."

Gordon Spykman

Also in 1992, Rev. Professor Dr. Gordon Spykman of Calvin Theological Seminary in Grand Rapids published his book *Reformational Theology*. There (p. 260), he insists: "The Covenant is rooted in God's work of Creation. God covenanted His World into existence. Covenantal relationships are given in, with, and for - all created reality. From the beginning, Creation is unthinkable apart from its covenantal relationship of dependence and responsiveness *coram Deo*.

"Though the word 'Covenant' does not appear in the creation account (Genesis 1 & 2), the basic elements of classic covenant-making are clearly present. They are evident in (a) the preamble with its prologue, introducing the Sovereign in His relationship to the second party; (b) the promises and obligations which define the community established by the covenantal pact; and (c) the blessing-and-curse formula, with its stated condition for fidelity and its stated penalty for infidelity."

Meredith Kline

Rev. Professor Dr. Meredith Kline, latterly of Gordon-Conwell Theological Seminary in Massachusetts, says many good things about the prefall Adamic Covenant in his 1968 book *By Oath Consigned*. There (pp. 26-32), while conceding that "some in the history of Covenant Theology...have not formulated in specifically covenantal terminology the pre-redemptive special revelation given to Adam as federal head of the race" - nevertheless asserts that "the divine administration to **Adam** at the **beginning**, corresponds **fully** with the law-type of **covenant** as it appears in the later history....

"The postdiluvian ordering of the Word revealed in the divine disclosures to Noah (Genesis

8:21 to 9:17) was in effect a **re-instituting** of original creation arrangement, and it is designated a '**Covenant**'.... The Apostle Paul has prepared the way...by unifying pre-redemptive and redemptive revelation, under the *schema* of the two Adams....

"Romans 5 and First Corinthians 15 are not without their indications of how...the divine covenants were intertwined in Paul's own thought-patterns.... The blessings of redemption are secured by the **works** of a federal head who must satisfy the **Law's** demands."

The above is excellent. Yet Kline can be seen to have declined - in his Fall 1978 article in Philadelphia's *Westminster Theological Journal*. There, in over-reaction to Rushdoony's Reconstructionism (about which earlier above), he also questions some of the language also of Classic Calvinism and even of chapter nineteen in the *Westminster Confession of Faith* itself. Indeed, also his 1991 *Gospel until the Law* - is less than felicitous.

Also after his 1980 book *Images of the Spirit*, Kline again over-reacted. This time - seemingly sensing the insidious influence of Barthianism - he reflects his own role in the controversy at Philadelphia's Westminster Theological Seminary surrounding Norman Shepherd, Professor of Systematic Theology there from 1962 till 1981 (about whom later below). See on the latter, Kline's 1983 study *Of Works and Grace* (in *Presbyterion* 9:85-92).

However, especially in his 1993 *Kingdom Prologue*, Kline has made many excellent observations. There (pp. 3,10-14,49-52,63-73,84-86,142f & 151-54), he states: "There are *berith* [or covenantal] arrangements in the Bible, that are informed by the principle of **works**.... One of these, is the **original** order in **Eden**.... Isaiah 24:5 and Hosea 6:7 have been suggested as instances of this.... The Everlasting Covenant of Isaiah 24:5 **does** appear to refer to the **creational** arrangements; and Hosea 6:7 perhaps refers to **Adam** as the **breaker** of a **Covenant**....

"In the beginning, God's **covenanting bond-words** took the form of creative fiats.... Divine arranging of a Kingdom Order wherein nature serves man's well-being, is at times in the Bible expounded as a covenant that God makes between Himself and man - God committing Himself therein to secure man in a state of peace. See Ezekiel 34:25; Hosea 2:18[20]. Viewed in these terms, the Lord's assignment of dominion to man over the World under conditions of Edenic beatitude (Genesis 1:28), can be seen as signaling a **covenantal relationship** between God and man....

"The setting of man's kingdom-labors in a sabbatical framework imitative of the pattern of God's work of creation, was an expression of man's identity as image of God; and, as such, the sabbatical ordinance also served to identify **man as a creature in covenant with God**. By the sabbath ordinance, God made **covenantal commitment** to man that his God-like endowment would **move on** - in the way of **obedience** - to[ward] a **consummation of rest**....

"The original divine sabbath represented the Creator's covenantal lordship over the World.... The very fact that the Genesis creation prologue is cast in sabbatical form, tell us that the **Creation of the World** was a **covenant-making process**....

"The biblical accounts of redemptive covenants, the Old and the New Covenants, depict these **covenant histories** as divine **works of re-creation**.... Genesis 1 to 3 teems with evidences

of the covenantal character of the kingdom of Eden....

"It is through Jesus, the Second Adam, that God's people find their way into the realm of sabbath rest with God. It is He Who leads them into the true and eternal Canaan, the new Eden (Hebrews 4:9-10).

"But this redemptive accomplishment of the Second Adam, illumines the design of the program originally assigned to the **first** Adam. Like redemptive history, the history of the **Covenant of Creation** was to be characterized by an **eschatological** thrust and direction....

"In asserting His authority over the sabbath, Jesus' designation for Himself was not 'son of David' (*cf.* Mark 2:25f) but 'the son of **man**' - the **Second Adam**.... The sabbath was a sign of the Covenant as a personal relationship, and specifically it was a confessional sign of man's consecration to God. Sabbath observance was a recurring **re-affirmation** of man's covenantal commitment. This aspect of the sabbath's meaning, surfaces prominently when it is formally **re-instituted** in Israel....

Since the sabbath is a sign of sanctification [Ezekiel 20:20] marking that which receives its imprint as belonging to God's holy kingdom with promise of **consummation** - the sabbath will have relevance and application at any given epoch of redemptive history only in the holy dimension(s) of the life of the **covenant people**.... As **prophetic** sign of the **final** day of the Lord, the sabbath held before mankind symbolically the prospect of the divine judgment. Under the **Covenant of Creation**, the proper purpose of the Covenant was to bring man to the end of his historical labors in a **consummation** of kingdom blessings....

"Blessings belongs properly to the **Covenant of Creation**. In its created condition, that covenantal order was one of beatitude - and the eschatological perfecting of that beatitude, was its proper **goal**. Nevertheless, a threat of curse was included within the total disclosure of the terms of this **Covenant**. 'But of the tree of the knowledge of good and evil you shall not eat; for in the day that you eat thereof, you will surely die!' Genesis 2:17....

"The special **probationary proscription** was exceptional within the **Law of the Covenant**.... The standard Reformed view that God placed mankind in Adam under a **Covenant of Works**, has come under **attack** from various theological quarters..... The following discussion of **this radical departure from the classic Law-Gospel contrast**, incorporates...a critique in particular of the position of **Daniel P. Fuller** and the similar teachings of **Norman Shepherd**....

"What begins as a rejection of works, ends up as an attack - however unintentional - on the biblical message of saving grace. Moreover, in the attributing of 'diabolical pride' to the one who thinks to do something deserving of the **reward** of the kingdom glory - there is, in effect, a **blasphemous assault** on the religious integrity of Jesus Himself.

"For Jesus the Second Adam regarded His **works** as **meritorious**. He claimed for Himself the Father's glory, on the basis of His having glorified the Father. John 17:4-5 *cf.* Philippians 2:8-9. Here in the relation of Jesus with the Father, where we encounter pure religion and undefiled, the holy validity of the **works principle** receives divine *imprimatur*....

"From the presence of the **works principle** in...other covenants, it is clear that there can be no *a priori* objection to the standard view of the **original Edenic Order as a Covenant of Works**.... The works-covenants...are so related to **God's Covenant of mankind in Adam**, as to demonstrate the works character of the latter. This is particularly clear in the case of the **Works-Covenant** of the Father with the Son as **Second Adam**.... Scripture posits...its interpretation of the mission of Christ as a Second Adam - succeeding where the first Adam failed. Adam, like Christ, must [therefore] have been placed under a **Covenant of Works**....

"If Adam had obediently fulfilled the covenant stipulations, then assuredly he would have been worthy of being declared righteous by his Lord.... Adam's 'justification' would have been on the grounds of his **works**.... Reception of the promised reward by an obedient Adam, would have been a matter of **works-justice**, and not at all of grace.... To give a faithful Adam anything less than the promised reward, would have been to render him evil for good....

"God's dealings with mankind in Adam, were on the basis of the **forensic** principle of **works-justice**.... The rewarding of obedience and punishing of disobedience, are foundational to God's government of the World - an expression of the nature of God as just.... The probationary role of the two Adams, called for a performance of righteousness that was to be imputed to the account of those they represented - serving as **meritorious ground** for **justification** and **inheritance** of the **consummate kingdom**....

"We cannot here develop a broader critique of this **antiforensic departure from Reformed Orthodoxy**. Were we to do so, we would want to reflect on symptoms of the **influence of the theology of Rome** and **Neo-Orthodoxy**. For example, in the injection of grace into the creational situation, there is reversion to Rome's nature-grace structure.... And in the unifying of preredemptive and redemptive covenants not in terms of their eschatological purposes (where there is indeed unity) but in terms of the principle governing human entrance into the glory of the kingdom (so denying the works-grace contrast that actually exists) - affinities to Barthianism are exhibited....

"Under God's Covenant with mankind in Adam, attainment of the eschatological kingdom and sabbath rest was governed by a **principle of works**.... An encounter with Satan was a critical aspect of the probationary crisis for each of the two Adams.... To vanquish him in the Name of God, was the **covenantal assignment**.... It was the winning of this victory of righteousness by the one, that would be imputed to the many as their acts of righteousness and as their claim on the **consummated kingdom** proffered in the **Covenant**....

"**Covenant-breakers** though they were, Adam and Eve were predestined to become **God's covenant people** once again - through re-demptive grace.... There was a first man Adam and a **first Covenant of Works**. And for the redemption of the lost World, there is a Second and Last Adam - the Adam from Heaven (*cf.* First Corinthians 15:45-49). And another Covenant of Works!

"This Second Covenant, was **kept**. This Second Man was obedient, and His obedience under this **Covenant of Works** is the **foundation** of the **Gospel Order**. The redemptive program as well as the original kingdom-order in Eden, is thus **built on the principle of works**....

"God's dealing with the family of Noah in the deluge event, was presented explicitly in terms of covenantal commitment. The Lord announced: 'I will [re-]establish My Covenant with you.' Genesis 6:18a....

"The verb *heqim*, of which *berith* is the object in Genesis 6:18, is **not** used for the **initiating** or ratifying of a covenant, **but** for the performing of **previous assumed covenantal obligations or promises**. See *e.g.*: Genesis 26:3; Exodus 6:43; Levitical 26:9; Deuteronomy 8:18; 29:13; Second Kings 23:3; Nehemiah 9:8; Jeremiah 29:10; 34:18; Ezekiel 16:60-62 [*cf.* too Genesis 9:1-9 with 1:28 and Hosea 6:7]....

"The Postdiluvian Covenant...was substantially a re-sumption of the prediluvian.... The point being made, when God says He will **confirm** or **maintain** (*heqim*) His Covenant. Genesis 9:9,11,17.... The present covenantal transaction was a confirmatory continuation of that previous Covenant....

"God blessed Noah and his sons and said to them ["Be fruitful, and multiply, and fill the Earth!"]. Genesis 9:1. This **re-calls** [or **re-minds** one of] the **original promulgation** of the **cultural commission** to **Adam and Eve**: 'God blessed them and God said unto them ["Be fruitful, and multiply, and fill the Earth!"].' Genesis 1:28a." Indeed, **eschatologically**, compare Genesis 1:28 & 2:1-3 & 2:15-24 & 3:15 & 3:22 with Revelation 2:7 & 22:2 & 22:14!

Morton H. Smith

1994 saw the publication of Rev. Professor Dr. Morton H. Smith's *Systematic Theology*. There (I:280-86), he argues that the "**Covenant with Adam** did involve him - **from his creation** as the image of God. We do not...see any objection to seeing, in the probation, a particularization of the Covenant which was designed to bring man to a self-conscious choice and realization of his covenant relation[ship] with God.... We would affirm...that man as created, was **created a covenant creature**....

"We would go on to say that this Covenant comes to explicit expression in the probation given to Adam before the creation of Eve. The fact that the probation was given before Eve's creation, indicates that it was closely related to that which constituted man as man....

"God and Adam are the two parties of the **Covenant of Works**. Adam acted in behalf of the human race.... The plan of salvation is based on the same representative principle. **Christ is compared to Adam as the Second Adam** or the last man (Romans 5:12-21; First Corinthians 15:22-59)....

"Adam as first created, was to be the office-bearer for God. He was to be God's prophet, priest and king. In these offices, he was to carry out the will of God. In order to make him a self-conscious Covenant-keeper, God placed him under probation.... Perfect obedience was the condition of the test. It was a specific condition of specific obedience to a positive command of God.... The threat of the Covenant, was death, in the event of disobedience.... It may safely be inferred that the promise of the Covenant of Works, was life....

"Girardeau [was] Thornwell's successor at Columbia Seminary.... Girardeau describes

Adam's original condition as that of a 'son who was not yet confirmed but whose relative status was contingent upon the preservation of filial integrity.... He was, as innocent, an accepted servant and son of God.... But he was also under a discipline which was intended to perfect him in the discharge of filial obedience to **the Law** as the rule of God's fatherly government. In both respects, **his obedience was contingent**. He might, in one respect, have **secured the reward** of justification as a subject and servant; and in the other, **the reward of confirmation** as a son.'...

"The threat of the Covenant is expressly stated in Genesis 2:17, 'But of the tree of the knowledge of good and evil thou shalt not eat of it. For in the day that thou eatest thereof thou shalt surely die.' If life is essentially being in communion with God, then death is a separation from Him."

Regarding "our relation[ship] to the **Covenant of Works**," continues Dr. Smith, "**the obedience exemplified by it is our perpetual obligation** (Genesis 17:1 & Matthew 5:20).... We are still under the consequences of the Covenant of Works in our natural state as sinners.... The Covenant of Grace is related to the Covenant of Works.... **Christ rendered the full obedience that was demanded of man**.... It was the same quality of obedience that was to have been **exemplified in the Covenant of Works** (Romans 5:12-21)."

Rowland S. Ward

In 2003, Rev. Dr. Rowland Ward, a previous Moderator of the Presbyterian Church of Eastern Australia, published his great book *God and Adam* (sub-titled *Reformed Theology and the Creation Covenant*). Painstakingly-researched, Ward details the history of the development of that doctrine especially in English-speaking lands from the sixteenth century onward.

In addition to many of the theologians referred to earlier above, Ward mentions also several others who openly espouse this teaching. Such include: Sir Henry Finch (*circa* 1599f); John Cameron (1608); William Pemble (1625); John Preston (1629); Edward Leigh (1633); Samuel Bolton (1645); William Twisse (1646); Richard Baxter (1649); Peter Bulkeley (1651); Samuel Rutherford (1655); Thomas Blake (1657); John Barret (1675); John Bunyan (1685); the *Baptist Confession of Faith* (1677-1689); John Brown of Haddington (1782); George Hill (1803 & 1821); John Colquhoun (1821); G.H. Kersten (1947); William J. Dumbrell (1984); and Donald Macleod (2002).

To Dr. Ward himself (*op. cit.* pp. 11,13,19-25,28,33,47f,86,140,183f,190-94 & 197): "**The Covenant with the First Adam...was broken**.... It was therefore necessary that the obligations of the Covenant be met by Another, if God's purpose for humanity was to be realised. The suitable substitute, was Jesus Christ the Son of God and the Last Adam....

"The **Creation Covenant**...is a very clear indication that Adam's perfection was not an absolute perfection. He did not yet possess **eternal** life..... There was glory and honour in prospect too (*cf.* First Corinthians 14:44ff)....

"**In God Himself there is...a Covenant Bond** between the Father, the Son and the Holy Spirit.... John 6:37ff *cf.* Psalm 40:7-8 & Hebrews 10:5ff....

"At what point does God **begin** the covenant relationship with his creatures?... When the first world is to be cleansed by a flood so as to begin anew in Noah, God promises that He will '**confirm**' His Covenant with Noah (Genesis 6:18). The Hebrew term (*heqim*) in this context is that for **continuing** a relationship, **not commencing** a new one. So there was **already** a Covenant **before** Noah. When did **that** Covenant begin?.

"That **Covenant began with creation**. For, in the aftermath of Noah's Flood, the words of blessing at Creation (Genesis 1:28) are repeated (Genesis 9:1-7). By the judgment of the Flood, God has given an illustration of what sin brings - and has begun again with Noah a kind of second Adam on a new and cleansed Earth like that which had emerged from the waters in Creation (Genesis 1:2ff)....

"The seventh day represents the **goal of history** when humanity's work is done and God's rest is entered." Cf. "man's day" at First Corinthians 4:3 and Hebrews 4:3-11, with Revelation 14:13. "The regularity of six days of work and one of rest" - points toward the time "when humans enter Creation's goal which is God's **eternal rest**....

"The first Adam was created innocent and holy, in the image of God, with the Law of God written on his heart.... **Adam had personal communion in righteousness with God from the beginning, and he was to be obedient in the covenant relationship**....

"As it was to be fulfilled by man in the strength with which he is endowed, it may be called the **Covenant of Nature**. Being made with Adam before sin, it may be called the **Covenant of Innocence**. As made between parties who were friends, it may be called the **Covenant of Friendship**. The blessing in view may lead us to call it a **Covenant of Life**. While the requirement of obedience to God suggests the term **Legal Covenant, Covenant of Obedience, or Covenant of Works**. Consideration of the tender love and generosity God showed, may suggest the term **Covenant of Favour**. A more neutral term, could be **Adamic Covenant**....

"Christ was fully obedient, and thereby fulfilled Adam's **Covenant of Works**.... Adam was given the whole Earth to subdue, whereas Abraham is promised the land of Canaan.... Nevertheless, all nations will be blessed through Abraham (Genesis 12:3 cf. Galatians 3:8).... Abraham is the inheritor of the Creation Covenant as a new Adam. As Paul puts it, Abraham inherits the World (Romans 4:13)....

"The Last Adam worships and serves the Lord his God, according to every Word of God.... Jesus is the Last Adam, the obedient son through whom sinners are redeemed and made the people of God (Romans 5:12-21)....

"The ultimate fulfilment of the New Covenant, is in the final and glorious manifestation of the Kingdom of God already established in Jesus. The Book of Revelation reminds us that...there will be no sin in the New Creation (21:8 & 31:37).... The redeemed will be sons who inherit all this (21:7), servants who serve (22:3), kings who reign (22:5). Conditions in the New Creation remind us of Eden, yet far exceed them (22:1ff).... The jubilee climax of the seventieth seven had come, and the endless **New Creation Sabbath** is entered upon....

"I see a natural development which is illustrated by Paul's use of the story of Sarah and

Hagar to represent two Covenants (Galatians 4:21ff). This is significant, since they [both] lived before Moses. Rollock uses the analogy of Sarah and Hagar, in his *Treatise on Effectual Calling* (1597) chapter 2, when dealing with the Covenant of Works....

"Given that the Covenant at Sinai did not annul the promise to Abraham (Galatians 3:17) and was not in itself a Covenant of Works..., there must have been a Legal Covenant before Moses - namely a Covenant with Adam who had the Law written on his heart but broke it. Some such was one of a number of likely chains of reasoning. In 1661, Patrick Gillespie...offers a proof of the Covenant of Works by reasoning back from Galatians 4:24.... *Ark of the Covenant*, 181-183....

"God's commitment to His creation continued in the face of human sin.... Jesus will be obedient to the Covenant of Works in the believers' place, and His righteousness as the One justified before God will be reckoned to His people.... The Covenant of Works, being based on man's nature and the Moral Law written on his heart, continues to be the rule of life for believers, in so far as the Moral Law is incorporated in[to] it....

"The classic position...holds God was bound to reward man because of what God pledged in Covenant if the man was obedient. In regard to the parallel between Adam and Christ, both stand in a covenant relation with the Father as sons.... The First Adam stood in holy communion and love with God....

"Any weakening of emphasis or confusion on obedience as the way to the highest blessing for Adam, has to have repercussions.... It affects our understanding of Christ's obedience for us.... If the Covenant with Adam did not involve a probation arrangement in which obedience would gain eternal life in glory, there is no beyond-probation state for Adam....

"Just-ification is not simply the believer being treated as if he had not sinned, but as if he had fully obeyed." Before the fall - Adam was created just. At first, he had not fallen - and so did not then need to be just-ified. "The obedience both Adam and Jesus owed, was obedience springing from faith and trust in God according to covenant. Adam disobeyed; Jesus fully obeyed....

" A kind of...antinomianism can speak of being justified by faith alone and be careless about good works.... The three-fold distinction made in the Mosaic Law by Reformed theologians (compare *Westminster Confession of Faith* 19:3)...has been misapplied.... Only the Ten Commandments were spoken by God's voice.... They alone were accompanied by the shaking of Mount Sinai.... They alone were written by His finger.... They alone were written on enduring stone tablets.... They alone of the various laws were placed in the ark of the covenant.... The Decalogue is a reflection...of the Moral Law, the Law of Love, written on Adam's heart at his Creation....

"All that was threatened against the First Adam, fell on Jesus.... The resurrection showed Jesus to be righteous and accepted by the Father. He was justified [meaning declared to be just], having fulfilled all God's Law required.... Forgiveness for the breach of God's Law together with eternal life as held out in the Adamic Covenant is God's free gift through faith in His Son, together with adoption into God's family.... Jesus is the Last Adam, His obedience in His life

and in His death dealing effectively with the consequence of the **First Adam's disobedience.**"

Francis Nigel Lee

Rev. Professor Dr. Francis Nigel Lee remarks in his (now being updated) doctoral dissertation *The Covenantal Sabbath* (pp. 16-24 & 83): "God is a covenantal God. For He monopleurically or freely and sovereignly enters into an unbreakable covenant...with another(or others). Thereby, He promises and agrees to render certain benefits for the others.

"From all eternity, even **the three Persons of the Triune God covenantally loved One Another** in their notional activities. For conscious and reciprocal love demands the existence of a covenantal relationship.

"Furthermore, the three Persons also eternally loved Their potential and actual counsels in Their essential activities. Seeing that each Person played His part in those counsels, **that love too was a covenantal love.** But as both His notional and His essential activities are those of the one and the same indivisible God, they are both embraced in the one Supreme Covenant within His innermost Being. This is the **Eternal Covenant between the Father, Son and Holy Spirit - governing all reality.**

"God sovereignly and eternally elected to realize only His actual counsel, and to manifest therewithin something of His (personal and creative and re-creative) eternal covenant love to man His image. The Lord eternally established His Covenant. And thereby, the Three Divine Persons eternally entered into covenant relationship with One Another in respect of man and this present Earth.

"God the Father covenanted to create it and sustain it, in spite of the fact that Adam and his race would fall into sin. God the Son covenanted to incarnate Himself as the Second Adam to redeem the elect of the race. And God the Holy Spirit covenanted to call the elect to salvation in due season.

"God created Adam in perfect holiness, righteousness and knowledge; with life; and with a conscious soul. As such, Adam was able to forfeit this life (yet **not** his indestructible continued existence) by eating of the tree of knowledge of good and evil.

"On the latter scenario, man would die (Genesis 2:17) - and thereby continue to exist indestructibly, yet in agony and everlasting separation from God. On the other hand, Adam could also be confirmed in this life. That he would do, by eating of the tree of life and thereby living unto all eternity (Genesis 3 :22); in other words, by entering into the everlasting sabbath rest alongside of God.

"This ultimate destination of Adam in connection with his confirmation in or loss of this life, was dependent upon his obedience to the Covenant of Works which God made with him. This Covenant required positively that Adam should subdue the earth and the sea and the sky to God's glory (and that he should start to do this by dressing and keeping the garden and abiding in the **Law of God** written in his heart). Negatively, it required that he should deny himself the fruit of the tree of the knowledge of good and evil (Genesis 2:1 6f & 3:1-13).

"Thereby, he would also need to abstain from work on each **weekly sabbath**. This Covenant involved **work** and **rest**. Written on Adam's heart was the substance of 'Six days you shall labour, and do all your **work**, but the seventh day is the sabbath of the Lord thy God. On it, you shall not do any work; neither you, nor your son, nor your daughter.... For in six days the Lord made Heaven and Earth, the Sea, and all that is in them; and rested the seventh day: Therefore the Lord blessed the sabbath day, and hallowed it' (Exodus 20:11 cf. Genesis 2:1-5 & 2:15-17 and Hosea 6:7 and Romans 2:13-16).

"The **punishment** for disobedience to the Covenant was (**restless**) **death**; but the **reward** for obedience, was **eternal life** alias **everlasting rest**. And that everlasting rest was portrayed to him each week, by the day of rest or the weekly sabbath....

"First. It appears from Hosea 6:7 that God **made a Covenant with Adam**. There we read: 'But they [Ephraim and Judah in 6:4] like Adam have **transgressed the Covenant**; there have they dealt treacherously against Me'....

"Second. Attention should be drawn to the **protective** purpose of this Covenant. It was not merely one between God and Adam; but one between God and man against Satan, their common enemy. Hence God put Adam in the garden 'to till it and to **guard** it'

"This clearly implies the possibility of attack from a common enemy. Adam broke the Covenant and succumbed to the enemy's onslaught by eating of the forbidden fruit of death. Thereby he entered into a treasonous covenant with Satan, death and hell - against God!

"Yet God did not abandon Adam to whom He had previously allied Himself. To the contrary, **faithful** to His Divine Covenant with man, the Lord proceeded to break man's unholy covenant with Satan - by putting enmity between Satan and the woman, and between Satan's seed and the Seed of the woman Jesus Christ the Second Adam. For He would come and crush Satan's head by freely offering His heel to get bitten, at His Own human death for man.

"Thus, by dying, Christ the Second Adam would conquer death; and by rising unto everlasting human life, He would earn for man the eternal sabbath rest of God to which the first Adam had aspired yet failed but to which Christ would attain by triumphing over death. In that way, the Second Adam would smash the first Adam's covenant with death, hell and Satan; and, through the inauguration of the New Covenant in His blood, He would everlastingly confirm the first Adam's Covenant with God against the enemy.

"Third. There is the **promise** of the Adamic Covenant. It was **everlasting life** which was promised. This is surely implied in the negative wording of the Test Prohibition in respect of the forbidden tree, 'for in the day you eat thereof you shall surely die' (Genesis 2:17).

"It is also expressed in the positive wording of the reward in respect of the tree of life. For Christ Himself promises: 'To him that overcomes, I will give to eat of the tree of life which is in the midst of the Paradise of God.'

"Indeed, it is further implied in the wording of the institution of the Edenic sabbath in Genesis 2:2. For in respect of that, it is recorded in Hebrews 4:4-11 that 'God rested on the

seventh day from all His Works.... Let us therefore labour to enter into that rest, [the sabbath] rest remaining for the people of God!

Fourth. Failure to inherit the promise, implies the **penalty** of the Covenant. If the promise implies eternal life, it should be expected that the penalty would imply the opposite: namely everlasting death.

"This is not only taught by Scriptures such as Genesis 2:17 & 5 :5 and Hosea 6:1-9 and Romans 5:12 *etc.* But what is of particular interest, is that it is also clearly implied in the connection between the Edenic sabbath of Genesis 2:2 and the disobedience to God recorded in Psalm 95:11.

That connection is clearly brought out in Hebrews 3 and 4: 'God rested on the seventh day from all His works' - which rest 'they to whom it [the Gospel] was first preached did not enter because of unbelief.' Thence, Christians are warned in respect of the remaining 'sabbath rest to the people of God' - therefore to 'labour to enter into that rest, lest any man falls after the same example of unbelief.' For, as 'I swore in My wrath,' said the Lord [about unbelievers], I would no longer be God - if then 'they were to enter into My rest!'

"Fifth. The **universal scope** of the Covenant should be noted, *viz.* the organic implications (for the entire human race) of its observance or breach. Adam stood in natural relationship to all his unborn descendants, who would therefore inherit his nature. Romans 5:12*f.* But Adam stood also in covenant relationship to them.

"Consequently, if Adam had kept the Covenant, not only he but also his descendants would have received everlasting life imputed to them by the obedience of Adam their federal head who stood in their stead. But if Adam transgressed the Covenant as their federal or representative head, his sin of transgression would be imputed to them. *Cf.* Romans 5:12-14 & First Corinthians 15:21-22 & 15:45-47 with Deuteronomy 5:1-10.

"Hence, even in respect of the people of God for whom the sabbath rest of Hebrews 4:9 was intended, in the succinct words of Hosea 6:7 - also 'they, like Adam, have transgressed the Covenant.' The alternative reading 'they in Adam' does not in the least detract from this argument. To the contrary, the alternative reading even adds strength to the case. For it was precisely because, having transgressed the Covenant in Adam as their federal head, that they became like Adam as their fallen natural head and thus continued to transgress the Covenant also in Hosea's day.

Sixth. Attention must be given to the **legal nature** of the Covenant. Because 'sin is not counted where there is no Law' (as Paul writes in Romans 5:12-14 precisely in connection with 'the transgression of Adam'), and because 'sin is the transgression of the Law' (as John writes in First John 3:4) - it necessarily follows that Adam transgressed God's Law to man.

"This fact is the whole substance of Paul's argument in Romans 2 to 5. It is also the whole substance of Hosea's argument in 6:7-9.

"For, after stating through Hosea that Ephraim and Judah 'like **Adam** have transgressed the

Covenant' - God proceeds to describe the nature of their transgression. God says of His people, 'they have acted **treacherously** against Me. Gilead is a city of those who work **iniquity**, and is polluted with blood.

"And as troops of **robbers** wait for a man, so the company of priests **murder** in the way of consent. They commit **lewdness**' and 'there is the **whoredom**.' The nature of the work of iniquity of Ephraim and Judah is here described as acting 'treacherously against Me' (God), and 'murdering in the way' like troops of 'robbers wait for a man.'

"The transgression, then, is against God and man. It is likened to Adam's transgression of the Covenant. Hence the breach of the **Adamic Covenant** also involved a transgression against God and man; and the latter include also Adam's own descendants.

"It has been seen in the previous three paragraphs that Adam transgressed God's Law to man (Romans 5); and that Adam transgressed the Covenant and sinned against God and man in terms comparable to treachery, murder, robbery, lewdness, and whoredom (Hosea 6). Now when it is further remembered that Jesus regarded the gist of the Ten Commandments as involving loving God with all the heart and loving one's fellow man too (Matthew 22: 37f) - it is clear that the legal nature of the Adamic Covenant involved the gist of **the Ten Commandments**.

"Indeed, Hosea's description of Ephraim's and Judah's transgression of the Covenant on account of their treachery and murder and robbery and lewdness and whoredom is perfectly paralleled by Adam's treachery towards God's Test Prohibition and his murder of his own soul and those of his descendants and his robbing himself and them of the promise of everlasting life. This, as has been seen from Hebrews 4, was also involved in the Edenic sabbath.

"Seventh. Reference must also be made to the **condition** of the Covenant. It has been observed that the Moral Law, as Adam knew it, was essentially the Ten Commandments. But yet it must have differed therefrom in form, and been communicated inwardly by being written on the tables of his heart.

"For as the Moral Law was revealed to Adam before the fall and the knowledge of good and evil, it must have been positive and reasonable in character. But precisely because it was positive (thus Berkhof), it could not make him conscious of the possibility of sin. So therefore a negative and arbitrary Commandment had to be added, a Test Prohibition not to eat of the tree of the knowledge of good and evil, and conjoined to the Moral Law.

"This Test Prohibition, involving his not tasting of the tree of knowledge of good and evil, was not written on the tables of Adam's heart as was the Moral Law. But it was outwardly and audibly communicated to and understood and accepted by Adam, of his own free will, as the arbitrary decree of a sovereign God.

"Yet God's communication and Adam's acceptance, constitute the making of a **Covenant** involving the penalty of death in the event of its transgression and the reward of (everlasting) life on its being kept. So the condition of the Covenant was that of implicit and perfect obedience.

"Although only added after the inherent Moral Law, the Test Prohibition in every sense

presupposes and reflects the Law. Hence the prohibition of Genesis 2:17 was promulgated by the only Lord God (*cf.* the 1st Commandment). It was communicated directly (*cf.* the 2nd Commandment). Its breach embodied a solemn penalty for Adam and his descendants (*cf.* the 3rd). Its penalty of death implied its positive reward of everlasting life alias perpetual rest with God (*cf.* the 4th).

"Its Author's authority was to be respected (*cf.* the 5th). It threatened death (*cf.* the 6th). Its breach was marked by disunity between man and wife and shame in their nakedness (*cf.* the 7th). It warned against the theft involved in its transgression (*cf.* the 8th). Its breach was occasioned by accepting the false witness about it from the serpent (9th). And its breach was immediately caused by desire of that which was forbidden, and the tragic consequences of that covetousness (*cf.* the 10th Commandment)....

"The Edenic sabbath of the first Adam, because the Covenant of which it was the sign was destined to be transgressed, foreshadows Jesus Christ as man's Eternal Rest. This proceeds logically from the same above-mentioned covenantal aspect, only transferring the perspective from creation to that of re-creation - with Jesus Christ the Second Adam in the place of the first. For after Adam (who was a type of the One to come) had transgressed the Covenant of Works, Jesus the Second Adam (First Corinthians 15:21-47) came as the Antitype and the Mediator of a New Covenant (the Covenant of Grace).

"Yet basically, the Covenant of Grace is simply the execution of the original Covenant of Works - by Christ, as the Second Adam. He voluntarily covenanted with the Father to place Himself under the Law, so that He might redeem them that were under the Law but who as a result of Adam's transgression were no longer in a position to obtain everlasting life by their own fulfilment of the Law.

"Christ came to do what Adam failed to do, and He did it by virtue of a covenantal agreement, an agreement established in eternity between the Father and the Son and the Spirit and confirmed in time between the Father and the Son in the Latter's capacity as the Son of man and the Second Adam - and applied in the lives of God's elect by the Holy Spirit. Since the incarnate Christ met the conditions of the Adamic Covenant of Works, men can now reap the fruit of that original agreement - by grace and through faith in Jesus Christ the Second Adam.

"First. God the Father made an Eternal Covenant with the **Second Adam** to stand surety in the place of the first Adam, should he fall. Nay more, when he fell. For his fall was clearly foreseen by God. This Covenant between the several Persons of the Triune God, involving the incarnation of the Second Person of the Godhead as the second person of humanity alias as the Second Adam, was: eternal; certain of execution; personal; legally binding; and substitutionary.

"Second. God made a Covenant with the Second Adam **against Satan**, to break the counter-covenant made by the first Adam with Satan and death and hell and against God - by rising from the dead in triumph on the first day of the week. Thereby He was transformed from the Stone which the builders rejected (in His death) to the Chief Cornerstone of men's faith (in His resurrection). *Cf.* Psalm 118:22*f* and Acts 4:11*f*.

"Concerning this, Isaiah writes of the scoffers who ruled the people in Jerusalem: 'Because

you have said, "We have made a covenant with death, and with hell are we at agreement" - therefore, thus says the Lord God, "Behold, I lay in Zion as a Foundation, a Stone; a tested Stone; a precious Cornerstone; a sure Foundation. He who believes, shall not make haste" And your covenant with death shall be disannulled, and your agreement with hell shall not stand.... For the Lord will rise up [= the resurrection! - F.N.L.] so that He may do His work, His strange work; and bring to pass His act [= fulfil the Covenant of Works - F.N.L.], His strange act!' [His 'strange act': because it should have been the first Adam's work, not Christ's! - F.N.L.]. 'This too comes forth from the Lord of hosts'....

"This remarkable passage should be compared with Psalm 118. There, the same phrases occur (*viz.* 'the Chief Cornerstone' and 'This is the Lord's doing'). That Psalm is clearly Messianic, dealing with the triumph of Christ over death in resurrection victory. Indeed, it takes on new meaning in respect of the sabbath day - when it is remembered that the Lord started to enter into His rest for man on Resurrection Sunday (the first day of God's new week).

"Third. God's Covenant with the Second Adam involved the **promise** of everlasting life for the first Adam and his elect descendants. 'I am the resurrection and the life,' declared the Lord Jesus Christ. And Paul, writing to the church of Corinth on this very subject of the resurrection and everlasting life, insisted, 'If Christ be not raised, your faith is in vain; you are yet in your sins.' However, he then assured them: 'but now Christ has risen from the dead.... As in Adam all die, even so in Christ shall all be made alive.' Then Paul presently goes on (a most significant point!) to direct that same church of Corinth to put something aside and store it up on the first day of the week (the day of our Lord's resurrection) as a gift to the poor Christians of Jerusalem.

"It is as though Paul, after speaking at length about the resurrection of the Second Adam and His gift of everlasting life to his brethren in First Corinthians 15, immediately goes on at the beginning of chapter 16 to enjoin the churches (already resurrected in principle) to make provision for their gift to their brethren unto temporal life, on the (resurrection) first day of the week. Surely this is a most significant point, in that this New Testament first day of the week is here brought into connection with the resurrection and everlasting life - just as the Old Testament seventh day sabbath is brought into connection with everlasting life in the Epistle to the Hebrews.

"Fourth. God's Covenant with the Second Adam involved the **penalty of death** for the Latter. He voluntarily suffered in the stead of the first Adam and his descendants, so that they may be liberated.

"'I, the Lord, have called You and given You for a Covenant of the people, for a Light of the Gentiles' - said God the Father of His Messianic Son through Isaiah - 'to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness.' For Jesus Christ, the Second Adam, Son of the first Adam and Seed of the woman Eve, paid the penalty for their transgression of the Covenant. He suffered the death penalty prescribed for their breach of that Covenant. That penalty He suffered on Calvary at the hands of the serpent's seed, that generation of vipers, the Scribes and Pharisees. They were instrumentally used by their father the devil, that old serpent, to bruise the heel of the Seed of the woman, the Saviour Jesus Christ, even unto the penalty of death.

"Fifth. The Covenant between the Father and the Son was **universal in its scope**. Just as in Adam all men died, 'so also in Christ shall all be made alive.' It being the will of the Lord to bruise Him, when Jesus made Himself an offering for sin He saw His offspring [His elect descendants].... He saw the fruit of the travail of His soul.... He made many to be accounted righteous, and He bore their iniquities.

"That being the case, with the internationalization of the Covenant by the Great Commission given by the risen Christ, the sabbath day as a sign of the Covenant would thenceforth have to meet the requirements of universality. Matthew 28:19 *cf.* John 20:19*f.* This would particularly involve a change in the mode of computation of the beginning and the end of the sabbath, and the change of its day from Saturday to Sunday.

"Sixth. God's Covenant with the Second Adam was **legal in nature**. 'When the time had fully come, God sent forth His Son, born of woman, born under the Law, to redeem those who were under the Law' (Galatians 4:4-6). Paul argues here in Galatians that Christ was made under the Law to redeem Christians; but that they are **not under** the Law but **in** the Spirit.

"The Apostle illustrates this in the allegory of the two women Sarah and Hagar, who bore respectively Isaac and Ishmael to Abraham. There, Paul compares Isaac to Mt. Zion (or Jerusalem) and Ishmael to Mt. Sinai - where the ceremonial law was first given and where the Moral Law too was first given in that particular **form** known as the Ten Commandments (although the **substance** of it had of course inwardly been revealed to man from the very beginning).

"Paul points out that Christians are not like the slave-child Ishmael of the slave-woman Hagar, not like Mt. Sinai in Arabia which was not the promised land. For Christians are children of God by adoption - like the free child Isaac of the free woman Sarah; like Mt. Zion above, the heavenly Jerusalem, the true sabbath rest of the true Canaan.

"Seventh. God's Covenant with the Second Adam involved the **sabbath as a condition** of that Covenant. After labouring in creation, the Triune God entered into His everlasting sabbath; and there and then rested from those labours. But in terms of the Covenant in respect of the Second Adam, the eternal Intratrinitarian Covenant of **Re-demption** alias the **Re-stor-ation** and Consummation of Creation - the Second Person of God Triune voluntarily left His glory and that creation rest, *via* His incarnation.

"He did so, in order to fulfil the condition of that Covenant: namely to keep the Ten Commandments by performing His labours of redemption, as man, here on Earth. Those labours included His ministry of labouring on weekdays. It culminated at the end of His life's work - in respect of which He exclaimed 'It is finished!' as Friday evening drew on. Then He rested in His grave on that last Saturday sabbath - as the Fulfilment thereof, and as the incarnated Eternal Rest which remains for the people of God.

"On the first day of the week, Christ was 'declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.' On that day He as man started entering into His glory and His creation rest (which now in addition became also His **re-creation** rest). By then, He had ceased from His labours of re-creation.

"For he [including the Son of man] who has entered into His rest, has also ceased from his labours - as God did from His.' Hebrews 3:1; 4:14-16. Jesus thereby fulfilled the condition of the Covenant. For He, like the first Adam, then 'tasted death for every man.' By His accepting crucifixion on the tree of death at Calvary, and by His resurrection, He re-stor-ingly made elect mankind partakers of the tree of life in Paradise - and further guaranteed their progress even toward Heaven and Heaven-on-the-New-Earth itself.

"Finally. Attention is drawn to the sabbath as the sign of the Covenant between God and the Second Adam. Here, also the prophecy of Hosea [6:1-7] seems to point to the Messianic covenantal significance of Resurrection Sunday, the first day of the New Testament week.

"Immediately preceding Hosea's solemn indictment of Ephraim and Judah noted above (namely that 'they like Adam have transgressed the Covenant'), is his appeal for their conversion. The promised grounds therefor, are the atonement and resurrection of God the Son as the son of man or Second Adam, and the refreshing arrival of the Holy Spirit.

" 'Come,' Hosea there declares, 'and let us return to the Lord! For He has torn; but He will heal us! He has smitten; but He will bind us up! After two days He will revive us. On the third day He will raise us up, and we shall live in His sight. Then shall we know - if we follow on to know the Lord! His going forth is prepared like the morning; and He shall come to us like the rain, like the latter and former rain to the Earth.'

"The prophecy has possibly at least five distinct fulfilments. First, an immediate fulfilment in respect of Ephraim and Judah who were here promised re-stor-ation on condition of their re-pentance. Second, a distant fulfilment - in that God's people down through the centuries were waiting and longing for the coming Messiah. Third, a Messianic fulfilment in Jesus Christ Himself - Who was 'torn' and 'stricken' on Calvary, Who 'revived' after two days in the grave, and Who was 'raised' up on 'the third day' (Easter Sunday) so that He might 'live.' Fourth, a Pneumatic fulfilment pertaining to the Holy Spirit of that Second Adam - Who indeed did again 'come to us like the rain, like the latter and former rain' on Pentecost Sunday. And finally, an ecclesiastical fulfilment - in that the Church is in Christ and in the Spirit on the Lord's day. Acts 20:7 & First Corinthians 16:2 & Revelation 1:10.

"Summarizing, it was seen above that the sabbath day was the sign of God's Covenant with the first Adam. But in the last paragraph and the texts therein referred to, it is clear that the first day of the week is of considerable significance in the New Testament (and therefore thenceforth) in respect of God's Covenant with the Second Adam. The New Testament is silent on the significance of the Saturday sabbath in this respect, except perhaps to imply its substitution by Sunday. 'For if Joshua had given them rest, then would He not afterward have spoken of another day' (Hebrews 4:8-11).

"The conclusion, then, is that Sunday is the sign of the New Covenant. Further, at the Lord's resurrection, Sunday replaced Saturday and was henceforth to be kept as the new day of rest. Indeed, even in the New Testament dispensation, God's unchangeable Moral Law requires the dedication of one day of restful worship in every seven to the worship of the Creator and Re-Creator. Of all the days of the week, only Sunday, the beginning of the new week, can be substituted for Saturday, the last day of the old week, without breaking the weekly cycle.

"As the New Testament suggests, primarily in respect of everlasting rest yet secondarily no doubt also in respect of the weekly day of rest which marks out human progress towards the former ultimate destination - 'there remains the keeping of a sabbath to the people of God. For he who has entered into His rest, has ceased from his own works too, as God did from His.' Hebrews 4:9f.

"Be it noted that God rested from all His works on the sabbath day after six days of labour, Hebrews 4:3-4. Hence, the believer too is to rest in a like manner from his works 'as God did from His.'

"Thus too, the believers are to be 'not forsaking the assembly of ourselves together - as the manner of some is - but exhorting one another' (Hebrews 10:25). Why? So that the God of peace Who brought back again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the **Everlasting Covenant**, should make you perfect in every good work to do His will!' Hebrews 13:20-21.

"It has been seen that the nature of the Covenant which God made with Adam was essentially the same as the nature of the Covenant which God made with the Second Adam Jesus Christ. Indeed, it was **essentially the same Covenant**. Precisely what Adam was to do during his earthly probation, namely to obey God and to overcome Satan, the Second Adam has done. For it is in respect thereof that He exclaimed at the end of His earthly probation: 'It is finished!' - that is, 'I have overcome Satan; I have kept the Covenant!'

"The blessings of the Covenant of Grace, then, are nothing more than the blessings of the Covenant of Works gratuitously bestowed on believers by virtue of Christ having earned the fruits of that Covenant of Works for them by His perfect active and passive obedience in keeping the Moral Law of God. Adam, who was a type of Christ, transgressed the Covenant and brought sin and death into the World and spread it to all men.

"But the Second Adam was brought back from the dead by the blood of the Everlasting Covenant as a life-giving Spirit. Consequently, as in Adam all died, so also in Christ all shall be made alive. Thus Kuyper; E. F.[isher], Bavinck and Kelman.

"Christ saves man by His obedience to the Moral Law. So popular slogans such as 'not under Law but under grace!' and 'Free from the Law!' *etc.*, can be misunderstood very dangerously. They require careful qualification, lest they should lead to making a radical contradistinction between the Covenants of Law and Grace - as in Antinomianism.

"There is a very close nexus between Law and Grace. It may be illustrated by giving to the question "What is the Gospel of grace?" - the answer: 'Jesus Christ has kept and fulfilled the Law in the believers' stead!'

"But this can only mean that the weekly sabbath must apply just as much in the Gospel dispensation of the Covenant, as it applied in that first Edenic dispensation of that same Covenant. In other words, there is something of an essentially permanent or moral nature in the institution of the weekly sabbath. Thus even Barth and Van Selms.

"So the Law remains, also under the Covenant of Grace. Consequently, the role and significance of the sabbath as part of the Law, and the rest which it signifies in the Covenant of Works with the first Adam and in the Covenant of Works with the Second Adam whereby its benefits come to us by way of the Covenant of Grace, need to be determined.

"The Moral Law is an essential characteristic of the relationship between the two parties to the Adamic Covenant, namely God and His image man. Hence the Moral Law has its ontical and historical source in God as the Highest Good. Indeed, God next embodied His Moral Law in the inward conscience of His image unfallen man - writing it on the tables of his heart.

"The Moral Law as Adam knew it was undoubtedly like the Ten Commandments. Yet its form was different. For the Moral Law in its present form presupposes a knowledge of sin, and is therefore primarily negative. But in Adam's heart, the Law must necessarily have had a positive character.

"Necessarily so. Because adultery (for example) was impossible as long as there was only one man and one woman in the World; theft was meaningless, as long as there was no one to steal from. Dishonour to parents was impossible before Adam and Eve had become parents. Hence the Law written on the tables of Adam's heart was not so much in the form 'you shall not kill!' and 'you shall not steal!' and 'you shall not commit adultery!' *etc.*, but rather the affirmative 'you shall let live!' and 'you shall labour!' and 'you shall cleave to your wife [singular] and become one flesh with her!' *etc.*

"After the fall, the Moral Law remained in the heart of man, even in respect of the Heathen. But it got more and more repressed and effaced by sin, requiring its authoritative repromulgation anew at Sinai in the form of the Ten Commandments. After a further period of sin and indifference and still later even of casuistry and externalization, it was incarnated in the Person of Christ 'The Covenant' (Isaiah 42:6) and His teachings. Then it was written on the tables of His regenerated bride's heart by His Spirit through His Word to the Church, to be consummated in the eternal moral beauty of her heavenly life - in contradistinction to the immoral nature of the unsaved.

"Thus the moral nature of the Everlasting Covenant, despite differences in administration, remains the same at all the particular points in history. Hebrews 13:20*f*. For when man transgressed the **Covenant of Works** in Adam - God would not, could not, follow suit! God would still do His part. Second Timothy 2:13. He would in the fullness of time become man - and, as man, perform man's part too. The Covenant of Works would, from man's point of view, become a **Covenant of Grace** in which God would perfect him from beginning to end....

"Hence, immediately after the fall, God announced His Covenant of Grace. He announced that He Himself would later incarnate Himself as the Second Adam and the Seed of the woman to keep Adam's part of the Covenant of Works. At that time, He would crush Satan at the expense of His Own human life - on Calvary's cross.

"Then, as the last Saturday sabbath drew nigh - He would lie in the rest of death throughout that last Saturday sabbath. Next, as man - He would enter into God's everlasting rest by starting to enter into everlasting life on the first Sunday sabbath on which He would rise from the dead.

This Covenant of Grace, involving the Second Adam's later human life and death in fulfilment of the Adamic Covenant of Works, God established immediately after the fall - with the first Adam, and all his faithful descendants." Three cheers for Jesus! Hallelujah, what a Saviour!

In his work *Onward Christian Soldiers!*, at Genesis 1 to 3, Lee observes that " God created the Earth to be inhabited by all of the Nations. His purpose was that they should later look to Him and be saved, together with all of their national cultures....

"As the *Geneva Bible* of John Knox and Mrs. John Calvin's brother-in-law Dr. William Whittingham rightly comments on the first description of the work of creation in the Holy Scriptures: 'God made all His creatures to serve to His glory, and to the profit of man.... For sin - they were accursed. Yet to the elect - by Christ they are **restored**, and serve to their wealth.'

"After **covenanting** with One Another in **Eternity**, the three Persons of the Triune God further took counsel Together and **re-covenanted** with One Another also in **time**. They did this, just before They proceeded to create mankind as Their own creaturely image. Indeed, They soon **again** did this yet once more, when They jointly entered into **Covenant** with Their **image** - with Adam, and with all of his descendants....

"Even before the creation of man, the three Persons of the Triune God had covenanted with One Another in Eternity. God the Father eternally begot and everlastingly keeps on begetting God the Son from the Father's own bosom. God the Son has covenantally 'imaged' God the Father from all Eternity - and that Son keeps on 'imaging' His Father everlastingly.

"Similarly, the eternal love between God the Father and God the Son - covenantally - was and keeps on being 'imaged' by God the Holy Spirit. For He eternally proceeded, and everlastingly keeps on proceeding, from both the Father and the Son.

"But now, on the sixth day of the formation of our great planet Earth, the Father and the Son and the Spirit all Together as the Triune God proceeded to create **mankind**. They decreed: 'Let Us make mankind in Our image!'

"Thus They re-confirmed Their Eternal Covenant with One Another. So, as also the *Geneva Bible* points out, 'man was created after God in perfect **law-abidingness** or righteousness and true holiness' and knowledge.

"While creating man, the Triune God not only entered into a **Covenant of Life and Works with Adam and all mankind**. *Hosea 6:7*, compare the *Westminster Confession of Faith* 7:1-2f & 19:1-2 & 19:5. When He did so, that also mirrored the previous and eternal begetting by God the Father of God the Son - as well as the eternal procession of God the Holy Spirit.

"First, God created Adam as His Own image. For He created Adam as the fountainhead and father of all mankind. Then, He created Eve - Eve as the first-begotten from Adam's bosom and as the mother of the whole of mankind (as having descended from Adam and Eve).

"Subsequently, God created their children - to proceed, as they did, from both Adam and Eve. And throughout, He adopted elect mankind and his elect offspring, as 'children of God' -

into His Own covenantal family.

"God did this by **entering into a Covenant** (or a promissory agreement) with **all mankind**. God promised and agreed to look after and to **reward** obedient man. And man then promised and agreed to serve the covenantal God. In this way, a covenantal '**bond**' - that is, a 'religious' **ob-lig-ation** - was established between the Triune God in Heaven on the one hand, and His 'adopted' family of the children of men here on Earth on the other hand.

"Now when these children of men grew up, they would themselves leave their father(s) and mother(s). They would themselves covenantally marry and raise covenantal families. And those families would in turn themselves grow up and leave their father(s) and mother(s) and then themselves covenantally marry and raise covenantal families - and so on. For, as the *Geneva Bible* rightly states: 'The propagation of man is the blessing of God.'

"In this way, men would gradually spread out away from one another - and fill or covenantally replenish the Earth. At length, they would form covenantal nations in the various parts of the World. Then, at their appointed time, all these men and nations would seek the Lord of the Covenant.

"Ultimately, they would enter into **international** Christian covenantal relationships with one another. Thus, unfallen men would keep on developing - until they constituted a whole system of covenantal relationships. For they would then consist of one humanity under the one God, yet embracing many human persons under the Many Divine Persons of the Triune Jehovah.

"Even before the fall, as the *Geneva Bible* comments, 'God would not have man idle - though as yet there was no need to labour' or to **travail**. For, as Calvin too comments, man was here given 'authority over all living creatures' as 'lord of the World... The use of the plural number' in this place - 'let them have dominion' - clearly 'intimates that this authority was **not** given to Adam only, but to all his **posterity** as well as to him.'

"Right down from the creation of Adam and until the very end of history, then, man was and is covenantally and officially required to work for God and to glorify Him in everything he does. And this involves man keeping the cosmos-embracing **Ten Commandments** of the Covenant in their widest possible scope to the glory of Jehovah. For man is the image of God in perfect knowledge, holiness and righteousness. Hosea 6:7-10; Mark 10:17-21; John 14:15; Ephesians 4:24; Colossians 3:10; James 2:8f.

"Thus, mankind must be fruitful and multiply - a marriage task (compare the Seventh Commandment). Mankind must replenish and subdue the earth - a cultural task (compare the Eighth Commandment).

" Mankind is to work at this to God's glory in every field of endeavour six days every week, and rest on the Sabbath - a religious task (compare the Fourth Commandment). In this series of weeks stretched out for many thousands of years, mankind is further to develop the World and all its fullness by manufacturing vast numbers of things. Thus man has a task lasting for the whole of human history alias 'man's day' (First Corinthians 4:3).

"Hence, man subdues the Earth - as he tends and dresses the garden; as he mines for precious minerals; and as he (re)conquers the deserts. He subdues the sea: as he trawls for fish; explores its depths with his submarines; and in the twenty-first century ultimately farms even the ocean beds. Too, he subdues the sky - as he travels in intercontinental airplanes; colonizes the moon; and even reaches for outer space.

"Man militarily subdues the devil, as he keeps and guards the garden (compare the Sixth Commandment). He expands his wealth, as he economically subdues the creeping creatures in the silk-worm and rock-lobster or crayfish industries (compare the Eighth Commandment).

"He scientifically subdues the animals, both zoologically and linguistically, as he carefully analyzes and categorizes them and gives them all their names (compare the Ninth Commandment). And he is to do all of this contentedly (compare the Tenth Commandment).

"Now in all of this, man was to work for six days and to keep the weekly Sabbath, week after week. Thus he was, as Richard Baxter once declared, to use his Sabbaths as steps to Glory - until he had arrived there. That will be the never-ending 'Day of the Lord' which He 'shall make.' Genesis 2:1-3; Malachi 4:1-5; Hebrews 4:4-11; Revelation 14:13 and 21:24 to 22:5.

"As Calvin's *Commentaries on Genesis* state (in his *Argument* and at 2:3-7): 'It behooves us, with the holy Fathers, to **press on** towards the mark of a **happy immortality**.... Six days were employed in the formation of the World...so that God might engage us in the consideration of His works.... God claims for Himself the meditations...of men on the seventh day.

'This is indeed the proper business of the **whole life**, in which men should daily exercise themselves to consider the...wisdom of God in this magnificent theatre of Heaven and Earth.... Every seventh day has been especially selected for the purpose of supplying what was wanting in daily meditation.... God rested; then He blessed this rest, so that in **all** ages it might be held sacred among men.... He dedicated every seventh day to rest, so that His own example might be a perpetual rule....

"'This is to be the common employment not of one age or people only, but of the whole human race.... It was commanded to men from the beginning, so that they might employ themselves in the worship of God. It is right that it should continue to the end of the World' - alias the termination of human history. 'On this [human] soul God engraved his Own image, to which immortality is annexed.'"

On the parallel passage Hebrews 4:3-11, Calvin makes the following further comments: 'In order to define the nature of our rest, he [the writer of the *Epistle to the Hebrews*] now recalls us to the description...that immediately after the creation of the World, God rested from His works. He infers from this that the true rest of the faithful which lasts to all eternity, is to conform to that of God....

"'That ought also to be man' s ultimate purpose, to which all his plans and actions should be directed.... God, Who is said to have rested, **denies His rest to those who do not believe**.... There would be no purpose in His doing this, unless it was His will for **the faithful** to **have rest** according to His Own example.... The way in, lies open to those who believe.... Even if our

salvation is so far placed in hope, yet...it leads us straight to **Heaven**....

"There remains a rest for the People of God; that is, a spiritual rest to which God daily invites us.... This is a definition of the perpetual Sabbath - in which the highest human happiness consists..... There is a likeness between men and God in which they are united to Him. The completion of this rest is never attained in this life. We must always be **striving towards it.** This believers enter in[to], but on condition that they continuously run and press on.... "Let us therefore give diligence to keep entering into that rest!" Thus Calvin.

"Let us then labour for the Master here and now on this present Earth in every field of human endeavour! For that is indeed our 'reasonable service.' Yet, as Christ's earthly body, let us also even now (in our soul-spirits) **confidently** follow our risen Saviour into **Heaven!** For it is **from Heaven** that Jesus Christ the Second Adam and Federal Head of the entire elect human race now rules and reigns throughout His Universe and thus **even here on Earth.**

"Seeing then that we have a great High-Priest, Who has passed into the Heavens - Jesus, the Son of God - let us hold fast our profession! For we do not have a high-priest who cannot be touched with the feeling of our infirmities.' But we have a High-Priest Who 'was in all points tested just like we are - yet without sin. Let us therefore **boldly** come to the throne of grace, so that we may obtain mercy and find grace to help in time of need!'

"The fact is that 'Christ has not entered [merely] into the holy places made with hands' - the earthly sanctuary. For such 'are the figures [or but the foreshadowings] of the true.' But Christ has entered 'into **Heaven itself.**' There He 'now appears for us in God's presence'....

"On the basis of Christ' s finished work of redemption, we the redeemed should constantly **increase** in knowledge and in fruitfulness. For although His work of atonement is now completed, our sanctification is not.

"Previously, while yet on Earth 'in the days of His flesh, He had offered up prayers and supplications with strong outcries and tears to Him Who was able to save Him from death. And He was heard, in that He feared. Though He were a Son, yet He learned obedience by the things which He suffered. And, [thus] being perfected, He became the Author of eternal salvation to all them who obey Him'....

"Now following Jesus Who was 'perfected' - we too should follow His example and ourselves 'go on to[ward] perfection,' in sanctification.... True Christians will persevere to the end, and will obey the Dominion Charter and dress the ground and enjoy its fruits.... 'For the ground keeps on drinking in the rain, that often comes upon it. It keeps on bringing forth herbs, meet for those by whom it is **dressed**'...

"Now 'this,' comments Calvin, "is a most apt comparison for arousing zeal for making due **progress.** The ground cannot bring forth a good crop at harvest time, unless the seed begins to germinate almost as soon as it has been sown. So, if we want to bring forth good fruit - as soon as the Lord has sown His Word, we must strike roots...so that they begin to emerge without delay.... Those who take the seed of the Gospel into their hearts and from it bring forth a genuine shoot, will keep **increasing** until they produce ripe fruit'....

"Calvin further comments on Exodus 20:8f: 'The ordinance of rest was a type of a spiritual and far higher mystery.... God, in His indulgence providing against our infirmities, separates one day from the rest and commands that it should be free from all earthly business and cares - so that nothing may stand in the way of that holy occupation....

"**We have an equal necessity for the Sabbath with the Ancient People....** It was not lawful to cook food.... It is very absurd that a man should encourage a profane contempt of God in the family over which he presides....

"'The hallowing of the Sabbath' - because instituted when the Lord wrote His Holy Law on Adam's heart while **creating** him - 'was **prior** to the [Mosaic] Law.... What Moses...narrated - that they [the Israelites] were forbidden to gather the manna on the seventh day [Exodus 16:22f] - seems to have had its origin from a well-known and [previously] received custom....

"It is not credible that the observance of the Sabbath was omitted when God revealed the rite of [bringing gifts alias] sacrifice to the holy fathers [Genesis 4:3f & 8:6-12 & 8:20f]. But what [later] in the depravity of human nature was altogether extinct among heathen nations, and almost obsolete with the race of Abraham - God **re-new-ed** in **His Law**' before and at Mount Sinai and again later under the New Testament. Thus Calvin. Matthew 5:17f *cf.* Ecclesiastes 7:29 & Ephesians 4:24-32.

"Regarding the offerings in Genesis 4:3f, also Rev. Professor Dr. Herman Bavinck states: '**Sacrifice** in the broader sense' was 'suited to man in the state of rectitude' as 'prophet, priest and king.' For then too he was obligated to 'glorify God's name and dedicate himself to God with all that he had.' Indeed, Adam 'in the Sabbath...received a special day for the service of God; and to this end he needed special forms of *cultus* [liturgy].... There is nothing strange that sacrifice as well as prayer belonged to this.' *Reformed Dogmatics*, 1928, III:310f *cf.* II:536f.

"So, then, the man of God is to subdue the entire Cosmos - the Earth, the Sea, the Sky; the animals, the plants, the creeping creatures; the minerals, the garden(s), and even the Devil - all to the glory of God. And this was and is to remain man's task in all his generations - even as he leaves father and mother, reproduces, treks ever further, forms nations, and helps unfold the various national cultures in Christian international harmony under God.

"Here we can do no better than to quote Calvin's comment on Genesis 2:15. He remarks: 'Men were created to employ themselves in some work, and not to lie down in inactivity and idleness. This labour truly was pleasant and full of delight, entirely exempt from all trouble.... Since, however, God ordained that man should be exercised in the culture of the ground - He condemned in his person all indolent repose.

"'Therefore nothing is more contrary to the order of nature than to consume life in eating, drinking and sleeping - while in the meantime we propose nothing to ourselves to **do!**' Such an attitude - that of 'Now don't work too hard!' - is not only sub-human. It is also 'sub- formic' [*cf.* the Latin word *formica* = 'an ant'] - and certainly not worthy even of an ant!

"For as wise King Solomon urges: 'Go to the ant, you sluggard! Consider her ways, and be wise! She...provides her food in the summer, and gathers her food in the harvest-time... The

sluggard does not wish to plow.... Therefore he shall beg in harvest-time, and have nothing!' Cf. Proverbs 6:6-8 & 20:4.

"Continues Calvin (on Genesis 2:15.): 'Let him who possesses a field, so partake of its yearly fruits that he may not permit the ground to be injured by his negligence. But let him endeavour to **hand it down to posterity** as he receiv-ed it - or, **even better cultivated!**... Let every one regard himself as the **Steward** of God in **all** things which he possesses!'

"Further: 'Man was the **governor** of the World.... He should, nevertheless, be subject to God. A **Law** is imposed upon him, in token of his subjection.... God, **from the beginning**, imposed a **Law** upon man for the purpose of maintaining the right **due** to Himself.... 'A **precept** was given to man, whence he might know that God ruled over him.... Our life will then be ordered rightly, if we **obey** God and if His will be the **regulator** of all our affections....

"Remember from what kind of life man fell! He was in every respect happy. His life therefore had respect to his body and his soul alike.... Life reigned...in his soul. In his body there was no defect. Therefore he was wholly free from death. His earthly life, truly, would have been temporal [alias subject to the passage of time] - yet he would [ultimately] have passed into Heaven.' Thus Calvin....

"Christian reader! Even after the occurrence of sin and even after the advent of Christ as the Saviour from sin, man's covenantal obligations to God **continue**. For man still needs to subdue the Earth to the glory of God. Indeed, this duty remains - and even increases in urgency.

"What an overwhelming thought! God would have you and me and all people and nations everywhere (and Christians in particular) culturally subdue the entire Earth and Sea and Sky and everything in them exclusively to His glory - as our reasonable religion. Romans 12:1-2.

"May we then be dissatisfied when we attempt anything less! For all the above tasks are fully involved - whenever we really fear God comprehensively and try to keep His truly comprehensive Ten Commandments, in gratitude to Christ our Saviour....

"God created Luci-fer the Light-bearer. Lucifer was at first God's righteous creature. Yet his righteousness or 'Law-abiding-ness' was losable. For when Lucifer sinned, he lost all light.

"The original purpose for which God created Lucifer, was to be the right-eous or Law-abiding upholder or bearer of the Son of God alias the Light of the World. But Lucifer, the bearer of that Light, later in time aspired to oust and to replace that Light - both for himself, and with himself.

"That Lucifer did, by rebelling against God the Son and His Holy Law. So, through his rebellion, he ceased to be Lucifer the Light-bearer and instead became Satan the enemy of God the Son and the leader of those angels who fell. In falling, Lucifer became Satan, and the angels who followed him became demons. That was their revolt against Heaven.

"When Satan transgressed God's Law, he became the 'opponent' and the diabolical foundation of all evil. Next, perceiving that the Lord had appointed man as the crown of His

creation and as God's own viceroy - Satan became filled with devilish envy.

"Thereupon he resolved to attempt to deprive man of the latter's own God-given dominion over the World. Dia-bol-ically - *i.e.*, opposing God - Satan wanted to usurp that dominion.

"Satan tried to do this in various ways. He deceitfully 'incarnated' himself as a serpent; he lied about the Word of God; and he tempted and seduced the woman. Then the Devil succeeded in engineering the fall of man alias mankind as a whole - and in bringing God's punitive curse even upon the whole of man's Cosmos.

"Under Satan's influence, **man then** transgressed all of God's Ten Commandments at once simultaneously. Man thus broke the Covenant - God's Covenant with man and against the devil. For Satan succeeded in getting man to betray the Lord Jehovah, and to enter into another and a false counter-covenant - a counter-covenant with Satan and against God!

"In this way, man - previously God's free vice-roy or 'Vice President' of the cosmos - now became a slave of Satan. Man should have kept on exercising dominion over the serpent, and also over every other sub-human creature. But then Satan, within a particular serpent, obtained dominion over man! Man as God's image had been created to be the ruler over the Earth. But now the Devil usurped that office - and himself became the 'god' of this World.

"Yet the faithful God would not and could not abandon man, His covenantal ally, to their mutual Satanic enemy. Faithfully vindicating His covenantal obligations toward man and against Satan, God announced that He Himself would ultimately become man. This He would do in the Person of the Lord Jesus alias the Second Adam Who, as the Seed of the woman, would crush Satan and covenantally subdue the cosmos (as the first Adam should have done).

"The announcement of that victory was already made when the Lord God said to Satan within that particular serpent: 'Dust shall you eat all the days of your life! And I will put hatred between you and the woman, and between your seed and hers. He shall crush your skull, while you nick His heel.'

"This promise, like every subsequent Messianic prophecy, was rich in symbolism. It was not merely a forecast of the immediate struggle of but one serpentine reptile and its snaky seed or progeny, against one real woman and her immediate human seed or progeny.

"No! Far rather was it a declaration of Christ's decisive skull-crushing of Satan at Calvary on behalf of mankind as a whole - even according to allegedly-literalistic Dispensationalism.

"For this was, in fact, the blessing of the Newer Testament itself - with the Word of God the Son as both the Testator and the principal Beneficiary (as the second man or the last Adam). The Latter came in the place of the Older Covenant's original man or first Adam. Moreover, also the first Adam benefitted - by believing this promise that the Second Adam would come and stand in his place.

"Also Eve apparently believed this glorious Gospel. For, after conceiving her first 'seed' - she became 'the mother of all of the living' (rather than 'the mother of all of the dying'). That is why she optimistically said: 'I have gotten a male child - [from] the Lord!'....

"All born of the flesh, are fleshly and carnal. They are a generation of vipers; a bunch of snakes; indeed, the brood of that old serpent the devil himself. Yet all of those regenerated or conceived by the Spirit, are spirit-ual. They are the true seed of God's woman the Church.

"Henceforth, there would be deep hostility between the dehumanized men who follow Satan and the 'rehumanized' men who follow Jehovah-Jesus. For Satan's seed or the children of the Devil (such as Cain) and the woman's seed or the children of God (such as Abel and Seth), would constantly clash.

"This hatred ultimately narrows down to a struggle between two personages in particular. For it finally focusses on the war between The Seed of the woman or the Commandment-keeping Second Adam or virgin-born Jesus Christ Himself (on the one hand) - and the Commandment-breaking Satan who previously incarnated himself in a particular serpent (on the other hand).

"On the cross of Calvary, Christ would die and get His heel bruised and poisoned - by the venomous bite of the devilish serpent. Yet He would soon recover - to rise again in triumph, three days later. But at the foot of the cross and under the feet of that crucified Christ - the Devil would be crushed, vitally and permanently.

"At Calvary, Satan would be bruised not just obliquely (like Christ was in His heel). But he would be shattered centrally (in his own venomous head). At Golgotha, the 'place of the skull' - Satan's skull would be crushed by our Lord Jesus Christ, the skullcrushing Saviour.

"For God then prophesied against Satan. The Lord told the Devil, regarding the later advent of the divine Son of (the wo)man: 'He shall [centrally] crush your skull, even when you are nicking His heel' (and only peripherally so).

"Nevertheless, the struggle still continues - even after Christ's victory on the cross and at His Resurrection. It continues, from then on, between the (in principle) now defeated children of the Devil on the one hand and the (in principle) now victorious children of the woman on the other.

"This seed of the woman, the Church, is the Newer Covenant's children of God. They are His 'seed' - whom He foresaw also when He Himself conquered on the cross.

"The outcome of their still-remaining struggle, should never be in doubt. For the holy seed of the woman or the children of God have already conquered in The Seed's conquest of the Devil - in Christ's death and Resurrection.

"Moreover, Christ's seed or the children of God also have the call unto personal victory - and the promise thereof. For thus says the Lord to His children: 'The God of peace shall bruise [or crush] Satan under your feet - shortly! The grace of our Lord Jesus Christ be with you!'

"Furthermore, it is not just ultimately but even 'shortly' that God's Own children shall be victorious. Because they see the crushing of Satan under Christ's feet, they shall see also the crushing of Satan under their own feet - and that "shortly" (alias very soon). For they shall themselves subdue Satan and his children under their own feet - and then have dominion over

them in the name of the Second Adam, our Lord Jesus Christ, and for His sake.

"As the *Geneva Bible* indicates: 'Satan shall sting Christ and His Members, but not overcome them.' For they shall overcome Satan! Also the great John Calvin himself comments: '**Victory is promised to the human race**, through a continual **succession of ages**. I explain therefore the 'seed' to mean the posterity of the woman generally.... Therefore the sense will be, in my judgment, that the **human race** which Satan was endeavouring to oppress - would at length be **victorious**....

"The whole **Church of God**, under its **Head**, will gloriously exult over him [namely over Satan]. To this the declaration of Paul refers, "The Lord shall bruise [or crush] Satan under your feet shortly" (Romans 16:20). By which words he signifies that the power of bruising Satan is imparted to faithful men, and thus the blessing is the common property of the whole Church."

"Satan and his seed have always been defeated enemies. This is so now, after Calvary. It was so there, at Calvary. It was also the case ever since this first promise of the Gospel was made, in the garden of Eden long before Calvary. It was so from all eternity, in the counsel of the Triune God. For, as God said to Satan: 'Dust shall you eat, all the days of your life!'

"For Christ would save the whole of true humanity from the Devil. The de-generated dragon-seed of Satan consists of a **de-humanized** humanity. But the re-generated Church-seed of the woman, is the **re-humanized** human race - the **true** humanity.

"Hence, Christ [the Second Adam] actually saves the true mankind from the Devil. Furthermore - the ever-expanding Church of Christ, destined increasingly to conquer the whole Earth down through all the future centuries of the Christian era, will yet make this apparent.

"Christian reader, may you and I never forget that Satan is a defeated foe! The Second Adam, the Lamb of God, has conquered the devil. And in Christ, we too have conquered Satan. Indeed, we are to keep on conquering him.

"Consequently, we who are the seed of The Seed of the woman, are even now called anew - for His sake - to subdue the Earth and even all the consequences of sin. Let us then take possession of the World and all its fullness! Let us under Christ's power proceed to conquer the cosmos - and to His glory!"

Hosea 6:1-11 states: 'Come, and let us return to the Lord! For He has torn; but He will heal us. He has smitten; yet He will bind us up. After two days, He will revive us. On the third day He will raise us up, and we shall live.... And He shall come to us, like the rain....

";But they [*viz.* the children of Ephraim and Israel and Judah], like Adam, have transgressed the Covenant.... Also for you, O Judah, He has appointed a harvest - 'when I return [or turn back and change] the captivity of My People,' says the Lord.

Here, Lee comments: "This passage is anchored in Adam's transgression of the Covenant of Life and Works. The Triune God established it with Adam, in Paradise itself. Hosea lived during a time of great national apostasy from the Lord. So he compared the Older Testament's **transgressions** of God's **Israelitic People** - to **Adam's**.

"Here, Hosea 6:7 has 'Adam' - not 'at Adam' or 'at Adamah' (places in Israel in respect of which no transgressions were recorded, Joshua 3:16 *cf.* 19:36). But, explains Hosea, 'there' - wherever his contemporary Israelites dealt treacherously against God - as **Adam** did, and as his descendants did and do.

"'There' Israel betrayed God like Adam did, and like all Adamites do who were 'in Adam' and who are therefore 'like Adam.' The Israelites too, like man or men who were and who are in **Adam**, transgressed the **Covenant**.

"Just recently, in Hosea's time, Israel had re-transgressed the Decalogue yet again. Likewise, also Adam's first transgression involved breaking all Ten Commandments - when he ate of the forbidden fruit. So, referring to the People of Ephraim and Israel and Judah and Gilead - Hosea exclaimed that also 'they, like Adam, have transgressed the Covenant.' They broke the Covenant, like Adam - because they had transgressed it already, in Adam.

"From this, it is apparent that God originally made a **Covenant of Life and Works** with Adam. It is a Covenant which Adam **transgressed** - at the time when he first fell into sin. Still **re-transgressible**, **that** Covenant is **yet** binding.

"The **nature** of Adam's transgression (and also of the later rather similar transgression of God's People in Hosea's own time), is then described. It is seen to be a **transgression** of the principles of the **Decalogue**."

Lee then shows that the Ten Commandments, in their cosmos-embracing scope, were the contents of that still-binding arrangement or **Covenant of Life** which **Adam transgressed**. "So, referring to the people of Ephraim and Israel and Judah and Gilead long after the fall of their first forefather Adam, the Prophet Hosea (at 6:7f) states that also 'they, like Adam, have transgressed the Covenant.'

"Thus it is apparent that God originally made a **Covenant of Law and Life and Works** with Adam. Indeed, the **breach** of that **Antelapsarian Covenant** is seen to be a **transgression** of the principles of the **Decalogue**."

Yet, because Christ the Second Adam would come to redeem and to restore His people, they were still required to keep the **Ten Commandments**. Even in Hosea's own time, states Lee, "they were to do so out of gratitude for so great a redemption which He had promised and foreshadowed to them on the basis of the **Last Adam** Jehovah-Jesus's **later human obedience** to that same **Adamic Covenant of Works**. This Christ did for the sake of all His elect - *viz.* all believing Gentiles and all Hebrew Christians.

"God forbid that such should **dis-grace-fully** keep on sinning and keep on transgressing God's Law, as formerly! **Justified** only by the active and passive **imputed righteousness** of Jesus their **Second Adam** - they are to be **sanctified** precisely by Christ's Holy Spirit enabling them to adorn their lives with the good works of progressively more and more **keeping His Commandments**. John 14:15 *cf.* Romans 6:1-15 & Ephesians 2:8-10 & First John 3:4 & 5:2.

"For God said of Ephraim and Gilead and Israel and Judah, in the days of God's Prophet

Hosea (6:7-10): 'They, like Adam, have transgressed the Covenant... They have acted treacherously against Me' (cf. the First Commandment). Further: 'As troops of robbers wait for a man' (cf. the Eighth Commandment), 'so the company [or misalliance] of priests murder on the road' (cf. the Fifth and Sixth Commandments). 'For they commit lewdness' or sexual immorality (cf. the Seventh and the Tenth Commandments).

"Thus treachery, robbery, misalliance, unpriestliness, murder, lewdness, and covetousness - all constitute **transgressing the Covenant**. Indeed, their **opposites** - faithfulness, protecting private property, good alliances, a holy and uncorrupted priestliness, promoting life, and sexual integrity - similarly all constitute the **keeping of the Covenant**.

"**Sins are transgressions** of the **Law** [First John 3:4]. So too were the very first human sins (Genesis 2:17 cf. 3:6-22). Therefore keeping the Covenant, involves keeping God's Law in **all** aspects of life: personally, politically, socially - and indeed even cosmically. Genesis 6:18; 9:1-16; Job 5:23; 12:7-10; 31:1; 31:33; 41:1-4; Isaiah 11:6; 24:5-23; Jeremiah 31:27-37; 33:20-22; 34:18-20; Ezekiel 14:21; 34:25; Hosea 2:18; 6:7-11; 8:1; 10:4; Malachi 2:4-8; 2:14-15; 3:1; 4:2-4; Matthew 26:28-29.

"Man, all men, have broken God's Covenant with Adam. Nevertheless: 'If we are not faithful, He still keeps on being faithful. He cannot deny Himself!' Second Timothy 2:13.

"So, after His diagnosis of His people's sins, the Great Physician also gave His Own recommended treatment. For God's sole remedy for sin in His elect, was and is the life and punishment and death and resurrection of the sinless Christ as the Last Adam and second man in their place - resulting also in the descent of His Holy Spirit into their hearts.

"Said Hosea of the Lord: 'He has torn; but He will heal us. He has smitten; yet He will bind us up. After two days [cf. Good Friday and Easter Saturday], He will revive us. On the third day He will raise us up [cf. Easter Sunday], and we shall live [in Christ].... His going forth [from the empty tomb near Calvary] is prepared like the morning. And He [in His Holy Spirit] shall come to us, like the rain - like the latter and former rain [comes] to the ground.'

"First. Jesus shall come **for** His people. Second, His Spirit shall come **to** His people. Third, 'He will revive us' - **within** us, as His people.

"Thus revived - 'Israel' (alias the Newer Testament's elect) - will repent. Then, that 'Israel' will join the Christian Church (consisting of converted Jews and converted Gentiles)" - and serve God with **all their hearts**; in all their **works**; in everything they **do**.

"Urges Hosea: 'Come, and let us return to the Lord! For He has torn; but He will heal us. He has smitten; yet He will bind us up. After two days, He will revive us. On the third day He will raise us up, and we shall live before His eyes. Then we shall know - if we continue following on - to know the Lord.... Also for you, O Judah, He has appointed a harvest!'

"As **Calvin** comments: 'I do not deny but that God has exhibited a remarkable and a memorable instance of what is said here, in His only-begotten Son. As often then as delay begets weariness in us, and when God seems to have thrown aside every care of us - let us flee to Christ!'

For...His resurrection is a mirror of our life.... The Father did not restore life to Christ as soon as He was taken down from the cross. He was deposited in the sepulchre, and He lay there to the third day.

"When God then intends that [also] **we** should languish for a time, let us know that we are thus represented in **Christ** our Head - and **hence** let us gather materials of **confidence!**' For 'the Lord will, by His ineffable power - **overcome** whatever may seem to **obstruct our restoration** [viz. our re-**stor-ation**, and our **re-storation!**]." Thus Calvin.

"After His diagnosis of His people's sins, the Great Physician also gave His Own recommended treatment. For God's sole remedy for sin in His elect was and is the **re-surrection** of the sinless Christ as the Last Adam and second man in their place - resulting also in the descent of His Holy Spirit into their hearts.

"Yet it seems the passage Hosea 6:1-11 contains a reference not just to the **revival of Gentile sinners** from the Fall. It seems to refer also to the [later] **revival even of Jewish sinners** from the same Fall - and precisely through their similar conversion to the same Second Adam Jesus Christ!

"For '**also** for **you, O Judah**, He has appointed a **harvest.**' That would occur "when I return [or turn back and change] the captivity of My People" - says the Lord.'

"Here, comments **Calvin**, Hosea 'adds "Judah too has set a plantation for You".... There remained the pure worship of God, at least as to the outward form, at Jerusalem.... He had said before, "Judah shall be saved by his God...while I am seeking to restore the scattering of my people".... The Lord says in this place, "There was as least some hope for Judah."'

"Dr. Calvin then concludes with this mighty prayer: 'Grant, Almighty God..., that being strengthened by the help of Your Spirit, **we** may continue in purity of faith, and that what **we** have learnt concerning You - that You are a Spirit - may so **profit** us, that **we** may worship You in Spirit and with a sincere heart, and never turn aside!.... May **we** so devote our souls and bodies to You - that **our** life may in every part of it testify that we are a pure and holy sacrifice to You, in Christ Jesus our Lord!'

"Also Rev. Dr. **Matthew Henry** comments: 'The People of God may not only be "torn" and "smitten" - but left for dead; and may lie so, a great while. But they shall not always lie so - nor shall they long lie so. God will in a little time revive them; and the assurance given them of this, should engage them to return and adhere to Him.

"But this seems to have a further reference to the **re-surrection** of Jesus Christ.... The time limited, is expressed by the "two days" and the "third day".... It may be a type and figure to Christ's rising the "third day" - which He is said to do "according to the Scripture" [First Corinthians 15:4]; according to **this** Scripture [Hosea 6:2f].... It is every way suitable that a prophecy of Christ's rising should be expressed thus. He will raise **us** up; and **we** shall live. For Christ rose as the **First-fruits**; and **we revive** with Him. **We live** - through Him.'

"O Christians, may also we always hate sin - which is the transgression of the Law of the

Covenant of Life with Adam and all his descendants! And may we, with Hosea, always work to seek the revival of the Lord's Church!

"May we see a quickening of both its Gentile Christian and its Hebrew Christian believers (on the basis of Christ's shed blood and His outpoured Spirit's mighty operations)! And may we keep on working for God - until we see God's people everywhere **return** unto the Lord: converted, healed, bound up, **revived**, raised up, made alive, become knowledgeable in the Lord, and keeping on following Him everywhere! For He Himself has set a **harvest** for **them**!

"Christian, 'Blessed are the dead who die in the Lord!... "Yes," says the Spirit, "so that they may **rest** from their **labours**. And **their works** do **follow them**!'" So then, while you are still alive: 'Thrust in **your** sickle, and **reap**! For the time has come for you to reap. For the **harvest** of the Earth, is ripe' [Revelation 14:13-18].

"Come, then, let **us** return unto the Lord - and He will revive **us**! By God's grace in Christ, may we stop transgressing God's Covenant with Adam and all mankind - and start keeping the Ten Commandments of that Covenant more and more, and forever!"

In his book *Creation and Commission*, Lee points out that the three Persons within God have always been in Covenant with One Another, and that this Eternal God-Triune covenantally created the 'Tri-Universe.' The name *Elohiym* implies that all three "Almighty" Persons of the one Triune God have from all eternity sworn an oath and made a **Covenant** of love with One Another. Cf. John 17:5,24; First Corinthians 2:10-11; Hebrews 6:13-8.

"Three Persons of God-Triune **covenanted** with One another to create the 'Tri-Universe'; to maintain it; to unfold it; to redeem it; and to consummate it (Genesis 1:1 to 2:a). **Then God/He/They covenanted** with the 'Tri-Universe' itself. For the Triune God **swore an oath** (cf. Genesis 1:1) and **entered into a Covenant with the Heavens** when He created them (Jeremiah 10:12-13 & 31:22-36 & 33:20-25). Indeed, the Hebrew words for "created" and "blessed" and "cut off" and "Covenant" all seem to derive from a common root.

"God spoke His powerful **Covenant Word** of blessing (cf. Genesis 1:28). **Then God-Triune covenanted to create His image man.** In Genesis 1:26, the three Persons of the Triune God (Genesis 1:1a,2j,3ab,26a) seemed to **pause** before again **swearing an oath** and **fellowshipping** and **covenantally agreeing** when They "**said**" to One Another: 'Let **Us** make man!' (Genesis 1:26).

"It is true that the three Persons of the Triune God had always fellowshipped or covenanted with One Another from all eternity (Genesis 1:1-3 cf. John 17:5-24 & First Corinthians 2:10-11 & Hebrews 9:14). But in Genesis 1:26, this eternal fellowship and Covenant was now re-affirmed and outwardly expressed right prior to Their (eternally fore-ordained) actual creation of man as Their Own image.

"Note that it is in respect of the creation of man alone that God the Father and the Son and the Spirit held a special triune counsel or a particular Covenantal consultation with One Another immediately before executing that act. For man alone is the very image of God. Genesis 1:26.

"Moreover, **because the three Persons of the Triune God are in loving Covenant with One Another** (Genesis 1:1 *cf.* John 17:5-24 & First Corinthians 2:10-11), **so too does the Trinity enter into loving Covenant with man** and really fellowship with him. **Genesis 1:28** *cf.* Leviticus 26:9 & Hosea 6:7. Similarly, also **men-under-God are to be in loving Covenant with one another**. Genesis 1:26-28. Indeed, **thus too are men lovingly to covenant and to enjoy fellowship with God**. Genesis 2:1-3 & 4:3-4 & 4:26.

"Only by keeping the Moral Law alias Ten Commandments, would man ever be able (and is he even now to some extent still able) to subdue the World at all. Exodus 20:1-17 *cf.* 21:1 to 23:12 & Leviticus 26:3-12 & Deuteronomy 19:1 to 28:13. Note that man's rule or dominion over the Universe, though now much weakened by the fall, still continues even after the fall. Genesis 9:2-7 & Leviticus 26:9 & Psalm 8 & James 3:9. But this dominion should be exercised only to the glory of God. Isaiah 43:7 & First Corinthians 10:31.

"Behold, then, God-Triune's **Covenant Blessing** and Great Commission to all mankind! 'God Triune blessed them. And God-Triune said to them: "Be fruitful, and multiply, and fill the Earth, and subdue it!"' Genesis 1:28.

"God's blessing is **covenantal** in structure. *Cf.* Genesis 1:1,22,24,26,26 & Leviticus 26:9 & Hosea 6:7. For this blessing is a condescending yet sovereign covenantal promise to give the benefit of life and also the ability to reproduce life; just as His curse is a promise to administer the judgment of death to the (vegetable, animal, or human) creatures concerned. Genesis 1:11,22 *cf.* 6:18-22 & 9:13-16; Job 5:23; Isaiah 54:10; Jeremiah 33:20-25; Hosea 2:18 & 6:7. God's covenantal blessing confers life and the ability to propagate life. *Cf.* Genesis 1:22.

"This blessing of life was losable. Man could be destroyed, but as God's image he could never be annihilated (Matthew 10:28). Man initially had the blessing of blissful life. Genesis 1:27-28 & 2:7-9. But he could also lose it. Genesis 2:17 & 3:19. Yet Adam's losable life was transformable also into unlosable life. Genesis 2:7-9 *cf.* 3:15-22 & Second Timothy 1:10. Such was God's Edenic Covenant with the man Adam, as the federal head of the entire human race. Hosea 6:7 & Romans 5:12*f.*

"Conditionally, it promised everlasting life as the reward for man's obedience. But it also threatened everlasting death as the punishment for man's disobedience to God's comprehensive Moral Law or the Ten Commandments. Genesis 1:26-28 & 2:5,9,15,17,19,24 & 3:19-22 and Romans 2:14-15 & 5:12*f* & 13:8-10. For note how Genesis 1:28 implies the 4th, 5th, 6th, 7th, and 8th Commandments! *Cf.* Exodus 20:8-15. See too at Genesis 1:29-30 (6th Commandment) and at 2:1-3 (4th & 8th Commandments) and at 2:15 (4th & 6th, & 8th Commandments) and at 2:17 (all Ten Commandments) and at 2:19-20 (9th Commandment) and at 2:23-25 (5th & 7th & 9th Commandments) and at 3:6 (8th & 10th Commandments).

"The Triune Lord spoke forth His Son-Word to Adam and said the substance of the Decalogue (Isaiah 42:1-6 & John 14:6) when 'God said' (Genesis 1:28 *cf.* 1:26) and spoke to Adam (*cf.* Genesis 2:16-17). The 'said' Commandments are the 'Ten Words' of the Covenant. Hosea 6:7-10 *cf.* Leviticus 26:3,9 and Deuteronomy 4:2 & 5:1-21 & 6:1-10 & 8:3 & 9:10,15 & 10:1-5. They are summarized in this Great Commission of Genesis 1:28's Cultural Mandate ('Be fruitful...and rule over...the Earth!'), just as they were later still in the Mosaic Decalogue (Exodus

20:1-17) and also in Christ's Missionary Mandate (Matthew 28:19 *cf.* 22:36-40).

"Too, Genesis 1:28, the first Word of God to man ever recorded in Scripture, is rightly described even by the otherwise questionable *New Scofield Reference Bible*. For also the latter calls it: 'the divine magna charta for all true scientific and material progress.'

"Grammatically, the mood of the verbs in the verse is imperative throughout. That is exactly what one would indeed expect in a compulsory and fundamental Great Commission designed to endure and to be enforced and obeyed, even after sin, throughout man's history right down to the very end of the World. First Corinthians 15:24-58.

"As such, Genesis 1:28 is inextricably connected to Matthew 28:19. In that latter text, Christ enjoins that all the nations of mankind are to be taught 'to observe all things whatsoever I have commanded.' For it was the same Christ, the Second Person of the Trinity and the Word of God, Who commanded ('said') the Great Commission of Genesis 1:28 to Adam and to the whole human race (cf. Genesis 1:1,3,26,28).

"Indeed, it was He Himself Who then promised man life as the reward for obedience; and threatened death as the punishment for disobedience to the Covenant. Genesis 2:9-17. Hence: go ye therefore into all the World, and subdue the Earth!

"'Be fruitful!' in Genesis 1:28 means: Be fruitful in every way in the service of the Lord! Be fruitful in ruling over and subduing the whole Earth and the whole sea and the whole sky and all their contents! *Cf.* Genesis 1:26 with Ecclesiastes 3:9-11. The individual Adam could never have done all of this all alone, not even with the help of Eve (Genesis 1:27). They both needed a humanity to help them to do this (Genesis 5:1-4). Hence the further command: 'multiply!' Genesis 1:28.

"'Multiply!' in Genesis 1:28 means to reproduce within marriage alone. Genesis 1:27 & 2:18-24 and Exodus 20:14. *Cf.* too Genesis 1:22. Man and wife were and are to raise their children in God's Covenant (Genesis 1:28 *cf.* Isaiah 59:21 & Matthew 28:19 & Acts 2:38-39) and to train and educate them for their lifelong task of subduing the whole World to the glory of God down through the centuries. Isaiah 43:7 & 45:18 & 51:4 & 59:21 and Ephesians 6:1-4 *cf.* First Corinthians 7:14 & 10:31.

"'Fill!' in Genesis 1:28 means: spread out into all the World! Genesis 1:28 & 2:24 & 4:12 & 9:1,7,19 & 10:32 & 11:4,8,9 and Deuteronomy 32:8 and Matthew 28:19 and Mark 16:15 and Acts 17:26*f.*

"'Subdue!' in Genesis 1:28*f.* means: subjugate the World and all its contents, by bringing everything under the control of man as the image of God! *Cf.* Numbers 13:30 & 32:22-29; Joshua 18:1; First Chronicles 22:18; Micah 7:19; and Zechariah 9:15. This means that we are to work to the glory of God, and to enjoy that work. Genesis 2:15; Ecclesiastes 2:15 & 2:24 & 3:13,22 & 5:18-19; and also First Corinthians 10:31.

"God-Triune instituted the sabbath as the sign of the Covenant. Genesis 2:1-3. God's work of creating was finished at the end of day sixth, not in the sense of the yet-future consummation of creation (*cf.* Romans 8:19-21*f.*) but indeed in the sense that no new kinds of

creatures would later be produced.

"Not unsuitably, the *NIV* here refers to God finishing the manufacture of the Heavens and our Earth 'in all their vast array.' All of this, however, was created for man to use **covenantally**, and to subdue it all to the glory of God. Cf. Genesis 1:26-28; Psalm 8:1-9; First Corinthians 10:31 & 15:24-28; Hebrews 2:6-9 & 4:3-11 & 13:20-21.

"God then blessed the seventh day for the use of His image man. It was to be a permanent sign to point man toward doing his own daily duties under the **Covenant of Works**; and toward his eschatological goal of entering into that rest of God fully, once he had finished executing the Great Commission of the Cultural Mandate to the glory of God. See: Hebrews 4:3-11 and Revelation 14:13.

"By God's blessing, man's observance of the sabbath day is the sign of faithful Covenant-keeping and a time at which godly men are to rest from their weekly labours and to bring public worship to the Lord. Cf.: Genesis 1:28 with 2:1-3 & 4:3 & 8:6-12; Exodus 31:13,16 & 35:2; Isaiah 56:2,4,6 & 58:13-14; Ezekiel 20:20,37; Matthew 28:1-6; Luke 4:14 & 23:55 to 24:6; Acts 20:6f; First Corinthians 16:1-2; Hebrews 4:3-11 & 10:25 & 13:20; and Revelation 1:10 & 14:13.

"Before the fall, Adam kept his weekly sabbath on the first full day of the weeks of his life. With the fall, Adam lost his rest and his day of rest at the beginning of his weeks, and henceforth had to observe it on the last day or at the end of each week until Jesus would come in the last days. Genesis 4:3 & 5:29 cf. 3:15; Hebrews 1:2 & 4:8-11; Genesis 8:8-12; Jeremiah 17:20-27; and Nehemiah 13:15-22. But when Jesus the Second Adam came, He would restore the sabbath to the first day of man's weeks, while also entering into the Eighth Day or the everlasting sabbath rest on our behalf by fulfilling the requirements of the **Covenant of Works**. Cf. Genesis 1:28 with Malachi 4:1-5 and Luke 23:56 to 24:16,26 and Hebrews 4:8-14 & 10:25 & 13:20.

"God created the Universe 'in order to **make** it' or in order to **finish making** it (infinitive of purpose). Thus, both the Hebrew *la'asoth* ('to manufacture') and the Greek Septuagint *poieesai* ('to compose'). It was and is God's final **purpose** that His image man should 'manufacture' useful objects and 'compose' beautiful works of art, *etc.* For man was and all men are to take the God-created raw materials in the Universe and finish making them or cultivate them further by way of obedience to the requirements of God's **Covenant of Works** or **Covenant of Life** with all mankind. Hosea 6:7. God **henceforth** makes, also through His image man.

"Six days every week, man was and is to work for God, in his professional calling, out of gratitude for all of the Lord's goodness to him. Man is to do this by subduing the Universe to the glory of God. And every sabbath day, man was and is to rest from his own labours-for-God, and to worship His Creator and to be reminded of his own ultimate destiny of entering into the everlasting sabbath rest of the heavenly life in glory at the end of history. Hebrews 4:3-11 cf. Revelation 14:13 & 21:1 to 22:5.

"Unlike days one to sixth (Genesis 1:3-31), God's sabbath day rest (Genesis 2:1-3) has never ended. Cf. Hebrews 4:3-11. For we do not at Genesis 2:3-4 read: 'And dusk came; and dawn came: the seventh day.'" Since then, it has been '**man's** day' or *anthroopinees heemeras* (First Corinthians 4:3). The rest on God's seventh day will close only at the arrival of His Eighth

Day of ever-morning and never-evening, at the **end** of human history. Cf. Malachi 3:17; 4:3-5; Second Thessalonians 2:1-2; Revelation 22:12-20.

"God is still in His great sabbath rest. And throughout that rest, God 'works' concurrently in and through man's works as man himself labours. Genesis 1:26,28 & 2:1-3 cf. 4:3-5; Exodus 4:11-12; Joshua 11:6; Proverbs 21:1; Acts 17:26-28; First Corinthians 12:6; Ephesians 1:11; Philippians 2:13; Hebrews 4:3-11; and Revelation 14:13. For God rested on His never-ending sabbath precisely in order to manufacture His Universe **even further**, through the covenantal works of man as His duly-appointed agent. Cf. Genesis 1:26 & 2:3; Psalm 104:14,15,23; Isaiah 45:7,12,14,17,18,22,23.

"Man's fall into sin has abrogated neither his obligation to work for God six days a week; nor his duty to observe the holy sabbath day; nor his need to keep every one of the Ten Commandments. Genesis 1:26 to 2:3,17; Romans 2:14-15; Revelation 22:14. For these requirements are not only repeated after the fall (Genesis 4:3 & 8:8-12 & 9:1-7; Exodus 20:1-17; Psalm 8:1-9) and met by Christ (Luke 24:1-6,26,44). But they are also re-enjoined to and expected of Christ's followers and indeed of all men everywhere (Matthew 5:16-20 & 24:20 & James 2:1,8-13) until the very end of World History at the arrival of the saints' everlasting rest. Hebrews 4:9-14 and Revelation 14:13 & 21:1 to 22:16.

"The 'garden' in Eden was an enclosed and thus a protected area (*gan* from *gaanan*), guarded and secluded from intruders by a surrounding wall, cf. Genesis 2:15 & 3:1f,24; Song 4:12-16; Ezekiel 28:13-17; and John 18:1,26,41 & 20:15. In Genesis 2:8-15, God covenantally gave to man a protected garden which man was required to keep or guard against invasion by their mutual covenantal enemy Satan.

"The tree of life was apparently a seal of God's Covenant of life with Adam. Cf. Genesis 1:26-28 & 3:22. It was 'a signe of the life receaued of God' (thus the old *Geneva Bible*). As such, it proclaimed 'the way of the Lord' or all Ten Commandments of the Covenant of life. Revelation 2:7 & 22:14. See too Genesis 1:28 & 2:7 & 2:9 & 3:22.

"The tree of the knowledge of good and evil was apparently a threat of death to Adam, should he break God's Covenant (cf. Genesis 2:17). It warned about the punishment that all breakers of the Ten Commandments deserve. Genesis 2:9 & 3:11,22 & Revelation 21:8 cf. 22:14. See too Genesis 1:26 & 2:7 & 2:9 & 2:17 & 3:19.

"God-Triune covenanted with man but prohibited forbidden fruit. God caused Adam to rest blissfully after putting him into the garden. Genesis 2:1-3 cf. 5:29 & 8:4,9-12,22. This seems to indicate that God created Adam outside the garden (Genesis 2:7-15) at the end of day sixth of Earth's formation.

"God then immediately installed him at rest in the covenantal garden on the day of rest (cf. Genesis 1:26 & 2:1-3), in order to subdue the Earth on the workdays of the weeks of his life (cf. Genesis 2:15). Man was to execute the Great Commission which God had given him to subdue the Earth on the weekdays of his life, starting right there in the garden. Cf. Genesis 1:26 & 1:28.

"Adam was to guard the walled garden (Genesis 2:8 & 3:24) against the expected onslaught of an attacker (Satan). Cf. Genesis 3:1f. It shows that the Covenant not only had positive

requirements (such as those of serving and fearing God, of preserving His World, and of keeping His Commandments. Genesis 1:28 & Ecclesiastes 12:13.

"It shows it also had negative requirements too (such as those of repelling Satan, of subjugating him, and of avoiding breaches of God's Commandments by eating of the fruit of the forbidden tree). Genesis 2:9,17 & 4:7. Accordingly, it also shows that God's Covenant with man (Hosea 6:7) was from the very outset directed against Satan (*viz.* against Lucifer after he had become Satan) as their mutual enemy and against whom they were to assist one another as treaty-allies in the Covenant of Life.

"At Genesis 2:16, God commanded man, giving him in essence the Ten Commandments. Cf. Genesis 1:28 & 2:9 with 2:17. God 'said' or swore an oath and fellowshipped and covenanted with man. In Genesis 2:17 (at 'you shall not eat of it!'), the mood is imperatively prohibitive in the Hebrew (*lo'*), and not merely advisedly discouraging (*'al*).

"In Genesis 2:17 (at 'in the day you eat of it you shall surely die!'), God indicates that Adam would have lived for ever (*cf.* Genesis 3:22) in a state of blissful favour (*cf.* Luke 2:40,52 & 3:23,38), had he but remained obedient (Romans 5:12-21). Yet it was possible for him to disobey God and to die.

"For if he sinned, as he did, he would die (Romans 6:23). And then, not merely man's body but the whole man would perish (without being annihilated): spiritually, physically, and everlastingly (Revelation 20:10-15 & 21:8).

"For by eating of the forbidden fruit, man would simultaneously break all Ten Commandments of God's Covenant and thereby merit everlasting death and punishment. Genesis 2:15-17 *cf.* 3:1-17,22,24; Exodus 20:1-17; John 8:44; Romans 5:12-19; Hebrews 4:1-11; James 1:14-15 & 2:8-12; and Revelation 21:8 & 22:14.

"God alone is sovereignly independent and immortal in the sense of having existed from all eternity. First Timothy 1:17 & 6:14-16. Yet man is God's image, and received from Him a dependent yet an everlasting continued existence and a losable blissful life, which latter by way of man's obedience could ultimately be transformed into unlosable everlasting life. Before the fall, man had a losable everlasting life which could ultimately have attained unlosable everlasting life.

"After the fall, unregenerate man lost his losable everlasting life, but was not annihilated. And unannihilable man in principle right now receives unlosable everlasting life the moment he believes in the merits of the Second and Last Adam Jesus Christ.

"In Christ, then, the Christian has far more than he ever had in Adam. For, unlike Adam, the Christian cannot fall from the grace of life everlasting. Genesis 1:28 & 2:7-9 & 3:19 & 3:22 *cf.* John 10:27-29 and First Peter 1:3-5.

"God then gave man a wife, Genesis 2:18, as a helper and an ally. In marriage, here again the idea of a Covenant Alliance against all hostile third parties is once more encountered. Genesis 1:26 & 2:15,23-25 & 3:15-21 and Malachi 2:14-16.

"At Genesis 2:19, Adam's giving of appropriate names to the animals was part of his covenantal execution of the Great Commission of the Dominion Charter which God had commanded him and all his descendants to carry out. See Genesis 1:26-28.

"At Genesis 2:22, 'built' (Hebrew *vayyiben*) is derived from the same Hebrew root (*banah*) as is 'build-ing' or house (Hebrew *beth*). The same applies to 'build-housewoman' or daughter (Hebrew *bath*) - and 'build-houseman' or 'build-husbandman' or 'build-housebound-man' or 'build-house-bondsman' or son (Hebrew *ben*).

"Builders (Hebrew *bonim*) are those who covenantally bind themselves and conceive and raise and educate sons (Hebrew *benim*) and daughters (Hebrew *banath*), and who construct homes (Hebrew *bathim*) for them all to inhabit in the 'bonds' of the Covenant. This proves that marriages, construction of houses, and multiplication into families who can themselves 'build' the human race even further, are all very closely bound together or 'house-bound' in the covenantal plan of God. Cf. Genesis 1:26,27,28 & 2:24 & 3:15-16 & Psalms 127 & 128 *etc.*

"Indeed, at Genesis 2:24, 'leaving' one's parents implies starting to fill all the Earth in terms of the Great Commission (Genesis 1:28); and 'building' godly 'homes' full of sons and daughters (Genesis 3:22). Marriages were originally both covenantal and monogamous. Genesis 2:18-25; Hosea 2:16-18 & 6:7-10; Malachi 2:14-16; Matthew 19:4-6.

"At Genesis 3:1, Satan added the word 'not' to God's words; and subtracted the words 'every' and 'freely' and again 'every' from God's words. Genesis 2:9,16 cf. 3:1. In this way, Satan himself became subject to the covenantal curse of God - for tampering with His infallible Word. Cf. Deuteronomy 4:2 & 8:1-3; Joshua 1:7; Proverbs 30:5-6; Matthew 4:4; John 8:44 & 10:25,35; and Revelation 22:16-19.

"At Genesis 3:5, Adam and Eve and Satan, all being creatures subject to Jehovah's transgressible yet indestructible and unalterable laws, could of course not actually ever succeed in supplanting God's standards. Psalm. 119:89-91 & 148:6. But they could and certainly did try to do so (cf. Genesis 3:22).

At Genesis 3:6, it was not when Eve but only when Adam (subsequently) sinned that the human race became guilty and corrupt and fell under God's just condemnation. And that corruption was only then federally communicated to all of Adam's descendants, and is actually communicated even when they come into existence in their mothers' wombs. Romans 5:12f; Ephesians 2:1-3; Genesis 6:2-5,11 & 8:21; Job 14:1,4 & 15:14-16 & 25:4-6; and Psalm 51:5f.

"Adam transgressed the Covenant and humanity fell. Adam himself now directly disobeyed God. Genesis 2:17 cf. 3:6.

"Only at this tragic point did the whole human race *homo sapiens* (of which not Eve but Adam was the federal or covenantal head) fall into sin and come under the righteous condemnation of a sin-hating God. Cf. Romans 5:12-21 & First Corinthians 15:22. Even the notes in the *Scofield Bible* correctly point out at this place (cf. its heading at Genesis 3:7-8), that Adam's action then broke his 'sabbath rest.'

"This happened on the first full day of his life, so that he would henceforth have to keep the sabbath on the last day of his weeks until Jesus came and atoned for elect mankind. *Cf.* Genesis 2:3 & 3:15 & 4:3. For man had now broken his Covenant with Jehovah and against Satan (Genesis 2:15 & Isaiah 24:5 & Hosea 6:7), by entering into a hellish covenant with Satan and against God. Isaiah 24:5 & 28:12-15 and Hosea 6:4-10.

"In eating of the forbidden fruit, man broke all Ten Commandments of the Covenant simultaneously. Genesis 2:17. Thus, he incurred the penalty of everlasting death both for himself and for all of his future descendants. See: Romans 5:12-21 and First Corinthians 15:22.

"Yet the faithful **Covenant-Keeper** God-Triune kept on fellowshiping with man even after his fall! In Genesis 3:8, we are told that Adam and Eve heard the Voice of the Lord God walking in the garden. That Voice or Word of God was and is the Second Person of the Trinity and the only Covenantal Mediator between God and man, even from the latter's very creation. Genesis 1:1,3,26-28 and First Timothy 2:5.

"Man had unfaithfully broken his Covenant with God against Satan (Hosea 6:7). Nevertheless, the ever-faithful Jehovah-God and Maintainer-Redeemer (*cf.* Genesis 2:4) Himself continued to keep the Covenant! Second Timothy 2:13. For He now came looking for man (Genesis 3:9), so that God could vindicate His covenantal obligations to defend His ally man against their mutual enemy Satan. *Cf.* Genesis 3:1 & 2:15. Although man had broken his Covenant with God and against Satan (*cf.* Genesis 3:6), **God** could not break **His** Covenant with man and against Satan! To the contrary, precisely now that man had been attacked by Satan, God would honour His treaty obligations to come to the aid of His human ally. For even 'if we are unfaithful, He still remains faithful; He cannot be untrue to Himself!' Second Timothy 2:13 *cf.* Psalm 89:20-21 & Leviticus 26:3-45.

"God did not come looking for man for the sake of man, but solely for His Own glory and sovereignty to vindicate His Own covenantal honour. Unfaithful man now hates God so much (Titus 3:3) that He ever flees and hides himself from the Lord's forgiving mercy (Luke 5:8)! But in Genesis 3:9, the faithful Covenant God nevertheless savingly speaks forth His Word and Son.

"God-Triune fulfilled His Covenant in the death of the Second Adam Christ. In Genesis 3:14, we read: 'Then Jehovah God-Triune said to the snake: "Because you have done this, you are cursed among all the domestic animals and all the wild beasts of the field! You will keep on crawling on your belly, and you will keep on eating dust all the days of your life! And I will put hatred between you and the woman, and between your offspring and hers! He shall crush your head even while you shall be nicking His heel!"'

"Here, the words 'God said' mean that He swore His covenantal oath (*cf.* Genesis 1:1,26,28 & 3:14 with Hebrews 6:13-18). This oath in Genesis 3:14-24, does not represent the establishment of a brand-new Covenant essentially different from the one previously described in Genesis 1:26-29 & 2:15-25 and Hosea 6:7. For all of the elements of this original Covenant continue unchanged even after man's fall, as regards the Great Commission to be fruitful and to multiply and to fill the Earth and to subdue it. Genesis 3:14-24 & 9:1-7; Psalm 8:1-9; Matthew 28:19-20; First Corinthians 15:21-28; Hebrews 2:5-9 & 4:3-11; and Revelation 14:13 & 22:14-20f.

"Actually, the whole above sequence of Genesis 3:14-24 through Revelation 22:14-20f essentially represents the renewal of the same original Covenant of Genesis 1:26-29 and 2:15-25. The only real difference, is that fallen man is no longer himself able to execute the terms of the Covenant. For this reason, God ultimately incarnates Himself as Adam's descendant the unfallen man Jesus Christ. Then He, as the Second Adam, executes the Covenant for mankind (Genesis 3:15 & First Corinthians 15:22-28) while still requiring man himself to obey the Covenant and while giving him His Own enabling grace also for this very purpose. Genesis 3:16-23 & First Corinthians 15:58.

"In Genesis 3:14 and elsewhere, God's Covenant with mankind is always antithetic against Satan. Genesis 3:14-15 *cf.* 2:15. 'He asketh ye reason [*cf.* Genesis 3:9-13] of Adam and his wife, because He would bring them to repentance; but He asketh not the serpent, because He wolde shewe him no mercie!' Thus the old *Geneva Bible*.

"God here swears a covenantal oath and curses Satan and the snake as his tool. *Cf.* Genesis 1:1,26,28 & 2:15 & 3:1 & 3:14. Indeed, ever since this covenantal curse, women generally detest both Satan and snakes. Genesis 3:15.

"In this oath, God says to Satan: 'I will put hatred between you and the woman, and between your offspring and hers! He shall crush your head even while you shall be nicking His heel!' 'He' here means Christ the Second Adam, and He would crush Satan on Calvary. *Cf.* Genesis 3:15; John 12:23-32; First Corinthians 15:3,22; Hebrews 2:5-14f. At the above word 'crush' the Hebrew has *y^eshuufkaa* and the Septuagint *teereesei*. In this way, the Second Adam would subjugates the 'reptile' Satan (*cf.* Genesis 1:26-28) and Himself subdue the Earth to the glory of God (Hebrews 2:5-9). For Christ shall have dominion, and He shall rule from sea to sea; and the whole Earth shall be filled with His glory. Psalm 72:8,19.

"Christ the Second Adam, then, would crush Satan's 'head.' Here the Hebrew has *ro'sh* and the Septuagint *kephalee*. The devil was decisively wounded when Christ's heel crushed Satan's skull on Golgotha 'the place of the skull.' John 18:23,31-32 *cf.* 19:18-19,30. Christ vindicated God's Covenant with Adam and against Satan, by smashing man's Covenant with Satan and against God.

"This is why God later reminded men: 'Because you have said, "We have made a covenant with death, and we are in agreement with hell"' - therefore, 'this is what the Lord God says: "Look, I lay in Zion for a Foundation a Stone, a tested Stone, a precious Cornerstone, a sure Foundation! He that believes, shall not be put to shame!... And your covenant with death shall be annulled, and your agreement with hell shall not stand!"' Isaiah 28:15-18.

"Needless to say, the precious Cornerstone is Jesus Christ the Second Adam. *Cf.* Acts 4:10-12; Ephesians 2:20; First Peter 2:6-8.

"At Genesis 3:15's phrase 'bite His heel' the Hebrew has *'aaqeeb* and the Septuagint *Autou pternan*. Here, 'bite' means nick or scratch. Indeed, Satan's peripheral 'heel-biting' or 'heel-nicking' or 'heel-scratching' of Christ finally produces the ultimate indestructibility of Christians as the true human race. First Corinthians 15:1-58; First John 3:1-14; Revelation 17:4-5. But Christ's decisive 'head-crushing' or 'principal subjugation' of the devil, is ultimately fatal to

Satan. First John 3:8 and Revelation 12:7-11 & 13:1-3 & 20:1-15.

"Furthermore, this is true even for Christ's offspring or His adopted children. Cf. Isaiah 53:1-11 & Luke 7:29,35 & Galatians 4:4-6. They, although often bruised by the devil, will in the power of the risen Saviour themselves too ultimately crush Satan and triumph over him and his children. Psalm 60:13; Romans 16:20; First Corinthians 15:24-28,58. And this they will do, by way of their obedient execution (Genesis 3:16-23) of the Great Commission (Genesis 1:26-29 cf. Matt. 28:19) already principally fulfilled by Jesus Christ the Second Adam. Genesis 3:15,20-21 & First Corinthians 15:22-28,45-47,58 and Hebrews 2:5-9 & 4:9-11.

"Yet fallen man must still execute God-Triune's original Covenant. At Genesis 3:16-19, we read that the Lord God said to the woman: 'You will bear your children.... Now you shall abundantly desire your husband; yet he shall rule over you!' Then He said to Adam: 'Because you obeyed the voice of your wife and ate of the tree which I commanded you not to eat of, cursed is the ground because of your transgression! Through painful toil you shall eat of it, all the days of your life!.... Yet you shall keep on eating the plants of the field. You shall keep on eating your food by the agitated sweat of your laboriously-breathing nostrils.'

"So here, Christ the Second Adam continues to bless marriage even after the fall. Ephesians 5:21-32 & First Peter 3:1-7. Unlike Satan and man's own surrounding environment (Genesis 3:14-15), the once-and-for-all blessed Adam and Eve are not cursed by the Lord. Genesis 1:28 cf. 3:16-20 & Leviticus 26:3-9f.

"God's original covenantal command to men to be fruitful and to multiply and to fill the Earth, thus continues undiminished (Genesis 1:28 cf. Leviticus 26:3-9f) even after the fall - and in spite of the obviously much greater difficulties now involved in its execution. On the one hand, woman's sorrows increase, after the fall; but on the other hand, so too do her pregnancies. Yet pregnancies, unlike the sorrows which now accompany them, would have taken place even if the fall had not.

"At Genesis 3:16, Christ the Second Adam expands His glorious rule through the expansion of His Covenant at the cradle. Psalms 127 & 128 and First Corinthians 7:14. Child-bearing by Covenanters not only unfolds the Covenant and helps fulfil the Great Commission (Genesis 1:28 & Matthew 28:18 & Acts 2:38-39), but it even promotes the welfare or 'salvation' both of the individual mother and also of humanity as a whole (First Timothy 2:14-15).

"At Genesis 3:17, the Hebrew phrase 'because you' or 'because of you' is derived from a verb meaning 'to transgress [a Covenant]' as in Hosea 6:7. Cf. too Romans 8:19-22. Notwithstanding that, the Spirit of Christ the Second Adam labours to God's glory even through our concurrent toil. Cf. Genesis 3:16 & Ecclesiastes 2:23 & Ephesians 3:17-20 & Philippians 2:12-13.

"The word 'sweat' in the phrase 'sweat of your brow' in Genesis 3:19, means perspiration as a result of great effort. Cf. First Thessalonians 4:11-12 & Second Thessalonians 3:7-14. Yet through it all, it is Christ Who gives us the energy to labour on (First Corinthians 15:57-58), and Who in this way gives us our daily bread. Matthew 6:11,31-33.

"Man had been made from the ground and consisting of enlivened moist soil. Cf. Genesis

2:7 & 3:19,23; Job 21:23-26 & 34:12-15; Psalms 90:3-6 & 146:4; and Ecclesiastes 3:20 & 12:7. Yet man would not have died and gone back to the soil, if he had not sinned (Romans 6:23). Nor will man, even after sin, permanently revert to the soil at his death (Job 10:9 & 19:25-27).

"For even from that unannihilable postmortal soil, there shall be a simultaneous resurrection of the bodies of both the just and the unjust. Job 19:20-27; Daniel 12:2-3; John 5:21-29; Acts 24:14. At that point, our presently corruptible but unannihilable bodies (Job 19:10-27 & Daniel 12:2 & John 5:21-29) will put on everlasting incorruption. First Corinthians 15:50-54 & Second Corinthians 5:4. This will take place on the basis of the resurrection from the dead of Jesus Christ Who brought man's created unannihilability to light again, after the fall. Second Timothy 1:10 *cf.* First Corinthians 15:12-23 & 15:35-57. *Cf.* too Genesis 1:28 & 2:7 & 2:9 & 2:17 & 3:22.

"God justified fallen man through the Second Adam Christ's covenantal goodness. At Genesis 3:20*f.*, we read: 'Then Adam named his wife "Eve" [or "Living"]. For she would become the mother of all the "living."' Since Jehovah God-Triune had made garments out of animal skins for Adam and his wife when He had clothed them.

"This evidences that Adam believed the first Gospel Promise (Genesis 3:15) and so did not 'die' - as Satan would. Genesis 3:14; Jude 12; Revelation 2:14 & 21:8. For Adam embraced the Gospel, and lived. And he continued 'living' for ever, even after his later physical 'death.' Genesis 3:19-20 *cf.* John 5:24 & 6:35,59 & 11:26 and Revelation 20:6.

"Moreover, he even appropriated the promise of everlasting life for all of the children of God too. For all of the elect descendants of 'believing' Adam and 'living' Eve. Genesis 3:15,20 & 4:2,25.

"Apparently right after giving the first Gospel Promise of the coming Seed of the Woman Who would crush Satan's skull (*cf.* Genesis 3:15), the Son of God gave our first parents proper clothes. Genesis 3:8 *cf.* Matthew 6:28-30 & Galatians 3:27 & Revelation 19:8. These were not inadequate loin-cloths, such as Adam and Eve had formerly made for themselves (Genesis 3:7).

"These skins were probably obtained through the bloodshed of sacrificial lambs, 'sacramentally' pointing to Christ the Covenant Lamb of God. *Cf.* Genesis 1:26-28 & 3:21 & 4:4; Galatians 3:27-29; Hebrews 13:20-21; Revelation 19:8.

"Clearly, the later-to-be-born children of Adam and Eve would also 'sacramentally' be clothed even from tenderest infancy. That is required by the family-embracing obligations of the Covenant, as reflected also in the corresponding obligation of infant baptism today. Genesis 4:1-4*f cf.* 17:10-14; Acts 2:38-39; First Corinthians 7:14; Galatians 3:27-29.

"God Himself clothed Adam and Eve with the fore-ordained and fore-signified and fore-sealed righteousness (of human obedience to God's Moral Law) of Jesus Christ the Seed of the woman and the Second Adam. Job 29:14; Galatians 3:21-27*f.*; Romans chapters 4 to 6; Revelation 19:8. Christ the Second Adam pays the penalty for the sins of His people, and **donates them the reward which He Himself received for having perfectly observed God's cosmos-embracing Moral Law.** *Cf.* too Genesis 1:26.

"Man then exodused from Eden into all the Earth. At Genesis 3:22-24, 'Jehovah God-Triune said: "Look, man has become like One of Us, determining good and evil! He must not stretch forth his hand and also take [fruit] from the tree of life, and live forever!" So Jehovah God-Triune sent man forth from the garden of Eden in order to cultivate the ground from which he had been taken. Thus He sent him away. Then He installed cherubs [or angels] and a flaming sword which flashes back and forth on the eastern side of the garden of Eden to guard the way to the tree of life.'

"'Look, man has become like One of Us!' Here is yet another covenantal counsel among the three Persons of the Triune God. *Cf.* Genesis 1:1,2,3,26,28 & 3:22.

"'Look, man...must not stretch forth his hand and also take [fruit] from the tree of life, and live forever!' If Adam had now, in his sinful state, eaten of the previously-unforbidden fruit of the tree of life, he would probably have become confirmed in his sin and would hence have remained everlastingly deprived of sinlessness.... In mercy, God now expelled Adam from the garden and its tree of life before he could partake of it after the fall. Genesis 3:23-24.

"God did this precisely so that Christ the Second Adam could suffer in the garden of Getsemane and die on the tree of Calvary. First Peter 2:24 *cf.* First Corinthians 1:30 and Proverbs 3:1,9,13,18 & 13:12. For this is what would be needed, again to open up the way back to the tree of life and its fruit in the garden of the New Earth (Revelation 2:7 & 22:2-14) in a manner that would be a blessing to the elect and not a curse.

"By next sending man forth from the garden of Eden in order to cultivate the ground, God re-affirmed His Covenant and Great Commission to all mankind. *Cf.* Genesis 1:28 & 2:24 *cf.* Matthew 28:19 & Mark 16:15. Go into all the World, and subdue the Earth!

"Adam had been taken and made from soil located outside of the garden, and then put into Eden. Genesis 2:8,15. But now, as God had originally planned (Genesis 1:28 & 3:23), man was to go forth from the garden - in order to subdue all the Earth. *Cf.* Genesis 1:28 & 2:15 & 3:24 & 9:1-7; Matthew 28:19; Acts 17:26.

"It is significant that it was the Word of God or the Second Person of the Trinity Himself Who expelled mankind from the garden. Genesis 3:8,15,21,22. The sword and the flame of His angels both proclaim protection from Satan; but they also proclaim the covenantal cutting off and the burning up of disobedient sinners in covenantal judgment. Hosea 6:7; Genesis 3:24 & 6:13,18 & 15:10,17,18 & 17:10-14 & 19:24,28,29 & 22:6-18; Leviticus 26:9,15-16,25,41-42; Deuteronomy 28:9,20,22; Isaiah 42:2,6 & 43:2 & 53:7,11; Jeremiah 34:18; Malachi 2:10 & 2:16 & 3:1-2 & 4:1-6; Matthew 3:11-12; and John 15:2-6. Indeed, both the sword and the flame also suggest the punitive and the healing work of the incarnate and inscripturated Word of God. Jeremiah 23:29; First Corinthians 3:13; Ephesians 6:17; Hebrews 4:12*f.*

"God appointed the cherubs to guard the tree of life against access by fallen man, but also and especially to guard it (more effectively than man had done) against access by Satan (*cf.* Genesis 2:15). After Christ the Second Adam's reversal of the fall, however, God would once again open up the way for elect mankind to eat of the fruit of that carefully-guarded tree. Revelation 2:7 & 22:2-14.

"The way of the tree of life' (Hebrew *derek*) was and is the way of the Law of the Ten Commandments. Cf. Genesis 18:19 & 26:5; Exodus 18:20 & 23:20; Deuteronomy 5:1-21,33 & 8:6 & 9:11-12 & 10:12-13 & 11:28 & 13:5 & 19:9 & 26:17 & 28:9 & 30:16 & 31:29; Psalms 1:1,6 & 2:12 & 18:20-23 & 119:1-6,27-37,59-60,166-168; Malachi 2:8-9 & 3:1 & 4:4-6 cf. Luke 1:76-79; John 14:4-6; Acts 9:2 & 13:10 & 14:16 & 16:17 & 18:25-26 & 19:9,23 & 22:4 & 24:14,22; Romans 3:17; First Corinthians 12:31 to 13:6; Hebrews 3:10 & 10:20; Second Peter 2:2,15,21; Jude 11.

"So Paradise Lost starts with man's dispossession of the tree of life (Genesis. 2:9 & 3:24). But Paradise Regained starts with man's repossession of that tree (Revelation 2:7 & 22:2,14).

"Fundamentally, that commenced the moment Adam and Eve by grace and through faith believed in the foreseen then-future life and work of the Second Adam Jesus Christ in their place. Man's postfall **Covenant of Redemption** (Genesis 3:15f) is but his prefall **Covenant of Works** (Hosea 6:7), executed by the Second Adam for all of His adopted children.

"Thus Genesis one to three is the foundation and the walls and the rafters of the Bible. The remainder of God's Word, Genesis four to Revelation twenty-two, is but the roof which rests on the above foundation and walls and rafters for its support. And that foundation is truly 'the book of the generations of Adam, in the day that God-Triune created man...in the likeness of God-Triune.' Cf. Genesis 5:1.

"Indeed, the rest of the Bible in between Paradise Lost and Paradise Regained (or rather Paradise Consummated) is merely a **mighty detour**, leading from the tree of life out into all the World (Acts 17:26) and then back toward that same tree (Proverbs 3:13,18 & 13:12) - and, from there, onward right into Heaven itself.

"It is indeed a mighty detour, running from the garden of Eden via the garden of Getsemane and the tree of Calvary and then on into the garden of the heavenly Jerusalem and its groves of the tree of life growing on both sides of the river of life (First Peter 2:24 and Revelation 2:7 & 22:2 cf. Genesis 2:9). But it is nevertheless essentially a detour, indispensable as it indeed is.

"For this mighty detour serves the fore-ordained ultimate purpose of transporting elect humanity from man's cosmos-embracing service of God-Triune and the divine Mediator at the beginning of history in the garden of Eden, out into all the World (Matthew 28:19), and then back to the same cosmos-embracing service of that same God-Triune and that same divine Mediator at the end of history in the garden of the New Earth to come. Genesis 1:28 & Matthew 28:19 cf. Revelation 22:3-5.

"For there, near that tree of life, God-Triune's Name shall be on the foreheads of all His adopted children, unto all eternity. Matthew 28:19 cf. Revelation 22:4. There they shall enjoy Him and serve Him and reign with Him for ever and ever. Revelation 22:2,3,4,5. And then the whole Universe will finally have been subdued by Him, and through His Spirit working in His people (Genesis 1:28 & Job 32:8), so that God will finally be all things in all peoples (First Corinthians 15:28 cf. Revelation 21:24-26).

"In the meantime, let us be fruitful, and multiply, and fill the Earth, and subdue it! Genesis 1:28. All things have not yet been subdued. Hebrews 2:8. But let us labour to enter into the

everlasting sabbath rest of God Himself! Hebrews 4:11. For our Works will follow us there. Revelation 14:13.

"So 'therefore, my beloved brothers, be steadfast, immovable, superabundant in the work of the Lord [Jehovah God-Triune] at all times! For you know that your labour is meaningful: in the Lord' (First Corinthians 15:58)."

For further in-depth discussions of both the protological and the eschatological dimensions of God's Covenant of Life and Works with mankind, see Lee's books *Man's Origin and Destiny* and *The Central Significance of Culture*. Both were published by Presbyterian and Reformed Publishing Company in Nutley, N.J., United States of America. The first includes chapters on both protological and eschatological anthropology. The second is an extended discussion of the unfolding throughout history of the Cultural Mandate - a central aspect of God's prefall and postfall Covenant with Adam and with all mankind.

The Westminster Standards

The 1648 *Westminster Shorter Catechism* was and is "for catechising such as are of weaker capacity," toward their admission to the Lord's Table at adolescence. In QQ. & AA. 12 & 18f, it declares that "when God had created man, He entered into a Covenant of Life with him upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death...."

"The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature.... All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of Hell for ever."

Every Catechumen should have memorized that, before first being admitted to manducate or re-commune at the Sacrament of Holy Communion. It is tragic indeed to perceive that some Presbyterian Ministers today here disagree with the *Shorter Catechism*, and that some hardly even know it themselves. Were the latter not indeed the very sad case, this present article on God's Covenant of Life and Works with Adam would largely be redundant.

The *Westminster Confession of Faith* is to be subscribed by all who are Officers in Presbyterian Churches. In 4:1-2 & 7:2 & 19:1-7, it rightly insists: "God the Father, Son and Holy Ghost...created man, male and female, with...righteousness...after His image, having the Law of God written in their hearts (Romans 2:14-15) and power to fulfil it (Ecclesiastes 7:29) and yet under a possibility of transgressing...which, while they kept [it], they were happy in their communion with God...."

"The first Covenant made with man, was a Covenant of Works - wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience."

To this, the *Confession* adds at 19:1-7 that "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 endured him with **power and ability to keep it** (Genesis 1:26-27; 2:17; Romans 2:14-15; Ecclesiastes 7:29). This **Law**, after his fall, **continued** to be a perfect rule of **righteousness**, and as such was delivered by God upon Mount Sinai in **Ten Commandments**...commonly called '**Moral**' (James 1:25 & 2:8-12; Romans 13:8-9; Exodus 34:1; Deuteronomy 10:5; and Matthew 22:37-40)....

"The **Moral Law** doth forever bind **all**, as well **justified persons** as others, to the obedience thereof (Romans 13:8-10; Ephesians 6:2; First John 2:3-8; James 2:10-11).... Neither doth Christ in **the Gospel** any way dissolve, but **much strengthen this obligation** (Matthew 5:17f; James 2:8; Romans 3:31).... The **Spirit of Christ** [keeps on] subduing and **enabling** the will of man to **do that freely and cheerfully** which the will of God revealed in the Law, **requireth** to be **done** (Ezekiel 36:27; Hebrews 8:10; Jeremiah 31:33)" and Second Corinthians 3:3-18).

The *Westminster Larger Catechism* was and for "such as have made **some proficiency** in the knowledge of the grounds of religion." In Q. & A. 20, it states that "the providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; **putting the creatures under his dominion**, and ordaining marriage for his help; **affording him communion with Himself**; instituting **the Sabbath**; entering into a **Covenant of Life** with him - upon condition of personal, perfect, and **perpetual obedience**."

Q. & A. 21 go further. They add: "Our first parents...transgressed the **Commandment[s] of God**...and thereby fell from the estate of innocency wherein they were created. **The Covenant being made with Adam** as a publick person, not for himself only but for his posterity, all mankind descending from him by ordinary generation sinned in him and fell with him in that first transgression....

"God doth not leave all men to perish in the estate of sin and misery into which they fell by the breach of the first Covenant commonly called **the Covenant of Works**." But He, "of His mere love and mercy, delivereth His elect out of it and bringeth them into an estate of salvation by the second Covenant commonly called **the Covenant of Grace**."

QQ. & AA. 91-98 say it **all!** "**The duty** which God requireth of man, is **obedience** to His revealed will.... **The rule of obedience** revealed to **Adam** in the estate of **innocence** and to **all** mankind in him...**was the Moral Law**. Genesis 1:26-27 & 2:17 and Romans 2:14-15 & 10:5.... The Moral Law is the declaration of the **will of God** to **mankind** directing and binding every one [and hence **also Adam** both before and after his fall] to personal, perfect and perpetual conformity and obedience thereunto,...**promising [everlasting] life** upon the fulfilling and **threatening [everlasting] death** upon the breach of it....

"They that are **regenerate** and believe in Christ be delivered from the Moral Law as a Covenant of Works so as thereby they are neither justified nor condemned. Yet, besides the general uses thereof common to them with all men, it is of **special** use to shew **them** how much they are **bound** to Christ for His fulfilling it and enduring the curse thereof in their stead and for their good; and thereby to **provoke** them to **more thankfulness** and to express the same in their greater care to **conform** themselves **thereunto** as **the rule** of their **obedience**. Romans 7:22 & 12:2 and Titus 2:11-14.

"The Moral Law is summarily comprehended in **the Ten Commandments**...delivered by the Voice of God upon Mount Sinai, and written by Him in two **tables of stone**. Deuteronomy 10:4; Exodus 34:1-4; Matthew 22:37-40."

Concluding Remarks

The above *Westminster Standards* were taken very seriously by the founding fathers also of the **Presbyterian Church of Australia**. Thus they stated in clauses iii & iv of their 1901 **Declaratory Statement** : "That while none are saved except through the mediation of Christ and by the grace of the Holy Spirit" and while "**holding and teaching according to the *Confession of Faith*** the corruption of man's nature as fallen, this Church also maintains that there remain tokens of man's greatness as **created in the image of God**; that **he possesses a knowledge of God and of duty**; [and] that **he is responsible for compliance with the Moral Law**..., although unable without the aid of the Holy Spirit to **return** to God unto salvation" *etc.*

The earthly obedient **work** of Christ is a **mighty intermezzo**, yet still an **intermezzo**! In a roundabout way, and throughout the history of Christian centuries, it gets **fallen** men through death back to the gate into the earthly garden of Eden and then onward into Heaven itself. The earlier and direct route to Heaven, lay with the **work** of the unfallen Adam in getting humanity without death through 'another gate' from the earthly garden of Eden into **Heaven itself**.

That direct route, then, lay in getting mankind from this present **Earth** - without death - into the **New Heaven** which is yet to come down onto the **New Earth** where **righteousness** shall **keep on dwelling for ever**. It was to have been Adam's highway - throughout his history - from the single tree of life and the pair of human beings in the garden of Eden, to the whole groves of trees and the innumerable multitude from all the Adamitic tribes and kings and nations inside and outside the City of God in the renewed Heaven on the renewed Earth yet to come. Genesis 3:24 *cf.* Hebrews 2:6-10 & 4:3-14 & 11:3-16 & 13:20-21 and Revelation 21:1-21 to 22:17.

Adam failed. Yet what Adam **should** have done, Christ the Second Adam **did**! The **negative work** which the Second Adam did - *viz.* atoningly suffer for the sins of Adam and his other elect descendants - the first Adam **could not do**. The **positive work** which the Second Adam did - *viz.* **perfectly fulfil** the **Covenant of Works** and **earn** its promise of **unlosable everlasting life** for Adam and all his other elect descendants - the first Adam **could have done**, but **did not do**.

But there is yet more! **Before Adam**, God certainly made a **Covenant with the whole of Creation**. Jeremiah 31:25-36 *cf.* 33:20*f* with Job 5:23 & 41:1-4 and Hosea 2:18. That must imply that God, before creating man, also made a **Covenant with the Angels**. *Cf.* Job 1:6-8 & 2:1-3 & 38:4-7. But under the leadership apparently of Lucifer (the 'Light-bearer'), who at his fall became Satan (or the 'Enemy'), about **one-third of those Angels then transgressed their Covenant with God** and fell away from their **first estate**. Second Peter 2:4 & Jude 6 *cf.* Revelation 12:7-9 and perhaps also Isaiah 14:5-15 & Ezekiel 28:13-15*f*. See too at Anselm of Canterbury, earlier above!

It seems, then, that God also made a **Covenant with the Angels**. For He graciously created them with losable angelic life, but with unlosable everlasting existence. And He indeed

ob-lig-ated or **bond-ed** them. If they sufficiently **continued to obey** Him as **'bound' to do** - they would become confirmed in that angelic life and be **rewarded** with **unlosable angelic life**.

The three Persons of God Triune were always in covenant with One Another. It seems to have been the **covenant work** of Lucifer the Light-bearer to uphold the Light alias the central Person of God Triune. Through pride, Lucifer **transgressed that Covenant** and became Satan.

Together with the angels who followed him and became demons, **Lucifer forfeited his losable everlasting life** - yet not, of course, his unlosable everlasting existence. Thereby becoming Satan, he **incurred the penalty of unlosable everlasting death**.

Yet at that same moment, **the majority of the angels** - who did not follow Satan, but who kept on serving God - were **confirmed in the Covenant**. They then **made the covenantal transition from losable everlasting life - to unlosable everlasting life**.

Thus, **Satan transgressed his Covenant with God** - and forfeited the angelic life with which he had been created and in which, had he remained obedient, he too would have been confirmed. He "**sinned**" (John 8:44 & Second Peter 2:4), and thus **transgressed God's Covenant Law** (cf. First John 3:4). He "**kept not**" his first estate (Jude 6) as a Commandment-keeping servant of God. Cf. John Milton's *Paradise Lost* - and Rev. Professor Dr. Abraham Kuyper Sr.'s *De Engelen Gods* alias *God's Angels*.

Imagine, now, **the fallen Covenant-breaker Satan's hatred of God!** Think especially of how God then went ahead and erected **His Covenant** with the **unfallen Adam against Satan!** Think of the malice of Satan, in his determination to get Adam to smash **his Covenant** with God - and then to enter into a counter-covenant with Satan and death and Hell, against God!

But consider too the faithfulness of God - to His Covenant with Adam against Satan! For God said even to the fallen people of His Covenant in Isaiah 28:15-29: "**You** have said: 'We have made a **covenant with death**, and we are at agreement with Hell'.... Therefore **the Lord God** says: ' Behold **I lay down in Zion** [alias the Christian Church] a tested Stone [viz. the Second Adam Jesus Christ] as a **Foundation-Stone**.... And **your covenant with death** shall be **disannulled**'.... For **the Lord shall rise up!**"

Adam fell away from God' **Covenant of Life** with Adam and against Satan - when man entered into a **covenant of death** with Satan; a **'new covenant'**; a covenant against God! That was a **covenant with Hell**.

However, though man broke his Covenant of Life with God -- the Lord did not and could not break that Covenant of Life with Adam! For as Paul insists about God, in Second Timothy 2:13f - even "if we are unfaithful, He [the Lord] still keeps on remaining faithful. He **cannot deny Himself!**" For God clings to His Old Covenant with Adam and man against Satan, despite man's 'new covenant' with Satan and against God.

So now God (in Genesis 3:15f) promised, **effective immediately** in respect of the certainty of He Himself later becoming **man**, to **(re-)erect** man's Old **Covenant of Life** with God and against Satan -- by smashing man' **new covenant with Satan**, and by smashing Satan' s skull

through Christ's death and Resurrection. For the **faithful God was covenantally obligated** to go to war against Satan, in order to aid even his unfaithful covenantal partner man!

Fallen men, declares Isaiah, are indeed wicked. For they "have said: 'We have made a covenant with death, and we are at agreement with hell'.... Therefore the Lord God says: 'Behold, I lay down in Zion [alias the Christian Church] a tested Stone [the Second Adam].... And your covenant with death shall be disannulled'.... **For the Lord shall rise up.**" Isaiah 28:15f,18,21,29 cf. Genesis 2:15-17, 3:3 & 3:15-21 and Hosea 6:7 & 7:13 & 8:1.

When **Adam unfaithfully transgressed his Covenant** with God against Satan, he followed the Devil by simultaneously transgressing all ten of God's Commandments. But now that Christ our Second Adam has faithfully smashed man's counter-covenant with Satan, Christians as Christ's elect seed need to keep all Ten Commandments - out of **gratitude** for what Christ has done. Legalism has wounded thousands; but **Antinomianism** has killed **millions!**

Especially today, there is also the vital task of **evangelizing Muslims**. In our opinion, John 3:16 is not the place to start! The place to start, is at the beginning - viz. God-Triune's **Covenant of Works** with Adam and all his descendants (whether Christian or Muslim).

The *Qur'an* itself is a good place to start in raising both the Trinity and the Covenant of Works with Muslims. Also in the *Qur'an* (2:27), one reads that God said: "**We** had already, **beforehand**, taken the **Covenant with Adam**. But **he forgot**. And **We** found on his part, **no firm resolve**." Indeed, further (*Qur'an* 20:115): "**Those who break God's Covenant** after it is ratified, and who sunder what God has ordered to be joined together, and do mischief on Earth - these **cause loss...to themselves**." What useful places to start getting legalistic Muslims to see their need for Jesus Christ the **Second Adam** - as man's new **Covenant Head!**

Christian, may we also ever encourage even others to **strengthen** the Christian **Church** -- and to **enjoy** the expanding Realm of Peace, by continuing like Christ to crush the skull of Satan (Genesis 3:15-20 cf. Romans 16:20)! Indeed, may we trust God for man's revival against Satan - as we urge all we meet to abandon their covenant with death, and instead to re-affirm the **Covenant of Life!**

May we therefore (through Christ our Second Adam) remove ourselves from the dominion of sin, and serve the Triune God alone! And may we then see: **mighty revival** (Hosea 6:1-11); **life from the dead** (Isaiah 28:15-21); and the steady increase of the Christian Church (Romans 16:20) - **everywhere**, both **nationally** and **internationally** (Revelation 15:4)!

The **Covenant of Life or Works** is thus not a matter of indifference. It is absolutely foundational for a solid grasp of the **life** and **works** of Christ the covenanted Second Adam. It is foundational also in understanding the unchanged **duties** of all **mankind** (descended from the first Adam) toward God and to his fellow man - and the **duties** of all **Christians** (as the seed or descendants of both the first and the Second Adam). Indeed, it is one of the hallmarks of orthodoxy - in the Presbyterian Church of Jesus Christ our Lord.

So we ourselves are not able to tolerate the denials by either the Deformed Mediaeval Church or Modern Sub-Protestants - of the Covenant of Works and the Second Adam Jesus Christ's active obedience thereto, imputed to those for whose transgressions thereof He lived and

worked and died and rose again. For the Bible itself teaches quite the opposite of such denials.

Indeed, the modern Quasi-Protestant denial of Christ's **active** obedience to the **Covenant of Works** - seems to put Christians out of Heaven and into a 'Limbo'! Yet such a minimalizing denial could do little more than put them **back** into the garden of Eden right here on **Earth**. For even the **imputation** to them of **only the passive** obedience of Christ, would secure merely their re-installation in a sinless yet losable **earthly** life such as the first Adam had before the fall - with no guarantee that they then could not and would not 'arminianly' lose it all over again.

To get Christians further than that, out of that earthly Eden and into **Heaven**, they need the imputation also of Christ's **active** obedience to the **Covenant of Works**. But hallelujah - Romans 5:12-21 & 6:23 and First Corinthians 15:21-58 *cf.* Hebrews 2:6-10 & 4:3-14 - that is **exactly** what was achieved for Christians by Christ, when He rose from the dead and ascended into **Heaven** as their great second man and **Last Adam**!

ABOUT THE AUTHOR

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal and an Advocate (Barrister or Trial Lawyer) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson Miss.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis Mo.; Research Scholar-in-Residence at the Christian Studies Center in Memphis Tenn.; Academic Dean of Graham Bible College in Bristol Tn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached in all of those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia - where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have

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