

## CONFESSION OF FAITH.

### CHAPTER 19.-*Of the Law of God.*

I. God gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity to personall, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it<sup>1</sup>.

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Question 1.—*Did God give 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?*

*Answer.*—Yes. Gen. 1:26,27 compared with Gen. 2:17. The Scriptures in expounding the nature of the Covenant of Works, expressly say that life would have been the result of perfect obedience, Lev. 18:5; Deut. 30:15; Ezek. 20:11; Matt. 19:17; Rom. 2:6,7; 7:10; 10:5; Gal. 3:12. In this transaction Adam represented his posterity as well as himself. This appears from 1.) The parallel which is drawn between Christ and Adam. Rom. 5:12–19; 1 Cor. 15:22,47. In almost every thing they are contrasted, yet Christ is the second (and last) Adam, 1 Cor. 15:45. The only parallelism is in the fact that they were both representative persons. 2.) The fact proves it, that the penalty denounced on Adam has actually taken effect on every one of his posterity, Gen. 5:3. 3.) The Bible declares that sin, death, and all penal evil came into the world through Adam. Rom. 5:12; 1 Cor. 15:22. 4.) Although the various other communications of the first three chapters of Genesis are apparently addressed to Adam singly, we know that they applied equally to his posterity, as the permission to eat of all the fruits of the earth; the command to multiply and replenish the earth; the threatened pains of child-bearing; the curse of the ground, and the doom of labor, etc., cf. Gen. 3:16-19.

Question 2.—*Did he promise life upon the fulfilling; and did he threaten death upon the breach of it?*

*Answer.*—Yes. Thus the Socinians err maintaining that God made no covenant with Adam in his integrity, in which he promised to him and his posterity life eternal. They are confuted because: 1.) Many Scriptures describe the righteousness of the law, Lev. 18:5; Rom. 10:5; Gal. 3:12; Ezek. 20:11,13. The Lord says that whosoever keeps his statutes and judgments shall live in them. And to whom life is promised for ever, upon their perfect obedience, and continuance in all things written in the book of the law. And from those places, in which death is threatened to them, that in the least transgress the law of God, Deut. 27:26; Gal. 3:10; Ezek. 18:4. 2.) From the words of our Saviour, who spoke to the young man, according to the covenant of works, in which the Lord promised eternal life, to such as shall fulfill the law, Matt. 19:17; Luke 10:28. Note, that Christ answers here, according to the question and opinion of the young man, who thought he was able to obtain salvation, by his own good works; and therefore Christ directs him to the law, thereby to bring him to the acknowledgement of his own imperfection, and afterwards to faith in himself, Gal. 3:24.

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<sup>1</sup>Gen. 1:26,27 compared with Gen. 2:17; Rom. 2:14,15; Rom. 10:5; 5:12,19; Gal. 3:10,12; Eccl. 7:29; Job 28:28.

Question 3.—*Was Adam endued with power and ability to keep it?*

*Answer.*—Yes. Because man was created by God, in righteousness, holiness and immortality, according to the similitude and image of God, Gen. 1:26; Gen. 9:6; Eccl. 7:29; Eph. 4:24; Col. 3:9,10. And he received from God the law of nature, naturally engraven upon his heart, Rom. 2:14,15. And besides this law, a positive law was superadded to it, that Adam should not eat of the tree of the knowledge of good and evil, Gen. 2:17: That by obeying the same he might give a specimen or proof of his obedience whereof, so long as he should continue, he should live forever, Ezek. 20:11, 13, 21. For the Lord threatened death to him only, if he should sin: And death is the wages of sin, which by sin entered into the world, Gen. 2:17; Rom. 6:23; 5:12,13. Additionally, those places in Scripture, in which it is denied that believers, under the covenant of grace, are justified by the law, but by faith, and the righteousness of Christ, which is manifested in the gospel, Rom. 4:5. For that the law is weak, powerless, or impotent, through the corruption of our nature, to justify us, and give us life, Rom. 3:20,21, 28; Gal. 2:16; 3:10-13; Phil. 3:9; Rom. 8:2,3.