

A
S E R M O N

On M A N's

PRIMITIVE STATE;

A N D

T H E F I R S T

C O V E N A N T.

Delivered before the Reverend PRESBYTERY
of New-Castle, April 13th 1748.

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GENESIS i. 27. God created Man in his own Image; in the Image of God created he him; Male and Female created he them.

GEN. ii. 16, 17. And the Lord God commanded the Man saying. Of every Tree of the Garden thou mayest freely eat. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof, thou shalt surely die.

P H I L A D E L P H I A:

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A

S E R M O N, &c.

ECCLESIASTES VII. 29.

GOD made Man upright.

SOLOMON, when engaged in many puzzling Disquisitions, which his Soul sought to find out, but could not, arrived to certainty in a Point of greater Importance, *The original State of Man.* And he seems enraptur'd with the Discovery, and cries out with the old *Mathematician*, "Ευρηκα ευρηκα, *I have found it! I have found it! Lo, this have I found* as the true State of Man at first, and as the best Help to account for all that moral Evil wherewith the World is inundated, without any criminal Imputation to the CREATOR, — *That GOD made Man upright.*

THESE Words present to us a View of *Man's primitive State*; which it is my Province at present to consider: And therefore,

pretermittin^g a critical Explication of them, which their intrinsic plainness admits not of; and extending them so as to include our present Scope, we shall take occasion from them to consider *Man*.

I. PHYSICALLY, or *in Genere Entis*, (if modern Politeness will indulge such a *Scholasticism*) as to his *Being* and *temporal Circumstances*.

II. MORALLY, or *in Genere Moris*, as to his *Conformity* to the *moral Perfections* of his all-holy Creator, transcribed in the *Law of Nature*. And

III. RELATIVELY, as to the *Federal OEconomy* under which he was,

I. CONSIDERING *Man Physically*, we take Notice of his *Person*, consisting of *Body* and *Soul*:—His *blissful Situation* in the *Garden of Eden*:—His *conjugal Happiness* in *Eve* his *Wife*: And his *Dominion* over the *inferior Creation*.

If we consider the *Person* of *Man*, we shall find, that he is *wonderfully* and *fearfully made*:—A Work worthy not only of the *divine Hands*, but of the *deliberating Wisdom* of the *Trinity Sitting in Council*.

If we take a *View* of his *Body*, the meaner Part of his *Person*, we shall find it *curiously wrought*, as the *Psalmist* speaks.—The Matter indeed was mean, *the Dust of the Earth*; as his Name *Adam* indicates; but *materiam superabat opus*; it is a foil to the amazing *Machine*.

W O U L D

WOULD Time allow us, or Skill qualify us to survey and anatomize the human Body, a thousand Excellencies and Wonders would appear in it.

IT'S *upright Posture*; the *Organs of Sense*; the *Instruments of Motion and Activity*; their *Make and Situation*; their *mutual Subserviency to one another*, and *conjunct Subserviency to the Whole*, are all Objects of wonder.

How wisely are those Parts that are more *essential* to the human Frame, and the principal *Seats of Life and Activity*, defended from external Injuries by various Inclosures! As the *Brain* by a *Wall of Scull*; the *Marrow* by *Bones*; the *Heart, Lungs and Liver* placed in the midst; and the *Whole* overlaid with a soft and neat *Covering of Skin*.

How amazing the *continued Motion* of the *Lungs*! the constant and regular *Circulation* of the *Blood and Juices*, even when the Man is asleep! The Continuance of vital Heat for so long a Time! Much more amazing *this*, than that the *Frame* is so soon *dissolved* by *Death*.

BUT his *Soul*, the other Constituent of his Person, is of a yet more excellent *Nature and Endowments*. And indeed the principal Excellencies of his Body, indicate the superior Excellency of this Principle of Activity within.

As to it's *Nature*, it is *immaterial*, or *spiritual*.—*Moses* tells us, 'tis the *Breath* of the *immaterial Deity*—*He breathed into his Nostrils the Breath of Life*; and *Man became a living Soul*,

Soul. Gen. ii. 7. And consequently it cannot be *material*.

FROM its Immateriality or Spirituality may be inferred it's *Immortality*, and intrinsic Tendency to exist.—But these two Particulars having been already fully evinc'd by one of my Brethren, I shall not insinuate the Contrary by a tedious Proiection of them here.

FROM its Spirituality results also its *Vitality* or Activity;—Its amazing *Activity* we still experience; and *Adam* no doubt experienced in a vastly superior Degree,——What a vast Number of Ideas does it receive or form in a *little Time*! With what amazing *Celerity* does it fly from *Object* to *Object*! How *unwearied* in Operation, and *vigorous* in it's Contemplations of a *thousand Things* successively! With what *Vigour* and Sprightliness does the *Will* clasp about an apprehended *Good*! And recoil and start back from an apparent *Evil*!

THIS *Activity* or *Capacity* of acting, receives different Denominations from the different Objects about which it is versant; from which *objective Diversity* there arises a *Diversity of Operations*.

ALL the *Objects* about which it can be versant may in general be considered either as *Intelligibles*, or *Eligibles* and *Non-eligibles*,——That the *Soul* may be capable of being versant about the *former*, it is endowed with an *Understanding*; and about the *latter*, with a *Will*, each of which are capable of sundry *Movements*.

As the first Step to the Knowledge of things that are the proper Objects of it, the *Understanding* is capable of *forming* or *receiving* those *Images* or *Impressions* of things which are commonly called *Ideas*: These Ideas it can *join* or *disjoin* as they *agree* or *disagree*, by an *Act* of *Judgment*; and this *Agreement* or *Disagreement*, when it is *self-evident*, it can perceive by *Intuition*; and when it is not *so*, by *Argumentation*: It can *survey* things in their *general Nature* by *Abstraction*: *Dwell* upon things *known at present* by *Contemplation*; and *recall* things *known in Time past* by an *Act* of *Memory*.

Adam's Will was capable of *choosing* or *refusing* an Object according to its apparent *Goodness* or *Badness*. Some of its Acts were more *refin'd* and *spiritual*, and less dependent on the *Body*; others, exerted with special *Vigour*, occasioned a *Commotion* in *animal Nature*, and are therefore called *Passions* or *Affections*.

GOOD was the Object of his *Love*, and *Evil*, of *Hatred*. The *present Enjoyment* of Good excited *Joy*; and the *Loss* of it would have occasioned *Sorrow*: An *absent attainable* Good was a fit Object of *Desire* and *Hope*; and an *absent* Evil to which he *might* be exposed, of *Aversion* and *Fear*.

Now the *Soul* of *Adam* in this View bore the *physical* or natural *Image* of *GOD*, the *Father* of *Spirits*. As he is by *Nature* an *immaterial*, *immortal*, *vital*, and *rational Spirit*; *so* is the *Soul* in its *Degree*.

THESE

THESE two wonderful Things, of a quite opposite Nature, were united in one Person by an *Union* as wonderful as either; their mutual *Influence*, *Dependance* on, and *Subserviency* to each other, in this present State, we are conscious of: But what that *Tie* or Bond of Union is, whether it consists in their *mutual Influence*; or in that *Law of Creation* from which this Influence results, or in *something else* that we can't so much as imagine, is perhaps what cannot be known but by the *Light of primitive Innocence*, or *future Glory*, neither of which we now enjoy.

By virtue of this *Union* Man is surprizingly capable of being versant about the two *grand Species* into which Being may be distributed; *Body* and *Spirit*, and of receiving Happiness from them; he partakes of both, and *links* them together in the *Chain of Being*.

BUT alas! instead of describing *Adam's Person*, we have insensibly glided into a Description of *our own*, which are but the Ruins of that stately Fabric, and indeed our Description cannot but be imperfect, for we have no *perfect Pattern* to draw it by; the shatter'd Remains and Rubbish are scatter'd all round us; but alas, we cannot *re-edify* them into a *perfect Man*: Their primitive *Beauty*, *Proportion* and harmonious *Connection* are *lost*! The Lineaments of Deformity are drawn in our *Countenances*, and the Seeds of Diseases and Death sown in our *Constitutions*: Darkness and Weakness

ness obscures and enfeebles our *Souls*! But *Adam's* were not so; his *Body* was graceful, vigorous and healthful; and his *Soul* full of Light, Strength, and Harmony. Let us next consider *his blissful Situation in the Garden of Eden*: Being form'd *King* of the lower World, a *Palace* was prepared for him, furnished with all the *Necessaries of Life*, and adorned with all the *Excitements of Pleasure*: The *Productions* of the *Earth* in general were at his Service, for *GOD* said, *behold, I have given you every Herb bearing Seed, which is upon the Face of all the Earth; and every Tree in which is the Fruit of a Tree yielding Seed: To you it shall be for Meat*, Gen. i. 29. But, for his better *Conveniency*, all that was fit for *Food* or *Delight* was epitomized, and collected into *one Place*: For *the Lord GOD* planted a *Garden Eastward* in *Eden*; and there he put the *Man* whom he had formed. And out of the *Ground* made *the Lord GOD* to grow every *Tree* that is pleasant to the *Sight*, and good for *Food*, Gen. ii. 8, 9. All these *Trees* he had free *Liberty* to use, with the *Exception* hereafter mentioned; for *the Lord GOD* commanded the *Man*, saying, *Of every Tree of the Garden thou mayest freely eat*, Gen. ii. 16.

This *rural Simplicity* was better adapted for his *Entertainment* than all the *Dainties* of the most sumptuous *Table*: Every *Branch* bowed with the *Supports of Life*, and reach'd them to his *Hand*. The *Situation*, *Height*, *Colours*, and other *Beauties* of this fruitful *Swiss*

Walk; the agreeable Fragrance of such a charming variety of Flowers; the Music of the winged Tribe; the Flowings of the four great Rivers, and Streams issuing from them, and a thousand other Pleasures of Paradise, were fitted to entertain him with the most exquisite Delight thro' every Sense.

LET us next view him in a *conjugal Relation*.

GOD saw, that it was not good for Man to be alone; --- To advance him to hold perpetual Conversation with Angels would not have comported well with his *probationary State*, and his *animal Nature*; and to herd him among *Irrationals*, would have been to *degrade* his *rational Nature*, and deprive him of the Happiness of Society which he was form'd capable of, therefore we are told, *GOD created Man, Male and Female*; that they might be capable of conjugal Union and Procreation; the *Man of the Dust of the Earth*, and the *Woman afterwards of the Rib of the Man*: From whence *St. Paul* infers the *Inferiority of the Female Sex*, 1 Tim. ii. 11, 13. 1 Cor. xi. 8, 9. And *Adam* justly inferred from it, the *Nearness of their Relation*: *This is now Bone of my Bones, and Flesh of my Flesh*, Gen. ii. 23. which *CHRIST* refers to as a Reason for the *Continuance* of the Relation, and against *causeless Separation*, Matt. xix 4---10.

THE *Designs* of the early *Institution* of *Marriage* were these,

THAT they might be *mutual Comforters*, and *Assistants* to each other in the *Affairs* of *Life*
and

and *those of Religion*: That the human Race might be *legitimately procreated*, Matt. ii. 15. *Did he not make one? Yet had he the Residue of the Spirit; And therefore could have made more. And wherefore one?---That he might seek a godly Seed.*

AND finally to teach us, that Marriage was to be, and continued between *one Man and one Woman*, in Opposition to *Polygamy* and causeless *Divorce*, as CHRIST intimates in the fore-cited 19th Chapter of St. Matthew.

HIS *Dominion over the Creatures* is to be considered lastly under this Head.

WE find him *commission'd* to be his *Vice-Gerent*, or *Lieutenant-Governor* by GOD himself, Gen. i. 28. *Have Dominion over the Fish of the Sea, and over the Fowle of the Air, and over every living Thing that moveth upon the Earth*: And the *Psalmist* makes particular mention of the *Subjection of other Creatures to Man*, in the 8th *Psalms*. Perhaps their coming to him to *receive Names* was design'd as a *Token* and *Instance* of it, for it seems an *Act of Authority* to *impose Names*; and indeed the *Remains* of that *Subjection* still continued by the kind *Providence of Heaven* for the *Safety of Mankind*, plainly intimate, that when *every thing* was in the *Perfection* peculiar to the *State of Innocence*, this was so too; in this respect, Man was the *Representative of the Universal King*, and bore the *Image of his Authority*.

THE *Advantages* of it to Man were undoubtedly

doubtedly numerous, tho' for want of Experience, we cannot perhaps enumerate them all.

WE know, however, that hereby he was *exempted from Injuries from other Creatures*; who, since his Rebellion carry Arms, as the Hosts of GOD to maintain the Rights of their Sovereign.

II. LET us now take a View of Man as to the *Principle of moral Uprightness* in his Soul; the *Principle of moral Uprightness*, I say, for neither the *Uprightness* of his *Life*, nor the *upright Actings* of his *Soul* can be so immediately design'd by the Term *Upright* in the Text, or *the Image of GOD*, after which Man was created, as the *Principle* thereof in his Soul; for the *latter* only could be *concreated* with him, the *former* being the *Adjuncts* of a Being *after Creation*.

WE are told, that GOD *created Man in his own Likeness*, Gen. i. 27. It was not the *Uprightness* of GOD *itself*, but only the *Image* of it; the *Image* and *Superscription* of GOD upon him indicated who was his *Author* and *Proprietor*; and it was his principal *Ornament*, as well as the chief *Source* of his *Felicity*.

IN order at once both to *explain* this *moral Rectitude*, and *prove* that *Adam* was *endow'd* therewith; it may be expedient to enquire *more abstractly*, *What those Qualifications* are, which *must necessarily be concreated with a rational Creature*, under no *Imputation of Guilt*, that he may answer the *Design* of his *Creation*, and be capable to perform those *Obligations* which are founded on his very *Essence*. THAT

THAT *Man* as a *rational Creature* is under *Law* to GOD, and cannot but be so, and therefore owes *Duty* to him, has been already demonstrated by an abler Hand.

THAT it would be a piece of *Weakness* and *Folly* to make a *rational Creature* without endowing him with a *Capacity* to perform that *Law* which is founded in his *very Nature*, is very demonstrable : For, if the *Existence* of a *rational Creature* infers its *Duty* to its *Creator*, then the *End* of its *Creation* must be, that it may perform that *Duty*; for sure in its *Creation* it was design'd for the *Performance* of all that which its *very Creation* obliges it to.

Now to form such a *Creature* for such an *End* without giving it *Ability* to obtain it, is manifest silly *Weakness*, unbecoming the infinitely wise *Creator*; as to make a *Watch*, that answers not its proper *End*, reflects *Dishonour* on the *Maker*.

AGAIN, if *moral Obligations* to *GOD* result from his being a *rational Creature*, what a *Monster* would he have been, had he been created without *Ability* to perform them ! Why was he endowed with *Reason*, if he was not endow'd with *Ability* to perform the *Obligations* that necessarily result from it ? His *Reason* then would be a more monstrous *Superfluity* in his *Soul*, than a superfluous *Member* could be in his *Body*: If his *Reason* must be the *Source* of impracticable *Obligations*, it would have been an *Act* of *Tyranny*, and not of *Goodness*, to endow him

him with *it*. Better be a stupid *Brute* than an active *Rational*, if he must be bound by no less Obligation than the invariable *Nature of Things* and his very *Essence* to perform *Impossibilities*! Such a Production would have been a greater *Blunder* in Creation, than that if his Body had been form'd with *Eyes* incapable of *Seeing*, or *Legs* of *Walking*.

AND may we not strongly *presume* this from the divine *Goodness*? Can we think, that when his *Justice* was so *strict* as that it could not but *require* Obedience, his *Goodness* would be so *illiberal* as not to *afford Strength* to yield it? Must the unhappy *Innocent* groan under *imperformable* Obligations, and *Goodness* never *assist*?

Now it being demonstrated, that *Man must have been created with a Principle of moral Rectitude* whereby he was able to *fulfil the Law*: It also follows, that by *Virtue thereof* he was able to *fulfil the Law perfectly*; for there is the same Reason that he should be able to *fulfil the Law perfectly*, as there is that he should be able to *keep it in any Measure*, or in *any Part* of it: From all which it follows.

I. THAT *Man's Understanding* was *endow'd with such a Degree of Knowledge* as was *necessary for the perfect fulfilling of the Law* under which he was; this implies, that he *knew GOD* as a *Law-giver*; *knew*, in a competent Degree, the *intrinsic Excellencies* of his *Nature*; that he was the *Creator and Conserver*
of

of all Things and of *him* in particular; and had a *Right* on these Accounts, to demand his Obedience; for without such a *Knowledge* he could not rationally look upon himself as *bound to obey him*.

HE must *know* the *Precepts* of the Law as the *Rule of his Obedience*; otherwise he could not know *wherein* to obey him:---Must *know*, that there is an eternal *Difference*, and immediate *Contrariety* between moral *Good* and *Evil*: That the *former* is immutably *amiable* and *congruous*, and the *latter* infinitely *base*, *unreasonable* and *detestable*.

HE must also have a *Knowledge of such Motives* as would be sufficient rational *Excitements* to Obedience; for to obey *without them* by a kind of *Impetus* would be to *act irrationally*. It was therefore fit he should be *convinced*, not only of the infinite *Excellencies* of the divine Nature, as has been hinted, which are discoverable in the *Works of GOD* in every Part of the Universe, into which therefore no Doubt *Adam* had a *clear View*, but also that his *Happiness* consisted in the *Enjoyment of GOD*, and could not be *compleat* in the midst of *created Enjoyments*; That the *only Way* to be *continued in present*, and *advanc'd* to greater *future Happiness*, was *Conformity* and Obedience to *him*: That to *offend* him would be to *break infinite Obligations*! To *hate* supreme *Goodness*, the Object of supreme *Love*! To *rebell* against absolute rightful *Sovereignty*! To *run counter*

to

to the *Nature* of Things, and *blind* and confound their eternal *Order* and Harmony! That by so doing he would *forfeit* all his Happiness, and *ingulph* himself in tremendous Destruction and Misery.

AND *some Sort of Knowledge* would not suffice; it must be *clear, distinct, regular* and *affecting*: To have an obscure, confus'd, disorderly and unffecting Notion of these Things, hovering in the Head, never impressing the Heart, nor discovering itself in Practice, is not to know them at all for the Purposes they ought to be known for.

THUS largely endow'd was *Adam's Intellect*, and in this he bore the *Image* of the *infinite Intelligent*, which *St. Paul* intimates when he speaks (*Coll. iii. 10.*) of being *renew'd in Knowledge after the Image of him that created him*: Where it is implied, that Man was *once endow'd with Knowledge*, otherwise he could not be *restored thereto by Renovation*; and express, that the Creator's *Image* consisted in *Knowledge*.

WHAT *St. Paul* says of the Heathens after the Fall, (*Rom. ii. 14, 15.*) *These not having the Law, are a Law unto themselves; and shew the Work of the Law written in their Hearts*; may with greater Comprehension be apply'd to Man in *Innocence*; every Duty was discovered by him with as much Certainty and Ease, as we discover the Duty of *Self-Preservation*, or the Sin of *Patricide*: His Knowledge
of

of *moral Duties* was not borrowed from *objective Revelation*, nor obtain'd by a tedious, perplext, uncertain *Procedure from Consequence to Consequence*; but was *interwoven* with his Knowledge of other Things; his *Reason dictated* the *Rule of Duty*, and discovered to him every moral Obligation under which he was.

2. His *Will must have been inclined to keep the Law*, and propense to chose it as the *Rule of his Walk*; his *Knowledge, without this* would have but rendered him *Self-inconsistent*, and expos'd him to the *Perplexities of perpetual intestine Tumults and Broils* between his *Understanding and Will*. His *Will* would have perpetually reluctated and struggled against the *Dictates of his Reason*.

WITHOUT *this*, he could not have been denominated *Upright*; for to *perceive* the *Excellencies of moral Goodness* without being *strongly inclined* to it, or the *Baseness of moral Evil* without *detesting* it, is a more aggravated *Depravity*, than when this *Indifferency* flows from *meer nescience or ignorance*. *St. Paul* also asserts, that to be *created after GOD* (as certainly *Adam* was) is to be *created in Righteousness and true Holiness*: But *Holiness*, sure, cannot consist with an *Indifferency* towards known Good and Evil, much less with a *Propensity* to the latter, and an *Aversion* to the former.

WHEREFORE, tho' in many Things he had a *Liberty of Indifferency*, the *Uprightness of his Will* must include something *more*: It could not

be a *necessary unchangeable Determination* of his Will to Holiness, for that would not have comported with his *State of Trial*, and the *Event* shew'd he had it not. It must then have been some *Medium* between a *meer Indifferency* and an *absolute Determination*.

THAT *Liberty* of Will which is *essential* to a rational Creature, *Adam* undoubtedly had; but then, *that* may be where there is not the *Liberty* which Uprightness includes, as is plain by the Instance of *damned Ghosts*, and where there is not *that Liberty* which is requisite to a State of Trial, as in *glorified Saints*. But as *Adam* was not only a *rational Being*, but also an *upright Probationer*, he must have such *Liberty* as was requisite to him under all these *Views*, which I conceive included these two Things,

A CAPACITY and strong intrinsic *Propensity to choose Good*, when apprehended, attended with a *rational Complacence* in the Choice; *this* his Uprightness required.

AND a *Power of choosing otherwise* notwithstanding; *this* seem'd a *meer Power or Capacity*, without any intrinsic *Propensity to exert* it; and *this* his *State of Probation* required.

To compleat his Power of Obedience.

3. ALL his *Affections* must be *regular* and *governable*, otherwise he cou'd not keep the Law; which requires that they should be *regular* and *governable*; and which, were they *not so*, would be perpetually violated by their Perturbations and

and Eruptions; otherwise he *cou'd not be called* an *upright* Man: For is he *upright* whose *inferior* Powers *rebel* against the *Superior*? Whose *Love*, for instance, is fix'd on *Evil*, the the proper Object of *Hatred*? On the *Supreme* Good in a *small* Degree? Or on a *lesser* Good in an *excessive* Degree?

MOREOVER, the *Holiness* of his *Affections* may be inferred from the *Light* of his *Understanding*, the *Rectitude* of his *Will*, and the *due Temperament* of his *Body*: For the *Affections* being only the more *violent and vigorous Acts* of the *Will* towards an *Object* represented by the *Understanding*, attended with some *strong Commotions* in the *animal* Frame; it follows, that if the *Understanding* *rightly* represent an *Object*, and the *Will* act towards it according to that *Representation*, and the *Body* contribute nothing to *confuse* the *former*, or *pervert* the *latter*, then the *Affections* also cannot but be *regular* and *holy*.

The *Uprightness* of his *Will* and *Affections* was another *Part*, and indeed the *principal* one, of the moral *Image* of GOD; who with infinite *Complacence* and rational *Liberty* acquiesces in moral *Goodness*, and bears a perpetual *dispassionate Aversion* to all *Evil*.

BUT here I would observe, that as moral *Rectitude*, *abstractly* considered, consists in such a *Knowledge*, and *complacential Approbation* of the *Nature* and *Relations* of *Things* that come under a moral *Consideration*, and *prac-*

rising accordingly, as their Nature and Relations require, moral *Rectitude* in the *abstract* is every where the same. But as the Circumstances and Relations of *different* Beings with regard to one another, and consequently with regard to *Things of a moral Consideration*, are *different*; so this Principle must be diversified in its Operations according to the *different Circumstances and Relations* of the *Subjects* in which it is. Hence, for God to act in that Manner *formally* which this Principle excites *Man* to act in; or to have *Dispositions formally the same* with those which this Principle in *Man* includes; as, a *Sense of Dependance on an Efficient*, of *Duty to a Superior*, or of *Gratitude to a Benefactor*, would be incongruous and inconsistent; for tho' they comport well with the Relations of a *Creature and Subject*, they are perfectly contrary to the Relations of the independent *Creator*, and supreme *Sovereign*.

AND for *Man* to delight in himself as the *Summum Bonum*, an Object worthy of all Adoration, &c. would be entirely inconsistent with moral *Uprightness*, because inconsistent with his Circumstances and Relations.

ONE Thing yet remains to be considered under this Head; *The Happiness* of the first *Man* resulting from the *Contemplation of his State*, which, I conceive, we may justly look upon as a *Part* of his *Maker's Image*; tho' it be not commonly so called; for in this lower World there could not be so near a *Likeness*
of

of the *all-sufficient* GOD, whose Happiness consists in surveying and contemplating the infinite Excellencies of his all-perfect Nature, and in eternal Complacence in what is Good and Right, as *Adam* was in his *primitive State*.

No doubt the *Nature* and *Activity*, the strong Powers and comprehensive Capacities of his Soul *Physically* consider'd, were the Objects of his delightful Contemplation; but into what Extasy must his Mind be carried, when he beheld the divine *Light*, and penetration of his *Judgement*; the sacred Propensities of his *Will*; the undisturbed Order and due Governableness of his *Affections*; the Uprightness of his whole *Soul*! To conceive of GOD as delighting in him! To feel him refreshing his Heart with plentiful Effusions of divine Consolations! To hold Communion with the celestial Majesty without being chargeable with presumptuous *Intrusion*, or affrighted with the *Horrors* of Guilt! These are Pleasures worthy an immortal Spirit! Sufficient to distend its comprehensive Capacities! Becoming a State of perfect Holiness!

HAIL happy *Adam*! Hail thou that art highly favoured! All within thee, all around thee, all above thee present thee with Scenes of exquisite Delectation and consummate Bliss! *Within*, thy *Maker's Image* shines! Thy *Soul*, all Light, all Holiness, all Harmony! Thy *Understanding* without a *Cloud*! Thy *Will* without a vicious *Byass*! Thy *Affections* calm, without
the

the least Perturbation! No Guilt on thy Conscience to disturb thee with frightful Images.

THY Body comely, lively and active, not infected with the lurking Principle of Death!

—WITHOUT, the *Works of GOD* allure thy contemplative Mind to the delightful Study of them. The Earth offers thee all her Products, and collects them to thy Hand in to the *Garden of Eden!* The Beasts, the Birds, the Fishes are the willing Subjects! Thy Happiness *doubled* in *Eve*, the Co-partner of thy Nature, thy Labour, and thy Bliss! But say, amid this Exuberancy of Pleasures, don't thy sweetest, thy most refin'd Joys flow from above! Above, where *Jehovah* dwells, and whence he descends at Times to entertain thee with celestial Conversation! How willing thou to meet him, and prostrate thyself at his Feet to welcome him!

But are we not by this Time ready to cry out, *O for some probable Method to perpetuate this Felicity to him, and convey it to his Posterity!* The Happiness is less'n'd while it is in suspension: The *Request* was answered, as we shall see, when

III. *We take a View of Man with Relation to the OEconomy under which he was.*

UNDER this Head we have only to consider, *The Covenant itself; and the Part Adam bore therein.*

WITH

WITH respect to the *Covenant itself*, we premise,

THO' there are no Transactions between *Man and Man* which in every Respect perfectly resemble the Transactions of *God with Man*, yet such is our Ignorance of a divine Dialect, that we are obliged to borrow Terms from the *former* to express the *latter*; and undoubtedly the best Rule in so doing is this; That *those Terms be transferred from human Transactions to divine, which are used to signify such human Transactions as are most like to the Divine.*

THEREFORE, sho' it is hardly worth while to contend about Words, yet, if we find the Transaction between *God and Adam*, more like to what is call'd a *Covenant* among Men, than what is call'd a *Law*; 'tis more proper to call it a *Covenant*, than a *Law*, which I think is the only Term that some wou'd obtrude into its Place.

THAT *Adam was*, and cou'd not but be under a *Law*, has been already evinced. But whether this *Law* had such *Appendencies* and *Additions* as rendered it more properly a *Covenant*, we are now to enquire.

A *Law* requires the *Preformance* of it's *Precepts*, and so does a *Covenant* the *Performance* of it's *Condition*, wherefore in this they agree, with this small Diversity, that what is a *Precept* with respect to a *Law*, is a *Condition* with respect to a *Covenant*.

A Law enforces it's Precepts with penal Sanctions, and a Covenant enforces its Condition with the same; thus far they agree.

BUT a Law promises no additional Happiness in Case of Obedience, but only Indemnity, and the continued Possession of present Enjoyments and Priviledges; and in this it differs from a Covenant, which promises some superadded Happiness upon the Performance of the Condition.

SUCH was the Dispensation of GOD towards *Adam*: Therein GOD engaged, in Case of perfect Obedience, not only to continue to him the Possession of all the Blessings he enjoy'd *previous to this Dispensation* according to the *Laws of his Creation*; to which therefore he might be said to have a *natural Right*: But also that he and his Posterity should be advanced to a State of *immutable Holiness*, after his State of Probation was ended, and finally to *superior and everlasting Felicity* in the heavenly World; which Blessings he could have no Right to but by some gracious *Grant* of his Creator, superadded to his *natural Rights*.

SUNDRY Arguments concur for the Proof of this.

THE *Threatning of Death*, (Gen. ii. 27.) *In the Day thou eatest thereof, thou shalt surely die*, implied a *Promise of Life* in case of Obedience; for if *Adam* would have *died*, notwithstanding his Obedience; the *Threatning of Death* could not have been annexed as an *Excitements*

citement to Obedience, and a *Disjunctive* from Disobedience.

Now *Death* in the Commination included the Loss of temporal, spiritual and eternal *Blessings*; and therefore it was but reasonable, that the Life implicitly promised, opposed thereto, should be equally *comprehensive*, including temporal, spiritual and eternal *Blessings*; in which Latitude the Terms *Life* and *Death* are frequently taken in Scripture.

FURTHER, the *Blessings* purchased by CHRIST are substantially the same with those which *Adam* lost and forfeited; this the Words *Salvation, Redemption, Renovation*, and the like, intimate; for that cannot be saved which was never lost, nor that lost which was never possessed: Nothing can be redeemed that was never forfeited, nor that forfeited which Man never had a Right to: *Renovation* signifies a *Restoration* to a former State. Wherefore since these Terms imply *spiritual* and *eternal Blessings*, it must be that they were promised in the FIRST COVENANT.

WE are also expressly told in *Rom. viii. 3.* that GOD sent his Son to do that which the Law could not do, because it was weak thro' the *Flesh*; and that doubtless was, to confer *spiritual Blessings* and *everlasting Life* in Heaven: But if these were never annexed to it, it was weak in itself, and not thro' the *Flesh*.

AGAIN, we are informed, *Gal. iii. 12.* The Law is not of Faith, but the Man that doth
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them shall live in them: And to the same Purpose in *Rom. x. 5.* and in CHRIST'S Answer to the *Lawyer's Question, What must I do to inherit eternal Life?* (*Luke x. 25,--28.*) In the *two first* of which Places, 'tis plain the Term *Life* signifies *eternal Life*; for so it is always taken in the Controversy concerning *Justification*, which the *Apostle* is there treating of; and in the *latter*, the *Question* is expressly concerning *eternal Life only*; and therefore CHRIST'S *Answer* refers to the *same*, or it is nothing to the Purpose.

Now these Places assert, That *eternal Life* is the *certain Consequence* of *Doing* the Things commanded in the *Law*: Which would not be, were it *only* a *Law*, and not in the *Form* of a *Covenant*.

It may seem preposterous that we have spoken of the promissary *Sanction* before the *Condition*, but this was necessary in order to prove, *that there was a Covenant*, which a *Condition* presupposes.

BUT we now address ourselves to consider the *Condition* and *penal Sanction*.

THE *Condition* was the *preceptive Part* of the *moral Law*, with the Appendix of a *positive Commandment, Not to eat of the Tree of the Knowledge of Good and Evil*.

THAT the *Condition* included the *preceptive Part* of the *moral Law*, is most certain; for this being the *Law of Nature*, and of *eternal and indisputable Obligation*, he could not but

but be *under it by Nature*: And how absurd is the Supposition that would follow upon the Denial of it, That if he had *broken* the Precepts of the *moral Law*, e. g. *declined to Idolatry*, he would notwithstanding have obtained *Life* only by *keeping* a particular *positive Commandment*!

BUT yet this *positive Commandment* was *more expressly* the *Condition* of the Covenant, and *more immediately* the Test of his Obedience. And a *positive Precept*, founded only on the Sovereign Pleasure of the Legislator, was better adapted to try his perfect *Submission* to his commanding *Will*, than *moral Precepts*, which are founded on the *Nature of Things* as well as on the divine Pleasure.

THIS *Prohibition* was also well adapted to teach him, That *GOD* was the *Proprietor of the World*, and therefore without his Permission he had no Title to any of its Enjoyments: That he should *duly govern his Appetites*, and prefer Obedience to *GOD* to the Gratification of them.

WHETHER any *positive Precepts besides this* was given to *Adam* in Innocence, we cannot, I think, certainly determine, unless we look on *GOD's ordering him to be fruitful; to have Dominion over other Creatures; to feed on the Products of the Earth, &c.* not only as a *Grant of Privileges*, but also as an *Injunction of Duties*.

THE *Tree of the Knowledge of Good and Evil* was so called, because there was a particular *Revelation* from GOD concerning it, whereby he might *know Good and Evil*; that it was Good not to eat of that Tree, and Evil to eat of it; and especially as *by not eating* of it he had the experimental *Knowledge of Good*, and *by eating of it*, would have of *Evil*.

To perform the Condition *in any Sort* was not sufficient; but Man was obliged to yield perfect and personal Obedience both to the positive and moral Parts of the Condition; and to the moral Part, perpetual.

THERE was the same Reason that he should *obey it perfectly*, as there was that he should *obey it at all*; for if *imperfect* Obedience was allowable, no Obedience at all, or perfect Disobedience might be so too; for as far as Obedience is imperfect, it is no Obedience at all, it is *perfect Disobedience*.

FURTHER, GOD was perfectly his *Creator* and *Law-giver*: He was under the most perfect Obligations to obey him; Obedience was perfectly becoming; he was able perfectly to yield it, and therefore he was bound to yield perfect Obedience.

FINALLY, Every Law requires perfect Obedience to itself, and to deny it is to deny, that it *requires all that it does requires*; for *all that* which it does require is perfect Obedience with respect to itself; and since it re-
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quires all that, it requires perfect Obedience: Therefore Man was obliged to yield perfect Obedience to the *Condition*, which, as has been observed, was also a *Law*.

HE was obliged moreover, to yield Obedience to it in his *own Person*, there was no Allowance for the *Righteousness* of a *Surety* in this Covenant; tho' it did not so require personal Obedience, as to render it impossible that *another Covenant* should be made, in which the imputed Obedience of *another* would be accepted, as the Event happily shews.

AGAIN, he was bound to yield perpetual Obedience to the *moral Part* of the Condition; the *moral Part*, I say: For whether the *positive* would have perpetually continued in Force, or whether rather God would have abrogated it, when *Adam's* probationary State was accomplished, is not certain to us: This we are certain of, That while it continued in Force, his Obedience would have been still due.

BUT the *moral Part* he must be bound perpetually to obey, while in a *State of Probation*, under the *Notion of a Condition* of Life; and when *confirm'd in Holiness* and assur'd of Life, under the *Notion of a Law-Obligation* invariably and eternally binding; for tho' when the Blessing promis'd was *ensured*, he could not obey it under the *Notion of a Federal Condition*, yet this hinder'd not but he might obey it considered as a *Law-Obligation*.

THERE

THERE is the same Reason that we should obey *always*, as that we should obey at *any Time*. GOD is as much our Creator and Law-giver, and we his Creatures and Subjects at *every Time* as at *any Time*: The Opposition between *moral* Good and Evil, between Obedience and Disobedience is as great at *one Time* as *another*; and consequently our *Obligations to Obedience*, founded on these Things, are substantially the same at *all Times*, with this advantageous Difference, that the *longer* we are supported in Existence, and enjoy a Confluence of Blessings, the *stronger* they grow; and therefore, if *Adam* was under Obligations to obey in the *first Moment* of his *actual Existence*, he must be *much more so ever after*.

HE *must* CONTINUE in all Things that are written in the Book of the Law to do them, or be subject to the Curse. Gal. iii. 10.

THE *penal Sanction*, which comes next to be considered, is express in these Words, Gen. ii. 17. *In the Day thou eatest thereof, thou shalt surely die*. Which included a dreadful Commination to the least Failure; as is more fully expressed in Gal. iii. 10. *Cursed is every one that continueth not in all Things that are written in the Book of the Law, to do them*.

THIS *Curse* must include not only *natural*, but also *spiritual* and *eternal* Death; seeing it was from Death in the *latter Senses* especially that CHRIST *redeemed us*, when he *redeemed us from the Curse of the Law*.

As it would have been inconsistent with the *Nature* of a Law, and injurious to GOD's *Character* as the *moral Ruler* and Judge of the rational World, *not* to have *annex'd a Threatning* to the Breach of his Law; it would have been equally so to have *annex'd a Threatning* of *finite* Punishment to an *infinite* Evil: And therefore *Death* in the *Threatning* must include an *infinite Punishment*,

To have separated what are joined in the Nature of Things, *moral* and *penal* Evil; or to have joined them with no becoming *Proportion*, so that *moral* Evil should not bring on the Guilty an *equal* Degree of *Penal*, would have been offering Violence to the Nature of Things; *separating* them without any Regard to their indissoluble *Connection* and eternal Consistency; or *blending* them together indistinguishably without any Regard to their infinite *Contrariety* or just Proportion, and would have been as inconsistent with the Character of the *supreme Governor* of the Universe, as it is with the Character of an *earthly King* to *annex no Penalty* to a Law forbidding *Homicide* or Murder; or only the *Penalty of lasing the little Finger*. For our *Obligations to GOD* are so much stronger than *those* to our *Fellow-Mortals*, that the *least* Violation of the *former*, has *more* Evil, Baseness, and Ingratitude in it, than the *greatest* Violation of the *latter*; as the least Injury done to a Man is worse than the greatest

est done to a *Dungbil-Worm*. To destroy the Nature of the Divine Law, by not annexing a Penalty, or to contradict the Nature of Things by not annexing a Penalty adequate to the Crime, would reflect Dishonour on the Wisdom and Equity of the celestial Majesty; and therefore a Penalty comprehensive of all the Misery that Sin deserves was annex'd to the first Covenant.

AND indeed a *Penalty* of such a dreadful Comprehension *expressly* threatned, had a direct *Tendency* to deter *Adam* from every Instance of *Disobedience*; and therefore, *without it*, his Advantage would not have been so well consulted.

BUT we need not tarry long in the Proof of this, which every Threatning in Scripture is a sufficient Proof of.

A PARTICULAR Tree in the Garden of *Eden* was instituted by GOD as a *Sacramental Seal* and *sensible Sign* of *this Covenant*; which was called *the Tree of Life*, not probably because it had any uncommon Virtue to preserve *natural* Life, much less to confer *eternal* Life; but because *Adam's Right to eat of it* was designed to *signifie* and *confirm* to him his *Right to the Blessings of the Covenant*, upon his Obedience, and his *losing that Right*, to signify his Forfeiture of the Blessings promis'd, by *Disobedience*.

WE see by this Survey that the *Essentials of a Covenant* were contained in this Dispensation

sation of God towards *Adam*; and no doubt but he consented voluntarily to it as such; nor could he, consistently with his State of *Innocence* and Uprightness, have done otherwise; for he was under previous Obligations to perform all that this Covenant required: And if he had previously consented to it *in the Form* of a *Law*, which required Obedience, and enforced it *only* with a *penal* Sanction, sure he would consent to it *in the Form* of a *Covenant*, recommended with the *Promise* of *superadded eternal Happiness*.

It now remains that we enquire, *What Part Adam bore in it?*

THE true *Answer* is, That he bore the *Part* of a *federal Representative*, and was to act for his *Posterity* as well as for *himself*; so that in Case *he* perform'd the Condition, *he* and *they* would be entitled to the *Reward* promis'd; and, in Case *he* did not, *both* should be exposed to the *Penalty* threatened.

It was but *reasonable* it should be so; for, sure, that Method was most *reasonable* which had the *greatest* probable *Tendency* to excite *Adam* to *stand*, and to perpetuate to *him*, and convey to his *Posterity*, the Happiness he would have been entitled to *thereby*.

Now that this *Method* was such, might be demonstrated from these *Positions*, had we Time to enlarge on them.

ADAM had *sufficient Power*, as was already

proven, to yield perfect Obedience to the Condition of the Covenant.

ACCORDING to the *Hypothesis*, That he was the *Representative* of his *Posterity*, he was bound to yield no *more* than perfect Obedience to secure *their* Happiness as well as his *own*: The *same Obedience* that was *requisite* to his *own* personal Happiness, would have been *sufficient* also to secure the Happiness of all his *Posterity*.

FROM both which *Positions* it follows,

THAT *Adam* was as able to *stand* for *himself* and *all his Posterity* conjunctly, as for *himself* separately and alone; since he was able to yield that Obedience which was necessary to his *own* Happiness; and since that same Obedience would have been sufficient to secure *their* Happiness also; he was as able to yield it for *both* as for *himself alone*: From whence it follows;

THAT there was the *same rational Probability* of his *standing* as the *Representative* of all Mankind, as there would have been had he acted *only* for *himself*.

IF therefore *two Ends*, his *Happiness* and *that* of his *Posterity*, might be secured with as much *Ease* and *Probability* by his Obedience as the *least* of them, his *personal Happiness*; and if it be *more reasonable* and *wise* to appoint *that* the *Mean* of obtaining *two* good *Ends*, which is as capable of obtaining *both*, as *one* of them, than to appoint *it* to be the *Mean* of obtaining *one* of them, exclusive of the more *important End* and *greater Good*, equally attainable;

able ; then it was *more reasonable* and wise to appoint *Adam's Performance* of the Condition a *Mean* of securing Happiness to his *Posterity* and *himself* too, than to *himself alone*.

AND no doubt had he perform'd the Condition, and were we enjoying the happy Fruits of it To-day, we would highly approve the Wisdom and Goodness of the Constitution.

BUT if he had other and greater *Motives* to stand, as the *Representative* of Mankind, than he could have had, consider'd as a *private Person* ; it follows further, That there was a *greater* rational *Probability* of his standing in the *former* Capacity than in the *latter*, for, according to the Nature of a rational Creature, who is induced to exert it's Power by rational *Motives* according to their *Weight* and *Number*, there is a *greater Probability*, that a Man will exert his *Ability*, when he has *greater* and *more Motives* to induce him, than when he has *lesser* and *fewer Motives*, tho' he have the *same Strength*.

Now *this* was really the Case with respect to *Adam* ; for, in the Capacity of a *private Person*, his only *Motive* to stand, was his *own Well-fare* ; but in the Capacity of a *Representative*, he had not only the *former Motive* in the *same* Weight as if he had acted for *himself*, but also the *Well-fare* of all his dear and numerous *Posterity* : Here is an additional *Motive* of inexpressible Importance ; the Bowels of an affectionate *Father* could not but be mov'd

with it: What a strong *Inducement* to Obedience to think, That *by his Obedience* all his numerous Offspring would be advanc'd *beyond* the *Possibility of Sinning!* Be the everlasting *Favourites* of Heaven! And finally, inherit superior inconceivable Bliss in the Perfection of Holiness, and the Enjoyment of the ever-blessed GOD!

AND how strong a *Disfluasive* on the other Hand, from Disobedience to think, That *by his Disobedience* they would be deprived of all *Felicity enjoy'd or hop'd for!* Be Subject to the most exquisite Miseries! And expos'd to the most tremendous Infliction of Death in all it's Views, and with all it's Horrors!

MUST not any reasonable Man therefore conclude, That there was a *greater Probability* of his standing *with* these *Motives* than *without* them? And that if it was most reasonable to take that *Method* in which there was the greatest rational *Likelihood* of *Adam's* standing; then undoubtedly *this Method* should have been taken?

AGAIN, There was a *greater Probability* in the View of Reason, that *Adam* would have stood in the Capacity of a *publick Representative*, than that *any* of his *Posterity*, according to the contrary *Hypothesis*, would have stood for *themselves* in a *private Capacity*: For.

ADAM was as able to perform the Condition of the Covenant for *himself* and his *Posterity*, as *any one* of them would have been

to

to perform it for *himself* : He was created as *holy*, and endow'd with as much *Power* to obey, as *any* of them would have been ; and the Obedience exacted of him was no *greater* than that which would have been exacted of *each* of them.

HE had *more* and *stronger* *Excitements* than *any* of them could have, *viz.* *The Well-fare* of all *Mankind* beside his *own*; whereas *they* could have but their *own*.

HERE again therefore, let any rational Man judge, Whether it was *most likely* that *Adam*, with vastly *greater* *Excitements*, and *no less* *Strength*, would stand : Or *any one* of his *Posterity*, with *far less* *Excitements*, and *no more* *Strength* ? Sure the Conclusion must be, That if that *Plan* was *most reasonable*, which was *most likely to secure the standing of all Mankind*; then it was *most reasonable* that he should be constituted their *Representative*,

AND this View of the Case is as *Scriptural* as it is *reasonable*.

IT might perhaps, be not unreasonably presum'd from hence, That every *Permission*, *Injunction*, and *Institution* given him in Innocence, had a *Reference* to his *Offspring*, and was given to *him* in *their* Name ; as, The *Permission* to eat of the *Fruits and Products of the Earth* : The *Institution of Marriage*, and of the *Sabbath* on the *seventh Day* : The *Injunctions* to be *fruitful*, and *multiply*; to *dress and till the Ground*, to *rule over other Creatures*.

BUT

BUT we are not so straitened for Arguments as to be obliged to lay the Stress of the Matter on this: For,

THE *Aposile* proves .., *Rom.* 5. Where he draws the Parallell between Adam and CHRIST, and calls him *τυπὸς τῆ μέλλουσης*, the *Type of him that is to come* (ver. 14.) which he could not be, had he not been constituted the *federal Head* of his *natural Seed*, as CHRIST is of his *spiritual Seed*. From the 15 ver. to the 20. he asserts the *Justification* of Sinners by the *Imputation* of CHRIST'S *Righteousness*, which presupposes, that he is their *Representative*, and acts for them; for otherwise his *Righteousness* could not possibly be *imputed* to them; and he illustrates this by an Instance well known, 'tis like, among the *Jews*, viz. The *Condemnation* of all Mankind by the *Imputation* of Adam's *Sin*.

Now if our *Justification* by CHRIST'S *Righteousness* presupposes that he is our *Representative*, by a Parity of Reason our *Condemnation* by *Adam's Sin* presupposes that he is our *Representative*; otherwise his *Sin* could not be *imputed* to us, and the *Aposile's* Illustration is nothing to the Purpose.

AND indeed the many Arguments that prove the *Doctrine of Original Sin*, do also prove *Adam's Representativenesship*, as the Proof of this evinces that; for in no other Way can we account for it.

THE same *Parallel* is drawn in the 15 *Chap.* of the 1st Epistle to the *Corinthians* and 21, 22. 45---48. ver. where he infers the *Resurrection* of *Believers* (for *such* he has principally in View in this Chap.) from the *Resurrection* of CHRIST as their *federal Head*, or (which is the Phrase here used) as the *First-Fruits*: This he illustrates by our *dying in Adam* as our *federal Head*; as our *federal Head*, I say, for in no other View could we *die in him*; and otherwise the *Apostle's* Illustration would but darken his Point.

LET us but *invert* his Words, and methinks the Matter will glare with irresistible Evidence, *As in CHRIST all shall be made alive; so* (i. e. in the same Manner) *in Adam all die*: In CHRIST all shall be made alive by Virtue of his being their *federal Head*. Therefore in *Adam* all die by Virtue of his sustaining the *same Relation*: *As by Man came the Resurrection of the Dead, so by Man came Death*. The *Resurrection* of the Dead came by CHRIST'S *Representativeship*; therefore *Death* came by *Adam's*.

LET us in the last Place very briefly improve what has been said.

I. FROM the *Structure* of *Adam's Person* we infer, the *infinite Wisdom, Power and Goodness* of GOD. How surprizing the *Wisdom* that could contrive an organiz'd human Body of a Lump of Earth! How *irresistable* the
Power

Power that could affect it! And how *unbound- ed* the *Goodness* that would effect it! His *Soul!* 'tis the *Master-piece* of the lower *Creation!* Capable of enjoying the infinite *Deity*; and yet of contemplating an *Atom!* Of conceiving of Things as *distant* as the highest *Heaven*, and as *near* as it's very self! His *Person*, a surprizing *Compositum!* Matter and Spirit united! How quickly and highly advanced! This *Moment*, *Nothing!* The next, a rational *Creature* endow'd with vast *Capacities!*

2. FROM his *temporal Conveniencies*, we infer, The *Divine Bounty*, which supplied him with *Entertainments* suited to his exalted *Nature* and *State*; and plac'd him in such a *Profusion* of created *Blessings*, that he had *Opportunity* to make an *Experiment*, whether *perfect Happiness* was attainable in them.

3. FROM his being made *Upright*, we infer, That *Mankind are fallen*; for alas! they are not so now. *The Glory is departed!* *Darkness* obscures the *Mind!* *Perverse Byasses* vitiate the *Will!* *Confusion* and wild *Perturbation* reign in the *Affections!* The *Law* of *GOD* is not known, much less delighted in!

AND that *GOD* may exact *perfect Obedience* of us, tho' we cannot yield it; since he once gave us *Ability*, and never took it away; 'till we had *forfeited* it by *willful Misconduct*. Surely our *sinfully* disabling ourselves will never make it absurd or unjust in him to demand
such

such Obedience as his supreme Excellencies claim, the Nature of Things requires, and the Relation of a Subject infers; any more than a *Debtor's* willful *Bankruptcy* nullifies his *Creditor's Right*, or a Man's being so habituated to *excessive Drinking* that he can't abstain from it, renders a *civil Law* prohibiting that *Excess unjust or tyrannical*.

4. FROM GOD's *entring into Covenant with Man*, we infer, *His Condescension and Grace*. He might have demanded Obedience upon *Pain of Death*, without any *Promise* of superadded Blessings: But lo! He chooseth to exercise Legislation with Beneficence, and cast his *Law* into the *Mould* of a *Covenant*. Amazing Condescension, that the *Celestial Majesty* should article with his *Creature*, and capitulate with *Dust and Ashes*.

5. FROM the *Demand of perfect, personal and perpetual Obedience*, we infer, That by the *Works of the Law*, there shall no *Flesh* be justified in his *Sight*. For, *Who can say, I have made my Hands clean? I am pure from my Sin?* Who can pretend to be able to yield *perfect, perpetual Obedience* in his own *Person* to the *Law*? Or who dare claim the *Reward* without it?

6. FROM the *Happiness of Adam*, we infer, The *Happiness of Believers*, who are restor'd to it all with Advantage by *CHRIST*. And

7. FROM the *penal Sanction*, we infer,
The

*The Misery of Sinners, who are still under it.
But we cannot enlarge.——*

*UPON the Whole, whatever we are ignorant
of, Lo, this have we found, That GOD made
Man Upright: But they have sought out many
Inventions.*

F I N I S.

