

science. We must consider it in both these lights. The latter is law, the former grace. Both were already seen in Paradise. In and out of Christianity, men have sought to reconcile them: out of Christ they never can. But there they were, responsibility and life—a command (not knowledge of right and wrong, but a command), and free communication of life; responsibility, and giving of life. Man took of the first tree, and never ate of the second. He goes out a sinner, with death on him, and judgment before him—the promise of a Deliverer, but in another; no promise *to* him (for he was in sin), but *for* him; the seed of the woman, which Adam specifically was not. The first creature, man, flesh was no longer in communion, or heir—he was lost. Then came God's witness to men, and temporal judgment of the world on that footing, *i.e.*, the flood; then promise unconditional, again confirmed *to* the seed, to that one only, as Paul says, and as is strictly and profoundly true. (Gen. xxii.) No question of responsibility is raised; God would bless all nations in the promised Seed. But could the question of righteousness be left as indifferent? Impossible. It is raised by law—obedience and blessing, disobedience and the curse. This is broken, before it is formally given, in its first and chiefest link—that which bound man immediately to God. They made other gods—turned their glory into the similitude of a calf eating hay. Then, after various dealings in mercy, the work of God comes, not dealing *with* the responsibility of men, but recognizing it (grace, which brings salvation, sealing