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THE COVENANTS.

The Covenant of Works was made with Adam for himself and all his offspring. He stood as our head and representative. Had he continued in his integrity we would have shared his reward. Having fallen we "sinned in him and fell with him in his first transgression."

The Covenant of Grace was made with Christ as the head and representative of His people—of all those for whom He died—of the "Elect" who are foreknown, called, sanctified, glorified. What the God-Man has done and suffered is imputed to all those for whom He stands—all who are in covenant with Him—who believe in His name and obey His commands.

Adam fell: Christ cannot fall. Adam ruined his posterity: Christ saves all His people. By the Covenant of Works no man can be justified or saved; by the Covenant of Grace all who come to Christ are freely saved; no other way of salvation is possible.

What is the relation between these Covenants and the Mosaic Law? This is a difficult and intricate question; but until the Bible reader is able to answer it satisfactorily to his own mind he will lose much of the instruction and comfort which some precious portions of Scripture are designed to convey.

1. The Mosaic Law (including the Decalogue) like the original Covenant of Works, says, "Do this and live." "Cursed is every one who continueth not in all things written in the book of the law to do

them." "The soul that sinneth it shall die." It cannot give life; it is the "letter that killeth." It gives the knowledge of sin by forbidding sin. It exasperates the soul by its high demands. It creates despair by its tremendous sanctions. By it no flesh living can be justified. Here then we have the Mosaic law in sharp antagonism to the Gospel and Covenant of Grace. It is in this aspect that the Apostle Paul presents it in the Epistle to the Galatians, and in other portions of his writings. It was in this aspect that the unbelieving Jews clung to it with so fatal a grasp, leading them to the rejection of Christ and the Gospel. It seems then that the Covenant of Works was taken up and uttered by the Mosaic law. The latter explained and reiterated the former.

2. But the Mosaic law—even that kernel of it, the Decalogue—bore a reference to the Covenant of Grace, to Christ and His salvation. The "law and the prophets" testified to the Redeemer. Great prominence was indeed given to the principle of *Do this and live—sin and thou shalt die*,—but the other principle, of Faith, was not excluded. The gospel was in the promise made to Adam; in the covenant made with Abraham; and in the priesthood and sacrifices of the Mosaic economy. The "law" that "killed" those who endeavored to win life by it, gave life to those who exercised faith in Him who was shadowed forth by the types and the sacrifices, and in the articulate promises of the law.

Thus the Mosaic law may be regarded in two aspects—the one, most prominent, re