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- Ryrle

The NT makes much of the fact that he fell. Jesus is called the Second Adam. Paul says that as in Adam all sinned, so in Christ all can be saved.

1 Cor 15: 45 refer 47

Rom.5:12 Wherefore, 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.

Rom.5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

1 Cor.15:22 For as in Adam all die, even so in Christ shall all be made alive.

The fall of Adam is given a prominence in the NT far greater than that given to any other evidence of man's failure that occurred later on. Whether this is to be called a dispensation of innocence or a covenant of works, might well be called a mere matter of wording. Its importance in God's economy however, can hardly be overstressed. Since Adam fell, ~~XXXX~~ all who have placed their trust in the provision that God ~~provided~~ promised to provide have been saved. The question of how much they understood is one on which no hard and fast rule can be made. The fact that since Adam fell all who are saved are saved only through the grace of God and in view of the sacrifice of Christ is clearly stated in your book. Whether this is to be called a covenant of grace or not would seem to be a mere matter of semantics.

The word ~~x~~ covenant is not used in connection with any of these. It is used later on. The facts are vital. The particular word used would seem to be comparatively unimportant.