mount Sier came against Judah, God set the enemy one against another, 2 Chron. xx. 23. 'The children of Ammon and Moab stood up against them of mount Sier to slay them; and when they had made an end of the inhabitants of Sier, every one helped to destroy another.' In the powder-treason he made the traitors to be their own betrayers: God can do his work by the enemy's hand. God made the Egyptians fend away the people of Israel laden with jewels, Exod. xii. 36. The church is the apple of God's eye, and the eye-lid of his providence doth daily cover and defend it.

5. Let the merciful providence of God cause thankfulness: we are kept alive by a wonderful working providence. Providence makes our clothes warm us, our meat nourish us. We are fed every day out of the alms-basket of God's providence. That we are in health; that we have an estate; it is not our diligence, but God's providence, Deut. viii. 18. 'Thou shalt remember the Lord thy God, for he it is that gives thee power to get wealth.' Especially if we go a step higher, we may see cause of thankfulness: that we should be born and bred in a godly climate; that we should live in such a place where the Sun of righteousness shines; this is a signal providence: why might we not have been born in such places where Paganism prevails? That Christ should make himself known to us, and touch our hearts with his Spirit, when he palieth by others: whence is this, but from the miraculous providence of God, which is the effect of his free grace?

Ufe 3. See here, that which may make us long for that time when the great mystery of God's providence shall be fully unfolded to us. Now we scarce know what to make of God's providence, therefore are ready to cenfure what we do not understand; but in heaven we shall see how all God's providences (sickness, losses, sufferings) carried on our salvation. Here we see but some dark pieces of God's providence, and it is impossible to judge of God's works by pieces; but when we come to heaven, and see the full body and pourtrairture of God's providence drawn out into its lively colours, it will be a glorious sight to behold: then we shall see how all God's providences helped to fulfil his promises. Never a providence but we shall see had either a wonder or a mercy in it.

THE COVENANT OF WORKS.

Q. XII. I Proceed to the next question, What special providence did God exercise towards man in the estate wherein he was created?
Anf. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge, upon pain of death.

For this, consult with Gen. ii. 16, 17. 'And the Lord commanded the man, saying, Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat; for in the day thou eatest of it, thou shalt surely die.' The subject then of our next discourse is, the covenant of works. This covenant was made with Adam and all mankind; for Adam was a public person, and the representative of the world.

Q. For what reason did God make a covenant with Adam and his posterity in innocency?

Anf. 1. To shew his sovereignty over us; we were his creatures, and as God was the great monarch of heaven and earth, God might impose upon us terms of a covenant. 2. God made a covenant with Adam, to bind him fast to God: as God bound himself to Adam, so Adam was bound to God by the covenant.

Q. What was the covenant?

Anf. God commanded Adam not to eat of the tree of knowledge; God gave Adam leave to eat of all the other trees of the garden. God did not envy him any happiness; only meddle not with this tree of knowledge, because God would try Adam's obedience. As king Pharaoh made Joseph chief ruler of his kingdom, and gave him a ring off his finger, and a chain of gold, only he must not 'touch his throne;' Gen. xli. 40. In like manner God dealt with Adam, he gave him a sparkling jewel, knowledge; and arrayed him with a fine vesture, put upon him the garment of original righteousness: only, faith God, touch not the tree of knowledge, for that is aspiring after omniscience. Adam had power to have kept this law; Adam had the copy of God's law written in his heart. This covenant of works had a promise annexed to it, and a threatening. 1. The promise, 'Do this and live.' In case man had stood, it is probable he had not died, but had been translated to a better paradise. 2. The threatening, 'Thou shalt die the death;' Heb. 'In dying thou shalt die;' that is, thou shalt die both a natural death, and an eternal, unless some other expedient be found out for thy restoration.

Q. But why did God give Adam this law, seeing God did foresee that Adam would transgress it?

Anf. 1. It was Adam's fault that he did not keep the law; God gave him a flock of grace to trade with, but he of himself broke. 2. Though God foreknew Adam would transgress, yet that was not a sufficient reason that Adam should have no law given him: for, by the same reason, God should not have given his written word to men, to be a rule of faith and manners, be-
cause he foresaw that some would not believe, and others would be profane. Shall not laws be made in the land, because some break them? 3. God, though he foresaw Adam would break the law, he knew how to turn it to a greater good, in sending Christ. The first covenant being broken, he knew how to establish a second, and a better. Well, concerning the first covenant, consider these four things.

1. The form of the first covenant, in innocence, was working; ' do this and live.' Working was the ground and condition of our justification, Gal. iii. 12. Not but that working is required in the covenant of grace: we are bid to work out our salvation, and be rich in good works. But works in the covenant of grace are not required under the same notion, as in the first covenant with Adam. Works are not required to the justification of our persons, but as a testification of our love to God; not as a cause of our salvation, but as an evidence of our adoption. Works are required in the covenant of grace, not so much in our own strength, as in the strength of another: ' It is God which worketh in you,' Phil. ii. 13. As the scrivener guides the child’s hand, and helps him to form his letters, so that is not so much the child’s writing, as so much our working as the Spirit's co-working.

2. The covenant of works was very strict. God required of Adam and all mankind, 1. Perfect obedience. Adam must do all things written in the ' Book of the law,' Gal. iii. 10. and not fail, either in the matter or manner. Adam was to live up to the whole breadth of the moral law, and go exactly according to it, as a well made dial goes with the sun; a sinful thought had forfeited the covenant. 2. Personal obedience: Adam must not do his work by a proxy, or have any surety bound for him; no, it must be done in his own person. 3. Perpetual obedience: he must continue in all things written in the ' book of the law,' Gal. iii. 10. Thus it was very strict. There was no mercy in case of failure.

3. The covenant of works was not built upon a very firm basis: therefore it must needs leave men full of fears and doubts. The covenant of works reeled upon the strength of men’s inherent righteousness; which though in innocence was perfect, yet was subject to a change. Adam was created holy, but mutable: he had a power to stand, but not a power not to fall. Adam had a stock of original righteousness to begin the world with, but he was not sure he would not break. Adam was his own pilot, and could steer right in the time of innocency; but he was not so secured, but that he might dash against the rock of a temptation, and he and his posterity suffer shipwreck, so that the covenant of works must needs leave jealousies and doubts.
ings in Adam's heart, he having no security given him, that he
should not fall from that glorious state.
4. The covenant of works being broken by sin; man's con-
dition was very deplorable and desperate. He was left in him-
selves helpless; there was no place for repentance; the justice of
God being offended, sets all the other attributes against man-
kind. When Adam lost his righteousness, he lost his anchor
of hope, and his crown: there was no way for man's relief, un-
less God would find out such a way, that neither man nor angel
could devile.

Use 1. See the condescension of God, who was pleased to
stoop so low, as to make a covenant with us. For the God of
glory to make a covenant with dust and ashes; for God to bind
himself to us, to give his life in cause of obedience: entering into
a covenant was a sign of God's friendship with us, and a royal
act of his favour.
2. See what a glorious condition man was in, when God en-
tered into a covenant with him. 1. He was placed in the gar-
den of God, which for the pleasure of it was called paradise,
Gen. ii. 8. He had his choice of all the trees (one only except-
ed) he had all kinds of precious stones, pure metals, rich cedars;
he was a king upon the throne, and all the creation did obeis-
ance to him, as in Joseph's dream, all his brethren's sheaves did
bow to his sheaf. Man, in innocency, had all kinds of pleasure
that might ravish his senses with delight, and be as baits to allure
him to serve and worship his Maker. 2. Besides, he was full
of holiness; paradise was not more adorned with fruit, than
Adam's soul was with grace. He was the coin on which God
had stamped his lively image; light sparkles in his understand-
ing, he was like an earthly angel; his will and affections were
full of order, tuning harmoniously to the will of God. Adam
was a perfect pattern of sanctity. 3. Adam had intimacy of
communion with God, and conversed with him, as a favourite
with his prince. Adam knew God's mind, and had his heart:
he not only enjoyed the light of the sun in paradise, but the
light of God's countenance. This condition was Adam in, when
God entered into a covenant with him: but this did not long
continue: 'man being in honour abideth not,' Psal. xlix. n't.
lodged not for a night; his teeth watered at the apple, and ever
since it hath made our eyes water.
3. Learn, from Adam's fall, how unable we are to stand in
our own strength. If Adam, in the state of integrity, did not
stand, how unable are we now, when the lock of our original
righteousness is cut? If purified nature did not stand, how then
shall corrupt nature? We need more strength to uphold us than
our own.
4. See in what a sad condition all unbelievers and unpenitent
perfons are; so long as they continue in their sins, they con-
tinue under the curf of the firft covenant. Faith intitles us to
the mercy of the fecond covenant: but, while men are under
the power of their sins, they are under the curf of the firft
covenant; and if they die in this condition, they are damned
to eternity.

5. See the wonderful goodnefs of God, who was pleased,
when we had forfeited the firft covenant, to enter into a new
covenant with us. Well may it be called fodus gratiae, a coven-
ant of grace; it is belngled with promifes, as the heaven
with fars. When the angels thofe glorious fpirits fell, God
did not enter into a new covenant with them to be their God,
but let thofe golden veflels lie broken; but hath entered into a
fecond covenant with us, better than the firft, Heb. viii. 6. It
is better, because it is furer: it is made in Chrift, and cannot
be reverfed; Chrift hath engaged his strength to keep every be-
liever. In the firft covenant we had a non poffe fiare, a power of
ftanding: in the fecond we had a non poffe cadere, an impof-
sibility of falling finally, 1 Pet. i. 5.

6. Whofoever they are that look for righteousness and falva-
tion by the power of their free-will, or the inherent goodnefs
of their nature, or by virtue of their merit, as the Socinians and
Papifts, there are all under the covenant of works: they do not
fubmit to the righteoufnefs of faith, therefore they are bound to
keep the whole law, and in cafe of failure they are condemned.
The covenant of grace, is like a court of chancery, to relieve
the finner, and help him who is caft by the firft covenant: it
faith, Believe in the Lord Jefus and be faved; but fuch as will
fland upon their own inherent righteoufnefs, free-will and merit
they fall under the firft covenant of works, and are in a perifh-
ing eftate.

Ufe 2. Let us labour by faith to get into the fecond covenant
of grace, and then the curf of the firft covenant is taken away
by Chrift. If we once get to be heirs of the covenant of grace,
we are in a better fate than before. Adam ftood on his own
legs, therefore fell; we ftand in the strength of Chrift: under
the firft covenant, the justice of God, as an avenger of blood,
purifies you; but if you get into the fecond covenant, you are
got into the city of refuge, you are fafe, and the justice of God
is pacified towards you.

S 2