

idols." Keep the chief room in your heart for Christ, and let not your garments again be defiled. Consider, last Sabbath you were beginning a work for eternity, why did you consent to the espousals, if you have not a mind for the marriage; and surely you cannot think to go a-whoring from your espoused husband, unless you mind never to be presented to him for the marriage. Alas! I fear we will lose of our account, when the day comes for presenting the bride. Suppose you heard Christ, at that day, say to us, What! did you espouse no more to me, than these? and us to answer, Lord, we espoused many more to thee, but they afterwards went back to their lusts, now they are amissing, and we dare not present them, because they have not kept chaste.

OBJECTION. Alas! it is impossible for us to keep free of sin. ANSWER. It is not every slip that will denominate you unchaste. Let it be the constant bent of your souls to keep faithful to Christ. Struggle against sin; and if you do, though it may prevail, yet it shall not prevent your acceptance, while you flee to the blood of Christ. You may say with David, "Iniquities prevail against me; as for our transgressions, thou shalt purge them away." Remember the case of the betrothed damsel, Deut. xxii. 25, 26. Amen.

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Galashiels, Saturday, September 21, 1723.

SERVING THE LORD IN HOLINESS.

SERMON III.

LUKE i. 74, 75,

*That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.*

THE covenant of grace is the great contrivance for salvation to lost sinners; it is the chariot in which Christ carries home his bride to his Father's house in heaven, Song iii. 9, 10. The gospel is the proclamation, and free offer of this covenant to all. Faith is the taking hold of this covenant, the embracing it, the sinner's personal entering into it, the coming up into the chariot. The sacraments are the seals of this covenant. Our text is the import and substance of this covenant, shewing what is offered to you all in the

gospel; to be believed and applied by you all, to yourselves, through faith; and what shall be sealed to you all, who believe, in the sacrament. "Even that he would grant unto us, that we being delivered," &c.

This covenant is a sworn covenant, vers. 72, 73, that poor sinners, who have a mind for it, may have strong consolation, to balance their strong doubts and fears. But to whom? To Abraham, ver. 73, as a type of Christ; that is really to Jesus Christ, the true Abraham, the true father of the multitude of the faithful, who at God's call left heaven, his native country, and came and sojourned among the cursed race of mankind, and there offered up his own flesh and blood, a sacrifice unto God. And so became the true heir of the world, and received the promises for his spiritual seed, whereof this is the sum, "That he would grant unto us, that we being delivered," &c. Compare Genesis xxii. 16—18. Of which passage, our text is an inspired paraphrase. There are two things in the text to which we shall at present attend, and afterwards take a particular view of the other parts of it.

I. The conveyance made in this covenant, "That he would grant unto us," &c.

II. The benefits secured to us in this conveyance. Let us then attend:

I. To the conveyance made in this covenant. In this, two things may be observed.

1. The parties in whose favour this conveyance is made. Us, the seed of Abraham. The Father has solemnly engaged to the Son, that these shall be delivered and serve him. **OBJECTION.** What comfort is this to us sinners of the Gentiles? **ANSWER.** "If you be Christ's, then are you Abraham's seed, and heirs according to the promise." Therefore believe on Christ this day; believe the promises, and so be his, and you are secured for time and eternity. **OBJECTION.** But I fear I am none of the spiritual seed, the elect in whose favour that covenant conveyance is made. How then can I believe, and apply the promises to myself? **ANSWER.** The original copy of the covenant of promises was filled up from all eternity, and signed by the Father, and the Son as the second Adam, and remains locked up in the cabinet of heaven. And in this question, whether you shall believe or not; none would order you to call for a sight of the original copy, to see if your name be there, but the enemy of your salvation; nor would even he order you, if he did not know very well that a sight of it you cannot have, till you have believed. His designs, then, is to keep you from believing. But there is a double of it in the gospel, subscribed also by the Father, and the Son

as second Adam, in which all the promises are indefinitely proposed to all that hear it, and as it were a blank left in the body of it, in which every one that will, may fill up his own name. So in this gospel, the covenant is held out to you all, as heaven's blank bond for grace and glory, that whosoever will, may fill his own name in it, by applying the same to himself in the way of believing.

2. The manner of the conveyance. It is by way of grant or gift, for so the word is. But observe the gift is to us, and so it is to be understood in respect of us, to be a free gift. In respect of the Lord Jesus, it is not so. All the benefits of the covenant, to be bestowed on his spiritual seed, are made over to him on a valuable consideration. The covenant to him is a covenant of sale, in which he obtains such and such things, for his, because he hath paid the price of them. "We were not redeemed with corruptible things, such as silver and gold, from our vain conversation, received by tradition from our fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot." To the Lord Jesus it is a covenant of service, in which the benefits of it are made over to him, because he worked for them, Gen. xxii. 16. God gives us to serve our Redeemer, because Christ served him perfectly in our room and stead. The covenant is to him a disposition of these things for us, upon a most onerous cause, namely, "because he hath poured out his soul unto death; and he was numbered with transgressors; and he bare the sin of many, and made intercession for the transgressors."

But in respect of us, these things stand quite otherwise. The grant to us is of mere free gift, absolutely of free grace. All the blessings of grace are so, and glory is so likewise. From the foundation stone of our salvation, to the copestone of it, we must cry grace, grace, unto it. For the whole building, and every stone of the building, is of grace. And the putting the crown of glory on the heads of the saints, after all their wrestling and fighting against their spiritual enemies, after all their holy obedience, and life spent in the practice of good works, is as purely of free grace, as the giving them the first grace, as the quickening of them when dead in sins is. "For I have said, mercy shall be built up for ever." "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

What then should hinder any poor soul that has a mind for God's covenant of free grace, to embrace it this day? Should it hinder you to embrace it, because you cannot get any tolerable management of the corruptions of your base heart, because you cannot work, nor do any thing right in the service of God? No,

up. We may tell you with confidence, here you are to work nothing, to do nothing; but only by believing, to receive the full treasure of the covenant, held out to you in the gospel, to be received freely. And more than that, that day shall never dawn on you, in which you shall be able to work, or do the least work to purpose, until you have embraced the covenant for grace, with which to work and do. It would be a promising token among our communicants and others, if they were all coming to Christ and his covenant, to get their broken arms set, and strengthened for work, by the grace of the covenant. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." Let us now attend,

II. To the benefits secured to us in this conveyance, even the sum of the benefits of the covenant of grace.

These are of two sorts: *First*, the principal benefit, serving the Lord. *Second*, The subordinate benefit, deliverance from our enemies.

*First*, The principal benefit, which stands here under the notion of the end, namely, serving the Lord. "That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him." This is the great thing promised in the covenant of grace, even as it was the great thing required in the covenant of works, as the condition of it. This is it that was purchased by Christ, and is promised to poor sinners who believe in him, for his sake, namely, that God will give them to serve him. And thus our serving God is the great benefit of the covenant, bestowed on believers, for Christ's sake.

O that men would learn this lesson, that any service we do to God, if right service, it is a benefit of the covenant, bestowed on us, for Christ's sake. Then would they learn that God is not debtor unto them for it, but they are debtors to free grace on that very account. And the more they do for God, and the better that they do it, they are always the deeper in debt to free grace. Ephes. ii. 8, 9, 10.

Then would they also learn, that the only way for a sinner to be brought to serve the Lord, is to embrace the covenant for that very end; and that they are not to embrace it because they have served the Lord, as ignorant and unhumbled sinners are apt to do: but to embrace the covenant, that they may be made to serve the Lord. "Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come."

This benefit of the covenant, that we might serve him, imports three things:

1. The privilege of God's service. God is a master of infinite glory and power, so that to be admitted into his service is the greatest privilege. How do men value themselves, in that they are of an earthly king's household, servants to one who wears a crown? But what a small thing is that, in comparison of this, to be the fellows of angels, in being taken into the service of Jehovah the Lord of heaven and earth. It is a great part of heaven's happiness. "For there his servants shall serve him." Man lost this service by his fall, but God, for Christ's sake, has granted to sinners to be taken into it again, and that in a more honourable station than innocent Adam had, that is, no more as hired, but as honorary servants.

2. Strength and ability for his service. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." Man, by his breach of the first covenant, lost his strength for serving the Lord, so that whosoever of you are without the covenant, you cannot serve the Lord. "And Joshua said unto the people, ye cannot serve the Lord; for he is an holy God; he is a jealous God: he will not forgive your transgressions nor your sins." "He that abideth in me, and I in him," saith Jesus, "the same bringeth forth much fruit; for without me ye can do nothing." Thus in the new covenant, there is a promise of strength for this service, which is bestowed on all that believe, of mere free grace for the sake of Christ. "For his grace is sufficient for us, and his strength is made perfect in weakness."

3. Acceptance of the service. "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Whatever they do in God's service, who are without the covenant, it is, in point of acceptance, as if it were not done at all. God rejects them and their services too. For they can do nothing right nor pleasing in the sight of God. For without faith it is impossible to please God. But the new covenant is the ministration of the spirit, fitting the soul for service, and has a promise of acceptance of our service, though it be imperfect, for Christ's sake.

Well then, would ye be admitted into God's service, have strength for it, and acceptance of your services, look to the covenant of grace in Christ Jesus, for these things. Embrace and rely on the promise of the covenant for all these things by faith, which promise

is held forth to you in the gospel. And they shall be sealed to you in the sacrament, and made forthcoming to you, in virtue of the faithfulness of God.

Concerning this covenant service, two things are further to be remarked. *First*, the kind. *Secondly*, the qualities of it.

1. The kind of service to God, in which sinners are instated by the covenant of grace; for there is a great difference of services. Now,

1. This is not bond service, the service of slaves, who work their work for fear of their master's whip. The Spirit of God hath purposely abstained here from using the very word that signifies that kind of service. It is not serving God for fear of hell and revenging wrath. That is the first covenant service, indeed, being broken; but not the second covenant service, which is to serve God without fear, namely slavish fear. The covenant of grace finds all men in the state of bond service, and was contrived to bring us out of it, through Christ's being a bondman in our stead. "He made himself of no reputation, and took upon him the form of a servant, in our stead. Wherefore we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry Abba, Father."

2. It is not hired service, so much work for so much wages. The text tells us, that the service is so far from being hired, that it is a free grace gift made to sinners for Christ's sake. "That he would grant unto us, that we might serve him." It is true there is an ample reward follows the service of the saints. But both the service and reward are of grace; and the reward, properly and strictly speaking, is rather the reward of the service of their head Christ, than of the service of their hands. But,

3. It is an honorary service. So the word used by the Holy Ghost, in the text, signifies to minister, which is an honorary kind of service, such as kings and priests had when put into their office. Thus Christ hath made his people kings and priests unto God. They are an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. So that this service, bestowed on sinners through Jesus Christ, according to the covenant, is their unspeakable advancement, their real happiness, to which they could never have been preferred, but by means of the blood of the covenant. It is a post of the greatest honour of which the sinner is capable. And this also is imported in the phrase, before him, which is an Old Testament phrase used of those in the courts of kings who waited on the king's person; Rev. xxii. 3, 4.

This may direct you in your approach to the Lord's table, to lay

hold on the covenant; not to go about to turn that solemn action into the making of a bargain with God, that if he will save you, and give you heaven, you will serve him all your life. Alas! poor creature, what have you to serve him with, that you will pretend to make such a bargain with him? But here is a covenant of honorary service to God, bearing a promise also of strength for the service, freely offered and exhibited to you in the word of the gospel, under the great seal of Heaven. Believe it cordially; accept of it; lay the weight of your desired and designed service to God upon it; and it is a bargain, and shall be sealed by the sacrament. Let us now attend,

*2dly*, To the qualities of the service. They are these:

1. It is universal, which the service of these remaining under the first covenant never is. "Then shall I not be ashamed, when I have respect unto all thy commandments." We are to serve him in holiness and righteousness. These answer to the whole holy law as a rule of life. In holiness, serving him in first table duties; in righteousness, serving him in second table duties. Both of them relating to the inward, as well as the outward man, bearing a holy and righteous frame of heart, as well as holy and righteous actions, as serving before him, that is, as under his eye, sincerely and uprightly. Here then is the true way to get heart and life purified; to get an irregular life, in a profession of religion, made uniform. That grace is held forth in the covenant, which you are to embrace for sanctification, as well as justification. And it is a full covenant for that purpose, as for all other purposes of salvation.

2. It is a perpetual and lasting service. The first covenant required a lasting service, but secured not man from breaking the service. But the second covenant secures the perpetuity of the service, that however fickle the believer is, yet he shall serve the Lord all the days of his life. This imports two things: 1. That he shall serve the Lord as long as he lives in this world, and shall never be either put away, nor break away from the blessed service. The covenant shall keep him, if he cannot keep it. "I will," says God, "make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." By this covenant, God takes home sinners to his service, never to part for the term of life. Oh! is not this a blessed bargain, for one who is groaning under the weight of a vain, fickle, inconstant heart. Come into it then, joyfully and confidently. Here is heaven's security for the keeping of it. Then look to the Lord in his covenant this day, and

say, Lord, into thine hands, stretched out in this covenant, I commit my spirit. 2. It imports that he shall serve the Lord for ever and ever, in heaven, after death. To confine the great benefit of the covenant to this short life here, is unsuitable to the everlasting covenant. Nay, this benefit contains heaven's happiness. For in heaven his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. There it is that it hath its full accomplishment. The covenant finds the designed servants dead in sin, and therefore it must give them life before they can serve; and that life is eternal life, never to expire, from the moment it is given. "He that believeth on the Son hath everlasting life;" and they shall serve him all the days of that life, given them on purpose for the service, that is, through the ages of eternity.

Comfort yourselves, O believers, with this, ye that are depressed with a sense of your unfitness for the service of God here, and your mismanagement in it. Behold, the day of your redemption approacheth, in which you shall be able to serve God, according to your desire, in the mount of glory. We are now to consider,

*Secondly*, The subordinate benefit, namely, deliverance from our enemies, which stands here as a mean in order to the end, namely, God's service. "That we being delivered out of the hand of our enemies, might serve him." It is evident from the structure of the words, both in our version, and in the original especially, that the service is the end of the deliverance, and the deliverance the means of the service. As God said of Israel in Egypt, so doth he say of all his people; "Let my son go, that he may serve me." To this event our text alludes. They cannot serve the Lord till once they be delivered. How should they do it, while they are lying among the feet of their enemies. The service, the enemies, and the deliverance, are all spiritual; therefore they must have a spiritual deliverance, before they can perform the spiritual service. And if it is the design of the covenant, that they shall work and serve the Lord, it must secure and convey to them salvation or deliverance, in the first place; so this is a benefit of the covenant, as well as the others are.

This may also direct you in your management of this solemn occasion of grace and salvation.

1. If ever you would be capable to serve the Lord, seek that you may be delivered from your spiritual enemies, taken out of their hands who keep you in bondage. While you are in bondage to them, in respect of your state, it is not possible you can serve the Lord. "No man can serve two masters."

2. If ever you would obtain that deliverance from your spiritual

enemies, seek it in the covenant, in a way of believing. There it is offered and exhibited to you; and whosoever does by faith lay hold on this covenant shall have it. So the Son makes them free, who believe on him, as their deliverer, from all their enemies. "And if the Son make you free, you shall be free indeed."

*Lastly*, Seek that deliverance, that you may serve the Lord. Many seek deliverance by Christ, that they may live at ease in the embraces of their lusts, free from the fear of hell. But none shall ever find it so, for they seek it not in the right way, and for the right end.



*Galashiels, Sunday Afternoon, September 22, 1723.*

[The same subject continued.]

#### SERMON IV.

LUKE i. 74, 75,

*That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.*

DOCTRINE—That the covenant deliverance is freely bestowed on God's covenant people, that they may serve him, after the manner of the covenant, namely the new covenant. Here I shall take notice,

I. Of the covenant deliverance bestowed.

II. Of the covenant service, which is the design of this deliverance.

III. Of the necessary connection betwixt the covenant deliverance, and covenant service.

I. The covenant deliverance bestowed. We being delivered out of the hands of our enemies. I shall reduce these to four.

1. They are delivered from the law. Not from the law as a rule of life in the hand of a Mediator, standing in the covenant of grace; but from the law as a covenant, under which all men are, in their natural state. The scripture is most express on this. Rom. vi. 14, 15. They are delivered from the curse of it. It cannot reach them. "Christ hath redeemed us from the curse of the law, being made a curse for us." From the commanding power of it. For how

can it have a commanding power over them who are not under it? It was the fault of the Galatians, that some of them desired to be under it. Did they desire, think you, to be under the curse of it? No, surely, but under the commanding power of it. Not observing, that if once they were under the commanding power of it, they should be under the cursing power of it also; since whom the law cannot command, it can, and certainly will curse, in case of transgression, Gal. iii. 10, compared with Rom. iii. 19. But they are as completely freed from it, as death can make a wife free from her husband. "They are become dead to the law by the body of Christ, that they should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

2. From sin. Though they are not free from the indwelling of it in this life, and molestation by it, yet they are freed from its guilt of eternal wrath, by which it binds over the sinner to the revenging wrath of God. "There is therefore now no condemnation to them that are in Christ Jesus." The covenant secures believers as much against that recurring on them, as God's oath secures the world from a second deluge. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I should not be wroth with thee, nor rebuke thee." They are freed also from the dominion of sin. "Sin shall not have dominion over you, for you are not under the law, but under grace." The bond by which it held the sinner, was strong as death; but it is broken so as never to be joined again. "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."

3. From death. Though they are not free from that shadow of death, that nominal death, which serves to separate the believer's soul from his body for a while, therefore called the death of the body; yet they are delivered from the real death of the man, even that terrible thing wrapt up in the threatening of the covenant of works, which was the penalty of it. "In the day thou eatest thereof, thou shalt surely die." Even stinged death, universal death, which alone is death, properly so called; as appears in the case of the body, in which though a leg or arm, a member or members, be mortified as dead as if they were in the grave; yet none will reckon the body a dead corpse, but still a living body, till such time as death hath gone over the whole of it. Now as soon as man sinned by breaking the covenant of works, death's sting pierced him to the very soul; cold death went over the whole man, and left him speechless, motionless, and lifeless, as to any thing truly good. And the whole creation could not raise the dead man to life again.

Now from this death God's covenant people are delivered. "Even when we were dead in sins, he hath quickened us together with Christ." This is in virtue of their union with Christ. They may now sing, "O death where is thy sting? O grave where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Christ." And it shall never, never from the moment of their entering into the covenant, come back upon them again. Our Lord's words are, Verily, verily, I say unto you, if a man keep my saying, he shall never see death.

*Lastly*, From Satan, though not from molestation by him in this life; yet from under his power and dominion. God sends the gospel "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ Jesus." When man sinned, and death seized him, he was Satan's lawful captive; Is. xlix. 24. Satan having the power of death as executioner, Jesus our Saviour, took our nature, "that through death he might destroy him that had the power of death, that is, the devil." But now believers are delivered from him, "for God hath delivered them from the power of darkness, and translated them into the kingdom of his dear Son." Satan shall never recover his power over them, "for the God of peace shall bruise him under their feet shortly." And so shall all the other parts of the delivery not yet bestowed on them, be shortly given them, and so the deliverance be completed. Let us now,

II. Take notice of the covenant service, which is the design of this deliverance; and not only the design of the deliverance, but also of the deliverer; which, therefore, shall certainly take effect in the delivered. I take it up in three things, according to the text. They shall serve the Lord,

1. As sons serving their Father. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son who serveth him." Possibly they made a fashion of serving the Lord, before they came into a covenant of grace. But then their service was after the manner of the covenant which they were under. They served him as bond servants. Slavish fear of hell, and servile hope of heaven, being the great springs of their obedience. But now they will serve him, in a new manner, even in "newness of spirit, and not in the oldness of the letter." Love to their Father will set them to work. The whole with them is "a work and labour of love." Gratitude to their God and Redeemer, will bind them to

it. They ever cry, "what shall we render to the Lord for all his benefits towards us. They are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should shew forth the praises of him who hath called them out of darkness into his marvellous light." Meanwhile, they depend entirely on Christ's work and service, not on their own, for the whole of their salvation. "For we," say they, "are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

2. They shall serve him universally. "Then shall I not be ashamed, when I have respect to all thy commandments." The old covenant servants are ever partial in the law. There is not one of them but discovers what spirit they are of, by baulking some of its commandments. Wherefore, if our obedience be not more extensive than theirs, we will never see heaven. "For except our righteousness shall exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven." But the new covenant servants "esteem all God's precepts concerning all things to be right." Their religion will neither lack piety nor charity. They will be holy towards God, righteous toward their neighbour, and sober with respect to themselves. They will serve the Lord internally and externally. They desire to know, and to comply with all God's will, that, like David the son of Jesse, they may fulfil all his will.

3. They will serve him constantly. "I have inclined mine heart to perform thy statutes alway, even unto the end." They shall never totally nor finally fall away from their service. The old covenant servants are still breaking away from their service, for the spirit of old Adam, a spirit of apostacy, reigns in them, and "leads them to draw back to perdition." But new covenant servants are not of this kind. (Greek,) we are not of defection, but of faith, even "of them that believe to the saving of the soul," Heb. x. 39.

The new covenant servants once entered home to their service, never change masters again, but will hold by their new master while they live. And the reason of the difference is, the former are bond servants, the latter filial servants. "Now the servant abideth not in the house for ever; but the son abideth ever." Now remember he that shall endure to the end, the same shall be saved. Let us,

III. Show the necessary connection betwixt the covenant deliverance and covenant service.

1. None can serve the Lord in this right manner, till once in the

first place, they are delivered as said is, no more than a dead corpse can rise and serve you. Eph. ii. 1—10. You will not, I think, question the truth of this, with respect to the dominion of sin, death, and the devil; but will readily grant there can be no true serving of God, till once a soul is delivered from these. But as to the soul's deliverance from the law and sin's guilt of eternal wrath, perhaps you observe not the necessity of being delivered from them, before we can thus serve the Lord. But truly, according to the scriptures, these four things, are four links of one chain, each holding fast another, and all together, holding fast the poor sinner, that he cannot serve the Lord.

Wherein lies the power of the devil over a man? It lies in death. He hath the power of death, Heb. ii. 14, and by it he holds the man fast. So there is no getting out of the devil's hold without loosing the bands of death, and delivering from its power.

In what lies the sting and strength of death? It lies in sin. "The sting of death is sin." In the guilt of sin primarily, by which the soul is bound over to death. So there is no getting out of death's chains, without loosing the band of sin, namely its guilt of eternal wrath.

Now in what lies the strength of sin? It lies in the law. "The sting of death is sin, and the strength of sin is the law." By this the guilt of eternal wrath is fixed on the sinner, that moment he transgresses its commandments. So there is no getting out of the chains of sin, without loosing the band of the law from off the sinner.

So that while a poor sinner is under the law, namely as a covenant he is under sin; while under sin, he is under death; while under death, he is under the power of the devil: So he cannot serve the Lord, while under the law as a covenant, Romans vii. 5, 6.

2. The soul being once thus delivered, will certainly serve the Lord, "in holiness and righteousness before him." The deliverance will infallibly produce the service; and that both from the design of God, which cannot misgive; he delivering them for that very end; as also from the nature of the thing, whereby the bands of death are removed, and a new life given, which must exert itself in actions agreeable to the nature of it.

USE 1. The sanctification of sinners is the chief subordinate end of the covenant of grace, or of the gospel, standing next to the glory of God. And faith, justification, deliverance from the law, sin, death, and the devil, are subordinated to sanctification, as means for reaching that end. Therefore the covenant hath its full perfec-

tion, or accomplishment in heaven, when the man is so sanctified as to serve God perfectly, and work perfectly good works. Wherefore, invert not the order of God's covenant, in seeking deliverance by your works. But make use of God's covenant, and the covenant daily, for the deliverance, that you may be holy, and may perform good works.

USE 2. They in whom the spirit of legalism, hypocrisy, and apostasy reigns, have no part nor lot in this matter.

*Lastly,* As ever you would evidence yourselves God's covenant people, partakers of this deliverance, serve no more the devil, and your own lusts. But serve the Lord as his children, universally, and constantly, "without fear, in holiness and righteousness before him, all the days of your life." Amen.

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Ettrick, Sabbath Afternoon.

THE LEADING PRIVILEGE OF THEM THAT KNOW THE JOYFUL SOUND.

SERMON. V.

PSALM lxxxix. 15,

They shall walk, O Lord, in the light of thy countenance.

HERE begins the account of the happiness of those that know the joyful sound of the gospel. They have many special privileges, and this is the leading one, "They shall walk, O Lord, in the light of thy countenance."

Here is first their motion at the joyful sound. The gospel is a sound for motion and action. They that know it not sit still, no moving heaven-wards by them: but they that know it are quickened by it, they are set on a march, and go forward. They will walk on, and walk vigorously, as the word imports, through the several steps in the wilderness journey. We have next the advantage which they may have from the joyful sound for their walking. "They shall walk in the light of thy countenance." Light is a great help to walking on a journey. It is neither safe nor comfortable to walk in the dark. They shall walk in the light of the Lord's countenance, or face, which is more lightsome to those that know it, than the united light of sun, moon, and stars. They