

## SERMON UPON GALATIANS V. 5.

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*For we through the Spirit wait for the hope of righteousness by faith.*—GAL. v. 5.

IN the context the apostle persuadeth the Galatians to stand fast in the liberty of the gospel, and not to be entangled again in the bondage of legal ceremonies, as if they were necessary to justification or acceptance with God. He is earnest in the case, for the glory of his master and the good of souls was concerned; and therefore useth divers motives. (1.) They lose all benefit by Christ, ver. 2. (2.) They are debtors to the whole law, ver. 3. (3.) They are fallen from grace, ver. 4. And now, in the fourth place, the consent of the christian gospel church, who, upon justification by faith, expect remission of sins and eternal life. Their judgment is the more to be esteemed because they are taught by the Spirit of God to renounce the legal covenant, and expect their acceptance with God by faith only: 'For we,' &c.

In these words observe—(1.) The end, scope, and blessedness of a christian, in the word 'Hope.' (2.) The firm ground of it, 'The righteousness of faith.' (3.) The carriage of christians, 'We wait.' (4.) The inward moving cause of waiting for this hope in this way, 'Through the Spirit.' They are taught by him, inclined by him, so to do.

1. The blessedness of a christian is implied in the word 'Hope.' For hope is taken two ways in scripture—for the thing hoped for, and for the affection or act of him that hopeth. Here it is taken in the first sense, for the thing hoped for. As also Titus ii. 13, 'Looking for the blessed hope.' So Col. i. 5, 'For the hope which is laid up for us in heaven.'

2. The ground and foundation of this hope, 'The righteousness of faith.' What it is I will show you by-and-by. Only here it is opposed, partly to the covenant of works, which could not give life; partly to the legal observances; for it presently followeth, 'Neither circumcision, nor uncircumcision,' &c. But by no means is it opposed to evangelical obedience; for the whole new testament obedience is comprised in this term, 'The righteousness of faith;' as appeareth by the apostle's explication in the next verse, 'But faith, which works by love.'

3. The duty of a christian, 'We wait.' *De jure*, we ought; *de facto*, we do. All true christians wait for the mercy of God and life

everlasting. And he calleth it waiting, because a believer hath not so much in possession as in expectation. And this waiting is not a devout sloth, but implieth diligence in the use of all means whereby we may obtain this hope.

4. The inward efficient cause, 'Through the Spirit.' We are taught by the Spirit, inclined by the Spirit so to do.

[1.] Taught; for the doctrine is mystical: flesh and blood revealeth it not to us, but the Holy Ghost, Mat. xvi. 17.

[2.] Inclined to this spiritual course of life, wherein we obtain this blessed hope, by the same Spirit; for this holy and humble way is contrary to the interest of the flesh. And we are told afterward, Gal. v. 25, that we live in the Spirit and walk in the Spirit.

So that in effect here is all christianity abridged. Our blessedness, the way to it; our help, or how we are brought to walk in that way.

*Doct.* That by the Spirit all true christians are inclined to pursue after the hope built upon the righteousness of faith.

1. What is the righteousness of faith?

2. What is the hope built upon it?

3. What is the interest and work of the Spirit in bringing us to wait for this hope?

I. What is the righteousness of faith? We told you before it is opposed either to the law of works or the ceremonial observances of the law of Moses. But more particularly it may be determined—(1.) Either with respect to the object of faith; or (2.) To the act or grace of faith itself; (3.) With respect to the rule and warrant of faith, which is the gospel or new covenant.

1. This righteousness of faith may be considered with respect to the object of faith; and the proper and principal object of faith is Jesus Christ and his merits; and so the righteousness of faith is the obedience and death of Christ, which, because it is apprehended by faith, it is sometimes called the righteousness of Christ, and sometimes the righteousness of faith: Phil. iii. 9, 'And be found in him, not having mine own righteousness, which is by the law, but that which is by the faith of Christ, even the righteousness which is of God by faith.' This certainly is the ground of our acceptance with God, and therefore the bottom and foundation of all our hope: Rom. v. 19, 'By the obedience of one shall many be made righteous;' that is, by Christ's merit and obedience; and 2 Cor. v. 21, 'He was made sin for us, that we might be made the righteousness of God in him.' This is it we rely upon, as the only meritorious cause of whatever benefit we obtain by the new covenant.

2. With respect to faith itself, whereby the merits of Christ's obedience and death are applied and made beneficial to us. When we believe, we are qualified; and therefore it is said that 'Abraham believed God, and it was counted to him for righteousness,' Rom. iv. 3; that is, God accepted him as righteous for Christ's sake. And so he doth every one that believeth; for, Rom. iii. 22, 'The righteousness of God is by faith of Christ Jesus, unto all, and upon all them that believe;' without any difference. If Abraham was justified by faith, we are justified by faith. Now, if you ask me what kind of believer is

qualified and accepted as righteous, I answer—It is the penitent believer and the working believer.

[1.] The penitent believer; for faith and repentance are inseparable companions: Mark i. 15, 'Repent, and believe the gospel;' Acts xii. 38, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;' Acts xi. 21, 'The hand of the Lord was with them, and a great number believed and turned to the Lord.' These two cannot be severed; for till we are affected with that miserable estate whereunto we have plunged ourselves by our sins, and there be an hearty sorrow for them, and a perfect hatred and detestation of them, and a full and peremptory resolution to forsake them, that we may turn to the Lord and live in his obedience, we will not prize Christ nor his benefits, nor see such a need of the spiritual physician to heal our wounded souls; nor will God accept us as righteous while we continue in our unrighteousness. So that, though it be righteousness of faith, and the believer be only accepted as righteous, yet it is the penitent believer whose heart and mind is changed, and is willing by Christ to come to God.

[2.] It is the working believer; for so it is explained in the next verse, 'Faith working by love;' and so expressed elsewhere: Heb. xi. 7, 'By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark, to the saving of his house, by which he became an heir of the righteousness which is by faith.' Observe there, the saving of Noah from the flood is a type and shadow of salvation by Christ. The flood drowned and destroyed the impenitent world, but Noah and his family were saved in the ark. We are warned of the eternal penalties threatened by God; if we do not repent and believe, we shall not be saved from wrath; but if we believe, and prepare an ark, diligently use the means appointed for our safety, then we become heirs of the righteousness of faith, are accepted by God, and have a right to all the benefits which depend thereupon. It was a business of vast charge, and an eminent piece of self-denying obedience, to prepare an ark. So true faith showeth itself by obedience. We read of the 'Obedience of faith,' Rom. xvi. 26, as the fruit of the gospel.

3. With respect to its rule and warrant, and that is the gospel and new covenant, called the 'word of faith,' Rom. x. 8; 'The hearing of faith,'—'Received ye the Spirit by the works of the law, or by the hearing of faith?' Gal. iii. 2; 'The law of faith,' Rom. iii. 27. This is the doctrine which is believed. Now all that the new covenant requireth may be called the righteousness of faith. For look, as to be justified by the law, or works required by the law, is all one; so to be justified by faith, and to be justified by the new covenant, is all one also. And therefore, whatever the new covenant requireth as our duty, that we may be capable of the privileges thereof, is a part of the righteousness of faith. Now it requireth repentance from dead works: Acts xvii. 30, 'He hath commanded all men to repent, because he will judge the world in righteousness.' We are to repent in order to the judgment, which will be either of condemnation or justification. So the new covenant requireth faith in our Lord Jesus Christ: John v. 24, 'He that believeth in Christ shall not come into condemnation.' So it

requireth new obedience : Heb. v. 9, 'He is become the author of eternal salvation to them that obey him.' None are qualified for eternal life but those who perform sincere obedience to his commands. It is not absolutely perfect obedience that is required, but only sincere and upright. And there is a necessity that we should be sincerely holy, not only in order to salvation, but pardon : 1 John i. 7, 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' And in order to the application of the blood of Christ to our souls, or to the obtaining of the gift of the Spirit, or any new-covenant gift : Acts v. 32, 'We are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.'

Well, then, these are the conditions to be found in us before we are made partakers of the full benefit of Christ's merit ; repentance towards God, faith in our Lord Jesus Christ, and new obedience. And all these are comprised in the expression, 'The righteousness of faith ;' for faith receiveth Christ, and the promises made to us in Christ, upon the terms and conditions required in the gospel. Only these things are of a different nature, and concur differently. The obedience of Christ in a way by itself of merit and satisfaction ; faith, repentance, and our obedience, only in a way of application. And in the application, the introduction is by faith and repentance, and the continuance of our right by new obedience. Yea, in the introduction repentance respects God and faith Christ : Acts xx. 21, 'Testifying both to Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' We return to God, as our chief good and sovereign Lord, that we may love, serve, and obey him, and be happy in his love. Faith respects Christ as redeemer and mediator, who hath opened the way for our return by his merit and satisfaction, or reconciliation wrought between us and God, and given us an heart to return by the renewing grace of his Spirit. Coming to God and being accepted with God is our end ; Christ is our way ; and indeed in the righteousness of faith the chiefest part belongeth to him, who by his blood hath procured this covenant for us, for whose sake only God giveth us grace to repent, believe, and obey ; and after we have done our duty, doth for his sake only accept of us and give us our reward. These are not co-ordinate causes, but he is the supreme cause ; all that we do is subordinate to his merit and obedience.

II. What is the hope built upon it, or the things hoped for by virtue of this righteousness ? and they are pardon and life.

1. Certainly pardon of sins is intended in the righteousness of faith, as appeareth by that of the apostle : Rom. iv. 6-8, 'David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered ; blessed is the man unto whom the Lord will not impute sin.' If this be the description of the righteousness of faith, or the privileges which belong thereunto (for now we are upon the hope of the righteousness of faith), then certainly remission of sins is a special branch of this felicity.

2. There is also in it salvation or eternal life : Titus iii. 7, 'That being justified by his grace, we should be made heirs, according to the

hope of eternal life.' The crown of glory is for the justified, called therefore 'the crown of righteousness,' 2 Tim. iv. 8. You have both together : Acts xxvi. 18, 'That they may receive forgiveness of sins, an inheritance among them that are sanctified by faith.' These two benefits are most necessary, the one to allay the fears of the guilty creature, the other to gratify his desires of happiness. Therefore the apostles, when they planted the gospel, they propounded this motive of forgiveness of sins : Acts xiii. 38, 'Through this man is preached unto you the forgiveness of sins ;' and also the other of life eternal : 2 Tim. i. 10, 'That Christ hath brought life and immortality to light through the gospel.'

These two benefits give us the greatest support and comfort against all kind of troubles. Our troubles are either inward or outward. Against troubles of mind, or inward troubles, we are supported by the pardon of our sins : Mat. ix. 2, 'Son, be of good cheer ; thy sins be forgiven thee.' Against outward troubles we are supported by the hopes of a better life being secured to us : 2 Cor. iv. 17, 18, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal.' Again, both are eminently accomplished at the last judgment, when the righteousness of faith standeth us in most stead : Acts iii. 19, 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' Then by the one we are freed from the guilt of sin, and so have deliverance from eternal death ; by the other we have not only right, but entrance into eternal glory. What is our whole scope but to be absolved by Christ at last, and enter into eternal life ?

Finally, These two are to be regarded, to obviate their mistake who think indeed that faith, and it may be repentance, is necessary to pardon, or to dissolve our obligation to punishment, but not new obedience. But in their place all the conditions are necessary. They think new obedience is necessary to salvation or eternal life, but not to justification. But salvation is as gracious an act of mercy, as free and undeserved a gift, as pardon : Rom. vi. 23, 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.' Eternal life is not *ὄψωνιον*, 'wages,' but *χαρὶς Θεοῦ*, 'the gift of God.' It is as much merited by Christ as the other ; and therefore as proper a part, yea, the chief part of the hope of righteousness by faith, and that which is only waited for, and not enjoyed.

III. What is the work of the Spirit in this business, in urging believers to wait for the hope of righteousness by faith ?

I answer—The work of the Spirit doth either concern the duties of the new covenant or the privileges of the new covenant, or what is common to them both. I begin with the latter.

1. What is common to them both. He doth convince us of the truth of the gospel, both of means and end ; that there is such an hope, and the righteousness of faith is the only way to obtain it. Now this he doth externally and internally.

[1.] Externally, and by way of objective evidence. All the certainty

that we have of the gospel is by the Spirit: Acts v. 32, 'We are witnesses of these things, and so is the Holy Ghost, which he hath given to them that obey him,' and John xv. 26, 27, 'When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.' Mark, in both these places the two solemn witnesses are the Spirit and the apostles; the one principal, the other ministerial; the one declaring doctrine and matter of fact, the other assuring the world of the truth of their testimony. The apostles testified of Christ's sayings and doings, and the Holy Ghost, which came down upon them and the rest that consorted with them, and was given in some measure to those that obeyed their doctrine, was an undoubted evidence that God owned it from heaven. Here was enough to open men's eyes, and to give them a right understanding of his person and doctrine, that it was of God. The visible gifts of the Holy Ghost, and his powerful working in the hearts of men, in order to their conversion unto God, these admirable gifts and graces shed abroad upon men were a notable conviction to the world that Christ was a teacher sent from God, to teach men the way to eternal life and happiness. This did afford sufficient matter of confirmation and conviction, by the Spirit shed abroad and poured forth on the christian church.

[2.] Internally, enlightening their minds and inclining their hearts to embrace the truth; which maketh the former testimony effectual. So the apostle prayeth, Eph. i. 17, 'For the Spirit of wisdom and revelation, in the knowledge of Christ, the eyes of their understanding being enlightened, that they might know what is the hope of his calling, and the riches of the glory of the inheritance of the saints in light.' To the sight of anything these things are necessary—an object, a medium, and a faculty. As in outward sight, an object that may be seen; a convenient light to represent it and make the object perspicuous; an organ or faculty of seeing in the eye. Unless there be an object, you bid a man see nothing. Unless there be a medium, a due light to represent it, as in a fog, or at midnight, the sharpest sight can see nothing. Unless there be a faculty, neither the object nor medium will avail; a blind man cannot see anything at noonday. Now here is an object, the way of salvation by Christ; a convenient light, it is represented in the gospel; and the faculty is prepared, for the eyes of the mind are opened by the Spirit, that we may see both way and end, the necessity of holiness, and the reality of future glory and blessedness. Alas! without this sight we busy ourselves about vanities and childish toys, and never mind the things which are most necessary. Certainly we can have no saving understanding of spiritual truths, neither what is the benefit of christianity or the blessed condition of God's people, nor what are the duties of christianity, so as our hearts may be held to them, or how we may behave ourselves as true believers.

2. The work of the Spirit as to the duties of the new covenant. He doth not only convince us of the reality and the necessity of Christ's obedience and our holiness, but by his powerful operation frameth and inclineth our hearts to the duties required of us. Faith itself is

wrought in us by this holy Spirit, for it is 'the gift of God,' Eph. ii. 8; and so is repentance and obedience: Heb. viii. 10, 'I will write my laws upon their hearts, and put them into their minds.' Moses' law was written on tables of stone, as a rule without them; but Christ's law on the heart and mind, as drawing and inclining them to obey it. The renewing grace of the Spirit of God doth prepare us and fit us, and his exciting grace doth quicken us, that we may do what is pleasing in his sight. And therefore, if we profess to live under the new covenant, we are inexcusable if we do not bestir ourselves, and accomplish the work of faith with power, and obey from the heart the doctrine delivered to us. Indeed the Spirit doth most naturally put us upon spiritual worship and spiritual holiness; these things agree most with his being and nature. The observances of the law were carnal, yet as long as God's command continued, the Spirit inclined to obedience to them; but a better law being enacted by Christ, the Spirit, that proceedeth from the Father and the Son, suiteth his operations accordingly; for he cometh into us as Christ's Spirit: 'He shall take of mine and glorify me,' John xvi. 14. All that he doth accordeth with Christ, as Christ's will doth with the Father.

3. The work of the Spirit as to the privileges of the new covenant, which are pardon and life.

[1.] As to pardon, he is the Comforter. He cometh into our hearts as the pledge of our atonement; we receive it when we receive the Spirit, Rom. v. 11; and his sanctifying work is the sure evidence that God is at peace with us: 1 Thes. v. 23, 'The God of peace sanctify you wholly.' And doth engage us to wait on God in the way of well-doing, till our pardon be pronounced, and we be absolved by our judge's own mouth, in the hearing of all the world. In the meantime, applieth to us the blood of Christ for the pacifying of our consciences, and the comforts of the pardoning covenant, that our peace with God may be more firmly settled.

[2.] As to life, he doth three things—

(1.) Prepareth us and fitteth us for it: 2 Cor. v. 5, 'He that hath wrought us for this very thing is God, who also hath given us the earnest of the Spirit.' None are received into glory but those that are prepared for glory: Rom. ix. 23, 'Vessels of mercy which he had before prepared unto glory.' He giveth us the heavenly mind, or a heart working up to God and heaven, and purifieth us more and more for that blessed estate.

(2.) He assureth us of it: 2 Cor. i. 22, 'Who hath anointed us, and sealed us, and given us the earnest of the Spirit in our hearts.' The beginning of holiness and love to God is a pledge and assurance of the sight of God, and our complete vision of him and love to him; for God would not so against nature plant such dispositions in us, if he meant not to perfect them; nor print his image upon us if he intended not a more full conformity to himself in another and better world.

(3.) He comforteth us, and raiseth our longing after this blessed estate; for the beginnings we have here are called also 'the first-fruits,' Rom. viii. 23. The beginnings are sweet; what will the completion be? As he is the earnest to confirm our hopes, the first-fruits to

raise our affections, that we may be diligent and serious in the pursuit of it.

*Use of all.* 1. Here you see your scope, what you should look for and hope for—the forgiveness of sins, and inheritance among the sanctified.

2. Here you see your work, and what you should now seek after, ‘The righteousness of faith.’

3. Here you see your help, and what will enable you to obtain, ‘Through the Spirit.’ Oh! let these things be more in your thoughts.

[1.] For your happiness, or the great privileges which you should most value and hope for—

First, The forgiveness of sins. I shall only suggest these two things to you—

(1.) Till sin be forgiven, you can never have found peace within yourselves, but still God will be matter of fear and terror to you. Adam, as soon as he had sinned, he was afraid: Gen. iii. 10, ‘I heard thy voice in the garden, and was afraid, and hid myself.’ In the morning of that day he was made by the hand of God, and in a few hours runneth away from his maker as afraid of him. So Isa. xxxiii. 14, ‘The sinners in Sion are afraid;’ as unable to abide the presence of God. Now we, that have so much to do with God, to depend upon him every moment for all that we are, have, and want, surely it would be a comfortable thing to us to hear not only that sin may be pardoned, but is pardoned: Isa. xl. 1, 2, ‘Comfort ye, comfort ye my people, saith the Lord; speak comfortably unto Jerusalem; cry to her, that her warfare is accomplished, her sin is pardoned.’ There is the true ground of comfort, to have sin forgiven. Other comforts tickle the senses, but this soaketh into the heart.

(2.) By waiting on the duties of the gospel, this comfort is more and more settled in the heart. With the serious, it is not an easy thing to get this comfort settled; for the conscience of sin is not so soon laid aside. We have wronged God, and incurred his displeasure; but now to believe that he is appeased is not so soon done as spoken. Some are guilty and senseless, but yet no sound peace: Heb. ii. 14, ‘Subject to bondage;’ though they feel it not. Others are sensible, and have a fear of God’s wrath. It is a great while ere they can get their hearts to settle on the possible pardon or reconciliation offered in the covenant. When they do, it is but, It may be: Joel ii. 14, ‘Who knoweth if he will return and repent, and leave a blessing behind him?’ Zeph. ii. 3, ‘It may be ye shall be hid in the day of the Lord’s anger.’ But to judge of the sincerity of our qualification, so as to say, Ps. ciii. 3, ‘Who pardoneth all thy sins, and healeth all thy diseases,’ this cometh not by-and-by. The case is this: God is angry; his anger is ratified by the sentence of his law, and conscience is privy to our own disobedience, and applieth the sentence of his righteous law to itself. Some part of the anger may break out in his providence. Our duties and addresses to God about pardon are very imperfect, therefore it is difficult to have pardon settled; yet by acquaintance with God, in the exercise of faith, repentance, and new obedience, we come to get the peace established: Job xxii. 21, ‘Acquaint thyself with him,’ habitually converse with him, ‘and be at peace.’



[2.] For eternal life. Oh! let it be your great hope to be translated into the glory and joys of heaven when you flit out of this world. This life will not always last; you must die, but you do not wholly perish when you die. Now what shall become of you to all eternity? Would it not be a blessed thing to be assured that, when you appear before the bar of your judge, you shall not come into condemnation, but obtain eternal life? Surely happiness is desired by all. The young man that cheapened the pearl of the gospel, but was loath to go to the price, said, 'Good Master, what shall I do to inherit eternal life?' Mark x. 17. Surely this is the question which all serious people should busy themselves about. The jailer did so: Acts xvi. 30, 'Sirs, what must I do to be saved?' Alas! other things do not touch us so near. Not, how shall I do to live in the world? but, how shall I do to live with 'God for ever? let your hearts be upon that: Ps. xxiv. 3, 'Who shall ascend into the hill of the Lord? who shall stand in his holy place?'

Having spoke to your hope and scope, let me, secondly, now speak to your work, what you must seek after, and that is, 'The righteousness of faith.' To enforce this consider—

1. There is no appearing before God without some righteousness of one sort or another. Why? Because it is an holy and just God before whom we appear; and 'shall not the judge of all the earth do right?' Gen. xviii. 25; and 1 Sam. vi. 20, 'Who is able to stand before this holy Lord God?' If not now in the time of his patience, how then in the time of his recompense? His holiness inclineth him to hate sin, and his justice to punish it. Again, it is an holy law, according to which the process of that day shall be guided.' A law that is clean and pure, which alloweth not the least evil: 'Thy law is exceeding pure,' Ps. cxix. 140. The gospel abateth nothing of the purity of it. Now when we appear before an holy God, and must be judged by an holy law, surely we must have holiness and righteousness answerable, or how can we stand in the judgment? It is an holy God before whose tribunal we must appear, and an holy law that we must be judged by; therefore, if we be destitute of all kind of righteousness, what shall we do?

2. No other righteousness will serve the turn but the righteousness of faith; and therefore, till we submit to the new covenant, we are in a woful case. Now the righteousness of the new covenant is supreme or subordinate; the supreme by way of merit and satisfaction, the subordinate by way of application and qualification on our parts.

[1.] The supreme is the righteousness or obedience of Christ, which can alone deliver us from hell: Job xxxiii. 24, 'Deliver him from going down to the pit, for I have found a ransom.' There is no deliverance from eternal destruction, which our sins deserve, but only by the ransom which he hath paid. Till his justice be satisfied by Christ, no good can come unto us.

[2.] The subordinate righteousness, which qualifyeth us, and giveth us an interest, is faith, repentance, and new obedience; all which are hugely necessary, convenient, and gracious terms.

(1.) Faith, by which we own and acknowledge our Redeemer, with love, thankfulness, dependence, and hearty subjection to him. Certainly

love and thankfulness is due to him who hath endured so much, and procured such great benefits for us. Would we have the blessings instated on us, and not know from what hand they come? And acceptance is due; for should Christ save us without our wills and against our consent? Dependence is due. Should they have benefit by Christ's merits who question the force and efficacy of them? Therefore 'God hath set him forth to be a propitiation through faith in his blood,' Rom. iii. 25.

(2.) Repentance is necessary. Would we have God to pardon us while we continue in our rebellion, without sorrow for it or purpose to leave it? The case of the obstinate is not compassionate: Jer. iii. 13, 'Only acknowledge thine iniquity, and I am gracious,' and to acknowledge an offence and continue in it is to condemn ourselves.

(3.) New obedience. That was due before to our Creator, and our Redeemer strengtheneth the bond, and maketh it more comfortable; for we have a new Lord by right of redemption: Rom. xiv. 9, 'For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.' A Lord that hath paid dear for our souls.

3. This righteousness is every way sufficient, that we may venture our eternal well-being upon it; for what is appointed by God will be accepted by God. And though there be many defects in our faith, repentance, and obedience, yet there is an intrinsic value in the obedience and death of Christ besides the institution: Heb. ix. 14, 'How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works to serve the living God?' And 1 Peter i. 18, 19, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.'

Lastly, See your help. The Spirit is the great new-covenant gift purchased by Christ, that it might be dispensed to us the more abundantly: John i. 16, 'And of his fulness have all we received, and grace for grace;' Titus iii. 5, 6, 'By the renewing of the Holy Ghost, which he shed on us.' By his sanctifying and renewing grace we are enabled for all this duty. We have it by the hearing of faith, Gal. iii. 2; and the whole dispensation of the gospel is called the ministration of the Spirit, 2 Cor. v. 8. Therefore if a sluggish heart did not possess christians, they might do more than they do.