

own state ; for every doctrine that is contrary to the grace of God is a doctrine that Christians should hate. And your eternal state is to be determined by these things—What are your heart-thoughts of the law of God?—What are your heart-thoughts of the righteousness of Christ?—And what are your heart-thoughts of the grace of God?—And every one that knows truly what his inward sense of these things is, may soon come to some conclusion concerning his spiritual state : but I shall speak more fully to these things the next opportunity.

S E R M O N I V .

GAL. ii. 21.

I do not frustrate the grace of God: for if righteousness come by the law, then is Christ dead in vain.

FROM this first argument of the apostle for the justifying of a sinner through the righteousness of Christ, and not by the righteousness of the law, I have raised, and opened, and spoke something to four doctrines :—

1st, That the grace of God shines gloriously in the justifying of a sinner through the righteousness of Christ.

2^{dly}, That it is a dreadful sin to frustrate the grace of God.

3^{dly}, That all who seek righteousness by the law, they do frustrate the grace of God.

4^{thly}, That no true sound believer can be guilty of this sin :—Frustrating the grace of God is a sin that no believer can commit.

I would now come to make some application of these, which I mean to prosecute from these two heads :—

I. To warn you to take heed and to try the spirits, as the apostle exhorts, 1 John iv. 1. according to this doctrine.

II. Try your own state according to your heart-thoughts of this matter.