

So much for the laying the grounds of faith, and warrants to believe. Now, for evidencing of true faith by fruits, these four things are requisite:

I. That the believer be soundly convinced, in his judgment, of his obligation to keep the whole moral law, all the days of his life; and that not the less, but so much the more, as he is delivered by Christ from the covenant of works, and curse of the law.

II. That he endeavour to grow in the exercise and daily practice of godliness and righteousness.

III. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the duties of love towards God and man.

IV. That he keep strait communion with the fountain Christ Jesus, from whom grace must run along, for furnishing of good fruits.

For the first, viz., To convince the believer, in his judgment, of his obligation to keep the moral law, among many passages, take *Matt. v. 16-20*.

*Ver. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Ver. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Ver. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Ver. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Ver. 20. For I say unto you, That except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no case enter into the kingdom of heaven.*

Wherein our Lord,

1. Giveth commandment to believers, justified by faith, to give evidence of the grace of God in them before men, by doing good works: *Let your light so shine before men, (saith he,) that they may see your good works.*

2. He induceth them so to do, by showing, that albeit they be not justified by works, yet spectators of their good works may be converted or edified; and so glory may redound to God by their good works, when the witnesses thereof shall *glorify your Father which is in heaven.*

3. He gives them no other rule for their new obedience than the moral law, set down and explicated by Moses and the prophets: *Think not (saith he) that I am come to destroy the law, or the prophets.*

4. He gives them to understand, that the doctrine of grace, and freedom from the curse of the law by faith in him, is readily mistaken by men's corrupt judgments, as if it did loose or slacken the obligation of believers to obey the commands, and to be subject to the authority of the law; and that this error is indeed a destroying of the law and of the prophets, which he will in no case ever endure in any of his disciples, it is so contrary to the end of his coming, which is first to sanctify, and then to save believers: *Think not (saith he) that I am come to destroy the law, or the prophets.*

5. He teacheth, that the end of the gospel and covenant of grace is to procure men's obedience unto the moral law: "I am come (saith he) *to fulfil* the law and the prophets."
6. That the obligation of the moral law, in all points, unto all holy duties, is perpetual, and shall stand to the world's end, that is, till heaven and earth pass away.
7. That as God hath had a care of the Scriptures from the beginning, so shall he have a care of them still to the world's end, that there shall not one jot or one tittle of the substance thereof be taken away; so saith the text, Ver. 18.
8. That as the breaking of the moral law, and defending the transgressions thereof to be no sin, doth exclude men both from heaven, and justly also from the fellowship of the true kirk; so the obedience of the law, and teaching others to do the same, by example, counsel, and doctrine, according to every man's calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true church, Ver. 19.
9. That the righteousness of every true Christian must be more than the righteousness of the scribes and Pharisees; for the scribes and Pharisees, albeit they took great pains to discharge sundry duties of the law, yet they cutted short the exposition thereof, that it might the less condemn their practice; they studied the outward part of the duty, but neglected the inward and spiritual part; they discharged some meaner duties carefully, but neglected judgment, mercy, and the love of God: in a word, they went about to establish their own righteousness, and rejected the righteousness of God by faith in Jesus. But a true Christian must have more than all this; he must acknowledge the full extent of the spiritual meaning of the law, and have a respect to all the commandments, and labour to cleanse himself from all filthiness of flesh and spirit, and not lay weight upon what service he hath done, or shall do, but clothe himself with the imputed righteousness of Christ, which only can hide his nakedness, or else he cannot be saved; so saith the text, *Except your righteousness*, etc.