

Rule 22: Do This cup the 7. The  
power of the word

showed who at sundry times and in diverse manners  
communicated his will and mind to our Saviour by his  
Instruments & hath now in these last days & when he  
to us by Jesus the messenger of the court of justice in which  
the prophetic power and wisdom is lodged, The same power  
from which our nation are to be drawn w. are the talismans  
instruments of Jehovah will afford to his church many  
Diversible Discoveries of most the essential image of God  
and Representative Image of his will to man

This cup &c. was an entire proposition 1. The subject & matter  
of the Testament 2. we have the Predicate w. the word  
in blood w. is to be understood metonymically understood  
we have the manner of Predication it is Sacramental  
we have the specific denomination of the part of your  
wine Diathete or the New Testament & eternally con-  
firms the wine in this cup sacramentally considered & we  
have the Implication of this blood or the disposition of  
cov. in a Testamentary form was conferred  
Creation for whom you have all the



Latin phrase *vere pacifice pascuis* only used for  
by cutting an animal upon a Jeremiah 9. 1819  
Breasts as a sign at Abimelech Gen 26. 30 so Jacob 11.  
Laban Gen 31. 54 Wlam 3 20 of David w. Abner  
what the Govt. of grace is An. it is an everlasting agreement  
between Jehova f. d. n. & son about future salvation of elect  
and agreed to in time by the faith of the elect. It is a covenant  
the Spirit of Jehova will & the son in the central part of  
elects salvation, whether the son will as god or mediator  
as our god essentially & will as essentially one personally as  
representing the human nature engaged. Part of Lewis  
Testamentary unto the matter agreed wherein Jehova is  
grand Justice as Joseph was in the year of plenty engaged  
all the fruits of the fertile tree of election and lineage  
to be distributed by Testament afterward  
a Govt. in respect to god wherein he is Rev. under the order  
as representing the Royal authority of Duty hand to age  
as mediator to fulfill the engage. Part of Lewis to show  
the whole is laid in its hand as a Govt. to lodge in the  
hand as a Govt. on Christ to be comforted by his death  
the Govt. has promises and conditions. Cond. to be fulfilled  
and promises to be engaged Part of Testament more of Releas  
one it may be Required whether the Human nature is  
as subject of the engage. The Human nature is as a creature  
as a creature as a creature the Divine give such  
to be subject as to be second the subjection  
upon Part of Testam. has no merit proper  
that Releasship and grace

1 a Testam<sup>t</sup>. is only proper to the 2<sup>d</sup> God. not to the God of  
works at all of the legal Establish<sup>t</sup>ment of the Jews  
2 head - what is name & notion of a Testament  
1. It implies a Testator as Heb. 9. 16 - & it implies  
Property and Possession as Heb. 1. 1 & 2. Heir of all ye  
& Psalm 6. call under his feet Jeremiah 30. 2 & who is  
of it. & he hath his heart to approach unto me mortuall  
of it he is as mediator constitute Supreme Being of all  
of it in heavin & earth & it implies Heirs Namely  
all of Elect if. were given him 4. It implies w<sup>o</sup>rd  
and Evidence and love love to him Namely  
wisdom to Durd to w<sup>o</sup>rd all Evidence to time for  
an Expression of his Care of them 5. It implies  
the Death of the Testator as Heb. 9. 17 a Testament  
is only of force after the Death of the Testator  
6 head was to prove if. in the N. T. all the conduct  
Properties of a Testament are to be found. 1. The Testator  
is now having all in his hand But now about  
Lawe as Exam. Co. 18 2. The Deed of conveyance  
but in a Testamentary form called the scrip<sup>t</sup>ure of the  
Dee there & the Natures the Prophets and apostles  
employed some 1000. of years in drawing up these  
the Testam<sup>t</sup> of our Emanuel Jesus. & the legation

leaves the thegoun & crows & nemison accepted  
Wher Persons Communion w. Et a right to the  
the world Victory of Sathan & lastly Eternal life  
the Term's Inheritance to Enjoyment Namely Sonship  
or enemies Never have the curse taken off till union  
I. G. Regeneration for this Interest and Relation to him  
their is the Heirs Her. w. Names he heath  
worn on the Palms of his hands and Breast plate,  
the seals w. is w. when a Deed is Delivered up & the  
of the giver and Rec. is on the seal. It is the  
act thus Cup is the last thing the Believing Com  
cup I take as my want for Eternal enjoym.  
the Believing Com. tak. up as it were the Cup of life  
of our Reconciliation to our Jehova Jesus.  
There is the witness on Earth men Duels in heaven  
Integrity of Persons of Holy angels o' Let it be confirm  
largem of it are Heirs of Grace of promise of life of  
tory - ahead - to point out on what acc. I call  
I. G. O. I. Because in of old Testament it was typical  
promise of new promises without Types & in  
the will was closed But now it is opened up fully  
in excellency & in clearness & in efficacy B. N.  
New Discoveries New privileges New witness  
as New heart

Legal new engagements to Legally  
Why this Testam<sup>t</sup> was refused in this way  
because the 1<sup>st</sup> cov<sup>t</sup> not taking was like the seal to the  
first cov<sup>t</sup>. But now taking and drinking is the conform  
ing seal of this cov<sup>t</sup>. it has more of Love and grace  
it is because by taking came Death legal & spiritual &  
Eternal but now by taking by faith comes legal  
life in qualification & spiritual in sanctified con  
f. has Infinity to make it boundless thereby to ma  
ke it everlasting taking every food it is but De  
siret feeding of mouths of Dead men but here is  
a living meat drinking of mouths of Dead men  
making of <sup>it</sup> alive in G. & that he might shine for  
the wonderful sufferings he bore for them said  
The Cup my father gave me shall I not Drink  
it wherein all the floods of our sins were if we  
couldly to mention no more to point out of word  
nature of his love to them He gave Bread and wine  
of wisdom providing mingled at all of fruits of  
living love - as we hearken come now to the app  
e we bound to look after the ~~the~~ legacies

here is a Crucified Christ set out to our view & here  
of his our Union with & we are bound to look after our  
right of Enjoyment for there our Right to Use is  
Confirmed, & this odd manner is a conf. with the Spirit  
influence & utter as theirs - I challenge your Right  
lastly bind a New to god - be Informed by your  
Duty to Remember it: in the giving a Dead concern  
The givers here is at the Seal and also the Rec<sup>r</sup>  
to here is him saying by hold my faith the Seal says  
of Seal the New Test - So let faith say when taking  
this Seal of Seals my Membership & Lordship with

Just whether was it the Humane I. of was made  
by the Humane I. was under the Law I. a Greater God  
a surely for others and of Divine Nature on Justice of the  
might be said to give such value to the obedience of  
the obedience of a person it was as degradation to of  
Person that only an Economical Serving the glory of God  
for a Time  
2. could he Refuse this Covenant, as God there was not  
that mere good Pleasure of Philanthropy unmerited  
2. as man he could not without sin withdraw from it  
Every thing it Exalted the Glory of the Divine Person  
and Perfections of Jehovah  
he look not on him the nature of Angels but of  
Abraham for He assumed the Elect in order for the  
Deliverance, -



... through faith ...  
... God forbid you we rather establish the law  
... think it is an Inevitable truth and maybe ...  
... manner of Deity that God is an ...  
... sensible wise God for all his divine operations, of a loudly ...  
... his truth his wisdom is nothing but God acting ...  
... and had the streams of wisdom appear in ...  
... orders born in from the highest order of Angels to ...  
... down: loudly proclaim an infinite plenitude in ...  
... himself: his wisdom too appear in constituting this ...  
... throne whose name is set ...  
... was one who for a long time had ...  
... had said his wicked plots to turn his church ...  
... electing a law enacted it self and ...  
... of the fire of a water at a state. and so we observe ...  
... place can on he the greatest sinner become the greatest ...  
... into for he was particularly honored ...  
... in unity w: of Doctrines of the ...  
... then calls him the trumpet of ...  
... great wish he was to have seen him ...  
... it is called a Key to the New Testament and by school-men ...  
... Theologia or an Epitome of the Christian Religion ...  
... and Dignity chiefly consists in the Doctrine it teaches ...  
... Relation and an Illustration of all ...

and so is plac'd the first in order altho not in the  
writing. and now we observe in it we have a fair tran-  
script of the Divine mind and the more minute Doctrines of the  
Gospel likewise a view of both Law and Gospel and so from this  
partic' we observe that since God has graciously condescended  
to give a fair account of his mind and will by his  
his fearful will be our condemnation if we do not and con-  
sent to embrace the Doctrine that they have proclaim'd. But again  
this Epistle seems to have been writ when Paul was at Corinth  
during three months in Greece he sail'd to Macedonia to gather  
the Collections of the Church of Asia so it seems from this  
and so we observe no time no place will exempt Gods faithful  
from doing their Duty and as to the order in writing Epistles is  
1<sup>st</sup> an Inscription beginning the name of the writer and Person to whom  
it is directed 2<sup>d</sup> the matter of the Epistle or what it contains  
3<sup>d</sup> a conclusion in which are salutation Exhortation and this order is strictly  
observ'd in this Epistle but more particularly this Epistle is full  
of promises of our redemption, truth and of Divine grace and  
of all Divinity. but again from this we observe that Gods Justice  
fountain of wisdom and goodness that all the streams issuing  
from him are without comprehension. but again we observe that  
the Apostle Paul in the first Chapter gives a distinct view  
of his calling and what that Gospel was which he preach'd  
and says he is not ashamed of the Gospel

estron he had asserted for his own declared  
justification both in the efficient and meritorious  
part, and fore seeing that an objection might be made  
by the then Protestants, he happily prevents them in  
our text and says he do we make void the law through  
faith god forbid yee we establish the law. we stay not  
at present to give Philosophic acct. of y word vacua or void  
not to mention the Disputes about it among Natural  
Philosophers. but just thus says he. We when establish  
ing faith as y. Instrument of our justification  
do we make it of no service or do we altogether obli-  
viate or annihilate or make y law a meer waught mee for  
the stamp and Impres of gods holy nature and  
perfection upon it neither the angelic or human nature  
and subtract y holiness out of it and make it a mere  
right. he then proceeds to the second thing his very solemn  
negation, god forbid. or as it may be rendered. Let such  
conclusion follow: and so here we observe it may be ob-  
jected as it not, sinful to bring in god as a witness  
step would clear y Dubety of our case but to make  
answer I think this gracely heralds y duty of  
and humility and as to the need of the  
I have

...to hear of the Author of his...  
...of great and glorious Lawgiver of heaven and earth  
...God says he who give me my commission and commission  
...me to preach both law and gospel he alone knows we  
...intend to Destroy his holy Law. for say he in this same epistle  
...had not known sin but by the Law. and to this negation  
...cross it: perspicuity to evidence the truth of his Doctrine  
...now we observe this apostle w<sup>th</sup> greatest marks of author  
...ity asserts in the face of these legislators that even of reason  
...able mind might be satisfied that he had faith in such  
...Declaration would ever entertain a falsehood view we see  
...he would assert all the Doctrines given him by God and so we  
...observe we kindle our faith on the promise that he will  
...have some to entertain his truths in opposition to all  
...his Enemies; But further we have the person to whom this  
...revelation is made by the Romans, there are two  
...names on the text the Believing and unbelieving Ro  
...mans the one in the unbelieving Romans found  
...our Headless counter to the Law the apostle  
...then makes this opinion groundless and unwarranted

But will we are far from part w<sup>th</sup> of apostles in our  
to have all self preservation and Martinom ears one  
ing part of other of law: Next as to the 3<sup>d</sup> thing how further  
Establishes the law in order not to prevent our selves we shall  
at first just observe as to the apostles Prece we rather este  
ish of Law where we Prattle a note of not of any a strictly  
of our opinion of great error in our sea. But says our apostle  
we in place of abrogating the law we Establish on the Law  
as of Greek word signifies on to own proper use and for  
ation forbids our heat or we through further Establishing  
Law god forbid yea we Establish god and now Intending to prevent  
the words from themselves into our doctrine or of sum of our  
Reasoning may be compared in this following Doctrinal  
Instruction w<sup>th</sup> as eminently agreeing w<sup>th</sup> our testimony that  
the speaking and maintaining upon the testimony of a  
a god of truth that further the greatest gift of his benedi  
cept of to be of glorious Instrument of our Justification  
do eminently and evidently witness our holy Law  
do we then go through faith make in the Law god forbid  
yea we Establish the Law. we think that Doctrinal  
founded on the words do we upon the Doctrinal  
of our point of two parts both of which

subject in here good mind in the same Epistle we see  
prove the Doctrine of faith in said being justified  
by faith we have peace w<sup>th</sup> god through our Lord Jesus Christ  
and of the Law. It has twice more voice of appellation  
of holy and just w<sup>ch</sup> goes for the farther illustration  
of this truth now asserted the follow<sup>ing</sup> method we intend  
to use viz. 1<sup>st</sup> we will open up the nature of this faith  
here spoken of & make a few observations. regard to this  
Law and in the third place will shew how faith doth  
break the Law. and when these are done we will make a few  
Inferences from what may be observed we now return to  
the 1<sup>st</sup> thing in the method which was to make an open  
up of nature of faith and here intending to do this we  
observe in the 1<sup>st</sup> place many glorious things are spoken  
of this grace of this grace faith in scripture god lets him  
self to honour that grace of grace all the honours  
be in and through it for god in the God of grace gives  
virtue to faith. to come to it and him through it  
but again faith in scripture some times signifies  
the or faithfulness god gives of grace w<sup>ch</sup> attributes  
all truth and faithfulness to him but yet

proposeth the Doctrine of the Gospel, and so Christ  
in Scripture w<sup>ch</sup> teacheth that there is but a God  
faith in G<sup>d</sup> and this is by Deum call<sup>d</sup> faith. But to this  
are 3 Different kinds of faith w<sup>ch</sup> are not justifying  
- ever they may have there was, there is a historical  
was a faith of generals never saveth any man & there  
is a faith of miracles this too cannot save the one is too  
little if other too great, but there is a temporary faith  
& momentary faith is never lasting nor will justify in Gods sight.  
But again we would observe it is now necessary to know what  
the longer of justifying faith and here we answer it is a grace  
of Holy Spirit whereby we believe Gods word in general and  
in particular manner do receive G<sup>d</sup> and trust on him for  
a grace here and glory hereafter, here is a present consent and  
there or in other words I say it as if I. fruit or flower of effect  
ual calling acts. It is to as man as believ<sup>g</sup> him to them  
give us power to become the sons of God even tho' they  
believe in his name. and here I observe faith as distinguished  
into habit and acts now the habit is not required of man  
for this is only the prerogative of the Holy Spirit to give but  
the acts are required. for habits known by acts, but I will  
say God chooseth faith as the Instrument of our health.

More than any other grace of the holy Spirit we humbly  
suppose this threefold answer may be given 1. it is the most  
self-tempting grace of all the graces of the holy Spirit. 2. it is a  
grace totally abstract from works. for all the trees have something  
of reward in them as Love hope or joy. & god would show that  
way which was opposite to that method Salak had Devised  
for it was unbelief was the first sin in our primeval Parents  
of first I trusted god and in this day the wickedness of  
act. and our salvation must now in order and Decree  
of Redemption be Direct opposition by Belief &  
in or to the completion of the sin they stretch our  
hands and took the first & now we must stretch  
out the hand of faith to take hold of Christ for Righteous  
ness and for salvation. But further we observe that this  
having faith may admit of many Degrees.  
in scripture and we observe it is set out upon the side  
of coming to it is set out of lowest Degree of having faith  
it is set out under the notion of running to Christ  
it is set out a higher Degree of faith it is set out  
under the notion of coming to Christ  
it is the highest Degree of having faith



But oh how little do we know about this spiritual grace  
But we Design to speak of faith as it justifies and sanctifies  
But in the Interim we observe there is one thing that non-  
his Mist and Church members how or in what manner of  
his person and office Dwells in the Believer's soul by faith  
or how he communicates himself to the soul or secondly how  
the Believer's soul Dwells in him by love we think it is not  
in the Reach of faith to discover where we are he communicates  
himself to every gracious soul by this faith. But would  
we see how this justifies a soul and 1. we observe it is not by  
a mutual conjunction of it w<sup>th</sup> our works nor 2. doth it justify  
as an act of our own nor 3. is it an act of our own without  
his or without us that justifies us nor doth it justify effect-  
ly or formally for it only conveys the virtue of Christ to us  
But positively it. justifies <sup>proprietely</sup> <sup>positively</sup> and <sup>formally</sup> by the form  
liberating us from all Engagements to suffer of Satan's  
us a right to heaven and all of glories of Immanuel's land  
and we again see the acts of this faith as to the object it is  
said the promises w<sup>ch</sup> are of object from w<sup>ch</sup> Christ's hope  
is only the object to us and the primary acts of faith to  
hold of his Person and the secondary his merits and

of the promises serve, that great Gospel Charact which  
brings Down Christ to the reach of faith, and faith  
unites the soul and the ever lovely person of Christ together  
and from this union arises an Enjoyment of his purchase  
for no unbeliever enjoys any of Christ's purchase. But farther  
faith has its Enemies and Decays in souls of believers we  
may not shew some of Gods Decays in this but do all  
know it has three Immovable pillars to bear it up so  
it stands on a better foundation than Solomons temple did  
on its pillars and Boaz; for it has the Decree and Dis-  
position of God the father, it has the most sure In-  
fluence of Christ to bear it up and it has the mighty Con-  
quering power of the holy Spirit. Again we observed that  
grace under which all the other graces are Marched and  
March. for faith worketh by love and many things  
are ascribed to the other graces, yet it is still the gen-  
eralissimo that conquers and carries home its trophy  
for our faith has an Influence on all the other  
graces it is like a silken chain running through  
a chain of Beads it connects the whole and

but faith doth all this only from the Influence that  
from the holy spirit, again as we hear of effects of  
is justification and sanctification if now these two are  
to be distinguished: altho' not separate and faith by  
operation of holy spirit is & is operative in both, for we  
are justified that we may be sanctified and sanctified  
that we may be glorified and faith anticipates heaven  
and faith has its work in sanctification as well as just-  
fication and sanctification is greater of the two for justifica-  
tion frees us from natural evil while sanctification frees us  
from moral evil and sanctification comes nearest the  
life of glory and what love comes nearest god god loves  
that best so faith has its work in justification and  
sanctification and mortification and oration  
But again it rectifies all the faculties of the soul sets  
them upon their right object, it opens the understanding  
the outer door of the soul and cheerfulness and harmony of  
will of inner cabinet of the soul but it puts a difference  
between the services of godly and ungodly, for unbelievers  
never perform any duty just because god commands it

But having faith performs Duties just because God commands them and performs them in that very way God has  
laid Down and it gives acceptance to all our duties, for  
it is of soul of all our duties and of way to us of all good  
all obedience and as in a manner of great thing we do not see  
holiness in sanctification. This faith is holy as  
we were and end of us if we once do it and  
it is of grace whereby we shall be accepted both our  
persons and services by a God in Christ and without this  
both will be rejected, but again we would observe  
it is asked by some is assurance the evidence of this  
saving faith to this I would give this short Sylogistic  
answer (viz.) that is not the evidence of saving faith it  
is not found in all sound Believers, but that particular  
profession or assurance of Christ is mine is not in all  
sound Believers therefore assurance is not evidence  
of saving faith, we humbly suppose the answer per  
tinent to Clear up of Difficulty of Matter, further as  
to the Socinians acc. of faith we account it is in  
scriptural if we lay not upon it now have great many  
of a few things about this faith let all self just



we through faith make void the law God forbid you will  
establish of law. and so we observe all the Divine laws are  
Divided into Moral Ceremonial and Judicial now if it  
was not of Ceremonial law all our Reasoning in  
the head Discover for void of Ceremonial law High of them  
would not have argued thus at of Romans. for it  
still have argued Christ not yet come not yet suff. nor a sin  
where as he fulfilled and made it to his cross. well then since  
it was not of Ceremonial nor Judicial law what use were  
there for them I answer they were only Commentaries on  
of part of the moral law which regards outward actions  
and so is Distinguished from the moral law. The comm  
ending outward actions while the moral law binds the  
Conscience now it is evident it was the moral law for  
the very nature of this law Intentional it cannot be abro  
gated now let us hear Christ own words then he not say  
I say he that I am. come to Destroy the law I am  
not come to Destroy but to fulfill it, but says  
antinomians he fulfilled it in his own person and Des  
troyed it to every Believer but to this we observe one Dis  
tinction well headed will clear all our Doubts it refers  
to the abrogation of obligation of the moral law the  
law may be considered as a *Paulus* as a Covenant

more than Christ has redeemed all Believers from the  
Curse of the Law, and is present that as a Rule of life  
it would be inconsistent in Gods holy nature to abrogate  
this holy Law, well we may humbly conclude the Antinomians  
are arriv'd to their ne plus ultra. Since the <sup>and</sup> speaker in a Di-  
-<sup>contradict</sup>ction to them, well we come more particularly to mention  
a few of the properties or Qualities of this Law. And in this  
place let us hear what the author of this Law calls it  
twice in one verse a holy Law but how holy I am sure  
it is just the Image of Gods holy will as if we saw of his  
Person as under the Jewish Economy the tables of this  
Law were put, into the ark that as the mercy seat was to  
represent the holiness of God so the Law was to repre-  
sent the holiness of God and sure it is clearer in holiness than  
the Sun in brightness and mightier to command the con-  
science than the Sun to burn its Race, and so we see it was  
holy Law because promulgate from the Depths of his  
holy nature, and is every Image of his holiness. But it  
is a pure Law its purity is seen in the matter of it, for it presents  
all that a Creator owes to God and one Creature owes another  
Gods holiness is complete in the Law.

righteousness in the second table it is not a sickly ordinance  
in any part neither can any mischance happen in life or in death  
it will may meet at a just Determination from it it serves  
far better than the Urim and Thummim did the Israelites  
it taught nothing of Doctr: but only in Dubious cases  
but this inward teaches all pure Doctrines all pure  
Discipline and government, it teacheth us to live a life  
right god and honourable as if. pure and joyfull as if sub-  
ject that again we observe it propoeth right to the understand-  
ing and good to the will, it commands a harmony  
in all human life and sets and commands a Discipline  
among all the orders of mankind, all this it doth by  
approbation flowing from its purity and from its purity  
it disapproves the least mote not a wanton glance that  
is captured, it is not a rash anger but it frowns upon it  
and all the vices of life and every flaw in human <sup>nature</sup>  
all this it doth by its purity and as the Lawgiver wants  
nothing to be kept near to the Law wants no Supplement  
to its purity so its purity is exceeding broad, stretcheth



Its Empire over all actions all motions and Circumstances  
Now says our text as we make void the rea but  
we Establish it, & it partly is seen its precepts, it prescribes  
all good and prohibits all evil, human laws command  
virtuous things not as virtuous things but only as useful  
to society, but this law prescribes pure things because agree-  
able to its author, & it is a spiritual all human laws,  
binds of hand or tongue this only the soul, the may prohibit  
outward actions as theft or murder or the like, but never  
can bind and love to god, but this spiritual law, summon-  
ed, all the laws of the best regulated commonwealth, it  
restrains the licentious heart as well as, violent hand, it  
strips the first bubbling of conceit nature, it orders purity in  
the spring commands a clear fountain and clean streams  
it reaches the inward as well as outward man, it bears a  
beated to the very embryo of sin and pawns on all steams &  
all pulsations of the most retired heart, and reaches if not  
secret thought, for it places its mizra in y heart and breast,  
and being fitted in its original for motion, it of itself is for man  
all the now we have had an ability to come to its spiritualty  
yet it exacts a perfect conformity of every faculty of soul  
it commands the private forest of the heart

be kept free from the secret thought of evil as well  
as the outward porch so be kept from more that is out-  
ward grossness. & it is a perpetual and eternal law  
its purity and perpetuity are inseparably linked together  
and so the solemn says it And with for ever and as long  
as the eternal god loves him self he must love this law  
And with for ever and so we may asport, that he loves it  
at a higher rate, than the highest, Angel in heaven for when  
the transgress the law the were immediately doom'd to eter-  
nal punishment and rather than it could suffer the least  
Injury, when man broke this law. the eternal son of god  
must come from heaven and satisfy the Demands of it  
the wrongs it had sustained in the Name and blood of  
sinners and so we see that eternal love he has for his  
own Image, as to the first part of this law, he cannot  
alter for he cannot, command us to, love many god for  
this would be contrary to the unity of his Divine Nature  
and we we again, observe some things are god only  
as commanded such was the tree of knowledge such  
were the ceremonial commands, w<sup>h</sup> there's may  
be alter'd at the mind of the author but other, are  
invariably good such are the goods of

of the moral Law and so are as unalterable as his  
holiness and so evident it is that God will have it fulfilled  
one way or other for because it is perpetual the punish-  
ment of the breaker are perpetual too, and as for the  
satisfaction this Eternal Law for his People so, the Rewards  
of this holy Law are Eternal life in heaven now we  
have just mentioned two or three of the properties of  
this Law so now we just mention two or three  
things this Law doth by it self, and we observe it,  
Command and condemn it instructs and binds  
all mankind & it shews sin in the odious picture  
of it, it is a bridle to govern and any Obstruction  
of sin & it is both a Rule within and without for says  
the apostle I had not known sin but by the Law. It  
shews the Dominion sin hath over us and the  
perverseness of sin and the Effects of sin for on the Day  
that thou taste thereof thou shalt surely Die & it shews  
how every sin Dishonours God, and every thought  
is a breach of this Law. And every sin Deserves pun-  
ishment it shews all sin is voluntary every sin and  
God might punish us for a sinful thought as well

Aske Did the Angels for one sinful thought, now  
say <sup>at least</sup> so we through faith make void the Law.  
God forbid that we establish this Law now we humbly  
suppose Antinomians will not be so willfully Ignor-  
ant as to over look all these apparent ~~truths~~ and  
still cry out quod nobis cum Mose now we think  
that Mose is so friendly in them selves will not  
be hard to shew how they agree and this brings us to  
the 3: thing to shew how faith establishes the Law.  
now all that has been observ'd about this glorious see of  
Gods holy ~~Signature~~ signature his Law yet still there was a  
lack never a word all this time about the Subjects,  
of this Law or their fulfilment of it no word of hept to perfect  
Obedience to it in its holiness purity Spirituality and per-  
petuity, and so we would observe this Difference between  
of Law and Gospel at the promulgation of the Law.  
it came marching in all of Majesty and Dignity of  
a Judge having this Insigne ~~forward~~ forward every one  
that continueth not to fulfill every tittle of this Law  
and all the artillery of heaven thundered as a

Confirmation of this truth that if Gospel came as  
Noah Dood it: an olive branch, and came with me  
it w. of sweet and heavenly hallogues of Angels, singing  
and proclaiming glory to God on high good will and peace  
to men in earth, for this Day is born in the City of Dale  
awarous and a great one too and so we observe that if you  
notion of faith implies an object and this object is <sup>Christ</sup>  
and this Christ has fulfilled this law and made it honourable  
and he himself says it behooveth him to fulfill all righteous  
ness, but on the other hand we would observe y. altho  
man has lost, an ability <sup>to fulfill</sup> the law yet, the law has not,  
lost, its mandative authority nor will it sink one peg  
lower for all the Inabilities of Rational Soul, but again  
3. and more particularly how the notion of faith estab-  
lishes this law. and we observe y. faith taken abstract-  
ly doth not fulfill it. But the great Distinction  
between the two <sup>is</sup> one admits a Mediator  
if other not will this Mediator was constituted and  
set apart to liberate men from the Law.

The Law and from y<sup>e</sup> Dominion of the Law. in  
giving it a new Sanction and turning y<sup>e</sup> free Dy of it  
and making it a sweet and pleasant Rule in his own  
hand, to dead the Believer by will faith looks to this  
surety Christ, and his fulfillment, of the Law is by Impu-  
-tion ours. The Law commands perfect conformity but  
gives no strength to performe but faith looks to him  
who has fulfilled it for his People that it establishes the  
Law in the Spiritual meaning and End of it, for Divine  
wisdom has settled the meaning and Intent of this  
Law: w<sup>ch</sup> was that it should be a Rule of life in the hand  
of a Mediator, and so the Romans, overturned this spiri-  
tual End, and so all Legats do depending their Decisions  
on the ground of their acceptance but God would not  
sully his own Divine Attribute at such a manner  
for it is Inconsistent in his Divine Nature to Erect  
part of y<sup>e</sup> fabrick of the new Creation at y<sup>e</sup> Destruction of  
another but faith takes hold of the Spirituality of the  
Righteous fulfillment and, so in the Eye of a

of faith is a holy obedience was holy  
separate from sinners, and so his obedience was a holy  
obedience and a holy duty, holy nature of God and the holiness  
of the Law, and so faith taking hold of this holy obedience  
and justification is our so Law cannot Demand a satisfaction  
from the Jew, and yet for both, God doth not act  
so preposterously as thus yet both establishes, if purity of  
Law, for faith's obedience was pure and answer to the pure  
nature of God and, if purity of the Law, and so by imputation  
is ours, & faith establishes the actuality of the Law, for  
if Law reacheth of inward thought of almost natural heat,  
and commands a perfection in the spring or fountain well  
of obedience spiritual power of God who is a pure  
spirit and redeemed the soul of man a spirit who was found  
in man? by this Law so of Law has nothing to Demand in  
point of satisfaction altho from of Believer in point of  
performance it has as much as ever will faith take  
hold of it in his promise again I will take away the  
stony heart and give you spiritual affections that are

Establishes the perpetuity of the law. The abuser eternal  
in his authority as in truth well Christ Satisfaction was  
made and as he was eternal so was his satisfaction and  
taking hold, of his eternal person takes this eternal in  
perpetual righteousness, and it comes to see the believer  
now says our text does make void this law by, mean  
we establish this law by faith establishes the  
law in its mandative part, thou shalt have no other  
god before me well the law commands worship  
of god will faith rest in god as if ultimate object  
of faith upon that warrant he has given of himself in  
his word, & the law forbids all false worship, and con-  
demns every wrong step in it, well from a spirit of obedience  
god except the will for the deed and it says ye are my  
disciples if ye do what so ever I command you and  
ye shall worship my father again the law saith thou shalt  
worship the lord thy god well faith makes us use god with  
reverence and humility in all his ordinances, now in all  
that part w. belongs to god faith establishes that, and what  
ever belongs to man is established too by faith and so  
the law as a private command is made to be



is established. By faith for the observance of faith was  
and as, if common of the Law. and so we see faith pro  
negates the Law. and takes it as a rule of life and conforms the  
life to it, but never respects life for our doing well in this  
faith establishes looking to the Surety, who in his Divine power  
fulfill: it, and that fulfillment, comes by faith to his ours,  
and so we observe the Law does not bring of its command this  
say but it is magnified and made honourable in fine we  
would observe that the Law is that Eternal Rule of our obedience  
and transcript of Gods holiness and Image of his will, and  
faith that, holy Instrument of our justification that conveys  
from Christ for full filling this Law. so it is established.  
By the Gospel it being a sweet and of sweet prom  
ises taking the condemning power out of it and so it  
is as useful as well as faith in its place. so we know these  
two that are so amicable on themselves how they agree  
themselves, in what respects that faith establishes the  
Law we come now to make a few Inferences from  
what has been shortly observed in y<sup>e</sup> Doctrine. 1<sup>st</sup> we observe  
the great need for being well established in opinions in  
the Romans had had but wanted knowledge for the  
and the spiritual means of the Law conforming.

The practices to the preceptive part of the moral  
law so respected life and salvation from their own  
abilities but a holy god has pleased salvation in  
other manner and flowing from a living fountain  
and in better streams will let in all wt. their  
faith come to this Almighty Governor who has full  
did the same as well as being part of the Gov.  
for his people and children shall a may see be so  
charms wt. god method and economy as never to  
be moved either in principle or in practice any  
other way than that in Infinite ways one  
has found out and Infinite power executed  
for all gods promises are still in his own way but  
all the divine attributes will be engaged wth the  
man who chooses to trust his own truth rather than  
in place of the obedience of the eternal Son of god  
then let us come wt. humility and bow before his  
peaceful government.

But by your this we again Inquire that since it is  
faith and only faith that establishes of Law, if there  
is no satisfaction made of us we may as well

...to the hope of course of nature to grasp of the  
the sun in our arms as think by our obedience to  
satisfy god, wea det us w. humility, bow before him  
and be content to take Christ, in y<sup>e</sup> name of y<sup>e</sup> Prophet  
and further that now. we have no more, to do w. y<sup>e</sup> Law  
as a Gov. of. active husbands; how w. a Dead wife  
wea det us sweetly conform ourselves, to it as a state of  
life and still exercise our faith on him who has fulfilled  
it for his People and purchased favour for them & and now  
has sweetened that fiery Law. and now, we may look upon  
it as our friend and not an Enemy, and bless. be he  
Salvation and favour is in his own hand, and of his  
still eye of pliant of renown and his glorious obedience  
as y<sup>e</sup> feathers for his purchased grace and glory and no  
good thing will be w. hold, for y<sup>e</sup> that though his holiness  
... since it is only faith of established of Law y<sup>e</sup> ...  
... of desperate condition of those who legalise who think  
satisfy god by their own obedience & there is nothing in  
... will be engaged w. y<sup>e</sup> for they are denying his  
... of the Deny of his becomes deny of God so  
... method of salvation deny himself & det all  
... will only be done in his own method

not as yet come to see a man  
ending to believe an infinite god, & no detour  
and weapons of our warfare and come and by further  
the life and salvation from him self. But as we  
directly we desire the Internal happiness of such as  
have submitted and are content to take of a part  
one soul over give up they must keep still the de-  
votion to our face as a Rule of life but I think  
not to gain favour from heaven this way but  
I would they faith, upon this sweet Lord Jesus  
who will give all grace, Now I believe in life  
and Death trust him and he will make good  
his promise and at last will draught them  
out of this Evensie and put them up beyond  
all Danger and out of pangs of heaven and there  
they shall for ever feed on of purchase of it. Jesus  
it has made it honour able for his own word to,  
him that through faith has. Establish? of ad. Keep

Amen

A more thing for it to be sufficient for all another  
way for him to be sufficient for all

Rev. Mr. Staveland  
Mary Mount



