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THE  
GROUNDS *and* REASONS  
OF  
Christian Regeneration,  
OR, THE  
NEW-BIRTH.

Offer'd to the Consideration of  
CHRISTIANS *and* DEISTS.

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By *WILLIAM LAW*, M. A.

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T H E  
I N T R O D U C T I O N .



Should reckon it a Matter of great Importance, if I knew how to bespeak the *serious Attention* of the Reader to one of the greatest Articles of the Christian Religion, and of the greatest Concernment to himself.

And tho' the Subject is *particular*, and seems only to relate to *one Point*, yet the Things which will here come under Consideration, will extend to Matters of the most general Moment, and contain the most affecting Reasons to awaken and convert the Heart both of the *Deist*, and the Christian.

For it is my Intent so to search and lay open the true Grounds, and Reasons of the Christian *New Birth*, that the Things said, may equally reach both these sorts of Readers.

For the Deists, and Unbelievers, have a great Share of my Compassionate Affections, and I never can think, or write of the infinite

B

Blessings

## INTRODUCTION.

Blessings of the Christian Redemption, without feeling in my Heart, an impatient Longing to see them the happy Partakers of them. And as one naturally Believes, what one strongly Wishes; so I can't help hoping, that both Christians and *Deists* will here find Truths of such a Nature, as must in some Degree touch their Hearts, if not read with *Prejudice* and *Aversion*.

The Thing, I own, which I am the most afraid of, is the *State* and *Temper* of the Times, which renders the Minds of almost all Sorts of People too indispos'd to read Things of this Nature, with that Regard and Reverence, that is suitable to them.

When a Subject of this Kind has been long *reflected* upon in *News-papers*, and offer'd to the Consideration of People amongst the trifling Speculations of the *Coffee-house*, the proper Regard that is due to it, must be much abated; and it will be hard to persuade the Reader, that he is very unfit to consider of this Matter, and altogether unqualify'd to judge of it, without entering upon it with such a serious and well-dispos'd Frame of Mind, as would fit him for the Devotions of his *Closet*.

I have here added my *Mite* to regain the Reverence that is due to this Sacred Mystery,  
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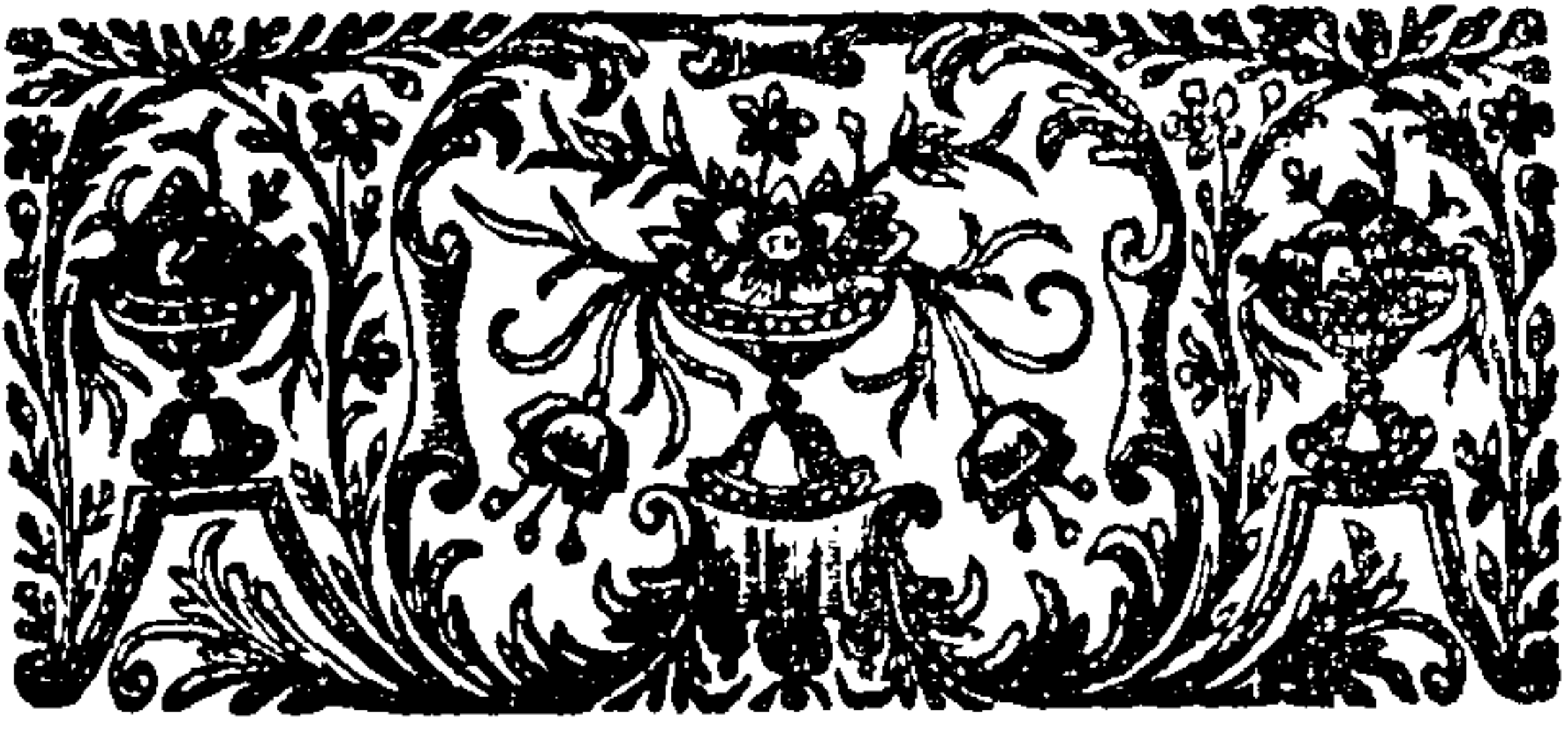
# *INTRODUCTION.*

and yet so to unfold it, and confirm it by the most known Doctrines of Scripture, that every willing Mind may look into the true Depths of it, and see the Foundation on which it is grounded, with the greatest Certainty and Conviction.



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OF THE  
Nature and Necessity  
OF  
REGENERATION,  
OR, THE  
NEW-BIRTH.

(1.)



AN was created by God after his own Image, and in his own Likeness, a living Mirror of the *divine Nature*; where Father, Son, and Holy Ghost, each brought forth their own Nature in a *creaturcly manner*.

(2.) As the Son, who is begotten of the Father, is the *Brightness* of the Father's Glory, and the Holy Ghost proceedeth from the Father and the Son, as an *amiable, moving*

*Life of both*; so it was in this created Image of the Holy Trinity. In it, the Father's *Nature* generated the divine *Word*, or *Son*, and the Holy Ghost proceeded from them both, as an amiable, moving *Life of both*. This was the *Likeness* or *Image* of God, in which the first Man was created, a *true Off-spring* of God, in whom the *divine Birth* sprung up as in the Deity, where Father, Son, and Holy Ghost saw themselves in a *creaturely manner*.

(3.) In the divine Nature the Father cannot possibly be separated from the Son, nor the Holy Ghost from both, or either of them. But *such Separation* could come to pass in the Trinity, become *creaturely*, or in the created living Image of the Trinity.

(4.) If such Separation could not have happen'd, Man *could not* have fallen out of *Paradise*; for so long as this Image of the holy Trinity continued *unbroken*, so long it must be in Paradise, Heaven, or the Kingdom of divine Joy.

(5.) But that this *Separation* could happen in this created Image of the Trinity, *viz.* that the *Birth* of the *Son*, and the *Arising* or *Proceeding* of the Holy Ghost, could be *separated* or *lost*, is also certain; because Man is actually fallen out of Paradise into this *poor, wretched, perishable World*.

(6.) Whilst Man continued an *unbroken Image* of the holy Trinity, he was necessarily in Paradise, in the open Enjoyment of the Kingdom of God. He stood indeed upon this *Earth*, and with the *same outward World* about him, as we do now; but Paradise was *over* all, the *Cover* of all; and therefore he neither *saw* nor *felt* either his own *outward Body*, or the Things of this *outward World* in the *manner* as we *now* see and feel them. His own dark, gross, heavy, fleshly Body, which appeared after the Fall, and the *naked Grossness, Heaviness, Darknes, Discord, Contrariety, and Enmity* of the Elements of this *outward World*, the Strife of *Heat and Cold, of Storms and Tempests*, were Things *suppress'd* in Paradise, and as *entirely* hid from his Eyes, as the Darknes of the Night is hid from our Eyes by the Light of the Day.

(7.) This is plainly taught us in the holy Scripture, where it is said of our first Parents in Paradise, that *they were naked, and were not ashamed*. And again, after the Fall, *their Eyes were opened, and they saw they were naked*, and thro' *Shame* sought for a Covering. It is not said they *saw* their Nakedness in Paradise, but that *tho'* they were naked, that is, had such Bodies as afterwards *appeared* to be naked, *yet* they were not ashamed. And the



reason of their not being ashamed, was because that Nakedness was *not then visible*, could not *then shew* itself, but was *conceal'd* and *cover'd* from them by their *paradifical* Glory; but as soon as by Sin they *dy'd* to the paradifical Life and Glory, then they *saw* their Nakedness, which Sight filled them with Shame and Confusion.

(8.) From these two Passages of Scripture it is most plain, first, that *another sort* of Seeing was opened in *Adam* after the Fall, than *that* which he had before it, for he *then first* saw his *own Nakedness*, and therefore *first* also then saw the *outward World* with *such Eyes* as he saw his own Body, that is, in the same State of *Nakedness* as he saw himself, destitute of its paradifical Glory. *Secondly*, That before his Fall his *Seeing* was *divine*, by means of a *divine Light*, which so swallow'd up the Light of his corporeal Eyes, that they were as it were *shut up*, and therefore could not see his *naked Body*, or other earthly Things as our Eyes now do. It was then with him as with the heavenly City, of which *St. John* says, *It had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did enlighten it, and the Lamb is the Light thereof*, Rev. xxi. 23. *Thirdly*, That after the Fall, when the Image of the holy Trinity was *broken* in him,

this divine Light *departed* from him, and he was left to the *firmamental Light* of this World, to the Light of *Beasts*, to see only with *such Eyes* as Beasts see with, and to see *himself*, and all other *outward* Things, in *no other* Light and Glory, but such as the *Sun, Stars* and *Elements* cast upon one another. Thus he stood with regard to this *outward* World, a *poor Prisoner* of this earthly Life, as much under the Power and Slavery of the Elements as his Fellow-Creatures the *Beasts*.

(9.) Paradise being now departed from the Earth, (which before kept all in Harmony) now Discord and Contrariety broke forth in *all* the Elements, and Animals upon it. The *Elementary Nature in Man*, and Beasts, was in the *same* Disorder with the *outward* Elements and Stars. From this time *Storms* and *Tempests, Thunders* and *Lightnings, Earthquakes*, and all sorts of Strife and Contrarieties through *all temporal* Nature; and in *Man* and other *Animals* arose the *same Disquiet*, for the Elements *in* and *without* Man, were of the same Nature, and therefore acted upon one another. Hence, Heat, Cold, Pain, Sorrow, Fear, Disquiet, Diseases, Sicknefs and Death, came upon Man fallen *out of* Paradise *into* this World.

(10.) This

(10.) This was the State of the World, and of Man in it, after that *Paradise* was *retir'd* from it; when, instead of the *Light* and *Glory* of Paradise, which before made it all *Peace*, and *Unity*, and a sweet Habitation of Divine Joy, it had now only the *Light* of the *Sun*, which could only keep the Elements in *such Harmony* and *Discord*, as we now see in the World. Thus stood Man in this *outward* World, let us now look at the *inward* State of his Soul, and see what *Condition* he was of in the inward and spiritual World.

(11.) We have before shewn, that Man was created a *living Image* of the holy Trinity in Unity, that the *Divine Birth* arose in him, and *that* Father, Son, and Holy Ghost saw themselves in him, in a *creaturely manner*.

Now by his Transgression *this* Image of the Holy Trinity was broken, there was a *Separation* made in the Divine Birth; the Generation of the *Son* or *Word*, and the proceeding of the Holy Ghost, in him was at *an End*, in the *Day* that he sinn'd, in *that* Day he dy'd *this* Death. And therefore *what* was he as to *his* Soul? *What* must be said of it? It was something *that* was depriv'd of *that* Birth which was the *Brightness* of its *Glory*, and which should be *that* to it, which the *Son* of  
 God

God is to the Father; it wanted *that Spirit* which was its *amiable Life*, and which was to be *that* to it, which the *Holy Ghost* is to the Father and the Son.

Yet the Soul was *still* a Life, an *unperishable Life*, that could not be *dissolv'd*, or *cease* to be. Now seeing *every Life*, whether *Spiritual* or *Corporeal*, consists in *Fire*, or rather *is Fire*, therefore we may say of the Soul in this State, *that* it is a *Spiritual dark Fire-breath*, an *Anger-Fire*, that *must* heat and torment itself with its *own inward burning Strife*, and yet be *unable* to reach, touch, or obtain any *Spark of Light and Love*, to make its *Fire-Life* sweet and amiable, or such a *Flame of Fire*, as *Angels* are said to be.

(12.) This was the *State* of the Soul after the *Fall*, when the *Birth* of the Son of God, and the *Proceeding* of the *Holy Ghost* was *no more* to be found, or felt in it. It was in the *State and Condition* of the Devils, who in their *fallen Nature*, are from *Flames of Love*, become this *spiritual, dark, raging, aking Fire-breath*, that can draw *no Light of Love* into it.

And the reason why we don't *silly know* and perceive our Soul, to be in this miserable State, a *dark Root of self-tormenting Fire*, is this, because the Soul when it was thus fallen, was *united to the Blood* of an human Body, and therefore

therefore the *sweet* and *cheering Light* of the Sun could reach the *Soul*, and do *that* for it in some *degree* and for some *time*, which it does to the *Darkness, Sharpness, Soureness, Bitterness,* and *Wrath* that is in *outward Nature*, that is, it could *enlighten, sweeten,* and *cheer* it in a certain *Degree*.

But as this is not its *own Light*, that is, does not *arise in* the *Soul* itself, but only reaches it by *means* of the *Body*, so if the *Soul* hath in *this time* got *no Light* of its *own*, then, when the *Death* of the *Body* breaks off its *Communion* with the *Light* of this *World*, the *Soul* is left a *meer dark, raging Fire*, in the *State* of *Devils*.

And if all the *Light* of this *World* was to be *immediately* at once *extinguish'd*, *all human Souls* *that* were not in some *real Degree* of *Regeneration*, would immediately find themselves to be nothing but the *Rage* of *Fire*, and the *Horror* of *Darkness*.

(13.) Now, tho' the *Light* and *Comfort* of this *outward World* keeps us from any *constant strong* *Sensibility* of *that* *wrathful, fiery, dark,* and *self-tormenting Nature*, *that* is the *very Essence* of every *fallen, unregenerate Soul*, yet every *Man* in the *World* has more or less, *frequent,* and *strong* *Intimations* given him, that *so* it is with him in the *inmost Ground* of his *Soul*. How

How many Inventions are People forc'd to have recourse to, to keep off a certain *inward Uneasiness*, which they are *afraid* of, and know not *whence* it comes? Alas, 'tis because there is a *fallen Spirit*, a *dark aking* Fire within them, which has never had its *proper Relief*, and is trying to *discover* itself, and calling out for *help*, at every *Cessation* of worldly Joy.

Why are some People, when under heavy *Disappointments*, or some great *worldly Shame*, at the very brink of Distraction, unable to bear themselves, and desirous of Death of any kind? 'Tis, because worldly *Light* and *Comforts* no longer acting *sweetly* upon the *Blood*, the Soul is *left* to its own *dark, fiery raging* Nature, and would destroy the Body at *any* rate, rather than continue under such a *sensibility* of its own *wrathful, self-tormenting* Fire.

Who has not at one time or other felt a *Soureness*, *Wrath*, *Selfishness*, *Envy* and *Pride*, which he could not tell *what* to do with, or *how* to bear, rising up in him *without* his Consent, casting a *Blackness* over all his Thoughts, and then as *suddenly* going off again, either by the *Chearfulness* of the *Sun* or *Air*, or some *agreeable* Accident, and again, *at times* as suddenly returning upon him? Sufficient *Indications* are *these* to every Man, that  
there

there is a *dark Guest* within him, conceal'd under the *Cover* of Flesh and Blood, often *lull'd asleep* by worldly *Light* and *Amusements*, yet such as will in spite of every thing shew itself, which if it has not its *proper Relief* in this Life, must be *his Torment* in Eternity. And it was for the sake of this *hidden Hell* within us, that our Blessed Lord said when on Earth, and says now to every Soul, *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* For as the Soul is become this *Self-tormenting Fire*, only because the *Birth of the Son of God* was *extinguish'd* in it by our first Parents, so there is *no other possible Remedy* for it either in Heaven or Earth, but by its coming to this Son of God, to be *born again* of him.

Oh *poor Unbelievers*, that content yourselves with this Foundation of *Hell* in your Nature, and either seek for *no Salvation*, or what is worse, turn your Backs with Disregard on the *one only Saviour* that God himself can help you to !

Think not of saving yourselves. It is no more in your Power, than to save the fallen Spirits that are in Hell ; you can no more do the one than the other. Talk not of the *Mercy* and *Goodness* of God ; his Mercy is indeed *infinite*, and his Goodness above all Conception ;

ception; but then the *Infiniteness* of it consists *in this*, that he of his own mere Mercy found out, and offered this Saviour to all Mankind, because in the Nature of Things, nothing less than this Saviour could redeem them.

Therefore to rely upon a Mercy of God, that is not within the Christian Scheme of it, is to rely upon a *Fiction* of our own Minds; because *all* the Mercy that God can shew to Mankind, *all* that his *omnipotent Love* can do for them, is done and offered to them in and thro' the Redemption of Jesus Christ.

If either *Devils* or *lost Souls* could *possibly* be annihilated, neither of them would by the Goodness of God be suffered to exist in *Misery*, for *Misery's sake*. But a Man may as well expect that his Soul shall be annihilated thro' the Goodness of God, tho' *Annihilation* is impossible, and what cannot be done, as to expect to be saved thro' the divine Goodness, without the Mediation of the Son of God, when the *Birth* of the Son of God in the Soul, is the *one only* Salvation that the Omnipotence of God can bestow upon him.

Therefore to chuse or rely upon *some other* Goodness of God, besides that which he has offered to us in Jesus Christ, is the most dreadful Mistake that can befall any Man,  
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and must, if persever'd in, leave him out of the *Possibility* of any kind or degree of Salvation. For as the Son of God is the *Brightness* and *Glory* of the *Father*, so no Soul made in the *Likeness of God*, is capable of any degree of *Brightness* and *Glory*, but so far as the *Birth* of the Son of God is in it; therefore to reject *this Birth*, to refuse *this Method* of Redemption, is to reject *all the Goodness* that the divine Nature itself hath for us.

(14.) But to return. I have shewn in few Words the *original Dignity and Glory* of Man's Creation and State in Paradise, and the lamentable *Change* that the Fall has brought upon him.

From a divine and heavenly Creature, he is so wretchedly chang'd, as to have *inwardly* the Nature and dark Fire of the Devils, and *outwardly* the Nature of *all* the Beasts, a *Slave* of this outward World, living at all *Uncertainties*, amongst Pains, Fears, Sorrows, and Diseases, till his Body is forc'd to be remov'd from our Sight, and hid in the Earth.

Now from this short View of *what* Man is fallen *from*, and what he is fallen *into*, we may see at once in the *strongest Light* the divine *Excellency* and absolute *Necessity* of those Doctrines of our blessed Lord, calling us to *all Kinds* of renouncing the *World*, to so many  
ways

ways of denying all the Passions and Inclinations of Flesh and Blood.

Was the World as it *now is*, and we as we *now are*, in the *very first* State in which God made it and us, there would be some Foundation for saying, as some do, *What are all these Things for, if they are not to be enjoy'd? Why have we these Passions and Inclinations, if they may not be gratify'd?* But all these Questions are *fully* answered, as soon as it is known, that the *first State* of Things is quite alter'd — that we were not created to be in this World in the *manner* we are *now* in it; — that Paradise was our *first State*, where we should have stood in divine *Strength* and *Ability*, *insensible* of any Evil from *outward Nature*; — that *Sin* destroy'd this *first State* of Things, destroy'd the *divine Life* in the Soul, and removed *Paradise* from off the Earth; — that Man, cast out of Paradise, came as a *Malefactor* into this *outward World*, to be punish'd and scourg'd by all its *divided, warring Elements*; — that by his falling *into* this World, it got the *same Power* over him as over the Beasts, that are its proper Inhabitants, and of the same Nature with itself; — that *thus* fallen *under* its Dominion, it continually breathes its *own corrupt Nature* into him, feeds him with

such *Husks* as the Swine eat, and proposes such Pleasures to him, as make him *unwilling* and *unable* to regain his first divine Life.

Now, as soon as this is known to be the *Condition* of Man, thus fallen from a *Divine Life* under the Dominion of this World, then all the *Renouncing self-denying* Doctrines of the Gospel, appear to have the *utmost* Reason and Necessity in them; then it appears to be as much our Happiness to *deny* the Tempers and Inclinations of this earthly Nature, and to be deliver'd from the *Power* of its Pleasures over us, as to be deliver'd from the Power of *Death* and *Hell*.

And the most *sober Reason* thus acquainted with the Nature of our Fall, must be *forc'd* to consider *this World* as having meerly the Nature of an *Hospital*, where People *only* are, because they are *distemper'd*, and where *no* Happiness is sought for, but that of being *healed*, and made fit to *leave* it.

(15.) To proceed: That I have not stated Man's first Dignity too high; is evidently plain from the Scripture Account of it. It is a fundamental Truth of our Religion, that he was created in *Paradise* for a Life *suitable* to it. But Paradise is a *Divine Habitation*, still existing, *where* it was at the first, though not  
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*visible*

*visible* to Eyes which see *only* by the Light of the Sun, and is the Habitation of such as have attain'd their *first* paradifical Nature; it was in this Paradise, that our Saviour, through a Miracle of Love, promis'd to be with the Thief on the Cross.

'Tis also a fundamental Truth of Scripture, that Man was created to be *immortal*, *incapable* of Death, and of every thing *that* had any *likeness* to it, so long as he continued in the Perfection of his State. That it was *Sin alone* which brought Sorrow, Pain, Evil, Distress, Sicknefs and Death upon him.

But if this be a Truth *that* cannot be deny'd, then it must be equally true, that before he sinn'd, he must have stood in *such a Paradise*, as kept every thing in the outward World *entirely under* him, so *that* neither *Fire* nor *Water*, nor any other Element could have the least Power over him. But if Fire, the fiercest of the Elements had not the least Power of touching his Body in any *hurtful manner*, or of causing *any Pain* to it, then it must be granted, *that* Paradise *cover'd*, and *govern'd* the Power of *all* the Elements of this outward World, that Man liv'd in it as an *absolute* Lord over it; and therefore it undeniably follows, that the *manner*, in which he *now* is under the Power of the Elements, ca-

pable of receiving Pain and Evil from them, is a State that he *was not in*, till Sin took Paradise from him, and left him in the *same* poor Condition that we *now* are in, capable of receiving Pain and Death from almost every thing that is about us. That Man in Paradise liv'd in this World insensible and also incapable of any Evil from it, superior to all its Elements, is plain from the Tree of *Knowledge of Good and Evil*.

For how could it be more plainly told us, that outward Things, the *Stars* and *Elements* could not *affect* his State, or make any *Impression* upon him, than by telling us, that he had no Knowledge of Good and Evil in this World, till he had eaten of that Tree? Is not this directly telling us, that before such eating, he was above the *Nature* of this World, that it had no Power to operate upon him, or give him any *Sense* or *Feeling*, what there was of Good or Evil in it.

Now that he was created to be, and to continue thus a Lord over all temporal Nature, superior to all the Influences and Effects of the Stars and Elements, is also plain from the Prohibition given him, not to eat of this Tree of Knowledge.

But he was not content with this happy Superiority above the Evil and Good of out-  
ward

ward Nature: His Imagination, help'd on by the Devil, long'd to look into, to know and feel the secret working Powers of that outward Nature, which it was his Happiness and Paradise, to be insensible of.

When God forbid his eating of the Tree of Knowledge of Good and Evil, it was the same thing as if he had said, *Fall not into the outward World, under the Dominion of its Stars and Elements, but keep thy State in Paradise.*

When Man disobey'd God, and took the Fruit of the Tree into his Body, which brought the Nature and Power of the Stars and Elements into it; this is not to be consider'd, as that single Act of eating, but it signifies as much as if he had said; *By eating this Fruit, I desire to come under the Influences of the Stars and Elements, and to be made sensible, and feeling of the Good and Evil that is in them.*

Therefore, small as the Action seems to be at the first View, and of a very limited Nature, it was his *refusing* to be that, which God created him to be, it was his *express, open, voluntary* Act and Deed, by which he chose to *fall into* this outer World in the Manner we now are in it.

Therefore it was not the meer eating of a Fruit, *that* brought *Adam's* Misery upon him, but it was the eating a Fruit, as his *chosen Means* of entring into this World.

God himself was not angry at all, or at a small Act of eating a Fruit, and so in Anger turn'd Man out of Paradise, into a World, cursed for that Sin. But Man freely and voluntarily chose against the *Will*, and *Command* of God, to be in the World in its *cursed State*, unblest'd by Paradise: For he chose to enter into a *Sensibility* and *Feeling* of its *Good* and *Evil*, which is directly chusing to be, where Paradise is not, for nothing that is in Paradise can be touch'd, or hurt by any thing of the outward World. Therefore the first State of Man was a State of such Glory, and heavenly Prerogatives, as I have above related, and his Fall, was a Fall into, or under the Power of this outward World.

(16.) If it be also further ask'd, what *sufficient* Proof there is, *first*, that the *Likeness* and *Image* of God, in which Man was created, signify'd thus much, that Father, Son, and Holy Ghost, each brought forth their *own Nature* in him, and in him saw themselves in a *creaturely Manner*? And then, *Secondly*, that by the *first* Sin, this *Birth* of the Son of God, and *proceeding* of the Holy Ghost was *extinguish'd*

*extinguish'd* and *lost* in the Soul of Man? It may be answer'd, that these great Truths stand attested by *undeniable* Evidence of Scripture.

First, from the *Means* and *Manner* of our Redemption. For there is nothing that can so *fully* and *justly* shew us the *true Nature* of our Fall, as the Nature and Manner of our Redemption. And it seems highly suitable to the Wisdom of God to let the *first* be but in *part* discover'd, till the latter shew'd and prov'd itself in an undeniable manner. And this no doubt is the reason why *Moses* is suffer'd to write *no more* of the Nature of the Fall of Man, or *what* it imply'd, than he has done. Because the Time for a plain Insight into that Matter was not *then* come, and it was to lie as much a Secret, as to the true Nature of it, as the *Nature* and *Manner* of our Redemption then did; which was then only *obscurely* declared by an *Enmity* between the *Seed* of the Woman, and the *Seed* of the Serpent.

But when the Seed of the Woman shew'd itself to be the *Son of God*, the Second Person of the holy Trinity, *united* to our human Nature, then the Nature of our Fall, and *what* we fell from, and what was the Seed of the *Serpent* in us, manifested themselves in the



*same degree* of Certainty. And therefore it is very unreasonable to hold, that we ought to say *no more* of our first State before the *Fall*, of its *Dignity* and *Perfection*, and what was *lost* by the *Fall*, than what is *openly* and *expressly* declared by *Moses*. For as it seemed good to the divine Wisdom to *conceal* the Mystery of our Redemption and Salvation for many Ages, and to let *Moses* only discover it under a Declaration of a *Serpent-destroyer*, so there was a *Fitness*, and even *Necessity*, that the *Nature* and *Degree* of our *Fall*, should be kept in the same degree of *Secresy*, then *only* to be discover'd with a sufficient degree of Plainness and Certainty, when our *Redemption* and *Salvation* came plainly to be laid open. The Religion of the *Jews* was suited to *that State* of Things and Times in which they liv'd; neither the Mysteries of the *Creation* nor *Redemption* were then discover'd; Things *past*, and Things to come, had then only their *Figures*, *Shadows*, and *Types*.

But when the Son of God became *incarnate*, and shew'd forth in the plainest manner the *Nature*, *Manner* and *Necessity* of our Redemption thro' *his Blood*, and a *Life* receiv'd *from him*, then the *nature* and *degree* of our *Fall* became equally *plain* and *manifest*;

*fest*; and every thing that he has told us of the Nature and Necessity of a *new* or *second Birth* from him, was *so much* told us of our *first Birth* in Paradise.

For the Nature and Greatness of our Redemption must shew the Nature and Greatness of our Fall. These Things have such a necessary Correspondence, as cannot be deny'd, but by a Mind utterly indispos'd to receive Conviction.

If our Redemption propos'd to restore to us a *divine Sight*, would not this be a sufficient Proof, that by the *Fall* we had *lost* some *divine manner* of seeing? So if *God himself* takes our Nature upon him to *redeem* us, and it be declared that *nothing* but this *uniting* the divine Nature to the human can be *our Redemption*, can we want a Proof that the divine Nature existed in *some manner* in us before the Fall.

Now it is a plain, manifest Doctrine of the holy Scriptures, that Man by the Fall is in *such a Condition*, that there was *no Help* or *Remedy* for him, either in the Height above, or in the Depth below, but by the *Son of God's* becoming incarnate, and taking the fallen Nature upon him. If this *alone* could be the Remedy, does not this enough shew us the Disease? Does not this speak plainly  
enough

enough *what* it was that Man had lost by his Fall, namely, the *Birth of the Son* of God in his Soul; and therefore it was, that only the Son of God in so mysterious a manner could be his Redeemer?

If he had *lost* less, a *less Power* could have redeemed him. If he had lost something *else*, the Restoration of *that* something would have been his Redemption.

But since it is an *open, undeniable* Doctrine of the Gospel, that there can be *no Salvation* for Mankind but in the *Name* and by the *Power* of the Son of God, by his being so united to the fallen Nature, and so raising his *own Birth and Life* in it, is it not *sufficiently* declared to us, that *what* was lost by the Fall, was the *Birth of the Son of God* in the Soul?

*Secondly*, This same Doctrine is not left to be drawn from any Consequences of Things, but is in express Words taught us, when it is said, that we must be *born again from above, born of God*; for this is expressly telling us *what Birth* we have lost, and is only saying, that the first Birth is to be restored, or that the divine Birth is to arise or to be brought again into us, as *at the first*, when the *living* Image of the holy Trinity was brought forth *in us*.

What

What this *new regain'd* Birth is, we are plainly told by *St. Peter*, that it is a being *born again of an incorruptible Seed by the Word*, that is, the eternal *Word*, or *Son* of God. Which divine *Word* being only in the Soul as a *Seed*, is to restore by degrees the *first Birth* of the *Word*, or *Son* of God in the Soul. Which is Proof enough that *this* was the State of the Soul in its Creation, that *this Birth* was then in it, and so was an *Image* of the holy Trinity; and that the *Death* which *Adam* dy'd in the Day that he sinned, was the *losing* this holy Birth from his Soul. And on this account it was, that nothing could restore him, but that which was able to restore *this Birth* again to his Soul, and make it again *such* an Image of God, as that Father, Son, and Holy Ghost, might *twerein* see themselves again in a *creaturely manner*, and dwell in it, and it in them.

*Thirdly*, the *Holy Ghost* is in the Scriptures declared to be the *Sanctifier*, or *Renewer* of Holiness in the Soul, and this in such a manner, that *all* the Motions and Operations of the Soul, so far as they are *without* it, and *unmov'd* by it, are so far *unholy*, and *unable* even for a good Thought.

Now how could our Thoughts or Operations be *unholy* in themselves, and want the  
Sancti-

Sanctification and *Renewing* of the Holy Ghost, unless *this* Holy Spirit had *first* existed in us, and by our Fall had been separated from us?

Had not the *Birth* of the Holy Ghost *arisen* in us at our Creation, we could no more be *unholy* for want of it, than the *Beasts* are, nor any more *now* wanted to be *renewed* by it, than the *Beasts* that never had it. But since there is now *no Sanctification* or Redemption for us, but by having the Holy Ghost as a *free Gift* of God breathed again into us, it is *no less* than a Demonstration, that we had before we fell, this Holiness by the *Nature* which God gave us *at first*; and that the Holiness of our *Creation* consisted in *this*, that the Holy Spirit then *proceeded*, or *arose* forth in our Soul, as the Birth of the *Son of God* did; and that it might for the same reason be then called the Holiness of our *Nature*, as it is now after the Fall, call'd a Holiness by *Gift* or *Grace*. For if we are now to be born again *of the Spirit* by Grace, does not this tell us, that we had *this Birth* of the Spirit in us at the *first*, and that then it was the Birth of our *Nature* by *Creation*?

*Fourthly*, these same great Truths are evidently signified to us in the fullest manner by our *Baptism*, and the *Form* of it. Our  
Baptism

Baptism is to signify our seeking and obtaining a *new Birth*. And our being baptiz'd in or into the *Name of the Father, Son, and Holy Ghost*, tells us in the plainest manner *what Birth* it is that we seek, namely, *such a new Birth* as may make us again what we were at first, a *living real Image or Off-spring* of the Father, Son, and Holy Ghost.

It is own'd on all hands, that we are baptiz'd into a Renovation of *some divine Birth, that we had lost*; and that we may not be at a loss to know *what* that divine Birth is, the *Form* in Baptism openly declares to us, that it is to regain that first Birth of *Father, Son, and Holy Ghost* in our Souls, which at the *first* made us to be *truly and really* Images of the *Nature* of the holy Trinity in Unity. The *Form* in Baptism is but very imperfectly apprehended, till it is understood to have *this* great Meaning in it. And it must be own'd, that the Scriptures tend wholly to guide us to *this* understanding of it. For since they teach us, a *Birth of God, a Birth of the Spirit*, that we must obtain, and *that* Baptism, the appointed *Sacrament* of this New Birth, is to be done into the *Name of the Father, Son, and Holy Ghost*, can there be any doubt, *that* this Sacrament is to signify the *Renovation* of the Birth of the holy Trinity in our Souls?

And

And that therefore *this* was the holy Image born or created at first, when God said, *Let us make Man in our Image, after our own Likeness*, that is, *so* make him, that we may see ourselves, our own Nature in him, in a creaturely Manner.

What an harmonious Agreement does there thus appear, between our *Creation* and *Redemption*, and how finely, how surprizingly does our *first* and our *second* Birth answer to, and illustrate one another.

At our first Birth, it is said thus, *Let us make Man in our Image, after our own Likeness*; when this divine Birth was *lost*, and Man was to receive it again, it is said, *Be thou baptiz'd into the Name of the Father, Son, and Holy Ghost*: Which is saying, Let the *divine Birth* be brought forth again in thee, or be thou born again *such* an Image of Father, Son, and Holy Ghost, as thou wast at first.

These Considerations all taken from the plain Words and acknowledg'd Doctrines of Scripture, do, I think, sufficiently declare and prove to us, these great Truths of the *last Importance*, namely, that the Image in which Man was created, was *such*, as in which the holy Trinity saw *itself*, or its *own Nature* in a creaturely Manner, in which the Father's  
Nature

*Nature* generated the *Son* or divine *Word*, and the Holy Ghost *proceeded* from them both, as the amiable moving Life of both.

That by *Adam's* Sin, this holy Image of the holy Trinity was *broken*, and in *such* a Manner, that the *Birth* of the *Son* of God, and of the *holy Spirit* was *no more* in it, and that therefore in a *stupendous Mystery* of Love, the *Son of God* united himself to our *fallen* Nature, to recover and restore to it *all that* it had *lost*, and in *such* a Manner, that it might *never* be lost again to all Eternity.

As soon as it is observ'd and known, that our *Fall* consisted in the *losing* of the Birth of the Son of God in our Soul, and consequently the *proceeding* forth of the Holy Spirit in it, there appears a surprizing Agreeableness and Fitness in the Means of our Redemption, namely, that we could *only* be saved by the *eterna! Son* of God; that he only could save us by taking *our Nature* upon him, and so uniting it with him, that his *Life* or *Birth* might again *arise* in us as at the first, and so we become again a perfect living Image of the holy Trinity.

(17.) Now the Reason why I have gone thus far in enquiring into the Dignity of *Man's original* State, and search'd thus deep into his *lamentable Fall*, is this, to point out



to the Reader the *true Nature* of the Christian Religion, and the infinite *Importance* of it; which Religion is administer'd by God, as our *only Relief* from our sad Condition; and that he may at one View see the Height and Depth of divine Love, which has had so great Care of Mankind.

I persuade myself no one can *see* these Truths in the *manner* that I have represented them, without being in *some degree* inclined to believe them; and in the *same degree* stirred up to act in Conformity to them.

We know nothing *truly* of the Nature of the Christian Religion, and our *deep Concern* in it, but so far as we see into the Nature of our *first* State in the Creation, and our *present* State by the Fall. And as this Knowledge is in some degree necessary, so is it also in some degree obvious to every Man.

Every Man has a *Consciousness* within himself, that a *Perfection in all Kinds* of Virtue becomes him; this Consciousness obliges him to set the best Foot forwards, and to put on the *Appearance* of all the Virtue that he can. Now what else is this, but an *inward strong Testimony* of his own Mind, declaring to him, that *Perfection* was his *first* State, and that because his Nature *once* had it, he can neither lose the *agreeable* Idea of it, nor quit his  
*Pretences*

*Pretences* to it; so that every Man carries in his *own Breast*, in the Depth of his *own Frame* and Constitution, a strong *Proof* of all those Truths, that I have deduced from Scripture. For I have not been speaking of things *foreign* or *strange* to us, but of things *sensibly* felt within us, and spoken to us by the whole Form of our Nature.

(18.) The *Condition* in which I have represented our Soul to be by the *Fall*, a meer *dark Fire-breath*, of an *hellish* Nature, shewing itself in every Man more or less by its Fruits, by such *Eruptions* and breakings forth of *dark Passions*, but hiding itself under an outward Appearance of *Good*, and a feign'd Civility or Rectitude of Manners, is what every Man must be forc'd to own to be more or less in himself.

For this is the State of every Man's Soul, because it has lost the *Birth of the Son of God* in it, and so is only as a strong Root of a *fiery Life*, unenlightned, and unblest by *that holy Word*, which is the *Brightness of the Father's Glory*.

This dark Root of a *fiery, self-tormenting Life*, which is the *whole Nature* of the Soul, destitute of the Birth of the Son of God in it, is a Life *that* subsists in *four Elements*, as the Life of this World hath its four Elements.

D

Now

Now the four Elements of this *dark fiery Soul*, or fallen Nature, are, (1.) a restless *Selfishness*, (2.) a restless *Envy*, (3.) a restless *Pride*, and (4.) a restless *Wrath* or *Anger*. I call them the *Elements* of the fallen Soul, because they are *that* to it, which the four Elements of this World are to the Life of the Body.

Now these four Elements which nourish and keep up the Life of the fallen Soul, are also the four Elements of *Hell*, in which the Devils dwell; they can no more *depart* from or *exist out* of these Elements, than an earthly Life can *depart* from, or exist without the four Elements of this World, *Fire, Air, Water* and *Earth*.

Now, as the Soul, by the losing of the Birth of the Son of God in it, is become an aking *dark Root* of Fire, that has this restless *Selfishness*, restless *Envy*, restless *Pride*, and restless *Wrath* in it, which are the four Elements of *Hell*, so by its being *in* these, or having them *in it*, it is come to pass, *that* evil Spirits have *such* Communion with it, and so great *Power* over it.

Every *stirring* of this Soul in the Element of *Pride*, is a *moving* in the Devil's *Element*, where he *is*, and has Power to *join* and *act* with *it*; every *Motion* in the Element of  
*Envy*

*Envy* or *Wrath*, is so far impowering him to enter into the Breath of our Life, and settle his fiery Kingdom in us.

And thus in every one of these four Elements, so far as we willingly are in their Sphere of Activity, and act and stir according to them, so far we become Members of the Devil's Kingdom, and have him for our Leader and Guide. How watchful therefore ought we to be of our Hearts, how fearful of consenting to, or not enough resisting every Motion of these Elements within us, since every voluntary yielding to them, is opening the Kingdom of Darkness in our Souls, and giving the Devil Power to infuse his wretched Nature into us. And we have still farther Reason for this Fear and Watchfulness, if it be consider'd, that as no one of the Elements of this outward World could be, or subsist, if the other three were not, because they are the mutual Cause of one another, so it is in their other Elements, if we live in one, we live in all; Selfishness cannot be, or subsist without Envy, nor Pride without Wrath and Selfishness, nor any one of the four without carrying the other three in its Bosom; therefore we must have the same Fear of any one, as of them all, for the Name of every one, is Legion.

Could we see, as we see outward Objects, what a dreadful Misery these four Elements bring upon our Souls, we should shun and fly from every thing that gave *Life* and *Strength* to them, with more Earnestness, than from the most violent Evils that could threaten our Bodies; we should chuse to burn in any *Fire*, rather than in that of our own *Wrath* and *Pride*, any Poverty of outward Life, rather than *that* of our own *pinching Envy*, any *Prison*, rather than to be *shut up* in our own dark *Selfishness*. For all *outward Fires*, Chains, Torments, Slaveries, Poverities, are but *transient Shadows* of the tormenting, fiery, dark Slavery of an *unredeemed Soul*, left, and given up to these four Elements of Hell.

And the Reason why they are not a Hell to us *now* upon Earth, is, as has been said, because we *now* live in *Flesh* and *Blood*, under the *cheering* Influences of the *Sun*, and the Diversion and Amusement of *outward Things*, and in several *Forms of Happiness*, which our Imaginations play with in Time. This wandring of the Imagination through its *own Inventions* of Delight, hinders the poor Soul from feeling *what it is* in its own Nature; and therefore, tho' ever so much a *Slave* of these Elements, it only feels or perceives

ceives the Torment of them *by Fits*, and on certain *Occasions*. And yet sometimes it is seen, that one or other of these Elements awakens so violently, as to become *intolerable*, and to give a true and plain *Foretaste* of the Condition and Nature of Hell in the Soul, that feels it.

Here again, I can't help observing by the by, the wondrous Excellency and divine Nature of the Gospel Religion, which knowing our *Fall* to consist in this *darkned Fire* of the Soul, dwelling in *these Elements* of Hell, has set before us such amazing Representations of *Humility*, *Meekness*, and *universal Love*, as the Imagination of Man, could never have thought of; namely, the *Humility* and *Meekness*, and *Lowliness* of the Son of God, who left his Glory, to take upon him the Form of a Servant for our Sakes; the *great Love* of God towards us Sinners, in giving his only begotten Son to redeem us, and the Love of God the Son, in laying his Life down for us, *that* we might imitate this amazing *Humility*, *Meekness*, and *divine Love*, and love one another as he has loved us. These are *Mysteries* of Love and Mercy that are set before us, to quench the *fery Wrath* of our fallen Nature, and to compel us, if possible, to abhor our own dark Passions, and in Humility and

Meekneis become Lovers of God, and one another.

(19.) Now so far as we by true Resignation to God die to the Element of the *Selfishness* and *own Will*, so far as by *universal Love* we die to the Element of *Envy*, so far as by *Humility* we die to the Element of *Pride*, so far as by *Meekness* we die to the Element of *Wrath*, so far we get *away* from the Devil, enter into *another* Kingdom, and leave him to dwell without us in his own Elements.

These are not *Fictions* of a *visionary* Imagination, but *sober Truths*, spoken by the Word of God in Scripture, and written and engraven in the Book of every Man's *own Nature*.

No Man since the *Fall*, but is a living Witness to these Truths; to *deny* them, is to *own* and *prove* them, for we could not tell a *Lie*, or resist the Truth, but because we have this *dark Enemy* to Truth hidden in our Bosom.

(20.) Now the greatest Good that any Man can do to himself, is to give leave to this *inward Deformity* to shew itself, and not to strive by any Art or Management, either of Negligence or Amusement, to *conceal* it from him. *First*, because this Root of a  
I
*dark*

*dark Fire-life* within us, which is of the Nature of Hell, with all its Elements of *Selfishness, Envy, Pride, and Wrath*, must be in some sort *discovered* to us, and *felt* by us, before we can *enough* feel, and *enough* groan under the Weight of our Disorder. Repentance is but a kind of *Table-Talk*, till we see so much of the Deformity of our inward Nature, as to be in some degree frightened and terrified at the Sight of it. There must be some kind of an *Earthquake* within us, something that must *rend* and *shake* us to the bottom, before we can be *enough* sensible either of the State of Death we are in, or *enough* desirous of that Saviour, who alone can raise us from it.

A *plausible Form* of an outward Life, that has only learn'd Rules and Modes of Religion by *Use* and *Custom*, often keeps the Soul for *some time* at ease, tho' all its inward *Root* and *Ground* of Sin has never been *shaken*, or *molested*, tho' it has never tasted of the *bitter Waters* of Repentance, and has only known the want of a Saviour by *Hearsay*.

But Things cannot pass thus: Sooner or later Repentance must have a *broken* and a *contrite* Heart; we must with our blessed Lord go over the Brook *Cedron*, and with him sweat great Drops of Sorrow, before he



can say for us, as he said for himself, *it is finished.*

Now tho' this Sensibility of the Sinfulness of our *inward Ground*, is not to be expected to be the *same* in *all*, yet the *Truth* and *Reality* of it must, and will be in all, that do but *give way* to the Discovery of it; and our Sinfulness would ever be in our Sight, if we did not industriously turn our Eyes from it. If we used but half the Pains to find out the Evil that is *bidden* in us, as we do to *hide* the Appearance of it from others, we should soon find, that in the midst of our *most orderly Life* we are in Death, and want a *Saviour* to make our most apparent Virtues, to be virtuous.

It is therefore exceeding good and beneficial to us, to discover this *dark, disorder'd Fire* of our Soul, because when rightly known, and rightly dealt with, it can as well be made the Foundation of *Heaven*, as it is of *Hell*.

For when the *Fire* and *Strength* of the Soul is sprinkled with the *Blood* of the Lamb, then its Fire becomes a Fire of *Light*, and its Strength is chang'd into a Strength of triumphing *Love*, and will be fitted to have a Place amongst those *Flames of Love*, that wait about the Throne of God.

The

The reason why we know so little of Jesus Christ, as our *Saviour*, *Atonement*, and *Justification*, why we are so destitute of *that Faith* in him, which alone can change, rectify, and redeem our Souls, why we live starving in the Coldness and Deadness of an historical, *hearsay-Religion*, is this; we are Strangers to our own inward *Misery* and *Wants*, we know not that we lie in the Jaws of *Death* and *Hell*; we keep all things quiet within us, partly by outward Forms and Modes of Religion and Morality, and partly by the Comforts, Cares and Delights of this World. Hence it is that we consent to receive a Saviour, as we consent to admit of the four Gospels, because only four are received by the Church. We believe in a Saviour, not because we feel an absolute want of one, but because we have been told there is one, and that it would be a Rebellion against God to reject him. We believe in Christ as our Atonement, just as we believe that he cast Seven Devils out of *Mary Magdalene*, and so are no more help'd, deliver'd and justify'd by believing that he is our Atonement, than by believing that he cur'd *Mary Magdalene*.

True Faith is a coming to Jesus Christ to be saved and delivered from a *sinful Nature*,

as the *Canaanitish* Woman came to him, and would not be deny'd. It is a Faith of *Love*, a Faith of *Hunger*, a Faith of *Thirst*, a Faith of *Certainty* and firm *Affurance*, that in Love and Longing, and Hunger, and Thirst, and full Assurance, will lay hold on Christ, as its loving, assur'd, certain and infallible Saviour and Atonement.

It is this Faith that breaks off all the Bars and Chains of Death and Hell in the Soul, it is to this Faith that he always says, what he said in the Gospel, *Thy Faith hath saved thee, thy Sins are forgiven thee; go in Peace*. Nothing can be deny'd to this Faith, all things are possible to it; and he that thus seeks Christ, must find him to be his Salvation.

On the other hand, all things will be dull and heavy, difficult and impossible to us, we shall toil all the Night and take nothing, we shall be tir'd with resisting Temptations, grow old and stiff in our Sins and Infirmities, if we do not with a strong, full, loving, and joyful Assurance, seek and come to Christ for every Kind and Degree of Strength, Salvation and Redemption. We must come unto Christ as the Blind, the Sick and the Leprous came to him, expecting *all* from him, and nothing from themselves. When we  
have

have this Faith, then it is that Christ *can do all his mighty Works in us.*

(21.) From the foregoing Account any one may be supposed already to see the *Nature and Necessity* of Regeneration, or the New-Birth. It is as necessary as our Salvation. By our *Fall*, our Soul has lost the *Birth of the Son of God* in it; by this Loss it is become a *dark, wrathful, self-tormenting Root of Fire*, shut up in the four hellish Elements of *Selfishness, Envy, Pride, and Wrath*; consider'd as a fallen Soul, it cannot stir one Step, or exert one Motion but *in and according* to these Elements; therefore it is as necessary to have this Nature *itself* changed, and to be born *again* from above, as it is necessary to be delivered from Hell and eternal Death.

For these Elements are Hell and eternal Death itself, and not *without*, or standing at a *distance* from us, but Hell and Death springing up in the *Forms and Essences* of our fallen Nature; they are the *Serpent* that is *in us*, and constitute that *gnawing Worm which never dieth*, for they mutually *beget* and mutually *torment* each other, and so constitute a *Worm, or worming Pain*, that never dieth.

Now

Now as this *Hell, Serpent, Worm,* and *Death,* are all *within us,* rising up in the Forms and Essences of our fallen Soul; so our *Redeemer, or Regenerator,* whatever it be, must be also equally *within us,* and spring up from as great a Depth in our Nature. Now the Scripture sufficiently tells us, that it is only the *promised Seed of the Woman,* the eternal *Word,* or *Son of God made Man,* that can *bruise this Head,* or kill this *Life of the Serpent* in us; therefore *this Seed of the Woman* must be sown into the Ground and Essence of our Nature, because the *Serpent* is *there,* that a new *Life of a new Nature* may arise from *this Seed* within us; and therefore it is plain, that *Regeneration,* or the *New-Birth,* is, and can be *no other* thing, but the *recovering of the Birth of the Son of God* in the fallen Soul.

And this is what the Scripture means by the Necessity of our being *born of God, born again from above,* born of the *Spirit.* Hence also we see in the clearest Light, the Meaning of all those Passages of Scripture, where we are said to be *in Christ,* that *Christ is in us,* — that we must *put on Christ,* — that he must be *formed* in us, — that he is *our Life,* — that we must *eat his Flesh and drink his Blood,* — that he is our *Atonement,* that  
his

his *Blood* alone *cleanseth* us from all our Sins, that we have *Life* from him, as the Branches have Life from the *Vine*, — that he is our *Justification*, our *Righteousness*; that in him we are *created again* to good Works; that *without him* we can do nothing, and have *no Life* in us. All these I say, and the like Sayings of Scripture, have a wonderful Congruity in them, and fill the Mind with the most excellent and solid Truths, as soon as it is known that Regeneration is *absolutely* necessary, and that this Regeneration signifies the *recovering* of the *Birth* of the Son of God in the Soul.

(22.) And as it does this Justice to so great and concerning a Part of Scripture, so it sets the *whole Scheme* of the Christian Salvation in the most agreeable and engaging Light, and such as is enough even to compel every one to embrace it with the utmost Earnestness. The Mystery of this Salvation is still preserved, and yet hereby so *unfolded*, that every Man has as much reason to desire to be *born again*, and to believe that the *Son* of God can *only* bring forth this Birth in him, as to believe that God made him, and can alone make him happy.

A *Mediator*, an *Atonement*, a *Regenerator*, thus understood, must be as agreeable and de-

firable to every human Mind, and as much according to his *own Wishes*, as to be delivered from the *Uneasiness* and *Disquiets* of a Nature, which he finds himself not *Master* of, nor able to fix it in a State of *better* Enjoyment.

What is it that any *thoughtful*, serious Man could wish for, but to have a *new Heart*, and a *new Spirit*, free from the *hellish*, self-tormenting Elements of *Selfishness*, *Envy*, *Pride* and *Wrath*? His *own Experience* has shewn him, *that* nothing *Human* can do this for him, can take away the *Root* of Evil *that* is in him; and it is so *natural* to him to think, *that* God alone can do it, *that* he has often been tempted to *accuse* God, for suffering it to be so with him.

Therefore to have the *Son of God* come from Heaven to redeem him, and to redeem him by way of *Regeneration*, by a *Seed* of his divine Nature sown into him, must be a way of Salvation highly suited to his *own Sense*, *Wants*, and *Experience*; because he finds that *his Evil* lies deep in the very *Essence* and *Forms* of his Nature, and therefore can only be removed by the arising of a *new Birth*, or Life in the first *Essences* of it.

Therefore an *inward Saviour*, a Saviour, *that* is *God himself*, raising his own *divine Birth* in the fallen Soul, has such an *agree-*  
*ableness,*

*ableness*, and *fitness* in it, to do for him *all that* he wants, as must make every *sober* Man with open Arms, ready and willing to receive such a Salvation.

(23.) Some People have an *Idea* of the Christian Religion, as if God was thereby declared so full of *Wrath* against *fallen* Man, that nothing but the *Blood* of his only begotten Son could satisfy his *Vengeance*.

Nay, some have gone such *Lengths* of Wickedness, as to assert, that God had by *immutable Decrees* reprobated, and rejected a *great part* of the Race of *Adam* to an *inevitable* Damnation, to shew forth and magnify the *Glory* of his Justice.

But these are miserable Mistakers of the divine Nature, and miserable Reproachers of his great Love and Goodness in the Christian Dispensation.

For *God is Love*, yea, *all Love*, and so all Love, *that nothing* but Love can come from him; and the Christian Religion is nothing else but an *open, full* Manifestation of his *universal* Love towards *all* Mankind.

As the *Sun* has only *one common* Nature of *Light* towards all Objects *that* can receive it, so God has only one common Nature of *Goodness* towards all created Nature, breaking forth in infinite Flames of Love upon every  
part



part of the Creation, and calling every thing to the *bighest* Happiness it is capable of.

God so loved Man, when his *Fall* was foreseen, that he chose him to Salvation in Christ Jesus *before* the Foundation of the World. When Man was actually fallen, he was so *without* all Wrath towards him, so full of *Love* for him, that he sent his only begotten Son into the World to redeem him. Therefore God has *no Nature* towards Man but *Love*, and all *that* he does to Man, is Love.

(24.) There is no *Wrath* that stands between God and us, but what is awaken'd in the *dark Fire* of our own fallen Nature; and to quench *this Wrath*, and not *his own*, God gave his only begotten Son to be made Man. God has *no more* Wrath in himself *now*, than he had *before* the Creation, when he had only himself to love. The precious Blood of his Son was not pour'd out to *pacify* himself, who in himself had *no Nature* towards Man but *Love*, but it was pour'd out to quench the *Wrath* and *Fire* of the fallen Soul, and kindle in it a *Birth* of Light and Love.

As Man lives, and moves, and has his Being in the *divine Nature*, and is supported by it, whether his Nature be good or bad, so the *Wrath* of Man, which was awakned in  
the

the *dark Fire* of his fallen Nature, may in a *certain Sense* be called the *Wrath of God*, as *Hell* itself may be said to *be in God*, because nothing can be *out of* his Immensity; yet *Hell* is not *God*, nor the *Wrath of God himself*, but the *Habitation of the Devil*, and the fiery *Wrath of the Devil*.

And it was solely to quench *this Wrath*, awaken'd in the *human Soul*, that the *Blood* of the *Son of God* was *necessary*, because nothing but a *Life*, and *Birth* deriv'd from him *into* the *human Soul*, could change this darkned Root of a *self-tormenting Fire*, into an amiable Image of the holy *Trinity*, as it was at first created.

This was the *Wrath, Vengeance*, and *vindictive Justice* that wanted to be satisfy'd, in order to our *Salvation*, it was the *Wrath and Fire of Nature and Creature* kindled only in itself, by its departing from due *Resignation and Obedience to God*.

When *Adam* and *Eve* went trembling behind the *Trees*, through *Fear and Dread* of *God*, it was only *this Wrath* of *God* awaken'd in them; it was a *Terror*, and *Horror*, and *Shivering of Nature* that arose up *in themselves*, because the *divine Life*, the *Birth* of the *Son of God*, which is the *Brightness* and *Joy* of the *Soul*, was departed from it, and

had left it to feel its own *poor miserable* State without it. And this may well enough be call'd the Wrath and Justice of God upon them, because it was a Punishment, or painful State of Soul, *that* necessarily follow'd their *revolting* from God.

But still there was *no Wrath*, or painful *Sensation*, *that* wanted to be appeas'd, or satisfy'd, but in *Nature* and *Creature*; it was only the Wrath of *fallen Nature* *that* wanted to be chang'd into its *first State* of Peace and Love. When God spoke to *them*, he spoke only Love, *Adam, where art thou!* And he call'd him *only* to redeem him, to *inspeak* the promis'd Seed, the *Word of Life* into him, to be a Redeemer of him and all his Posterity. God therefore is all Love, and nothing but Love and Goodness can come from him. He is as far from Anger in himself, as from Pain and Darkness. But when the fallen Soul of Man had awaken'd in itself a wrathful, *self-tormenting Fire*, which could *never* be put out by itself, which could never be reliev'd by the *natural* Power of *any* Creature whatsoever, then the Son of God, by a Love *greater than* that which created the World, became Man, and gave his own *Blood* and *Life* into the fallen Soul, that it might through his *Life in it*, be raised, quickned,  
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and *born again* into its first State of inward Peace and Delight, Glory and Perfection, never to be lost any more. O inestimable Truths! precious Mysteries of the Love of God, enough to split the hardest Rock of the most obdurate Heart, that is but able to receive one glimpse of them! Can the World resist such Love as this? Or can any Man doubt whether he should open all that is within him to receive such a Salvation!

O unhappy Unbelievers, this Mystery of Love compels me in Love to *call* upon you, to *beseech*, and *intreat* you to look upon the Christian Redemption in this amiable Light. All the Ideas that your own Minds can form of Love and Goodness, must sink into nothing, as soon as compar'd with God's Love and Goodness in the Redemption of Mankind.

I appeal to nothing but the State of your own Hearts and Consciences, to prove the *Necessity* of your embracing this Mystery of *Divine Love*. I will grant you all *that* you can suppose of the Goodness of God, and that no Creature will be finally lost, but what *Infinite Love* cannot save.

But still here is no *Shadow* of Security for *Infidelity*, and your *refusing* to be *sav'd* through the *Son* of God, whilst the Soul is in the *re-*

*deemable State* of this Life, may at the Separation of the Body, *for* ought you know, leave it in *such* a Hell, as the infinite Love of God *cannot* deliver it from. For, *first*, you have no *kind* or *degree* of Proof, that your Soul is not that *dark, self-tormenting anguishing and unperishable Fire*, above-mention'd, which has lost its *own proper* Light, and is only comforted by the Light of the *Sun*, till its Redemption be effected. *Secondly*, you have no *kind* or *degree* of Proof, that God himself *can* redeem, or save, or enlighten this *dark Fire-Soul*, any other way, than as the Gospel proposes, by the *Birth* of the Son of God in it. Therefore your own Hearts must tell you, that for ought you know, Infidelity, or the *refusing* of this Birth of the Son of God, may at the end of Life, leave you in *such* a State of *Self-torment*, as the infinite Love of God can no way deliver you from.

You build much upon certain *clear Ideas*, founded in the Nature and Fitness of Things, but I beseech you to consider, that here in this *great Point*, on which all depends, you have no Ideas at all, for you have not *one* clear, or even *obscure* Idea, that your Souls cannot be in this *disorder'd State*, or *that* they can be set into a right order, without the Birth of the Son of God brought forth in them.

But to return.

(25.) What

(25.) What has been already said of the *Nature* of Regeneration, may sufficiently shew us, how greatly it is *mistaken*, when it is said to signify only a *moral Change* of our Tempers and Inclinations.

Tempers and Inclinations are the *Fruits* of the new-born Nature, and not the Nature itself; and as *Fruits* and *Flowers* are entirely distinct and different from the *Root* and the *Tree*, and necessarily suppose the *Root* and the *Tree*, before they can be brought forth; so good Tempers and Inclinations are distinct from, and posterior to that Nature which is to produce them, as its *Fruits*.

And if good Tempers rightly purified, could really arise, or be brought forth in us, without a *Change* first made in the *Root*, or *Nature* that is to bring them forth, it would be no Absurdity to say, that Men may *gather Grapes of Thorns, or Figs of Thistles*.

But if our blessed Lord has declared this to be contrary to the Nature of Things, and has further said, that the *Tree must first be made good, before it can* bring forth good Fruit, then we can with sufficient ground of Assurance say, that our *Nature* must first be made good, its *Root* and *Stock* must be new made, or regenerated again, before it can bring forth good *Fruits* of moral Behaviour.

(26.) Angels are justly represented to us as *Flames of Love*; now every Flame must have a *hidden Fire* for its Root, from which it has its Subsistence; and the *spiritual flaming* angelical Nature, must have a spiritual *fire* conceal'd under it. Now let it be supposed, that in an Angel this *Flame of Love* was extinguish'd, and that there then *only* remain'd that inward *Root* of a spiritual Fire. Let it be supposed that this spiritual Fire that has lost its *Flame* of Love, cannot cease to *be*, and to be a *fiery Spirit*; that it cannot by any Properties of its own Fire *kindle it self* into its first *Flame of Love*; that all its own Stirrings can produce no one Thought, Motion, or Desire, but what solely tends either to *Selfishness, Envy, Pride, or Wrath*; that it can of itself no more come out of this State, than *Fire* lock'd up in a *Flint*, can of itself become a *Flame*; could it be said, that this Angel had only lost *some moral* good Dispositions? Must it not be said to have lost that *Nature*, from which alone its good Tempers could proceed? Let it be further supposed, that God by a Miracle of Love enter'd into the *fiery Root* or Essence of this fallen Angel, and by a *new Birth* made it again to be a *Flame of Love*; could it be said, that it had gain'd nothing by this new Birth, but only a

Change

Change of *some moral* Tempers? Must it not be said to have gain'd a new Nature, a *Flame of Love*, instead of a *dark Fire*? and from this new Nature its angelical and good Tempers can alone proceed.

(27.) But the representing the New-Birth as signifying *only* a Change of moral Behaviour, is not only thus *false* and *absurd* in itself, but is also exceeding prejudicial to true *Conversion*, and saps the *Foundation* of our Redemption.

That it is highly prejudicial to *true Conversion*, is most evident from this, that it hides and suppresses the *real Nature* of our fallen State, and the true Greatness of the *Love* and *Mercy* of God in our Redemption. Now these two things it inevitably does in a great degree, and therefore the Hurt that it does us, is more than can be well imagin'd.

And it is owing to this Cause, more than to any other, that even amongst People of sober Behaviour, Religion is only a superficial thing, that has no true *Depth* in them, because they have never understood the true *Depth* of Religion, nor conceived in how deep a manner their Nature is concerned in it.

A *Heathen* may say, that by going to such a *Neighbourhood*, or marrying into such a



*Family*, or falling into Acquaintance with *such a Man*, he obtained an entire *Change in his moral Behaviour*. Now if Christians are told that this is the *true and only Meaning* of their *new Birth* in Christ Jesus, namely, a great Change in their moral Behaviour, a thing that happens to *Heathens* by the *ordinary Occurrences* of human Life, it is no wonder that they live all their Lives Strangers to true *Humility* and *Penitence*, are never truly *converted* to God, or have any *just Sense* of his infinite Mercy in the manner of their Salvation.

For if they are to believe, that to be *born of God*, born from *above*, born of the *Spirit*, born of an *incorruptible Seed* of the *Word of God*, signifies no more than this now mentioned, must not this naturally lead them to take *every thing* that is said of God and Christ, in the *Mysteries* of their Redemption, in a Sense as much *below* the Expression, as this of the new Birth? Must it not naturally lead them to think, that all Scripture-Doctrines have more of *Height* and *Mystery* in the *Expression* than in the *thing* itself? and that there is no need to *fear*, or *hope*, or *believe*, or *trust*, or *resign*, or *love*, or *seek*, or *do*, or *bear*, or *give*, or *suffer*, according to the *apparent Language* and *plain Expression* of  
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of the Gospel? And thus the Words of him that spake, as never Man spoke, have all their *Spirit* and *Life* taken from them; and we may be said to have the Words of Christ as tho' we had them not.

(28.) The whole Nature of the Christian Religion stands upon these *two great Pillars*, namely, the Greatness of our *Fall*, and the Greatness of our *Redemption*. In the full and true Knowledge of these Truths lie all the Reasons of a deep *Humility*, *Penitence*, and *Self-denial*, and also all the Motives and Incitements to a most hearty, sincere, and total *Conversion* to God. And every one is necessarily more or less of a true Penitent, and more or less truly converted to God, according as he is more or less deeply and inwardly sensible of these Truths.

And till these two great Truths have both awakened and enlightened our Minds, all Reformation and Pretence to Amendment, is but a dead and superficial thing, a mere Garment of Hypocrisy, to hide us from ourselves and others.

Nothing can truly awaken a Sinner, but a true Sense of the deep inward Possession and Power that Sin has in him. When he sees that Sin *begins* with his *Being*, that it rises up in the *Essences* of his Nature, and  
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lives in the *first Forms* of his Life, and that he lies thus chain'd and barr'd up in the very Jaws of Death and Hell, as unable to alter his own State, as to create another Creature; when along with this Knowledge, he sees the *free Grace* of God has provided him a Remedy *equal* to his Distress, that he has given him the holy *Blood* and *Life* of Jesus Christ, the true Son of God, to enter as deep into his Soul as Sin has entered, to change the *first Forms* and *Essences* of his Life, and bring forth in them a *new Birth* of a divine Nature, that is, to be an immortal Image of the holy Trinity, everlastingly safe, blessed, and enrich'd in the Bosom of Father, Son, and Holy Ghost; when a Man once *truly knows and feels* these two Truths, there seems to be no more that you need do for him. You can tell him of no *Humility* and *Penitence*, or *Self-abasement*, but what is less than his own Heart suggests to him. Humility can only be feigned or false before this Conviction. He can now no more take any degree of Good to himself, than assume any Share in the Creation of Angels; and all *Pride* or *Self-Esteem* of any kind, seems to him to contain as *great a Lie* in it, as if he was to say, that he help'd to create himself.

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You need not tell him that he must turn unto God with all his Strength, with all his Heart, all his Soul, and all his Spirit ; for all that he can offer unto God, seems to him already less than the least of his Mercies towards him. He has so seen the exceeding Love of God in the *manner* and *degree* of his Redemption, that it would be the greatest of Pain to him to do any thing but upon a Motive of divine Love. As his Soul has found God to be all Love, so it has but one Desire, and that is, to be itself all Love of God. This is the Conviction and Conversion that necessarily arises from a right understanding of these Truths ; the Soul is thereby wholly consecrated to God, and can like, or love, or do nothing, but what it can some way or other turn into a Service of Love towards him. But where these Truths are not known, or not acknowledg'd, there it is not to be wonder'd at, if Religion has no Root, that is able to bring forth its proper Fruits.

And if the generality of Christians are a Number of *dead, superficial* Consenters to the *History* of Scripture-Doctrines, as unwilling to have the *Spirit*, as to part with the *Form* of their Religion, loth to hear of any kind of *Self-denial*, fond of *worldly Ease, Indulgence* and *Riches*, unwilling to be call'd

to the *Perfection* of the Gospel, professing and practising Religion merely as the *Fashion* and *Custom* of the Place they are in requires; if some rest in *outward Forms* of Religion, others in certain *Orthodoxy* of Opinions; if some expect to be saved by the Goodness of the *Scēt* they are of, others by a certain Change of their *outward Behaviour*; if some content themselves with a *lukewarm* Spirit, and others depend upon their *own Works*, these are Delusions that must happen to those, who don't know in some good degree, the *true Nature* of their own *fallen* Soul, and what a *kind* of Regeneration can alone save them.

But all these Errors, Delusions, and false *Rests*, are cut up by the Root, as soon as a Man knows the *true Reason* and Necessity of his wanting so great a Saviour.

For he that knows the Ground and Essences of his Soul to be so many *Essences of Sin*, which form Sin as they form his Life, entirely *incapable* of producing any Good, till a *Birth* from God has arisen in them, such a one can neither place his Redemption where it is not, nor seek it coolly and negligently where it is.

For knowing that it is the *Hell within* his own Nature that only wants to be destroy'd,  
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he is intent only upon bringing Destruction upon that, and this secures him from *false Religion*.

And knowing that this *inward Hell* cannot be destroy'd, unless God becomes his *Redeemer*, or Regenerator in *the ground* of his Soul, this makes him *believe* all, *expect* all, and *hope* all from his Saviour Jesus Christ alone.

And knowing that all this Redemption, or Salvation is to be brought about in the inmost *Ground and Depth* of his Heart, this makes him always apply to God, as the God of *his Heart*; and therefore what he offers to God is his *own Heart*, and this keeps him always *spiritually* alive, wholly employ'd and intent upon the *true Work* of Religion, the fitting and preparing his Heart for all the Operations of God's holy Spirit upon it. And so he is a true *inward Christian*, who, as our blessed Lord speaks, has the *Kingdom of God within him*, where the State and Habit of his Heart continually thankfully *worships the Father in Spirit and in Truth*.

(29.) Having sufficiently shewn the Nature and Necessity of Regeneration, that it consists *solely* in the *Restoration* of the Birth of the Son of God in the human Soul, it must be plain from thence, that it is solely the Work

of God, he being alone able to effect it; and that Man can have no other Share in it, but that of complying with the Terms on which it is to be receiv'd of God.

It may now be proper to enquire, when, and how this great Work is done in the Soul.

The Mercy and infinite Goodness of God has chosen all Mankind to Salvation in Jesus Christ before the Foundation of the World. Now this eternal Decree of God took place upon the *Fall of Adam*, and as he was admitted into the Terms of Christian Salvation *immediately* after his Transgression, so all Mankind, as being in his Loins, were taken into the same Covenant of Grace, and what was then done to *Adam*, was done to him, as the *common Parent* of Mankind.

The *Bruiser* of the Serpent given to *Adam*, as his Saviour, was not a *verbal Promise* of something *only* that should come to pass in future Ages, to redeem him, and which left his Soul in the same State of inward Darkness, Disorder and Weakness in which it found him; but it was a *redeeming Power* inspoken into his fallen Nature, which was to resist, and overcome the *Wrath* and *Death*, and awaken'd *Nature* of Hell, *that* was in his Soul; and from *that* time of God's accepting him to a Salvation thro' the Seed of the Woman,

man, he was sav'd by the Power of Christ *within him*, as really as those that liv'd and believed in Christ, after he had been Incarnate. As nothing can save the *last* Man, or become his *Righteousness*, or Redemption, but the Divine Nature of Jesus Christ *deriv'd* into his Soul, so nothing else could be Righteousness, Redemption, or Salvation to the first Man.

Therefore, when God said to our first Parents, *The Seed of the Woman shall bruise the Head of the Serpent*, it was the same Thing, and had the same Effect, as if he had said, “ Be ye henceforward in a State of Salvation, “ having now a *saving*, or *redeeming* Power “ in your Souls, *that* shall enable you to re- “ sist the Evil that is in you, and so to con- “ quer at last the Workings of the Serpent in “ your fallen Nature, that ye may be made “ Righteous again, by a Righteousness de- “ riv'd into you from the Son of God, whom “ I have given unto you to be your Redeemer, “ to regenerate you, to restore to you the first “ Birth and State of Holiness.”

All Men therefore *that* ever were, or shall be descended from *Adam*, have *Jesus Christ* for their Saviour, as *Adam* had, they receive the Promise made to him, and receive by *that* Promise, that which he receiv'd by it, they  
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have a Seed of the Woman, an *incorruptible Seed* of Life, springing up in the *first Essences* of their Life, which is to *oppose* and *resist* the Seed of the Serpent, or the *diabolical* Nature, that is in them also. And therefore no Son of *Adam* is *without* a Saviour, or can be *lost*, or entirely *o'ercome* by the Evil, that the Fall has brought upon him, but by his *own turning* away from this Saviour *within* him, and giving himself to the Suggestions and Workings of the *evil Nature* that is in him.

This Mystery of an *inward Power* of a Salvation *bidden* in all Men, has had just such degrees of *Obscurity*, and *Manifestation*, as the Nature, and Birth, and Person of the Messiah has had, that is, as the Nature and Person of Jesus Christ, as an *Attonement*, *Saviour* and *Redeemer* of Mankind was for several Ages of the World, only *obscurely pointed* at, and typify'd by the Religion of the *Jews*; so this *Seed* of a New Birth, or *saving Power* of Christ hidden in the Souls of all Men, was through the same Ages, under the *same Veil* and Obscurity.

But when the eternal Son of God became incarnate, and manifested to the World the Mysteries of his *Nature*, *Person* and *Office*, when it was publickly declar'd that he was  
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the *Life* and *Light* of the World, the *only Source* of Goodness in every Creature, the *Light, that lighteth every Man that cometh into the World*, that we must all be *born again of him*, be born again *from above*, be both of the Spirit, and *that* every one was to profess the *owning, seeking and desiring* this Divine Birth, by a *Baptism*, into the Name, or Nature of Father, Son, and Holy Ghost, then it became *plainly* manifest, what Christianity was from the beginning, and in *what manner* Jesus Christ was the Saviour of *Adam*, and what it was that he receiv'd, by receiving Jesus Christ, as a *Bruiser of the Serpent* into the first Essences of his Life.

Now when Jesus Christ came into the World, declaring the *Necessity* of a New Birth, to be owned and sought by a *Baptism*, into the Name, of Father, Son, and Holy Ghost; this was not a *new Method* of Salvation, but was only an *open Declaration* of the *same* Salvation *that* had been till then, only *typify'd* and veil'd under certain *Figures* and *Shadows*, as he himself had been. And Men were call'd not to a new Faith in him, as *then first* become their *inward Life* and *Light*; but to a more *open* and *plain* Acknowledgment of him, as the Life and Light, and only Sal-

vation of the first Man, and all that were to descend from him.

(31.) Now the Things required on our Part towards the raising and bringing forth this new Birth in us, are *Repentance, Faith,* and *Baptism.* Baptism but once, but Repentance and Faith are to be the *continual Support* of our Regeneration, carrying it on to the End of our Lives.

But it may here be observed, that tho' Repentance and Faith are to *bring forth*, and carry on our Regeneration, yet they are themselves the Effect of it, and are the Product or Fruit of that *first Seed*, or *Light of Life* which was in-spoken into *Adam.*

For had not God of his own *free Grace*, chosen *Adam* and *Eve* to Salvation in Jesus Christ at their Fall, had he not then put the *first Seed* of the New-Birth into the Essences of their Life, and done inwardly in the *Deep* of their Souls something like that, which he did to the *Darkness upon the Face of the Deep*, when he spoke *Light* into it, *Adam* and *Eve*, and all their Posterity, had been *inwardly* as to their Souls, only of the Nature of the Devils, full of their *dark* and *fiery* Dispositions, shut up in their Elements, *incapable* of any Thought or Motion but what tended to *Selfishness, Envy, Pride,* and *Wrath.*

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Neither they, nor any of their Posterity, could have brought forth *any degree* of Humility, Resignation, Love, Faith, Hope or Desire of God, but had liv'd *hardened* and *fixed* in the above-named *Elements* of Hell, full of their *own perverse Will*, without all *Conscience*, or *Instinct* of Goodness.

And therefore when God of free Grace took Man out of *this State*, into a State of Redemption, he put into him a *Seed* of the New-Birth, the *ingrafted Word*, by which he received a *Beginning* of a divine Life, a *Possibility* of being God's Creature again, a *Power* of returning, humbling, and resigning himself to God, a *Power* of knowing and finding him again to be his God. He took him into a State of Redemption, by communicating to him a *Capacity* to enjoy him as his *only Good*, by sowing into him a *Seed* of the Woman, a *Spark* of his first Life, a *Principle* of Holiness, a *Touch* of Love, the *Pearl* of the Gospel, the *Pledge* of Immortality, the *hidden Kingdom* of God in the Soul. For all these Expressions are insufficient to express that *inward Treasure* of the Soul, and Fund of everlasting Happiness, which God in the beginning of the Redemption, or as his *Act of Redemption*, communicated to fallen Man.

Now this *first Seed* of the New-Birth is antecedent to all good Works, either of *Faith* or *Repentance*, both in *Adam* and all his Posterity, and is the only Principle from which they can proceed. All the Good that is any where to be found in any Part of Mankind, is *derived* from this *original Redemption*, or Seed of a New-Birth bestow'd upon *Adam*.

And this is rightly call'd God's general and *preventing Grace*, because it is *common* to all Mankind, to all that are descended from *Adam*, and prevents or goes *before* all our good Works.

(32.) And here it is that we see again how *God is Love, universal Love* towards all Mankind, having put all into a State of Redemption. For if all Men, as Sons of *Adam*, are by the *free Grace* of God made Sons of the *second Adam*, and as such, have a *Seed* of Life in them from him, in order to be raised up to a Perfection of the new Man in Christ Jesus; and if this *Seed* of a new Birth, or *Light* of Life, is the *general* and *preventing Grace* of all Men, that enables them so to act as to obtain God's *assisting Grace*, in the Renewal of their Hearts and Minds, then it is a glorious and undeniable Truth, that there is no *Partiality* in God, *no Election* of one People to *Mercy* in Christ Jesus, and  
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*Dereliction*

*Dereliction* of another to their *own helpless Misery*, but that *all Men* have a *general Call*, and a *general Capacity* to obtain their *Salvation*; and that as certainly as all *fell and dy'd in Adam*, so *all were restored* in his *Restoration*.

(33.) Now as the first *Power* and *Ability* of our turning to God in *Penitence* and *Faith*, is the Effect of this first Seed of a new Birth in all Men, so this Seed of a new Birth is *awaken'd, strengthen'd, and brought forth* to its full *Stature*, or *highest* degree of *Perfection* by *Acts*, or rather *Habits* of *Repentance* and *Faith*. For it is the *Nature* of this Seed of *Life*, when *awaken'd* and made stirring, to be a *turning from Sin* to God.

So that *Faith* and *Repentance* is the *Life* of the new Man, or the *Acts* by which it *grows*, and is *brought forth* into its proper *State* of *Perfection*. There is no *difference* between *Faith* and *Works* in this inward new-born Man. Its *Faith* is its *Works*, and its *Works* are its *Faith*. For *Faith* is its *turning to God*, and its *turning to God* is its *Aversion*, or *turning from all Evil*; so that *Faith* and good *Works* are only two *Considerations* of *one* and the *same thing*, or of one and the same *State* of *Mind* in the *new-born Man*.

(34.) This Seed of the New-Birth that is sown into Man, as the Power that is to redeem him, is the *Reason* and *Foundation* of that Language in Scripture of a *new*, inward and *spiritual* Man, and of an *old*, *natural*, and outward rational Man, and of the Enmity between the one and the other; in which Enmity consists the whole Warfare and Trial of the Christian Life.

The Seed of the New-Birth is the inward and *new* Man, which is to grow up into that spiritual and holy Man, which was *first created* in Paradise.

This inward Man is alone the *Subject* of Religion and divine Grace, he only *is of God*, and *keareth God's Word*, he only hath Eyes to *see*, and Ears to *hear*, and a Heart to *conceive* the Things of God.

This is he alone *that is born of God*, and *cannot sin*, because he has no Sin in his Nature. This is he alone *that overcometh the World*, because he is of a divine Nature, and is both contrary to the World, and above it. This is he alone that can love his Brother as himself, because the Love of God is alone alive, and abideth in him.

The *old*, *natural* Man, or the *rational* Man of this World, is the *dark fallen* Nature enlightened *only* and solely with the *Light* of  
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this outward World, it is the diabolical Nature, only softened with *Flesh* and *Blood*, quieted and comforted with the Light of the *Sun*; by this Light he can only see the *outward* Images of Things, whether *divine* or *human*, and can only reason, dispute and wrangle about his own shadowy Images, but can know no more of God, and the Things of God, than such *dead Images* can represent unto him.

The *old* or *natural* Man may be an *Historian*, a *Poet*, an *Orator*, a *Critick*, or a *Politician*, &c. all this worldly Skill and Art lies within his reach; the *Fire* of his Soul *kindled* only by the Light of the *Sun* may do all this. But notwithstanding all these *Trappings* and *Endowments*, he is wholly shut up in his own dark Prison of *Selfishness*, *Envy*, *Pride*, and *Wrath*; his *Virtues*, *Piety* and *Goodness* can be only *such*, as give no Disturbance to these *four Elements* of the fallen Nature.

He is an *Animal* full of earthly, sensual Passions and Tempers, and can only favour such Things as can gratify their Nature.

Here, and here only, lies the *true*, *solid*, and *immutable* Distinction between the *old* and the *new* Man, and the plain reason why



the *Life* of the one is the *Death* of the other.

(35.) Now in this essential difference between the *old* and the *new* Man, we may at one View see a clear and solid ground of distinction, between what is call'd a bare *historical* and *superficial* Faith, which cannot *save* the Soul, but leaves it a Slave to Sin, and that *living* and *real* Faith which effecteth our Salvation, and sets us in the glorious Liberty of the Sons of God.

Human *Reason*, or the *natural* Man of this Life, can believe and assent to this Truth, that Christ is our Saviour, and that we are to be saved by a Righteousness imputed, or derived to us from him, as easily as it can assent to any other Relation, or Matter of Fact. But whilst it is human Reason *only* that *assents* to this Truth, little or nothing is done to the Soul by it; the Soul is under much the same Power of Sin as before, because only the *Notion*, or *Image*, or *History*, of the Truth is taken in by it; and Reason of itself can take in no more.

But when the *Seed* of the New-Birth, called the *inward* Man, has *Faith* awakened in it, its Faith is not a *Notion*, but a real *strong Hunger*, an attracting or *magnetick Desire* of Christ, which as it proceeds from a *Seed* of  
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the *divine* Nature in us, so it attracts its *Like*, lays hold on Christ, puts on the divine Nature, and in a living and real manner grows powerful over all Sins, and effectually works out our Salvation.

And therefore it is justly called a *divine Faith*, not only because of its divine Effects, but because it arises from that which is *divine* in us, and by its *attracting* Hunger and Desire, receives the Power of the Deity, or *eternal Word* of God, into it.

When this Faith is thus awakened and sprung up in the inward Man, then we may be said to have a *saving Faith*, or a *saving Knowledge* of Jesus Christ.

(36.) From these *two Sorts* of Faith here mentioned, we may very plainly see and perceive, why there is such a *Misunderstanding* between two *Sorts of Believers*, and why they speak a Language so unsatisfactory, and *disgustful* to one another.

Sober, inquisitive *Reason*, learned enough in its *own Sphere*, grammatically skill'd in Scripture-Knowledge, looking no farther, or deeper into the *Things of God*, than a *Dictionary* can guide it, cannot bear the Language of the regenerate, inward Man, but condemns it as *fanatical* and *enthusiastick*; not considering, that this *rational Man* which is  
made

made the Judge of *Salvation*, is that very individual *old Man with his Deeds*, that we are by the Religion of the Gospel to be *saved* and delivered from; and that we have no occasion for a *new Seed* of divine Life in us, no occasion to be *born again of God*, but because *this natural Man* of human Reason can neither *see*, nor *hear*, nor *feel*, nor *taste*, nor understand the Things of God as they are in themselves.

(37.) From this Difference between the *new* and the *old Man*, which is a Difference as real, as that between Heaven and Earth, several Lessons of great Instruction may be learnt.

When Religion is in the Hands of the *mere natural Man*, he is very often only the worse for it, it adds a *bad heat* to his own *dark Fire*, and helps to inflame his four Elements of *Selfishness*, *Envy*, *Pride*, and *Wrath*. And hence it is, that sometimes worse Passions, or a worse Degree of them are to be found in Persons of great religious Zeal, than in others *that* make no pretences to it. On the other hand, History furnishes us with Instances of Persons of great *Piety* and *Devotion*, who have fallen into great *Delusions*, and deceiv'd both themselves and others. The occasion of their Fall, was this; it was, because they  
made

made a *Saint* of the *natural Man*. My Meaning is, they consider'd their *whole Nature* as the Subject of Religion, and divine Graces, and therefore their Religion was according to *the Workings* of their *whole Nature*, and the *old Man* was as busy and much delighted in it, as the *New*. And hence it was, that Persons of this Stamp, all inflam'd as they seem'd to be with Piety, yet overlook'd in their own Lives such Errors of moral Behaviour, as the first Beginners in Religion dare not allow themselves in.

Others again, perhaps, truly awakned by the Spirit of God, to devote themselves wholly to Piety, and the Service of God, yet making too *much haste* to have the *Glory* of Saints, the Elements of fallen Nature, *Selfishness, Envy, Pride and Wrath*, could *secretly* go along with them. For to seek for Eminence and Significancy in *Grace*, is but like seeking for Eminence and Significancy in *Nature*. And the *old Man* can relish *Glory* and Distinction in *Religion*, as well as in *common Life*, and will be content to undergo as many *Labours, Pains and Self-denials* for the sake of Religions, as for the sake of secular *Glory*. There is nothing safe in Religion, but in such a Course of Behaviour, as leaves *nothing* for corrupt Nature to *feed* or *live* upon, when  
every

every Degree of *Perfection* we aim at, is a Degree of *Death* to the Passions of the natural Man.

But to return now to my first Subject of Regeneration.

(38.) It may perhaps be said, if Regeneration is so *great* a Matter, if it signifies the *Restoring* to the Soul its first *paradiseical* Light, or the Renewing of the *Birth* of the Son of God in it, surely so great a Thing, and transacted *within* us, must not only be known, and felt *when* it is *brought about*, but must be known and felt in some *strange* and *extraordinary* manner.

It may be answer'd, *first*, that all Mankind may in a certain and good Sense be said to be in some degree Sharers of this Regeneration, as having in them a *Seed* of Life, *that* is contrary to their corrupt Nature; which *Seed* they partake of, as Heirs of the first Grace granted to *Adam* in the *ingrafted Word*. This first Seed, or *Light* of Life, *which* *lighteth every Man that cometh into the World*, is the first Seed of the New Birth; which Birth stands in this Life, as a *Tree* or Plant in the Soil, and is only in a State of growing, during this Life. For was the *New Birth* ever really *finish'd* in any one, he would be as certainly in Paradise, as *Adam* was, and be as much  
above

above the Power of the Elements of this World, as *Adam* was at his Creation. *Secondly*, all Christians are in a *higher* and *farther* State of Regeneration by the *Grace* of Baptism, into the Name of the holy Trinity. By Baptism, they profess themselves Disciples of Jesus Christ in his Kingdom of Grace, to seek for Life, Righteousness, and Sanctification in him, to live by his Spirit, in Conformity to his Doctrine, Life, Sufferings and Death, in a continual Resistance of the Corruptions of their Nature, the Temptations of the World, and the Devil.

This Profession faithfully kept, is their *Progress* in the way of Regeneration. Some only outwardly make this Profession, and so only have the Name of Christians. Some make it in a much better manner, yet being very defective in their Conformity to the Life and Doctrines of Jesus, live and dye far short of that Purification, or renewal of the inward Man, which the Religion of the Gospel proposes.

Others renouncing all for Christ, and following his *Counsels*, as well his *Precepts*, arrive at high Degrees of Regeneration, and Experience such a Life *in* Christ, or such a Manifestation of Christ in them, as others less faithful

faithful to their Master, must be Strangers to.

To ask therefore by what *strange* or *extraordinary* Effects, the Work of the New Birth is to be *known* and *felt* to be *done* in the Soul, is a very improper and useless Question. Because Regeneration is not to be consider'd as a Thing *done*, but as a State that is *Progressive*, or as a Thing *that* is continually doing.

(39.) If it be further ask'd, what are then the certain *Marks* or *Effects* of a *highly advanced* Degree of Regeneration, which Christians are to *look for*?

It may be answer'd, this Question is not useful: *First*, because there is no Obligation upon any one, to *know* and *feel* the Height, or Advancement of his State. *Secondly*, because the *Enquiry* after such Knowledge, and inward *Feeling* of it, is very dangerous. *Thirdly*, because it can be no hurt to any ones Piety and Holiness, to take it to be *lower* than it really is. *Fourthly*, because nothing keeps up our Progress in the way of Regeneration, let it be in what Degree it will in us, but our *constant Fidelity* in conforming to the Doctrines, Life, and Death of Jesus Christ. *Fifthly*, because this Question directs, and turns Peoples Minds, to the seeking after

*certain*

*certain Effects*, merely from *Ideas* and *Descriptions* of them, when their Minds should only be set upon the *Causes*, that are to produce them.

Thus, supposing it to be true, that an *Assurance of Salvation*, or Continuance in Grace, was a *genuine Effect* of a certain Degree of Regeneration; Christians should not be directed to seek for *this Assurance*, as a certain *Mark* or *Effect* of such a Degree of Regeneration, for this is directing them to seek for this Effect from their *own selves*, and not from the *State* of their Regeneration.

For their Minds, and Imaginations will be naturally upon the *stretch*, how to work themselves up into this Pitch of *Assurance*, and so it will be something *that* they have seiz'd upon by their *own Will*, and not receiv'd as the *genuine Effect* of their State in Grace. Whereas, supposing (but not granting) this Assurance to be the *proper Effect* of a certain Degree of the New Birth, yet it is an Effect that is not to be sought for *beforehand*, but only to be receiv'd when its *proper Cause* has produc'd it.

(40.) It is a great Error to fix any certain Marks or Effects to *such a Degree* of Regeneration, for its Effects will be various in *different*



*rent* Persons, from a Variety of Causes, both on the Part of God, and Man.

The truly pious Christian, in whom the Holy Ghost dwelleth as in his Temple, is indeed in a State of *high Acquiescence* in God, but he wants no more to have this Acquiescence turned into an *Affurance* of his own Mind, that he *cannot fall* from his State of Grace, than he wants to have the Promises of God made sure to him, by the Promise of some mortal Man.

And if it pleases God to impress strongly and plainly upon his Mind, that his Salvation is secured, he receives it as he does every thing from God, with a grateful Mind; yet will he not *rest* in it, or receive it as a *Sign* of his *high Regeneration*, but rather as a Sign that God saw his *Weakness* stood in need of it; and so will pass it over, and return to an *humble, total* Resignation of his whole *Soul, Spirit, and Body*, both for Time and Eternity, into the Hands of God, through Faith in the Merits of his Saviour Jesus Christ.

*Least* of all can such a one call peremptorily upon others for *such* an Assurance as he has had, or condemn their *Resignation* and *Peace* in the want of it; he will be more afraid of thus *meddling* with the Things of God,

God, than of being a *Busy-body* in other Men's Matters.

(41.) The only useful Question in this Matter is this, how a Man may know that he is in the way of Regeneration, that he is spiritually *alive*, and *growing* in the inward and new Man?

It may be answered, just as the *State, Nature and Life* of the *natural* Man makes itself to be *known* and *felt*. The Soul of Man, or that which is the *Subject* both of the *old* and *new* Nature, is not two, but *one* Soul. The Fire of the Soul, or that *spiritual Fire* which is the Soul itself, is kindled or enlightened by the Light of the *Sun*, this makes the *natural* Man, and from whence the *Imagination, Will, Desires, Thoughts* and *Inclinations* of the natural Life arise.

The same individual *Fire-Soul*, enlighten'd by the *Son of God*, makes the true *new* Man, from which Soul *thus enlightened* the *Imagination, Will, Desire, Thoughts* and *Inclinations* of the new Man arise. So that the same Proofs are to be expected in both Cases, the spiritual Man is to know that he is alive in the same manner, as the natural Man knows and feels his Life. In these Things, in the *Imagination, Will, Desire, Thoughts* and *Inclinations*, consists the Life of each

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Nature; and what is more than these, are to be considered as the outward Fruits and Effects of each Nature.

(42.) Now tho' the natural Life in all Men is *one* and the *same*, yet there are under it Variety of *Complexions*, which makes Men of the same Nature almost infinitely different from one another. Now the Matter is just thus with the spiritual Man, or in the inward World. As many different Complexions arise in the Soul enlightened *by the Son* of God, as in the Soul enlightened by the *outward Light* of this World.

For the outward World is but a *Glass* or *Representation* of the inward, and every thing, and variety of Things in temporal Nature, must have its *Root* or hidden *Cause* in something that is more inward.

It is therefore a well-grounded and undeniable Truth, that the new spiritual Man hath his particular Complexion, as sure as the outward and natural Man hath. Hence it is, that there has been so great a difference in the *Form*, and *Character* of the most eminent and faithful Servants of God; one could think of nothing but *Penitence* and penitential *Austerities*, another all inflam'd with the *Love* of God, could think or speak of nothing else; some have been driven into a *holy Solitude*,

*Solitude*, living as *John the Baptist*; others have been wholly taken up in Works of Charity, loving their Neighbour even more than themselves. A great Variety of this Kind has been always found amongst those who were most truly devoted to God, whose Variety is not only not hurtful in itself, nor displeasing to God, but is as much according to his Will, and the Designs of his Wisdom, as the difference between *Cherubins* and *Seraphins*, or the Variety of the *Stars* in the Firmament.

Every *Complexion* of the inward Man, when sanctified by *Humility*, and suffering itself to be tun'd, and struck, and mov'd by the holy Spirit of God, according to its particular *Frame* and *Turn*, helps mightily to increase that Harmony of divine Praise, Thanksgiving and Adoration, which must arise from different *Instruments*, *Sounds*, and *Voices*. To condemn this *Variety* in the Servants of God, or to be *angry* at those who have not serv'd him in the way that we have chosen for ourselves, is but too plain a Sign, that we have not enough renounc'd the Elements of *Selfishness*, *Pride*, and *Anger*.

(43.) From this Variety of Complexions both in the inward and outward Man, we may make some useful Observations. And

the first may be this, that every Man whose Complexion is strong in him as to one particular Kind, is vehemently inclined to imprint the same upon others, and that others of the same Kind are naturally disposed to catch and receive it from him. But I shall consider this Matter only with regard to Religion. Let it be supposed that Men of a certain *Complexion* have taken upon them to try the religious State of others by these Questions: Are you sure that you should be able to die a *Martyr*? Do you find certain strong Resolutions, not in your *Head*, or your *Brain*, but in your inward Man, that you would not refuse a *Martyrdom* of any kind? Have you the *Witness* of the Spirit within you, bearing witness with your Spirit, that you are in this State?

Now 'tis beyond all Question, *that* an *Examination* of this Kind, or a *Demand* of such a Faith, can have no better Foundation than *Complexion*. Who do you think would be most likely to come into this Faith? First, it would be those that were most *unlikely* to keep it. It would be those who knew the *least* of themselves, and whose Piety had more of *Heat*, than of *Light* in it. It would be *those*, whose outward Man was of the *same Complexion*, *that* was *Sanguine*, capable of a

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*false*

*false Fire*, and willing to have the *Glory* of Resolutions, and fine Persuasions at so easy a Rate. Let it now be supposed, that People of another Complexion, should put such Questions as these: Do you *know* and *feel* that all your Sins are forgiven you? Do you know *when* and *where*, or at what *Time*, and in what *Place* you receiv'd this Forgiveness? Do you know *when*, and *where* you ceas'd to be one of those Sinners *call'd to Repentance*? And became one of those *whole*, that *need not a Physician*? Have you an *absolute Assurance* of your Salvation, and *that* you cannot *possibly* fall from your State of Grace? Now who may be thought to be the most likely to come into this Religion?

*First*, Not he, who is deeply *humble*, that abhors *Self-Justification*, and truly knows the *Free Grace* of God. Such a one would say, I believe the Forgiveness of Sins, with as much Assurance, as I believe there is a God; I believe that Jesus Christ does now, to all those who have a *true*, and *full* Faith in him, *that* which he did to those who *so* believed in him, when he was upon Earth. That he forgives their Sins, as immediately, as certainly, as fully, as when he said by an outward Voice, *thy Sins are forgiven thee*. I believe, that in *this Faith* lies all our *Strength*,

and *Possibility* of growing up in the inward Man, and recovering that Image and Likeness of God, in which we were created; that to *this Faith* all things are possible, and *that* by this Faith every Enemy we have, whether he be within us, or without us, may, and must be entirely overcome. I believe, that to Repentance and Faith in Christ, Salvation is made as *secure*, and as absolutely *assur'd*, as *Paradise* was made *secure* to the Thief upon the Cross, by the express Word of our Saviour. I believe that my own Sins, were they greater, and more than the Sins of the whole World, would be wholly expiated, and taken away by my Faith in the *Blood*, and *Life* of my blessed Saviour.

But if I now want to add *something* of my own to this Faith, if this great and glorious Faith is *defective*, and saves me not, till I can add my *own Sense*, and my *own Feeling* to it, at such a *Time* or *Place*, is not this saying in the plainest Manner, that *Faith alone* cannot justify me? Is not this making *this Faith* in the Blood of Christ *defective*, and *insufficient*, to my Salvation, till a *Self-Satisfaction*, an *own-Pleasure*, an *own-Taste* are join'd with it? Might it not better be said, *that* Faith could not justify me till it had Works, than that it cannot justify me without these in-

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ward *Workings, Feelings, Witnessings* of my own *Mind, Sense, and Imagination*? Is there not likely to be a more hurtful *Self-seeking*, a more hurtful *Self-confidence*, a more hurtful *Self-Trust*, a more dangerous *Self-Deceit* in making Faith to depend upon these inward *Workings and Feelings*, than in making it dependant upon outward good Works of our own?

*Secondly*, No one who was *truly resign'd* unto God in *all things*, would come into these Questions; for to be resign'd unto God in *all things*, and yet seek to be *not resign'd* to him in these *great Matters* above-mention'd, is a Contradiction.

Such a one would say, I seek not to have an inward *Sense and Feeling* of the Certainty of these things, because that would be departing from that *pure, entire, full, and naked* Faith in God, and Resignation of myself to him, which alone can justify me in his Sight, and make me capable of the Operations of his holy Spirit. He can only then do all his good Pleasure in me, when I have no *own Will*, no *Self-seeking*; this total Resignation of myself to him, is the one only *immediate Disposition*, or *Capability* of enjoying God himself with all his infinite Treasures. Particular *Impressions*, sensible *Convictions*, strong



*Tastes*, high *Satisfactions*, tho' they may be often the good Gifts of God, yet if they are much sought for, or *rested* in, they minister Food to a spiritual *Self-love*, and Self-seeking, and lay the Foundation of spiritual Pride, and so become a Wall of Partition between God and the Soul. For the Soul may be as fully fix'd in Selfishness, through a Fondness of sensible Sweetness, pious Motions, and delightful Enjoyments in spiritual things, as by a Fondness for earthly Satisfactions.

*Thirdly*, No one, whose Heart was truly touch'd by a *pure* and *perfect* Love of God, could come into these Questions. For this Love cannot seek for *Self-comfort* in the Answer of such Questions as these.

Such a Person would say, My Religion consists in living *wholly to my Beloved*, according to *his* Satisfaction, and not *my own*. What God wills, that I will; what God loves, that I love; what pleases God, that pleases me. I have no desire to know any thing of myself, or to feel any thing in myself, but that I am an *Instrument* in the Hands of God, to *be*, to *do*, and *suffer* according to his good Pleasure. I am content to know that I *love* and *rejoice* in God *alone*, that he is what he is, and that I am what he pleases to make of me, and do with me.

(44.) Seeing then it appears that the truly *humble* Man, the Man that is wholly *resign'd* to God, and the *pure Lover* of him, are not likely to come into the Religion of these Questions, let us now see who may be supposed ready to receive it.

*First*, All young Persons, whose Passions had not yet been much *awakened*, or spent their *Fire*; who had but little Experience of *themselves*, and the Deceitfulness of their *own Hearts*; for every thing in their Nature would help them to like, love, and obtain such an *Affurance*, Strength of *Conviction*, inward *Feeling*, as is here required.

*Secondly*, All restless *Self-lovers*, who were uneasy with themselves, and every thing else, who could find nothing in Religion or common Life that enough pleased them; these would be easily persuaded to work themselves up into a Belief, that their Sins were forgiven them at *such a Time*, or that Christ took an entire Possession of them at *such a Place*. For hearing that true Religion consisted solely in this, and that they only wanted it, because of their want of Faith in it, they would naturally embrace this, as the shortest way to Comfort and Rest *in themselves*, in their own *Self-convictions*.

*Thirdly*,

*Thirdly*, All Persons of a *sanguine, tender,* and *imaginary* Complexion, would be likely to strike in with the Religion of these Questions. For such Persons receiving every thing *strongly*, and having a Power of believing and imagining almost in any degree as they please, they would not find it hard to comply with Doctrines so suited to their Nature, and which indulged that in them, which wanted most to be indulged, a sanguine Imagination.

*Fourthly*, All those who so *blaspheme* God, as to make him from all Eternity *absolutely* to elect some to an *irresistible* Salvation, and *absolutely* to *reprobate* others to an *unavoidable* Damnation. For there could be no subsisting under such an horrid Belief as this, but by those, who thro' a blind *Partiality*, strong Biass of *Self-love*, and *Self-esteem*, can work themselves up into a *full Assurance*, inward *infallible Feeling*, that they are in the Number of the absolutely elected from all Eternity.

*Lastly*, These Questions are a great *Bait* to all kind of *Hypocrites*, who must find themselves much inclined to enter into a Religion, where they may pass immediately for *Saints*, upon their *own Testimony*, and stand in the highest Rank of Piety, and of  
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Interest in Christ, merely by *their own* laying Claim to it.

(45.) Suppose it was to be asked Christians, as *necessary* to their Salvation, Do you believe and know that you have the *Self-denial* and *Mortification* of *John the Baptist*? Have you an inward Conviction that you have a *Zeal* equal to that of *St. Paul*? Have you an *Assurance* that your Love is full as *high* as that of *John the Evangelist*? That your *Penitence* is equal to that of *Mary Magdalene*?

Could these Questions with any Warrant from Scripture, be put to all Christians, as Terms of their Salvation?

Yet there is as much Foundation in the Gospel, for putting such Questions as these, and making the Salvation of Christians to depend upon them, as for asking them on the same Account, *When* and *where* they felt their Sins were forgiven them? *When* and *where* they felt Christ to take an entire Possession of them? *When* and *where* they felt themselves made *sure* of their Salvation, and *incapable* of falling from their State of Grace?

For what is all this but calling, hastening, and stirring up People to seek for Self-Justification, and compelling them to *think highly,*

*highly*, and affirm *rashly* of themselves, in order to be saved? Why might it not be as well to call upon them to say, I feel myself as good as St. Paul, as pious as St. John, as to say, I feel that my Salvation is *secure*, and that I *cannot* fall from my State of Grace? Is not this making Faith in *ones self*, as good, as necessary, and as beneficial to us as Faith in *Christ*?

Would it not be as well, nay better, to make good Works of *our own* necessary to true Faith, than to make Self-Justification, which is not a good Work, to be the very Essence and Perfection of it?

The Matter will not be much mended, by saying, that this *Feeling* and *Assurance* is acknowledg'd to be the *pure Gift* of God, and so cannot be call'd *our own*, or our *own Justification*. For if I have not this Gift of God, till I *pronounce* it myself, till my *own Feeling* and *Assurance confirms* it to me, I am self-justify'd, because my Justification arises, from what I *feel* and *declare* of myself.

(46.) How strangely must they have read the Gospel, who can take a *naked implicit* Faith, and an *humble total* Resignation of our *Spirit, State, and Life*, into the Mercy and Goodness of God, to be not only a *poor*, and *imperfect*, but a *reprobate* State, or *that a*  
Man

Man has no true and *saving Faith*, till it is an *infallible own-Feeling*, and *Self-assurance*? What must such People think of our Saviour dying upon the Cross, with these Words in his Mouth; *My God, my God, why hast thou forsaken me!* Will they say that this is a *dangerous State*? Is the *Spirit* of Christ here to be *renounc'd*? Will they say, that no *new born Christian* can die in this Manner? Or that if he does, he is not in a State of Salvation?

To know no more, and to seek to know no more of our Salvation, *than* we can know by an *implicite Faith*, and *absolute Resignation* of ourselves to God in Christ Jesus, is the true *saving Knowledge* of Christ, and such as keeps us in the highest Degree of Fitness to receive our perfect Salvation.

(47.) I hope it will here be observ'd, that I no way depreciate, undervalue, or reject any particular *Impressions*, strong *Influences*, delightful *Sensations*, or heavenly *Fore-tastes* in the inward Man, which the holy Spirit of God may at times bestow upon good Souls; I leave them their just Worth, I acknowledge them to be the *good Gifts* of God, as special *Calls*, and *Awaknings* to forsake our Sins, as great *Incitements* to deny ourselves, and take up our Cross, and follow Christ with greater *Courage*, and *Resolution*.

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They may be as *beneficial* and *useful* to us in our spiritual Life, as other Blessings of God, such as *Prosperity*, *Health*, *happy Complexion*, and the like. But then, as *outward Blessings*, remarkable *Providences*, religious *Complexion*, and the like, may be very serviceable to awaken us, and excite our Conversion to God, and much assist the spiritual Life; so they may very easily have a contrary Effect, serve to fill us with *Pride*, and *Self-satisfaction*, and make us esteem ourselves, as *greater Favourites* of God, than those that want them. Who may yet be led to a *higher Degree* of Goodness, be in a *more purify'd State*, and stand *nearer* to God in their *poor, naked, and destitute Condition*, than we in the midst of great Blessings.

It is just thus with regard to those *inward Blessings* of the spiritual Life. They are so many *Spurs*, *Motives* and *Incitements* to live wholly unto God; yet they may instead of that, fill us with *Self-satisfaction* and *Self-esteem*, and prompt us to *despise* others that want them, as in a *poor, mean, and reprobate State*; who yet may be *higher advanced*, and stand in a *nearer degree* of Union with God, by *Humility*, *Faith*, *Resignation*, and *pure Love* in their *inward Poverty* and *Emptiness*, than we who live *high* upon spiritual *Satisfactions*,

*factions*, and can talk of nothing but our *Feasts of fat things*.

All that I would here say of these inward *Delights* and *Enjoyments*, is only this, They are not *Holiness*, they are not *Piety*, they are not *Perfection*, but they are God's gracious *Allurements*, and *Calls*, to seek after *Holiness*, and spiritual *Perfection*. They are not to be sought for, for their *own Sakes*; they are not to be pray'd for, but with such a perfect *Indifference* and *Resignation*, as we must pray for any earthly *Blessings*; they are not to be *rested in*, as the *Perfection* of our *Souls*, but to be received as *Cordials*, that suppose us to be *sick*, *faint*, and *languishing*; and ought rather to convince us, that we are as yet but *Babes*, than that we are really *Men of God*.

But to demand them in others, to make them uneasy under the *Want* of them, full of *Search* and *Endeavour* how to come at them, and satisfy'd in the *Enjoyment* of them, is as great a *Mistake* in itself, and as prejudicial to true *Piety*, as to make *outward Blessings* of *Providence*, *Marks of Salvation*, or *worldly Poverty*, *Pains* and *Distresses*, to be *Proofs*, that we are *not born* of God.

“ There are indeed *Impressions* and *Com-*  
 “ *munications* from God, which are more  
 “ *necessary* and *essential* to the *pious Life* of  
 “ the



“ the Soul, than the Impressions of the *Sun*  
 “ are to the comfortable Life of our out-  
 “ ward Man. And he that prays for nothing  
 “ else but these divine Communications and  
 “ Impressions, who thinks of nothing else,  
 “ trusts in nothing else, as able to comfort,  
 “ strengthen and enrich his Soul; he that  
 “ is thus all Prayer, all Love, all Desire, and  
 “ all Faith, in these Communications and  
 “ Impressions from above, is just in the same  
 “ State of *Sobriety*, as he that only prays that  
 “ God would not *leave him to himself*. For  
 “ he that is without any thing of *these Com-*  
 “ *munications* and Impressions of God upon  
 “ him, is in the same State of *Death* and  
 “ *Separation* from God as the Devils are.\*

These *Impressions* or *Operations* of God up-  
 on our Souls, are of the Essence of Religion,  
 which has no Goodness in it, but so far as it  
 introduces the *Life*, *Power*, and *Presence* of  
 God into the Soul. The praying therefore  
 for Impressions of this kind from God, is on-  
 ly praying that we may not be *left to our-*  
*selves*; to pray always for these with Faith,  
 and hunger and thirst after them, is only  
 praying earnestly that the *Kingdom of God*  
*may come, and his Will be done in us.*

\* Demonstration of the gross Errors, &c. in the *Plain Account*, &c. p. 287.

For the Soul is only so far cleans'd from its Corruption, so far deliver'd from the *Power* of Sin, and so far purify'd, as it has renounc'd all *own Will*, and *own Desire*, to *have* nothing, *receive* nothing, and *be* nothing, but what the *one Will* of God chuses for it, and does to it.

This, and *this alone* is the true Kingdom of God *opened* in the Soul, when stript of all Selfishness, it has only *one Love*, and *one Will* in it, when it has no Motion, or Desire, but what branches from the Love of God, and resigns itself wholly to the Will of God.

There is nothing Evil, or the Cause of Evil to either Man, or Devil, but his *own Will*, there is nothing *Good* in itself, but the *Will of God*; he therefore who *wholly* renounces his *own Will*, turns away from *all Evil*, and he who gives himself up wholly to the Will of God, puts himself in the Possession of all that is good.

(48.) It may freely be granted, *that Conversion* to God, is often very *sudden* and *instantaneous*, unexpectedly rais'd from Variety of Occasions. Thus, one by seeing only a *wither'd Tree*\*, another by reading the Lives and Deaths of the *Antediluvian Fathers*, one by hearing of *Heaven*, another of *Hell*, one by reading of the *Love*, or *Wrath* of God,

\* Frere Laurent.

another of the *Sufferings* of Christ, may find himself, as it were, *melted* into Penitence all on a sudden. It may be granted also, that the greatest Sinner may in a *Moment* be converted to God, and feel himself wounded in such a Degree, as perhaps those never were, who have been turning to God all their Lives.

But then it is to be observ'd, that this *Suddenness* of Change, or *Flash* of Conviction, is by no Means of the *Essence* of true Conversion, and is no more to be demanded in ourselves, or others, than such a Light from Heaven, as shone round *St. Paul*, and cast him to the Ground. *Secondly*, That no one is to expect, or require, *that* another should receive his Conversion, or Awakening from the same Cause, or in the same Manner, as he has done, that is, that *Heaven*, or *Hell*, or the *Justice* or *Love* of God, or Faith in Christ, either as our *Light*, or our *Attonement*, must needs be the *first Awakening* of the Soul, because it has been so with him. *Thirdly*, That this Stroke of Conversion is not to be consider'd, as signifying our *high State* of a New Birth in Christ, or a *Proof* that we are on a sudden made *New Creatures*, but *that* we are thus suddenly *call'd* and *stirr'd* up to look after a Newness of Nature. *Fourthly*, That this *Sensibility*, or *manifest Feeling* of the Operations

tions of God upon our Souls, which we have experienc'd in these first Awakenings, are not to be expected, or desir'd to go along with us, through the Course of our Purification. *Fifthly*, That the *Purification* of our Souls, or the *Renewal* of our first Birth, and State, is something entirely *distinct* from this first sudden Conversion, or Call to Repentance; that it is not a Thing done in an *Instant*, but is a certain *Process*, a *gradual Release* from our Captivity and Disorder, consisting of several *Stages* and *Degrees*, both of Death and Life, which the Soul must go through, before it can have thoroughly put off the old Man. I will not say that this must needs be in the *same Degree* in all, or that there cannot be any Exception to this. But thus much is true and certain, that Jesus Christ is our *Pattern*, that *what* he did for us, *that* we are also to do for ourselves, or in other Words, we must *follow him in the Regeneration*. For what he did, he did, both as our *Attonement*, and *Example*, his *Process*, or Course of Life, Temptations, Sufferings, denying his own Will, Death, and Resurrection, was all done, and gone through on our Account, because the human Soul wanted *such a Process* of Regeneration, and Redemption, because, only in such a *gradual Process*,

*Process*, all that was lost in *Adam*, could be restored to us again. And therefore it is beyond all doubt, *that* his *Process* is to be look'd upon, as the stated Method of our Purification.

It is well worth observing, that our Saviour's greatest Trials were near the End of his *Process* or Life, that he then experienc'd the *sharpest Part* of our Redemption. This might sufficiently shew us, that our *first Awakenings* have carry'd us but a little way; that we should not then begin to be *self-assured* of our *own Salvation*, but remember that we stand at a great Distance from, and in great Ignorance of our severest Trials.

To sum up all in a word: Nothing hath separated us from God but our *own Will*, or rather our own Will is our Separation from God. All the Disorder, and Corruption, and Malady of our Nature, lies in a certain *Fixedness* of our own Will, Imagination, and Desires, wherein we live to ourselves, are our own *Center* and *Circumference*, act wholly from ourselves, according to our own Will, Imagination and Desires. There is not the smallest degree of Evil in us, but what arises from *this Selfishness*, because we are thus *All in All* to ourselves.

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It is this *Self* that our Saviour calls upon us to deny ; it is this Life of *Self* that we are to *hate* and to *lose*, that the Kingdom of God may arise in us, that is, that God's Will may be done in us. All other Sacrifices that we make, whether of worldly *Goods*, *Honours*, or *Pleasures*, are but small Matters, compar'd to that Sacrifice and Destruction of all Selfishness, as well *spiritual* as natural, that must be made before our Regeneration hath had its perfect Work.

There is a Denial of our *own Will*, and certain Degrees even of *self-denying Virtues*, which yet give no Disturbance to *this Selfishness*. To be humble, mortify'd, devout, patient in a certain degree, and to be persecuted for our Virtues, is no *Hurt* to this Selfishness ; nay, *spiritual-self* must have all these Virtues to subsist upon ; and his Life consists in *seeing*, *knowing*, and *feeling* the Bulk, Strength, and Reality of them. But still in all this Shew and Glitter of Virtue, there is an *unpurified Bottom* on which they stand, there is a *Selfishness* which can no more enter into the Kingdom of Heaven, than the Grossness of Flesh and Blood can enter into it.

What we are to feel and undergo in these last Purifications, when the *deepest Root* of all Selfishness, as well *spiritual* as natural, is

to be *plucked up* and torn from us, or how we shall be able to stand in that Trial, are both of them equally impossible to be known by us before-hand.

It is enough for us to know, that we *hunger and thirst after the Righteousness* which is in Christ Jesus; that by Faith we desire and hope to be in him new Creatures; to know, that the *greatest Humility*, the *most absolute Resignation* of our whole selves unto God, is our *greatest and highest Fitness* to receive our greatest and highest Purification from the Hands of God.

## F I N I S.

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