

1. Peter 4<sup>th</sup> Ch. V. 3-5. Blessed be  
We ungodly may be patient  
but are seldom joyful under  
Afflictions, but frequently com-  
plain to each other, my burden is  
greater than I can bear. Their happiness  
depends entirely upon outward  
circumstances, when their bur-  
den is removed & their lot improved  
and all their worldly prospects  
and labours succeed to their  
wish, then they are almost  
ready to say to their friends.

Just eat drink & be merry  
for your last goods are  
up for many years, but  
when the hand of God  
touches them, and they



are afflicted in body or Circum-  
stances, then they are like a wild  
beast in a net. become embittered  
withal, and out of Humour  
is all around them. They see  
their Gods are governing and they  
have nothing more, but the  
regenerate have senses of  
joy peculiar to y<sup>e</sup> selves. They  
have bread to eat w<sup>th</sup> of it  
knoweth not of. nor can  
they be in any state, but  
wherein they have gladness  
cause to bless. Paul & Silas  
sang praises to G<sup>d</sup> in the  
Gaul at Philippi at midnight  
tho they had been unjustly  
denied the proceeding  
evening and were

imprisoned under the lashes &  
had been afflicted upon y<sup>e</sup>  
Persons to whom St. Paul  
wrote were scattered abroad  
into different parts of the  
and in a state of Persecution -  
They were Pilgrims, they had no  
certain dwelling place, they had  
suffered the spoiling of their  
goods - had forsaken Fathers and  
mothers, wives and children  
Houses & Friends for the Gospel's  
sake. and some of them were  
imprisoned, and others were  
about being wholly afflicted  
tormented - They they were  
in this state of Persecution  
yet he begins his Epistle  
w<sup>th</sup> not in pity and  
condemnation - not in remanding



than of of Privation, they suffered  
of the Cruelty of their <sup>persecutors</sup> enemies  
and of of Danger to <sup>themselves</sup> they were  
continually exposed, &c. &c. but  
be gentle to them in a different  
style. He in terms of Praise  
& Thanksgiving. blessed be  
the God L. As much as if he  
had said my dear fellow  
Christians, my companions in  
tribulation what themes of  
consolation do you possess in  
yourselves, only consider what  
you are heirs to. what Heaven  
God hath put upon you, in  
calling you to glory, in  
preparing you for a habitation  
with saints in light, and  
in keeping you now amidst

all your persecutions and trials  
from falling, and filling you  
with an holy boldness of glory, &  
enabling you to take up your cross  
and to follow of J. Jes. you  
are heirs to an inheritance incorrupt-  
ible, and undefiled & of fading not  
away. In treating of of course of  
our text. we shall 1. Consider of  
Causes of Regeneration  
2. The Security of Regeneration  
1. The Cause L. Regeneration is a  
spiritual and supernatural change  
of Heart. but the text requires us to  
consider it not so much in its nature  
as in its causes. God under of old  
Testament Dispensation was of  
God of Abraham. He was design-  
ated by all the Gods of of  
Heathen by this name



God called himself by this name  
and wished to be known under  
this name - I am of G<sup>d</sup> of Abraham  
not under of Gospel dispensation  
he appears under the more  
endearing title, and is called  
by of Ab. of G<sup>d</sup> of Father & our P. & X.  
pleased by of G. & L. He is our G. &  
Father also in our Vind X. Yes.

I mean the G<sup>d</sup> and Father of all true  
believers - of all those who are  
begotten again to a lively hope  
by the Resurrection of J<sup>h</sup>s X. for  
of J<sup>h</sup>s. He is not in the A. S. sense  
the G<sup>d</sup> and Father of of ungodly  
we must not mistake in this  
Point. we must not comfort  
ourselves w<sup>th</sup> of J<sup>h</sup>s. G<sup>d</sup> is  
our G<sup>d</sup> & Father. if we are  
unregenerate. Repentance

Brings us into this <sup>glorious</sup> redemption to him.  
God is the efficient cause of  
our Regeneration, we are begotten  
again by his <sup>word</sup> Spirit. It is sufficient  
by ~~works~~ <sup>his</sup> ~~that~~ <sup>word</sup> change in man  
and it is effected by his word &  
~~the~~ there in their regeneration in  
the heart of man produces  
what is called in Scripture a  
new Creation. Various terms  
are used to ~~express~~ <sup>express</sup> of God, to point  
out the nature of Regeneration  
It is called a new birth, a  
turning from darkness to light  
a Transfiguration out of of Kingdom  
of Satan, into of Kingdom of God  
Dear Sir, and when a man is  
regenerate, he is called a  
new Creature in H. J. H.  
The efficient cause of this  
change in God, and as



we have already stated, and the  
moving Cause of it is his mercy.  
God when he manifests his  
love to us. Does not do this on  
Account of any merit or goodness  
in us. we suspect nothing by  
nature or Practice if we recom-  
mend us to God. we are all  
together as an unclean thing &  
our righteousnesses are, & our  
iniquities like the wind have  
carried us away. This moral  
Reformation is universal; and has  
affected all the Sons & Daughters  
of Adam to the present time  
when we examine the Characters  
of Old Testament Saints we  
find them those to whom  
God revealed himself in a

wonderful manner, and intended  
his Divine mercy to go, we find there  
was nothing in them that could  
merit his regard. that they were  
fallen corrupted creatures like  
ourselves. and many of them  
fell into open gross sins —  
If we come to the new Testament  
Saints we shall find their sinning  
Character. what had Paul of  
Tarsus to recommend him to  
of Divine mercy? He made Straw  
of the Church of St. He hailed  
men & women to prison, and  
was belled <sup>to death</sup> by the multitude and  
when they were condemned, he  
gave his voice against <sup>us</sup> ~~it~~  
yet he tells us himself, if he as  
if Chief of Sinners damaged  
money. We gather up Whores  
the Tuckers the Publican



and the murderers of our Lord Jesus  
will any one contend that there was any  
goodness or merit in any of these  
characters, if all were turned in  
to God, or entitled by his mercy  
to favor? Surely not. The only  
Reason that can be assigned is  
that he had mercy on him because he  
did have mercy. This was a  
sovereign Act of goodness flowing  
from Divine Compassion independent  
of any merits in man or merit.  
The same arguments of merit  
apply to the old Testament  
Saints. To Saul of Tarsus, &  
will apply to us - we are not  
better than they - there is no  
more goodness or merit in  
us, than there was in him.  
Hence if we obtain pardon

and forgiveness, and become  
Regenerate, it must be thro of  
abundant mercy of God, and  
the Compassion of our Lord, when  
even if conversion takes place  
is a marvellous display of  
Divine Sovereign Grace &  
mercy - As the moving cause  
of our Regeneration is of mercy of  
God, so the procuring cause is  
of Christ Jesus, who shed his blood for us.  
It is the Purchaser of every blessing  
whether of Grace or Glory, our  
Redemption are generally represented  
as obtained thro his Death - but  
in the Papists before, as they  
are ascribed to his Resurrection  
who hath begotten us again  
to a lively Hope &c. His Resurrec-  
tion enabled him both to



interceded for us at his Father's right  
hand? and to send the Spirit to us  
from Heaven. He ascended up on  
high to receive gifts for men -  
by his death he purchased every  
thing we w<sup>d</sup>. want for time  
and for eternity, and when he  
sat down at his right hand  
of the majesty on high  
he has received all the gifts  
for men, and has continued  
daily to bestow them upon  
all of us who have been to  
the present time. The final  
cause of our regeneration is our  
present and eternal happiness.  
God w<sup>d</sup>. have his people  
enjoy chiefly hope. Here  
we w<sup>d</sup>. have enjoy Religion

ever more - he w<sup>d</sup>. have us to  
be happy in his Father's house  
at the present. It is no honor to  
G<sup>d</sup>. or Religion, that they who serve  
him, sh<sup>d</sup>. go mourning all the  
day. They sh<sup>d</sup>. now possess a lively  
hope, that w<sup>d</sup>. swallow up  
all bitter cares - and rejoice  
every more. God hath prepared  
for us also an inheritance  
hereafter - This inheritance is  
unshakably glorious - not  
corruptible as earthly treasures  
are, which moth & rust  
will destroy - not defiled  
like the earthly Canaan  
inhabited by wicked inhabitants  
or fading away by use, Age  
or Enjoyment like the



pleasures of sense, for this in  
humanity is inevitable, and  
fired and heated not away -  
All who have been forgotten  
again to utterly hope, who  
have embraced this Charge  
we are speaking of are come  
to profess at least the benefits  
connected with it. &c. &c.  
Having now considered the  
causes of Regeneration, of G.  
as efficient causes, of his  
mercy as the primary cause  
& of the power of Procuring Cause  
and the present and eternal  
happiness of all who are  
regenerated the final cause  
but come now to the  
2<sup>d</sup> place to consider the  
Necessity of Regeneration

The Ath. tells us such are the  
mighty of Power of God  
Word faith unto Salvation -  
It is not concerning for some who  
are regenerate to doubt whether G.  
will bestow on G. of substance  
they hope for. They fear if they shall  
fall short of it that their own  
faults, or the impositions of  
human. They do not feel themselves  
secure - They feel many things  
doubtful and distressing G. and see so  
many doubts that their minds are  
often cast down, but whatever  
may be the doubts and fears of  
those who are forgotten again to  
utterly hope, or who are regene-  
rate, God has secured to G. full  
and everlasting enjoyment of  
his substance mentioned in  
our text - This substance is



reserved for yr. earthly inducements  
may be taken away by fraud  
or violence - not even crimes  
and hardships can touch or  
any permanent security; but  
the souls Indulgence is in  
Heaven - There it is out of the  
reach of all crimes - God  
himself keeps it for his people  
as their不可侵犯able Right.  
His word of Promise secures  
it for them - and he keeps yr. for  
it. The Indulgence is reserved for  
yr. and they are reserved for yr.  
Indulgence. As God himself is  
the Guardian for both both  
are safe. The regenerate tho  
we live amongst yr. tho  
we converse with yr. tho they  
are probably our relatives

and friends, and see little difference  
between them and others - They  
have many infirmities and  
weaknesses as other men - They  
labour and toil like other men  
they earn their bread as if  
bread of their sweat like other  
men, and there is nothing  
peculiar in their external  
appearance, and circumstances  
for their neighbours, not being  
regenerate, their real state is  
infinitely different from all others.  
They have a lonely life. It is they  
carry in their breasts, or  
in their thoughts unconsciously  
over to the ~~hidden~~ feelings  
of glory. So if while they  
are passing thru the things  
that are seen, they have to



They are aware that they are  
surrounded with an host of  
Spiritual Enemies, against whom  
they are called continually to  
watch and pray. but they  
commit themselves to G. by faith  
in so doing they interest the  
Power of God in their behalf.  
G. keeps <sup>you</sup> according to his  
promise. You will keep him  
in perfect peace whose mind is  
stayed on thee because he  
trusteth in thee. God will  
keep them unto full redemption.  
This is a precious promise  
it contains all of we can want  
or desire - as it secures to you  
these final Happenings

we have now shown of security  
of regeneration. Their Intention  
is reserved for G. and they  
are kept by the Power of G.  
for it. we shall now conclude  
at 2. Job. 3. <sup>but</sup> what hath been  
said. I. They <sup>are</sup> happy are good  
people ~~are~~ <sup>here</sup>. They are now  
beyond again to lively hope.  
The Change they have experienced  
in Repentance is truly blessed.  
The present Prospects they enjoy  
are bright & glorious - They  
know their near Relation to God.  
That he is their Father with his  
revelations unto them, and has  
prepared for them a Kingdom  
The security that the blessing  
they now enjoy, and are



Governed to go. hereafter  
 cannot be taken away. This  
 security greatly enhances  
 their value to us at present.  
 what then need they regard this  
 & what is there in it that can  
 excite in them either fear or  
 desire. Are they in Tribulations  
 in the midst of these they sh.  
 rejoice. what were the Trials  
 and Afflictions of the Primitive  
 Christians to whom the  
 Ap. wrote this Epistle?  
 many of them had to resist  
 even unto blood. but their  
 Trials were so small, it com-  
 pared to the glory of was  
 soon to be revealed. that if  
 Ap. takes no notice of

[illegible]



the very hope it tells them  
it is unshakable joy. It will do  
this even under the ~~the~~ heaviest  
afflictions. The Christian's spirit  
extends his views into the eternal  
I when encompassed in difficulties  
and afflictions, and consoles him-  
self with the thought of they will  
all soon be over. Hence he  
learns to glory in tribulations  
also. Praising, & rejoicing in  
it. He is so, comforted with the very  
descent prospect of his deliverance  
of it. he only knows in part  
what sensations will of full  
enjoyment of it excite  
what joy will be felt when  
he enters upon his incorrup-  
tible inheritance. But any

colony of sin or sorrow. Let  
Christians remember of this  
Scripture is ready to be revealed  
we know not how soon the  
day may come when we  
shall like Joseph - let  
all those who are begotten again  
with a lively, close meditation  
upon their heavenly inheritance  
let <sup>their</sup> ~~your~~ thoughts be continually  
dwelling upon this interesting  
subject let them, like the  
friends of old Simeon, stir one  
to another upon it, and so  
much the more as the time  
draws near for their ~~final~~ <sup>final</sup>  
consummation of their bliss  
when ~~then~~ he who hath  
promised them inheritance



shall say come ye blessed of  
my Father &c  
I am unwilling to leave ~~that~~  
subject. I am giving you  
a caution who shall have  
not been legall or agree to  
a lively hope - Remembrance  
there is no blessed perseverance  
prepared for you in if of to  
come. There is no promise  
of rest for you after death.  
Now what is the state of  
many in this congregation -  
you are now in a state of  
and that of if of of you  
are as miserable now in  
body and mind as the

can almost render you on  
this side the grave - you  
spend your days in wretched  
restlessness & sin: and are  
~~not~~ enslaved to every vice  
lust and passion - If you  
look to if hope of now is your  
prospect is dark and dreary  
from your degraded state  
and filthy tied and bound  
to if chained your sins -  
and if you intend your views  
into if of to come, all is  
dull and uncertainty there -  
you have no title to any  
inheritance <sup>beyond the grave</sup> - Oh  
now begin to pray to if  
that he may bestow upon  
you a lively hope



that he may burn your  
flesh and bone. that he may  
drive you from power  
of sin. that you may  
become new creatures in Christ.  
your eternal happiness can  
never be secure till this  
change is wrought in you  
till you are regenerated -  
At present the wrath of  
God abideth upon you  
you are exposed every moment  
to eternal death - you  
know not how soon or  
by what means you  
may be called to the

bar of Gods judgment. and  
then if you can stand out  
any. how awful will your  
state be - There will then  
remain no more remedy  
for sin - your robes will  
be swept away like a  
spiders web. and the wrath  
of God will abide upon  
you for ever - Oh that ye  
were wise. that ye would  
dread these things. if you  
will consider your latter end -  
If you know of evil doings  
and of value of your souls  
you will need no threats  
or more to induce you



He will call upon you. you  
will give him no rest day or  
night till he has mercy  
upon you. But alas you  
know not your danger.  
you will not learn and  
fear God