

## The Life of God in the Soul of Man – Week 2

### Henry Scougal

#### IT IS LIFE

**1. It is \_\_\_\_\_** (doesn't come and go)

Some people jump into religion with a great start. They can be all excited and very desirous to do as much and learn as much as possible. However, it is a common thing for many such people to eventually \_\_\_\_\_ in their zeal and desire and even to walk away completely (Mt. 13:20-21).

*“Religion is not a sudden start or passion of the mind...whereas the motions of holy souls are constant and regular, proceeding from a permanent and lively principle. It is true, this divine life continueth not always in the same strength and vigor, but many times suffers sad decays and holy men find greater difficulty in resisting temptations and less alacrity in the performance of their duties; yet it is not quite extinguished...”*

**2. It is an inward, free, and \_\_\_\_\_ - \_\_\_\_\_ principle** (Religion does not have to be forced upon from the outside but naturally flows forth from the inside)

True religion is life in that it flows \_\_\_\_\_ of a person. It is not something external that one tries to conform their life to, like trying to fit into a mold. It is power and life within that comes out.

*“Those who have made progress in it are not actuated only by external motives, driven merely by threatenings, nor bribed by promises, nor constrained by laws, but are powerfully inclined to that which is good and delight in the performance of it...He prays, and gives thanks, and repents, not only because these things are commanded, but rather because he is sensible of his wants, and of the divine goodness, and the folly and misery of a sinful life.”*

*“Though holy and religious persons do much eye the law of God and have a great regard unto it, yet it is not so much the sanction of the law as its reasonableness and purity and goodness which do prevail with them. They account it excellent and desirable in itself and that in keeping of it there is great reward; and that divine love wherewith they are actuated makes them a law unto themselves.”*

*“But he who is utterly destitute of this inward principle and doth not aspire unto it, but contents himself with those performances whereunto he is prompted by education or custom, by the fear of hell or carnal notions of heaven, can no more be accounted a religious person than a puppet can be called a man.”*

*“He who hath given himself entirely unto God will never think he doth too much for Him.”*

## IT IS DIVINE

### 1. Its \_\_\_\_\_ is divine

*“And so it may be called...having God for its author and being wrought in the souls of men by the power of the Holy Spirit...”*

### 2. Its \_\_\_\_\_ is divine

*“Being a resemblance of the divine perfections, the image of the Almighty shining in the soul of man: nay, it is a real participation of His nature; it is a beam of the eternal light, a drop of that infinite ocean of goodness; and they are endued with it may be said to have God dwelling in their souls and Christ formed within them.”*

### What is \_\_\_\_\_ life?

Natural life is that life which all possess, and it is summarized by “\_\_\_\_\_ - \_\_\_\_\_”. Natural life is solely concerned about self-preservation and “is nothing else but our inclination and propension toward those things which are pleasing and acceptable to nature.”

*“Our natural affections are not wholly to be extirpated and destroyed, but only to be moderated and overruled by a superior and more excellent principle. In a word, the difference between a religious and a wicked man is that in the one divine life bears sway, in the other the animal life doth prevail.”*

There is a difference between divine life and natural life, and we must not confuse the two. We also must understand that there are different \_\_\_\_\_ of this natural life which must not be confused with divine life.

All of these different “tendencies” are simply different manifestations of “self-love”. Some are more governed by \_\_\_\_\_ and judgment and therefore, are not given over to what are seen as the miserable vices of the animal life.

Those who are more governed by reason may come \_\_\_\_\_ to true religion without actually possessing it.

*“There is nothing proper to make a man’s life pleasant or himself eminent and conspicuous in the world, but this natural principle, assisted by wit and reason, may prompt him to it. And though ii do not condemn these things in themselves, yet it concerns us nearly to know and consider their nature, both that we may keep within due bounds, and also that we may learn never to value ourselves on the account of such attainments nor lay the stress of religion upon our natural appetites or performances.”*