

by faith? Be true then to your principle; and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead, but "Christ *died*." And if you look for it as you are, then expect it *now*. Stay for nothing: Why should you? Christ is ready; and He is all you want. He is waiting for you: He is at the door! Let your inmost soul cry out,

Come in, come in, thou heavenly Guest!
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love.

SERMON XLIV.

ORIGINAL SIN

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis vi. 5.

1. How widely different is this from the fair pictures of human nature which men have drawn in all ages! The writings of many of the ancients abound with gay descriptions of the dignity of man; whom some of them paint as having a virtue and happiness in his composition, or, at least, entirely independent of his power, without being beholden to any other being; yea, as self-sufficient, able to live on his own stock, and little inferior to God himself.

2. Nor have Heathens alone, men who are guided in their researches by little more than the dim light of reason, but many likewise of them that bear the name of Christ, and to whom are entrusted the oracles of God, spoken as magnificently concerning the nature of man, as if it were all innocence and perfection. Accounts of this kind have particularly abounded in the present century; and perhaps in no part of the world more than in our own country. Here not a few persons of strong unde-

standing, as well as extensive learning, have employed their utmost abilities to show, what they termed, "the fair side of human nature." And it must be acknowledged, that, if their accounts of him be just, man is still but "a little lower than the angels;" or, as the words may be more literally rendered, "a little less than God."

3. Is it any wonder, that these accounts are very readily received by the generality of men? For who is not easily persuaded to think favourably of himself? Accordingly, writers of this kind are most universally read, admired, applauded. And innumerable are the converts they have made, not only in the gay, but the learned world. So that it is now quite unfashionable to talk otherwise, to say any thing to the disparagement of human nature; which is generally allowed, notwithstanding a few infirmities, to be very innocent, and wise, and virtuous!

4. But, in the mean time, what must we do with our Bibles?—for they will never agree with this. These accounts, however pleasing to flesh and blood, are utterly irreconcilable with the scriptural. The Scripture avers, that "by one man's disobedience all men were constituted sinners;" that "in Adam all died," spiritually died, lost the life and the image of God; that fallen, sinful Adam then "begat a son in his own likeness;"—nor was it possible he should beget him in any other; for "who can bring a clean thing out of an unclean?"—that consequently we, as well as other men, were by nature "dead in trespasses and sins," "without hope, without God in the world," and therefore "children of wrath;" that every man may say, "I was shapen in wickedness, and in sin did my mother conceive me;" that "there is no difference," in that "all have sinned and come short of the glory of God," of that glorious image of God wherein man was originally created. And hence, when "the Lord looked down from heaven upon the children of men, he saw they were all gone out of the way; they were altogether become abominable, there was none righteous, no, not one," none that truly sought after God: Just agreeable this, to what is declared by the Holy Ghost in the words above recited, "God saw," when he looked down from heaven before, "that the wickedness of man was great in the earth;" so great, that "every imagination of the thoughts of his heart was only evil continually."

This is God's account of man: From which I shall take occasion, First, to show what men were before the flood: Secondly, to inquire, whether they are not the same now: And, Thirdly, to add some inferences.

I. 1. I am, First, by opening the words of the text, to show what men were before the flood. And we may fully depend on the account here given: For God saw it, and he cannot be deceived. He "saw that the wickedness of man was great:"—Not of this or that man; not of a few men only; not barely of the greater part, but of man in general; of men universally. The word includes the whole human race, every partaker of human nature. And it is not easy for us to compute their numbers, to tell how many thousands and millions they were. The earth then retained much of its primeval beauty and original fruitfulness. The face of the globe was not rent and torn as it is now; and spring and summer went hand in hand. It is therefore probable, it afforded sustenance for far more inhabitants than it is now capable of sustaining; and these must be immensely multiplied, while men begat sons and daughters for seven or eight hundred years together. Yet, among all this inconceivable number, only "Noah found favour with God." He alone (perhaps including part of his household) was an exception from the universal wickedness, which, by the just judgment of God, in a short time after brought on universal destruction. All the rest were partakers in the same guilt, as they were in the same punishment.

2. "God saw all the imaginations of the thoughts of his heart;"—of his soul, his inward man, the spirit within him, the principle of all his inward and outward motions. He "saw all the imaginations:"—It is not possible to find a word of a more extensive signification. It includes whatever is formed, made, fabricated within; all that is or passes in the soul; every inclination, affection, passion, appetite; every temper, design, thought. It must of consequence include every word and action, as naturally flowing from these fountains, and being either good or evil according to the fountain from which they severally flow.

3. Now God saw that all this, the whole thereof, was evil;—contrary to moral rectitude; contrary to the nature of God, which necessarily includes all good; contrary to the divine will, the eternal standard of good and evil; contrary to the pure,

holy image of God, wherein man was originally created, and wherein he stood when God, surveying the works of his hands, saw them all to be very good; contrary to justice, mercy, and truth, and to the essential relations which each man bore to his Creator and his fellow-creatures.

4. But was there not good mingled with the evil? Was there not light intermixed with the darkness? No; none at all: "God saw that the whole imagination of the heart of man was only evil." It cannot indeed be denied, but many of them, perhaps all, had good motions put into their hearts; for the Spirit of God did then also "strive with man," if haply he might repent, more especially during that gracious reprieve, the hundred and twenty years, while the ark was preparing. But still "in his flesh dwelt no good thing;" all his nature was purely evil: It was wholly consistent with itself, and unmixed with anything of an opposite nature.

5. However, it may still be matter of inquiry, "Was there no intermission of this evil? Were there no lucid intervals, wherein something good might be found in the heart of man?" We are not here to consider, what the grace of God might occasionally work in his soul; and, abstracted from this, we have no reason to believe, there was any intermission of that evil. For God, who "saw the whole imagination of the thoughts of his heart to be *only* evil," saw likewise, that it was always the same, that it "was only evil *continually*;" every year, every day, every hour, every moment. He never deviated into good.

II. Such is the authentic account of the whole race of mankind which He who knoweth what is in man, who searcheth the heart and trieth the reins, hath left upon record for our instruction. Such were all men before God brought the flood upon the earth. We are, Secondly, to inquire, whether they are the same now.

1. And this is certain, the Scripture gives us no reason to think any otherwise of them. On the contrary, all the above-cited passages of Scripture refer to those who lived after the flood. It was above a thousand years after, that God declared by David concerning the children of men, "They are all gone out of the way" of truth and holiness; "there is none righteous, no, not one." And to this bear all the Prophets witness, in their several generations. So Isaiah, concerning God's peculiar

people, (and certainly the Heathens were in no better condition,) "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrifying sores." The same account is given by all the Apostles, yea, by the whole tenor of the oracles of God. From all these we learn, concerning man in his natural state, unassisted by the grace of God, that "every imagination of the thoughts of his heart is" still "evil, only evil," and that "continually."

2. And this account of the present state of man is confirmed by daily experience. It is true, the natural man discerns it not: And this is not to be wondered at. So long as a man born blind continues so, he is scarce sensible of his want: Much less, could we suppose a place where all were born without sight, would they be sensible of the want of it. In like manner, so long as men remain in their natural blindness of understanding, they are not sensible of their spiritual wants, and of this in particular. But as soon as God opens the eyes of their understanding, they see the state they were in before; they are then deeply convinced, that "every man living," themselves especially, are, by nature, "altogether vanity;" that is, folly and ignorance, sin and wickedness.

3. We see, when God opens our eyes, that we were before *αθεοι εν τω κοσμω*—without God, or, rather, *Atheists, in the world*. We had, by nature, no knowledge of God, no acquaintance with him. It is true, as soon as we came to the use of reason, we learned "the invisible things of God, even his eternal power and Godhead, from the things that are made." From the things that are seen we inferred the existence of an eternal, powerful Being, that is not seen. But still, although we acknowledged his being, we had no acquaintance with him. As we know there is an Emperor of China, whom yet we do not know; so we knew there was a King of all the earth, yet we knew him not. Indeed we could not by any of our natural faculties. By none of these could we attain the knowledge of God. We could no more perceive him by our natural understanding, than we could see him with our eyes. For "no one knoweth the Father but the Son, and he to whom the Son willeth to reveal him. And no one knoweth the Son but the Father, and he to whom the Father revealeth him."

4. We read of an ancient king, who, being desirous to know

what was the *natural language* of men, in order to bring the matter to a certain issue, made the following experiment: He ordered two infants, as soon as they were born, to be conveyed to a place prepared for them, where they were brought up without any instruction at all, and without ever hearing a human voice. And what was the event? Why, that when they were at length brought out of their confinement, they spake no language at all; they uttered only inarticulate sounds, like those of other animals. Were two infants in like manner to be brought up from the womb without being instructed in any religion, there is little room to doubt but (unless the grace of God interposed) the event would be just the same. They would have no religion at all: They would have no more knowledge of God than the beasts of the field, than the wild ass's colt. Such is natural religion, abstracted from traditional, and from the influences of God's Spirit!

5. And having no knowledge, we can have no love of God. We cannot love him we know not. Most men *talk* indeed of loving God, and perhaps imagine they do; at least, few will acknowledge they do not love him: But the fact is too plain to be denied. No man loves God by nature, any more than he does a stone, or the earth he treads upon. What we love we delight in: But no man has naturally any delight in God. In our natural state we cannot conceive how any one should delight in him. We take no pleasure in him at all; he is utterly tasteless to us. To love God! it is far above, out of our sight. We cannot, naturally, attain unto it.

6. We have by nature, not only no love, but no fear of God. It is allowed, indeed, that most men have, sooner or later, a kind of senseless, irrational fear, properly called superstition; though the blundering Epicureans gave it the name of religion. Yet even this is not natural, but acquired; chiefly by conversation or from example. By nature "God is not in all our thoughts:" We leave him to manage his own affairs, to sit quietly, as we imagine, in heaven, and leave us on earth to manage ours; so that we have no more of the fear of God before our eyes, than of the love of God in our hearts.

7. Thus are all men "Atheists in the world." But Atheism itself does not screen us from idolatry. In his natural state, every man born into the world is a rank idolater. Perhaps, indeed, we may not be such in the vulgar sense of the word.

We do not, like the idolatrous Heathens, worship molten or graven images. We do not bow down to the stock of a tree, to the work of our own hands. We do not pray to the angels or saints in heaven, any more than to the saints that are upon the earth. But what then? We have set up our idols in our hearts; and to these we bow down and worship them: We worship ourselves, when we pay that honour to ourselves which is due to God only. Therefore all pride is idolatry; it is ascribing to ourselves what is due to God alone. And although pride was not made for man, yet where is the man that is born without it? But hereby we rob God of his unalienable right, and idolatrously usurp his glory.

8. But pride is not the only sort of idolatry which we are all by nature guilty of. Satan has stamped his own image on our heart in self-will also. "I will," said he, before he was cast out of heaven, "I will sit upon the sides of the north;" I will do my own will and pleasure, independently on that of my Creator. The same does every man born into the world say, and that in a thousand instances; nay, and avow it too, without ever blushing upon the account, without either fear or shame. Ask the man, "Why did you do this?" He answers, "Because I had a mind to it." What is this but, "Because it was my will;" that is, in effect, because the devil and I are agreed; because Satan and I govern our actions by one and the same principle. The will of God, mean time, is not in his thoughts, is not considered in the least degree; although it be the supreme rule of every intelligent creature, whether in heaven or earth, resulting from the essential, unalterable relation which all creatures bear to their Creator.

9. So far we bear the image of the devil, and tread in his steps. But at the next step we leave Satan behind; we run into an idolatry whereof he is not guilty: I mean love of the world; which is now as natural to every man, as to love his own will. What is more natural to us than to seek happiness in the creature, instead of the Creator?—to seek that satisfaction in the works of his hands, which can be found in God only? What more natural than "the desire of the flesh?" that is, of the pleasure of sense in every kind? Men indeed talk magnificently of despising these low pleasures, particularly men of learning and education. They affect to sit loose to the gratification of those appetites wherein they stand on a level

with the beasts that perish. But it is mere affectation; for every man is conscious to himself, that in this respect he is, by nature, a very beast. Sensual appetites, even those of the lowest kind, have, more or less, the dominion over him. They lead him captive; they drag him to and fro, in spite of his boasted reason. The man, with all his good breeding, and other accomplishments, has no pre-eminence over the goat: Nay, it is much to be doubted, whether the beast has not the pre-eminence over him. Certainly he has, if we may hearken to one of their modern oracles, who very decently tells us,

Once in a season beasts too taste of love;
Only the beast of reason is its slave,
And in that folly drudges all the year.

A considerable difference indeed, it must be allowed, there is between man and man, arising (beside that wrought by preventing grace) from difference of constitution and of education. But, notwithstanding this, who, that is not utterly ignorant of himself, can here cast the first stone at another? Who can abide the test of our blessed Lord's comment on the Seventh Commandment: "He that looketh on a woman to lust after her hath committed adultery with her already in his heart?" So that one knows not which to wonder at most, the ignorance or the insolence of those men who speak with such disdain of them that are overcome by desires which every man has felt in his own breast; the desire of every pleasure of sense, innocent or not, being natural to every child of man.

10. And so is "the desire of the eye;" the desire of the pleasures of the imagination. These arise either from great, or beautiful, or uncommon objects;—if the two former do not coincide with the latter; for perhaps it would appear, upon a diligent inquiry, that neither grand nor beautiful objects please any longer than they are new; that when the novelty of them is over, the greatest part, at least, of the pleasure they give is over; and in the same proportion as they become familiar, they become flat and insipid. But let us experience this ever so often, the same desire will remain still. The inbred thirst continues fixed in the soul; nay, the more it is indulged, the more it increases, and incites us to follow after another, and yet another object; although we leave every one with an abortive hope, and a deluded expectation. Yea,

The hoary fool, who many days
 Has struggled with continued sorrow,
 Renews his hope, and fondly lays
 The desperate bet upon to-morrow !

To-morrow comes ! 'Tis noon ! 'Tis night !
 This day, like all the former, flies :
 Yet on he goes, to seek delight
 To-morrow, till to-night he dies !

11. A third symptom of this fatal disease, the love of the world, which is so deeply rooted in our nature, is "the pride of life;" the desire of praise, of the honour that cometh of men. This the greatest admirers of human nature allow to be strictly natural; as natural as the sight, or hearing, or any other of the external senses. And are they ashamed of it, even men of letters, men of refined and improved understanding? So far from it that they glory therein! They applaud themselves for their love of applause! Yea, eminent Christians, so called, make no difficulty of adopting the saying of the old, vain Heathen, *Animi dissoluti est et nequam negligere quid de se homines sentiant*: "Not to regard what men think of us is the mark of a wicked and abandoned mind." So that to go calm and unmoved through honour and dishonour, through evil report and good report, is with them a sign of one that is, indeed, not fit to live: "Away with such a fellow from the earth!" But would one imagine that these men had ever heard of Jesus Christ or his Apostles; or that they knew who it was that said, "How can ye believe who receive honour one of another, and seek not the honour which cometh of God only?" But if this be really so, if it be impossible to believe, and consequently to please God, so long as we receive or seek honour one of another, and seek not the honour which cometh of God only; then in what a condition are all mankind! the Christians as well as Heathens! since they all seek honour one of another! since it is as natural for them so to do, themselves being the judges, as it is to see the light which strikes upon their eye, or to hear the sound which enters their ear; yea, since they account it a sign of a virtuous mind, to seek the praise of men, and of a vicious one, to be content with the honour that cometh of God only!

III. 1. I proceed to draw a few inferences from what has been said. And, First, from hence we may learn one grand

fundamental difference between Christianity, considered as a system of doctrines, and the most refined Heathenism. Many of the ancient Heathens have largely described the vices of particular men. They have spoken much against their covetousness, or cruelty; their luxury, or prodigality. Some have dared to say that "no man is born without vices of one kind or another." But still as none of them were apprized of the fall of man, so none of them knew of his total corruption. They knew not that all men were empty of all good, and filled with all manner of evil. They were wholly ignorant of the entire depravation of the whole human nature, of every man born into the world, in every faculty of his soul, not so much by those particular vices which reign in particular persons, as by the general flood of Atheism and idolatry, of pride, self-will, and love of the world. This, therefore, is the first grand distinguishing point between Heathenism and Christianity. The one acknowledges that many men are infected with many vices, and even born with a proneness to them; but supposes withal, that in some the natural good much over-balances the evil: The other declares that all men are "conceived in sin," and "shapen in wickedness;"—that hence there is in every man a "carnal mind, which is enmity against God, which is not, cannot be, subject to" his "law;" and which so infects the whole soul, that "there dwelleth in" him, "in his flesh," in his natural state, "no good thing;" but "every imagination of the thoughts of his heart is evil," only evil, and that "continually."

2. Hence we may, Secondly, learn, that all who deny this, call it original sin, or by any other title, are but Heathens still, in the fundamental point which differences Heathenism from Christianity. They may, indeed, allow, that men have many vices; that some are born with us; and that, consequently, we are not born altogether so wise or so virtuous as we should be; there being few that will roundly affirm, "We are born with as much propensity to good as to evil, and that every man is, by nature, as virtuous and wise as Adam was at his creation." But here is the *shibboleth*: Is man by nature filled with all manner of evil? Is he void of all good? Is he wholly fallen? Is his soul totally corrupted? Or, to come back to the text, is "every imagination of the thoughts of his heart only evil continually?" Allow this, and you are so far a Christian. Deny it, and you are but an Heathen still.

3. We may learn from hence, in the Third place, what is the proper nature of religion, of the religion of Jesus Christ. It is *θεραπεία ψυχης*, God's method of *healing a soul* which is thus diseased. Hereby the great Physician of souls applies medicines to heal this sickness; to restore human nature, totally corrupted in all its faculties. God heals all our Atheism by the knowledge of Himself, and of Jesus Christ whom he hath sent; by giving us faith, a divine evidence and conviction of God, and of the things of God,—in particular, of this important truth, "Christ loved *me*, and gave himself for *me*." By repentance and lowliness of heart, the deadly disease of pride is healed; that of self-will by resignation, a meek and thankful submission to the will of God; and for the love of the world in all its branches, the love of God is the sovereign remedy. Now, this is properly religion, "faith" thus "working by love;" working the genuine meek humility, entire deadness to the world, with a loving, thankful acquiescence in, and conformity to, the whole will and word of God.

4. Indeed, if man were not thus fallen, there would be no need of all this. There would be no occasion for this work in the heart, this renewal in the spirit of our mind. The superfluity of godliness would then be a more proper expression than the "superfluity of naughtiness." For an outside religion, without any godliness at all, would suffice to all rational intents and purposes. It does, accordingly, suffice, in the judgment of those who deny this corruption of our nature. They make very little more of religion than the famous Mr. Hobbes did of reason. According to him, reason is only "a well-ordered train of words:" According to them, religion is only a well-ordered train of words and actions. And they speak consistently with themselves; for if the inside be not full of wickedness, if this be clean already, what remains, but to "cleanse the outside of the cup?" Outward reformation, if their supposition be just, is indeed the one thing needful.

5. But ye have not so learned the oracles of God. Ye know, that He who seeth what is in man gives a far different account both of nature and grace, of our fall and our recovery. Ye know that the great end of religion is, to renew our hearts in the image of God, to repair that total loss of righteousness and true holiness which we sustained by the sin of our first parent. Ye know that all religion which does not answer this end, all

that stops short of this, the renewal of our soul in the image of God, after the likeness of Him that created it, is no other than a poor farce, and a mere mockery of God, to the destruction of our own soul. O beware of all those teachers of lies, who would palm this upon you for Christianity ! Regard them not, although they should come unto you with all the deceivableness of unrighteousness ; with all smoothness of language, all decency, yea, beauty and elegance of expression, all professions of earnest goodwill to you, and reverence for the Holy Scriptures. Keep to the plain, old faith, “once delivered to the saints,” and delivered by the Spirit of God to our hearts. Know your disease ! Know your cure ! Ye were born in sin : Therefore, “ye must be born again,” born of God. By nature ye are wholly corrupted . By grace ye shall be wholly renewed. In Adam ye all died . In the second Adam, in Christ, ye all are made alive. “ You that were dead in sins hath he quickened :” He hath already given you a principle of life, even faith in him who loved you and gave himself for you ! Now, “go on from faith to faith,” until your whole sickness be healed ; and all that “mind be in you which was also in Christ Jesus !”

SERMON XLV.

THE NEW BIRTH.

“ *Ye must be born again.*” John iii. 7.

1. If any doctrines within the whole compass of Christianity may be properly termed fundamental, they are doubtless these two,—the doctrine of justification, and that of the new birth : The former relating to that great work which God does *for us*, in forgiving our sins ; the latter, to the great work which God does *in us*, in renewing our fallen nature. In order of *time*, neither of these is before the other ; in the moment we are justified by the grace of God, through the redemption that is in *Jesus*, we are also “born of the Spirit ;” but in order of *think-*