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*Selected
Sermons*

LEMUEL HAYNES

*Foreword by
Jared C. Wilson*

Selected Sermons

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LEMUEL HAYNES

SELECTED
SERMONS

LEMUEL HAYNES

 **CROSSWAY**[®]

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Selected Sermons

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Foreword

YOU HOLD IN YOUR HANDS a rare gem recovered from one of the darker mines of church history, as Lemuel Haynes is perhaps the single most important American figure most Christians have never heard of. Born July 18th in 1753 to a Black man and a White woman, Haynes was abandoned by his parents in the home of a family friend who sold the infant Haynes into indentured servitude. By the providential hand of God, however, young Lemuel was placed into a Christian home, where by all accounts, including his own, he

was treated as a member of the family and raised to love the things of God.¹

Growing up in colonial Vermont, Haynes worked hard and studied hard, proving himself quite adept at intellectual pursuits despite being largely self-taught. He has affectionately been called a “disciple of the chimney-corner” as that is where he would spend most evenings after work reading and memorizing while other children were out playing or engaging in other diversions.

Haynes’s commitment to theology began in that chimney-corner, and eventually he was born again. Not long after his conversion, he turned his followership of Christ and his intellectual bent into a serious endeavor by writing and preaching. An oft-told anecdote about Haynes concerns a

1 This foreword is adapted from Jared C. Wilson, “Lemuel Haynes and the Right Preaching of Justice,” *For the Church* (blog), March 15, 2021, <https://ftc.co/>. Used by permission.

scene of family devotions at the Rose household where he was indentured. Given his adeptness at reading and his deep concern for spiritual matters, the Rose family would often ask Haynes to read a portion of Scripture or a published sermon. One night, Haynes read a homily of his own without credit (apparently the sermon on John 3:3 included in this volume). At the end, members of the family remarked at its quality and wondered, “Was that a Whitefield?” “No,” Haynes is said to have replied, “it was a Haynes.”

The few sermons we have of Lemuel Haynes prove him to be an exceptional expositor in the Puritan tradition, similar to Edwards or Whitefield though simpler than the former and more substantive than the latter. And yet, what Haynes may have lacked in eloquence compared to his contemporaries, he more than made up for in biblicism and applicational insight.

Officially licensed to preach in 1780 by the Congregational Association, Haynes soon after preached his first public sermon (on Psalm 96). He was then ordained in 1785 and would go on to receive an honorary Master of Arts degree from Middlebury College.

Haynes was a New Light revivalist and New Divinity theologian. He was also a patriot—he enlisted in the Continental Army in 1776 and marched with colonial troops to Ticonderoga, among other assignments. His military service was no mere distraction or aimless diversion but was representative of his heartfelt affection for the American experiment. His first biographer Timothy Mather Cooley thus described him by saying, “In principle he was a disciple of [George] Washington.”²

2 Timothy Mather Cooley, *Sketches of the Life and Character of Rev. Lemuel Haynes* (New York: Harper & Brothers, 1837), 169.

These two significant truths about Haynes's philosophical convictions—his Puritan theology and his American patriotism—would prove to be the two most powerful motives in his life and ministry. He did not see these viewpoints as contradictory but complementary. Haynes believed, for instance, that the abolition of slavery was not just a true move of human righteousness in reflection of the real belief in the providence of God but also the truest form of faith in the American experiment.

So what kind of preacher was Lemuel Haynes? Cooley remarks, “Never did he wait to inquire whether a particular doctrine was popular. His only inquiries were, ‘Is it true? Is it profitable? Is it seasonable?’”³

As such, Haynes ought to stand as a superlative model for modern American

3 Cooley, *Sketches*, 79.

evangelicalism—politically minded but theologically driven—as he is indeed an ideological forerunner for so many of the controversies still peppering the evangelical landscape today. For example, in his abolitionist tract “Liberty Further Extended” (published in 1776!), one can see clearly the theological and religious roots of the concern for racial justice that one finds, for instance, in Martin Luther King’s “Letter from a Birmingham Jail.” In Haynes’s work we find a model for speaking to our divisive politico-cultural contexts today. While we no longer struggle with legalized slavery in America, we are nevertheless still torn over issues of justice, human relations, and other related concerns. At once a Christian may feel drawn toward a subgospel approach to justice issues, in which doctrine takes a back seat to human flourishing and liberation, and toward a nonapplicational

theology that divorces the gospel from its social implications.

Right now in American evangelicalism we are experiencing a great balkanization, some of which involves fracture lines along issues of social justice or racial reconciliation. One would think we'd be beyond the concerns addressed in more rudimentary terms in colonial America. But here we are, perennially in the place where our ministries must take the timeless word fearlessly and pastorally into a troubled world. Haynes can be a trusted guide in this endeavor.

In many ways, Haynes could be considered a kind of American Spurgeon—a faithful preacher and pastor, beloved for decades by his church and his family, and concerned to see the implications of the gospel fleshed out in homes and in society. Like Spurgeon, Haynes had a sharp wit and an imagist approach to illustration. Like Spurgeon's

own engagement with the Downgrade Controversy, Haynes maintained a regular public debate with rising challenges to orthodoxy, including, most notoriously, the universalist Hosea Ballou. (His famous response to Ballou, allegedly preached as an impromptu counterpoint immediately after Ballou had soiled Haynes's own pulpit with this heterodoxy, is titled "Universal Salvation" and included in this volume.) And like Spurgeon—thus unlike some of his own ministerial contemporaries—Haynes needs no modern apologies, no asterisk next to his legacy. He was a great minister of grace, worthy of great emulation.

This is why I'm so grateful for Crossway's republishing of this criminally overlooked American prophet. For nearly two hundred years, we have received only two substantive biographies of Haynes—the first, from Timothy Mather Cooley, was published just four years after Haynes's death,

Foreword

and the second, from historian John Saillant, was published in 2003 and is somewhat hard to find. The only published collection of Haynes's works is long out of print and extremely difficult to find. And since Haynes preached from outlines, many of which were apparently lost to the times, what endures of his work is both rare and precious. So, as I said, you hold a gem in your hands.

I trust you will find in these pages a sterling intellect and a careful theology, but also a passionate preacher of the gospel utterly besotted with the glory of God. Read and give thanks to God for Lemuel Haynes, and pray with me that the Lord will continue to raise up many more men of his kind.

Jared C. Wilson
Midwestern Baptist Theological Seminary

Series Preface

JOHN PIPER ONCE WROTE that books do not change people, but paragraphs do. This pithy statement gets close to the idea at the heart of the Crossway Short Classics series: some of the greatest and most powerful Christian messages are also some of the shortest and most accessible. The broad stream of confessional Christianity contains an astonishing wealth of timeless sermons, essays, lectures, and other short pieces of writing. These pieces have challenged, inspired, and borne fruit in the lives of millions of believers across church history and around the globe.

Series Preface

The Crossway Short Classics series seeks to serve two purposes. First, it aims to beautifully preserve these short historic pieces of writing through new high-quality physical editions. Second, it aims to transmit them to a new generation of readers, especially readers who may not be inclined or able to access a larger volume. Short-form content is especially valuable today, as the challenge of focusing in a distracting, constantly moving world becomes more intense. The volumes in the Short Classics series present incisive, gospel-centered grace and truth through a concise, memorable medium. By connecting readers with these accessible works, the Short Classics series hopes to introduce Christians to those great heroes of the faith who wrote them, providing readers with representative works that both nourish the soul and inspire further study.

Series Preface

Readers should note that the spelling and punctuation of these works have been lightly updated where applicable. Scripture references and other citations have also been added where appropriate. Language that reflects a work's origin as a sermon or public address has been retained. Our goal is to preserve as much as possible the authentic text of these classic works.

Our prayer is that the Holy Spirit will use these short works to arrest your attention, preach the gospel to your soul, and motivate you to continue exploring the treasure chest of church history, to the praise and glory of God in Christ.

Biography of Lemuel Haynes

LEMUEL HAYNES (1753–1833) was one of the most extraordinary Christian preachers in American history. Born to an unknown White woman and African-American man, Haynes spent the first twenty-one years of life in indentured servitude. Immediately upon his release, Haynes joined the war effort against Great Britain, fighting at Lexington and Concord.

After the war, Haynes studied theology and became the first ordained Black preacher in the United States. He quickly became celebrated

throughout New England for his scholarly yet passionate sermons, most of which he preached while pastoring a predominantly White church in Vermont.

Haynes's theological skill, rhetorical ability, and evangelical manner earned him the nickname "The Black Puritan." Convinced of Reformed theology and the sovereignty of God over all of life and history, Haynes wrote and preached to guide the hearts of his audience toward holiness, orthodoxy (especially against the heresy of universalism), and social reform.

Today, Haynes is celebrated both as a model of Reformed evangelical preaching and as an essential figure in the history of African-American Christianity.

UNIVERSAL
SALVATION

P R E F A C E

There is no greater folly than for men to express anger and resentment because their religious sentiments are attacked. If their characters are impeached by their own creed, they only are to blame.

All that the antagonists can say cannot make falsehood truth, nor truth, falsehood. The following discourse was delivered at Rutland, Vermont in June of 1805, immediately after hearing Mr. Ballou, a universal preacher, zealously exhibit his sentiments. The author had been repeatedly solicited to hear and dispute with the above preacher and had been charged with dishonesty

and cowardice for refusing. He felt that some kind of testimony, in opposition to what he calls error, ought to be made, and has been urged to let the same appear in print. But whether, on the whole, it is for the interest of truth, is left to the judgment of the candid.

A S E R M O N

“And the serpent said unto the woman, Ye shall not surely die” (Gen. 3:4)

The holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation, of the primitive state of man, and of his fall, or apostasy, from God. It appears that he was placed in the garden of Eden with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree—

if he eat of that, that he should surely die, was the declaration of the Most High.

Happy were the human pair amidst this delightful paradise until a certain preacher, in his journey, came that way and disturbed their peace and tranquility by endeavoring to reverse the prohibition of the Almighty—as in our text, “Ye shall not surely die.”

She pluck'd, she ate.

Earth felt the wound; nature from her seat.

Sighing through all her works, gave signs
of woe.

That all was lost.

Milton¹

We may attend to the character of the preacher, the doctrines inculcated, the hearer

¹ Haynes is quoting John Milton's *Paradise Lost* (London: 1667).

addressed, and the medium or instrument of the preaching.

I. As to the preacher, I shall observe, he has many names given him in the sacred writings; the most common is the devil. That it was he who disturbed the felicity of our first parents is evident from 2 Corinthians 11:3 and many other passages of Scripture. He was once an angel of light and knew better than to preach such doctrine; he did violence to his own reason. But to be a little more particular, let it be observed:

1. He is an old preacher. He lived above 1,700 years before Abraham, 2,430 years before Moses, and 4,004 years before Christ. It is now 5,809 years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very cunning, artful preacher. When Elymas the sorcerer came to turn away people

from the faith, he was said to be full of all subtlety and a child of the devil, not only because he was an enemy to all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very laborious, unwearied preacher. He has been in the ministry almost six thousand years and yet his zeal has not in the least abated. The apostle Peter compares him to “a roaring lion, walk[ing] about, seeking whom he may devour” (1 Pet. 5:8). When God inquired of this persevering preacher, “From whence comest thou?” he “answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it” (Job 2:2). He is far from being circumscribed within the narrow limits of parish, state, or continental lines; his haunt and travel are very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes use of a Bible when

he holds forth, as in his sermon to our Savior in Matthew 4:6. He mixes truth with error in order to make it go well or to carry his point.

5. He is a very presumptuous preacher. Notwithstanding God had declared, in the most plain and positive terms, “Thou shalt surely die” (Gen. 2:17), or “In dying, thou shalt die,” yet this audacious wretch had the impudence to confront omnipotence and says “ye shall not surely die”!

6. He is a very successful preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents, with the old world. Noah once preached to those spirits who are now in the prison of hell and told them from God that they should surely die, but this preacher came along and declared the contrary, “ye shall not surely die.” The greater part, it seems, believed him and went to destruction. So it was with Sodom and

Gomorrah. Lot preached to them, the substance of which was, “Up, get you out of this place; for the LORD will destroy this city” (Gen. 19:14). But this old declaimer told them, “No danger, no danger, ye shall not surely die,” to which they generally gave heed, and Lot seemed to them as one who mocked. They believed the universal preacher and were consumed (agreeably to the declaration of the apostle Jude), Sodom and Gomorrah and the cities about them, suffering the vengeance of eternal fire.

II. Let us attend to the doctrine inculcated by this preacher, “Ye shall not surely die.” Bold assertion, without a single argument to support it! The death contained in the threatening was doubtless eternal death, as nothing but this would express God’s feelings toward sin or render an infinite atonement necessary. To suppose it to be spiritual death is to blend crime and punishment together;

to suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Galatians 3:13. What Satan meant to preach was that there is no hell and that the wages of sin is not death but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text, "And the serpent said unto the woman." That Eve had not so much experience as Adam is evident; and so she was not equally able to withstand temptation. This doubtless was the reason why the devil chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant parts of the earth is evident: his kingdom is a kingdom of darkness. He is a great enemy to light. Saint Paul gives us some account of him in his day in 2 Timothy 3:6: "For

of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.” The same apostle observes in Romans 16:17–18, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the text, “And the serpent said.” But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly

impressed on the human mind that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself that he may the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a cunning, beautiful, and happy creature; but now his glory is departed, for the Lord said unto the serpent, “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Gen. 3:14). There is therefore a kind of duplicate cunning in the matter—Satan gets the preacher and hearers also.

And is not this triumphant flattery.
And more than simple conquest in the foe?
Young²

3. Another reason why Satan employs instruments in his service is because his empire is large and he cannot be everywhere himself.

4. He has a large number at his command who love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

I N F E R E N C E S

1. The devil is not dead but still lives and is able to preach as well as ever, “Ye shall not surely die.”

2. Universal salvation is no newfangled scheme but can boast of great antiquity.

2 Haynes may be referring to Edward Young’s *Night Thoughts on Life, Death, and Immortality* (London: 1743).

3. See a reason why it ought to be rejected: because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such an enemy to the Bible and to all who preach the gospel because of that injunction, “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15–16).

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell: because the denunciation of the Almighty was true, and he was afraid they would continue in the belief of it. Was there no truth in future punishment or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and his element to lie. “When he speaketh a lie,

he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only, in substance, repeat Christ’s sermons; if they preach “Ye shall not surely die,” they only make use of the devil’s old notes that he delivered almost six thousand years ago.

7. It is probable that the doctrine of universal salvation will still prevail since this preacher is yet alive and not in the least superannuated and every effort against him only enrages him more and more and excites him to new inventions and exertions to build up his cause.

To close the subject: As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for

this aged divine and think that I have not treated this universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract, for it has ever been a maxim with me, “render [unto] all their dues” (Rom. 13:7).

A SERMON ON
JOHN 3:3

*“Jesus answered and said unto him, Verily,
verily, I say unto thee, Except a man be born
again, he cannot see the kingdom of God.”*

John 3:3



THIS CHAPTER CONTAINS a conference between our blessed Lord and Nicodemus, a ruler of the Jews. This great man came to our Savior by night and addressed him in this manner: “Rabbi,” says he, “we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2). Doubtless he had a rational conviction, from the many miracles that Christ did, that he was come from God. Our blessed Lord did not stand to show who he was but, like a wise and kind teacher, takes occasion to inculcate the importance of the great doctrine of regeneration and tells him, with a double asseveration, that except

a man be born again he cannot see the kingdom of God. But, as great as this man was, we find that he was ignorant in a fundamental point in religion. It appeared a paradox unto him for he, supposing our Lord must mean a natural birth, asks him in verse 4, “How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” Christ, in order further to explain his meaning and to show that it was not a natural birth that he had reference to, adds, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (v. 5). By this, perhaps, we may understand that as water is often made use of in the Scriptures as a symbolical representation of the regenerating and sanctifying influences of the Holy Spirit on the hearts of the children of men, so, unless we are born of

the water of the Spirit (as divines interpret it), we cannot see the kingdom of God.

Our Lord proceeds to tell him, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (v. 6) as if to say, it would be to no purpose if a man should have another natural birth, seeing it would not alter his nature, for that which is born of the flesh is flesh—let it be born ever so many times of the flesh, it would still remain fleshly—and that which is born of the Spirit is spirit. “Marvel not that I said unto thee, Ye must be born again” (v. 7). And now it seemed a greater mystery to Nicodemus than ever; therefore he cries out in verse 9, “How can these things be?”

Thus you see, as I observed before, that although Nicodemus was a great man, a ruler of the Jews, he was ignorant about the new birth. And doubtless it is so now. There are many of the

great ones of the earth—tell them about experimental religion, tell them that they must feel the Holy Spirit working powerfully on their hearts, that they must be born again, and they are ready to cry out, with this master in Israel, “How can these things be?”

But, to return to the words first read—in speaking something from these words I shall pursue the following method:

- I. Show the necessity of regeneration, or of our being born again.
- II. Explain the nature of the new birth, or what it is to be born again.
- III. Show what we are to understand by seeing the kingdom of God.
- IV. Make some remarks.

1. This will appear if we consider that state that mankind is in antecedent to the new birth. And

if we view human beings as they come into the world, we shall then find them haters of God, enemies to God, estranged from God, nay, the very heart is enmity itself against all the divine perfections; and we shall find them acting most freely and most voluntarily in these exercises. There is no state or circumstance that they prefer to the present, unless it be one whereby they may dishonor God more or carry on their war with heaven with a higher hand. They have no relish for divine things but hate, and choose to remain enemies to, all that is morally good. Now, that this is actually the case with sinners is very evident from the Scriptures. We are told in the chapter of which the text is a part that “that which is born of the flesh is flesh; and that which is born of the Spirit is spirit,” which teaches us that there is nothing truly spiritual or holy in the first birth but that this comes by the second, or

by the renewings of the Holy Ghost. Christ tells the Jews that they hated him without a cause. And the inspired apostle says that “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:7–8). Therefore,

2. Seeing this is the state that human beings are in antecedent to the new birth, it is neither fit nor reasonable that God should bring them into favor with himself, or be at peace with them, without regeneration. Nay, he cannot, consistent with his perfection, for this would be for him to connive at wickedness when he tells us that he can “by no means clear the guilty” (Ex. 34:7). And

3. To suppose that sinners can see the kingdom of God or be happy in the divine favor without regeneration or the new birth is a perfect incon-

sistency, or contrary to the nature of the thing. The very essence of religion consists in love to God, and a man is no further happy in the favor of God than he loves God. Therefore, to say we enjoy happiness in God and at the same time hate God is a plain contradiction.

4. It is evident from Scripture that those to whom God gives a title to his spiritual kingdom are regenerated or born again and those who are not, and remain so, shall be miserable. This is not only asserted in the text by the Son of God, who was coequal, coeternal, and coessential with the Father, whose words stand more permanent than the whole fabric of heaven and earth and who stands at the gate of the universe and will not alter the things that have gone out of his mouth—I say, it was not only spoken by this glorious being who cannot lie, by his own lips, with a repeated “verily,” but has been confirmed

by those whom he inspired and who, we are assured, had the mind of Christ. Saint Paul gives us the character of a good man, or one entitled to the heavenly world, in 2 Corinthians 5:17: “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” And they are said to be renewed in the spirit of their mind (Eph. 4:23; cf. Rom. 12:2) and to be born of God (John 1:13). And they are spoken of as being lovers of God (Prov. 8:17). And respecting those who are not of this character, or remain enemies to God, he tells us that he will pour out his fury upon them. Hence we read that “the wicked shall be turned into hell, and all the nations that forget God” (Ps. 9:17) and that “without [holiness] no man shall see the Lord” (Heb. 12:14). And Saint John the divine, having a view of the glory of the heavenly world, says that “there shall in no wise enter into it any

thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Thus we see the propriety of our Lord's assertion that "except a man be born again, he cannot see the kingdom of God" (John 3:3).

But, as I mean to handle the subject with the utmost brevity, I pass on,

II. To show the nature of regeneration, or what it is to be born again. And here,

1. I would consider the agent, or who it is that effects this great work. And if we consider that state that mankind is in by nature, as has been described above, we need not stand long to know who to attribute this work to. It is a work too great to attribute to men or angels to accomplish. None but he who, by one word's speaking, spake all nature into existence, can triumph over the opposition of the heart. This is the work of

the Holy Spirit, who is represented in Scripture as emanating from the Father and the Son, yet coequal with them both. It is God alone who slays the native enmity of the heart—who takes away those evil dispositions that govern the man, takes away the heart of stone and gives a soft heart—and makes him that was a hater of God, an enemy to God, to become friendly to his divine character. This is not wrought by any efficiency of man or by any external motives or by any light let into the understanding, but of God. Hence we read that those who receive Christ are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13) and that it is the gift of God (Eph. 2:8)—also that it is “God which worketh in [us]” (Phil. 2:13).

Thus, I say, the man is entirely passive in this work; it is all wrought immediately by a divine agency.

In regeneration man is wholly passive; in conversion he is active. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle whence spring all the acts of believing, repenting, and quickening. In all these man is active; in the other he is merely passive.

Charnock¹

The man now becomes a new creature. Although he cannot discern what is the way of the spirit (as the wise man observes) or how God thus changes the heart, yet he knows that he has different feelings from what he had before. Therefore,

2. It is necessary that we consider those things that are the attendants or consequences of

1 Haynes is quoting Stephen Charnock's *A Discourse of the Nature of Regeneration* (Edinburgh: 1683).

regeneration or the new birth for there are no gracious or holy exercises that are prior thereto, to be sure, in the order of nature. Some seem to suppose faith to be before regeneration, but a little reflection upon the matter will show this to be wrong. By faith we are to understand a believing of those truths that God has exhibited in his word with a friendly heart. Now, to suppose that a man believes with this friendly heart antecedent to regeneration is to suppose that a man is a friend to God while in a state of unregeneracy, which is contradictory to Scripture. Now, if to believe with a friendly and right-disposed heart is absolutely necessary in order to constitute a true faith and such a heart is peculiar to the regenerate only, then we must be possessed with this heart (which is given in regeneration) before there can flow from it any such exercises, so that the man must become a good man, or be regenerated, before he

can exercise faith or love or any grace whatever. Hence we read of men's receiving Christ and then becoming the sons of God (John 1:12). Therefore, what lies before us is to show what those fruits and effects are and what are those inward feelings that come in consequence of the new birth.

1. He loves God supremely. He loves holiness for what it is in itself because it agrees with his new temper; he chooses and prefers that to anything else. He loves the law of God. He loves the gospel and everything that is godlike. He loves the holy angels and the spirits of just men made perfect. His affections are set on things that are above. His treasure is there, and his heart will be there also. He loves the people of God in this world; nay, wherever moral rectitude is to be seen, he falls in love with it. He loves all mankind with a holy and virtuous love. Although he cannot love those who are the enemies of God with a love of complacency,