

THE EXPULSION OF SIN
BY A NEW AFFECTION
by Thomas Chalmers

*original and modernized interpretation for
meditation on the classical puritan treatise*



Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John ii., 15.

A Moralist Will be Unsuccessful in Trying to Displace His Love of the World by Reviewing the Ills of the World. Misplaced Affections Need to be Replaced by the Far Greater Power of the Affection of the Gospel.

There are two ways in which a practical moralist may attempt to displace from the human heart its love of the world; either by a demonstration of the world's vanity, so as that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or, by setting forth another object, even God, as more worthy of its attachment; so as that the heart shall be prevailed upon, not to resign an old affection which shall have nothing to succeed it, but to exchange an old affection for a new one. My purpose is to show, that from the constitution of our nature, the former method is altogether incompetent and ineffectual and that the latter method will alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it. After having accomplished this purpose, I shall attempt a few practical observations.

Love may be regarded in two different conditions. The first is when its object is at a distance, and when it becomes love in a state of desire. The second is when its object is in possession, and then it becomes love in a state of indulgence. Under the impulse of desire, man feels himself urged onward in some path or pursuit of activity for its gratification. The faculties of his mind are put into busy exercise. In the steady direction of one great and engrossing interest, his attention is recalled from the many reveries into which it might otherwise have wandered; and the powers of his body are forced away from an indolence in which

it else might have languished; and that time

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 1 John 2:15

A good person will be unsuccessful in trying to get rid of his love for the world by concentrating on the how bad it is to love the world. We need to place our misplaced affections on the greater power of the gospel.

There are two ways people try to get the world out of their heart. The first way is by focusing on the "badness" of the world, hoping that our hearts are then repelled by it. The second way is by finding God and attaching our heart's passion to Him. When we do this, we don't focus on quitting sin for quitting sin sake. Instead God satisfies our heart so much that we exchange His satisfaction for the old satisfaction we found in sin.

My purpose is to show that the first method will never work. The second way allows our hearts to be rescued and recovered from the wrong desires that used to rule over it.

We can see love in two ways. The first way is when the thing we love is not near to us and we desire it. The second way is when we have possession of the object we love and we love it in an indulgent manner.

Our passion/desires urge us to pursue something in the hope that it will satisfy us. We think about getting our desires fulfilled constantly with a one track mind.

When we find a passion, we are often willing to give up many other things, even our own laziness in order to achieve or possess the object of our passion.

is crowded with occupation, which but for some object of keen and devoted ambition, might have driveled along in successive hours of weariness and distaste—and tho hope does not always enliven, and success does not always crown the career of exertion, yet in the midst of this very variety, and with the alternations of occasional disappointment, is the machinery of the whole man kept in a sort of congenial play, and upholden in that tone and temper which are most agreeable to it; insomuch that, if through the extirpation of that desire which forms the originating principle of all this movement, the machinery were to stop, and to receive no impulse from another desire substituted in its place, the man would be left with all his propensities to action in a state of most painful and unnatural abandonment. A sensitive being suffers, and is in violence, if, after having thoroughly rested from his fatigue, or been relieved from his pain, he continue in possession of powers without any excitement to these powers; if he possess a capacity of desire without having an object of desire; or if he have a spare energy upon his person, without a counterpart, and without a stimulus to call it into operation. The misery of such a condition is often realized by him who is retired from business, or who is retired from law, or who is even retired from the occupations of the chase, and of the gaming-table. Such is the demand of our nature for an object in pursuit, that no accumulation of previous success can extinguish it—and thus it is, that the most prosperous merchant, and the most victorious general, and the most fortunate gamester, when the labor of their respective vocations has come to a close, are often found to languish in the midst of all their acquisitions, as if out of their kindred and rejoicing element. It is quite in vain, with such a constitutional appetite for employment in man, to attempt cutting away from him the spring or the principle of one

There are times we would have wasted tons of hours doing nothing except for the fact that we have a new ambition/passion driving us.

Though this hope and exertion doesn't always allow us to reach our goal and at times we may even be disappointed, we keep at it not giving up.

If for some reason this passion was taken from us, and we didn't regain a new passion, we would be left lost not knowing what to do with life. We would feel abandoned.

It would be horrible for us to have raw desire but no place or person to place these desires. If we had tons of energy but nothing to apply it towards in life we would be miserable.

We often see this misery in someone who retires from a job they loved or who stops getting the buzz from gambling or another activity.

We are created to have a passion to pursue. No past success quenches this desire. As humans we look to the future and chase our passions.

Even the man who made a fortune in his profession is often miserable and lost after he retires because he doesn't see what he can pursue like he used to.

It is futile to deny we are created this way and try to remove a person from their passion without replacing it with a new one.

employment, without providing him with another. The whole heart and habit will rise in resistance against such an undertaking. The else unoccupied female, who spends the hours of every evening at some play of hazard, knows as well as you, that the pecuniary gain, or the honorable triumph of a successful contest, are altogether paltry. It is not such a demonstration of vanity as this that will force her away from her dear and delightful occupation. The habit can not so be displaced as to leave nothing but a negative and cheerless vacancy behind it—tho it may be so supplanted as to be followed up by another habit of employment, to which the power of some new affection has constrained her. It is willingly suspended, for example, on any single evening, should the time that is wont to be allotted to gaming be required to be spent on the preparations of an approaching assembly.

A New Affection is More Successful in Replacing an Old Affection than Simply Trying to End it Without Supplanting it With Something Better

The ascendant power of a second affection will do what no exposition, however forcible, of the folly and worthlessness of the first, ever could effectuate. And it is the same in the great world. You never will be able to arrest any of its leading pursuits by a naked demonstration of their vanity. It is quite in vain to think of stopping one of these pursuits in any way else but by stimulating to another. In attempting to bring a worthy man, intent and busied with the prosecution of his objects, to a dead stand, you have not merely to encounter the charm which he annexes to these objects, but you have to encounter the pleasure which he feels in the very prosecution of them. It is not enough, then, that you dissipate the charm by your moral and eloquent and affecting exposure of its

illusiveness. You must address to the eye of his mind another object, with a charm. Their whole heart will resist having no passion to pursue in front of them. The unoccupied person who spends her energy at some type of game where she can win a measly prize or being named first place don't really matter.

You cannot show such a person how empty and vain/waste of time their activity is and hope they will quit that activity.

The activity or habit cannot go away and leave a vacuum in its place because something else will rush in and fill it up.

It can be given up for something other preparation on something that is seen to be more important and approaching soon.

A new affection/passion is more successful in replacing an old affection/passion than trying to stop the old one with replacing it with something better.

Replacing the old wrong passion with a new one will do more than telling a person how wrong and worthless what they are currently chasing after is.

You will never be able to stop sin by demonstrating how empty that sin is. It is foolish to think you can stop sinful desires without replacing it with a greater and more satisfying desire. To try to stop a person who is chasing after their passions, you would have to not only overcome the _____ but the buzz/pleasure he feels when he acts on those sinful desires.

You cannot stop him by trying to reduce the draw to his sinful desires by trying to tell him how unsatisfied he will be in continuing in sinful behavior. You must show him clearly something that will so satisfy him that he becomes willing to

powerful enough to dispossess the first of its influence, and to engage him in some other prosecution as full of interest and hope and congenial activity as the former. It is this which stamps an impotency on all moral and pathetic declamation about the insignificance of the world. A man will no more consent to the misery of being without an object, because that object is a trifle, or of being without a pursuit, because that pursuit terminates in some frivolous or fugitive acquirement, than he will voluntarily submit himself to the torture, because that torture is to be of short duration. If to be without desire and without exertion altogether is a state of violence and discomfort, then the present desire, with its correspondent train of exertion, is not to be got rid of simply by destroying it. It must be by substituting another desire, and another line or habit of exertion in its place, and the most effectual way of withdrawing the mind from one object is not by turning it away upon desolate and unpeopled vacancy, but by presenting to its regards another object still more alluring. These remarks apply not merely to love considered in its state of desire for an object not yet obtained. They apply also to love considered in its state of indulgence, or placid gratification, with an object already in possession. It is seldom that any of our tastes are made to disappear by a mere process of natural extinction. At least, it is very seldom that this is done through the instrumentality of reasoning. It may be done by excessive pampering, but it is almost never done by the mere force of mental determination. But what can not be thus destroyed, may be dispossessed—and one taste may be made to give way to another, and to lose its power entirely as the reigning affection of the mind. It is thus that the boy ceases, at length, to be the slave of his appetite; but it is because a manlier taste has now brought it into subordination, and that the youth ceases to idolize pleasure; but it is because the idol of

give up the first where he becomes so passionate about it that it changes his desire, thoughts and behavior. This realization shifts us from trying to see transformation happen by only telling people how bad and unsatisfying their sin is.

A man will not go without having some passion to pursue because he will be miserable, even if you point out how trivial his pursuit is. He would be tortured first because he would be losing what it means to be human.

If we don't have desire and exert ourselves toward that desire, it puts us in a state of violence and discomfort so much so that we will not give up our pursuit, however wrong it is, simply because someone shows us how they can argue it will never truly satisfy us.

No, there must be a new substitute desire that is so alluring and satisfying that we desire to pursue it so much that we withdraw our minds and energy from chasing after the first fruitless pursuit.

This is true not only of a desire or passion we don't yet possess but something sinful that we already indulge in.

Our passions are very rarely "reasoned" out of us.

At times this can be done by excessive handholding by someone else, but almost never done by them telling us how we are wrong in the passion we are chasing after.

Only if we are given a taste of something better than we currently pursue will our original pursuit lose its power over us. We won't think about our original sinful passion all the time.

It is in this way that a boy can not be a slave to his sexual desires. He won't idolize pleasure because another passion has replaced it.

wealth has become the stronger and gotten the ascendancy, and that even the love of money ceases to have the mastery over the heart of many a thriving citizen; but it is because, drawn into the whirl of city politics, another affection has been wrought into his moral system, and he is now lorded over by the love of power. There is not one of these transformations in which the heart is left without an object. Its desire for one particular object may be conquered; but as to its desire for having some one object or other, this is unconquerable. Its adhesion to that on which it has fastened the preference of its regards, can not willingly be overcome by the rending away of a simple separation. It can be done only by the application of something else, to which it may feel the adhesion of a still stronger and more powerful preference. Such is the grasping tendency of the human heart, that it must have a something to lay hold of—and which, if wrested away without the substitution of another something in its place, would leave a void and a vacancy as painful to the mind as hunger is to the natural system. It may be dispossessed of one object, or of any, but it can not be desolated of all. Let there be a breathing and a sensitive heart, but without a liking and without affinity to any of the things that are around it, and in a state of cheerless abandonment, it would be alive to nothing but the burden of its own consciousness, and feel it to be intolerable. It would make no difference to its owner, whether he dwelt in the midst of a gay and a goodly world, or, placed afar beyond the outskirts of creation, he dwelt a solitary unit in dark and unpeopled nothingness. The heart must have something to cling to—and never, by its own

Even if it is the earning of wealth that replaces the first desire and the pull of city politics after that. His sexual desire gets replaced ultimately with one of power.

Even in this worldly scenario, there is not one time that a passion is given up without a new one to replace it.

The heart's desire for the first passion is conquered by the next passion. But no matter what, there is always the new object of pursuit and passion. This is undeniable.

We cannot just white knuckle ourselves away from wrong passions and our pursuit of them by keeping ourselves away from it. Wrong passions can only be replaced by having a more powerful and stronger right passion.

Our hearts were made to pursue something, and if we take away what we currently pursue, however wrong, and don't substitute something in its place it leaves a hole in us that is as painful to our heart as not having any food is to our stomach.

Even if we keep from doing our wrong passion it will consume our thoughts.

Our hearts without an object or idea to be passionately pursued, with anything to affect it, would be without life and we wouldn't be able to tolerate the situation.

Without something to pursue, it wouldn't matter if we found ourself in the best party or in solitary confinement. We would feel the same lostness.

Our heart must have something to seek after and cling to. Our heart will never simply pursue nothing on its own, it will always find something

voluntary consent, will it so denude itself of all its attachments that there shall not be one remaining object that can draw or solicit it.

The Overindulgence of Affections Produces Weariness of the World

The misery of a heart thus bereft of all relish for that which is wont to minister enjoyment, is strikingly exemplified in those who, satiated with indulgence, have been so belabored, as it were, with the variety and the poignancy of the pleasurable sensations that they have experienced, that they are at length fatigued out of all capacity for sensation whatever. The disease of ennui is more frequent in the French metropolis, where amusement is more exclusively the occupation of higher classes, than it is in the British metropolis, where the longings of the heart are more diversified by the resources of business and politics.

There are the votaries of fashion, who, in this way, have at length become the victims of fashionable excess; in whom the very multitude of their enjoyments has at last extinguished their power of enjoyment; who, with the gratifications of art and nature at command, now look upon all that is around them with an eye of tastelessness; who, plied with the delights of sense and of splendor even to weariness, and incapable of higher delights, have come to the end of all their perfection, and, like Solomon of old, found it to be vanity and vexation. The man whose heart has thus been turned into a desert can vouch for the insupportable languor which must ensue, when one affection is thus plucked away from the bosom, without another to replace it. It is not necessary that a man receive pain from anything, in order to become miserable. It is barely enough that he looks with distaste to everything, and in that asylum which is the repository of minds out of joint, and where the organ of feeling as well as the organ of intellect has been impaired, it is not in the cell of loud and frantic outcries where you will meet with the acme of mental suffering;

to go after.

When We Overindulge in Our Passions They Begin Losing Their Ability To Delight Us

There is a heart that has lost all its zeal for finding pleasure and enjoyment. It is seen in those who have so indulged in the pursuit of false passions that they made their hearts tired/fatigued and have lost the ability to feel

This disease of boredom is seen in France/Las Vegas where there are tons of ways to be amused. It is seen more in those places than Britain/_____ where the more productive side of business and politics seem to be the chief pursuit.

For example, there are the fashion addicts who become their own victims. They have bought so much that their ability to enjoy fashion has gone away. They even now look at all art and even nature with eyes that cannot see its beauty.

They have delighted their senses to death and have become so weary that they cannot enjoy what should really be enjoyed (God and the things of God). They have come to their own end like Solomon and found everything to be vain and vanishing. The man whose heart is like a desert can tell you of the lack of energy that comes when we take on affection/passion away and we don't replace it with another more satisfying one.

It is not necessary that a person receive pain from something in order to become miserable. It is simply enough that nothing draws his passions to pursue it with his mind's attention or heart's affection.

but that is the individual who outpeers in wretchedness all his fellows, who throughout the whole expanse of nature and society meets not an object that has at all the power to detain or to interest him; who neither in earth beneath, nor in heaven above, knows of a single charm to which his heart can send forth one desirous or responding movement; to whom the world, in his eye a vast and empty desolation, has left him nothing but his own consciousness to feed upon, dead to all that is without him, and alive to nothing but to the load of his own torpid and useless existence.

Even the Strongest Resolve is Not Enough to Dislodge an Affection by Leaving a Void

It will now be seen, perhaps, why it is that the heart keeps by its present affections with so much tenacity when the attempt is to do them away by a mere process of extirpation. It will not consent to be so desolated. The strong man, whose dwelling-place is there, may be compelled to give way to another occupier, but unless another, stronger than he, has power to dispossess and to succeed him, he will keep his present lodgement inviolable. The heart would revolt against its own emptiness. It could not bear to be so left in a state of waste and cheerless insipidity. The moralist who tries such process of dispossession as this upon the heart is thwarted at every step by the recoil of its own mechanism. You have all heard that nature abhors a vacuum. Such, at least, is the nature of the heart, that thought the room which is in it may change one inmate for another, it can not be left void without pain of most intolerable suffering. It is not enough, then, to argue the folly of an existing affection. It is not enough, in the terms of forcible or an affecting demonstration, to make good the evanescence of its object. It may not even be enough to associate the threats and terrors of some coming vengeance with the indulgence of it. The heart may still resist every application, by obedience to which it

It is not in a prison of loud crying where you will find the most miserable person, but in the heart of a man who in the whole universe has not one thing that interests him enough to pursue it with passion; a man in whom there is not a single thing that moves his heart. This man looks out and sees nothing but a vast and empty desolate world. He this starts feeding his mind with the idea that the world is dead and he is stuck with only the idea that he is to live out a useless existence. That is true misery.

Willpower will not dislodge a wrong passion if it means leaving a void/vacuum/empty hole in its place.

Our hearts hold tightly to our wrong passions and will not consent to release them and be empty of any passion. The strong man may give up one passion but not unless another stronger passion dislodges the first. If not he will keep the first wrong passion, because our hearts revolt against the emptiness of having no passion.

The “do good” person who tries to simply get rid of the bad passions/pursuits will be thwarted by his own heart. You have heard the expression, “Nature hates a vacuum.” Our heart does too. It will even change one passion that chains us down for another one. Our heart will even take on a passion that brings pain rather than not feeling at all.

Thus, we shouldn't try to argue ourselves or others out of their wrong passions and pursuits by telling them their current passion will leave them high and dry. We won't win them over by demonstrating how soon the thing they seek will disappear and leave them unsatisfied. We can't even try to scare them or ourselves out of wrong passion by trying to show how violent and horrible the outcome might be if we or they continue pursuing this wrong passion. The heart will resist all these attempts because

would finally be conducted to a state so much at war with all its appetites as that of downright inanition. So to tear away an affection from the heart as to leave it bare and hopeless undertaking, and it would appear as if the alone powerful engine of dispossession were to bring the mastery of another affection to bear upon it.

We know not a more sweeping interdict upon the affections of nature, than that which is delivered by the apostle in the verse before us. To bid a man into whom there is not yet entered the great and ascendant influence of the principle of regeneration, to bid him withdraw his love from all the things that are in the world, is to bid him give up all the affections that are in his heart. The world is the all of a natural man. He has not a taste, nor a desire, that points not to a something placed within the confines of its visible horizon. He loves nothing above it, and he cares for nothing beyond it; and to bid him love not the world is to pass a sentence of expulsion on all the inmates of his bosom. To estimate the magnitude and the difficulty of such a surrender, let us only think that it were just as arduous to prevail on him not to love wealth, which is but one of the things in the world, as to prevail on him to set wilful fire to his own property. This he might do with sore and painful reluctance, if he saw that the salvation of his life hung upon it. But this he would do willingly if he saw that a new property of tenfold value was instantly to emerge from the wreck of the old one. In this case there is something more than the mere displacement of an affection. There is the overbearing of one affection by another. But to desolate his heart of all love for the things of the world without the substitution of any love in its place, were to him a process of as unnatural violence as to destroy all the things he has in the world, and give him nothing in their room. So if to love not the world be indispensable to one's Christianity, then the crucifixion of the old man is not too strong a term to mark that

it would rather hold onto these wrong passions than starve itself with no passions at all. To tear away a wrong passion without providing a new one is hopeless.

There is not a clearer _____ than what we read in our initial verse.

To ask a man who has not entered into a relationship with Christ to give up all his loves and passions that are in the world is to ask him to give up his heart.

If he doesn't know Christ, the world is all he knows. He hasn't tasted or experienced anything that points to something beyond this world. The world and what it offers is all he can see.

He doesn't have any passions that go beyond this world and to tell him to not love the things of this world is like telling him to stop living.

To show a picture of how difficult this would be let's look at this example. Let us think of us asking someone not to love money. To do so we ask him to burn all his property and stuff. He might do this if his very physical life were in the balance. But he would rush to do it if he knew that he would get new property/stuff that was 10 times as valuable if he did it.

In this case there would be not merely the getting rid of a passion but a replacing of it with the potential of a greater passion.

To ask him to remove from his heart the love of the things of this world without being able to show him a new and more satisfying passion/love, is as silly to him as asking him to burn all his possessions.

So if it is truly important for us to love not the world, then we cannot simply try to kill that in ourselves.

transition in his history, when all old things are done away, and all things are become new.

We hope that by this time you understand the impotency of a mere demonstration of this world's insignificance. Its sole practical effect, if it had any, would be to leave the heart in a state which to every heart is insupportable, and that is a mere state of nakedness and negation. You may remember the fond and unbroken tenacity with which your heart has often recurred to pursuits, over the utter frivolity of which it sighed and wept but yesterday. The arithmetic of your short-lived days may on Sabbath make the clearest impression upon your understanding—and from his fancied bed of death may the preacher cause a voice to descend in rebuke and mockery on all the pursuits of earthliness—and as he pictures before you the fleeting generations of men, with the absorbing grave, whither all the joys and interests of the world hasten to their sure and speedy oblivion, may you, touched and solemnized by his argument, feel for a moment as if on the eve of a practical and permanent emancipation from the scene of so much vanity. But the morrow comes, and the business of the world, and the objects of the world, and the moving forces of the world come along with it—and the machinery of the heart, in virtue of which it must have something to grasp or something to adhere to, brings it under a kind of moral necessity to be actuated just as before—and in utter repulsion toward a state so unkindly as that of being frozen out both of delight and of desire, does it feel all the warmth and the urgency of its wonted solicitations—nor in the habit and history of the whole man can we detect so much as one symptom of the new creature—so that the church, instead of being to him a school of obedience, has been a mere sauntering place for the luxury of a passing and theatrical emotion; and the preaching, which is mighty to compel the attendance of multitudes,

The term crucifixion marks this moving away from the old to the new.

By this time, we hope you understand that telling people the world should hold no sway over them has no power to change them. The only practical thing telling them this does is to put our hearts into a state that feels naked to us and our heart won't stay in that state.

Think about how fast and strong your heart returned to an empty passion pursuit that only yesterday you wept over and said you would never do that again.

When you are in church and the preacher clearly impresses on you the short-lived pursuits of the things of earth and he illustrates his points so well how they will leave you empty and in the grave just as they have generations before you, you will in that moment feel touched and think you are on the verge of permanently freeing yourself from their grip on your heart.

But the next day comes and the business and all the stuff of this world, and your heart which is designed to grab onto/adhere to something functions as it was designed to. It rejects having nothing to pursue and having no desire. Instead it begins to feel the urge of forbidden pursuits.

When this happens we fail to see ourselves as new creatures and church, instead of being a school of heart training obedience becomes only a hang place where get a bit of an emotional buzz and religious fix.

The preaching might even draw in tons of people

which is mighty to still and solemnize the hearers into a kind of tragic sensibility, which is mighty in the play of variety and vigor that it can keep up around the imagination is not mighty to the pulling down of strongholds.

It is Not Enough to Understand the Worthlessness of the World; One Must Value the Worth of the Things of God

The love of the world cannot be expunged by a mere demonstration of the world's worthlessness. But may it not be supplanted by the love of that which is more worthy than itself? The heart cannot be prevailed upon to part with the world, by a simple act of resignation. But may not the heart be prevailed upon to admit into its preference another, who shall subordinate the world, and bring it down from its wonted ascendancy? If the throne which is placed there must have an occupier, and the tyrant that now reigns has occupied it wrongfully, he may not leave a bosom which would rather detain him than be left in desolation. But may he not give way to the lawful Sovereign, appearing with every charm that can secure His willing admittance, and taking unto Himself His great power to subdue the moral nature of man, and to reign over it? In a word, if the way to disengage the heart from the positive love of one great and ascendant object is to fasten it in positive love to another, then it is not by exposing the worthlessness of the former, but by addressing to the mental eye the worth and excellence of the latter, that all old things are to be done away, and all things are to become new.

To obliterate all our present affections by simply expunging them, so as to leave the seat of them unoccupied, would be to destroy the old character and to substitute no new character in its place. But when they take their departure upon the ingress of other visitors; when they resign their sway to the

power and predominance of new affections; when, abandoning the heart to solitude, they and which seems to moves people into thinking about their lives and even inspires people cannot pull down their life's strongholds.

It is not enough to know the stuff of this world is worthless. We must value the things God.

The love of the world cannot be gotten rid of by demonstrating how worthless the world is. But can we get rid of it by finding a love that is more worthy than loving the world? Our heart will not part with the world simply by resigning/deciding to do so. But can we get our hearts to admit that it has a better love, one that makes the world less important to us and removes some of the power the world hold over our hearts?

The throne of our hearts must have someone seated on it. The tyrant of the world that currently reigns on it has wrongly occupied it. But we will keep him there rather than have our throne unoccupied.

This tyrant of worldly pursuit will be given up to the rightful ruler of our heart, Sovereign Jesus. When he takes seat upon the throne he changes our very nature.

The way to disengage the heart from the love of one love is to fasten it to a new love, then spending energy exposing the worthlessness of the worldly love shouldn't be our goal, but by showing ourselves and others a picture of the worth and excellence of the new love. In this old things are done away with and all things become new.

To try to obliterate our present wrong passions by erasing them leaves the throne of our heart unoccupied and substitutes it with no new character in its place.

But when wrongful passions depart because a new King has arrived they resign their hold over us because we have a new and greater passion.

merely give place to a successor who turns it

into as busy a residence of desire, and interest, and expectation as before, there is nothing in all this to thwart or to overbear any of the laws of our sentient nature, and we see now, in fullest accordance with the mechanism of the heart, a great moral revolution may be made to take place upon it.

The Love of God and the Love of the World are Irreconcilable

This, we trust, will explain the operation of that charm which accompanies the effectual preaching of the gospel. The love of God, and the love of the world, are two affections, not merely in a state of rivalry, but in a state of enmity, and that so irreconcilable that they can not dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate elasticity of its own, to cast the world away from it, and thus reduce itself to a wilderness. The heart is not so constituted, and the only way to dispossess it of an old affection is by the expulsive power of a new one. Nothing can exceed the magnitude of the required change in a man's character—when bidden, as he is in the New Testament, to love not the world; no, nor any of the things that are in the world—for this so comprehends all that is dear to him in existence as to be equivalent to a command of self-annihilation. But the same revelation which dictates so mighty an obedience places within our reach as mighty an instrument of obedience. It brings for admittance, to the very door of our heart, an affection which, once seated upon its throne, will either subordinate every previous inmate, or bid it away. Beside the world it places before the eye of the mind Him who made the world, and with this peculiarity, which is all its own—that in the gospel do we so behold God as that we may love God. It is there, and there only, where God stands revealed as an object of confidence to sinners—and where our desire

When a new love /passion comes as a successor to the throne of our heart and takes up residence and all the activity surrounding it comes into play, the old nature and passions lose their hold and a true revolution of the heart may take place.

The love of God and the Love of the World are Irreconcilable.

When the Gospel is preached, the love of the world and the love of God are clearly seen not merely as rivals but hated enemies. The two cannot coexist in the same heart.

Our heart, as we have demonstrated will never cast the world off the throne without a replacing King. Our hearts will not be a wilderness without passion or delight.

The only way to get rid of the old affection/passion to expel it by means of a new passion. We just won't give up our old passions and stop loving the world with nothing to replace it, even when the New Testament commands us to, because that is like self-annihilation.

But the same New Testament that calls us to be obedient to not love the world also gives us the means to that obedience.

It brings to the door of our heart the new affection/passion for a new king which when He is seated on the throne of our heart, subordinates every previous occupier and rids us of them.

In our mind it places the world side by side with He who created the world. When this happens Jesus wins. The Gospel lets us clearly behold God in this way so that we can love Him deeply.

It is in this way that God reveals Himself to us

after Him is not chilled into apathy by that barrier of human guilt which intercepts every approach that is not made to Him through the appointed Mediator. It is the bringing in of this better hope, whereby we draw nigh unto God—and to live without hope is to live without God, and if the heart be without God the world will then have all the ascendancy. It is God apprehended by the believer as God in Christ who alone can dispossess it from this ascendancy. It is when He stands dismantled of the terrors which belong to Him as an offended lawgiver, and when we are enabled by faith, which is His own gift, to see His glory in the face of Jesus Christ, and to hear His beseeching voice, as it protests good-will to men, and entreats the return of all who will to a full pardon, and a gracious acceptance—it is then that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerating bosom. It is when released from the spirit of bondage, with which love can not dwell, and when admitted into the number of God's children, through the faith that is in Christ Jesus, the spirit of adoption is poured upon us—it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, and in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach of every other application.

Thus may we come to perceive what it is that makes the most effective kind of preaching. It is not enough to hold out to the world's eye the mirror of its own imperfections. It is not enough to come forth with a demonstration, however pathetic, of

and we have confidence as sinners in Him. In Jesus, we see God and our desire to pursue God is not diminished by our own human guilt that seeks to knock us away from God's love were it not for the mediating work of Jesus.

It is in letting this better hope into our hearts where we draw near to God. To live without hope is to live without God. If our heart doesn't have God, the world will claim its place on the throne. It is God seen in Christ that deposes the worldly passions from the throne. When He stands before us and we see Him no longer as an offended lawgiver to be afraid of, but instead in His giving us the gift of faith allows us to see His glory in the face of Jesus Christ and to hear His voice calling to us to come to Him to be forgiven and accepted, it is then that His love is seen by us to be better than the love of the world and it begins to be expelled from our heart.

It is then we are released from a spirit of bondage that kept us from God's love. It is then we are made God's children thru faith in Jesus Christ. We are adopted and the Holy Spirit is poured upon us. It is then that our heart, moved under the mastery of new and greater passion, is delivered from the tyranny of its former desires. This is the only way deliverance is possible. Faith that is revealed to us from heaven, as important as it is to our sin being made right and forgiven in the sight of God (justified), is equally as important to us having the greatest of all spiritual achievements...to have our nature die to the influence of worldly pursuits and passions.

Thus, we come to what makes the most effective preaching and sharing with others. It is not to hold out the world's eye to the mirror of its own perfection...to show them how unsatisfying and wrong sin is. It is not enough to come to people or ourselves with a demonstration of how fleeting the world's pleasures are. the evanescent character of all its enjoyments. It is not enough to travel the walk of

experience along with you, and speak to your own conscience, and your own recollection of the deceitfulness of the heart, and the deceitfulness of all that the heart is set upon. There is many a bearer of the Gospel message who has not shrewdness or natural discernment enough, and who has not the talent of moral delineation enough, to present you with a vivid and faithful sketch of the existing follies of society. But that very corruption which he has not the faculty of representing in its visible details, he may practically be the instrument of eradicating in its principle. Let him be but a faithful expounder of the Gospel testimony. Unable as he may be to apply a descriptive hand to the character of the present world, let him but report with accuracy the matter which revelation has brought to him from a distant world—unskilled as he is in the work of so anatomizing the heart, as with the power of a novelist have thrown the wantonness of their derision. He may not be able, with the eye of shrewd and satirical observation, to expose to the ready recognition of his hearers the desires of worldliness, but with the tidings of the Gospel in commission, he may wield the only engine that can extirpate them. He cannot do what some have done, when, as if by the hand of a magician, they have brought out to view, from the hidden recesses of our nature, the foibles and lurking appetites which belong to it. But he has a truth in his possession, which into whatever heart it enters will, like the rod of Aaron, swallow up them all; and unqualified as he may be to describe the old man in all the nicer shading of his natural and constitutional varieties, with him is deposited that ascendant influence under which the leading tastes and tendencies of the old man are destroyed, and he becomes a new creature in Jesus Christ our Lord. Let us not cease then to ply the only

It is not enough to remember your own experiences and to tell yourself how bad your heart is and how bad the things you have set your heart upon and chased after are.

Many people share the Gospel cannot paint a clear and true picture of how futile chasing the world is. But the very person who doesn't have the intellect or skills to paint such a clear picture may still be used by God to help others rid themselves of worldly passion. How? Let them share the Gospel. As unable as we may be to tell others in detail of how chasing the things of this world is wrong, and even if we cannot show them how wild their living is in eloquent words, if we just will use the engine of the power of the Gospel, that can free them.

If we cannot show them their wrong pursuit, it is okay. But we have a truth in our possession. This truth has entered our hearts and will like the rod of Aaron in the Old Testament swallow up our hearers. Even if we cannot describe their sinful nature well to them, we have deposited in us this new and higher influence of God's love within us that has changed our very desires and wrong pursuits that we used to chase. We are a new creature in Christ.

instrument of powerful and positive operation, to do away from you the love of the world. Let us try every legitimate method

of finding access to your hearts for the love of Him who is greater than the world. For this purpose let us, if possible, clear away that shroud of unbelief which so hides and darkens the face of Deity. Let us insist on His claims to your affection; and whether in the shape of gratitude, or in the shape of esteem, let us never cease to affirm that in the whole of that wondrous economy, the purpose of which is to reclaim a sinful world unto Himself, He, the God of love, so sets Himself forth in characters of endearment that naught but faith, and naught but understanding are wanting, on your part, to call forth the love of your hearts back again. And here let me advert to the incredulity of a worldly man when he brings his own sound and secular experience to bear upon the high doctrines of Christianity, when he looks on regeneration as a thing impossible, when, feeling, as he does, the obstinacies of his own heart on the side of things present, and casting an intelligent eye, much exercised perhaps in the observation of human life, on the equal obstinacies of all who are around him, he pronounces, this whole matter about the crucifixion of the old man, and the resurrection of a new man in his place, to be in downright opposition to all that is known and witnessed of the real nature of humanity. We think that we have seen such men, who, firmly trenched in their own vigorous and home-bred sagacity, and shrewdly regardful of all that passes before them through the week, and upon the scenes of ordinary business, look on that transition of the heart by which it gradually dies unto time, and awakens in all the life of a new-felt and ever-growing desire toward God, as a mere Sabbath speculation; and who thus, with all their attention engrossed upon the concerns of earthliness, continue unmoved,

Let us use this truth in power to do away with the love of the world. Try every legitimate method

of finding access to your heart for the love of Him who is greater than the world.

Let us clear away the unbelief which hides the face of God from us. Let us insist on His claim to our passions. Let us with gratitude and thinking often of it always that God has reached out to us. His purposes is to reclaim a sinful world to Himself. He sets out on this purpose wooing us. All we need is faith and He will call our hearts back into His love.

And let me address the skepticism of a sinner who looks at this teaching of Christ and says, "Be freed and made new is impossible because I have seen how humans live. The whole idea that a person's old sinful self can be crucified and a new person resurrected in his place goes counter to everything I observe about man's sinfulness"

Such people, who in the name of being practical and reasonable, have looked at what happens during a week and the heart of believers that gradually dies to the old and gets a new desire to pursue God as merely a person as "being religious ."

to the end of their days, among the feelings, and the appetites, and the pursuits of earthliness. If the thought of death, and another state of being after it, comes across them at all, it is not with a change so radical as that of being born again that they ever connect the idea of preparation. They have some vague conception of its being quite enough that they acquit themselves in some decent and tolerable way of their relative obligations; and that, upon the strength of some such social and domestic moralities as are often realized by him in whose heart the love of God has never entered, they will be transplanted in safety from this world, where God is the Being with whom, it may almost be said that, they have had nothing to do, to that world where God is the Being with whom they will have mainly and immediately to do throughout all eternity. They will admit all that is said of the utter vanity of time, when taken up with as a resting-place. But they resist every application made upon the heart of man, with the view of so shifting its tendencies that it shall not henceforth find in the interests of time all its rest and all its refreshment. They, in fact, regard such an attempt as an enterprise that is altogether aerial—and with a tone of secular wisdom, caught from the familiarities of every day of experience, do they see a visionary character in all that is said of setting our affections on the things that are above; and of walking by faith; and of keeping our hearts in such a love of God as shall shut out from them the love of the world; and of having no confidence in the flesh; and of so renouncing earthly things as to have our conversation in heaven.

Now, it is altogether worthy of being remarked of those men who thus disrelish spiritual Christianity, and, in fact, deem it an impracticable acquirement, how much of a piece their incredulity about the demands of

They are fine with saying the present time and this world isn't that meaningful, but they resist every opportunity to have their heart transformed so that they don't find themselves chasing their passions in this short present time and this presently decaying world.

To pursue a passion not tied to the earth or present time is to be lost in the clouds to them. They see it as pie in the sky talk that we would set our hearts on things above, walk by faith and keep our hearts in the love of God will keep us from loving the things of this world. When they hear us mention we have no confidence in the flesh they think that is only "heaven talk."

These people who disregard Christianity as impractical and an unnecessary burden see the demands of following Jesus and loving on

Christianity, and their incredulity about the doctrines of Christianity, are with one another.

No wonder that they feel the work of the New Testament to be beyond their strength, so long as they hold the words of the New Testament to be beneath their attention. Neither they nor anyone else can dispossess the heart of an old affection, but by the impulsive power of a new one—and, if that new affection be the love of God, neither they nor anyone else can be made to entertain it, but on such a representation of the Deity as shall draw the heart of the sinner toward Him. Now it is just their belief which screens from the discernment of their minds this representation. They do not see the love of God in sending His Son into the world. They do not see the expression of His tenderness to men, in sparing Him not, but giving Him up unto the death for us all. They do not see the sufficiency of the atonement, or of the sufferings that were endured by Him who bore the burden that sinners should have borne. They do not see the blended holiness and compassion of the Godhead, in that He passed by the transgressions of His creatures, yet could not pass them by without an expiation. It is a mystery to them how a man should pass to the state of godliness from a state of nature—but had they only a believing view of God manifest in the flesh, this would resolve for them the whole mystery of godliness. As it is, they can not get quit of their old affections, because they are out of sight from all those truths which have influence to raise a new one. They are like the children of Israel in the land of Egypt, when required to make bricks without straw they cannot love God, while they want the only food which can aliment this affection in a sinner's bosom—and however great their errors may be, both in resisting the demands of the gospel as

No wonder they feel the things the New Testament calls us to are beyond their strength to do. This is because they don't understand that they cannot get rid of an old sinful passion without having a new one. And they won't even consider this fact until the Holy Spirit draws them toward such thinking.

It is their preconceived beliefs which blocks their minds from understanding this. They do not see the love of God in sending His Son into the world. They don't see how He expressed his love to us in giving up His Son to die for us all. They don't see how Jesus was our substitute on the cross or how He bore our burden that we should have had on our own backs.

They don't see both God's holiness and compassion mixed together as He passes over our sins but couldn't do so and call Himself holy without placing them on someone...Jesus. It is a mystery to them how a person can become godly when they were such a sinner. If they only had a view of God in the flesh (Jesus), it would solve this mystery for them.

But they don't and therefore they cannot get rid of their old wrong passions. That truth is hidden from them which could give them a new passion.

They are like the children of Israel in Egypt. While they made bricks without straw they could not love God. While they desperately want something to heal there wrong passions, and however sinful they may be in rejecting the gospel....

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impracticable, and in rejecting the doctrines of the gospel as inadmissible, yet there is not a spiritual man (and it is the prerogative of him who is spiritual to judge all men) who will not perceive that there is a consistency in these errors.

The Truth of the Gospel Makes the Demands of the Gospel Our Heart's Desire

But if there be a consistency in the errors, in like manner, is there a consistency in the truths which are opposite to them? The man who believes in the peculiar doctrines will readily bow to the peculiar demands of Christianity. When he is told to love God supremely, this may startle another, but it will not startle him to whom God has been revealed in peace, and in pardon, and in all the freeness of an offered reconciliation. When told to shut out the world from his heart, this may be impossible with him who has nothing to replace it—but not impossible with him who has found in God a sure and satisfying portion. When told to withdraw his affections from the things that are beneath, this were laying an order of self-extinction upon the man, who knows not another quarter in the whole sphere of his contemplation to which he could transfer them, but it were not grievous to him whose view had been opened to the loveliness and glory of the things that are above, and can there find, for every feeling of his soul, a most ample and delighted occupation. When told to look not to the things that are seen and temporal, this were blotting out the light of all that is visible from the prospect of him in whose eye there is a wall of partition between guilty nature and the joys of eternity—but he who believes that Christ has broken down this wall finds a gathering radiance upon his soul, as he looks onward in faith to the things that are unseen and eternal. Tell a man to be holy—and how can he compass such a performance, when his fellowship with holiness is a fellowship of

despair? It is the atonement of the cross

...there is not a true follower of Jesus who doesn't see the consistency of this truth.

The Truth of the Gospels Makes the Demands of the Gospel Our Heart's Desire

But if every lost man misunderstands God in this way, doesn't every man who understands God and the Gospel readily yield to the command to love God?

When the believer is told to love God supremely, this shocks unbelievers, but it doesn't shock someone to whom God has revealed Himself to. That brings peace, forgiveness and the freedom of being restored back into relationship with God.

When the believer is told to shut out the love of the world from his heart, though it is impossible for someone who doesn't have a new love to replace it, the believer can because He has found a new love, God, who satisfies him/her so deeply. When the believer is told to withdraw his passion from lesser worldly things, he finds it a glorious opportunity, because he/she has a someone and something to place their passions/affections on, God and the things above. He/she doesn't regret giving up the old passions because the new one is so much more lovely and glorious.

When the believer is told to not focus on the temporal, he/she doesn't despair. Their used to be a wall in front of him/her that made them resist such a command but now that wall has been broken down and they can see into the unseen things of God., things that are eternal.

To tell a person to be holy without Jesus causes them only despair if they think they must perform it.

reconciling the holiness of the lawgiver with the safety of the offender, that hath opened the way for a sanctifying influence into the sinner's heart, and he can take a kindred impression from the character of God now brought nigh, and now at peace with him. Separate the demand from the doctrine, and you have either a system of righteousness that is impracticable, or a barren orthodoxy. Bring the demand and the doctrine together, and the true disciple of Christ is able to do the one, through the other strengthening him. The motive is adequate to the movement; and the bidden obedience to the gospel is not beyond the measure of his strength, just because the doctrine of the gospel is not beyond the measure of his acceptance. The shield of faith, and the hope of salvation, and the Word of God, and the girdle of truth, these are the armor that he has put on; and with these the battle is won, and the eminence is reached, and the man stands on the vantage ground of a new field and a new prospect. The effect is great, but the cause is equal to it, and stupendous as this moral resurrection to the precepts of Christianity undoubtedly is, there is an element of strength enough to give it being and continuance in the principles of Christianity.

The Application of the Gospel is Surest Means of

Suitability For the Gospel

The object of the gospel is both to pacify the sinner's conscience and to purify his heart; and it is of importance to observe, that what mars the one of these objects mars the other also. The best way of casting out an impure affection is to admit a pure one; and by the love of what is good to expel the love of what is evil. Thus it is, that the freer gospel, the more sanctifying is the gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness. This is one of the secrets of the Christian life, that the more a

man holds of God as a pensioner, the greater It is the atonement on the cross, where Jesus restores the holiness of God who gives us laws with the safety of us who have broken those laws.

Separate the command to not love the world from the truth that God inhabits our heart with love and you all you are left with is impractical barren rules. Bring the command to not love the world together with the love of God and the true disciple of Christ is able to obey it, because he/she is strengthened by a new source.

The motive is strong enough to move us to obedience. It no longer lies beyond our strength, because the good news of Jesus is not beyond us.

The shield of faith, the hope of salvation, the Word of God and the breastplate of truth have been put on. The battle is won and the man stands on a battlefield of victory.

The effect is of the Gospel resurrects us morally to follow the commandments and gives us strength to follow the principles of Christianity.

The Application of the Gospel is the Surest Suitability for the Gospel

The Gospel gives peace to our conscience and purifies our hearts. When one of those is blocked, the other is affected as well.

The best way to cast out an impure passion is to let into your heart a new pure one. By the love of what is good to we expel the love of what is evil. The more free we realize the Gospel is, the more holy it will make us. The more we realize we are saved by grace, the more we will be transformed to godliness. This is one of the secrets of the Christian life. The more you consider God to be great giver, the greater we want to serve Him.

is the payment of service that He renders back again. On the venture of "Do this and live," a spirit of fearfulness is sure to enter; and the jealousies of a legal bargain chase away all confidence from the intercourse between God and man; and the creature striving to be square and even with his creator is, in fact, pursuing all the while his own selfishness instead of God's glory; and with all the conformities which he labors to accomplish, the soul of obedience is not there, the mind is not subject to the law of God, nor indeed under such an economy ever can be. It is only when, as in the gospel, acceptance is bestowed as a present, without money and without price, that the security which man feels in God is placed beyond the reach of disturbance, or that he can repose in Him as one friend reposes in another; or that any liberal and generous understanding can be established betwixt them, the one party rejoicing over the other to do him good, the other finding that the truest gladness of his heart lies in the impulse of a gratitude by which it is awakened to the charms of a new moral existence. Salvation by grace—salvation by free grace—salvation not of works, but according to the mercy of God, salvation on such a footing is not more indispensable to the deliverance of our persons from the hand of justice than it is to the deliverance of our hearts from the chill and the weight of ungodliness. Retain a single shred or fragment of legality with the gospel, and you raise a topic of distrust between man and God. You take away from the power of the gospel to melt and to conciliate. For this purpose the freer it is the better it is. That very peculiarity which so many dread as the germ of Antinomianism, is, in fact, the germ of a new spirit and a new inclination against it. Along with the lights of a free gospel does there enter the love of the gospel, which, in proportion as you impair the freeness, you are sure to chase away. And never does the sinner find within himself so mighty a moral transformation as

If told, "Do this and live" a fear comes over us and we see it only as a legal transaction. When this happens all of our confidence that comes from being in an interactive relationship with God stops. We strive to be in right standing and even with God in holiness and this is a wrong pursuit, for we pursue our own selfish interest instead of God's glory. With this attitude, no matter how hard we try, the spirit of obedience is not there and the mind won't subject itself to obey the law of God.

It is only when we receive the good news that God accepts us on Jesus' merit, on Jesus' tab, without payment from us do we feel that God is at peace with us and can rest with like a friend.

When we understand the good news that we are accepted by God because of Jesus' work on the cross, then we rejoice and find our hearts glad. This awakens our heart to a new holiness.

Knowing a salvation by grace and not of works but according to the mercy of God is as important delivering our hearts from their sinful passions and ungodliness as it is to putting us into right relationship with God from a legal standpoint.

If we hang onto a shred of legalism, that somehow you can do something to earn your salvation, you aren't fully trusting God. You are robbing the Gospel of the power to help us overcome. To get rid of old passions, the freer the gospel and salvation is the better.

Many people hear this and think, "Oh no, that kind of thinking will lead to people becoming immoral. You cannot teach the gospel works like that." Actually understanding salvation in this way prevents this type of thinking.

With the freeness of the Gospel comes the love of God. The less free you make it, the more you diminish your understanding of His love.

grace, he feels constrained thereby to offer his heart a devoted thing, and to deny ungodliness.

To do any work in the best manner, you would make use of the fittest tools for it. And we trust that what has been said may serve in some degree for the practical guidance of those who would like to reach the great moral achievement of our text, but feel that the tendencies and desires of nature are too strong for them. We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God—and no other way by which to keep our hearts in the love of God, than by building ourselves on our most holy faith.

That denial of the world which is not possible to him that dissents from the gospel testimony, is possible, even as all things are possible, to him that believeth. To try this without faith is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart the love that transgresseth the law is to admit into its receptacles the love which fulfilleth the law.

Conceive a man to be standing on the margin of this green world, and that, when he looked toward it, he saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society; conceive this to be the general character of the scene upon one side of his contemplation, and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling

We will be most transformed when we realize we are saved by grace and offer our heart to God and then ungodliness will be denied.

To do the best work the best way, you find the best tools to accomplish it. If you want to be godly and holy, but feel like your desires and habits for the ungodly are too strong there is hope. We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God. There is no other way to keep the love of God in our hearts than building up our faith.

The denial of the world is impossible to those who won't receive the Gospel. It is possible to those who believe it. All things are.

To try this without faith is to work without the right tools But faith works by love. And the way to expel wrong passions from our hearts is to receive a love that overcomes the law and a love that fulfills the law.

Imagine a man standing on the edge of a green planet and on the green planet, green fields. And when he looked across it, he saw nothing but smiles. Every family he saw that lived in it was blessed and the sun shown on their houses. The laughter of the people could be heard throughout. This is the scene he saw. But as he turned his head he saw all around the planet only a dark and bleak empty nothingness. Do you think he would say goodbye to the bright happy field and walk toward the nothingness? Would he leave its laughing people....

places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the home-bred scenes of life and cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society? Shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

But if, during the time of his contemplation, some happy island of the blest had floated by, and there had burst upon his senses the light of surpassing glories, and its sounds of sweeter melody, and he clearly saw there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families, and he could discern there a peace, and a piety, and a benevolence which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all. Could he further see that pain and mortality were there unknown, and above all, that signals of welcome were hung out, and an avenue of communication was made before him—perceive you not that what was before the wilderness, would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visible around us, still if another stood revealed to the prospect of man, either through the channel of faith or through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.

...to become a lonely wanderer in the of dark void? If you offered him only bleak darkness, wouldn't he abandon it for the cheerful place that is so near him? Would that beautiful place have a hold on him?

Wouldn't he stay away from the desolate void? Yes.

But what if at the time he was considering which place to go, in the middle of that desolate nothingness appeared a floating island. And it was even more beautiful than the green field. The sun shone more clearly. The joy people had who lived there was even greater.. They had a peace about them that they had never seen. They were incredibly giving people and united in community under a Father who blessed them. If he could see that there was no pain and no death there and that giant welcome mats were put out for him. In fact people even called and waved for him to come. Don't you think that he would turn and head for the island?

What an unpopulated blackness could not do a beautiful island could do....convince him to walk away from the field.

Our hearts are the same way. If they only see nothingness they will stay with the lesser satisfaction of the field that . But if they see the island, they will gladly leave behind this world

And thus they discount the notion that God transforms hearts and continue to pursue their own passions. If they think of dying, they don't think about the necessity of them being born again to be prepared for death. They have the idea that they are good enough to be okay with God. They have done more good than bad in their mind and think they will be just fine upon their death to be in right standing with God. A God in whom they had nothing to do with in this life, but whom they will have mainly "to do with" in eternity.