

## THE NEW CREATURE.

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*For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.*—GALATIANS VI. 15.

THE apostle does, in this epistle, dispute against the false doctrine wherewith the Galatians were in danger to be bewitched. In the conclusion of it, he gives some characters of those false teachers who broached that doctrine; that the doctrine itself being discovered to be an imposture, and the teachers impostors, the Galatians might be undeceived, and so return to the truth, to this apostle, the preacher and witness of it; both which they were tempted to reject.

The description of these erroneous teachers begins, ver. 12; and he gives such characters of them as will be useful to us for discovering such deluders as they were.

He describes them, 1, by their hypocrisy. They desired to make a fair show, *εὐπροσώπησαι*, to put a fair face upon their foul opinions and practices. Error is of an ugly shape, and if a handsome vizard be not found to cover its deformities, it will fright any whose eyes are opened from embracing it. *Εὐπρόσωπα* are plausible arguments; such they used, arguments plausible to the flesh, such as were suitable to carnal hearts, inclinations, humours, interests. And this was the paint which they used to make the face of their errors more comely and taking; and, indeed, the Galatians, though an eminent church of Christ, were even bewitched with it. The simplicity of the doctrine of a crucified Christ, of justification by faith alone in him, which Paul, without paint or varnish, nakedly published, seemed not so lovely; they questioned both Paul's doctrine and his calling. Thus they prevailed, and this was their act.\*

2. By their carnal policy, ver. 12. They would urge the ceremonial law with the doctrine of Christ, that they might seem Christians, and yet avoid the fury of the Jews, who, being zealous of the law, persecuted to the death those who cried down the observance of it. Though they pretended conscience, yet it was carnal policy that moved them; though they urged circumcision, as though without it there was no salvation, yet the true reason was their desire to avoid persecution.

3. By their partiality, ver. 18. Though they pressed circumcision, as an engagement to observe Moses's law, yet they would not observe the law u. 'art'?—ED.

themselves, preposterously urged the means, and neglected the end. They were frequent and violent in their disputes and endeavours for circumcision, which was but a rite, a circumstantial, a positive ordinance, and now out of use, while they neglected the great things of the law, the keeping of Christ's commandments, the great things of the gospel, faith, love, holiness, mortification; whereas that which they drove at was nothing in comparison of these, as the apostle tells, chap. v. 6, 1 Cor. vii. 19. And oh how sadly does this humour prevail amongst us, to the neglect of holiness and mortification! Some cry up a form of government, some an ordinance, that which they fancy; some an opinion, as the fifth monarchy. But, alas, what are those but the mint, anise, and cummin of the Pharisees, in comparison of those *βαρύτερα του νόμου*, those weightier duties, studies, employments, which the gospel calls Christians to? Oh the power of Satan, who can prevail the same way now as he prevailed formerly with the Pharisees, and here with the false apostles, that the same snare should take in all ages!

4. By their vainglory. They affected multitudes of followers, strove to draw many to their opinion and practice, to submit to their supposed ordinance of circumcision, that they might glory in their flesh; that multitudes having received that sign in their flesh, by their persuasion, they might therein glory.

But this was fleshly glorying, such as becomes such carnal teachers. The apostle was of another spirit; he had another object for his glorying, ver. 14. Express a true gospel temper, a right frame of spirit, according to the mind of Christ, which we should drive on as our greatest design, and aim at as our highest attainment. **CROSS OF CHRIST**, not the material cross, as some blind papists fancy, but the sufferings of Christ crucified, the love of Christ expressed in those sufferings, the precious benefits purchased by those sufferings. Such excellency he saw in Christ crucified, as cast a shadow upon all the glory of the world, rendered it contemptible in his eye. He gloried in Christ crucified; here was his treasure, his joy, his glory, yea, his life too, for he was dead to the world, and the world unto him. 'By whom,' &c. He was as a dead, a crucified man, to the world, and the world was a dead thing to him. He was a dead man to the world; he did no more regard the pomp and glory, the plenty and power, the pleasures and honours of the world, than a dead man. A dead man he esteems not, he admires not these things; they are not his study, his projects, his designs. He is not affected with them; he neither loves nor desires them, neither delights nor rejoices in them, neither discontent when he wants them, nor grieved when he loses them; they are neither his hope nor confidence. A dead man he sees no worth, tastes no sweetness, feels no weight, no substance, in worldly enjoyments. So was the apostle disposed to the world, and so should we be to it, and the things of it, when compared with Christ.

'World is crucified,' &c. As he was dead to it, so it was but a dead thing to him; saw no more excellency in it than in a dead thing, took no more pleasure in it, &c. That which is most delightful when alive must be removed out of our sight, buried, when dead. He looked for no more profit and advantage by it than a lifeless thing can afford. So did he look upon the world, and so should we rely on it for no pleasure, no advantage; see no worth, no excellency in it, in comparison of Christ crucified; and further, than we may make use of the world to be serviceable to him.

This is that high attainment which should be our study, endeavour, design, and leave those to dispute and contend about trifles and circumstances, and doat upon groundless opinions, who have no experimental knowledge of Christ crucified. Thus we should learn Christ, so as to look upon him,

and conformity to him as that one thing needful ; that one thing above all in the world, glorious, excellent, delightful.

But how did the apostle arrive at this high attainment ? And how must we attain it ? Why, by him, by Christ. So we see, 'By whom,' &c. By him these five ways.

1. *Efficienter*. By his efficacy, the mighty working of Christ within us. Nothing but the power of Christ can work this great effect. Naturally, as we are dead towards God, so we are alive to the world. As he only can raise us to spiritual life, so he can only dead our hearts to the world ; we must look up to him for it ; he purchased this.

2. *Exemplariter*. By looking upon him as our effectual, engaging example. Thus lived Christ for our sakes, as one dead to the world while he lived in it ; despising not only the shame, but the glory, of the world ; lived contemned, not regarding the world's honours ; poor, as not esteeming riches ; low, as not affecting power and authority. He regarded none of those things which worldlings prize and admire, and this for our sakes ; and therefore so should we much more for his sake. There is a force, a constraint, in his example, to work our hearts to this.

3. *Objectivè*. By looking on him as an object in whom we may find infinitely more, better things, than the world can afford. In him there is richer treasures than the treasures of the world, sweeter delights than the pleasures of the world, greater honours than worldly preferments, more excellent glory than the pomp of the world ; choicer, more satisfying, abiding, ennobling enjoyments than the world can afford. In Christ crucified spring such joys, from him flow such excellencies, as overflow all worldly things ; they lie under it, as weeds unseen, unregarded. Now, what need is there to live on a broken cistern, when the fountain of living waters is set open in Christ crucified ? What need we feed on husks, when the pleasures of a Father's house are offered in Christ ? What need they covet treasures on earth, who have all the treasures in heaven tendered to them in Christ ? Paul desired to know nothing, to enjoy nothing, but Christ, to be found in him ; counted all that the world counts gain to be loss, all that men count excellent to be dung, all that we think precious to be dross, compared with Christ. And those who have such a sight of Christ as he had, will be of his mind ; he that knows what it is to live so upon Christ, will easily be dead to the world.

4. *Impulsivè*. The beholding of Christ crucified is a strong motive to get our hearts crucified to the world ; for why, it was our sinful living to and upon the world for which Christ was crucified : 'The lust of the flesh, the lust of the eyes, and the pride of life,' is all that is in the world, 1 John ii. 16. For these was Christ crucified, and shall not we be crucified to that which crucified him ? Shall we live to that which was his death ?

5. *Representativè*. Christ, representing his people on the cross, undertook this ; engaged himself to his Father, that those whom he represented, those in whose stead he was crucified, should be crucified to the world ; and in this sense he says, Gal. ii. 20, 'I am crucified.' As Christ, as our Surety, suffered in our stead, so, as our Surety, he engaged in our name, in our behalf, that we should die to the world. And if he engaged for us, then are we deeply engaged ; and if he undertook this in our behalf, then will he (if we seek to him, depend on him) enable us to answer his engagement.

This was the apostle's blessed temper, in opposition to the false apostles, and he gives a reason in the text ; as if he had said, These false teachers, they lay out the main of their strength, time, thoughts, endeavours, about a

rite, a thing of less moment. All their disputations are about circumcision, all their conferences, discourse is taken up with this; but I have not so learned Christ, I mind that which is more weighty, of greater concernment, and that which Christ more regards and better accepts. If Christ may be admitted umpire betwixt us, he will judge that I have chosen the better part; that it is incomparably more available to mind the new creation, than circumcision, 'for in Christ Jesus,' &c.

Before I describe to you the nature of this new creature, let me, from the pre-eminence the apostle giveth it before those other privileges and duties, propound to you this

*Observation.* Except a man be a new creature, no privilege or religious duty will avail him anything, as to acceptation with God, or salvation. Uncircumcision was now a duty and privilege to the Gentiles, and circumcision was formerly both a duty and privilege to the Jews; for thereby they were solemnly admitted members of the church, thereby the covenant of grace was sealed to them. This was a badge whereby the Lord owned them, and separated them to himself above all people in the world. By virtue of this, 'to them belonged the adoption, and the glory, and the covenants, and the service of God, and the promises,' Rom. ix. In these respects, circumcision did profit them much every way. As to this, it was available; but as to acceptation and salvation, it availed nothing to any one whose heart was not circumcised, *i.e.* who was not a new creature.

So baptism, and hearing the word, and prayer, they are privileges and duties commanded by God, and necessary to be observed, yea, and many ways profitable; but as to acceptation with God, and salvation of the observer, they avail nothing, except he be a new creature. Dost thou hear? It is well; God requires it; it is necessary, profitable. But this is not enough to evidence that the Lord accepts thee, or that he will save thee, unless thou be a new creature. Dost thou pray? art thou baptized? art thou of this or that form of church government? Why, this is nothing as to the great concerns of acceptation, &c.

*Reason 1.* Because he that is not a new creature, he wants faith; and he that wants faith cannot be saved, he cannot please God. The apostle tells us it is impossible: Heb. xi. 6, he cannot be saved; for 'he that believes not, shall not see life,' John iii. Now, he that is not a new creature, he wants faith, for faith is a principal part of this new creation; and therefore the apostle speaks in the same language of faith, as here of the new creature, Gal. v. 6.

*Reason 2.* Because he that is not a new creature, he is not in Christ; and he that is not in Christ, can neither be saved nor accepted. No man whatsoever is accepted but in his beloved, Eph. i. 6; and for salvation, 'there is no name under heaven,' &c, no coming to God but in Christ; as Joseph said to his brethren, Unless you bring Benjamin, come not in my presence. Now, he that is not a new creature is not in Christ, 2 Cor. v. 17.

*Reason 3.* Till then ye can do nothing that is good; and that which is not good cannot be accepted. Nothing can be done by him that is not a new creature that is spiritually good; for, till the heart be good, nothing that is good can proceed from it: 'A good man, out of the good treasure,' &c., Mat. xii. 35; we cannot gather grapes of thorns, Luke vi. 43-45; 'How can you, being evil,' &c. Now, the heart is not good till it be renewed, till it be new created. Till this, there is no goodness in the heart, for creation is the making of something out of nothing, *productio rei ex nihilo*. The heart is not good till it be new, and so no good can proceed from it, and therefore nothing done till this can be accepted.



*Use. Information.* See the misery of those that are not new creatures. Whatever ye do, whatever ye enjoy, till then ye cannot be accepted, ye cannot be saved. If it were possible for an unconverted man to steal into heaven, as he without the wedding garment to the marriage chamber, yet would he be cast forth into outer darkness. Profession, and outward performances, if you rest here, will make you no better than foolish virgins. If you want renewing grace, new natures, you want oil in your lamps, you will be shut out of Christ's presence, and left in darkness. Every one that is not a new creature must hear that dreadful word from Christ's mouth, 'Depart from me, I never knew you.' You hear, you pray, read, it is well; you would sin more grievously, your condemnation would be heavier, if ye neglected, omitted these duties. Ay, but this is not enough to save you, or to evidence your title to heaven. He builds upon the sand that raises his hopes of heaven upon outward performances. And if he be not a new creature, woeful will be the ruin of his hopes in the day of trial. These duties must be done, but more than these must be done; one thing more is needful, a new nature, a sanctified heart, else no acceptance, no salvation.

*Obs.* Unless a man be a new creature, nothing will avail him to salvation: 'Except a man be born again,' &c., he cannot be saved. This is a truth which will hardly be digested, not easily believed; therefore hear how the Lord bears witness to it in other scriptures, John iii. 3. He that is truth itself affirms it, and affirms it with an asseveration; and to put it out of all doubt, he doubles the asseveration. Now, to be born again, and to be a new creature, is the same thing in diverse expressions. It is all one as if he had said, Verily except a man be a new creature, &c., 2 Cor. v. 17. In Christ, if any man be united to him, justified by him, partake of the benefits purchased by him, saved by him, Rom. viii. 30. Now, whom God calls, thereby he makes them new creatures.

Now, because this is a truth of great concernment, and far above the reach of nature, which natural men are more apt to deride as a fancy than receive as truth;—

Man is made a new creature when the Lord creates new and gracious qualities in his whole soul. I shall prove each part by Scripture.

1. Cause efficient. It is God; he alone is able for this work. All the creatures in heaven and earth cannot work the least gracious quality in man's soul. It is above the power of nature, of men, of angels, to make such a new creature; it is God's prerogative, ascribed only to him, Eph. ii. 10; his workmanship, and therefore he that is made a new creature, is said to be born of God, 1 John iii.

2. The act, creation. The act that makes a creature is creation; and this is called a new creature, 2 Cor. v. 17. A new heart cannot be had till it be created: 'Create in me,' &c., Ps. li., Eph. ii. 10.

3. The effect, new and gracious qualities. New qualities; hence, when this work is done, all things become new, 2 Cor. iv. 17. And a new creation is called a new man, Col. iii. 10.; and he that is regenerated is said to be renewed, Eph. iv. 23, 24. Gracious: not natural endowments nor moral qualifications, but divine. Hence these qualities are called the divine nature, holy, sanctifying qualities. The new man is created after God in holiness, Eph. iv. 24. It is a conformity to the image of God, and therefore must be holy qualities, Col. iii. 10.

4. The subject, the whole soul; not any one part or faculty, but the whole, all, and every one. Hence it is called the new birth when every member is formed and so brought forth. And this new creature is called a new man; not a new mind only, or will, but a new man; not one part, but the

whole. These qualities are at first infused, and after increase in every part, 1 Thes. v. 28.

This in general. Now, from hence we may give you a more exact and particular account of the nature of this new creature.

1. Negatively, what it is not, that we may not deceive ourselves with counterfeits.

(1.) It is not a common work, but a creation. It consists not in those gifts and parts which the Lord bestows by a common dispensation, nor those motions and workings which are often begot by a common providence; many have these who are no new creatures. It is not a gift of prayer, or utterance, or tongues, or a gift of unfolding or apprehending difficulties in Scripture or religion, nor assistance, enlargement, dexterity in the exercise of these. Judas had all or most of these, yea, and some gifts extraordinary too, yet was not a new creature, was not born of God, but the son of perdition.

It is not common motions: some sense of sin, some grief for it, some wishes of amendment; a personal affliction, or a national judgment, or some unusual strange occurrence, may raise these and such like motions, and more frequent will such motions be in those who live under a powerful ministry. Herod had some like workings in his heart when he 'heard John gladly;' and 'Felix trembled' when Paul 'reasoned of righteousness, temperance, and judgment to come,' Acts xxiv. 25, and Agrippa was 'almost persuaded,' Acts xxvi. 28; and yet these were no new creatures.

(2.) It is no innovating humour. When ye hear of a new creature, you must not imagine him to be such a one as will reject all old things, those which God has prescribed and Scripture delivers, such as will have a new faith, religion, worship, ordinances; such as is weary of old Scripture light, and will be always changing his judgment into new-fashioned opinions. This is a new creature after the image of Satan, not of God's workmanship. The newness which is of God, will comply with the ancient rule, and walk in the good old way as to doctrine and worship and conversation. Indeed, the old ways of profaneness and ungodliness, the old ways of false worship, and of man's invention, the new creature cannot digest. When a church is corrupted, and God's worship adulterated with man's traditions, a new creature will endeavour (according to the apostle's direction, 1 Cor. iii.), to 'purge out the old leaven.' It will not plead for anything in God's worship merely because it is old, but because it is prescribed by God. Forefathers and former generations (when their error is discovered by the world\*), will not mislead a new creature if their ways and worship be not according to the law and testimonies. With the king's daughter, Psa. xlv., it must forget its father's house. But when the worship and ways of God are received and established according to Scripture purity and simplicity, then to affect new things is no property, no part of this new creation, for this is of God; but that is of Satan, who changes himself into new forms every day to deceive.

(3.) It is not only a restraint of the old man, but something new. There may be restraining grace where there is not renewing grace. A man may leave his former gross sins, put off much of his former old corrupt conversation, and yet not be a new creature. The apostle speaks of some who had escaped, &c., 2 Pet. ii. 20. They had left their idolatrous and wicked practices, and yet they were not new creatures, for they were again therein entangled and returned, ver. 22. Now, if they had been new creatures born of God, they had not sinned as formerly, 1 John iii. Fear, or shame, or the light of nature, or moral precepts, or other inferior causes and by-respects, may restrain from gross sins, which are all far below the new creature. The

\* Qu. 'word'?—Ed.

Lord restrains many from sin whom he does not renew. He restrained Abimelech, Gen. xx. 6, yet a heathen. It is true, he that lives in gross sins can be no new creature. But yet this is true also, he that is no new creature may avoid gross sins. Though ye cannot conclude that ye are new creatures because ye have left, or because you never committed such and such sins, yet ye may certainly conclude that those who live in such sins are no new creatures. If a man may escape these pollutions, avoid these gross evils, and not be renewed, then certainly they are in their old condition who make a practice of these evils.

(4.) It is not moral virtues, or that which we call good nature. The very names shew this. That of which the new creature consists is gracious qualities, such as are divine, supernatural, sanctifying, far above nature and morality. The new creature is not only a sweet, courteous, candid, meek, patient disposition; this some have by nature. But none are new creatures by nature. Though the flesh make a fairer show in some than others, yet, as Christ tells us, 'that which is of the flesh is flesh,' John iii. And till it be spiritualised, renewed, the best nature is but an old creature. 'Flesh and blood,' though of the best temper that nature can frame it, 'shall not inherit,' &c. This seemed a wonder to Nicodemus, yet Christ affirms it with an asseveration, John iii. 8.

Nor is it moral virtues. Temperance, justice, chastity, liberality, prudence, truth, modesty, may be found where there is nothing of the new creature, else Scipio, and Socrates, and other heathens must pass for new creatures, those that were strangers to Christ, the gospel, and the regenerating power of the Spirit. These may be acquired by human industry, but the new creature is the workmanship of the divine power.

It is true, where such virtues are not, there is no new creation; but these virtues may be without it, and *ergo*, it does not consist in them.

(5.) It is not an outward conformity to the law of God, for this is something inward: the workmanship of God within the soul. There may be outward obedience to the first and second table. A man may hear, and pray, and read, and, as to his outward man, observe the Sabbath. He may be faithful in his word, just in his dealings, careful to do no wrong, and yet no new creature. Such were the pharisees as to outward obedience, else they had never been so generally applauded and admired for their appearing piety and righteousness. Such was Paul before he was a new creature, even while he was a pharisee: Phil. iii. 6, 'Touching the,' &c. He that is a new creature will be strict in outward observance of the whole law, and yet a man may outwardly observe and be no new creature.

(6.) It is not a partial change of the inward man. As it is not an outward conformity, so it is not every inward alteration, but a total change of the whole soul as to its qualities, and of every faculty in it; not only of the understanding, affections, but mind, will, conscience, heart, memory.

There may be a partial change in some one or more parts of the soul, and yet no new creature. There may be much knowledge of the things of God, clear apprehensions of gospel truths, and assent to, with persuasions of the truth of revealed doctrine, and yet no new creature, 1 Cor. xiii. 2.

There may be some inclinations in the will towards heaven, and yet no new creature, as in Balaam; some purposes, some resolution to amend, as in Saul. There may be some terrors of conscience for sin, as in Cain; some grief for sin, as in Judas, Mat. xxvii. 8, Ahab, 1 Kings xxi.; some delight in the ordinances, Mat. xiii. 20, Job v. 85; some zeal for God, and yet no new creature, as in Jehu; some faith, Acts. viii. 18, as in Simon Magus; some repenting, as in Judas, Mat. xxvii. 8.

In these instances there was an alteration in some one faculty, but no thorough change in the whole soul. A partial change will not make a new creature.

*Use.* For conviction. If there may be all these things where there is no new creation, then how few new creatures are there in the world! How many are there who go not so far as these, who yet are far from being new creatures!

May there be a common work where there is no new creation? Then how far are they from being new creatures who have no such work upon their souls! Who will not hear the word gladly, as Herod; who do not tremble when the Lord threatens, as Felix; who are not almost persuaded, as Agrippa, to become Christians, according to the rule of the gospel? Herod and Felix, &c., have more to prove themselves new creatures than these, and shall enter into heaven before them.

Does not the avoiding of gross sins make a man a new creature? Then, how far are they from being new creatures who wallow in uncleanness, drunkenness, and such gross evils! Abimelech, a heathen, may rise up in judgment against these, and bear witness that they have nothing of the new creation, nor ought to enter into the new Jerusalem.

Does not moral virtues, good nature, make a new creature? How far are they from being new creatures who are so fierce, proud, contentious, malicious, revengeful, who are so unjust, intemperate, unchaste and covetous! Scipio and Socrates may better use this plea for salvation than such immoral Christians.

Does not outward conformity to the law of God make new creatures? Then how far are they from being new creatures who neglect the worship of God, call not on his name, in public, private, families; will not hear his word so often as he speaks, pollute his Sabbaths, profane his name by oaths and irreverent use thereof! The Pharisees, whose condition Christ makes so woeful, will pass for new creatures, and enter into heaven sooner than these.

Is not a change in some part of the soul sufficient to make a new creature? Then how far are they from being new creatures who are ignorant, wholly inclined to the world; without sense of sin, or grief for it, or purposes against it; without delight in the ordinances, or zeal for the worship of God! Balaam, and Cain, and Ahab, and Jehu, and Judas, are herein more like new creatures than these. Oh that those would lay this to heart who may hence be convinced, that they have not so much as that which is not enough to make a new creature. If none must be saved but new creatures, then what shall become of them, who are so far from being new creatures, as they are not so much as like them?

*Use.* 2. If these be not sufficient to make a new creature, then rest not in any, in all of these; rest not in gifts, or parts, or common motions; rest not in your avoiding of gross sins; rest not in your moral virtues, or good natures, &c. If you rest here, you rest short of salvation, for these are not sufficient to make a new creature; and except ye be new creatures, ye cannot be saved.

2. Positively. What is a new creature? He is a new creature whose soul is made new in all its faculties; whose whole soul is renewed according to the image of God, in knowledge, holiness, righteousness; in whose mind and heart the Lord creates new and gracious qualities. The Scripture comprises all parts of the soul in these two, spirit and heart: the spirit containing mind and conscience; the heart comprising will and affections. He is a new creature whose spirit and heart is new. This is the tenor of the new

covenant, Ezek. xxxvi. 26. The mind, will, conscience, affections, are new in every new creature. Let me give you a fuller account of this new creation in these several faculties. A new creature has,

(1.) A new mind, understanding. Putting on the new man is thus expressed, Eph. iv. 23, 24. It is renewed in all its several powers, which we may reduce to six heads.

[1.] New apprehensions. There is a new light shines into the mind, which occasions new apprehensions of what is offered to it, far differing from those of the old man. Before he was darkness, now he is light in the Lord; his apprehensions are more true, more clear; that darkness which blinded his eye is now scattered. Light was the first thing produced in the creation of the world, Gen. i. 8, and spiritual light is the first thing in this new creation. The Lord said then, 'Let there be light,' &c. And amongst the effects of the word of Christ, the gospel, this is the first, Acts xxvi. Knowledge is one of the beauties of this new creature, Col. iii. 10. This renewed knowledge leads the mind to new apprehensions. He had heard much of Christ by the hearing of the ear before, but now his eyes see him, clearly apprehends a transcendent excellency in him, an extreme necessity of him, a complete sufficiency in him; his present apprehensions of Christ differ as much from his former, as a man's apprehensions of what he sees himself differ from those which only are related to him by others.

He apprehended some pleasure, advantage, safety, in sin formerly; but now he sees it extreme evil, loathsome, dangerous, damnable.

His former conceits of the world, and its enjoyments, he now sees to be erroneous, and apprehends no happiness, no contentment, in any, in all; sees they are vain, uncertain, deceitful, ensnaring, unsatisfying.

That holiness of heart and strictness of life which he before slighted, condemned, derided, as a needless or hypocritical preciseness, he apprehends now, not only as necessary, but as most beautiful and lovely.

That good nature, as it is called, which he once relied on, excused and thought so well of, he now sees to be wholly corrupted, deformed, and swarming with as many base lusts as there are motes in the sun: the light discovers them.

That state of nature in which he continued till his new birth, which he apprehended safe and capable enough of heaven, he now sees to be a cursed and damnable condition, in which he had certainly perished if mercy had not changed it by renewing him.

His former good deeds and good meanings, for which he thought the Lord would spare him and reward him, he now apprehends to be worthy of damnation, and all his own righteousness as a menstruous cloth.

His apprehensions in these and other things being erroneous, formed in darkness, all vanish when light appears.

[2.] New judgment and assent. The new creature having truly apprehended these things, he firmly assents to the truth of them: his assent is both firm, convictive, and lively. He rests not in slight, superficial apprehensions, but comes up to full persuasions, that which the apostle calls *πληροφορία τῆς συνίσεως*. His judgment is carried with full sails into the truth discovered, and that with particular application, in a lively, sensible manner; he sticks not at, doubts not of, what this renewed light discovers, but concludes they are certain, as things that he sees and feels. He is not *almost*, as Agrippa, but *altogether* persuaded, that these gospel mysteries are as true as God is truth.

He is persuaded of such a necessity of Christ, as he whose neck is on the block is persuaded of the necessity of a pardon to save his life. Though

formerly, upon hearing the love-sick inquiries of distressed souls after Christ, he was apt to say in himself, as they to the spouse, 'What is thy beloved more than another beloved?' Cant. v. 9; yet now he concludes Christ the chiefest of ten thousand, the peerless beauty of heaven and earth, as certainly, as sensibly, as he judges the sun to be light when it shines at noonday; now he wonders at his former blindness, though then he would not be persuaded of it; now he is astonished at the stupidity of the blind world, that is not ravished with the love and beauty of Christ shining in his soul and the gospel. Formerly, discoveries of Christ's all-sufficiency and unsearchable riches were no more to him than the riches of the Indies viewed in a map, or related in a story; but now he passeth such a judgment on it as he does of his own, where he walks, and feeds, and rests, when it is best furnished and provided; it is no foreign thing to him, but that which he sees, tastes, and lives on, and his judgment of it is answerable.

When the ugliness and destructiveness of sin was formerly declared in the ministry of the word, he looked upon it as a monster painted or wrought in a suit of hangings; but now he judges of the mortal danger of sin, as a man judges of poison when he feels it working in his bowels.

It was a paradox to him that a man cannot be happy in this life if he had all worldly enjoyments that heart can desire; but now he certainly concludes, things of the world can no more satisfy an enlivened soul than stones can satisfy an hungry man, or wind nourish a consuming body; he has found what miserable comforters these are to a wounded conscience.

He was apt to judge, that the new birth, regeneration, the new creature, were conceits and fancies; and whilst he felt no such supernatural work upon his soul, he judged there was no such things. But the Lord having brought him through the pangs of the new birth, and by an almighty power drawn the lineaments of a new creature in his soul, there is nothing that he hears, or sees, or feels, that he is more certainly persuaded of, than this truth, that without regeneration there is no salvation. He has changed his mind; he is quite of another, of a new judgment, in this and other things, than he was formerly.

[8.] New valuations. The estimative power of his mind is renewed; the value of things is quite altered in his judgment; the scales are quite turned; that which was highest is lowest; that which was weightiest in his account, is now lighter than vanity; worldly and carnal things, which were gain before, are now counted loss; spiritual and heavenly things, not before regarded, are now of highest value.

Formerly, the treasures of the world were most precious in his account; but now the reproach of Christ, the very worst condition with Christ, is of greater value than the treasures of the world. Hereby Moses evidenced a new creation in his soul, Heb. xi. 26.

Formerly, interest in Christ he took upon trust, upon common, uncertain grounds, as though it were not worth the looking after; but now that it is assured to him upon gospel terms, he will not part with it for all the kingdoms of the earth; or, if he be kept in a doubting condition, if he walk in darkness, and see no light to evidence his title to Christ, which is the condition of many a new creature, many a child of God, after their new birth, so highly does he value it, as he would be content to live poor, afflicted all his days, upon condition he might obtain it. If Christ would but lift up the light of his countenance, he would be far from envying those whose corn, and wine, and oil increase, Psalm iv. 7, 8.

Formerly, he counted them happy who have the world at will, a confluence of pleasures, honours, riches, to their heart's desire; but now he pities

those who have no greater happiness, no sweeter comforts, than these can yield.

Formerly, he could have heard and read the promises in the Scripture, without much regarding them; yet, if a friend had assured him of a rich estate, he would have accounted that a precious promise: but now he would not part with the riches he spies in some one gospel-promise, for all the mines in the Indies, Ps. cxix. 127, Ps. ix. 10, Prov. viii. 19.

Formerly, he had rather have spent his time in merry company, than in seeking God, or hearing a sermon, or conference about his soul's estate; but now one day, one hour in these holy employments, is better in his account than a thousand elsewhere; rather be a door-keeper in the house of God, than a commander, a prince in the tents of wickedness, Ps. lxxiv. 10.

Formerly, he most esteemed such gifts, parts, as would get most applause and credit, quick wit, profound judgment, free expression, a nimble invention to find out, or set off some taking opinions or notions above the ordinary road. Ay, but now these are vanities in his account, compared with the power of godliness; now he values holiness above the choicest accomplishments in the world. This is the most excellent way in his esteem, as Paul in like case, 1 Cor. xii. 81.

Formerly, his church-privileges or religious performances, his alms-deeds, or outward observance of the law, self or sense, seemed something worth to make his way to heaven. But now he counts all these loss, compared with Christ's righteousness; even those that he counted gain, they are loss, yea, dung, that he may gain Christ, and be found in him, Phil. iii. 7, 8. He has a new esteem of things.

[4.] New designs. The designing power of his mind is renewed, he has new plots, new devices, such as troubled not his head before; and those that he formerly pursued, are laid aside. His designs are cast in a new mould, and run in a new method, such as the old man is a stranger to, the unrenewed mind is not acquainted with.

Formerly, his designs were driven towards sin, himself, or the world; now they are for God, for heaven, for his soul.

Formerly, his design was to ingratiate himself with those that might do him good, make him great or safe in the world; now it is to continue in the favour of God, to walk in the light of his countenance, and enjoy sweet fellowship with the Father and Son.

Formerly, his design was to live plentifully and creditably in the world; now it is to get his heart crucified to the world, and the world unto him, to live soberly, righteously, godly in this present world, and walk in it as one redeemed from it.

Formerly, his plot was to make provision for the flesh, to fulfil the lusts thereof; now it is to mortify his members that are on the earth, to put the old man to death, and in this respect to die daily, to starve his lusts, and crush the interest of the flesh, that though it continue, yet it may not prevail and rule in him.

Formerly, his design was to grow rich, to lay up store for the time to come, to provide plentifully for posterity; now it is to be rich unto God, to partake more and more of the unsearchable riches of Christ, to grow in grace, and abound in the fruits of the Spirit; to lay up treasures in heaven, even that good foundation, for the time to come; to provide for eternity; to get his personal wants supplied, and to bring up posterity in the fear and nurture of the Lord; to bring them up to the terms of the covenant, that they may have a title to the treasures, and may be heirs of the kingdom that cannot be shaken.

Formerly, it was his design to make sure what he enjoys on earth, and to secure it from the claims, injustice, or violence of men; now it is to 'make his calling and election sure,' to make clear his evidence for heaven; to get those spiritual distempers removed, which are as moth and rust to his soul's treasure; to keep his heart with all diligence, that sin, and Satan, and the world may not break through and steal.

Formerly, it was his design, either to be famous in his generation, eminent amongst the sons of men, or at least to have a name amongst, or praise from men, for parts, or performances; but now it is, that God above all, and in all things, may be glorified; that the sceptre of Christ may be advanced, and his crown flourish; that his name may be precious and glorious in the world, and all nations, tongues, languages, may acknowledge his glory, and speak his praises; and that all in heaven and earth may lay their crowns at his feet, and give unto him the glory due to his name, due to his love, for he is worthy. These are the designs of a new creature.

[5.] New inventions. Invention is another power of the mind, which is renewed when a man is made a new creature; his mind is busied about far other inventions and devices, than formerly. Not how to find out new opinions or notions, that he may be cried up as a rare man, as *τὸ μέγας*, the humour of Simon Magus; nor how to blast their reputation, who stand in his light and obscure him; nor how to satisfy his lusts in a way of safety and credit; nor how to gratify an ambitious, or covetous, or revengeful, or unclean humour: no, these are the devices and contrivances of the old man, which is corrupt and unrenewed. The inventions of the new creature are quite of another strain, such as the old man, the unrenewed mind, is utterly unacquainted with. I might instance in more than twenty, I will but name them. The new mind employs his invention,—

To find out what are his spiritual wants, where the defects of his graces and affections lie, wherein faith, and zeal, and love, and self-denial, are defective; that he may not languish for want of supplies, that his soul may be kept on the wing of desire after Christ; that, living in the sense of many wants, he may not be puffed up with self-conceit, as having attained.

What hinders his soul's prosperity. Why he does not grow answerable to means, light, engagements; whether remissness in duty, or some unmortified lust within, or too eager pursuit of something without.

His secret corruptions: those skulking traitors, that lie hid in the dark and secret corners of his soul, which in others are not seen nor regarded; stirrings of spiritual pride, secret motions of self-refined stains of hypocrisy.

The decays of his soul at their first rise and appearance; decay of love, zeal, spiritualness of mind, tenderness of heart or conscience; to find out these at first, before they run his soul on into a consumption, which neglected, they are apt to do.

The best ways of improving Christ crucified, of drawing powerful and quickening influences from him, knowing that upon this depends the life, strength, comfort, and welfare of his soul.

What arguments may most prevail with God in prayer. Not that the Lord needs these, but that they are needful for himself, to encourage faith, and quicken the soul to fervency and importunity in seeking God.

What thoughts, what objects, do most affect him, make deepest impressions on his heart. What most powerful to quicken, inflame, put his soul upon motion towards God, and effectual to restrain from sin.

What duty every condition he is cast into, and every alteration in that condition, does especially call for.

The exercise of what grace is most proper and suitable to every juncture



of time, to every occurrence he meets with ; that he may be always ready, his loins girded, his lamp burning.

What parts of the word of God, whether promises, or threatenings, or examples are more suitable to his soul's estate, that he may take special notice of them in hearing or reading.

Where the new man is weakest, where he lies most open to assaults of spiritual enemies, where Satan gets most advantage, where sin makes its breaches, that he may fortify that especially, set a strong guard.

What the cause of every cross and affliction is, inward or outward. Why the Lord at any time withdraws from him, denies his presence, assistance in ordinances, in his endeavours after holy walking, that if it be sin, he may subdue it.

To find out what Satan's snares are, what his devices, whereby he most prevails in the times and places where he lives, that he may not be ignorant of his devices, nor entangled unawares.

What the deceits of his heart, and the fallacies of sin, these being deceitful above all things, and so intimate with him ; that he may not be circumvented, cheated, deluded.

Where the strength of sin lies, what are its strongest holds, what carnal reasonings, what promises or expectations, that he may bend all his force against it here, this being the surest way to victory.

What is the beloved sin, *peccatum in deliciis*, the commander, supporter, encourager of the rest ; that this may be chiefly mortified, subdued. He knows if the general fall, the troops will be easily scattered, routed.

The root of every sin by the fruits. When he perceives sin breaking forth, he sets his invention a-work, inquires, whence comes this ? *E. g.*, wanderings in holy duties, whence are these ? Is it not from carnalness, want of delight in holy employments ? is it not from some lust within, worldliness or uncleanness ? Having found out the root, he strikes at that, thinks it surest to stay the stream by stopping up the spring.

Where are corruptions, encouragements, abettors, incentives ; where it feeds and gets provision, whether in his constitution, or employment, or company, or diet, or accommodations, that he may cut off these.

How to be most serviceable in his generation ; how he may improve his talents most for Christ's advantage ; which are the ways, which are the services in which his times, parts, gifts, enjoyments, may be best employed ; that he may not bury them, nor use them only for himself, nor spend them in ways less necessary, profitable, advantageous for Christ and his people.

How he may win others to come in to Christ, to renounce sin. What carriage, what acts, what words may be most effectual, according to the several tempers of those amongst whom he lives.

What the design of every special providence is towards himself, or the place he lives in, that he may neither disregard nor oppose it, that he may concur with God, and be subservient to him in his promoting them ;

What are the provocations of the times and place he lives in, that he may endeavour to reform, mourn in secret for them, seek pardon ;

These and such like are the things about which the invention of a renewed mind is employed. And when his studies succeed herein, he has more reason to cry *ευφημα* than Archimedes ; these being inventions that find more approbation in heaven than any on earth.

[6.] New reasonings. The discursive power of the soul is renewed ; carnal reasonings are opposed, disclaimed as weak, fallacious ; his arguings now are of a new mode.

His former inward reasonings were for the flesh against the spirit, now

they are for the spirit against the flesh ; they were formerly for the world against Christ, now for Christ against the world ; for sin and looseness against holiness and strictness, but now the contrary ; from the letter of the word against the sense of Scripture, now they are according to the mind of Christ. He draws quite contrary conclusions from formerly abused principles ; *e. g.* God is merciful, long-suffering, and patient, *Ergo*, there is no such danger in sinning, no such necessity of a precise reformation ; so the old man. But the new creature argues from hence, *Ergo*, this should lead me to repentance, Rom. ii. 4. Therefore I should be ashamed, afraid to sin hereafter, and heartily grieved that I have sinned so much before.

Christ is full of love and compassion to sinners, and therefore we need not be so nice and precise in forbearing, renouncing every sin ; so the old man. But the new creature thus : Christ loves me, and therefore how can I do that which his soul hates ? He 'loved me, and washed me,' &c. ; how shall I do that which shed his blood ? The grace of God appearing to all in Christ crucified ; *Ergo*, I must deny all ungodliness and worldly lusts, &c., Titus ii. 11, 12.

Christ came to save sinners ; *Ergo*, there is hopes of salvation, though I continue in this or that sin ; so the old man. But the new creature argues thus : *Ergo*, I must get into and continue in the way wherein Christ has declared he will save sinners ; I must believe, break off my sins by repentance, and submit to his laws and government, else his death will nothing avail me.

But the strict and constant observance of all Christ's laws will be hard, and sometimes dangerous. I may lose my estate, liberty, or life by it ; *Ergo*, it is better to hope well, and go on as I do ; it is folly to launch so far into the deep as we can see no shore ; it is good sleeping in a whole skin ; so the old man. But the new creature thus : If the observance of Christ in all his holy ways and truths may cost me so much, *Ergo*, it is more proper for me, whom Christ so infinitely engaged. Shall I offer unto him only that which costs me nothing ? If Christ had dealt so with me, my soul had dwelt in everlasting flames. Whom should I suffer for, if not for him who suffered all for me ? And if I suffer with him, I shall also reign with him ; so the apostle.

But there are many ways of religion, abundance of errors, divisions, diversities of opinion ; *Ergo*, it is better to keep the old track wherein I was born, bred, and have thus long lived, than to wander and change my old course in such uncertainties ; so the old man. But the new creature thus : There are many divisions, wanderings, &c., *Ergo*, I have more need to keep in the strait way, the way of holiness, which is certainly the way of Christ if there be any truth or certainty in Scripture, and leave those to doat upon questions, less material opinions, positions and circumstantialia not clearly revealed, who think they have more time than enough to mind that one thing needful.

But some that pretend to holiness and strictness are hypocrites, make a fair show outwardly, when there is no inward reality ; *Ergo*, it is better to be as I am than counterfeit what I am not ; so the old man. But the new creature thus : There will be hypocrites amongst those that profess godliness, there was a hypocrite amongst Christ's disciples ; *Ergo*, I have more need to look to my own security, more reason to give all diligence to make my own calling and election sure.

This way of strictness and preciseness is everywhere spoken against and reviled ; *Ergo*, no wisdom to enter into it, to meddle with it ; so the old man. But the new creature thus : *Ergo*, it is more like to be the way of Christ, for

he himself suffered the contradiction of sinners. The world hates him and his ways, no wonder if they speak evil of them.

The Lord accounts the will for the deed. I mean well though I do ill sometimes, *Ergo*, the Lord will accept me; so the old man. But the new creature thus: *Ergo*, in the strength of Christ I will put forth myself to the utmost in every duty, in all the ways of Christ, and when I fail through weakness, there is hopes of pardon and acceptance.

The time is short, we cannot live long; *Ergo*, let us live merrily, take our pleasures, follow our profits, while we have time; so the old man. But the new creature thus: *Ergo*, I must use all diligence to get the work done, for which he allows me this time, for which he sent me into the world; *Ergo*, I must use the world as though I used it not, rejoice as though I rejoiced not, buy as though I possessed not, use recreations as though I used them not, 'For the fashion of the world passeth,' &c., 1 Cor. vii. 29.

But there are many promises to sinners; *Ergo*, no reason to despair of salvation though I live in sin; so the old man. But the new creature thus: I have many great and precious promises, therefore I should 'cleanse myself from all filthiness of flesh and spirit,' &c. It is the apostle's arguing, 2 Cor. vii. 1.

The thief repented at death, and was admitted into paradise; *Ergo*, why may not I defer my repentance and reformation till the hour of death? so the old man. But the new creature thus: I read but of one amongst many thousands that found place for repentance at his death; *Ergo*, I will not leave my salvation, my soul, at such a desperate hazard, as, ten thousand to one, it will be lost.

But death is uncertain, it may be far off, the Lord delays his coming; *Ergo*, I may eat, and drink, and take my pleasure; thus the old man, with that wretched servant in the parable, Mat. xxiv. But the new creature thus: *Ergo*, I must be continually watchful; I must be always employed in the Lord's work, lest the Lord come in an hour when I look not for him, lest he find me in an evil way, and I fall into the condemnation of that unprofitable servant, Mat. xxiv. 48.

But there is no condemnation to those that are in Christ, and who can tax me as one that is not in Christ? *Ergo*, though I sin I shall not be condemned: so the old man. But the new creature thus: 'No condemnation to those who walk not after the flesh.' If I walk after the flesh, continue in my old carnal condition, stick to my old, superstitious, ungodly customs and practices, if I be not a new creature, I am not in Christ; to such there is nothing but condemnation. The new mind has new reasonings, as appears in these, and might be shewed in more instances.

[7.] New thoughts. The cogitative power of the mind is renewed, old thoughts are passed away. His atheistical thoughts;—God sees not, he regards not, he will not punish; I may sin securely. Revengeful; he does not meditate mischief upon his bed. Lustful; his heart is not a place for speculative uncleanness. Proud; he is not puffed up with self-conceit; the high, lofty, towering imaginations are pulled down. Worldly; he gives not way to immoderate thoughtfulness about what he shall eat, &c. These engross not his mind; he knows a small share of his thoughts is but due to the world, solicitous, anxious thoughts, distempering his mind with fear and distrust, so much carefulness what to eat, &c. When Christ works this new creation in the mind, these are driven out, as buyers out of the temple; it is a part of this great renewing work to bring every such thought into subjection. So wandering thoughts in holy services, which passed before without restraint,

he drives these away, as Abraham did the fowls from his sacrifice, Gen. xv. 11. Vain, unprofitable, foolish, impertinent, incoherent thoughts, though they may steal into the mind, they lodge not; he entertains them not as formerly.

The thoughts that are now welcome into his mind are holy, spiritual, heavenly; thoughts of Christ, his love, the sweet expressions, the many precious experiments of it; thoughts of his soul's condition, of the great and precious promises. These are his meditation, these are sweet to his taste. Thoughts of his glorious relations to Christ, of those privileges of a new creature, and of those future enjoyments in glory, these are most frequent, pleasing, abiding.

Such thoughts as quicken him to holy motions, stir him up to heavenly inclinations and affections. His former thoughts were as thorns and weeds to choke these, but his present thoughts are as bellows, to kindle and inflame his heart with love to, and zeal for, and ardent desires after, Christ and spiritual enjoyments; quicken him to faith, fervency, heavenliness; engage him to humility, self-denial.

These are the thoughts of a new mind, which the old man will not believe to be in any, because he never found them.

[8.] New consultations. The advising power, that which the philosophers call *βουλευτική*, is renewed. He has now new objects to consult about, new counsellors to consult with. He consults not now whether the Lord shall be his chief good, his last end, nor whether his great idol the flesh shall be thrown down, or pleasures, profits, credit, the unrenewed man's trinity, shall give place to God, and be made the footstool of Christ; no, *in re tam sancta non est deliberandum*. This is out of question, he is fully resolved upon it, though the greatest part of Christians (whatever they imagine to the contrary) never came up to such a resolution.

It is not the end, but the means, that he consults about, *βουλευόμεθα οὐ περὶ τῶν τελῶν*;<sup>\*</sup> not whether Christ shall have the highest place in his soul, but by what means he may be most advanced; not whether the interest of the flesh and the world shall be cast down, but by what means this may be most effectually done; how he may disengage his soul from carnal interests (that have so fully possessed him) so as he may give up himself wholly unto the Lord. And the business being weighty, needs counsel, *συμβούλους διὰ παραλαμζάνομεν εἰς τὰ μεγάλα*. The new creature has new counsellors. We see it in Paul; as soon as the Lord had made him a new creature, he chooses a new counsel, rejects the old, Gal. i. 16. So here he consults not with the world, not with the flesh, not with carnal friends, about the things of God. The world and the flesh are enemies and carnal friends, in spiritual things are fools; and who seeks counsel of foes or fools? If carnal friends be consulted with, then in trouble of conscience they will advise you to get into merry, jovial company, to sing, or drink, or cast away those melancholy thoughts, or to follow worldly business with more eagerness, that the noise of the world may drown the voice of conscience. Oh miserable comforters, oh wretched counsellors! When the world or flesh are consulted with, they will advise with much show of wisdom. If sin must be left, if something must be done for Christ, why then engage for Christ against sin with a proviso, with caution and reservation? Take heed, if you be wise, that no sin be left, no duty be undertaken, to the prejudice of ease, credit, or worldly advantage. And so profitable and delightful sins must still be retained; duties of religion that are chargeable, difficult, dangerous, or reproached by a wicked generation, must be baulked, declined. When

\* Aristot.

persecution arises for any way of Christ or holiness, then wheel about, excuse yourselves here ; in this the Lord be merciful to me, I can, I dare follow Christ no further. Here is the counsel of the wisdom of the flesh, which is enmity to God. 'This wisdom descendeth not from above ; it is earthly, sensual, devilish,' James iii. 15. And so the new creature rejects it. It is the wisdom from above which guides him in his consultation, that which is not only peaceable, but pure, fruitful, and without partiality, &c., verse 16. He consults with the oracles of God, David's counsellors are the men of his counsel, Ps. cxix. 24. He goes for advice to the law and the testimony, he inquires impartially ; and that which is there delivered sways his judgment, and carries it in all debates, though it be never so cross to carnal interests, though it be to the prejudice of his dearest lusts, though it be to the ruin of his ease, credit, worldly advantages. One glimpse of Scripture light will carry it.

Thus you see explained what a new creature is in respect of his mind, how the mind is renewed in its several acts and powers. Proceed now to the next faculty,

(2). A new will. A new creature has a renewed will. As this new creation make a new spirit, *i.e.* a new mind, so it makes a new heart, *i.e.* a new will. This new creature is a new man, Eph. iv. 24, Col. iii. 10. Now there cannot be a new man without a new will, for this is the principal part of a man.

The will is the ruling faculty, it commands the whole man ; therefore, such as the will is, such is the man, old or new. The most powerful and distinguishing work of renewing grace is in the will, and therefore, that we may understand what the new creature is, we must apprehend how the will is made new, and wherein its renewedness consists. Now this will appear most clearly in the immediate acts of the will, its inclinations, intentions, fruition, election, consent, application, and resolutions. Where there is a new creature, a new will, there are

[1.] New inclinations. That act of the will, which Aristotle calls *βούλησις*, and the schoolmen *simplex volitio*, has a new object. The heart, which was formerly carried after sin, the world and self, has now a new bias, which carries it towards God in Christ as his chief good, towards him as the height of all his glory, the spring of all his pleasures, the treasury of all his riches. Every unrenewed man is an idolater, he makes himself or the creature his idol. And though God usually have the name, yet he moves towards these as his chief good. This is the sad effect of the fall in every son of Adam, an averseness to God, a propenseness to the creature ; and this continues in every man from his first birth till he be born again. And when this new creation begins, it finds him in this posture, with the face of his heart towards the creature, and his back towards God. Now it is the effect of this great work to turn the heart from idols unto God, from the creature unto the Creator. Hence it is called conversion ; his heart now runs towards a new mark, he has a new centre. Formerly himself or the world was his centre ; to these he moved, after these his soul was carried, even as the sparks fly upwards. But now God in Christ is his centre : his heart tends towards God, even as heavy bodies move downwards ; his motions towards God are free, powerful, and restless. He has a new nature, and his motions towards God are in these respects natural.

First, He is freely inclined towards God. He is not only forced by terrors, or apprehensions of death, or some great danger ; for these may occasion some weak motions towards God in an unrenewed heart ; but when there are no such enforcements, yet then his heart is in motion towards

God. There is an attractive virtue in Christ, and the discoveries of his love and excellency in the gospel, which draws a new heart to him; a virtue both secret and powerful, such as we see in the loadstone to draw iron. 'When I am lifted up, I will draw,' &c. The heart is put upon this motion by an inward principle, not by outward enforcements. When the will is thoroughly touched with renewing grace, it inclines towards Christ; as you see a needle, touched with the loadstone, move and tend toward the north pole. This heart-inclination is better felt than expressed, and it will be a mystery to those who have not experience of it, as this new creature is to all unrenewed men.

*Secondly*, It is a powerful and prevalent inclination, such as does overpower the inclinations of the flesh to sin in the world. Set the world, in all its pomp and glory, all its delights and treasure, before the soul, on one side, and God, as manifested in Christ, on the other, and a renewed heart will turn its back upon the world, and bend itself towards God. Nor is this,

*Thirdly*, By fits and starts, now and then, in some good mood; but his inclinations are habitual and constant. His motions may be slackened, and in part diverted, by some violent temptations, even as you may force the needle in the compass towards the south; but then it quivers, and shakes, and is restless, till it point north again. So the heart, when by some lust or temptation it is drawn aside from God, this motion is not free, it is against the settled bent; the heart shakes and shivers, till that be removed which stops its course, and hinders its motion towards God. The constant bent and tendency of the renewed will is after God, as its happiness, its joy and delight, its treasure and glory. David was a man after God's own heart, and therefore his heart was formed according to the image of God, *i. e.* it was renewed; and you may feel the pulse, perceive the motions of a renewed heart, in his expressions, Ps. xlii. 1, 2. Paul expresses the temper of a new will under temptations, Rom. vii. He does that which he allows not, that which he hates, that which he would not do, ver. 15, 16. When his soul is hurried to sin, his heart would have it otherwise; when he is carried down with temptation, he moves as he would not move; his heart, his will inclines to God, while he is carried another way: he is carried as a captive, carried as by rebels; so he looks upon himself and upon them, ver. 28. A captive, dragged by rebels, moves not freely: if the force were removed, he would change his motion, alter his course. A new creature has not a heart for sin and for the world; the fixed, usual, constant bent of his will is towards God, as his chief good, only happiness. It is contrary in an unrenewed man.

[2.] *New intentions.* The renewed will intends God, aims at him in all, and above all things. Christ is to him *Alpha* and *Omega*, the first and the last, the spring of his happiness and the end of his actings. That which is a man's chief good, is his last end. God is both to a renewed heart: he inclines to him as his chief good, he intends him as his last end.

He has new ends and aims, far differing from his former. Heretofore he aimed at pleasure, to live merrily; riches, not to stand in need of others; greatness, that he might not be an underling in the world; honours, that he might not live obscure or contemned. But now, apprehending his sweetest delights, best riches, greatest honours, are to be found in God, he aims at God instead of these, and intends not these but in reference to God, that by these he may be enabled to do him better and more cheerful service.

God is now his end; and that which he intends above all is, 1, to glo-

rify God ; 2, please him ; and, 3, enjoy him. God is his aim in these three notions.

*First*, To glorify him. Every action is raised and carried on for his end, and with this intention, virtually if not actually, that God by it may be glorified ; and this universally, not only in religious actions. He hears, and prays, and reads, and meditates ; not to stop the mouth of conscience, or to be accounted a good Christian, or to make amends for some sin, whose guilt troubles him, but that God may be hereby honoured.

Nor this only in civil actions. The works of his calling, ploughing, or digging, or studying, &c., these he follows for this end ; not as formerly, to get his living only, or to provide for his family : his intentions rise higher ; that which he principally aims at, is that hereby God may be glorified.

Yea, but even in natural acts. He eats, he drinks, he sleeps, not only for continuance of health and life : he aims at something of greater moment, viz., the advancing of God's glory. This is the law of the new creature, for to such the apostle prescribes it, 1 Cor. x. 31.

And as he intends this universally, by dedicating all and every action to this end, so he aims at it singly, i. e. he acts not that which may glorify God, in relation to himself only, or his own ends. The old man may do this ; so did the unrenewed Jews ; they had a zeal for God, as Paul testifies, Rom. x. 2. They were zealous in doing that which might honour him, as they thought, but it was in reference to themselves, lest the apostle's doctrine (of justification by faith, both to Jews and Gentiles) prevail, their law, and dignity, and privilege above the rest of the world, should be overthrown. A new creature may, must seek his own good ; but this in subordination to God's glory as supreme, and in a way of subserviency to it as principal. He seeks other things, but he intends this in and above all. And this is a special property of the new creature, which the highest improvers of nature could never reach, nor ever will, till renewed.

*Secondly*, His aim is to please God. Formerly his aim was to please his flesh, or his senses, or his corrupt humours, or such persons and friends on whom he had dependence ; but now that which he intends above all is to please God. He will strive to please others, if thereby he may the better please God, as Paul became all things, &c. ; but if any thing come in competition with God, if he must either displease his friends, his flesh, his senses, or displease God, in this case he will displease all, rather than displease God ; for to please God is his highest end, and the highest end is best ; and so the apostles determine in this case, Acts v. 29. In this case, to displease God, we should not yield a finger's breath, *Neque omnibus angelis in celo, neque Petro nec Paulo, neque decem Cesaribus, neque mille papis, neque toti mundo latum digitum cesserim*, [Luther] Comment. in Gal. ii.

*Thirdly*, To enjoy God. He aims at this in all actions and undertakings whatever ; and intending this, nothing short of it will satisfy him.

Formerly, in religious duties he could have rested in the work done, or been satisfied with common enlargements and assistances ; or content if others esteemed and applauded him, though his heart was at a great distance from God in the duty. But now no duty will please or satisfy him, except he enjoy God in it ; except God draw near to him, and witness his presence by the power, efficacy, or delights of it in his heart. So in civil and natural acts ; it is the aim, the intent of the new creature, to enjoy God in all. But this leads me to the

[8.] New fruitions. That in which the new creature rests, that which satisfies, contents him, is quite different from what it was formerly. His

life was formerly a vexatious wandering from vanity to vanity ; all the contentment he had was in sin or worldly accommodations, or at least in outward performances ; but now these are as husks to him. That which gives his heart quiet and content, is the enjoyment of God, communion with Christ, fellowship with the Holy Spirit. *Nihil potest quietare hominis voluntatem, nisi solus Deus*, says Aquinas. It is true, here, nothing quiets a renewed heart but the enjoyment of God ; or, as he, *irrequietum est cor nostrum*, &c. Thou madest us for thee, and our heart will not rest but in thee.

The world (as one well compares it) is like a king's court. Unrenewed men are like children, who are taken with the pictures, and please themselves in viewing the hangings and ornaments of several rooms ; but a new creature is like a man that has earnest business with the king ; he stays not in the out rooms ; he takes little notice of the ornaments and rich furniture ; his business is with the king, and so he rests not till he come into his presence. Those that rest in outward performances, or worldly enjoyments, they stay in the out rooms. A new heart, like the king's daughter, is then only brought with gladness and rejoicing, when she enters into the king's presence, Ps. xlv. 15 ; then only satisfied, when Christ leads her into his banqueting house, when he fills the tabernacle of her heart with the glory and power of his presence. Even as a hungry infant will not be content ; though ye give it chains of gold or bracelets of pearl, nothing will satisfy it but the breast ; so a renewed heart, in the absence of Christ, all that the world can afford will not quiet or satisfy it, none but Christ, none but Christ.

Formerly, he could rest in a religious duty performed, or at least in the plausible performance of it ; but nothing now contents him, except he there find him whom his soul loves ; nothing satisfies him, except the presence of God go along with him in these duties ; except he find the Spirit of God moving in them, affecting his heart, and working upon his soul in the use of ordinances. His heart raises itself in the ordinances, as Zaccheus, Luke xix. 4, got up into a sycamore tree, that he might see Jesus passing by. It will not satisfy him, no more than Absalom, to return to his house, except he may see the king's face, 2 Sam. xiv. 32. It is that which he seeks, as the angel told the woman : Mat. xxviii., 'I know that ye seek Jesus that was crucified.' Ay, this is it which a renewed heart seeks ; nor will it ever rest till it find Jesus that was crucified.

Formerly, if by labour and industry in worldly employments he could gain well, and increase his estate, and thrive in the world, he was herewith content (so far as such things can give contentment) ; but now, whatever he gains, whatever he gets, he is not satisfied, except, while his outward man is busied in the world, his soul enjoy communion with Christ, except his labour and travail in these outward things be a walking with God.

Formerly, he was apt to say, as that rich man, Luke xii. 19, 'Soul, thou hast much goods, &c., take thine ease,' &c. But now he will rather say, with that famous Marquis of Vico, 'Let his money perish with him, who prefers all the gold of the world before one day's communion with Jesus Christ.'

Formerly, he was apt to fancy some contentment, if he might have riches and friends answerable to his desire, meats and drinks suitable to his appetite, habit and accommodation suitable to his fancy ; but now all fullness is empty, if Christ make it not up ; the sweetest accommodation is distasteful, if the presence of God sweeten it not ; no enjoyments satisfy him, but those in which he enjoys Christ. And when he has found him, he can let out his heart's contentment in David's expression, 'The Lord is my portion, I have enough ; return to thy rest, O my soul, for the Lord has



dealt bountifully with thee; my lines are fallen in a pleasant place,' &c., Ps. iv. 6, 7, Ps. lxxiii.

[4.] New elections. The will shews its renewedness, in its choice of means for promoting of the ends on which it hath pitched: *προαίρεσις ἐστὶ τῶν πρὸς τὸ τέλος*. Election of means, the former acts were about the end. His choice is different from what it was heretofore. He brings not down that which should be his end, to serve his turn as a mean, as those do, who make religion a stirrup to advance them in the world.

Nor does he choose unlawful means to promote his ends. Formerly, so he might compass his intentions, he stood not much upon the quality of the means, whether good or bad, allowed or disallowed of God. How visible is this in men of the world! But now he pitches upon none but such as Scripture has sealed to be acceptable unto God. He will not set up calves, false worship, to gain or secure a kingdom, nor make priests of the meanest of the people to strengthen a faction, as Jeroboam did, who made Israel to sin, and is so branded. He will lose his ends, rather than accomplish them by deceit, falsehood, injustice, or what reflects on his profession.

His choice is regulated by the word, and what it prescribes he will pitch on, though it seem to his own prejudice. He will choose to cross his own humour or offend his dearest relations, rather than offend God. He chooses afflictions for Christ, rather than the pleasures of sin. It was Moses's choice, Heb. xi.

He chooses those for his companions that fear God, Ps. cxix. 68, and those above all that are most conscientious, most eminent for holiness, strictness, watchfulness over themselves and others. Those that he did formerly hate, jeer, abuse for strictness, holiness, they are now his delight, as David, herein a type of Christ, Ps. xvi. Spiritual conference of godly persons, which was formerly a burden, he now prefers before vain worldly discourse; and the company of profane men are his burden, as it was to David, Ps. cxx. 5, 6. He had rather have a friend that will reprove him for sin, than a companion that will soothe him in an evil way, Ps. cxli. 5.

In choice of a minister, he will not incline to one who will sew pillows under his elbows, cry peace to him while he lives in sin, or encourage him by doctrine or practice in any evil course; nor to him who will please his fancy with quaintness, notions or niceties; but he prefers him that will search his conscience, deal faithfully with his soul, not suffer him to live at peace in any wickedness, that delivers sound, searching, quickening truths, and teaches Christ, as the truth is in Jesus.

If he find ordinary means not sufficient to subdue his lusts, remove soul distempers, keep his heart in a spiritual heavenly temper, or to prevail for public mercies and deliverances, he then makes choice of extraordinary. If his usual praying every day be not effectual, he will set apart whole days for prayer and fasting to obtain those blessed ends.

He chooses not only those means, duties which are most plausible, but those also that are most spiritual; not only public exercises of religion, but secret duties; such wherein common gifts are not so much exercised, such as have nothing of outward form or pomp wherewith an unrenewed heart may be taken; for example;—

Secret prayer, in his closet, where no eye is witness. I mean not an heartless repeating of words got by rote, without fervency or affection; but the strivings, wrestlings of the heart with God in secret, in a humble, reverent, importunate, affectionate manner. This he chooses, and it is his practice.

Secret meditation of spiritual things. Not for increase of knowledge only,

or to enable him to discourse or dispute; this an unrenewed heart may choose; but to quicken his soul to spiritual motions, holy inclinations, heavenly affections; to find out the state and temper of his soul, communing with his heart, Ps. iv., that he may judge or encourage himself, according as the condition of his soul requires.

He chooses not only such duties as are easy, but those that seem difficult; rather forego his own ease, than leave his soul in a remiss, lukewarm, unthriving temper.

Nay, he will not refuse those duties that are chargeable, reproachful, or dangerous, when the Lord requires them. Daniel would pray to the God of heaven, though the penalty was casting into the den of lions. The primitive Christians would sell their estates rather than the poor should want, to the dishonour of the gospel. The apostles would preach Christ crucified, though therefore they were accounted the outcasts and offscouring of all things; rather expose his credit, break with friends, or make a breach in his estate, than break his peace with God by neglecting his duty.

[5.] New consents. This is another act of the will, which when it is renewed, has a new object. I might give many instances, but I shall only instance in that one which is the vital act of a new creature.

He now consents to enter into covenant with God upon the terms propounded in the gospel. Formerly, he consented to sin and the world, yielded to their terms, upon condition he might enjoy them; his heart, though hardened against God, yet was as wax to receive the impressions of sin; and he was a voluntary fugitive to Satan and his lusts, led captive by him at his will. But now his heart is hardened, his will is obstinate against sin and the world, yet it runs freely into the mould of the gospel, and consents to take Christ upon gospel terms, to take him as Lord, for holiness, power against sin, &c. He is so sensibly convinced of his misery without Christ, of that happiness which is to be enjoyed in Christ, he so clearly apprehends the infinite worth of Christ, his extreme necessity of him, that he will yield to anything the Lord propounds, if he will but give him Christ.

The Lord tells him in the gospel, if he will have Christ, he must part with all, with every sin: 2 Tim. ii. 19, 'Let every one that nameth the name,' &c.; those sins wherein thou hast so much delighted, whereby thou hast got, or expectest so much gain or advantage. He that is Christ's must crucify the flesh, &c. The renewed heart answers, Yea, Lord, and happy were I if I might be quite freed from all sin. Oh, happy exchange, to part with sin to gain Christ! What have I to do any more with idols? How much better is it to part with those sometimes dearest lusts, than, by retaining any one member of that body of death, to have both soul and body cast into hell! The will freely yields to this proposal.

The Lord tells him further in the gospel, he that will have Christ must deny himself. 'If any man will be my disciple,' &c., Mat. xvi. 24. He that will be Christ's must deny his ease, his humours, his credit, his gifts, his own righteousness, his own interests, inclinations, accommodations, for Christ's sake. The heart answers, all these are nothing compared with Christ; yea, verily, and I count them all loss that I may gain Christ, as Phil. iii. Yea, and let him take all, if my Lord Christ will return to my soul.

The Lord tells him in the Gospel, he that will have Christ must take up the cross, must be willing to endure reproaches, afflictions, and persecutions; must be willing to suffer in his relations, in his estate, in his liberty, and in his life too; to lose all these, if the glory, and ways, and truth of Christ call for it, Luke xiv. 26, Mat. x. 37, 38. He that will have Christ must make account to have the cross. The soul answers, Welcome the cross if

Christ come with it : I can never suffer anything so grievous for Christ as he has suffered for my soul. There is enough in Christ to make up all losses, to sweeten all sufferings. *Mallem ruere cum Christo, quam regnare cum Cesare*, as the father. None ever was a loser by Christ, whatever he seemed to lose. The greatest sufferers now in heaven could rather wish they had endured more, than repent that they suffered so much for their dear Redeemer. Nothing more true in all experience than Christ's promise, Mark x. 29, 30.

Thus the renewed will comes off freely, and consents to take Christ upon any terms, whatsoever the gospel offers, *αὐτὸ καὶ σῶσις, ἡγίων τὴν σωσάσας, &c., ἡν Χριστὸς ἐπέσχετο*.

[6.] New applications. The renewed will applies the rest of the faculties to prosecute what it has pitched on. The will is the commander of the whole man ; the *primum mobile*, that which sets all the rest on motion. It is ruler in the soul ; the rational, sensitive, and moving faculties are subject to it ; and part of them with some freedom as to their sovereign, the rest more absolutely as to a master. Now, when it is renewed, having pitched on the chief good for its end, and chosen the best means for the attainment thereof, it sets the rest of the faculties to work to prosecute these, and diverts it from what might hinder the soul in the pursuit thereof ; being moved by the Spirit of Christ, and fortified with renewing grace, it diverts the mind from carnal reasonings, vain thoughts, wicked plots and devices. Formerly, the mind could employ itself in these without control ; but now, when these appear, the will gives a check to them, commands the mind to better employment, turns the current of the understanding into a new channel. It applies the mind to spiritual designs and inquiries ; and when holy thoughts are offered, it commands their entertainment ; they are not checked, discountenanced, thrust out, as formerly they were.

The fancy is now restrained, the folly and vanity of it receives check from the will, it has not such license to bring in provision for lust, or to bring fuel into the soul for corruption to feed on.

The sensitive appetite is now curbed. That which too often ruled the soul is now overruled ; that which hurried the rest of the faculties to a blind correspondence with its motions towards objects of sense is now controlled, and is put to obey instead of commanding. Sensual proposals are spiritualised, made subservient to holiness, or occasions of it.

It exercises authority over the outward senses. They are employed in a way of serviceableness to Christ, and set to work for that end. These, which formerly were as windows to let in temptation, as doors to let in sin, are now closed at the renewed will's command,—it sets a guard upon them. A covenant is made with the eyes, as we see in Job ; the tongue is bridled, and the door of the lips kept warily. Not only wicked, but idle words are restrained ; if they get passage, it is by surprisal.

[7.] New purposes and determinations, new resolves. A new creature is resolved against every way of sin, and for every way of Christ ; being by renewing grace become Christ's disciple, he resolves not only to deny himself and take up his cross, but also to follow him. And he that follows Christ must resolve to walk in every way of Christ, and to abandon every evil way ; for he that resolves upon any way of sin, resolves to leave Christ, not to follow him. Christ cannot be followed but in his own ways, those wherein he went, or which he prescribes. He is not only willing, content, but resolute, fully determined ; and his resolutions are impartial and permanent.

Impartial, to leave all, every sin. Not only open sins but secret, sins of mind and heart ; not only gross sins, but those that are more excusable, refined ;

not only chargeable, expensive, but advantageous; not only those that are disgraceful, reproached, but countenanced, in credit; not only burdensome, troublesome, but pleasing, delightful; not only dangerous, such as are punishable by law, but safe. Resolves to strive against every known sin, and to entertain any light that may discover what is sinful; and to endeavour not only to reform his conversation, but to get his heart cleansed; not only to crucify the members, but the body of death; not only avoid actual sin, but subdue natural corruption. This is to put off the old man; this is to act like a new creature; this is to become a new lump.

Resolve to walk in every way of Christ, even in those that seem difficult and painful, require diligence and trouble, and crossing the flesh; that are hazardous, by which ye may lose friends, credit, or accommodations; that are reproached, disgraceful, make you censured, reviled, jeered; that are chargeable, make a breach in your estates, may cost your liberty, expose to indignation of great ones, or endanger life; as Paul, Acts xx. 24.

Permanent and fixed, too. This resolution is not some fit to which his will is forced by some rousing sermon, or some awakening providence, or some sharp affliction, or some apprehensions of approaching death. Even unrenewed men will resolve much upon such occasions; but when the enforcement is removed, the fit is over, the will returns to his former posture, as a broken bow. When the affliction is removed, or the sermon forgotten, the fear of hell or death vanished, these purposes vanish, too; no more resolvings then against sin. Such unconstant resolutions, though they pass for goodness, yet they are but like that of Ephraim, of which the Lord complains, Hos. vi. 4.

But when the will is renewed indeed, these resolutions are constant, habitual, durable; not to-day resolved for Christ against sin, and the next day unresolved, as the Jews in that particular, Jer. xxxiv. 15, 16: 'Ye were turned to-day, and had done right; but ye turned again, and polluted my name.' Or as Pharaoh resolved to let Israel go while he lay under the plagues, but when they were removed he was again unresolved. This inconstancy argues there is no new creation, but only some common superficial work. This is essential to a new creature; though there may be some declinings in respect of degrees, yet this is the constant bent of his will, he is resolved against every way of sin, and for every way of Christ.

*Use 1. Conviction.* If none can be saved but new creatures, and so much be required to the constitution of a new creature, then how few shall be saved! If the gate be so strait that leads into the New Jerusalem that none but a new creature can enter into it, then few there be shall enter, few in the world, few amongst Christians.

Few shall enter, because there are few new creatures; for it appears from what has been delivered, that they are no new creatures,

1. Who are ignorant. When God begins this new creation, he says, 'Let there be light, and there is light;' therefore, where the darkness of ignorance, covers the face of the mind, there is no new creation. Those that sit in this darkness, they sit in the shadow of death, of eternal death; the way of life they have not known, they are far from it. This darkness, this ignorance, is the suburbs of hell; this is inner, and hell is but outer darkness. When Christ comes to give the children of light possession of their inheritance with the saints in light, he will come with flaming fire, 2 Thes. i. Yet how few are there that know Christ, his excellency, all-sufficiency, savingly, effectually! How few are there that know this new creation, the new birth, experimentally; who know what a new creature is, by what they find of it in their own souls!

2. Who are not convinced of what they know, who, though they apprehend something of Christ, and of sin, and of the new birth, yet not so apprehend as to bring their minds under a sensible, effectual conviction.

Those who think this new creature a mere conceit, a fancy of some singular men, or else that it is needless, a man may be saved without so much ado, think they may safely continue in the condition wherein they were born and have lived, without any such almighty work as this new creation, without any such universal change, such a mighty alteration. These make it plain enough that they have neither lot nor portion in this matter; those who never were convinced that themselves were unrenewed, or not effectually convinced of the danger in so continuing.

They that tremble not at the threatenings denounced against sin, and can rest quietly when the Lord tells them of so many curses hanging over the heads of unregenerate men, though they have no good grounds to believe but that they are the men, like the horse, in Job xxxix. 22.

3. Those that value the world more than Christ, and outward things more than holiness. How evident is this amongst us! Yet who will confess their guilt in this particular? You use not to jeer men for being rich or noble, wise or learned; yet ye can deride some for their strictness and holiness, and brand the image of God with the odious names of puritanism and preciseness. Is it not clear, then, that holiness is vile in your eyes, while the things of the world are too precious? Or suppose ye be not come to that height of wickedness as to jeer and deride holiness, yet do ye not neglect it? Do ye not think much to bestow half of that diligence and seriousness for obtaining or increasing of holiness, which you lay out for getting or keeping things of the world? You will have the best assurance, the best evidence that can be, to shew for your estates; and yet be content to take your interest in Christ upon trust, upon common, weak, unevincencing grounds. And is it not clear that Christ is of less value to such than their estate?

4. Those who have no higher designs than nature can reach, than sense or carnal reason can propose; whose chief design it is to live in ease, credit, plenty, safety in the world; who mind but God, heaven, and their souls upon the by; spare but little, even of their spare time, to mind these; and then look to this, not so carefully, not so seriously, not with such earnestness, intenseness, as they look to things that concern the outward man; mind spiritual things as though they minded them not; those that seek outward things in the first place, and the kingdom of God, with the righteousness thereof, in the second.

5. They that are strangers to spiritual inquiries, the voice of whose souls is that of the worldlings, Ps. iv., 'Who will shew us any good?' not that of the converts, 'What shall we do to be saved?' think it strange that any should busy themselves in inquiring, &c.

6. They whose minds are captivated to carnal reasonings; that will secretly argue for continuance in sin, from the mercy and long-suffering of God; argue for the salvation of unreformed sinners, from the love and sufferings of Christ; against strictness and holiness, from the miscarriage of some professors, or the reproaches of the world; against a gospel profession, from the divisions and diversities of opinions that are amongst us; for voluptuousness and indulgence to the flesh, from the shortness of our lives.

7. They whose minds are closed against holy, spiritual, heavenly thoughts, who know not what it is to commune with their hearts about spiritual things, who are strangers to heart-searching, self-judging, soul-quickenings thoughts.

8. They that consult rather how to make provision for the flesh than how to crucify it; how to enjoy both Christ and his sins, his sins here, Christ

hereafter, rather than how Christ alone may be advanced in his soul ; consults with flesh and blood in spiritual matters, makes choice of the world and the flesh as his counsellors ; and if his conscience will not serve him wholly to neglect the service of God, advises how he may serve both God and mammon.

9. They, the inclination of whose heart is not towards God and spiritual communion with him.

10. Who make it not their chief aim to glorify God, to please him and enjoy him.

11. Who can quiet, satisfy his heart in any performance, or any enjoyment wherein he does not enjoy Christ.

12. Who make choice of such means only for promoting spiritual ends, as suit with their own ease and interests.

13. Who are not willing to take Christ, upon any terms, whatsoever the gospel propounds.

14. They whose reason, fancy, appetite, senses, are not taught subjection to Christ.

15. They who resolve not to practise every known duty, and renounce every known sin.

*Use 2. Exhortation.* 1. To those that are not yet new creatures. Since without this new creation there is no salvation, therefore, as you desire to be saved, if you would not perish eternally, rest not in anything for salvation till ye be new creatures ; till then, ye are out of the way, ye are without hopes of heaven.

Every man fancies hopes of heaven ; but upon what do ye raise them ? It concerns ye eternally to be careful ye be not deluded. If your hopes should prove delusions at the day of judgment, how woeful will your condition be ! And delusions they are if they rise not from this ground. Till ye be new creatures, ye build your hopes without a foundation, for nothing will avail ye to salvation, except ye be new creatures ; neither circumcision nor uncircumcision, neither duty nor privilege, neither opinion nor practice, will be available to salvation, unless ye be new creatures. You that daily hear of gospel salvation, and, withal, know that by nature ye are out of the way to salvation ; if ye be not desperately careless, should seriously inquire, what shall we do to be saved ? Now if your souls be serious in asking this question, ye will seriously mind what the text answers ; if ye will be saved, ye must be new creatures. And this being so, he that is not an infidel as to this truth, or wretchedly careless of his salvation, will be apt to ask,—

*Quest.* What means shall I use, that I may become a new creature ?

*Ans.* In answer to this, let me premise one thing, to prevent mistakes. It is not in the power of man to make himself a new creature ; for creation requires an infinite, an almighty power. No man, no angel can effect it ; no, nor be the instrument of it, as the more judicious divines conclude. It is *ὑπερβάλλον μέγθος*, an exceeding great power, such as was necessary to raise Christ from the dead, that is required to create faith and holiness in the soul, Eph. i. 19 ; it is God's workmanship only, Eph. ii. 10.

Yet, because the Lord is not pleased to effect this work immediately, but has prescribed means as the way wherein he will work it, and without which ordinarily he will not work it, therefore the means that the Lord has prescribed must be used by those that desire to attain the end. And though there be no necessary connection betwixt those means and this end, no sufficient inherent virtue in them, necessarily and infallibly, to create holiness, God having reserved this in himself as his own prerogative, yet there is a probability that the Lord will concur with the means of his own prescribing. And this probability affords hopes to every sinner, encouragement

to be diligent in the use of them ; whereas there are no hopes, no probabilities in an ordinary way for those who enjoy not the means, or wilfully neglect them.

The poor impotent man that lay at the pool of Bethesda, John v., though he could not go into the pool, nor convey a healing virtue into the waters, yet he was in more hopeful way to be cured than those who, being insensible of the like infirmity, never endeavoured to come near those waters.

Christ compares the regenerating power of the Spirit unto the wind, John iii. 8. The mariner cannot sail without wind, nor can he procure a wind at his pleasure, for it bloweth when and where it listeth ; but he may thrust his vessel off a shore, and spread his sails, to take advantage of a gale when it bloweth. Those that wait upon the Lord in the use of means and ordinances, they hereby spread their sails, are ready for the Spirit's motions, which bloweth where it listeth ; there is more hopes of these than of such who lie a-ground, neglecting the means of grace, which are both as sail and tackling.

The two blind men of whom we read, Mat. xx. 30, they could not open their own eyes ; that was beyond their power ; but they could get into the way where Jesus passed by, and they could cry to him for sight who only could recover it. Those that are diligent in the use of means and ordinances, they sit in the way where Jesus passes by, who uses not to reject those that cry unto him.

So, then, it is clear, though this new creation be the work of God alone, yet having prescribed means wherein he is pleased to work it, notwithstanding the unrenewed man's woeful impotency, there are no small hopes, there are great encouragements for him to wait upon God in the use of those means and ordinances wherein he puts forth his almighty power in making new creatures : 2 Cor. v. 17, Let him be. This denotes not man's ability but his duty, not that he is able to make himself a new creature, but that he is bound to use those means wherein or whereby the Lord renews sinners, makes them new creatures.

But what are those means and ordinances wherein I must wait upon God, that I may be made a new creature ? I will instance in some few :

1. Attend the word preached ; attend it carefully, constantly. As we should preach it, so ye should hear it, in season and out of season. Neglect no opportunity that God offers ; ye know not what ye lose by losing a sermon. This is the way whereby Jesus passes ; Oh be not out of the way when he passes by ! The Spirit that blows where it listeth ordinarily blows in this quarter. This is the pool where there is a healing, a quickening, a creating virtue, when the angel of his presence descends into it. Oh, miss no opportunity of getting into the pool, lest your souls languish in their unrenewed state, and perish for ever. It is this by which the Lord begets his children, makes them new creatures, James i. 18. This is the incorruptible seed by which ye must be begotten, or else die in your sins, 1 Pet. i. 23, 25. Those that condemn the ministry of the gospel condemn the means of life, that which the Lord makes use of in this new creation.

Those that neglect the word to hear it, shew that they are no new creatures, shew that they have no mind to be so, shew they are either atheists, not regarding God in his word, or desperate, not regarding salvation or their souls.

Nor is it enough barely to hear ; but you must hear so as to remember, remember so as to meditate, meditate so as to apply it to your souls, and mix it with faith, and act according to it.

2. Persuade not yourselves that ye are new creatures, when ye are not. Look upon this as a delusion of Satan, of dangerous consequence. There

are two devices of Satan whereby he usually deludes poor sinners about this weighty business. First, he endeavours to persuade them that there is no necessity of this new creation, that this is but a conceit of some precisers men, and that, indeed, there needs not so much ado to get to heaven. This is his first attempt. But if the clearness of Scripture evidence discover this to be a false suggestion, then he endeavours to persuade men that they are new creatures when they are not, and uses false grounds to make them believe it. Their good meanings, their harmlessness, their avoiding of gross sins, their moral virtues, outward performance of some religious duties, some change in their lives, sorrow for some sin, and zeal for some way of worship ; all which, and more, may be in those that were never renewed.

Now, if upon these or such like grounds he can persuade them that they are new creatures, while this persuasion continues he will keep them from ever being new creatures. For hereupon he will draw them to neglect the means wherein God works this new creation, or else, if they use the means, hereby they are rendered ineffectual. The conscience is hereby armed against the dint of the word. Threatenings and exhortations, proper to their condition, are neglected, put off as not concerning them, and the mind is shut up against conviction, which is usually the first step to conversion. Therefore if ye would not fall into, or not be kept entangled in, this snare of the devil, conclude not that ye are new creatures unless ye have clear Scripture grounds for it, except ye have found those lineaments of a new creature drawn upon your souls which I offered to your view in the explication of the doctrine. If upon serious examination ye find no such real universal change in your minds and hearts as I there described, then do not gratify Satan, do not delude your souls, by keeping off the application of it to yourselves. Take it home to thy heart, and say, I am the man : I never had experience of any such almighty work, of any such new creation in my soul ; for anything yet appears, I am no new creature. And then, if the Lord please to bring you to this conviction, you are in a hopeful way to this new creation. But then you must

8. Consider seriously and frequently the misery of your present unrenewed state. It may seem harsh counsel to persuade yourselves that you are miserable, and Satan may tell you this is the way to despair ; but he was a liar from the beginning. And, though it seem harsh, yet it is necessary, and through the Lord's concurrence it may be saving. Christ came to seek and save those that are lost : lost, miserable, undone, as in themselves, so in their own apprehension. You are never the further from happiness by being sensible of your misery ; no, sense of misery is the highway out of it. Meditate, then, seriously of the misery of your unrenewed state ; that it is a state of wrath, of damnation, of enmity with God ; a cursed state, a hopeless state, against which are darted all the curses and threatenings that are written in the book of the law ; that ye can never come to heaven till ye come out of it ; and that there is but a step between you and hell while you are in it. And in sense hereof—

4. Cry mightily unto God for renewing grace. Lie at his footstool, and cry, ' Help, Lord, or else I perish ! ' ' Create in me a new heart, and renew a right spirit within me ! ' Renew me in the spirit of my mind, renew me in the inwards of my soul ! Take away this old mind that is so blind, so vain, so carnal ! Take away this old will that is so obstinate, so perverse, so rebellious ! Take away this old conscience that is so partial, so seared, so senseless ! Take away this old heart that will never delight in, comply with, submit to thee ! Let old things pass away, let all things become new ! Thou, Lord, who broughtest this world out of nothing with a word,



canst with a word work in me this new creation ! Oh suffer me not to perish when thou canst so easily make me happy ! Speak but the word, and it shall be done ! Speak but the word, and this soul, now a dark, a woeful chaos, a lump of corruption and confusion, shall become a new creature ! Thus follow the Lord with strong cries, and give him no rest till he hear, till he answer. And, to encourage you, urge the covenant, Ezek. xxxvi. 26. Here is an absolute promise, no express condition to exclude, to discourage. And though ye are not (while unrenewed) in covenant by participation, yet ye are by proposal. Though ye yet partake not of it, yet it is propounded to ye. Plead it then : Lord, give me this new heart, put this new spirit into me. Though I be a dog (as was objected to the Canaanitish woman), yet it is this old heart, this corrupt nature, that makes me so. And this is it I complain of, this is it I would be rid of : Lord, take away this, &c. Oh, if ye were come thus far as that your hearts could put up such petitions frequently, unweariedly, then we might conclude ye are not far from the kingdom of God.

*Obj.* But while men are renewed, they are wicked, and the prayer of the wicked is sin ; God will not accept it, answer it ; it is unlawful, they must not pray.

*Ans.* Unrenewed men are bound to pray. Prayer is so far from being an unlawful practice, that it is their necessary duty. 1. The light of nature discovers it to be a duty. It is an act, not of instituted, but of natural, worship, by which every man had been bound to have acknowledged his dependence upon God, if the Lord had never revealed his will in Scripture. 2. If such must not pray because they sin in praying, by the same reason they must not eat, they must not work, for they sin in eating, in working. 'The ploughing of the wicked is sin, Prov. xxi. 4. 3. Prayer is nothing but the desire of the soul expressed ; therefore, if they must not pray for renewing grace, they must not desire renewing grace. And who dare say to such a man, Desire not to be a new creature. The apostle Peter puts it out of question (if no other Scripture did bear witness to it). He commands an unrenewed man, one whom he certainly knew to have no part nor lot in this matter, one whose heart was not right in the sight of God, one who was in the gall of bitterness, &c. He commanded Simon Magus the sorcerer to pray, Acts viii. 22.

2. It is not prayer itself, for that is a duty ; but the wickedness of their prayers, that is sinful, that is an abomination. When they make prayers a cloak for their wickedness, or pray that they may prosper in wicked practices, or pray for pardon of sin when they do not intend to leave sin, or pray with their lips, speak the words of a prayer but desire not in their hearts what they pray for, this, though ordinary, is a mocking of God ; no wonder if it be abominable in his account.

3. Though an unrenewed man's person be not accepted, though the Lord take no special delight in his performance, though he have not promised to hear their prayers, yet sometimes he hears them ; we have examples for it in Scripture. Ahab, though an unparalleled wicked man, yet when he humbled himself, the Lord made some return to his prayer, 1 Kings xxi. 29. The Ninevites, though heathens, cried mightily to God upon the preaching of Jonah, and the Lord repented him of the evil he had said, and as they desired, turned away from his fierce anger, so as they perished not, Jonah iii. 9, 10.

4. When the Lord gives a heart to pray constantly, importunately, affectionately, it is a sign he intends to answer. The experience of those that observe the returns of their prayers sufficiently confirm this ; no reason then for us to forbear the urging of this means to unrenewed men ; no rea-

son for them to be discouraged from the use of it. If ye would be new creatures, seek it of God by earnest prayer.

Second branch of the exhortation, to those who are renewed, who are already made new creatures, who can truly say, the Lord has given them a new heart and a new spirit, that old things are passed away and all things become new. This engages you to several duties.

1. To thankfulness. You ought to praise the Lord for this while you have any being; your hearts should rejoice in him, your lips should praise him, your lives should express all thankfulness to him; you should be thankful according to the greatness of the mercy, so far as your weakness can reach. Now, this is a transcendent mercy, of everlasting consequence, because it avails to salvation, as other things which you are much taken with do not.

If you had riches, and honours, and pleasing accommodations, even to your heart's desire; if you had success in all your outward undertakings, and all the prosperity you could wish; if you had a kingdom, or as many kingdoms as Ahasuerus had provinces; if you had assurance to live healthfully, delightfully, prosperously, in the enjoyment of these, an hundred years, yea, or a thousand, you would think all this a favour that calls for exceeding thankfulness. Oh, but all this is nothing in comparison of what the Lord has done for you if he have made you new creatures, for all this would not avail you to salvation; if you were not renewed, you would be for all this children of wrath, under the curse of God, the objects of his hatred and indignation, condemned already by him, and reserved for execution unto the judgment of the great day. And after those days of outward prosperity were expired, and though they were a thousand years they would have an end, they are little or nothing to eternity; they are but to everlastingness, as a day or an hour is to a lifetime; and being ended, and this shadow of happiness vanished, you must go down to hell and dwell with everlasting burnings. Then, then, what would all those kingdoms, and the riches and splendour of them, avail you? Then you would say, It had been infinitely better for me to have had a new heart than to have had all these, though it had been ten thousand years longer. Better I had lived poor, and despised, and afflicted all my days, than to have fallen short of renewing grace.

Oh, if the Lord have vouchsafed thee this, how low, or mean, or necessitous, or distressed soever thine outward condition be, he has done incomparably more for thee than if he had given thee all that this world can afford, all that is desirable to a carnal heart on earth; he has given thee that which requires unspeakable more than thankfulness. Let thy soul then bless the Lord, and all that is within thee; let thy tongue, let thy life give him the honour his grace calls for.

2. Labour to partake more and more of this renewing grace, to be renewed more in the spirit of your minds, to be daily putting off the old man, Eph. iv. If you be born again, see that you grow up; it will be monstrous to continue still infants or dwarfs. Whatever your outward condition be, be sure you may be able to say with the apostle, 2 Cor. iv. 16, 'Though our outward man perish, the inward man is renewed day by day.' The more ye are renewed, the more will ye have of salvation, the more 'abundant entrance,' 2 Pet. i. 11. The more assurance you will have of salvation for the future, yea, the more of salvation you will have at present. For what is salvation but freedom from that which makes us miserable, and possession of that which makes us happy?

That which makes us miserable is sin, and the effects of sin; and the more you are renewed, the more you will be freed both from sin and the

woeful issues of it; the more you put on the new man, the more will the old be put off with its affections and lusts; and as the cause is removed the effects will cease.

That which makes us happy is joy, glory, perfection. The more renewing grace, the more joy. Light is sown for the righteous; as this grace grows, joy will grow up with it; the more [grace, the more] glory, for grace in Scripture phrase is glory.

8. Pity those who are not new creatures. Children, relations, whatever you leave, friends, credit, estate, a settled, hopeful condition, you leave them miserable unless they be made new creatures. Travail in birth with them till Christ be formed in them.