

whose praise is not of men but of God.' So it is with better reason true of the christian, the worship of the gospel consisting little of externals, but being rational spiritual worship: 1 Peter iii. 21, 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ;' Col. ii. 6, 'As ye have received the Lord Jesus Christ, so walk ye in him'—we receive his Spirit. That is a sorry zeal, and hath little of a christian spirit, that runneth altogether upon outward things. Christianity first degenerated by this means, and the life and power of it was extinguished when it began to run out altogether in form, and men out of a natural devotion grew excessive that way. A christian, in obedience to God, is to use his instituted externals, but his heart is upon the spirit and soul of duties. Multiplying rites and ceremonies has eaten out the life and heart of religion. The more spiritual and substantial worship is the better, if there be humble and affectionate reverence, a ready subjection and submission to him flowing from grace, engaging the heart to God, and animated by the influence and breathing of his Spirit.

SERMON XXXII.

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.—
2 Cor. v. 17.

THIS is an inference out of the former doctrine. Two things the apostle had said—'Henceforth we no more live to ourselves,' ver. 15, and, 'Henceforth know we him no more,' ver. 16. There is a change wrought in us—a change of life, and a change of judgment; a new life, because there is a new judgment. Now in the text he showeth a reason why he changed his judgment and life, and lived and judged otherwise than he did before, because there is such a change wrought in all that belong to Christ, that they are, as it were, other persons than they were. As when Saul prophesied: 1 Kings x. 6, 'The Spirit of the Lord shall come upon thee, and thou shalt be turned into another man,' not in respect of person, or in regard of substance, but some gifts and graces. So these should be as other creatures, as new creatures. Now these things should only be in esteem with christians which belong to the new creature or regeneration. 'Therefore if any man be in Christ,' &c.

In the words we have a proposition—(1.) Asserted; (2.) Explained.

1. The proposition asserted is hypothetical, in which there is—(1.) An hypothesis or proposition—*If any man be in Christ*; (2.) The assertion built thereon—*He is a new creature*—*καινή κτίσις*, a new creation. The act of creation is signified by this form of speech, as well as the thing created.

2. The proposition explained; for there is—(1.) A destructive work, or a pulling down of the old house—*Old things are passed away*;

(2.) An adstructive work, or raising of the new fabric—*All things are become new.* The words are originally taken out of Isa. lxxv. 17, and Isa. lxxvi. 22, where God promiseth a new heaven and a new earth; that is, a new world or a new state of things. Which promises had a threefold accomplishment.

[1.] These promises should have some accomplishment at their return from Babylon, which was a new world to the ruined and exiled state of the church of the Jews.

[2.] These promises were fulfilled to all believers in their regeneration, which is as a new world to sinners.

[3.] They shall be accomplished most fully in the life to come, for the apostle telleth us, 2 Peter iii. 19, 'We look for new heavens and a new earth, wherein dwelleth righteousness.' Here it signifieth then that all things which belong to the old man shall be abolished, and the new man, and its interests and inclinations, cherished.

Doct. All those that are united to Christ are, and ought to be, new creatures.

Here I shall inquire—(1.) What it is to be new creatures. (2.) In what sense we are said to be united to Christ. (3.) How the new creation floweth from our union with Christ.

First. What it is to be new creatures, It implieth—

1. That there must be a change wrought in us, so that we are as if we were other men and women than we were before; as if another soul came to dwell in our body. This change is represented in such terms in scripture as do imply such a broad and sensible difference as is between light and darkness, Eph. v. 8; life and death, 1 John. iii. 14; the new man and the old, Eph. iv. 22–24. The vicious qualities must be subdued and mortified, and contrary qualities and graces planted in their stead. A man is so changed in his nature as if a lion were turned into a lamb, as the prophet says when he sets forth the strange effects of Christ's powerful government over the souls of those who by the ministry of the word are subdued to him: Isa. xi. 6–8, 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a young child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw with the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.' They shall be so inwardly and thoroughly changed that they shall seem new creatures, transformed out of beasts into men; and instead of a hurtful, they should have an innocent and harmless disposition. Without a metaphor this is represented: 1 Cor. vi. 11, 'And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' An instance we have, Philem. 11, in Onesimus, 'which in time past was unprofitable, now profitable both to thee and me.'

2. This change must be such as may amount to a new creation. There are some changes which do not go so far; as—

[1.] A moral change: from profaneness to a more sober course of life. There are some sins which nature discovereth, which may be prevented by such reasons and arguments as nature suggesteth: Rom. ii.

14, 'For the Gentiles which have not the law do by nature the things contained in the law; these having not the law, are a law unto themselves.' This may be done by philosophical institution, without an interest in Christ, or the power of the Holy Ghost, or knowledge of the scriptures. Men may a little fashion their outward behaviour into an handsomer mode and dress; but the new creature signifieth such a change that not only of vicious he becometh virtuous, but of carnal he becometh spiritual. I gather that from John iii. 6, 'That which is born of flesh is flesh, and that which is born of Spirit is spirit.' A man by nature is carnal, yea, very flesh itself. He is so when he inclineth to things pleasing to the flesh, seeketh them only, favoureth them only, affecteth them only, inclineth to them only. They that are guided by sense, and not by faith, by the interests and inclinations of the flesh, and not the spirit, are natural men, whatever change is wrought in them: Jude 19, 'Sensual, having not the Spirit;' and 1 Cor. ii. 14, 'The natural man discerneth not the things of God;' he acteth but as a nobler and better-natured animal or living creature. The flesh may be pleased in a cleanly as well as in a grosser manner; and though men live plausibly, yet still they may live to themselves, and only live the animal life, not only common to us and other men, but us and beasts; their thoughts, ends, cares run that way; and being void of spiritual life, are ignorant, mindless of another world, or the way that leadeth thither, and desire it not. Now these, though they are not profane, do not wallow in gross sins and wickedness, whereby others dishonour human nature, yet because they do not look after a better life, have no desire of better things fixed upon their minds, they are carnal. That is the true change, and they only are new creatures who before sought carnal things with the greatest earnestness, breathed after carnal delights, contented themselves with this lower happiness, but afterwards desire spiritual and heavenly things, and really endeavour to get them, which mere human nature can never bring them unto; for flesh riseth no higher than a fleshy inclination can move it. Others are but as a sow washed; a sow washed is a sow still. So is a carnal man well fashioned.

[2.] Not some sudden turn into a religious frame, and as soon worn off. A man may have some devout pangs and fits, such as Ahab had in his humiliations, when he went mournfully and softly, 1 Kings xxi. 27; or as those that howled upon their beds for corn and wine and oil, and were frightened into a little religiousness in their straits and necessities, Hos. vii. 14; or those whom the prophet speaketh of: Jer. xxxiv. 15, 'And ye were now turned, and had done right in my sight; but ye returned again, and polluted my name.' A people may be changed from evil to good, but then they may change again from good to evil. This change doth not amount to the new creature, for that is a durable thing: 1 John iii. 9, *σπέρμα μένον*, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.' To be good for a day, a week, or month, is but a violent enforcing themselves into a religious frame, on some great judgment, distress, powerful conviction, or solemn covenanting with God: Deut. v. 29, 'Oh that there were an heart in them, that they would fear me, and keep my commandments.'

[3.] A change of outward form without a change of heart; as when a man changeth parties in religion, and from an opposer becometh a professor of a stricter way. No, the scripture opposeth this to the new creature: Gal. vi. 15, 'For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but a new creature.' A christian is not to be esteemed by any prerogative in the flesh, but by a real regeneration; if we have not the effect and power of our profession, it will do us no good to come under the form of it. The new creature lieth more in a new mind, new will, and new affections, than in a new tongue, or a new form, or a new name. And usually in the regenerate there is a change, as from profaneness to profession, so from profession and formality to a deep reality and godly sincerity. Sometimes they may go together, but that is in those that are religiously bred up. Commonly it is otherwise; and therefore when converted there is a new faith and a new repentance, and they serve God after a new manner, and pray and hear otherwise than they were wont to do. Therefore certainly it is not being of this or that party or opinion, though some more strict than others, or doing this or that particular thing, or submitting to this or that particular ordinance, nor a bare praying or hearing, or some kind of repenting or believing, that will evidence our being in Christ, but the doing all these things in a new state and nature, and with that life and seriousness which becometh new creatures.

[4.] Not a partial change. It is not enough to be altered in this or that particular, but the whole nature must be turned. Men from passionate may grow meek, from negligent they may be more frequent in duties of religion; but the old nature still continueth. There may be some transient acts of holiness which the Holy Ghost worketh in us as a passenger, not as an inhabitant; some good inclinations in some few things, like a new piece in an old garment, there is no suitableness; and so their returning to sinning is worse than their first sinning, and for the present one part of their lives is a contradiction and a reproach to another. In the text 'all old things are passed away, and all things are become new;' not a few only. There are new thoughts, new affections, new desires, new hopes, new loves, new delights, new passions, new discourses, new conversations. This work new mouldeth the heart, and stampeth all our actions, so that we drive a new trade for another world, and set up another work to which we were utter strangers before, and have new solaces, new comforts, new motives. The new creature is entire, not half new and half old. This is the difference between the new birth and the old: in the natural birth a creature may come forth maimed, wanting an arm, a leg or a hand; but in the new creation there is a perfection of parts, though not of degrees, for a defect of parts cannot be supplied by an after-growth. A new creature is made all new; there is a universality in the change. God worketh not his work by halves; no man had ever his heart half new and half old. No, though his work be not perfect, yet it is growing to its perfection. If any one corruption remain unmortified, or unbroken or allowed in the soul, it keepeth afoot the devil's interest, and will in time spoil all the good qualities we have.

3. No change amounteth to the new creature but what introduceth the life of God and likeness to God.

[1.] Where the new creation obtaineth, there is life, called sometimes the life of God. Eph. iv. 18, because it came from God, and tendeth to him; sometimes spiritual life, Gal. v. 25, and 1 Peter. iv. 6, because the Spirit is the author of this change; sometimes a scriptural life, because the word of God is the rule and food of it. Phil. ii. 16, 'Holding forth the word of life;' sometimes a heavenly life, because of its end and tendency: Phil. iii. 20, 'But our conversation is in heaven.' But call it what you will, a life there is: the soul that was dead in sin becometh alive to God, yea, the Spirit itself becometh a principle of life in us; so that they are really alive to God, and dead to sin and the world. Now would you know whether a man be alive or dead? Observe him in his desires and endeavours after God, and there you shall see by his actions and earnestness that he is alive. But if you would try whether a carnal man be alive or dead, you must see by his desires and endeavours after the flesh that he is alive, for by any that he hath after God you cannot see it. Sense, motion, and affection are the fruits of life. Stirrings, and activity, and sensible feelings are uncertain things to judge by; but the scope, tendency, and drift of our endeavours will more certainly discover it. He that is regenerated by the power and Spirit of Christ doth no more seek his happiness in carnal things; but the bent, drift and stream of his life and love doth carry his love another way.

[2.] Where the new creation obtaineth there is likeness; and to be new creatures is to be made like God, or to have the soul renewed to God's image: 2 Cor. iii. 18, 'Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory;' 'Christ is formed in you,' Gal. iv. 19; made 'partakers of the divine nature,' 2 Peter. i. 4. It is for the honour of Christ that his people should bear his image and superscription, that he should do as much for the renovation of the soul, and the restitution of God's image, as Adam did for the deformation of the soul, and the forfeiture of it; therefore in the new creation his great work is to make us holy, as God is holy. The Spirit is sent by him from the Father to stamp God's image upon the heirs of promise, whereby they are sealed and marked out for God's peculiar ones; they are sanctified and cleansed, and made more like God and Christ, and are in the world such as he was in the world. Nothing under heaven so like God as a holy soul.

4. This new state of life and likeness to God is fitly called a new creature; partly to show that it is God's work, for he only can create, and therefore in scripture always ascribed to him: Eph. ii. 10, 'We are his workmanship in Christ Jesus, created unto good works;' so, Eph. iv. 24, 'Put on the new man, which is created after God;' so, James i. 18, 'He hath begotten us by the word of truth, that we should be a kind of first-fruits among his creatures.' We are so far dead in trespasses and sins, that only an almighty, creating power is requisite to work this change in us, nothing less will serve the turn. And partly because this change thus wrought in us doth reach the whole man, the soul and all the faculties thereof, the body and all the members thereof are also renewed and changed: 1 Thes. v. 23, 'I pray God sanctify your whole body, spirit and soul.' A man hath a new judgment, esteeming all things as they tend to promote God's glory and our eternal happiness; a new will and affections, inclining to and

desiring all things to this end, that we may please, glorify, and enjoy God; and the body is more ready to be employed to a gracious use and purpose. There is a change wrought in our whole man, and the inclination and bent of our lives is turned another way; so that the good we once hated we now love, and the sin that we loved we now hate, the duty that was tedious is now delightful.

Secondly. How are we united to Christ? 'If a man be in Christ,' it is said in the text. In the scripture Christ is sometimes said to be in us: Col. i. 27, 'Christ in you, the hope of glory.' Sometimes we are said to be in him, as here, as he is also said to live in us, and we in him, Gal. ii. 20. Being in Christ noteth our union with him, and interest in him. Now a man is united to Christ two ways—

1. Externally.
2. Internally.

1. Externally, by baptism and profession: John xv. 2, 'Every branch in me that beareth not fruit, he taketh away.' These branches are in him only by external covenanting, and professing relation to him, and visible communion with him in the ordinances.

2. Internally; when we are ingrafted into the mystical body of Christ by his Spirit, and have the real effect of our baptism and profession: 1 Cor. xii. 13, 'By one Spirit we are all baptized into one body.' These two unions may be resembled by the ivy, that adhereth to the oak, and the branches of the oak itself, which live in their root; the ivy hath a kind of life from the oak by external adhesion, but bringeth forth fruit of its own; the branches grow out of the root, and bear fruit proper to the tree. All that are in Christ by external adhesion are bound *de jure* to be new creatures; but those that are in Christ by mystical implantation, not only ought to be, but are, new creatures.

Thirdly. How the new creation floweth from our union with Christ.

1. They that are ingrafted into Christ are made partakers of his Spirit. And therefore by that Spirit they are renewed, and have another nature put into them: Titus iii. 5, 6, 'Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour;' are fitted to live a new life. It is not meet the Spirit of Christ should work no otherwise than the bare spirit of a man. If one had power to put the spirit of man into a brute beast, that brute beast would discourse rationally. All that are united to Christ partake of his divine Spirit, who doth sanctify the souls of his people, and doth mortify and master the strongest corruptions, and raise them to those inclinations and affections to which nature is an utter stranger. The impressions left upon the soul by the Spirit may be seen in the three theological graces which constitute the new creature, mentioned 1 Cor. xiii. 13, 'But now abideth faith, hope, and charity;' and 1 Thes. v. 8, 'Putting on the breast-plate of faith and love, and for an helmet the hope of salvation;' and elsewhere, 'Faith, love, and hope.' Now the operations of all these graces imply a new and strange nature put into us.

[1.] Faith, which convinceth us of things unseen, and to live in the

delightful forethought of a world to come: 2 Cor. iv. 16-18, 'For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; while we look not to the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' Now will there not be a manifest difference between a man that is governed by sense, and one guided and influenced by faith? Certainly, more than there is in a man that delighteth in ordering the affairs of commonwealths, and a child that delighteth in moulding clay pies. So for love: a child of God is so affected with the goodness that is in God, and the goodness that floweth from God in the wonders of his love by Christ, and the goodness we hope for when all the promises are fulfilled, that all their delights, desires, and endeavours are after God; not to be great in the world, but to enjoy God: Ps. lxxiii. 25, 'Whom have I in heaven but thee? And there is none upon earth I desire besides thee;' and therefore can easily overcome fleshly and worldly lusts, and such inclinations as the rest of the world are mastered with. Well then, a christian ingrafted into Christ loseth all property in himself, and is freed from self-love, and that carnal vanity to which it is addicted. Then for hope, the strong and constant hope of a glorious estate in the other world will make us deny the flesh, go through all sufferings and difficulties to attain it: Acts. xxvi. 6, 7, 'And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come.' And so by consequence a man acteth like another kind of creature than the rest of men are, or than he himself was before.

2. The state of the gospel calleth for it; for it is a change of everything from what it was before. All things are new in the kingdom of Christ, and therefore we should be new creatures also. In the gospel there is a new Adam, which is Jesus Christ, a new covenant, a new paradise (not that where Adam enjoyed God among the beasts, but where the blessed enjoy God among the angels), a new ministry, new ordinances; and therefore we also should be new creatures, and serve God, 'not in the oldness of the letter, but the newness of the spirit,' Rom. vii. 6. We are both obliged and fitted by this new state. Since we have a new lord, a new law, all is new, there must be also a new creation; for as the general state of the church is renewed by Christ, so every particular believer ought to participate of this new estate.

3. The third argument shall be taken from the necessity of the new creation:—

[1.] In order to our present communion with God. The new creature is necessary to converse with a holy and invisible God, earnestly, frequently, reverently, and delightfully; for the effects of the new creature are life and likeness. Those that do not live the life of God are estranged from him, Eph. iv. 18. Adam was alone, though compassed about with multitude of creatures, beasts, and plants; there was none to converse with him, because they did not live his life. Trees cannot

converse with beasts, nor beasts with men, nor men with God, till they have somewhat of the same nature and life. Sense fits the plants, reason the beasts, so grace fits men. So for likeness, conformity is the ground of communion: Amos iii. 3, 'How can two walk together, except they are agreed?' Our old course made the breach between God and us: Isa. lix. 2, 'But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' And our new life and likeness qualifieth for communion with him: 1 John. i. 6, 7, 'If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another.' A holy creature may sweetly come and converse with a holy God.

[2.] In order to our service and obedience to God. Man is unfit for God's use till he be new-moulded and framed again. Observe two places: Eph. ii. 10, 'We are his workmanship in Christ Jesus, created unto good works.' Every creature hath faculties suitable to those operations which belong to that creature. So man must be new created and new formed, that he may be prepared, fitted, and made ready for the Lord. You cannot expect new operations till there be a new life. The other place is, 2 Tim. ii. 21, 'If a man purge himself from these, he shall be a vessel of honour, sanctified and meet for the master's use, and prepared unto every good work.' There is a mass of corruption which remaineth as a clog upon us, which maketh us averse and indisposed for the work of God; and the soul must be purged from these lusts and inclinations to the vanities of the world, before it is meet, prepared, and made ready for the acts of holiness. Here must be our first care, to get the heart renewed. Many are troubled about this or that duty, or particular branches of the spiritual life: first get life itself, for there must be principles before there can be operations, and in vain do we expect strengthening grace before we have received renewing grace. This is like little children, who attempt to run before they can go. Many complain of this and that corruption, but they do not groan under the burden of a corrupt nature, as suppose wandering thoughts in prayer, when at the same time the heart is habitually averse and estranged from God; as if a man should complain of an aching tooth, when a mortal disease hath seized upon his vitals; of a cut finger, when at the same time he is wounded at the heart; of deadness in duty, and want of quickening grace, when they want converting grace, as if we would have the Spirit blow to a dead coal; complain of infirmities and incident weaknesses, when our habitual aversation from God is not yet cured, and of our unpreparedness for service, when we have not the general and most necessary preparation, are not yet come out of the carnal estate.

[3.] In order to our future enjoyment of God, and that glory and blessedness which we expect in his heavenly kingdom. None but new creatures are fit to enter into the new Jerusalem. It is said, John iii. 3, 'Except a man be born again, he shall not see the kingdom of God.' Seeing is put for enjoying. He shall not be suffered to look within the veil, much less to enter. Man neither knoweth his true happiness nor careth for it, but followeth after his old lusts till he be new moulded and framed. By nature men are opposite to the kingdom of

God, it being invisible, future, spiritual, mostly for the soul. Now men are for things seen, present, and bodily; the interest of the flesh governeth them in all their choices and inclinations; and how unmeet are those for heaven! In short, our frail bodies must be changed before they can be brought to heaven—'We shall not all die, but we shall all be changed,' saith the apostle. If thy body must be changed, how much more thy soul? if that which is frail, much more that which is filthy. If bare flesh and blood cannot enter into heaven till it be freed from its corruptible qualities, certainly a guilty soul cannot enter into heaven till it be freed from its sinful qualities.

Use 1. To inform us—

1. How ill they can make out their interest in Christ that are not sensible of any change wrought in them. They have the old thoughts and old discourses, and the old passions, and the old affections, and old conversations still; the old darkness and blindness which was upon their minds: the old stupidity, dullness, deadness, carelessness upon their hearts, knowing nothing, regarding nothing of God; the old end and scope governeth them, to which they formerly referred all things; if there be a change there is some hope the Redeemer hath been at work in our hearts. You can remember how little favour you had once for the things of the Spirit; how little mind to Christ or holiness; how wholly given up to the pleasures of the flesh or profits of the world. What a mastery your lusts had then over you, and what a hard servitude you then were in: Titus iii. 3, 'Serving divers lusts and pleasures.' Is the case altered with you now? If it be, your gust to fleshly delights is deadened, and your soul will be more taken up with the affairs of another world. The drift, aim, and bent of your lives is now for God and your salvation; and your great business is now the pleasing of God and the saving of your souls, and now you are not servants to your fleshly appetites and senses, or things here below, but masters, lords, and conquerors over them. But in most that profess and pretend an interest in Christ there is no such change to be seen; you may find their old sins and their old lusts, and the old things of ungodliness, are not yet cast off. Such rubbish and rotten building should not be left standing with the new; old leaves in autumn fall off in the spring.

2. It informeth us in what manner we should check sin; by remembering it is an old thing to be done away, and how ill it becometh our new state by Christ: 2 Peter i. 9, 'Hath forgotten that he was purged from his old sins.' Former sins ought to be esteemed as rags that are cast off, or vomit never to be licked up again. If we are and do profess or esteem ourselves to be pardoned, we should never build again what we have destroyed, and tear open our old wounds; so 1 Peter i. 14 'Not fashioning yourselves to the former lusts of your ignorance.' We should not return to our old bondage and slavery: so 1 Cor. v. 7, 'Purge out therefore the old leaven, that ye may be a new lump.' The unsuitableness of it to our present state stirreth up our indignation: 'What have I any more to do with idols?' Hosea xiv. 8. Worldly things are pleasing to the old man.

Use 2. Have we this evidence of our being in Christ, that we are made new creatures?

1. Have we a new mind? A new creature hath a new sight of things, looketh upon all things with a new eye, seeth more odiousness in sin, more excellency in Christ, more beauty in holiness, more vanity in the world than ever before. Knowing things after the flesh bringeth in this discourse about the new creature in the text. A new value and esteem of things doth much discover the temper of the heart: if thou esteemest the reproach of Christ, Heb. xi. 26; esteemest the decay of the outward man, to be abundantly recompensed by the renewing of the inward, 2 Cor. iv. 16. A new creature is not only changed himself, but all things about him are changed; heaven is another thing, and earth is another thing than it was before; he looketh upon his body and soul with another eye.

2. As he hath a new mind and judgment, so the heart is new moulded. The great blessing of the covenant is a new heart. Now the heart is new when we are inclined to the ways of God, and enabled to walk in them. There is—

[1.] A new inclination, poise or weight upon the soul, bending it to holy and heavenly things. This David prayeth for: Ps. cxix. 36, 'Incline my heart to thy testimonies, and not to covetousness.' And is that preparedness and readiness for every good work which the scripture speaketh of.

[2.] The heart is enabled: Ezek. xxxvi. 27, 'I will put a new spirit into you, and cause you to walk in my ways.' Wherefore is a new heart and a new strength of grace given, but to serve God acceptably, with reverence and godly fear? Heb. xii. 28, 'For the kingdom of God standeth not in word, but power.'

[3.] New actions or a new conversation, called 'walking in newness of life,' Rom. vii. 4. A christian is another man. There is not only a difference between him and others, but him and himself. He must needs be so; for he hath (1.) A new principle—the Spirit of God. As their own flesh before, John iii. 6, now his heart is suited to the law of God: Heb. viii. 10, 'I will put my law into their minds, and write them on their hearts;' and Eph. iv. 24, 'And that ye put on the new man, which after God is created in righteousness and true holiness.' (2.) A new rule; and therefore there must be a new way and course: Gal. vi. 15, 16, 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God;' and Ps. i. 2, 'But his delight is in the law of God; and in that law doth he meditate day and night.' As their internal principle of operation is different, so the external rule of their conversations is different. Others walk according to the course of this world, or their own lusts: Rom. xii. 2, 'And be not conformed to this world, but be ye transformed by the renewing of your minds.' (3.) A new design and end: are taken off from carnal and earthly things to spiritual and heavenly things, to seek after God and their own salvation. The renewed, being called to the hope of eternal life, look after God and heaven, to serve, please and glorify God.