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**A Discourse of
the Nature of
Regeneration**

Stephen Charnock



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Discourse of the Nature of Regeneration

by

Stephen Charnock

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.

The apostle in those words, ver. 13, 'For whether we be besides ourselves, it is to God; or whether we be sober, it is for your cause,' defends his speaking so much of his integrity; though some men would count him out of his wits for it, yet he regards not their judgment; for if he were in an ecstasy, or 'beside himself,' his purpose was to serve God and his church, and therefore he did not regard the opinion of men, whether he were accounted mad or sober, so he might perform the end of his apostleship. The sense therefore of it, as Calvin renders it, is this: Let men take it as they will, that I speak so much of my integrity, I do it not upon my own account, but have respect to God and the church in speaking of it, for I am as ready to be silent as to speak, when my silence may glorify God and advantage the church as much as my speech; 'for the love of Christ constrains me,' ver. 14, for whom I am bound to live; and so he passes on to inculcate the duty of every man that bath an interest in the death of Christ. The love of Christ constrains us actively; the love wherewith Christ has loved us is a powerful attractive to make us live to him. It is the highest equity and justice that we should live to him who died for us. Whence observe,

The true consideration and sense of the love of Christ in his death, has a pleasing force, and is a delightful bond and obligation upon us to devote ourselves wholly to his service and glory. There is a moral constraint upon the soul to this end: 'if one died for all, then were all dead,' then all were obnoxious to eternal death. Others (Vorstius, Calvin, editor) dislike this interpretation, and understand it not of the death to God brought in by the first Adam, but a death to sin and the flesh, procured by the second Adam, which death is spoken of [Rom. vi. 2](#), 'How shall we, being dead to sin,' &c., and called 'a suffering in the flesh, and a ceasing from sin,' [1 Peter iv. 1](#). If one died for all, then all for whom he died are dead, *jure et obligatione*, dead to themselves, that they might not be under their own power, but the power of him that died for them, and rose again. Since, therefore, we are dead to sin, we should take no care to maintain the life of it. And this seems, by the following verse, to be the true meaning of it: ver 15, 'And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.' He has redeemed us by the price of his blood, that he might have us in his own power, as his own property, so that we are no longer our own masters, and have no longer right to ourselves.

They ought to die to themselves, that they may live to Christ; it being fit they should live not to their own wills, or own honour, but to the glory and will of their Redeemer. It was to this end that Christ died, that he might have a seed to serve him, and live to him. It is ingratitude and injustice to deny him our service, since thereby we endeavour to frustrate the design of his coming. and the end of his death. Observe,

1. Self is the chief end of every natural man. 'That they which live, should not henceforth live unto themselves.' Implying that all men living, who are not under the actual benefit and efficacy of our Saviour's death, do live to themselves. The greatest distinction between a regenerate and a natural man is this, self is the end of one, and Christ the end of the other. The life of a natural man, and all the dependencies of it, is to gratify corrupt self, with the greatest detriment to his natural and moral self, the happiness and flood of his soul, but the life of a new creature, with all the dependencies of it, is for the glory of God and the Redeemer. This self-dependence, and a desire of independence on God, which was the great sin of Adam, whereby he would malice himself his own chief end, has run in the veins of all his posterity, and is the bitter root upon which all the fruits of gall and wormwood grow.

2. The end of our Saviour's dying and rising again was to change the corrupt end of the creature. The end of redemption, and consequently the end of the Redeemer, must be contrary to the end of corruption and the end of the first Adam. As Adam dispossessed God of his dominion to set up self, so does Christ pull down self to advance God to his right of being our chief end. It is called, therefore, a redemption of us to God: [Rev. v. 9](#), 'For thou was slain, and hast redeemed us to God by thy blood;' redeemed us from a slavery under sordid lusts, to God as our end.

3. Therefore we must be taken off from ourselves, as our end, and be fixed upon another, even upon Christ, else we answer not the end of Christ's death and resurrection: 'He bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness,' [I Peter ii. 21](#). And if the ends of our Saviour's death and resurrection be not accomplished upon us, the fruits of it shall not be enjoyed by us. The whole work of regeneration, and conversion, and sanctification, and the efficacy of the death of Christ in the soul, consists in these two things: a taking us off from self, and pitching us upon God and Christ as our end. The *terminus a quo* is self, the *terminus ad quem* is Christ. We are 'redeemed by the precious blood of christ from our vain conversation received by tradition from our fathers,' [I Peter i. 18](#), even from our first father Adam. This is properly to set up no other gods before him, and to abhor the grossest idolatry.

4. It is highly equitable, that if Christ died for us, and was raised for us as our happiness, we should live to his glory, and make him our end in all our actions, and the whole course of our lives. The apostle uses this consideration as an argument, and as a copy and exemplar. As Christ died not for himself, nor rose again for himself, but he died for God's glory and our redemption, to vindicate God's righteousness, and justify us in his sight, and rose again

to make it appear that he had done our business in redeeming us, and went to heaven to manage our cause for us, so we are to rise to keep up the honour of God's righteousness and holiness, and to justify Christ in our professions of him, and conformity to him in the design of his death and resurrection. It is a high disesteem of ourselves not to live to Christ, which is both a more rightful and a more satisfying object of our affections, who returns our living to him with a happiness to ourselves. By his dying he purchased a dominion over us; by his resurrection his dominion over us was confirmed, and thereby our obligation of love and service increased. He died as our surety to satisfy our debts, and rose as our Saviour to justify our persons; so the apostle, [Rom. iv. 26](#), 'He was delivered for our offences, and rose again for our justification.' Therefore, as he rose to justify us, we must rise to glorify him. And indeed it is a great sign of a spiritual growth when we grow in our ends and aims for God.

5. The resurrection of Christ, as well as his death, was for us. He rose again, it must be understood, for them for whom he died; he died as a public person, bearing our sins, and rose again as a public person, and head of the believing world, acquitted from our sins: [Heb. ix. 24](#), 'He is entered into heaven, to appear in the presence of God for us.' And in a conformity to these two public acts of Christ does our regeneration and communion with Christ consist; in a mortification of the body of sin in conformity to his death; in newness of life, by quickening grace, in conformity to his resurrection, [Col. ii. 12](#).

The apostle proceeds on, and makes his inference in the 16th verse, 'Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.' To *know* is used in Scripture for love and delight, both on God's part,—[Ps. i. 6](#). 'The Lord knows the way of the righteous, that is, loves and delights in the way of the righteous,—and on man's part: [Hosea iv. 1](#), 'No knowledge of God in the land,' that is, no love of God. Not to know men after the flesh then, is either not to judge of men according to the endowments, though never so glittering, which arise only from fleshy principles; to esteem no man according to his greatness, his knowledge, and worth, in the account of the world, or, not to love men for our secular interest; or, not to regard men according to those fleshy privileges of circumcision and carnal ceremonies. Not ourselves, which is included in no man; not to esteem of ourselves by our knowledge, wealth, credit, honour, or any other excellency which falls under the praise of men, but by inward grace, living to God, fruitfulness to him, which falls under the praise of God. Men esteem not their fields for the gay wild flowers in them, but for the corn and fruit; 'yea, though we have known Christ after the flesh, yet now henceforth know we him no more.' We do not glory in him because he was of kin to us, and our countryman according to the flesh; we look upon him no more only as a miraculous man, but we have more noble thoughts of him; we know him as the great Redeemer of the world; we consider him in those excellent things he has done, those excellent graces which he has communicated, those excellent offices he does exercise,

we know him after a spiritual manner, as the author of all grace, appointed by God for such ends, accepted by God upon such works, glorified by God for such purposes; we regard him as transacting our great affairs in heaven, where he is entered as a forerunner for us, [Heb. vi. 20](#), and as such we serve and honour him; we desire not his company in the flesh, but in the spirit, in his heavenly appearance and glory. Observe,

1. Natural men have no delight in anything but secular concerns; love nothing, but for their own advantage; admire not any true spiritual worth; they know and love men, yea, what love they pretend to Christ is only a fleshly love, a love from education, a customary love.

2. An evidence of being taken from ourselves and living to Christ, is our valuation either of ourselves or others, according to holiness. Though a civil respect be due to men according to their station in the world,—such a respect the writer of this epistle gave to Agrippa;—yet our inward valuations of men ought to be upon the account of the image of God in them. God, who loves righteousness, knows no man after the flesh, but as he finds the image of his own righteousness in him; and as a new creature is framed after the image of God, so his affections and valuations of men or things are according to God's affections to them, or esteem of them.

3. Our professions of Christ, serving him and loving him barely for ourselves and for fleshly ends, does not consist with regeneration. Such a love is a love to ourselves, not to Christ, a making him only subservient to us, not ourselves subservient to Christ.

4. We should eye Christ, and arise to the knowledge of him, as he is advanced and exulted by God. Look upon him as our head, delight to come under his wing, and have our whole dependence on him, know him in his righteousness to justify us, know him not only as a Saviour risen, but in the power of his resurrection in our souls, and the fellowship of his sufferings, and to be made conformable to his death; such a knowledge the apostle aims at, [Philip. iii. 8-10](#); the other knowledge is a knowledge of him in the head, this a knowledge of him in the heart; the other is a knowledge of him after the flesh, this a knowledge of him after the spirit, in the draught of Christ in our hearts by the Spirit, an inward conception of him in the womb of our hearts.

The text is another inference made from that position, ver. 15. If there be such an obligation upon us to live to Christ, because he has died and rose again for us; then certainly whosoever has an interest in the death and resurrection of Christ, as to the fruits of it, must be a new creature, a changed person; old things have passed away, all things are become new in him. Whosoever is in the kingdom of Christ, engrafted into him, under the participation of his death and resurrection, is a new creature; all other excellencies are defective, though they may be useful to the world; it is a 'new creation' only makes a man excellent and worthy of the kingdom. 'Old things are passed away,' old affections, old dispositions of Adam; those things, the "archaia", things that are very near of as old a standing as the world.

Adam would be his own rule and ruler; he would be the rule of good and evil to himself; he would be his own end. These things must pass away; we must come to a fiduciary reliance upon God, under the new head of his appointment, and make him our highest good, our chief end, our exact rule, and therefore what is called the 'new creature, Gal. vi. 15, is called 'faith working by love,' Gal. v. 6. Adam's great failures were unbelief and self-love; he would not believe God's precept and threatening; he would not depend upon God. To this is opposed faith, which is a grace that empties us of ourselves, and fixes us in our dependence on another. He would also advance himself, and be his own rule and end, to know as God; to this is opposed love, which is an acting for God and his glory. And these two are the essential parts of the new creature. Some of late would understand, by the *new creature*, only a conversion from idolatry to the profession of Christianity. But there must be a greater import in the words than so. The apostle makes it a qualification necessary both to Jew and Gentile, that neither the circumcision of the one did avail without it, nor the uncircumcision of the other prejudice them that possess it. Besides, men may turn from one profession to another without living to God, and directing all their actions to the glory of Christ. Some translate it, 'Let him be a new creature;' others, 'He is a new creature.' One notes his state, the other his obligation. 'Old things are passed away.' It is a reason rendered; there is a change in the whole frame of things. If you understand it of the old economy, the old legal state, then it is an argument showing the necessity of the new creature. Old things are withered; there is a new frame in the church, in the kingdom, therefore there ought to be so in the subjects of it; for the prophets use to speak of the state of the gospel under the names of a 'new heaven and new earth,' Isa. lxxv. 17. As old rites in the church are removed, so the old principles and the old frames of Adam should pass away. The old rubbish must be thrown out when the house is new built. And they are passed away in a regenerate man, *jure, obligatione, potestate*, though not wholly *in actu*. 'All things are become new', but not of ourselves, but by the grace of God, ver. 18, 'and all things are of God.' It is likely the apostle expresses himself thus, to pull down the swelling thoughts of the Corinthians which they had of themselves. They were proud of their gifts, wherein, by the apostle's own confession, they came behind no church in the world, 1 Cor. i. 7; and he discourses to them much of the excellence of charity above knowledge, and advises them to 'covet the best gifts,' 2 Cor. xiii. He depresses their confidence in knowledge without grace, which does but puff up, not edify to eternal life. He wishes them, therefore, to look more to the new creature in them, to try themselves whether they be in Christ or no, by the change they found in their hearts. 'If any man be in Christ,' that is, be a member of Christ, engrafted into him.

In the words observe,

1. The character of a true Christian by his state, *a new creature*.
2. The necessity of this new creation, *if any man*; if he be not a new creature, he is not in Christ; he has nothing at present to do with him, he is no true member of his body.

3. The universality, *any man*; not a man can be in Christ by any other way, without this new creation pass upon him.

4. The advantage of it: if he be a new creature, he is certainly in Christ, it is an infallible token that the Redeemer did die and rise again for him.

5. The nature of it.

(1.) Removal of the old form: *old things are passed away*.

(2.) Introduction of a new: *all things are become new*, as without in the church, so within in the soul.

6. The note of attention: *behold*, more particularly set to this passage, of all things becoming new, to remote the deceit that men are liable to. Old things in some measure may pass away, but look to that, whether new things come in the place contrary to those old, whether there be new affections, new dispositions; old things may pass away, when old sins are left, and no new frames be set up in the stead of them. The doctrine I shall insist upon is this:

Doct. Every man in Christ has a real and mighty change wrought in him, and becomes a new creature.

I pitch upon these words to show the nature of regeneration, the necessity of which I have already discoursed of.

It is difficult to describe exactly the nature of regeneration.

1. Because of the disputes about the nature of it; whether it be quality, or a spiritual substance; whether, if a quality, it be a habit or a power, or whether it be the Holy Ghost personally. Many controversies the wits of men have obscured it with. The Scripture discovers it to us under the terms of the new creature, a new heart, a law put into us, the image of God, a divine nature; these, though Scripture terms, are difficult to explain.

2. It is difficult, because it is visible, not in itself, but in its edicts. We know seed does propagate itself, and produce its like, but the generative part in the seed lies covered with husks and skin, so that it is hard to tell in what atom or point the generative particle does lie. We know we have a soul, yet it is hard to tell what the soul is, and in what part it does principally reside. We know there are angels, yet what mortal can give a description of that glorious nature? It is much like the wind, as our Saviour describes it: [John iii. 8](#), 'The wind blows where it lists, and thou hears the sound thereof, but can not tell whence it comes, nor whither it goes: so is every one that is born of the Spirit.' The wind, we feel it, we see the effects of it, yet cannot tell how it arises, where it does repose itself, and how it is allayed; and all the notions of philosophy about it will not satisfy a curious inquirer. So likewise it is in this business of regeneration; the effects of it are known, there are certain characters whereby to discern it; but to give a description of the nature of it is not so easy.

3. It is difficult, because of the natural ignorance which is still in the minds of the best. A man cannot understand all iniquity, for there is a 'mystery of iniquity;' neither can he

fully understand this work, for there is a 'mystery of godliness,' [1 Tim. iii. 16](#); not only in the whole scheme of it without, but in the whole frame of it in the heart. It is called the 'hidden man of the heart', [1 Peter iii. 4](#); hidden from the world, hidden from reason, hidden from the sight sometimes of them that have it; a man can hardly sometimes see it in his own heart, by reason of the steams of corruption; as a beautiful picture is not visible in a cloud of smoke. The blindness the god of this world has wrapped us in, that we might not know God, or the things of God, is not wholly taken off: And even what we know of the truths of God, suffers an eclipse by our carnal conceptions of them; for all the notions we frame of them have a tincture of sense and fancy.

4. It is hard for those to conceive it who have no experience of it. If we speak of the motions of natural corruption, as wrath, passion, distrust of God, and enormous sins, men can easily understand this, because we have all sad experiments of an inward corruption; but the methods and motions of the Spirit of God in this work are not comprehended, but by those who have felt the power of it. The motions of sin are more sensible, the motions of the Spirit more secret and inward, and men want as much the experience of the one, as they have too much of the other. Hence it is that many carnal men love to have the nature of sin ripped up and discovered; partly, perhaps, for this reason among others, that they can better understand that by the daily evidence of it in their own practices; whereas other things, out of the reach of their experience, are out of the grasp of their understanding; and therefore seem to them paradoxes and incredible things: the spiritual man is not judged or discerned by any but them that are spiritual, [1 Cor. ii. 15](#). It is certainly true, that as a painter can better decipher a stormy and cloudy air than the serenity of a clear day, and the spectator conceive it with more pleasure: so it is more easy to represent the agitations and affections of natural corruption, than the inward frame of a soul wrought by the Spirit of God. I shall therefore describe it consonantly to the Scripture thus: Regeneration is a mighty and powerful change, wrought in the soul by the efficacious working of the Holy Spirit, wherein a vital principle, a new habit, the law of God, and a divine nature, are put into, and framed in the heart, enabling it to act holily and pleasingly to God, and to grow up therein to eternal glory. This is included in the term of a new creature in the text. There is a change, a creation, that which was not is brought into a state of being. If a new creature, and in Christ, then surely not a dead but a living creature, having a principle of life; and if a living creature, then possessed of some power to act, and habits to make those actions easy; and if a power to act, and a habit to facilitate that act, then a law in their nature as the rule of their acting; every creature has so. In this respect the heavens are said to have ordinances: 'knows thou the ordinances of heaven?' [Job xxxviii. 33](#); and they seem to act in the way of a covenant, [Jer. xxxiii. 25](#), according to such articles as God has pitched upon. And, lastly, as in all creatures thus endued, there is a likeness to some other things in the rank of beings; so in this new creature there is a likeness to God, whence it is called 'the image of God in holiness and righteousness,'

and a 'divine nature.' So that you see the divers expressions whereby the Scripture declares this work of regeneration are included in this term of the new creature, or the new creation, as the word is, "kaine ktisis". It is a certain spiritual and supernatural principle, or permanent form, *per modum actus primi*, infused by God, whereby it is made partaker of the divine nature, and enabled to act for God.

Let us therefore see,

1. How it is differenced from other states of a Christian.
2. What it is not.

B. What it is.

1. First, How it is differenced from the other states of a Christian.

(1.) It differs from conversion. Regeneration is a spiritual change, conversion is a spiritual motion. In regeneration there is a power conferred; conversion is the exercise of this power. In regeneration there is given us a principle to turn; conversion is our actual turning; that is the principle whereby we are brought out of a state of nature into a state of grace; and conversion the actual fixing on God, as the *terminus ad quem*. One gives *posse agere*, the other *actu agere*.

[1.] Conversion is related to regeneration, as the effect to the cause. Life precedes motion, and is the cause of motion. In the covenant, the new heart, the new spirit, and God's putting his Spirit into them, is distinguished from their walking in his statutes, [Ezek. xxxvi. 27](#), from the first step we take in the way of God, and is set down as the cause of our motion: 'I will cause you to walk in my statutes.' In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them; regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a living body. A principle of activity will produce action.

[2.] In regeneration, man is wholly passive; in conversion, he is active: as a child in its first formation in the womb, contributes nothing to the first infusion of life; but after it has life, it is active, and its motions natural. The first reviving of us is wholly the act of God, without any concurrence of the creature; but after we are revived, we do actively and voluntarily live in his sight: [Hosea vi. 2](#), 'He will revive us, he will raise us up, and then 'we shall live in his sight;' then we shall walk before him, then shall we 'follow on to know the Lord.' Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle; from this principle all the acts of believing, repenting, mortifying, quickening, do spring. In all these a man is active; in the other merely passive; all these are the acts of the will, by the assisting grace of God, after the infusion of the first grace. Conversion is a giving ourselves to the Lord, [2 Cor. viii. 5](#); giving our own selves to the Lord is a voluntary act, but the power whereby we are enabled thus to give ourselves, is wholly and purely, in every part of it, from the Lord himself. A renewed man is said to be

led by the Spirit, [Rom. viii. 14](#), not dragged, not forced; the putting a bias and aptitude in the will, is the work of the Spirit quickening it; but the moving the will to God by the strength of this bias, is voluntary, and the act of the creature. The Spirit leads, as a father does a child by the hand; the father gave him that principle of life, and conducts him and hands him in his motion; but the child has a principle of motion in himself, and a will to move. The day of regeneration is solely the day of God's power, wherein he makes men cavilling to turn to him, [Ps. cx. 3](#); so that, though in actual conversion the creature be active, it is not from the power of man, though it be from a power in man, not growing up from the impotent root in nature, but settled there by the Spirit of God.

(2.) It differs from justification. They agree in the term to which, that is God: by justification we are reconciled to God; by regeneration we are assimilated, made like to God. They always go together. As our Saviour's resurrection, which was the justification of him from that guilt which he had taken upon himself, and a public pronouncing him to be his righteous servant, is called a new begetting him: [Acts xiii. 33](#), 'God has raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee;' because it was a manifestation of him to be the Son of God, who before, being covered with our infirmities, did not appear so to the world: so our justification from guilt, and new begetting us, and manifesting us to the angels to be the sons of God, are at one and the same time, and both are by grace; 'by grace you are justified,' [Rom. v. 1](#), the quickening and raising us together with Christ is by grace, [Eph. ii. 5, 6](#). The blessing of Abraham, which is the application of redemption from the curse of the law, and the receiving the promise of the Spirit by faith, are both together, [Gal. iii. 14](#).

But [1.] it differs from justification in the nature of the change.

Justification is a relative change, whereby a man is brought from a state of guilt to a state of righteousness; from a state of slavery to a state of liberty; from the obligation of the covenant of works to the privilege of the covenant of grace; from being a child of wrath to be an heir of promise. Regeneration is a physical change, and real, as when a dead man is raised from death to life; it is a filling the soul with another nature, [Eph. ii. 1](#), 'And you has he quickened, who were dead in trespasses and sins.' The translators have inserted those words, 'has he quickened,' because those words are put in the 5th verse; but methinks the words refer better to the 23rd verse of the first chapter, speaking of Christ, 'who fills all in all,' and fills you too with a spiritual life; or he passes from the power of God in raising Christ, to his power in raising us. It is a change of nature, and of that nature whereby we are children of wrath, not only by the first sin, but by a conversation according to the course of the world. And this quickening respects the change of that nature which was prone to a worldly conversation, and a fulfilling the desires of the flesh. The first is a change of a man's condition, this a change in a man's disposition. When a man is made a magistrate there is a change in his relation; when a servant or slave is made a freeman there is an alteration of

his condition; but neither the one's magistracy nor the other's liberty, fills their hearts with new principles, or plants a new frame in their nature. Relation and nature are two distinct things. In creation there is a relation of a creature to God, which results from the mere being of the creature; but there is also the nature of the creature in such a rank of being, which is added over and above to its mere being. The apostle in the verses following the text, speaks of reconciliation, or non-imputation of our trespasses, as distinct from that change wrought in us in the new creation. In justification we are freed from the guilt of sin, and so have a title to life; in regeneration we are freed from the filth of sin, and have the purity of God's image in part restored to us.

[2.] They differ in the cause, and other ways. Justification is the immediate fruit of the blood of Christ: 'Being justified by his blood,' [Rom. v. 9](#). Regeneration is by the immediate operation of the Spirit, therefore called 'the sanctification of the Spirit,' the matter of that is without us, the righteousness of Christ; the matter of the other within us, a gracious habit. The form of the one is *imputing*, the form of the other is *infusing* or putting into us; they differ in the end, one is from condemnation to absolution, the other from pollution to communion. In the immediate effect, one gives us a right, the other a aptness. In their qualities, the righteousness of one is perfect in our head, and imputed to us. The righteousness by regeneration is actively in us, and aspires to perfection.

(3.) It differs from adoption. Adoption follows upon justification as a dignity flowing from union to Christ, and does suppose reconciliation. Adoption gives us the privilege of sons, regeneration the nature of sons. Adoption relates us to God as a father, regeneration entrances upon us the lineaments of a father. That makes us relatively his sons by conferring a potter, [John i. 12](#). This makes us formally his sons by conveying a principle, [I Peter i. 23](#). By that we are instated in the divine affection; by this we are partakers of the divine nature. Adoption does not constitute us the children of God by an intrinsic form, but by an extrinsic acceptation; but this gives us an intrinsic right; or adoption gives us a title, and the Spirit gives us an earnest; grace is the pledge of glory. Redemption being applied in justification, makes way for adoption. Adoption makes way for regeneration, and is the foundation of it: [Gal. iv. 5, 6](#), 'God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' Because you are thus adopted, God will make you like his Son, by sending forth the Spirit of his Son, to intimate the likeness it shall produce in the hearts of men to Christ, that you may cry, Abba, Father, behave yourselves like sons, and have recourse to God with a childlike nature. The relation to Christ as brethren is founded upon this new creature: [Heb. ii. 11](#), 'For both he that sanctifies and they who are sanctified, are all of one.' they are all of one nature, not the divine nature which Christ had by eternal generation, but that divine nature Christ had by the Spirit's unction. And being

of one nature, he is not ashamed, though glorious in heaven, to call them brethren; and being Christ's brethren by a divine nature, thence result also the relation of the sons of God.

(I.) It differs from sanctification. Habitual sanctification, indeed, is the same thing with this new creature, as habitual rectitude was the spiritual life of Adam; but actual sanctification, and the gradual progress of it, grows from this principle as from a root. Faith purifies the heart, [Acts xv. 9](#), 'purifying their hearts by faith,' and is the cause of this gradual sanctification, but faith is part of this new creature, and that which is a part cannot be the cause of the whole, for then it would be the cause of itself. We are not regenerated by faith, though we are sanctified by faith; but we are new created by the Spirit of God, infusing faith into us. Faith produces the acts of grace, but not the habit of grace, because it is of itself a part of this habit, for all graces are but one in the habit or new creature, charity, and likewise every other grace is but the bubbling up of a pure heart and good conscience, [1 Tim. i. 5](#). Regeneration seems to be the life of this gradual sanctification, the health and liveliness of the soul.

2. The second thing proposed is, what it is not.

(1.) It is not a removal or taking away of the old substance or faculties of the soul. Some thought that the substance of Adam's soul was corrupted when he sinned, therefore suppose the substance of his soul to be altered when he is renewed. Sin took not away the essence, but the rectitude; the new creation therefore gives not a new faculty, but a new quality. The cure of the leprosy is not a destroying of the fabric of the body, but the disease; yet in regard of the greatness of man's corruption, the soul is so much changed by these new habits, that it is as it were a new soul, a new understanding, a new will. It is not the destroying the metal, but the old stamp upon it, to imprint a new. Human nature is preserved, but the corruption in it expelled. The substance of gold is not destroyed in the fire, though the metal and the flame mix together, and fire seems to be incorporated with every part of it; but it is made more pliable to what shape the artist will cast it into, but remains gold still. It is not the breaking the candlestick, but setting up a new light in it; not a destroying the will, but putting a new bias into it. It is a new stringing the instrument to make a new harmony. It is an humbling the loftiness, and bowing down the haughtiness of the spirit, to exalt the Lord alone in the soul, [Isa. ii. 11](#), speaking of the times of the gospel. The essential nature of man, his reason and understanding, are not taken away, but rectified. As a carver takes not away the knobs and grain in the wood, but planes and smoothes it, and carves the image of a man upon it, the substance of the wood remains still; so God pares away the rugged pieces in man's understanding and will, and engraves his own image upon it, but the change is so great that the soul seems to be of another species and kind, because it is acted by that grace, which is another species to from that principle which acted it before. New creation is called a resurrection. Our Saviour in his resurrection had the same body, but endued with a new quality. As in Christ's transfiguration, [Mat. xvii. 2](#), neither his deity nor humanity were

altered, both natures remained the same. But there was a metamorphosis ("metamorfosen"), and a glorious brightness conferred by the deity upon the humanity which it did not partake of before. So though the essence of the soul and faculties remain the same, yet another kind of light is darted in, and other qualities implanted. It was the same Paul when he complied with the body of death, and when he complained of it, but he had not the same disposition. As Adam in a state of corruption had the same faculties for substance which he had in the state of innocence; but the power, virtue, and form in those faculties, whereby he was acceptable to God, and in a capacity to please him, was wholly abolished. We lose not nor substantial form, as Moses his rod did, when it was turned into a serpent; or the water at Cana was turned into wine. Our nature is ennobled, not destroyed; enriched, not ruined; reformed, not annihilated.

(2.) It is not a change of the essential acts of the soul, as acts. The passions and affections are the same, as to the substance and nature of the acts, but the difference lies in the object. And acts, though for substance the same, yet are specifically distinguished by the diversity of objects about which they are conversant. Whatsoever is a commendable quality in nature, and left in man by the interposition of the mediator, is not taken away; but the principle, end, and objects of those acts, arising from those restored qualities, are altered. The acts of a renewed man, and the acts of a natural man, are the same in the nature of acts, as when a man loves God and fears God, or loves man or fears man; it is the same act of love, and the same act of fear; there are the same motions of the soul, the same substantial acts simply considered; the soul stands in the same posture in the one as in the other, but the difference lies in the objects; the object of the one is supernatural, the object of the other natural. As when a man walks to the east or west, it is the same motion in body and joints, the same manner of going; yet they are contrary motions, because the terms to which they tend are contrary one to the other: or, as when we bless God and bless man, it is with one and the same tongue that we do both, yet these are acts specifically different, in regard of the difference of their objects. The nature of the affections still remain, though not the corruption of them, and the objects to which they are directed are different. If a man be given to thoughtfulness, grace removes not this temper, but turns his meditations to God. The solitariness of his temper is not altered, but something new offered him as the object of his meditation. If a man be hot and earnest in his temper, grace takes not away his heat, but turns it into zeal to serve the interest of God. Paul was a man of active disposition; this natural activity of his disposition and temper was not dammed up by grace, but reduced to a right channel, and pitched upon a right object; as he laboured more than any in persecuting, so afterwards he 'laboured more than any' in edifying, [1 Cor. xv. 9, 10](#). His labour was the same, and proceeded from the same temper, but another principle in that temper, and directed to another term. As it is the same horse, and the same mettle in the beast, which carries a man to his proper stage that carried him before in a wrong way, but it is turned in respect

of the term. David's poetical fancy is not abolished by this new principle in him, but employed in descanting upon the praises of God, which otherwise might have been lavished out in vanity, and foolish love-songs, and descriptions of new mistresses. So that the substance and nature of the affections and acts of a man remain; but anger is turned into zeal by virtue of a new principle, grief into repentance, fear into the fear of God, carnal love into the love of the creator, by another principle which does bias those acts.

(3.) It is not an excitation, or awakening of some gracious principle which lay hid before in nature, under the oppression of ill habits, as corn lay hid under the chaff, but was corn still. Not a beating up something that lay sculking in nature, not an awakening as of a man from sleep; but a resurrection as of a man from death; a new creation, as of a man from nothing. It is not a stirring up old principles and new kindling of them; as a candle put out lately may be blown in again by the fire remaining in the snuff, and burn upon the old stock; or as the life which retired into the more secret parts of the body in those creatures that seem dead in winter, which is excited and called out to the extreme parts by the spring sun. Indeed, there are some sparks of moral virtues in nature, which want blowing up by a good education; the foundation of these is in nature, the exciting of them from instruction, the perfection of them from use and exercise. But there is not in man the seed of one grace, but the seeds of all sin: [Rom. vii. 18](#), 'I know that in me, that is, in my flesh, dwells no good thing.' Some good thing may be in me, but it arises not from my flesh; it is not from any seed sown by nature, but it is another principle put into me, which does seminally contain in it all grace; it is a putting a new seed into the soil, and exciting it to grow, 'an incorruptible seed,' [1 Peter i. 23](#). Therefore the Scripture does not represent men in a trance, or sleep, but dead; and so it is not only an awakening, but a quickening, a resurrection, [Eph. ii. 6](#); [Col. ii. 12](#); [Eph. i. 19, 20](#). We are just in this work as our Saviour was when the devil came against him: [John xiv. 30](#), 'The prince of this world comes, and has nothing in me.' He had nothing to work upon in Christ; but he rakes in the ashes of our nature, and finds sparks enough to blow upon; but the Spirit finds nothing in us but a stump, some confused desires for happiness; he brings all the fire from heaven, wherewith our hearts are kindled. This work, therefore, is not an awakening of good habits which lay before oppressed, but a taking off those ill habits which were so far from oppressing nature that they were non-natural to it, and by incorporation with it, had quite altered it from that original rectitude and simplicity wherein God at first created it.

(4.) Nor is it an addition to nature. Christ was not an addition to Adam, but a new head by himself, called Adam, in regard of the agreement with him in the notion of an head and common person: so neither is the new creature, or Christ formed in the soul, an addition to nature. Grace grows not upon the old stock. It is not a piece of cloth sewed to an old garment, but the one is cast aside, the other wholly taken on; not one garment put upon another: but a taking off one, and a putting on another, [Col. iii. 9, 10](#), 'putting off the old

man, putting on the new man.' It is a taking away what was before, 'old things are passed away,' and bestowing something that had no footing before. It is not a new varnish, nor do old things remain under a new paint, nor new plaster laid upon old; a new creature, not a mended creature. It is called light, which is not a quality added to darkness, but a quality that expels it; it is a taking away the stony heart and putting an heart of flesh in the room, [Ezek. xxxvi. 26](#). The old nature remains, not in its strength with this addition, but is crucified, and taken away in part with its attendants: [Gal. v. 24](#), 'They that are Christ's have crucified the flesh with the affections and lusts.' As in the cure of a man, health is not added to the disease; or in resurrection, life added to death; but the disease is expelled, death removed, and another form and habit set in the place. Add what you will without introducing another form, it will be of no more efficacy, than flowers and perfumes strewed upon a dead carcass, can restore it to life, and remove the rottenness. *Nothing* is the *terminus a quo*, in creation; it supposes nothing before as a subject capable; nothing in a natural man is a subject morally capable to have grace, without the expulsion of the old corrupt nature. It is called a new creature, a new man; not an improved creature, or a new-dressed man.

(5.) It is not external baptism. Many men take their baptism for regeneration. The ancients usually give it this term. One calls our Saviour's baptism his regeneration. This confers not grace, but engages to it: outward water cannot convey inward life. How can water, a material thing work upon the soul in a physical manner? Neither can it be proved that ever the Spirit of God is tied by any promise, to apply himself to the soul in a gracious operation, when water is applied to the bow. If it were so that all that were baptised were regenerate, then all that were baptised would be saved, or else the doctrine of perseverance falls to the ground. Baptism is a means of conveying this grace, when the Spirit is pleased to operate with it. But it does not work as a physical cause upon the soul, as a purge does upon the humours of the body; for it is the sacrament of regeneration, as the Lord's Supper is of nourishment. As a man cannot be said to be nourished without faith, so he cannot be said to be a new creature without faith. Put the most delicious meat into the mouth of a dead man, you do not nourish him, because he wants a principle of life to concoct and digest it. Faith only is the principle of spiritual life, and the principle which draws nourishment from the means of God's appointment. Some indeed say that regeneration is conferred in baptism upon the elect, and exerts itself afterwards in conversion. But how so active a principle as a spiritual life should lie dead, and asleep so long, even many years which intervene between baptism and conversion, is not easily conceivable.

3. Let us see what it is positively.

(1.) It is a change; and, as to the kind of it is,

[1.] A real change, real from nature to grace, as well as by grace. The term of creation is real; the form introduced in the new creature is as real as the form introduced by creation into any being. Scripture terms manifest it so. A 'divine nature,' the 'image of God,' a 'law

put into the heart,' they are not nominal and notional; it is a reality the soul partakes of; it gives a real denomination, 'a new man,' a new heart', 'a new spirit', 'a new creature,' something of a real existence; it is called a resurrection: [John v. 25](#), 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' If Christ had said only that the hour shall come, it had been meant of the last resurrection, but saying that it was already come, it must be meant of a resurrection in this life. There is as real a resurrection of the soul by the trumpet of the gospel, accompanied with the vigorous efficacy of the Holy Ghost, as there shall be of bodies by the voice of the Son of God at the sound of the trumpet of the archangel. All real operations suppose some real form whence they flow, as vision supposes a power whereby a man sees, and also a nature wherein that power is rooted. The operations of a new creature are real, and therefore suppose a real power to act, and a real habit as the spring of them. It is such a being that enables them to produce real spiritual actions, for the 'spirit of power' is conveyed to them, [2 Tim. i. 7](#), whereby as when they were out of Christ they were able to do nothing, so now being in him they are able to do all things, [Philip. iv. 13](#).

[2.] It is a common change to all the children of God. 'If any man be in Christ, he is a new creature;' every man in Christ is so. It is peculiar to them, and common to all of them. The new creation gives being to all Christians. It is a new being settled in them, a new impress and signature set upon them, whereby they are distinguished from all men barely considered in their naturals. As all of the same species have the same nature, as all men have the nature of men, all lions the nature of lions, so all saints agree in one nature. The life of God is communicated to all whose names are written in the book of life. All believers, those in Africa, as well as those in Europe, those in heaven as well as those on earth, have the same essential nature and change. As they are all of one family, all acted by one spirit, the heart of one answers to the heart of another, as face to face in a glass. What is a spirit of adoption in them below is a spirit of glory in them above; what in the renewed man below is a spirit crying *Abba Father*, that is in them above, a spirit rejoicing in *Abba Father*. The impress and change is essentially the same, though not the same in degree.

[3.] It is a change quite contrary to the former frame. What more contrary to light than darkness? Such a change it is, [Eph. v. 8](#); instead of a black darkness there is a bright light. As contrary as flesh and spirit, [John iii. 6](#), 'that which is born of the flesh is flesh; that which is born of the Spirit is spirit.' Where both are put in the abstract, one is the composition of flesh, the other of spirit: as contrary as east to west, as the seed of the woman to the seed of the serpent, as the spirit of the world and the Spirit of God. The frame of the heart before the new creation, and the frame of the heart after, bear as great a distance from one another as heaven from earth. As God and sin are the most contrary to one another, so an affection to God and an affection to sin are the most contrary affections. It is quite another bent of heart, as if a man turn from north to south. It is a position quite contrary to what it was.

The heart touched by grace stands full to God, as before to sin; it is stripped of its perverse inclinations to sin, clothed with holy affections to God. He abhors what before he loved, and loves what before he abhorred. He was alienated from the life of God but now alienated from the life of his lusts; nothing would before serve him but God's departure from him; nothing will now please him but God's rays upon him. He was before tired with God's service, now tired with his own sin. Before, crucifying the motions of the Spirit, now crucifying the affections and lusts. That which was before his life and happiness is now his death and misery; he disaffects his foolish pastimes and sinful pleasures as much as a man does the follies of his childhood, and is as cheerful in loathing them as before he was jolly in committing them. It is a translation from one kingdom to another: [Col. i. 13](#), a translation 'from the power of darkness into the kingdom of his dear Son.' "Metestese", a word taken from the transplanting of colonies: they are in a contrary soil and climate, they have other works, other laws, other privileges, other natures. As Christ's resurrection was a state quite contrary to the former, at the time of his death he was in a state of guilt by reason of our sin; at his resurrection he is freed from it. He was before made under the law; he is then freed from the curse of it. He was before in a state of death, after his resurrection in a state of life, and lives for ever. God pulls out the heart of stone, that inflexibleness to him and his service, and plants a heart of flesh in the room

a pliability to him and his will, [Ezek. xxxvi. 26](#). It is as great a change as when a wolf is made a lamb; that wolfish nature is lost, and the lamb-like nature introduced by corruption man was carnal, and brutish; by the new creation he is spiritual and divine. By corruption he has the image of the devil; by this he is restored to the image of God. By that he had the seeds of all villainies; by this the roots of all graces. That made us fly from God; this makes us return to him. That made us enemies to his authority; this subjects us to his government. That made us contemn his law; this makes us prize and obey it: 'Instead of the thorn there shall come up the fir-tree; instead of the briar shall come up the myrtle-tree,' and God will preserve it from being cut off, [Isa. lv. 13](#), speaking of the time of redemption.

[4.] It is a universal change of the whole man. It is a new creature, not only a new power or new faculty. This, as well as creation, extends to every part; understanding, will, conscience, affections, all were corrupted by sin, all are renewed by grace. Grace sets up its ensigns in all parts of the soul, surveys every corner, and triumphs over every lurking enemy; it is as large in renewing as sin was in defacing. The whole soul shall be glorified in heaven; therefore the whole soul shall be beautified by grace. The beauty of the church is described in every part, [Cant. 1-4](#), &c.

First, This new creation bears resemblance to creation and generation. God in creation creates all parts of the creature entire. When nature forms a child in the womb, it does not only fashion one part, leaving the other imperfect, but labours about all, to form an entire man. The Spirit is busy about every part in the formation of the new creature. Generation

gives the whole shape to the child, unless it be monstrous. God does not produce monsters in grace; there is the whole shape of the new man. You mistake much if you rest in a reformation of one part only; God will say, Such a work was none of my creation. He does not do things by halves.

Secondly, It bears proportion to corruption. As sin expelled the whole frame of original righteousness, so regenerating grace expels the whole frame of original corruption. It was not only the head or only the heart, only the understanding or only the will, that was overcast with the blackness of sin, but every part of man did lose its original rectitude. Not a faculty could boast itself like the Pharisee, and say, It was not like this or that publican; the waves of sin had gone over the heads of every one of them. Sin, like leaven, had infected the whole mass; grace overspreads every faculty to drive out the contagion. Grace is compared to light, and light is more or less in every part of the air above the horizon, for the expulsion of darkness when the sun arises. The Spirit is compared to fire, and therefore pierces every part with its warmth, as heat diffuses itself from the fire to every part of water. The natural man is denominated from corruption, not an old understanding or an old will, but the 'old man,' [Eph. iv. 22](#). So a regenerate man is not called a new understanding, or a new will, but 'a new man,' ver. 24.

Thirdly, The proper seat of grace is the substance of the soul, and therefore it influences every faculty. It is the form whence the perfection both of understanding and will do flow; it is not therefore placed in either of them, but in the essence of the soul. It is by this the union is made between God and the soul; but the union is not of one particular faculty, but of the whole soul. 'He that is joined to the Lord is one spirit;' it is not one particular faculty that is perfected by grace, but the substance of the soul. Besides, that is the seat of grace which is the seat of the Spirit, but this or that particular faculty is not the seat of the Holy Ghost, but the soul itself, whence the Spirit rules every particular faculty by assisting grace, like a monarch in the metropolis sending orders to all parts of his dominions. The Spirit is said to dwell in a man, [Gal. iv. 4](#), [Rom. viii. 9](#); in the whole man, as the soul does in the body, in forming every part of it, if it dwelt only in one faculty there could be no spiritual motion of the other. The principles in the will would contradict those in the understanding; the will would act blindly if there were no spiritual light in the understanding to guide it. The light of the understanding would be useless if there were no inclination in the will to follow it, and grace in both those faculties would signify little if there remained an opposing perversity in the affections. The Spirit, therefore, is in the whole soul, like fire in the whole piece of iron, quickening, warming, mollifying, making flexible, and consuming what is contrary, like Aaron's ointment, poured upon the heart, and thence runs down to the skirts of the soul.

Fourthly, Therefore there is a gracious harmony in the whole man. As in generation two forms cannot remain in the same subject; for in the same instant wherein the new form

is introduced the old is cast out; so at the first moment of infusing grace, the body of death has its deadly wound in every faculty, understanding, will, conscience, affection. The rectitude reaches every part; and all the powers of the soul, by a strong combination, by one common principle of grace acting them, conspire together to be subject to the law of God, and advance in the ways of holiness: [Ps. cxix. 10](#), it is with 'the whole heart' that God is sought. In the understanding there is light instead of darkness, whereby it yields to the wisdom of God, and searches into the will of God: the spirit of the mind is renewed, [Eph. iv. 23](#). In the will there is softness instead of hardness, humility instead of pride, whereby it yields to the will of God, and closes with the law of God. In the heart and conscience there is purity instead of filth (whereby it is purged from dead works, [Heb. ix. 14](#), settled against the approbation of sin), and a resolution to be void of offence, [Acts xxiv. 16](#). In the affections there is love instead of enmity, delight instead of weariness, whereby they yield to the pleasure of God, have flights into the bosom of God: 'Oh how love I thy law! it is my delight day and night.' The memory is a repository for the precepts and promises of God as the choicest treasure. It is a likeness to Christ; the whole human nature of Christ was holy, every faculty of his soul, every member of his body, his nature holy, his heart holy. If we are not formed, Christ is not formed in us; look therefore whether your reformation you rest in be in the whole, and in every part of the soul.

Fifthly, It is principally an inward change. It is as inward as the soul itself. Not only a cleansing the outside of the cup and platter, a painting over the sepulchre, but a casting out the dead bones and putrefied flesh; of a nature different from a pharisaical and hypocritical change, [Matt. xxiii. 25-27](#). It is a clean heart David desires, not only clean hands, [Ps. li. 10](#). If it were not so, there could be no outward rectified change. The spring and wheels of the clock must be mended before the hand of the dial will stand right. It may stand right two hours in the day, when the time of the day comes to it, but not from any motion or rectitude in itself. So a man may seem by one or two actions to be a changed man, but the inward spring being amiss, it is but a deceit. Sometimes there may be a change, not in the heart, but in the things which the heart was set upon, when they are not what they were. As a man whose heart was set upon uncleanness, change of beauty may change his affection; the change is not in the man, but in the object. But this change I speak of is a change in the mind, when there is none in the object; as the affection of a child to his trifles changes with the growth of his reason, though the things his heart was set upon remain in the same condition as before.

First, It is a change of principle.

Secondly, A change of end.

First, A change of principle. The principle of a natural man in his religious actions is artificial; he is wound up to such a peg, like the spring of an engine, by some outward respects which please him; but as the motion of the engine ceases, when the spring is down, so a

natural man's motion holds no longer than the delight those motions gave him, which first engaged him in it. But the principle in a good man is spirit, an internal principle, and the first motion of this principle is towards God, to act from God, and to act for God. He fetches his fire from heaven to kindle his service; an heat and fervency of spirit precedes his serving the Lord, [Rom. xii. 11](#). There may be a serving God from an outward heat, conveying a vigour and activity to a man, but the new creature serves God from inward and heated affections. Examine therefore by what principles do I hear, and pray, and live, and walk? For all acts are good or evil, as they savour of a good or bad root, or principle in the heart. The two principles of the new creature are faith and love. What is called the new creature, [Gal. vi. 15](#), is called 'faith working by love,' [Gal. v. 6](#).

Faith. This is the first discovery of all spiritual life within us, and therefore the immediate principle of all spiritual motion. A splendid action without faith is but moral, whereas one of a less glittering is spiritual with it. The new creature being begotten by the seed of the word, and having thereby an evangelical frame, has therefore that which is the prime evangelical grace, upon which all other graces grow; and consequently all the acts of the new creature spring from this principle immediately, viz., faith in the precept, as a rule; faith in the promise, as an encouragement; faith in the Mediator, as a ground of acceptance. Therefore if we have not faith in the precept, though we may do a service not point-blank against the precept, yet it is not a service according to a divine rule; if we have not faith in the promise, we do it not upon divine motives; if we act not faith in the Redeemer, we despise the way of God's ordaining the presentation of our service to him. All those that you find, [Heb. xi.](#), acting from faith, had sometimes a faith in the power of God, sometimes in the faithfulness of God; but they had not only a faith in the particular promise or precept, but it was ultimately resolved into the promise of the Messiah to come: ver. 14, 'Those all died in faith, not having received the promises, but having seen them afar off,' &c. The performance of particular promises they had received, but not the performance of this grand promise; but that their faith respected. They, as new creatures, did all in observance of God promising the Mediator; and we are to do all in observance of God sending the Mediator, being persuaded of the agreeableness of our services to him, upon the account of the command, and of the acceptance of our services by him upon the account of the Mediator. This put a difference between Paul's prayer, after the infusion of grace into him, and before; so that our Saviour sets a particular emphasis upon it: [Acts ix. 11](#), 'Behold he prays.' Paul, no doubt, had prayed many times before his believing, but nothing of that kind was put upon the file as a prayer; before, they were prayers of a self-righteous pharisee, but these of an evangelical convert; these were prayers springing from a flexibility to Christ, a faith in him; from a *Lord, what wilt thou have me to do?*

Love. There are many principles of action, hope of heaven, fear of hell, reputation, interest, force of natural conscience; some of those are inward, some outward, which are the

bellows that blow up a man to some fervency in action; but the true fire, that contributes an heavenly frame to a service, is the love of God. The desire of the heart is carried out to God; his heart draws near to God, because his sole delight is in God, and his whole desire for him: *Ps. lxxiii. 25*, 'Whom have I in heaven but thee?' Then, ver. 28, 'But it is good for me to draw near to God.' This choice affection in the new creature spirits his services, makes his soul spring up with a wonderful liveliness. The new creation is the restoration of the soul to God from its apostasy; a casting down those rebellious principles which contended with him, and reducing his affections to the right centre; and when all the lines meet here in one centre, in God, all the returns to him flow from this affection. It is but one thing settled in the soul as the object of its earnest desire, and that should be the spring of all its inquiries and actions, the beholding the beauty of the Lord. *Ps. xxvii. 4*. Things may be done out of a common affection; as when a man will raise a child fallen into the dirt, out of a common tenderness, but a father would raise him with more natural affection, which is a sphere above that common compassion. Every attraction therefore is not the renewed principle, but a choice affection to God. This is a mighty ingredient in this change, and does difference the new creature from all others. One acts out of affection to God, the other out of affection to itself. Men may be offended with sin, because it disturbs their ease, health, estate, &c. He may pray, and hear, merely out of a respect to natural conscience; but how can these be the acts of the new creature, when there is no respect to God in all this? But a new creature would quench the fire of corrupt self-love, to burn only with a spiritual and divine flame; he depresses the one to exalt the other, and would be disengaged from the burdensome chains of self-love that he might be moved only by the spiritual charms of the other purer affection; it is a death to him to have any steams of self-love rise up to smoke and black a service.

Secondly, A change of end as well as principle, The glory of God is the end of the new creature, self the end of the old man. Before this new creation, a man's end was to please self; now his end is to please God. A man that delights in knowledge, to pleasure his understanding, and for self improvement, when he becomes a new creature, though his desire for knowledge is not removed, yet his end is changed, and he thirsts after knowledge, not merely to please his inquisitive disposition, but to admire and praise God, and direct himself in ways agreeable to him. As the end of the sensualist is to taste the sweetness in pleasure, so the end of a renewed man is to know more of God, to taste a sweetness in him, and in every religious duty. This is the distinguishing character of the new creature. This design for the glory of God was not to be found among any of the heathens, who were so great admirers of virtue. Most of them intended only an acquiring a reputation among their countrymen; and though some of them might esteem virtue for its native dignity, yet this was to esteem it by the moiety of it, when they referred it not to the honour of God, from whence it flowed to the world. Man was not created for himself, and to be his own end; he therefore that does

chiefly aim at his own satisfaction in anything, is not a new creature: he has his old deformed end into which he sunk by the fall. But grace carries a man higher, and reduces all to God, and to his well-pleasing. [Col. i. 9, 10](#), the apostle desires they may be 'filled with the knowledge of the will' of God, that they may 'walk worthy of the Lord, unto all well-pleasing'. The very first motion of this new principle is towards God, to act for God; as the first appearance of a living seed in the ground is towards heaven; thither it casts its look, from whence its life came. What the new creature receives, is from God: [1 Thes. ii. 13](#), 'They received it as the word of God,' and therefore what he does is for God.

(First.) The principal intent of God in the new creation is for himself: [Hosea ii. 23](#), 'I will sow her to me,' speaking of the church in the time of the gospel; not to sin, not to the world, not for herself, but I will sow her to me. Husbandmen sow the ground for themselves, for their own use, to reap the harvest, and the corn grows up to the husbandman that sowed it. What the seed does naturally, the new creature does intentionally, grow up for God. Since the new creature is a divine infusion, it must needs carry the soul to please God, and aim at his glory. God would never put a principle into the creature, to drive it from himself, and conduct it to his own dishonour; this consists not with God's righteousness, this would be a deceit of the creature. It is impossible, but that which is from God in so peculiar a manner, and with gracious intentions to restore the creature to his happiness, must tend to the advancement of God. Where there are no aims fit the divine glory, there is no divine nature, nothing in the soul that can claim kindred with God. Regeneration is a forming the soul for God's self, and to show forth his praise, [Isa. xliii. 21](#), hence they are said to be 'a peculiar people,' in respect of their end, as well as their state. Certainly that man, who makes not God his pattern and his end, that does not advance the praise and glory of God, was never new formed by him. What comes from God, must naturally tend to him. Is it possible that the living image of God should disgrace the original? that a divine impression should be unconcerned in the divine author?

(Secondly.) The new creation is an evangelical impression, and therefore corresponds in its intention with the gospel. This is the instrument whereby the new creature was wrought; and this was appointed and published for the glory of God: 'Glory to God in the highest,' [Luke ii. 14](#). It is to promote holiness in the creature, which is the only way whereby we can honour God. This is the prime lesson the grace or gospel of God teaches, to live godly, [Titus ii. 12](#), to live to God. What, therefore, is produced by the efficacy of such an instrument, cannot but aim at the glory of God, which was intended in it; otherwise the gospel would work an effect contrary to itself, which no instrument does produce when managed by a wise agent; and contrary to the end of the agent too, viz., the Spirit of God, whose end is to glorify Christ: [John xvi. 14](#), 'He shall glorify me.' The frame and acts of a renewed man are like the grain or seed of the word sown in the heart. Nothing the gospel designs more than the laying self low, even as low as dust and death. The first lesson is self-denial. It is in self

that the strength and heart of the body of sin and lust lies; and it is the principal end of the gospel to bring the creature to sacrifice self-love to righteousness, self-interest, self-contentment, wholly to God, and his law, and his love, that God may be all in all in the creature. Before the heart was touched with the gospel, it had not the least impulse to bring forth the virtues and excellencies of God into the world; but when it is changed, it is filled to the brim with zealous desires to have his name exalted upon a high throne among men.

(Thirdly.) A new creation is the bringing forth the soul in a likeness to God. The end, therefore, of the new creature, is the glory of God. As God is the cause, so he is the pattern of the new creature, according to which he does frame the soul; it is 'after God created in righteousness,' &c., [Eph. iv. 24](#). There can be no likeness to God where the creature dissents from him in the chief end. Without such an agreement, there can be nothing but variance between God and the creature. All the commotions and quarrels upon earth are founded upon the difference of ends. God aims at his own glory, so does the new creature, otherwise it were impossible he should walk with God, or follow him as a dear child. It consists also in likeness to Christ: his resurrection is the pattern and cause of our regeneration: 'Ye are risen with Christ,' [Col. iii. 1](#). What, to contrary ends? Did Christ rise only to live to himself? No; but to live to God, as the great end for which he was appointed Mediator. Did he design to glorify God on earth, and does he live to dishonour God in heaven? No; he lives to the same end there for which he lived and died here. Our spiritual resurrection, is not only a restoring us to a spiritual life, but to the ends of this life; a living to God and Christ, and to the ends of his mediation. Surely the new creature cannot be so brutish, as not to mind the honour of that nature to which it is so near allied, the glory of that God unto whom it has the honour to bear a resemblance. A new creature has a mighty sprightliness, and a height of spirit in some measure, when anything in his hands concerns God, more than when it concerns himself; for his will being framed according to the will of God, is filled with an ambition for the promoting the excellency of his name.

(Fourthly.) The end of the new creation is to advance the soul. It can never be advanced by an end lower than itself, or equal to itself. Any interest lower than God would be a degrading of it, a disparagement to its state, and too sordid for the soul to drive at; for it is the excellency or sordidness of the end which does elevate or debase a man's spirit, and his actions also: the one enlarges, the other shrivels up the soul in its operation. All things below God are unworthy of the boundless nature of the soul of man, much more unworthy of a soul rectified by a new creation. The soul is only perfected in a tendency to this end, and disgraced and lost in the mud and dirt of lower aims. That grace that is most durable, and does most ennoble the spirit of a man, has this property, that it 'seeks not her own,' nor 'vaunts itself,' [1 Cor. xiii. 4, 5](#).

(Fifthly.) It is impossible the soul can have this new creation without a change of end. It is not conceivable how anything can return to that, which it does not eye as its end. The

soul, as deriving its original from God, has an obligation in all its motions to return to him as its chief end. The new creature has an higher obligation by grace. Does that, therefore, deserve the name of the new creature, that is so far from answering a gracious tie, that it does not so much as answer a natural one? That is yet below the sphere of inanimate creatures, who all run back to their fountain, and one way or other declare the glory of God. He is no new creature, therefore, who is devotedly fawning upon himself, caressing himself; he is one that is yet bemired in his old nature, and has not yet partaken of the fruit of Christ's purchase, redeeming and renewing grace. Those that are under the efficacious influence of it, and are the temple of the Holy Spirit, 'do glorify God in their body and spirit' too, inwardly as well as outwardly, because they are God's, [1 Cor. vi. 19, 20](#). The understanding and will are both elevated by grace. The more intelligent any creature is, the more noble is his end, or ought to be, and the more he does intend his end. The aim of a man is higher than that of a child; the aims of men in this or that station, are still more noble than the ends of men in a lower rank. Since the new creation, therefore, endues man with the most excellent nature he is capable of, it must fix a man upon the most excellent end, which is God and his glory; it were not else a new creature, or worthy of such a title.

(Sixthly.) This change of end does only fit the soul for its proper service. From this end does arise a quickness and an heartiness in every service. When God and his glory is not our end, our hearts flag, and we feel our spirits tired at our entrance into any service for him. When the apostle had made the glory of God his end in testifying the gospel of the grace of God, then his life was not counted dear to him, that he might finish his course with joy, [Acts xx. 24](#). Where this end sits uppermost in the heart, all allurements to the contrary are mightily despised. What a scornful eye does the apostle cast upon all other things! and sets no higher value upon them than he would upon dross and dung, when they were not conducing to his main end, which was the knowledge of Christ, [Philip. iii. 8, 10](#).

Well, then, this is one of the most essential properties of the new creature, and that which is the clearest discovery of this state. A new creature is as earnest in secret for the glory of God, and as industrious for God, as if the eyes of all the world were upon him; the bent of his heart always stands this way; he glorifies God in his spirit as well as body, [1 Cor. vi. 20](#). When men will be zealous in things that concern God before men, and negligent in their spirits and inward part of the soul, then the glory of God as not their end, but themselves. For what is a man's end, sets an edge upon his spirit in private as well as public. But a new creature is of another frame. When he finds that he has missed of his full aim, and has not had that single respect as he ought, he is unsatisfied and troubled that God has been no more glorified by him. But he that is not renewed is well pleased if any concerns of self have been advanced, though God be not glorified; and his soul is at rest in that act, as it has lived to himself, and brought in something to increase the treasure of his self-ends.

Thirdly, As it is an inward change in respect of principle and end, so, thirdly, it is a change of thoughts. Being new, he is new in the choicest faculty. As when he was after the flesh he minded the things of the flesh, so now being after the spirit he minds the things of the spirit, [Rom. viii. 5](#). As a child has not the thoughts of a man, so neither has a natural man the thoughts of a new creature. A principle is placed in his understanding which does emit other beams different from that smoky light which was in it before. Though a new creature cannot hinder the first motions, yet he endeavours to suppress their proceeding any farther, and excites others in his heart to make head against them; and would, as far as he could, hinder the rising of any wave, the least bubbling against right reason and the interest of God. When David had an inclination in his heart to God's statutes, the immediate effect of it is to 'hate vain thoughts', [Ps. cxix. 112, 113](#), 'I have inclined my heart to perform thy statutes;' and it follows, 'I hate vain thoughts.' The vanity of his heart was a burden to him, and he loathed all the inward excrescences, any buds from that bitter stump he still bore within him. A new creature is as careful against wickedness in the head or heart, as in the life. He would be purer in the sight of God than in the view of men. He knows none but God can see the workings of his heart or the thoughts of his head, yet he is as careful that they should not rise up as that they should not break out. The soul is so changed that it is no longer a stranger and ill-willer to the motions of the Spirit; it will welcome them upon their entrance, conduct them into the innermost room, converse familiarly with them, and delight in their company, it invites their stay, pursues them when they seem to depart, holds them fast, and will not let them go, as the church does to Christ. He turns much in upon himself, sets his eye upon his own heart, keeps that with all diligence, to observe what issues of a spiritual life are there; as it is directed in [Prov. iv. 23](#), 'Keep thy heart with all diligence, for out of it are the issues of life'. If he perceives any weeds to spring up there, or mushrooms (as they will in a night), he cuts them up and throws them out. The understanding is more quick and sensible to discern them in the first risings, to receive good ones or check bad ones, than it was before; the new creature is sensible of any touch contrary to its interest. A corrupt mind draws to it the vilest things, and unproportionable to the true nature of the soul, as a corrupt stomach does unwholesome food, till by a new creation it be set higher, and by a sanctified reason becomes more choice about its objects; and then, like David, the heart is filled as with marrow and fatness, when he meditates on God in the night watches, [Ps. lxxiii. 5, 6](#). The thoughts of God are an inward spring of pleasure to him, more than the thoughts of sin can be to a deformed and depraved soul.

Fourthly, Change of comforts follows upon this. Since there is a change of nature, there is a change of his complacency. The former nature is his trouble, therefore all his delights which arise from it are its discontents and burden. Every nature has a peculiar pleasure belonging to it: the nature of a dove will not acquiesce in that which pleases a swine, nor the new nature in that which pleases the old. The comforts of manhood are of another make

than those of a child, and the comforts of a prince more elevated than those of a peasant, because he has another spirit. That Spirit who is appointed to renew him is appointed an officer to comfort him; as therefore he gives him new principles, so he gives him new consolations. He is, as a comforter, to glorify Christ, to receive of his, and show it unto the new creature. They are Christ's own words—'He shall glorify me: for he shall receive of mine, and shall show it unto you'—being described before under the title of a Comforter, [John xvi. 14](#). He shall receive of mine; grace from me, suitable to the grace in me, wherewith to beautify; and comforts from me, suitable to those comforts in me, wherewith to refresh you. As they are brought to live the life of God in holiness, so they are brought to live the life of God in joy and comfort. Righteousness, peace, joy are the trinity which make up the kingdom of God in the heart: [Rom. xiv. 17](#), 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' As the grace of God is their life, so the joy of the Lord is their strength; strangers to God intermeddle not with it, and have no share in it. There is a joy put into the heart together with this new creature: 'Thou hast put gladness into my heart,' [Ps. iv. 7](#)—a gladness not founded upon any worldly consideration as the joy of men, not a joy of their own putting in; but the new creature's joy is a joy of God's putting in. Other men's comforts are in the creature, the new creature's comforts in the Creator. Others cannot joy if worldly things be removed, because the foundation of their joy is without them; but these, by the loss of worldly things, have their comforts rather increased than impaired, because the foundation of their joy is within them. The comforts of a natural man are sucked from the dry breasts of creatures, the comforts of a new creature are derived from the full fountain of life, which makes their very sufferings gloriously comfortable to them, [1 Peter iv. 13, 14](#). The prodigal by his change of mind had a change of refreshment: robes for rags, and a fatted calf for husks. It is as much his comfort to loathe himself as derived from Adam, and to love the self implanted by God, as it was before the contrary. He can never look upon the new creature in him but with delightful views, and a pleasure mingles itself with every cast of his eye upon it. For certainly from making God our end, and doing all things for his glory, endows the highest delight; since God is the only happiness of that soul that is in conjunction with him as his main end, he must needs have a share in the happiness of God as well as his nature. Felicity and consolation follow it, as the shadow does the body; and every act of the new creature towards God is edged with comfort in the very acting.

Fifthly, As it is an inward change, so it is also an outward change. I call it outward in regard of objects, in regard of operations; though it is principally inward in regard of the prime seat of it, in regard of the form, which causes the outward. The power of seeing is in the soul, though the vision itself be in the eye. The change our Saviour made in those he cured was in the organ, when he made the blind to see, the deaf to hear, and the lame to walk, which did necessarily infer a change of objects and a change of actions. So a man by

this new creation sees the things of God, hears the voice of God, walks in the ways of God. All outward changes argue not an inward, but an inward is always attended with an outward.

First, In regard to objects. The world and sin was before the object of his inquiries and endeavours. Now he seeks the face of God; his soul follows hard after him. The world and God are so contrary, that the love of the one is the enmity to the other. >From multitudes of objects which distracted him, he is come to unity, which quiets and settles him: [Ps. xxvii. 4](#), 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' It is no lower an object than this, that the soul is conversant about, about God himself, to embrace him; about what has most of God in it, to value and cherish it; about the word of God, to direct him in his ways, and to do his work. The understanding is conversant about the things of God, in the apprehension of them; the will in the election, the affections in complacency in them. Spiritual objects are set up by every faculty, as the delightful things which it heartily embraces. Before, a man had no affection to God, you might as well have persuaded a swine to love the music of a lute, as a natural man supremely to love God. All his desires were set upon the dross of the world, the customs, coarse corruptions, pleasures of the world, but a truly regenerate man can as little make the world his chief object of desire and affection, as a man used to choice viands can feed upon chaff and husks. The intendment of the gospel is to set forth God in Christ as an amiable object, as infinitely glorious. It declaims against the world, to draw men from the affectionate considerations of it. The renewed work then does consist in fixing upon God in Christ, as the main object of desire and affection. When the heart, therefore, complies with the gospel, there must be a compliance with the chief subject of the gospel, and in such a manner as may answer the intendment of the gospel. While Paul was in his natural and pharisaical state, Christ and his truth was accounted as dung, trampled upon as dross, fit to be thrown out of the converse of mankind; but when his heart is changed, there is a change in the object of his valuation: Christ is then his treasure, his all, and other things but dross in comparison of him, [Philip. iii. 8](#).

Secondly, In regard of operations. 'Old things are passed away,' old actions as well as old affections. Operations are never constantly against nature, operari sequitur esse. The heart and the actions do not always contradict one another. 'According to the abundance of the heart, the mouth speaks,' [Mat. xii. 24](#). According to the spring of grace in the heart will the hand of the life stand. It will vent itself more or less, according to the quantity of it. It is an inward baptism with fire, which will quickly break out and show itself in the members: [Mat. vii. 20](#), 'By their fruits you shall know them.' New apprehensions infer new operations. An alteration of judgment cannot be without an alteration of acting. As he has received Christ Jesus the Lord, so he walks in him,' [Col. ii. 6](#). The very intendment of God in the new creation was this: [Eph. ii. 10](#), 'Created in Christ to good works, which God has before or-

dained, that we should walk in them.' If there be not then new works, there is no new creation, for the chief intention and aim of God cannot be frustrated. Christ formed in a man is not a sleepy and inactive being: actions will scent of him. Fruits bear the image of the root whence they spring, and upon which they flourish. A new root cannot bring forth old fruits. If the nature of a crab-tree be changed into that of a vine, it will bear no longer crabs but grapes. Where holiness is implanted in the nature, holiness will be imprinted in the fire. A man that has reason superior to sense does use his sense rationally; a renewed man that has grace superior to reason uses his reason graciously. The operations were rational when bare reason held the sceptre, but they are spiritual when grace ascends the throne; for it cannot be that that person who is acted by the Spirit, 'lives in the Spirit, walks in the Spirit' ([Gal. v. 18, 25](#)), should do anything without a spiritual tincture, in that wherein he is acted by it. For it is impossible but every action must be dyed of the same colour with the principle whence it flows, and by which it is directed. Actions of sensitive nature are be reason of grace ordered be a new rule, directed to a new end. He ate and drank to the flesh before, now to God, [1 Cor. x. 31](#). He degraded his soul to invent ways to pamper his body. Now he puts his body in its due posture to serve the soul, and both to exalt God. Yea, his religious duties are changed, not as to the matter, but the manner. He knew them before, as he did Christ, after the flesh; he now knows them and performs them after the Spirit. There is zeal instead of coldness, liveliness instead of deadness, brokenness instead of presumption, a spirit of liberty instead of the whip of conscience, confidence in God instead of confidence in duty, melting pleading of promises instead of a pharisaical pleading of works. In a word, grace instead of nature, spirit instead of flesh. Paul, of a pharisaical boaster, becomes a Christian suppliant; 'behold he prays.' This change is outward as well as inward. In a man of an exact morality it is chiefly inward; he walks in his old outward ways with a new heart. In a loose man renewed it is apparently outward; he has left both his old ways and his old nature; but a man only outwardly reformed, without any inward change, walks in new ways with an old spirit. 'He that lacks these things,' says the apostle, after an enumeration of several graces, 'has forgotten that he was purged from his old sins;' for indeed he never was.

Thus have I considered this new creation in the nature of a change.

2. Let us consider it in the nature of a vital principle. This new creation is a translation from death to life: [1 John iii. 14](#), 'We know that we have passed from death to life.' And we have not a spiritual life till we are in Christ. 'He that has not the Son has not life,' [1 John v. 12](#). When our Saviour called Lazarus out of the grave, he gave him a principle of life and motion. The same he does when he calls men from a spiritual death in sin. Whatsoever we had from the first Adam is mortal, whatsoever we have from the second Adam is vital; the one communicates a spiritual life, as the other propagated a spiritual death. The new creature is a vital powerful principle, naturally moving the soul to the service and obedience of God, and does animate the faculties in their several motions, as the soul does quicken the members

of the body. It is called the hidden man, the inward man, implying that it has life and motion. As the life of the body is from the soul, as the effect from the cause, so the life of the soul is from grace. Christ is the meritorious cause of this life in his person, the efficient cause of it by his Spirit; but grace is the formal cause of this life, as God is the cause of our bodily life *efficiently*, and the soul the cause of it *formally*. It is not, then, a gilding, but a quickening; not a carving, but an enlivening. Whatsoever does proceed from an external cause is not life or a living motion. A piece of wood may be carved in the shape of a man, but remains wood still in such a form and figure. But a Christian has a spiritual life breathed into him, as Adam had a natural. When Adam's body was formed of the earth, it was no more than earth, till a heavenly spark was breathed into him by God, to set him upon his feet, and enable that piece of earth to move. It is distinguished therefore from hypocrisy, which is but the shadow of Christianity. This is a living principle; that a form, this a power; that a piece of art, this a nature. A picture may have the lineaments of a man, but not the life, understanding, and affections of a man.

3. Let us consider it as a habit, and then see what light the consideration of it, as a vital principle and a habit, give us into the nature of this new creation. By habit we must not understand, as we do in common speech, a clothing, as when we say, Such a one was in such a habit; but by habit we mean an inward frame, enabling a man to act readily and easily, as when an artificer has the habit of a trade. Since this new creation is not a destruction of the substance of the soul, but that there is the same physical being and the same faculties in all men, and nothing is changed in its substance as far as respects the nature of man, it is necessary, therefore, that this new creation consist in gracious qualities and habits, which beautify and dispose the soul to act righteously and holily. Corruption of nature is the poison, the sickness, and deformity of our nature; grace is the beauty, health, ornament of it, and that which gives it worth and value. When a debauched man is become virtuous, we say he is another man, a new man, though he has the same soul and body which he had before, but he has quitted those evil habits wherewith he was possessed. It is impossible to conceive a new creature without new habits. Nothing can be changed from a state of corruption to a state of purity without them. The making darkness to become light, in the very nature of it, implies the introducing a new quality, [Eph. v. 8](#). This is meant by the seed: [1 John iii. 9](#), 'His seed remains in him.' As seed makes the earth capable to bring forth good fruit, which had a nature before to bring forth, not corn, but weeds, till the grain was put into it; and it is expressed by 'a fountain of living water springing up into eternal life,' [John iv. 14](#) ("pege").

(1.) There is such a habit. God does provide as much for those that he loves, in order to a supernatural good, as for those creatures that he loves in order to a natural good; but God has put into all creatures such forms and qualities, whereby they may be inclined of themselves to motions agreeable to their nature, in an easy and natural way. Much more does God infuse into those that he moves to the obtaining a supernatural good, some spir-

itual qualities, whereby they may be moved rationally, sweetly, and readily to attain that good; he puts into the soul a spirit of love, a spirit of grace, whereby, as their understandings are possessed with a knowledge of the excellency of his ways, so their wills are so seasoned by the power and sweetness of this habit, that they cannot, because they will not, act contrary thereunto. And this habit of grace has the same spiritual force in a gracious way, as those principles in other creatures in a natural way. As the habit of sin is called flesh in regard of its nature, and death in regard of its consequent, so the habit of grace is called the new creature and spirit, [Gal. v. 17](#), in regard of its term and consequent, life. This habitual grace is the principle of all supernatural acts, as the soul concurs as an immanent principle to all works by this or that faculty. As Christ had a body prepared him to do the work of a mediator, so the soul has a habit prepared it to do the work of a new creature. To this purpose, there is a habit of truth or sincerity in the will, and a 'hidden wisdom' in the understanding, [Ps. li. 6](#). As the corrupt nature is a habit of sin, so the new nature is a habit of grace; God does not only call us to believe, love, and obey, but brings in the grace of faith, and love, and obedience, bound up together, and plants it in the soil of the heart, to grow up there unto eternal life; he gives a willingness and readiness to believe, love, and obey.

(2.) This habit is necessary. The acts of a Christian are supernatural, which cannot be done without a supernatural principle; we can no more do a gracious action without it, than the apostles could do the works of their office unless endued with power from above, which our Saviour bids them tarry at Jerusalem for, [Luke xxiv. 49](#). If there were not a gracious habit in the soul, no act could be gracious; or supposing it could, it could not be natural, it would be only a force. New creation is not from the Spirit compelling, but inclining; not like the throwing a stone contrary to its nature, but changing the nature, and planting other habits, whereby the actions become natural. As sin was habitual in a man by nature, so grace must be habitual in a new creature, otherwise a man is not brought into a contrary state (though the acts should be contrary) if there be not a contrary habit; for it is necessary the soul should be inclined in the same manner towards God as before it was towards sin; but the inclination to sin was habitual.

(3.) This habit is but one. For it is an entire rectitude in all the faculties, and an universal principle of working righteously. As the corrupt nature is called the 'old Adam', and a 'body of death', the gracious nature is called the 'new man,' [Col. iii. 9, 10](#). As a man is but one man, a body one body, though consisting of divers members, and several parts, all formed by one spirit, and making up but one habit, so that as all sins are parts of that body of death, so all graces are but strings of this one root. As from that primogeneal light, kindled at the first creation by God, were framed the stars and lights of heaven, which have their several appearances and motions, and are distinct from one another, though all arising from the womb of that first light, so all particular graces, though they have their stated seasons of action, and are distinct in themselves, yet all flow from, and are contained in, this habit as in a root.

They are so many grapes growing upon one stalk, clusters proceeding from one root of the new nature. It is from the participation of the divine nature that all those graces arise, the exercise of which the apostle exhorts them to, [2 Peter i. 4](#), &c; and indeed it being a divine nature, must needs include all the perfections due to it. As the divine essence of God is one, yet contains all perfections eminently; and if there were a deficiency of any, it could not be the divine essence; so the grace infused into the heart contains in it virtually all the perfections wherein it may agree with the nature of God's holiness, otherwise it were not a divine nature, if there were any defect in the nature of the habit, I say, in the nature of the habit. And it cannot be otherwise; for though the Spirit may give one gift to one man, another gift to another, [1 Cor. xii. 8, 9](#), yet when he would make a new creature, there must be a nature or habit containing all graces. It could not else be a divine nature; for if the Spirit does purpose to make a new creature, he cannot but give all grace, which belongs to the essence and constitution of that new creature, otherwise he would either wilfully or weakly cross his intention.

(4.) This habit receives various denominations, either,

[1.] From the subject. It is subjectively in the essence of the soul, but as it shows itself in the understanding, it is called the knowledge of God; as it is the will, it is a choice of God; as it is in the affections, it is a motion to God. As the body of death is in the understanding, ignorance; in the will, enmity; in the conscience, deadness; in the affections, disorder and frowardness. As diseases receive several names, as they are centred in several parts, yet are but the dyscrasy or distemper of the humours.

[2.] From the object it is diversified. As it closes with Christ dying, it is faith; as it rejoices in Christ living, it is love; as it lies at the feet of Christ, it is humility; as it observes the will of Christ, it is obedience; as it submits to Christ's afflicting, it is patience; as it regards Christ offended, it is grief; yet all arising from one habit, and animated by faith, so that it is the love of faith, the joy of faith, the humility of faith, the patience of faith, they all spring from one habit, seated in one soul, conversant about one object, God in Christ: such a unity there is in all these diversifications. As the holy oil wherewith the vessels of the tabernacle were anointed was but one ointment, though composed of many ingredients, [Exod. xxx. 25, 26](#); as all the perfections of creatures are eminently in one God all the evil dispositions of the creatures seminally in man by nature: so all the beauties of grace are eminently included in this habit.

Hence we may take a prospect of the nature of the new creature. It being thus a vital principle, and a habit, therefore the motion to God, and for God, must be,

1. Ready in respect of disposition. He stands ready and disposed to every good work upon God's call. As the habit of sin disposes the soul to every evil work, so the habit of grace prepares it for every good work, and makes it meet for its master's use: [2 Tim. ii. 21](#), 'If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and

meet for his Master's use, and prepared unto every good work.' It is just as it was with Isaiah, chap vi. 6, at the first sight of the vision he complains, 'Woe is me, a man of unclean lips,' taken up with self-reflection, no offers to act for God; but when a live coal was taken from the altar and laid upon his mouth, there is a ready answer to God's question, ver. 7, 8, 'Whom shall I send? Here am I, send me.' No demurs; it was a live coal from the altar had quickened him into a new frame for God. David does not say he had performed the statutes of God, but he had 'inclined his heart' to perform them, [Ps. cxix.](#)

That I may not grate upon any troubled spirit, consider,

(1.) This readiness is seminally in every renewed person, yet it does not always actually appear. As the old nature contains in it seminally all sins, yet every man is more prone to one than another, according to education, temper of body, or a set of temptations; so the heart of a renewed man has an habitual disposition to the exercise of all grace, because it has the seeds of all graces in it, yet it does not act all alike for want of vigorous occasions. As the attributes of God, though in the highest perfection, yet in their exercise in the world, sometimes one appears more triumphant than another, sometimes more of patience, sometimes mercy, sometimes justice, sometimes wisdom, one is more eminently apparent than another; so the divine nature has seminally in this habit all grace, and an agreeableness to every duty enjoined, a principle to send forth the fruits of all when an object is offered, and the grace excited by the Spirit of God; yet sometimes one is more visible than another, according to the call it has to stand forth and show itself. This habitual disposition may be when there is not a present actual fitness for some service of a higher strain, by reason of some particular commission of sin, which has sullied the soul, as a vessel of honour in respect of its formation may be fit for use, but in respect of some foulness contracted may not be immediately fit for some noble service, till a new scouring had passed upon it. A grown Christian, who has his senses exercised in the ways of God, does not always actually exercise this habit, yet he is ready upon the least motion actually to do it; as a new creature having a change of end does habitually mind the glory of God, yet he does not in every action actually think of it, or will it as his end; but he is ready to bring this habitual aim into exercise upon the least motion, and reaches out his arm to embrace and stand right to that point. David had an habitual repentance in him while he lay asleep in his sin, and by virtue of this habit, he does without any resistance comply with the first touch God gave him by Nathan. His repentance flowed, and never ceased till it had done its perfect work. It was a sign of a heart of flesh; a heart of stone could not have been so flexible. Job was eminent for patience, but being a new creature, he had a disposition to all the rest, and had acted them with as high a strain, had he had the same occasions.

(2.) This readiness to every service does not actually appear in persons newly regenerate. I think the lowest degree of this habit in one newly regenerate, is a purpose of heart to cleave unto the Lord: [Acts xi. 23](#), 'When he came, and had seen the grace of God, he was glad, and

exhorted them, that with purpose of heart they would cleave unto the Lord.' Certainly when there is such a fixed and constant purpose, it is a token of the grace of God; yet to this purpose there may not always be connected an actual readiness to every service. For at the first beginning of the new creature there is a strong resistance, it is in a strange soil, the armies of hell are in array against it, it is like a Daniel in a lion's den, or a Lot in Sodom, only God restrains the force of these enemies. As it is in a child derived from Adam, there is a principle in the natural corruption to exert all kind of wickedness; yet it does not presently rise to the utmost of its force, till ripened by time and other intervening causes. So though the new creature has in it a readiness virtually to the most raised action, to be as believing and laborious as Paul, as zealous as Elijah, as patient as Job, yet it mounts not presently to this state; a time must be allowed for growth. There is an infancy in grace, as well as in manhood. And as a child, though his soul be of the same nature with that of a man, yet he cannot exercise those acts of understanding and reason, because of the predominance of sense, and the indisposition of the organs; so neither can a young Christian: he may have a disposition equal to the best Christians, but not an equal strength; the reluctance of the corrupt habits is more vigorous, not being much mortified; he wants also that additional strength gained by exercise. There may be a greater resistance to one grace more than to another, from the strength of some corruption particularly opposite to that grace; yet 'to will is present with him,' though he 'cannot perform that which is good,' [Rom. vii. 18](#). The posture of the soul to God was as natural to him as the posture of the heart was before to sin; as a young boy first come to school may have as strong a purpose to get learning as a man that has taken all his degrees in the university. The first graces which appear in a renewed soul are repentance and faith; because regeneration being a rooting up from the odd stock and setting up a new, as it relates to the old stock, it does necessarily produce repentance upon the sight of his misery, and for being upon the old stock so long; and faith, as a necessary grace for closing with the Redeemer upon a sight of him, and for engrafting him upon a new stock, and then love, admiration, and thankfulness, walk the stage, from a reflection upon the greatness of the misery escaped, and the great deliverance attained. Sprouts from a root grow up, some faster, some slower, yet all arising from the same root. So some graces appear at the very first setting this habit in the soul, other graces lie hid till new occasions draw them out. This disposition, inclination, will, readiness, purpose, is the first language of a habit.

2. A second thing wherein you have a prospect of the new creature is this; as it is ready in respect of disposition, so it is in activity of motion. Since it is a life infused by infinite activity, since it is a habit bearing the impression of God, and maintained by a union with him, it is impossible it can be sleepy and dull in a constant way. All life has motion proper to the principle of it: rational life is attended with rational actions; sensitive life, with acts proper to sense. It is as impossible then that a spiritual life should be without acts consonant to it, as that the sun should appear in the firmament without darting forth its beams. All

life is accompanied with natural heat, which is the band of it, whereby the body is enabled to a vigorous motion. The new creature is not a marble statue or a transparent piece of crystal, which has purity, but not life. It is a living spirit, and therefore active; a pure spirit, and therefore purely active, according to the degree of it. It is the same habit in part renewed, which Adam had by creation, which was not a sluggish and unwieldy principle; it must therefore have an activity, it could not else be a proper principle to contest with the contrary principle, which is active like the sea, casting out mire and dirt. Since the old Adam conveyed such a vigorous principle of corruption, the new Adam is not venting to endue the principle of his conveyance with a suitable activity. Grace abounds in its vigour, as well as sin has abounded in its kind, [Rom. v. 20](#). Upon Christ's call, Matthew left his receipt of custom; the other apostles their nets; motion presently follows an enlivening call of God. It is first a habit, then an act; first a 'spirit of grace and supplication,' then a 'looking upon him whom they have pierced,' by an act of their understanding, and a 'mourning' by an act of he will, [Zech. xii. 10, 11](#). First a 'sanctification of the spirit,' then a 'belief of the truth,' to the obtaining of glory, [2 Thes. ii. 13](#). When anything ceases to act, there is either an oppression, or a death of nature.

(1.) This principle of the new creature is naturally active. All vital motions are natural; sometimes in men there are natural actions without any actual exercise of reason, as when the spirits flow out to any part for the defence of it upon the motion of any passion, as blood starts to the face upon shame, &c, which all the reason of a man cannot hinder. It is as natural to this new habit to produce new actions, as for anything to engender according to its own likeness and species, as for a living tree to spring out in leaves and fruits. A renewed man, whose seed is within himself, brings forth fruit after its kind, as well as the herbs and the trees, [Gen. i. 12](#). All living creatures move agreeably to their natures, with a spontaneity and freedom of nature. The bramble does not more naturally bring forth thorns, than a habit of sin does steam out sinful actions; nor a fountain more freely bubble up its water, than a habit of grace springs up in holy actions. For shall the workmanship of God be more unapt to the proper end of it, than the workmanship of the devil, since good works are the end of God's new creating us, that we should walk in them? Walking is a natural motion: [Eph. ii. 10](#), 'We are his workmanship, created in Christ Jesus to good works.' A well dressed vine does not more naturally bring forth grapes, than a soul rooted in Christ does the fruits of the spirit; neither does the sun more naturally enlighten the world with its beams, than the new creature shoots forth its desires and affections to God; for it is impossible but this habit should tend to him, since it is planted by him. The new creature's services are his meat and drink, not his work; it is as natural to him to do it, as for a creature to desire and take its proper food; you need not hire a child to suck, by the promises of fine things, it will naturally, without imitation, take the breast. The new creature having a righteous and just nature cannot but do righteous things; nothing can act against its nature, while nature is

orderly, and not disturbed by some disease or frenzy. As God, whose image a regenerate man bears, cannot but do good, because his nature is goodness: [Rom. vi. 2](#), 'How can you that are dead to sin, live any longer therein?' He can no more naturally do it than a dead man can walk. Not but that there are some mistakes sometimes, which proceed not from nature, but from some obstructing humour. Nature does not err in its right course unless hindered by some adversary; the errors renewed men are subject to proceed not from the regenerate principle in them, but from that remainder of corruption which by degrees is weakened by the other, and at last wholly put off.

(2.) It is voluntarily active. There is a kind of natural necessity of motion from life and habit, yet also a voluntary choice, it is a power which constrains and inclines the will: [Ps. cx. 8](#). The apostle tells us there was a 'necessity laid upon him to preach the gospel,' [1 Cor. ix. 16](#), yet it was not a compulsion, but a voluntary act, after his will was changed. The new creature is not constrained from without, but flows freely, is not forced; the chief work is upon the will, the proper effect of any work upon the will is voluntariness. The Spirit works to make it willing; its motion then is not by compulsion: there is a sweet necessity of the new nature, and a gracious choice of will, which meet together and kiss each other; a natural, not a coactive necessity. How freely does the soul, winged with grace, move to and for God, as a bird in the air! With what a free and ready spirit does the new creature go to prayer, reading, and hearing! How freely does it breathe in the air of heaven! Not spurred by outward interest, or dragged by the threatenings of the law, nor chased to it by the clamours of conscience; but gently moved to it, and upheld by it, by a soft, and dove-like, and 'free spirit,' [Ps. li. 12](#). How great is the difference between the flowing of a fountain and the dropping of a sponge; one is free, the other squeezed: between a statue drawn upon wheels, and a living motion; one moves, the other is moved. Our Saviour, by washing us from our sins in his own blood,

'has made us kings and priests unto God,' [Rev. i. 6](#). First kings, putting into the new creature a royal and magnanimous frame, as he did into Saul when he advanced him to the kingdom; and then priests, to offer sacrifices to God with this royal and generous spirit. So that it is as troublesome to a soul, having this royal spirit, to omit things proper to this frame, as it is for a legalist to do them. Therefore where there are frequent omissions of duty, or a constant dullness in it, it shows the want of this kingly frame, and consequently that we are not washed from our sins in the blood of Christ. There is both such a nature and such a choice, that as the apostle says, [2 Cor. xiii. 8](#), 'We can do nothing against the truth, but for the truth.' So the new creature cannot but do the things which are holy, just, and good, so far as he is regenerate, were there no rule without to guide him, because he has a habit of holiness with him, a will set to the right point. His former state made him have an aversion from holy services

this makes all spiritual duties connatural to him. So that it is as irksome for him to live without God in the world, as before it was to live with him; he can as soon strip himself of his own soul, as act, from a renewed principle, contrary to God and righteousness.

(3.) It is fervently active. The nobler the being of anything is, the greater degree of activity it is attended with; the more spiritual the quality, the more vigorous the effect. Both the spirituality of the principle, excellency of the object, and affection to the end, conspire together to increase this activity. The principle is spiritually vital; the operation therefore is vigorous: the object is God as amiable; the warmer therefore the zeal; the acts are, loving God, trusting in God, depending on God, promoting his kingdom in the heart, acts delightful in themselves, delightful in their issue, the motion in them more quick; the end is the glory of God, the happiness of the creature; the higher the end, the more elevated the soul. There is an innate principle in everything to preserve its happiness; it is as natural as life itself. Inanimate creatures are endued with this nature. The flame aspires to heaven, and waves on this and that side greedily, to catch what man supply a fuel; much more will other creatures act vehemently for that which preserves their being: the toad to its plantain, the swallow to its celandine, the babe to the breast. and the Christian to the word. There is in the new creature an *impetus* and force settled in the soul to do good. It is a baptism of fire following that with water. The Spirit is first as water, washing us from our filth; then as fire, quickening us with grace: [Mat. iii. 11](#), 'I baptise you with water, he shall baptise you with the Holy Ghost and with fire.' In this respect it is likened to creatures of the greatest activity, fire, wind, a spring of living water; what more active in the rank of corporeal beings than fire and wind, either above or in the bowels of the earth? Witness the many stately buildings speedily consumed by the one or overthrown by the other. The new principle in the creature fills every part, dissolves the hard, melts the lumpish leaden heart, and makes it moveable in the ways of God with a glowing heat. But above this there is a higher denomination; the new creature is called spirit: [John iii. 6](#), 'That which is born of the Spirit is spirit;' that is, a spiritual creature. The activity of a spirit does inconceivably surmount that of a body; what vast strides can a spirit take in a moment, from heaven to earth! The habit of sin in respect of its vehemence to evil is called a spirit, 'a spirit of whoredom,' [Hosea iv. 12](#); as well as the habit of grace, in respect of its vehemence to good, 'a spirit of love,' [2 Tim. i. 7](#). How active is the new creature in its motion to God! It can fly in a thought from earth to heaven, enter the bosom of God, clasp about him, hold him fast, even till almighty bids him let him alone. Where there are rivers of living water in the belly, they will flow, [John vii. 38](#); where there is a divine habit, the soul will have a paroxysm of divine heat for the glory of God, [Acts xvii. 16](#). Paul's spirit was stirred in him upon the sight of the Athenians' idolatry. If created to good works, then not to a dull and sluggish motion in them, this was not the intendment of the Creator, and therefore not the disposition of the creature.

(4.) It is unboundedly active. This new creature's desires are as large as his nature, he cannot be bound up in the narrow and contracted motions of his former disposition. The natural activity of the soul overflows, like a swelled river, all natural bounds, since it is possessed by a spiritual habit. A man without a habit in an art, does but bungle at his work, is quickly tired, desponds of attaining what he would; but he that has a habit, suppose of mathematical knowledge, finds one proposition following upon another, one deduction rising up from another, that he has a largeness, he knows not where to end; so the new creature finds one affection coming upon the neck of another many times in transports and out-goings to God, which knows no limits. It is unfoundedly active;—

[1.] In affections to God. The new creature would be as unlimited in its affections to God, as God is in his affection to him. It will not fix lower than the object it has pitched upon in heaven; all its operations tend thither; nothing below can give them a cessation, though they may suffer an interruption; it flies up, and is pulled back; it mounts again and again, follows hard on after the Lord. His affections are larger than his ability. 'Whom have I in heaven but thee? and there is none in earth that I desire besides thee,' [Ps. lxxiii. 25](#). He seems to scorn everything else in comparison of God, though it were an angel, like a man that makes haste to some mark, turns the impediments on this side and that side. The new creature puts by the temptations of the flesh and the world, to make its way into the bosom of God, the centre of its rest, and the boundless limit of its soul. The sun, so many thousand miles distant from us, sends its rays as far as the lowest valley of the earth; and the new creature, the darlings of his soul to the highest heavens. 'Where the Spirit of the Lord is, there is liberty,' [2 Cor. iii. 16,17](#), the veil is taken away, it 'beholds, as in a glass, the glory of the Lord;' like an eagle, mounts up as near as it can to the sun, peers upon it till its eyes be dazzled with its brightness; he is never glutted with the views of him; his desires for him are never bounded but by him; one breathing after another, that he may fill God, as it were, with his affections. as he is filled by him with his Spirit. In his obedience, too, he would have his 'heart enlarged,' that he may 'run,' not creep, in the ways of God's commandments, [Ps. cxix. 32](#); it is his grief that he cannot keep pace with God's commandments; it is his joy that God flies upon the wings of the wind to him, and his sorrow that he cannot fly upon the wings of the wind to God. He groans under his dullness, and his pleasure consists much in a liberty in God's service.

[2.] In disaffection to sin. He hates that body of death which hinders the accomplishment of the desires of his soul, and regards it at no other rate than his fetter, disease, and torture. He is discomposed when he meets with any check in his religious course; it is a violence to his new nature, and he cannot bear it without regret. His anger and impatience rises with as much force against any obstacle to a free converse with God, as it did before against any impediment in the way of his lust. Nature is restless till it has got the conquest of the disease and corrupt humours of the body. Neither can a new creature be at quiet, till all that is

against the interest of the new nature be purged out; and to that purpose he daily knocks at heaven gates for new strength and recruits of power against sin in the spiritual conflict. It is a trouble to him that he has not as full a sense of his own corruptions as he would, and therefore he goes frequently to God to beg new discoveries of sin, that he may fetch his enemy out of his holds and skulks, and beat it to death; for by this habit the understanding is more quick in discerning the first rising of any sinful motion, and sensible of the least touch contrary to the new interest of it.

(5.) The new nature is powerfully active. There is not only an unbounded affection, but there is a power inherent in this habit to enable the soul to act; all habits add strength to the faculty. It is therefore called 'might in the inner man,' [Eph. iii. 16](#); and a 'spirit of power,' [2 Tim. i. 7](#). It is put as a stock into the heart, to maintain the acts of holiness; as there is a stock of sap in the root to produce branches and fruit. A power of acting is always united with a form, and rooted in it. In regard the new nature is implanted by a higher cause than any moral habits, even by the Spirit of God, it must be able to do more than any moral nature can; and being more excellent than moral nature, must produce more excellent operations, otherwise it were not of a more excellent kind, if it had not a more excellent power. Jesus Christ was appointed to be a quickening Spirit, to convey a powerful life, to enable us to live to God. 'The kingdom of God' in the heart, as well as that in the world, 'is not in word, but in power,' [2 Cor. iv. 20](#). Move steel as often as you will, you can never make it of itself move towards the north; but by the impression made on it by the loadstone, there is a power derived to turn and stand that way of its own accord. By nature we are 'without strength,' [Rom. v. 6](#), because without life, [Eph. ii. 1](#). But in the renewing there is strength conveyed together with life, an ability to walk in God's statutes, convoyed with the new heart; out of weakness the soul is made strong; and the grace within, in concurrence with the supplies of the Spirit, is sufficient for it. It is not only an outward strength, as is from a staff in a sick man's hand, but an inward might. But besides this inherent strength there is an adherent ability; for Christ, who is his life, [Col. iii. 4](#), is also his strength: [Philip. iv. 13](#), 'I can do all things through Christ which strengthens me.' So that whatsoever active power is wanting in itself can be supplied by the head. And therefore the new creature has a kind of almighty power of activity, by the communication of another, which is called a greatness of power, and a mighty power which works towards them, or, "eis hemas", in them that believe, [Eph. i. 19](#). This power does reside in the heart, and this adherent power is ready for it, but neither of them is always perceptible, but upon some emergency, as a sound man has a greater power to act than he puts forth upon all occasions.

(6.) It is easily active. Since that motion to God, and for God, is connatural and voluntary, and a power and ability also in the new creature, it must follow, that the motion is very easy. Habits are to strengthen the faculty, and facilitate the acting of it. Bubbling is no pain to a fountain; rivers of water flow out of the belly easily, because naturally. The motion of this

habit is as easy as the motion of the lungs, or the pulse of the artery; though constant, yet not troublesome or painful in itself, but by reason of some imparted humour settled in them. This stock of grace is called the *unction*: [1 John ii. 20](#), 'But you have an unction from the Holy One;' the inward oiling the soul, as oil communicates agility to the body. This unction some understand of habitual grace conveyed from the Holy One by the Spirit. As this unction upon our Saviour was the cause of his activity for God in doing good,—[Acts x. 38](#), 'God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good,'—so it being the same in the new creature, will have the like effect upon him. Supernatural motions are as easy, by the strength of a supernatural habit, as natural motions are by the strength of natural habits. A bird does with as much ease fly upward as a beast walks upon the ground, and the seed does with as much ease spring up, and put its ear out of the ground, as a bitter root does its unwholesome fruits and flowers. So when the soul is filled with this new habit, the walks in the ways of God are as easy by virtue of it as a course of sin and folly was before. The yoke of itself is easy, [Mat. xi. 30](#), and the motion under a light yoke cannot be grievous. The very yoke is not a shackle and burden, but a privilege. There is indeed some reluctance sometimes, which arises not from the will as renewed, but from some evil habits resident in the soul, not yet fully conquered by renewing grace. You know how the apostle Paul does distinguish between the posture of his will, and the interruptions by that sin which dwelt in him, [Rom. vii. 18-20](#).

(7.) It is pleasantly active. "Hedu men to kata fusin", says the philosopher. As all actions which flow from life are pleasant, so those which flow from a divine life in the soul. It is a joy to a just man to do judgment, [Prov. xxi. 16](#). That is, the entire inclination of the soul stands right to such actions; and as much a joy to him to do judgment, when enabled thereunto by a gracious habit, as it is to a sinful man under the bonds of iniquity to commit it. His soul leaps as much at an opportunity of pleasing God, as John Baptist did in his mother's womb at the appearance of Christ, as much as his heart sprang up before at the proposal of a sinful object. Never did the sun naturally rejoice so much 'like a strong man to run its race' in the heavens, [Ps. xix. 5](#), as the new man does spiritually rejoice to run his race to heaven. It is a mighty pleasure to have our spiritual enemies under our feet, to be estranged from them. It is the purest delight to comply with God, and be embosomed in him. He is shallowed up in these choicer pleasures, as a man that has had his full draughts of learning is in his studies, whence his diseases cannot draw him, though in his childish time he counted them his task and burden. The delights of an heart seasoned with habitual grace are more ravishing than all the pleasures of sense, because they arise from an habit planted in the soul by that Spirit which is a Spirit of joy as well as of grace. The fatness of God's house, the sacrifices presented by him, are his delight, and he drinks of a river of pleasure in his very acts of worship: [Ps. xxxvi. 8](#), 'They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures.' 'In

keeping thy commandments there is great reward,' [Ps. xix.](#) He finds much sweetness in the very acts of worship. Ah, how can the motions of the habits of sin, under the quarrels of conscience, yield as much delight as the habits of grace under the breathings of the Spirit! The very marks of Christ in his body are his delight and triumph. He takes pleasure in distresses for Christ's sake: [2 Cor. xii. 10.](#) says the apostle. 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake.' The motions of his soul to Christ are his life and joy. He chides his soul that her flights to Christ are not so strong as Christ's flights to him. He would have a delight in doing the will of God's precept, as Christ had in doing the will of the mediatory command. He rejoices in his breathings after God, though he wants him, and is glad his soul can have any flights towards him though he cannot find him. The tabernacles of God are amiable, when his 'heart and his flesh cries out for the living God': [Ps. lxxxiv. 1, 2,](#) 'How amiable are thy tabernacles, O Lord! my soul longs, yea, even faints for the courts of the Lord.' And when, by reason of some distemper, he cannot move so readily, some disease fetters him, some corruption has cast a clog upon him, yet he delights in the thoughts of what he had, as a man in the former converses with his friend, though now at a distance, and cheers up his soul with the thoughts that he will again return: [Ps. xliii. 6, 11,](#) 'Why art thou cast down, O my soul? hope thou in God, for I shall yet praise him,' He grieves because he at present cannot do what he would, and hopes for another frame, and rejoices in the faith that he shall repossess it: 'He will turn again,' &c., [Micah vii. 19.](#) A natural man without an habit of grace may move in some ways outwardly good, but with some reluctance, and without any pleasure in the goodness of the thing enjoined, or the goodness of that God who enjoins it. He may have a sudden inclination to do a good action, but he is not pleased with that inclination itself. Ahab's humiliation was good in itself, no doubt, but Ahab was pleased with it, but not as it was a humiliation, or had a likeness to a gracious action, or a tendency to the pleasing God, but as it was a means of removing the judgment threatened, so that his pleasure was only in the issue of it; but a gracious soul is pleased with the habit itself, for he considers it as the perfection of his nature, regards it as an ancient inmate, though separated from his nature by Adam's degeneracy, as friends long absent rejoice in one another. When this rectitude is in part restored, and understood to be of kin to it by creation, but lost and now returned, there must needs be an high complacency in the soul, and a joyful compliance with it. And the stronger and more vigorous this inward rectitude is in habit, the more pleasure a man has in the exercise of it. As God, who is infinitely righteous in all his ways and in all his works, has an infinite pleasure in the exercise of this righteousness, and an infinite loathing of what is contrary to it, because it is his infinite nature, so the stronger the habit in a man, the more contentment there is in the exercise of it, because his nature is more elevated. And what is natural is delightful, and the more natural, the more delightful. Mercy is natural to God,

therefore he delights in it; and because infinitely natural, therefore he does infinitely delight in it.

Well then, since all the motions of nature are pleasant, the new nature is not inferior in the pleasure of acting to any other nature whatsoever. It being the most perfect nature, must beget the most delightful operations. What a pleasure is it to draw near to God, to melt before him, to pour out a prayer to him, and dissolve itself into love and affection in any address to him!

(8.) It is a *permanent activity*. There is a spring of perpetual motion. The fountain does constantly bubble. The sun does constantly move, because naturally. Whatsoever is natural is constant in its posture; a fire perpetually burns, and water perpetually cools. What is the essential property of a thing does *competere semper*. A man is always rational, and ready to act reason; if there be any indisposition, it is not in the soul, but in the organ or ill habit of the body, which does obstruct the motions of the soul, and is an unfit instrument for it to act by. This habit is not a passion, but a principle; not a motion, but a spring of uniform motion; it is wrought in the nature, and like the heart is continually beating. The principle is permanent, it is an abiding anointing, [1 John ii. 27](#), it is settled by God, given to us in Christ, backed and assured by the earnest of the Spirit in the heart, where this habit is seated. All is expressed, [1 Cor. i. 21, 22](#), 'Now he which establishes us with you in Christ, and has anointed us, is God, who has also (that is, beside this) sealed us, and given the earnest of the Spirit in our hearts.' It is a life and habit more fixed than that in Adam: his life depended upon the rectitude of his soul, but this depends principally upon the power of the Spirit, and the everlasting life of Christ. It is a water which quenches all thirst, and never leaves springing till it mount up to eternal life, [John iv. 14](#); it is perpetually active and springing, till it be swallowed up in glory, as rivers in the sea. Others may move by some wires, and have some strains of a natural religion, by some sudden impulses which touch the strings and faculties of the soul but the wires break, the touch ceases, and the motion with it, it has no living spring. Nay, sometimes those motions in natural men under the gospel may be more quick, and warm, and violent for a time than the natural motion of this habit; as the motion of a stone out of a sling is quicker than that of life, but faints by degrees, because it is from a force impressed, not implanted and inherent in the nature. They are just like water heated by the fire, which has a fit of warmth, and may heat other things; but though you should heat it a thousand times, the quality, not being natural, will vanish, and the water return to its former coldness. But the new heart being in the new creature, causes him to walk in the statutes of God, not by fits and starts, but with an uniform and harmonical motion, [Ezek. xxxvi. 27](#), 'Ye shall keep my judgments and do them;' you shall treasure them in your minds and act them in your lives. Not but that there are in the new creature some faintings; it is sometimes more vigorous, sometimes more weak in its motion; it has its sicknesses; it meets with wounds, but none of them to death. Every one that is born of the

Spirit is like the wind, [John iii. 8](#), it moves and blusters, and when you think it is passed away, it returns, resumes its force, and you feel as stiff a motion as you did before. A man is never weary of that which is habitual to him. There may be a weariness in duty and service, but not a weariness of it, so as to throw it off; but after he has refreshed and recruited himself, his habit will put him upon a delightful return to it. Where the ways of God are in the heart habitually, such shall go from strength to strength, till they appear in Sion, though there may be some rests and intermissions by the way: [Ps. lxxxiv. 5, 6](#), 'In whose heart are the ways of them;' some read, 'the high way of God in their hearts,' more consonant to the Hebrew.

(9.) It is an *orderly motion and activity*/. Natural motions are orderly. As affirmative precepts bind *semper*, but not *ad semper*, so this habit enables the soul *semper*, but not *ad semper*; I mean, not to this or that service at all times. Natural things have their stated times, places, and measures. As trees bring forth fruit in their season, so does the new creature bring forth fruit 'in his season,' [Ps. i. 3](#), in a season proper for that fruit. It is always producing some fruit or other, according to the particular seasons, sometimes love, sometimes humility, sometimes patience. This habit is ready at hand, whence he draws out fruits new and old. As God does all things in weight, and number, and measure, so does this habit of his own implanting. As God gives every creature meat in due season, so the new creature renders God his fruit in due season. As a wicked man is always acting sin, sometimes one, sometimes another, according to the seasons of them, so does this habit in the new creature act grace, sometimes one, sometimes another.

From all these things put together there follows,

1. A predominance of grace in the new creature. As a state of nature consists in the prevalence of the corrupt habit which leavens the whole man, so the state of grace in a predominance of the gracious habit, which spreads itself over the whole soul, striving with the powerful opposite, which in part resides there still. It is a habit put in to mate and destroy that habit of sin which was there before; the soul by it is made alive from the dead: [Rom. vi. 13](#), 'Yield yourselves to God, as those that are alive from the dead.' Life triumphs over death, grace over nature, whereby the members become instruments of righteousness unto God, instead of being instruments of unrighteousness unto sin. It is put in to guide reason and will, and therefore is invested with the sovereign power. As sense was first in man, but that veiled when reason stepped into the throne, as being a more excellent principle than sense, so must reason descend and give place to grace when that comes in, as being a more excellent principle than reason. It is reason, it should have the sovereignty, for it does but regain its own right, and take possession, which by the law of creation it ought to have kept till violently ejected by man. He that has this habit has a spirit of might as well as of the fear of the Lord; the same spirit which was in Christ, which is a 'spirit of might,' [Isa. xi. 2](#). 'They that are Christ's have crucified the flesh, with the affections and lusts,' [Gal. v. 24](#): *have*, not *shall*. As

soon as ever they are Christ's, which they are by this principle, a deadly wound is given to sin; such a one scorns to have anything more to do with idols, [Hosea xiv. 8](#). He overcomes the world: [1 John v. 4](#), 'Whatsoever is born of God overcomes the world.' He can do all things: enter the lists with the strongest Goliath, repel the sharpest temptations, through Christ which strengthens him, [Philip. iv. 13](#), so that grace is predominant.

2. There follows from hence a difficulty to sin. No creature can easily act against a rooted habit; how hard is it to make a beast do that which is different from and contrary to his nature, To act contrary to nature is burdensome and intolerable. What creature would willingly change its element? Will a bird sink of its own accord into the water, or a fish delight to leap upon the land, whose only element is the water? What creature would court the destruction of its life? What man would willingly deform and gash his own body? Men never do so by nature, but when frenzy has dispossessed them of their reason. Sin must dispossess a Christian of his grace before it can be easy for him to run into ways destructive to his nature and blessedness. That principle which is in all natures must be more eminently in the highest nature, and proportionately in every nature that is of nearest approach to it. Righteousness and holiness is the very constitution of the new creature: [Eph. iv. 24](#), 'That new man, which after God is created in righteousness and true holiness.' It is as impossible for the new creature to sin by the influence of habit, as for fire to moisten by the quality of heat, or water to burn by the quality of cold. It is as impossible for that habit to bring forth the fruits of sin, as for the sun to be the cause of darkness, or a sweet fig-tree to bring forth sour fruit. Yet as there is darkness in the air, though the sun be up, by the interposition of thick clouds so is there darkness in the new creature from the habit of sin in the soul, which is not only a lodger, but an unwelcome inhabitant: [Rom. vii. 20](#) 'Sin that dwells in me' still, and acts according to its nature, though much over-powered and weakened by degrees by that habit of grace. Therefore it is a hard thing for him to sin: [1 John iii. 9](#), 'He cannot sin.' It is as hard for him to contradict the new nature as before to cross the old: 'I cannot do this wickedness,' says Joseph; it is against the frame and disposition of my soul.

(1.) It must be difficult to sin against 'purpose of heart,' which is the lowest step of the new nature, [Acts xi. 23](#), though it be not hard to sin against a flashy resolve.

(2.) It is hard for a man to sin who has cordially chosen God for his portion, which every new nature does, with a fixed revelation to keep his word: [Ps. cxix. 67](#), 'Thou art my portion, O Lord: I have said that I would keep thy word.' When it is carried out with a free motion to God, it cannot easily be diverted from that charming object; he cannot but value any diversion at no better a rate than that of punishment.

(a.) It is difficult for him to contradict the new habit, wherewith he is so highly pleased, and which he is assured has nothing but happiness in the womb of it.

(4.) It must be difficult for him to act that which, by virtue of this habit, he is daily in the mortification of.

(5.) It is difficult for the habit of sin in him to do the same acts after it has received a deadly wound, as for a wounded man to do that which he could when he was sound.

(6.) This nature cannot be in a man without an universal enmity to sin, though it may without an universal victory, this belongs to the perfection of it, but enmity to the very constitution of it: [Gen. iii. 16](#), 'I will put enmity between the seed of the woman and the seed of the serpent.' He can at the best but half sin, and scarce that; he could not commit sin very freely before, because of the reluctance of natural conscience; he can less freely do it now, since there is a habit of grace in him, which does more powerfully fly in the face of sin when it appears; therefore there can be but a partial will to it or delight in it. The new man in the heart can never do it; the old man remaining cannot fully do it, because of the contradiction it receives from the new habit. If he does at any time sin, this new nature can no more be pleased with it than the nature of a man is with the poison which he has wilfully taken, which will contest with it, and endeavour to expel it, whether a man will or no. So that if a new creature be caught at a disadvantage, and be bemired by the remaining habit of sin in the heart, his spirit is wounded, his soul bleeds, his conscience upbraids him, he is displeased with himself and with his sin, runs to God, searches into himself, calls heaven and earth to his assistance, sharpens his spiritual weapons, and by virtue of this habit in him is dissatisfied, and in little ease, till he has overcome this rebellion of lust, dispossessed it, removed the guilt, and cast out the filth.

4. As we have considered this work as a change, a vital principle, a habit, so we will consider it as a law put into the heart. Every creature has a law belonging to its nature, so has the new creature. Man has a law of reason, beasts a law of sense and instinct, plants a law of vegetation, inanimate creatures a law of motion. A new creature has a law put into his heart: [Jer. xxxi. 23](#), 'I will put my law in their inward parts, and write it in their hearts,' cited by the apostle, [Heb. viii. 10](#). It is called the 'law of the mind,' [Rom. vii. 23](#), it beginning first in the illumination of that faculty. As sin begun first in a false judgment made of the precept of God, 'You shall be as gods, knowing good and evil.'

Now, as to this law put into the heart, you may know what is meant by it in some propositions.

(1.) This law of the mind, or law written in the heart, is not wholly the same with the law of nature. Some indeed tell us that it is nothing but the law of right reason. But certainly they are mistaken,—it is a law of grace. The law of nature was the law of a covenant of works, this law of the mind is the law of the covenant of grace. The law of nature is in all men, this law of grace only in some; the law of nature was in Paul before his conversion, this law of the mind was in him upon his conversion. The law of nature consists not of faith in a mediator, but faith is a main part of the law of grace. The law of nature acquaints not a man with the knowledge of all sins, not with unbelief; this law of grace does, for the conviction of this is a work of the Spirit: [John xvi. 8, 9](#), 'Of sin, because they believe not in me.' The law of

nature is the general work of the mediator in all men, 'who enlightens every man that comes into the world,' [John. i. 9](#). This is the peculiar work of the Mediator, by his Spirit, in the hearts of those that believe; the law of nature does not oppose sin as sin, this law of grace does; the law of nature is no part of sanctification, for this is in men that are born of the flesh, are flesh still; but the law of the mind is a part of sanctification, and wars against the law of the members; there is indeed a war and a contest from the law of nature against some gross sins, but not against the law of sin in the members. As sin wars against the law of the mind, as a law of direction, so the law of the mind, or the law of grace, wars against sin, as it is a law which pretends to guide and order the ways of a man.

(2.) Yet it is the restoring of that law which was the law of nature originally. It is a renewing in the heart that law which was written in the heart of Adam: [Eph. iv. 24](#), 'That new man, which after God is created in righteousness and true holiness;' or after God was created "ktisthenta", alluding to that righteousness wherein Adam was created, lost by him, and restored by Christ. This righteousness which Adam had was the righteousness of the law: holiness towards God, which includes the duties of the first table; righteousness, including the duties of the second table; and truth being added (as it may be referred both to holiness and righteousness), shows the sincerity of it in the manner and the end of being holy to God and righteous to man. This was the law written in the heart originally, which was defaced by the fall, and whatsoever relics there were of this law in man, were only upon the account of the mediation of Christ, it is this law which is new engraved in the soul by regeneration. God does not say, I will write another law in their hearts, but 'my law' [Jer. xxxi. 33](#),—that which was my standing law, my law to Adam, and to your fathers. The law written in the heart is not substantially distinct from that in the nature of Adam. Man by his fall did blot this law, lost his righteousness, had an enmity in his heart to it, and to the very relics of it. He is not naturally subject to the law, nor can be, as it is the law of God, because of his enmity to God, [Rom. viii. 7](#); the law of sin had taken place instead of it. Regeneration is a taking down the law of sin, and fixing the law of God in its due place and posture.

(3.) This law is written in the heart wholly. The whole law, every command which has the print of God upon it, is written there. As God wrote his whole law in tables of stone, so he writes the whole law in the 'fleshly tables of the heart,' [2 Cor. iii. 3](#). It is true holiness and righteousness; true, as to its essential and integral parts. God does not write one part of the law upon the heart, and leave out another; it is not a moiety of it, the impression of one command, and the defect of another. If it were not the whole law, something belonging to the essence of a new creature would be wanting. It would not be a new creature, because it would be a monster, wanting something necessarily requisite to the constitution of it, and would not be a new creature according to the original copy. Where there is an agreeableness in one nature to another, it is to the whole nature, the nature of the soul to the nature of the law.

(4.) This law written in the heart does not make the outward law useless, for that is still a rule. This inward law written in the heart is a conformity to the outward rule, and therefore is not a rule itself. The law in the heart is imprinted by the external word in the hand of the Spirit; and therefore to try the truth of the law within, we must have recourse to the law written. If a man has any notions of any human law, he must consult the law written, to know whether his notions of it be right, and whether his actions be according to the letter and reason of the law or no. As the law of sin within a man is not the rule of judging of sin, but the law of God, so neither is the law of grace within the rule of judging good, but the word of God. The law within, though it be commensurate to the law in its essential parts, yet it is imperfect as yet; but a rule ought to be perfect, [Ps. xix. 7](#), and so the written law is. It is this law written in the word that we are to take heed to, for the cleansing of our ways: [Ps. cxix. 9](#), 'Thy word have I hid in my heart, that I might not sin against thee.' When this writing of the law in the heart was promised, ver. 11, there was also an inward teaching promised: [Jer. xxxi. 32](#), 'And they shall teach no more every man his neighbour, saying, Know the Lord;' which is spoken in regard of the abundance of the knowledge which should be in the time of gospel light, above what was in the twilight of Jewish ceremonies; so that the weakest Christian under the gospel knows more of God and his attributes in Christ, than the greatest Jewish doctor did before the coming of Christ. This was not so understood by Christ, as if teaching others were utterly useless; for then why should he institute apostles, pastors, teachers, &c., and promise to be with them to the end of the world, if this promise of inward teaching made outward teaching useless? In like manner, neither does the limiting the law in the heart make the outward written law useless, but rather it does establish and advance it, and the esteem of it. The outward law is the rule, as the model of a house is the rule by which a carpenter is to make a building, and to which he is to conform that *idea* he has in his mind of it; but that idea or figure of it which he has in his mind, is to be suited to that role which is prescribed to him in the outward pattern; and therefore that pattern is to be consulted with. The law of God is of eternal duration; and as it is a law of holiness and love of God, does oblige every reasonable creature, in what condition soever he be, whether of nature, grace, or glory.

Quest. Wherein does this writing of the law in the heart consist?

Ans. (1.) In an inward knowledge of the law, and approbation of it in the understanding. The knowledge of righteousness and the being of the law in the heart, are put together as the proper character of the people of God: [Isa. li. 5](#), 'Hearken to me, ye that know righteousness, the people in whose heart is my law.' Lest they should think a knowledge were enough, he adds, 'In whose heart is my law;' not in the head, but in the heart. There is in a renewed understanding, a principle teaching how to make use of the law. It is like the inward skill of a pilot, who guides the ship by the compass and rudder. The outward law is the compass by which we must steer; the inward law is the practical knowledge of this; an inward skill to

make application of it to particular occasions. The word of God being a seed, does, as every seed, produce a being like itself, and like that plant whose seed it is: from the seed of corn arises a grain of the same nature. This seed being sown first in the understanding, is there cherished, and grows up in principles and thoughts agreeable to itself, whereby the mind becomes the epistle of Christ, [2 Cor. iii. 3](#), and an ark to preserve the tables of the law; whence David speaks of his soul keeping God's testimonies, [Ps. cxix. 167](#), and not forgetting them, ver. 16. The new creature by its new light sees an amiableness in the law, a holiness in the precepts, and a filthiness in himself thereby.

(2.) It consists in an inward conformity of the heart to the law. The soul has a likeness to the word and doctrine of the gospel within it; it is delivered into that mould: [Rom. vi. 17](#), 'You have obeyed from the heart that form of doctrine, into which you were delivered.' He considers the gospel as a mould, and the Romans as a metal poured into it, and putting on the form of it. As melted metal poured into a mould loses its former form, and puts on a new shape, the same figure with the mould into which it is poured; the soul, which before was a servant of sin, and had the image of the law of sin, being melted by the Spirit, is cast into the figure and form of the law. As when a seal has made its impression upon wax, the stamp in the one answers exactly to the stamp on the other, put the seal on again, and they both will meet as close as if they were one body, the wax will fill every cavity in the seal; but put this seal to any impression made by another seal, there will be an inequality, the stamp on the seal and that on the wax will not close. The law of sin and the law of God, being contrary impressions, cannot close together; but the law of grace in the heart and the law of God close, they being but one and the same stamp. So that when any command of God appears, a new creature finds something within it of kin to it; as a natural man finds something ready to close with sin upon the appearance of it. The heart answers to the law as a lock to a key, ward for ward; sometimes it may not answer but resist, as a lock does, because of some rust or some filth got up into it; but then it needs not a new making but a new cleansing, to answer exactly to the key of the law. So that as the 'Gentiles, having not the law, are a law to themselves,' [Rom. ii. 14](#), having it written upon their minds in those notions common to mankind, so the new creature, if he had not the written law, would be a law to himself. So natural is this conformity, that were there no law without, the renewed soul would naturally be carried out in the ways of holiness. 'The law,' says the apostle, 'is not made for a righteous man,' [1 Tim. i. 9](#), it is not chiefly intended for the righteous, but for the unrighteous, who would not stir one step in any good action without it, and will hardly stir with it. There would be no need of any written law in a commonwealth, if all men had an exact justice and righteousness in their own minds, and did conspire to the good of the community. But when disturbers of the peace and common welfare start up, there is need then of public laws to restrain them. But there is no need of a public enacting of a law for them that are good, because what the law enjoins they do by their own judgements and in-

clination. So that what a new creature does in observance of the law, is from natural freedom, choice, and judgment, and not by the force of any threatenings annexed to it.

(3.) It consists in a strong propension to the obedience of it. As there was a strong impetus in the old nature, inclining it to sin, so there is a strong impulse in the new nature, biasing it to observe the commands of the law. In this respect it is chiefly called a law written in the heart, in regard of the efficacious virtue of this new nature, sweetly constraining and directly conducting to the performance of it. The law without us commands us, the law within constrains us. That enjoins a thing to be done, this inclines us to the doing of it. The first law is written in the Scripture or in the conscience, whereby we judge those commands to be kept; the other consists in the propension of love, or faith working by love. As the impulse of concupiscence is called 'the law of sin,' [Rom. vii. 25](#), so the impulse of grace is called the law in the heart; not as a thing distinct from the law without, but only a counterpart of it, an indenture answering to the other. They are but two parts united between themselves, and compose one perfect law; one as the direction, the other as the practice. That lays the injunction, this embraces it; and as naturally from the disposition of the new nature as he did embrace the law of sin from the disposition of the old. It is a powerful operative law of the Spirit of life, which 'sets us free from the law of sin and death,' [Rom. viii. 2](#); not a dead letter, but an active principle, quickening the heart to close with the law, and delivering it from that which was the great hindrance to it. As the devil does act in men's hearts, [Eph. ii. 2](#), not personally, but by a principle in the heart, the law of sin, so does the Spirit of life by the law of grace; for being written by a living Spirit, it is a living law. This is the chief intent or the whole new creation, to cause us to walk in God's statutes, [Ezek. xxxvi. 26, 27](#). [Ps. xxxvii. 31](#), 'The law of God is in his heart, none of his steps shall slide.' The soul being thus evangelised and spiritualised, may be said to do by nature the things contained in the gospel, as the Gentiles are said to do by nature the things contained in the law, [Rom. ii. 14](#), because there was a law of nature engraved in them.

(4.) It consists in a mighty affection to the law. What is in the word a law of precept, is in the heart a law of love; what is in the one a law of command, is in the other a law of liberty. 'Love is the fulfilling of the law,' [Gal. v. 14](#). The law of love in the heart, is the fulfilling the law of God in the Spirit. It may well be said to be written in the heart, when a man does love it. As we say, a beloved thing is in our hearts, not physically, but morally, as Calais was said to be in Queen Mary's heart. They might have looked long enough before they could have found there the map of the town, but grief for the loss of it killed her. It is a love that is inexpressible. David delights to mention it in two verses together: [Ps. cxix. 47, 48](#), 'I will delight myself in thy commandments, which I have loved: my hands will I lift up to thy commandments, which I have loved;' and often in that psalm resumes the assertion. Before the new creation, there was no affection to the law; it was not only a dead letter, but a devilish letter in the esteem of a man: he wished it razed out of the world, and another more pleasing to

the flesh enacted. He would be a law to himself, but when this is written within him, he is so pleased with the inscription, that he would not for all the world be without that law, and the love of it: whereas what obedience he paid to it before, was out of fear, now out of affection; not only because of the authority of the lawgiver, but of the purity of the law itself. He would maintain it with all his might against the power of sin within, and the powers of darkness without him. He loves to view this law; regards every lineament of it, and dwells upon every feature with delightful ravishments. If his eye be off, or his foot go away, how does he dissolve in tears, mourn and groan, till his former affection has recovered breath, and stands upon its feet! If he finds not his heart answering the law, he longs after the precepts, as the prophet says: [Ps. cxix. 40](#), 'I have longed after thy precepts, quicken me in thy righteousness.' He longs to join hands again with the holiness of them. As his heart is inclined to obey it, so it is wounded upon any neglect of it, and never at ease, till he be reduced to his former delight in it. He has no mind ever to part with it, because of its intrinsic goodness, as well as convenience for him. It is his pleasure, not his confinement; his ornament, not his fetter; he hates every thing that is contrary to it. How does Paul grieve and groan under 'the body of death,' when he considered what opposition 'the law in his members made against the law of his mind'? [Rom. vii. 23, 21](#). The law in his members 'brought him into captivity to the law of sin.' Then, 'Oh wretched man that I am! though he knew he was in part delivered from it. How does he long for a perfect redemption from his shackles, which hindered him from following the law of his delight! And he that never murmured at his sufferings, but could glory in persecutions and death for Christ, seems to be impatient till he could hear the last expiring groan of this enemy: all which says the effect of his 'delight in the law of God after the inward man,' ver. 22. And that this writing the law does principally consist in this affection, those two expressions, 'putting the law into the inward parts,' and 'writing it in the heart,' intimate. The nature of man being enmity against the law of God, the writing it argues, not a change of the law, but a change of the frame of the heart to the law, that should be so fashioned, that the law should reign there, and all his affections subscribe to it. As the writing the law in the heart of Christ was nothing else but the agreeableness of the mediatory law to him, and his delight in it, [Ps. xl. 8](#), so it is with a new creature.

(5.) It consists in an actual ability to obey. Writing the law in the heart implies a putting a power and strength into the soul, enabling it to run the ways of God's commandments, as well as to incline the heart and affections to them; the promise is made to the latter times: not but that the ancient patriarchs were regenerate, but not by the law, not by any covenant of works: this ability did not reside in the law, but was transferred to them from the gospel. In this respect it is called 'a letter,' [2 Cor. iii. 6](#), because it did only instruct the eye or ear, when read or heard: this teaches the heart; that a killing letter, this a quickening Spirit; that exacted the observance of its precepts, but wrote nothing in the heart to answer it, but condemned upon neglect, this commands the observance of the law, and gives an ability evan-

gelically to perform it. That was a ministration of condemnation, this of righteousness, [2 Cor. iii. 9](#); that could do no other but condemn, because it gave no intrinsic power to observe it. It is through Jesus Christ that we are enabled, by virtue of this inward writing, to serve with our minds the law of God, though in our flesh we be captivated by the law of sin. As an unregenerate man is dragged to any good, but willingly obedient to the motions of sin, so a regenerate man is sometimes under the rape of sin, but is willingly obedient to the motions of grace. So that the law is written in the heart, in respect of the assent of the understanding, consent of the will, pleasure of the affections: in the understanding, by the clearness of the light of faith, in the will, by the heat of the fire of love. In the understanding there is a judicious approbation of it; in the will, a motion to it, closing with it, and an affection to keep it; and, according to its ability, an endeavour to keep pace with it.

5. The fifth thing. As there is a vital principle, an habit, a law written in the heart, so there is a likeness to God in the new creature. Every creature has a likeness to something or other in the rank of beings: the new creature is framed according to the most exact pattern, even God himself. In this the form of regeneration does consist. The new creature is begotten; begotten, then, in the likeness of the begetter, which is God. As sin is the impression of Satan's image, which was drawn over all by the fall, so renewing grace is the impression of the image of God; for it is a quite contrary thing to corruption. This likeness to God was man's original happiness in creation, and is his restored happiness in redemption: [Col. ii. 10](#), 'renewed in knowledge after the image of him that created him.' His misery consisted in losing it; our felicity, therefore, does consist in recovering it. Hence it is called a 'divine nature,' [2 Peter i. 4](#). Every thing receives its denomination from the better part. A man is denominated rational, though he has both a sensitive principle common with beasts, and a vegetative, or growing principle, common with plants; so a new creature is denominated divine, because grace, a divine principle, is superior in the soul. Every perfection in the creature is supposed to be essentially somewhere. Every impression supposes a seal that stamped it, every stream a fountain from whence it sprang, every beam a sun from whence it is shot. Grace being the highest perfection of the creature, must be somewhere essentially. Where can that be but in God? His womb and power is the womb that bare it, and the breasts which gave it suck. It must then have a resemblance to him, as a child to the father, the copy to the original. We are said to be 'born of God,' [1 John iii. 9](#). Now to be born of any thing is to receive a form like that, which the generating person has. But,

(1.) It is not a likeness to God in essence: it is no participation of the essence of God. It is a nature, not the essence, a likeness in an inward disposition, not in the infinite substance, which is communicated by generation only to the Son, and by procession to the Holy Ghost. The divine essence is incommunicable to any creature. Infiniteness cannot be represented, much less communicated. Man is no more renewed according to God's image, than he was at first created according to it, [Gen. i. 27](#); which was not a communication of the divine es-

sence, but of a righteousness resembling the righteousness of God, according to the capacity of Adam's nature; which image of God in Adam is by the apostle restrained to that of 'righteousness and true holiness,' [Eph. iv. 24](#). The likeness in a state of glory is founded upon a sight of God as he is, [1 John iii. 2](#); which may more properly be meant of the seeing of Christ as he is in glory; for the apostle goes on in the discourse without naming of Christ, but without question means him, ver. 5, when he says, that 'he was manifested to take away our sins.' We shall be like him, as we shall see him; therefore not in essence. His essence is concluded by most to be invisible, even in glory. How can finite creatures behold an infinite being? He must be God that knows God's essence. We shall understand him in his bowels, as a father; in his wise acts, as a governor; in his judicial acts, as a justifier; in his merciful acts, as a reconciler. We shall see him in all his relations to us. Such a vision we shall have, whatsoever it is which shall transform us into as high a likeness to him as a finite creature is capable of. There can be no participation of the substantial perfections of God, which are incommunicable; for then it would not be a participation but an identity, oneness, or equality. God put in one letter, and the chiefest of his name, Jehovah, "he", which is twice repeated in it, into the names of Abraham and Sarai, reckoned [Nehem. ix. 7](#), as one of his favours to Abraham, but not the whole name, that is incommunicable; and Jacob's name is changed to that of Israel, putting in "el", a communicable name of God.

(2.) Yet it is a real participation. It is not a picture, but a nature: it is divine. God does not busy himself about apparitions. It is a likeness, not only in actions, but in nature. God communicates to the creature a singular participation of the divine vision and divine love, why may he not also give some excellent participation of his nature? There is a nature; for there is something whereby we are constituted the children of God. A bare affection to God does not seem to do this. Love constitutes a man a friend, not a son and heir by generation. The apostle argues, 'if children, then heirs,' [Rom. viii. 17](#). He could not argue in a natural way, if friends, then heirs. And the Scripture speaks of believers being the children of God, by a spiritual generation as well as by adoption. So that grace, which does constitute one a child of God, is another form whereby a divine nature is communicated. Generation is the production of one living thing by another, in the likeness of its nature, not only in the likeness of love; so is regeneration. Were not a real likeness attainable, why should those exhortations be of being 'holy as God is holy, pure as he is pure'? [1 Pet. i. 15](#), [1 John iii. 3](#). The new creature receives the image of God; not as a glass receives the image of a man, which is only an appearance, no real existence; and though it be like the person, yet has no communion with its nature; but as wax receives the image of the seal, which though it receives nothing of the substance, yet receives exactly the stamp, and answers it in every part. So the Scriptures represents it: [Eph. i. 13](#), 'You were sealed with that holy Spirit of promise.' Something of God's perfections are in the new creature by way of quality, which are in God by way of es-

sence. In a word, it is as real a likeness to God as the creature is capable of, laid in the first draughts of it in regeneration, and completed in the highest measures in glory.

(3.) It is the whole image of God which is drawn in the new creature. It is 'the image of God,' [Col. iii. 10](#), not a part: a foot or a finger is but the image of those parts, not of a man. The members in a child answer to those in a parent, that is but a chip from the body of his father, though not in so great a proportion. The image of a man has not only the face, or eyes, but the other members. Though a Christian may have one or too parts of this image more beautiful than the rest, as a man may have a sparkling eye that has not a proportionable lip, yet he has all the members of a man. The painter's skill appears in some lineaments more than in others. So the Spirit's wisdom appears in making some eminent in one grace, some in another, according to his good pleasure; yet the whole image of God is imprinted there. It would be else not a likeness, but a monstrous birth in defect. 'The fruit of the Spirit is in all goodness, righteousness, and truth,' [Eph. v. 9](#); and therefore the immediate effect of the Spirit in the soul is the engraving all goodness, righteousness, and truth in the essential parts of it. As God's nature is holy, his perfections holy, his actions holy, so holiness beautifies the nature, spirits the actions, and is written upon all the endowments of a renewed man. There is an impression of the wisdom of God in the understanding, and of the holiness of God in the will.

(4.) It is more peculiarly a likeness to Christ, wherein we partake of his nature: 'He that does righteousness is righteous, as Christ is righteous,' [1 John iii. 7](#). There is a real likeness to Christ in righteousness, though not an equal perfection. The new nature is a draught of Christ, something of Christ put into the soul, such a likeness to Christ, that it seems to be (as it were) another Christ, as the image of the sun seems to be another sun in a pail of water, therefore called a 'forming of Christ in us,' [Gal. iv. 19](#). Not by any communication of his substance, either of the divine or human nature, but by conveying such affections into us, which bear a likeness to the affections of Christ. Hence we are exhorted to have 'the same mind which Christ had,' [Philip. ii. 5](#), and to 'arm ourselves with the same mind,' [1 Peter iv. 1](#), which supposes such a mind put into the new creature which he is to excite, and put into actual exercise. And the apostle speaks of a conformity to Christ in his death and resurrection, [Philip. iii. 10](#). And God did 'predestinate' all his own 'to be conformed to the image of his Son,' [Rom. viii. 29](#), "summorfous", of the same form and shape. Jesus Christ conformed himself to us, by assuming the human nature; and God conforms us to Christ, by bestowing upon us a divine. Hence we are said to be the seed of Christ, [Isa. liiii. 10](#); not a carnal seed as the Jews say, and therefore deny Christ to be the Messiah, because he left no posterity. Whereas seed is spiritually understood, as in the first promise, the seed of the serpent or the devil. Devils do not beget, but metaphorically, as they instil their cursed principles into men; so Christ sows his principles in us, whereby we become his seed. Hence also renewed men are called 'his fellows,' [Heb. i. 9](#). If fellows with him in the covenant, and fellows with him

in glory, fellows also with him in his disposition of loving righteousness, and hating iniquity. This disposition was the inward motive of his death, and the foundation of his advancement. Without this disposition we cannot be conformable to him in his death, and consequently not his fellows in his advancement. The new creature is a likeness to Christ, therefore called the new man; as the natural man is like to Adam, therefore called the old man. The new man and old man are titles of Christ and Adam, and transferred upon others by a figure, *metonymia causae pro effectu*. These are the heads and roots of the two distinct bodies of men in the world. All are in the old Adam by nature, and so partake of the old man; all believers are in the new Adam by faith, and so partake of the nature of the new man. As we did partake of Adam's nature by our natural birth, so we partake of the nature of Christ by our spiritual: by the one we have the 'image of the earthly,' by the other the new creature has the 'image of the heavenly,' [1 Cor. xv. 48, 49](#); the one derives sin, the other righteousness; they both imprint their image according to the quality of their extraction. Christ is full of purity, righteousness, charity, patience, humility, truth, and in a word, all the parts of holiness; then the form and image of Christ in the new creature can be no other than a lively representation of those divine qualities, a soul glittering with goodness, humility, &c., which the apostle comprehends in two words, 'righteousness and true holiness.' Therefore, if there be not a likeness to Christ in the frame and qualities of our souls, we are not born of him. No man will say an ox, or a sheep, or a dog descends from Adam, because they have not the likeness, shape, and qualities of Adam, neither can any man without such a likeness to Christ in faith, humility, patience love, obedience, and minding the glory of God, number himself in the spiritual seed of Christ. He retains the nature poisoned by the serpent, creeping upon the earth, feeding upon the dust, not the nature formed by the eternal Spirit.

(5.) It is a likeness to the Spirit, which is the immediate cause of it. Therefore the new creature is called *spirit* in the abstract, as a natural man is called *flesh* in the abstract: [John iii. 6](#), 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' As that which is born of the flesh is like to flesh in its nature, so that which is born of the Spirit is like to the Spirit in its nature, as light in the air, being the natural effect flowing from the sun, is like to that light which is in the sun, its relishes, delights, breathings, are according to its spiritual original; its motions, purposes, dispositions, are like those of the Holy Ghost, of whom it is born. The principles and impressions in the nature must be agreeable to those the Spirit has. The Spirit is a Spirit of holiness, grace, love and zeal to the glory of God; his office is to exalt and glorify Christ. If we are renewed, then we shall have the same draught in our hearts, the same design; the fleshly principle will be changed into spiritual. They will be habitual too, as the frame of the Holy Spirit is. A natural man may do some acts that look like spiritual by fits and starts, but there is no settled principle; whereas the spirit in a new creature is a spirit of meekness, and curbs the passions; a spirit of humility, and overthrows pride; a spirit of zeal, and fires the heart; a spirit of power, and

arms the soul against sin; a holy spirit, and therefore cleanses it, an heavenly spirit, and therefore elevates it.

Quest. Wherein does this likeness to God chiefly consist?

Ans. 1. In a likeness of affections. God is no bodily shape; we cannot be like him in our bodies, but in our souls, as they are spirits; but if there be a dissimilitude of affection and disposition, the unlikeness to God is greater than a likeness to him in point of the natural being. There is no draught of this image in us, unless we have a conformity of affections to God; it is then chiefly evidenced by a delighting in him, by faith and love, wherein we bear a resemblance to him in his affection to himself, by delighting in his image in others, wherein we imitate his affection to his creatures. He that loses not that image of God which is visible, cannot love the invisible original, [1 John iv. 12, 20](#), and so, having no likeness to God in his affection, can have no likeness to God in his nature. And the apostle positively affirms, that 'he that loves, is born of God,' [1 John iv. 7](#). The new creature extends its arms to every thing which has a resemblance of that whose image it bears. The divine nature is chiefly seen in the objects of the affections, when they are set upon the same objects, and in a like manner as God's and Christ's are. When we grieve most for sin, for this grieves the Spirit, when we desire most an inward holiness, this God most longs for: 'Oh that there were such an heart in them!' When we hate sin as God hates it, because of the inward filthiness; when we love grace as God loves it, because of its native beauty; when we can love God and Christ above all the world, and other things in order to him and his glory, when we can trust Christ with all our concerns, and God does trust him with his glory; then, and not till then, there is an image of God in us, which God values above all the world. When the soul is thus touched and quickened by grace, she can no more strip herself of the object and manner of her affections, than she can of the affections themselves. And when she does reach out herself to all that is good, and has a complacency in it, it is her happiness, because it is the great likeness to the spring of happiness. When we have the like affections with God, we have in our measure a like happiness and blessedness with God.

2. In a likeness of actions. Men by sin are 'alienated from the life of God,' [Eph. it. 17](#), by restoring grace then they are brought to have communion with God in his life, to live as God lives. By nature men live the life of beasts and devils; by grace they come to live the life of Christ. If he lives then the life of God, he must be conformable in his actions to the acts of God. No nature is stripped of affections and actions proper to it; it would be else a picture without breath, a body without motion, a lifeless colour. The divine image is not a painted statue, but an active being. The nearer any thing approaches in its nature to the fountain of life, the more of liveliness and activity it must needs partake of. The communicable perfections of God are stamped upon the soul as a pattern to imitate, and as a principle to quicken. A new creature acts like God, as melted and inflamed gold will act after the nature of fire, by the assistance of that quality communicated by the fire to it, so does the soul by that divine

quality it partakes of. It is as impossible that this image of God can produce anything but divine acts, as that the image of the sun in a burning glass should produce a darkness and coldness in the air. There will be the manifestation of the life of Christ in the motions of our soul, as the apostle speaks in case of sufferings for him there will be in our bodies, [2 Cor. iv. 10](#). Natural men are called the devil's children, because they resemble him in nature and works, egging on to sin, and delighting themselves in their own and others' iniquities, [John viii. 44](#); so renewed men are God's children, because they live the life of God, and abound in the works of God, [1 Cor. xv. 58](#). As there is the same nature and the same spirit which Christ had, there will be a following of him in his works; all creatures of the same species have the same instinct, the same nature, the same acts that the first creature of that kind had originally in its creation. Grace being a new excellency advancing the soul to a higher state, endues it with a more noble kind of operation. Nothing is lifted up to a more perfect state of being, but in order to a more perfect manner of acting, if a beast should be elevated to the nature of man, would you then expect from him the actions of a beast still? And can any have the implantation of the divine nature, who has only the actions of a man which bear no resemblance to God?

3. This likeness to God consists principally in a likeness to him in holiness. It is only 'he that does righteousness is born of him:' [1 John ii. 29](#), 'If you know that he is righteous, you know that every one that does righteousness is born of him'. It is by this the children of God are manifest from the children of the devil, [1 John iii. 10](#) in doing righteousness. If we are unlike to God in this, we are like him in nothing; God has not a pretence of holiness, but a real purity. He that has not 'escaped the corruption that is in the world through lust,' is no 'partaker of the divine nature'; the apostle puts that as a necessary qualification, [2 Peter i. 4](#). If by afflictions good men are partakers of God's holiness, much more by regeneration: [Heb. xii. 10](#), 'He chastened us for our profit, that we might be partakers of his holiness.' If God aim in his corrections at the bringing his people to partake with him in holiness, as a father does at the reformation of his child, that he may be a follower of his virtues, much more does God aim at it in regeneration, when a spirit of holiness is infused into the soul. The near creation is a drawing this excellency of God in the soul; if any attribute lift up his head above another, it is this, in this we chiefly are to imitate him; this is the greatest evidence of the divine nature. By sin we 'come short of that which is the glory of God', [Rom. iii. 23](#); by the renewing of the soul we attain the glory of God; that is, attain a state of holiness and at last a perfection of it, a communion with him in holiness here, and a full enjoyment of it hereafter. Whatsoever our fancies, our hopes, our presumptions are, if this be not drawn in our soul, if we have not an internal holiness, we are not new creatures, and therefore not in Christ.

Use 1. It serves for information. If regeneration be such an inward change, a vital principle, a law put into the heart, the image of God and Christ in the soul; then,

1. How few in the world are truly new creatures! Is the law transcribed in many men's lives? nay, can we all read it copied in our own hearts? Cannot many see the image of the devil sooner than the image of God in their own souls? Is not the law of sin written in text letters, and with many flourishes, when the law of God is written in characters hardly legible, and crowded into a narrow room? How many are changed from childhood to youth, from youth to manhood, from manhood to age, and the old nature still remaining in its full strength, and the body of death more vigorous than twenty or thirty years ago! Changed years, and unchanged hearts, are a very sad spectacle.

(1.) Profane men are numerous. None will offer to rank these in the number of new creatures. Such nasty souls are no branches of Christ, nor habitations for him, we read of the devil in swine, but never of our Saviour in swinish souls. Are such regenerate? Can brambles be ever accounted vines, or thistles fig-trees? These rather look like hellish than divine creatures; diabolical, not God-like natures. A devotedness to the sins of the flesh is inconsistent with the circumcision made by Christ: [Col. ii. 11](#), 'Putting off the body of the sins of the flesh, by the circumcision of Christ;' that is, the body of sins which exert themselves in the flesh or natural body; whereas such have the body of sin, with an activity in every member of it. Is the image of Christ in such men? Is not he meek as a lamb? Are not they fierce as lions? Is not he holy, and they defiled with intemperance? Did not he labour for nothing but the glory of his Father, and the salvation of souls; and they mind nothing but the dishonour of God, and the destruction of themselves and others? Did not he do good to his enemies, and they scarcely spare their friends? Alas, with this contrariety, how can they pretend the image of Christ, when they have nothing but what looks like the image of his enemy the devil? Is not the gospel counted as great a foolishness by such, as at the first times of its publishing? Are not the great mysteries of God, and the contrivances of eternity, entertained with coldness, and sometimes with scoffs, and the word, the great instrument of this change, unregarded? Are such new creatures, that contemn the very means to attain it? Surely they are so far from being near the kingdom of God, that they are in the very suburbs of hell. Is a hugging base lusts against the light of nature, a contempt of God's law and authority, the nature of Christ? Were any such spots upon our Saviour's garment? Is this to be like him who was holy, harmless, separate from sin and sinners?

(2.) Among professors, is there much evidence of a new creation? When men shall say, All that the Lord speaks to us we will do, has not God as great occasion to say as he did of old, [Deut. v. 24](#), 'Oh that there were such a heart in them, that they would fear me, and keep my commandments!' We may find a change of language in some, a change of outward actions in others, but how few are there among many who stand up before God with the breath of life! Here and there a man or woman, wherein God may see the image of his own nature. How few are they with whom Christ can shake hands, and justly call them his fellows! Christ may be in the mouth, and the devil formed in the heart; the name of Christ may lie upon

them, and the nature of Christ not in them. They may be born of the will of man in a religious education, but not born of the will of God in a spiritual regeneration. Is it not a graceless Christianity in many men, a faith without holiness, a Christianity without Christ? Regeneration is never without faith, love, and righteousness. They depend upon grace, as the property upon the form. Wherever the new creation is, these are, for they are the qualities created; wherever they are not, there is nothing of a new creature, let the pretences be never so splendid. There may be a nearness to the kingdom of God by profession, when there is no right to it for want of regeneration. Instead of humility, according to our Saviour's pattern, does not 'pride compass men as a chain,' [Ps. lxxiii. 6](#), counting that their ornament, which is the strength of their old nature. Instead of patience, roaring passions; instead of meekness, boiling anger; instead of love a glowing hatred. How few then are renewed! But few shall be saved and therefore few regenerate. How little is the report of a likeness to God believed by the incredulous world! How few are the strivings of any towards heaven! Most lie quiet without any such motions, like the dust on the ground, unless some stormy affliction raise them a little towards heaven, whence they quickly fall back to their old place.

2. It informs us that a dogmatical change, or change of opinion, is not this new creature. It is not, if any man change his opinion from Gentilism to Christianity he is a new creature, but 'if any man be in Christ,' by a vital participation from union with him. As men generally place saving faith in dogmatical assents, so they place the new creation in a change of opinion, as well from truth to error as from error to truth, though there be no spiritual knowledge of God, nor internal cordial closing with the gospel, nor practice of it. Such a change may endue the head with a knowledge which never gently slides down to the affections. It may indeed have some influence upon the life, as this or that principle comes nearest to, or is divine truth, and is settled as an opinion in the soul; yet this great change may not be wrought. That is but a change in the head, this in the heart; that of opinion, this of affection; that perfects the understanding, this both the understanding and will, and the whole soul. There is a natural desire of knowledge, but a natural aversion from grace; whence this change becomes easy, the new-creature change difficult. A hot contriving head may have a cold and sapless heart. A head informed by the knowledge of truth may be without a heart enlivened by the Spirit of truth. A head changed in opinion only will descend into the bottomless pit, when the least grain of renewing grace shall not receive so much as a singe from those flames. A change from error to truth, without a heart framed to the truth, does but more settle a man upon his lees, and makes him not only more regardless, but opposite to a true change to God. It stores up wrath for him, and his very judgment will be a witness for the condemnation of his practice. The knowledge of God will not justify, but condemn a practical denial of him; but for all that, they are abominable, [Titus i. 1b](#). This new-creature change is not from one doctrine to another, barely considered as doctrine, but a change to the gospel in the main intendment of it, as it is 'a doctrine according to godliness,' [1 Tim.](#)

vi. 8, as it may affect, purify, and direct the soul in its motion. And by the way observe this: whenever you are solicited to a change of opinion, consider the truth of it by this rule, whether it have a tendency to encourage and promote internal godliness, since this doctrine of regeneration was the first gospel lesson taught, to which all succeeding truths refer as to their end and centre. The apostle tells us what the issue of all such doctrines are that refer not to this, 'pride, doting about questions, envy, strife, railings, and evil surmisings,' verse 4. A heap of motions may consist with a body of death in its full strength, but a spirit of grace cannot; a nationalist may speak great things, but a new creature acts them. Great speculations only are but leaves without fruit, like cedars, that by their shadows may give a refreshment, but have no fruit to fill the soul hungering after righteousness.

3. Morality is not this new-creature change; that is, moral honesty, freedom from gross vices, &c. I have before spoken something about it, showing it insufficient, when I handled the necessity of regeneration, we cannot speak too much against it, it being a soft pillow, from whence many slide insensibly into destruction. How many, upon this account, think themselves new creatures, who are yet deeply under the image of Satan; and though they have blown off some dust from the law of nature, yet never had a syllable of the law of grace written in their hearts! Nay, the image of the devil may be more deeply engraved in a soul whose life is free from an outward taint. Profane men express more of the beast; a civil and moral conversation may have more of the devil and serpent within, in spiritualised wickedness.

(1.) Yet morality is to be valued. It is a comely thing among men, a beauty to human societies, satisfaction to natural conscience, security to the body, example to others: men are to be applauded for it, and encouraged in it. It is a fruit of Christ's mediation, left for the preservation of human societies, without which the world would be a mere Bedlam and shambles. The works of kindness, justice, mercy, love, pity, &c., are useful and commendable. It is a thing which our Saviour loved, yet not with such a love as eternally to reward it. He looked upon the young man with some affection, [Mark x. 21](#), but scarce upon the Pharisees without anger and disdain.

(2.) Yet we must not set the crown belonging to grace upon the head of it, and place it in a throne equal to that of the new creation. It is too amiable for men to be beaten off from it, yet with just reason we may persuade them to arise to a higher elevation. It is a curious paint, a delightful picture, an useful artifice, but not a vital principle. A glow-worm is a lovely light, yet it is not a star. We press not men to throw off morality, but to advance it, to exchange it for Christ, that their moral virtues may commence Christian graces. It is an elevation near the kingdom of God, not a translation into the kingdom of God; it is nature improved, not nature renewed; it is a well-coloured picture without a principle of life; an outward resemblance, not an inward power, [2 Tim. iii. 5](#); a form of godliness; as a change

that is made upon does in the draught of a picture, but no change in it by the conveyance of life. For,

[1.] It removes not the body of death. It is a cutting away the outward luxuriences, not the inward root. It removes the stench and putrefaction, not the death, an embalmed carcass is as much dead as a putrefied one, though not so loathsome. It removes not that wherein the strength of sin lies, though it does somewhat of the stench of sin. It may check those degenerate lusts inconsistent with the peace of natural conscience, but not heal the corrupt nature. It may be a change from scandalous to spiritual sins; from vanity in the outward life, to vanity in the mind from debauched practices, to a vainglorious and envious spirit: [Eph. iv. 17, 18](#), 'Henceforth walk not as other Gentiles walk, in the vanity of their minds; having the understanding darkened, being alienated from the life of God.' By the Gentiles, from whom the apostle would have the Ephesians differences, he means not the lower sort, but the whole rank, ver. 21, there was a 'truth in Jesus' which they had been 'taught;' he makes no distinction between the looser rabble, and the professors of wisdom, whom he calls fools, [Rom. i. 22](#), the followers of the divine (as they called them) philosophers, were alienated from the life of God, and walked in the vanity of their minds. The new man he exhorts them to put on was another kind of thing than what the greatest moralists among the heathen were acquainted with. It was at best human, not divine; an old nature purified, not a new implanted; or as the apostle phrases it, a walking in the vanity of their mind, in the darkness of their understandings, though not in a vanity of gross actions. It can never remove that body of death, which was introduced into the world while this outward morality stood. What immorality against the light of nature do you find in Adam? He did break a positive command in eating the forbidden fruit; you find nothing of drunkenness, lying, swearing; his great sin was inward pride and unbelief, nothing of those sins, the freedom from which you boast of, and rest on. Some would make Adam guilty of the breach of every command in the moral law; virtually I confess they may; expressly I do not see how they can; and also virtually the highest mere moralist is guilty of the breach of the whole; yet all his morality, after the breach of this one command, could not preserve him in paradise, nor all the morality without a new nature restore you to it. You may have Adam's morality with Adam's corruption; a freedom from gross vices, with a heap of spiritual sins in your hearts, as Adam had, but not a true righteousness without the new Adam, the quickening Spirit.

[2.] Therefore the highest morality without a new creation is but flesh; all men out of Christ agree in a fleshly nature. It is the highest thing in the rank of flesh, but it is not yet mounted to spirit. Water heated to the highest pitch is but water still, and morality in the greatest elevation of it is but refined flesh; an old nature in an higher form. A profane man reduced to a philosophical morality is putrefied flesh reduced to some sweetness, endued with a fresh colour, but wanting life as much as before; it is an old nature new mended. But a new creature is Christ formed in the soul. Moral virtue colours the skin, renewing grace

enlivens the heart; that changes the outward actions, this the inward affections; that paints the man, this quickens him; that is a change indeed in the flesh; not of the flesh into spirit; it is a new action, not a new creation. There is a difference indeed among men in this respect, as there is of cleanly lambs from a filthy swine, or a ravenous wolf; yet both are in the rank of beasts. There seems to be a difference in the wickedness and malice of devils. Our Saviour tells us of a kind that are 'not cast out but by fasting and prayer,' [Mat. xvii. 21](#), intimating that there are other kinds of them, not altogether so bad or so strong, yet all agreeing in one common diabolical nature; as there is a difference in gracious men, one shining like a star, another of a lesser light, yet all agree in the nature of light, and light in the Lord. So though there be a difference among men, in point of moral virtue, yet all agree in the nature of flesh: 'That which is born of the flesh is flesh,' [John iii. 6](#). Let it be what it will, a Nicodemus as well as Judas, it is flesh, a more refined sensuality, an animal life.

[3.] It must needs be differenced from the new creature, because its birth is different. Moral virtue is gained by human industry, natural strength, frequent exercises; it is made up of habits, engendered by frequent acts. But regeneration is an habit infused, which grows not upon the stock of nature, nor is it brought forth by the strength of nature; for man being flesh, cannot prepare himself to it. That may be the fruit of education, example, philosophy; this is of the Spirit; that is a fruit of God's common grace, this of his special grace; that grows upon the stock of self-love, not from the root of faith, and a divine affection; that is like a wild flower in the field, brought forth by the strength of nature; this like a flower in the garden, transplanted from heaven, derived from Christ, set and watered by the Spirit. And therefore the other being but the work of nature, cannot bear the characters of that excellency, which the affections planted by the Spirit do. That is the product of reason, this of the Spirit; that is the awakening of natural light, this the breaking out of spiritual light and love upon it; that is the excitation of an old principle, this the infusion of a new; that a rising from sleep by the jog of conscience, this a rising from death by the breath of the Spirit, working a deep contrition, and making all new.

[4.] It differs from the new creature, in regard of the contractedness of the one, and the extensiveness of the other. That is in part a purifying of the flesh, this a purging both of flesh and spirit, [2 Cor. vii. 1](#); that binds the hands, this clears the heart; that purges the body, this every part of the soul; that, at the best, is but oil in the lamp of life, this oil both in lamp and vessel, that is a change of outward postures, modes, and fashion of walking, this of nature, heart, and spirit; that seems to be a dislike of some sins, this of all. If anything in moral honesty be given to God, it is but a certain part, the greatest and best is kept back from him. That may be a casting away some iniquity, but not making a new heart, when both are commanded together: [Ezek. xviii. 31](#), 'Cast away from you all your transgressions, and make you a new heart and a new spirit.' That is a casting away the loathsome works of the flesh, this a new root to bring forth the fruits of the Spirit.

[5.] It differs from the new creature in the immediate principle of it, and its tendency. That is a cleansing the outward flesh in the fear of man, out of reverence to superiors (as it is said of Jehoash, he did that which was right, while he was under the awful instructions of Jehoiada, [2 Kings xii. 2](#)). This is a 'perfecting holiness in the fear of God,' [2 Cor. vii. 1](#). That is an outward reformation from the hearing of the word, some acts materially performed from the newness of the thing, [John v. 35](#), this from a judicious and hearty approbation of the law and will of God; that arises from a natural love to reason, justice, equity, this consists of love to God; that avoids some sins, because they are loathsome, this because they are sinful; that tends not to God for himself, but for something extraneous to him, it is an acting for self, not for the praise of God. The actions of unregenerate morality, as well as loathsome profaneness, are to gratify the flesh in some part of it; they all meet in that point, as the clearest brooks, as well as the most rapid and muddy streams, run to feed the sea.

Well, then, deceive not yourselves, conclude not yourselves new creatures by your moral honesty; it will not follow, that because you have some virtues you have therefore true grace, but it will follow that if you are new creatures, and have faith and love, you have all graces in the root; and they will appear in time, though they may lie hid a while in that seminal principle; the greater virtues contain the less, but the less do not infer the greater.

4. It will certainly follow from hence, that restraints are not this new creature. Restraining grace and renewing grace are two different things; the one is a withholding: [Gen. xx. 6](#), 'I withheld thee from sinning against me;' the other an enlivening with a free spirit against it. Restraint may be from a chastisement, attended also with something of natural conscience. Abimelech had some natural integrity in his conscience not to meddle with another man's wife, which God acknowledges: 'I know that thou did this in the integrity of thy heart; for I also withheld thee.' Yet without this restraint by a punishment, this natural integrity might have been baffled by the temptation. Restraints may spring from the law in the hand of the magistrate, when it does not spring from the law of God in the heart. Men may love that which they do not act, at least they may love it in others, though not in themselves, for some extrinsic considerations, and wish they had as fair a way to commit it as others have; they may hate what they practise. Do all that hear the word, love the word, hide it in their hearts, and let it sink down into the bottom of their souls? Do all that abstain from sin, loathe what they abstain from? The restraints of many being barely outward restraints, are no more arguments of regeneration, than God's withholding the devils by the chain of his powerful providence is a sign of the new creation of them. The damned are hindered from committing many of those sins which were their pleasure upon the earth; it is not a change of their disposition, but of their condition. Neither punishments in hell, nor punishments upon the earth, alter the nature; though after lying a thousand years in hell, they should have leave to dwell upon the earth again, they would have the same inclinations without an inward change. Do we not see it daily in men's afflictions, though the sense of the smart nips a little

those inclinations, yet when that sense is extinguished, those inclinations bud forth afresh? The bare pruning a tree makes it bear more fruit of the same kind as long as the root remains, rather than diminishes it: [Isa. i. 5](#), 'Why should you be stricken any more? you will revolt more and more: the whole head is sick, and the whole heart is faint.' While the head is sick and the heart faint, though there may be a weakness to act some sins under the stroke, yet afterwards the revoltings are more violent many times than they were before. The best that restraints work of themselves, is but a cautiousness to sin more warily. The act may be repressed, while the habit remains.

5. A serious fit of melancholy, or a sudden start of affections, is not this work of the new creature. It is an habit, a law written in the heart; not a transient pang, or a sudden affection; not a skipping of fancy, or a quick sparkling of passion, but a new nature, a divine frame, spreading itself over every faculty; knowing God in our understandings, complying with him by our wills, aspiring to him by a settled and perpetual flame of our affections, rising heavenward, like the fire upon the altar, conforming ourselves to him in the whole man, a denial of whole self for God. It is not a working of the imagination, or a melancholy vapour, which may quickly be removed, or a flash of joy and love; but a serious humility, a constant grief under the remainder of corruption yet unextirpated; a perpetual recourse to God, and delight in him through Jesus Christ. Are your affections raised sometimes to God? and are they not oftentimes raised higher to objects extrinsic to God? Such affections may arise rather from the constitution of the body than alteration of the soul. They are but a taste of the heavenly gift and the good word of God, [Heb. vi. 4, 5](#); a taste, and no more, and is but a transient work. The object about which our affections are stirred may be divine, yet the operation but merely natural. May not sometimes affections be stirred much at the hearing the sufferings of our Saviour pathetically expressed, yet only out of a natural compassion, from an agreeable impression upon the fancy? The story of Joseph in the pit, and Christ upon the cross, may be heard with the same workings of passion. And may not the same be done at a well-humoured play, or at the hearing a report of the lamentable death of a Turk or heathen, pathetically expressed? These are but the workings of natural spirits. Some affections are as moveable as quicksilver, upon the least touch; they sweat like marble in moist weather, but resemble it also in hardness. You do not find the affections to be the chief seat of the law; this would be as to write letters upon melted wax or running water, but the tenor of the covenant runs upon the mind: 'I will put my law into their minds,' [Heb. viii. 8, 10](#). And when God works upon the mind, the affections will attend the dictates of that, and the motions of the will. But a work upon the affections only, is like water in a sponge, easily sucked up, and upon the least compression squeezed out. These may be where there is no root of grace; they suddenly rise, and suddenly vanish. When unrooted notions are received only into the fancy, without any illumination of the understanding, or determination of the will, the affections to them will be as volatile as the fancy which entertained them. Those in

[Mat. xiii. 20, 21](#), that received the word with a sudden joy, were as suddenly offended for want of a root: 'anon with joy receives it, by and by he is offended.' The word translated *anon*, and *by and by*, euthus", is the same, a lightning of affection, and a sudden vanishing; therefore this is not the new creature, sudden affections, or a melancholy fit. The law of God seated in the heart, mind, and will, though a constant course of affection is a very good character to judge of the new creature.

6. It informs us of the excellency of the new creature. How excellent is this new creature? It is a change, a divine nature, a likeness to God, an excellency above that of the greatest moralist under heaven. The apostle calls it a change from 'glory to glory,' [2 Cor. iii. 18](#), implying that the first change wrought upon the soul is glorious, and a new creature excellent in its first make, more glorious in its progress, inconceivably glorious when God shall put his last hand to the completing of it. Regeneration is more excellent than creation. It is more noble to be formed a son of God by grace, than made a man by nature; nature deforms, grace beautifies. By nature we are the sons of Adam, by the new nature the members of Christ. As grace excels nature, and Christ surmounts Adam, so much more excellent is the state of a Christian, a real Christian, above that of a man. Can there be a greater excellency than to have a divine beauty, a formation of Christ, a proportion of all graces, suited to the imitable perfections of God? Man is an higher creature than others, because he has an higher principle. A life of reason is more noble than that of sense. To live by sense, is to play the part and live the life of brutes; to live by reason, is to live the life of a man: but he that lives by the Spirit, lives the life of God, answers the end of his creation, uses his reason, understanding, will, affection for God, by whom they were first bestowed; acts more nobly, lives more pleasantly, than the greatest angel could do without such a principle. A new creature does exceed a rational creature, considered only as rational, more than a rational does a brute. The apostle makes a manifest distinction between the natural or the "psuchikos", the rational and the spiritual man, [1 Cor. ii. 14, 15](#). A man with the richest endowments, is no more to be compared in excellency with a regenerate man, than the top of a craggy mountain is with a well-dressed garden. That must needs be excellent, the forming of which is the end of all God's ordinances in the world, the end of the Spirit's being among the sons of men, the end of keeping up mankind, the end of his patience in forbearing his punishment upon contempt of the gospel. The end of his preserving the world, is to form Christ in the heart; and when the last new creature is formed, God has no more to do in the world: when all that are given to him shall come to believe, Christ shall then 'come, to be admired in them,' [2 Thess. i. 10](#). He does not come, therefore, till all his chosen ones are brought in to believe in him, for then he would not be admired by all those that are saints in his purpose. This, therefore, must needs be excellent. One new creature is more excellent than the whole unrenewed world with their choicest ornaments. It was never pronounced of them, that they were 'partakers of the divine nature.'

7. How much therefore should new creatures be esteemed and valued? Is anything, next to God, more worthy our esteem than that which bears his image? Is anything, next to a crucified Christ, glorified in heaven, more worthy our valuation, than Christ formed in the heart of a believer? What esteem have men had for those who have had tempers like to some heroes, some generous and useful men in the world? How much more respect should be given to them that bear the characters of God upon them, and have communion with God, and Christ, and the Spirit, in their nature! If the dead image of God in a natural man ought to be respected, much more the living image of God in a renewed man. If a picture is to have respect, much more the life. To slight them, therefore, redounds to the slighting that infinite perfection, whose image it is. They are his living images, sent into the world to represent him. He then that disesteems them for that work, disesteems him that wrought and engraved them, by the same rule that he that despised the disciples despised Christ, and the Father that sent him, [Luke x. 16](#): [1 Thess. iv. 8](#), 'He therefore that despises you, despises not man but God, who has also given us his Holy Spirit.' Yet no better must be expected here; for the contracted spirit of the world can love no other birth but its own, no other similitude but what draws near unto it: 'If you were of the world, the world would love his own; but because you are not of the world, therefore the world hates you,' [John xv. 19](#). The copy can expect no better usage than the original. The nearer any approach in likeness to Christ, the more they will be exposed to contempt and scorn in the world.

8. If the new creature be such a thing as you have heard, then the sin of a regenerate man has a greater aggravation than the sins of any in the world. If you slip into sin, the sins of the whole unregenerate world have not so great a blackness. It is true a new creature may, and does sin, for though a new man is created in him with all his members, and essential and integral parts, yet the body of death does remain still with all its members, and a seed-plot still, though not in the same strength and fruitfulness as before. For the apostle Paul does not complain of a member of death, or a piece of sin, but the whole 'body of it,' and 'the law of sin in his members,' [Rom. vii](#). It seems it did reside there still, and so it does in all the renewed, though but faint and feeble, an old man indeed, growing older every day, losing its teeth and strength, less able to bite, less able to assault. Yet sometimes a new creature may fall into sin, but not without great aggravation. For other men sin against natural, you against spiritual principles; others sin against an habit of common notion, you against an habit of divine grace. A natural man sins against the light of God in his conscience, a renewed man against the life of God in his heart. Others sin against a Christ crucified and risen from the grave; he sins against a Christ new-formed and risen in his heart. Others sin against the law of God in the word, he against the law written in his mind and word too. Such cast dirt upon the Spirit's work, cross the end of so noble a piece, bring a thief into the Spirit's temple, and grieve the Holy Spirit, who instructed him better. Whenever you sin, it must cost you more grief, because your sins are more grievous; and you must grieve the

more for them, because the Spirit is grieved by them. Grief for sin is a standing grace in the new creature, and part of a likeness to the Spirit of God, whatsoever some men dream to the contrary.

Use 2. Is of comfort. There is ground of joy unspeakable and full of glory that results from this. Are you of this new creation that I have been discoursing of? Then take your portion of comfort. The jewel of comfort belongs only to the cabinet of grace. It is fit you should have the comforts of heaven in your hearts, who have a fitness for heaven in your nature. The day of the new birth was a happy day, to be brought from under the rule of sin and death in it, to the rule of the Spirit of God and life in it; from bearing fruit to death, to bringing forth fruit to God and everlasting life. If sin be a torment to the womb that bare it, no joy can reside in an unregenerate spirit, if sin be the soul's rack in its own nature, grace must be its pleasure; for it carries as much contentment and satisfaction in its bowels, as sin does disquietness and sorrow.

1. You have, by the new creation, a relation to the blessed Trinity. Such are the sons of God, the seed of Christ, the temple of the Spirit; what a connection is there between you and the three persons! God in Christ, and Christ in you, that you may be 'made perfect in one,' [John xvii. 23](#). God in Christ reconciling the world, you in Christ reconciled to God; God in Christ as a father in a son, you in Christ as members in the body; Christ in you as a head in the body, the Spirit in you as an informing and enlivening principle. It makes you related to the Father as his friends, by the ceasing of your enmity; to the Son as his propriety, for then you are his; to the Spirit as the tutor of you and inhabitant in you, all implied, [Rom. viii. 8-10](#). By your former birth you were children of wrath; by this, children of God: by that, partakers of the serpentine nature of the destroyer; by this, partakers of the divine nature of your Creator and Redeemer: by nature you descended from the loins of Adam, and thereby were related to all the corruption of the world; by the new birth you are descended from the Son of God, and 'counted to the Lord for a generation,' [Ps. radii. 30](#), and thereby related to all the perfection of heaven; as really descended from Christ by a spiritual, as from Adam by a natural generation. What an overflowing comfort is this! To be a king's son is a higher privilege than merely to be his subject; subjects have protection, sons affection; subjects partake of the kindness of the prince, sons of his nature. As a son, he has a right to the inheritance of the father; as a subject, not. Men are subjects by covenant, though born of others, sons by generation. By being a new creature, the regenerate man acquires a more noble relation, than by being a creature. That relation that he lost by a prodigal corruption, is restored to him in a more excellent way by his spiritual regeneration.

2. If you be new creatures, you are the delight of God. It is impossible but God should have the most tender respect to his own likeness; he must needs take a pleasure in a resemblance to his own nature, in a habit of his Spirit's infusing. Can God despise the work of his own hand? Can he then despise the work of his heart, a likeness to himself, to his Son, to

his Spirit? His delight is strengthened by a threefold cord, 'he delights not in the strength of a horse, nor takes pleasure in the legs of a man,' but 'in them that fear him, in them that hope in his mercy,' [Ps. cxlvii. 10, 11](#). You are the first fruits of his creatures, peculiarly dedicated to him as his portion by the new birth: [James i. 18](#), 'Of his own will begot he us, with the word of truth, that we should be a kind of first fruits of his creatures,' taken out of the mass of the world for a holy offering to himself; the more refined part of his creation, not barely creatures, but first fruits peculiarly belonging to him, upon whom he looks with a delightful eye, and under another relation. God cannot but love himself, and therefore that which approaches most near to himself, for nothing in the creature is a fit object for God's love, but his own living image in him. As he loves himself in himself, so he loves himself in his creature. To deny his truth, is to deny himself; to deny his love to his image, would be to deny his love to himself. He can as soon hate his Christ glorified at his hand, as hate Christ formed in the soul. If sin makes men the objects of his hatred, as being contrary to his nature, grace then makes them the objects of his love, as being agreeable to his nature. He cannot but delight in his own birth, and delight in the seals of his own Spirit. You could not but displease him by being in the flesh; 'those that are in the flesh cannot please God,' [Rom. viii. 8](#); you then please him by being in the Spirit. Shall the pleasure of the Father of spirits, in his own image, be of a lower degree than that of a natural father in his son, which bears the lineaments of his body? He has no pleasure in anything in the world, if not in you. Sin soon deformed all after he had pronounced them good, and stopped the joy God had in his works; it is by your redemption by his Son, and regeneration by his Spirit, that the joy in his works is restored to him; if he should not delight in you, what has he in the world to please himself with? Your services please him; a new spirit, a new beauty is added to all your addresses. A new creature prays not as before, hears not as before, he refers all to God; there is a brokenness instead of pride, every sacrifice is washed in contrition, a zeal of spirit, a heavenly warmth, a sweet and delightful savour ascends up to him. It is you only that with grace 'serve him acceptably,' [Heb. xii. 28](#), with such a godly fear and frame wherein he takes a pleasure.

Well then, the new creature is the delight of God, though the scoff of men; the pleasure of him that commands the world, though reproached by them that shall fill hell with their souls.

3. How great a foundation then is laid in this for your happiness! New creatures, divine nature, a relation to God, the delight of heaven: 'If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new.' New for them, as well as in them. Distance and dissimilitude from God is the foundation of all misery; a likeness then to him is the basis of all blessedness. Divine happiness is non-natural to the divine nature, and due to it, as it were *jure intrinseco*; as new creatures you are heirs, as sanctified creatures you are made meet for the inheritance; you have a hereditary right, and an aptitudinary right. Can any comfort be greater, than to have right to an inheritance, and a fitness to enjoy

it? 'Now are we the sons of God,' [1 John iii. 2](#), we have this real relation; not only named so, but are so, which is a certain foundation of a happiness which does not yet fully appear to us. But such a knowledge we have, that when the original of this new nature shall appear, our imperfect likeness shall arise to a full perfection, 'we shall be like him, for we shall see him as he is;' upon the account of this relation we know there will be an exact likeness between him and us. I suppose it is properly meant of a likeness to Christ, we shall see him as he is; for the apostle, verse 5, refers it to Christ, without altering the person he had spoke of before; so that it is not meant of a seeing the essence of God, but the sight of Christ. Where lust reigns, the natural consequence is storms and dissatisfaction; he that has the image of the devil, has a model of hell; the new creature having the image of God, has a model of heaven. A drop of grace is a drop of glory; so much as there is of the new creation, so much of heaven is put into the soul. It is 'a lively hope' of heaven here, and a full enjoyment of heaven hereafter, that the soul is 'begotten unto,' [1 Peter i. 8, 4](#). The greater the progress in this state, the more lively are the hopes of it, and the nearer approaches of heaven to the soul; such a foundation of happiness, with the hopes and foresight of it, cannot but be attended with inconceivable pleasure.

4. How highly comfortable is it to view yourselves, and consider the draught of this image, and the progress of the new creation in your souls? How comfortable is the work of self-examination to such a soul! With what pleasure may you look upon your present estate, and be filled with ravishments at every view? When you look back upon your former condition, and think of your state of death, the noisomeness of your hearts to God, the stiffness of your souls against him, when you consider how spiritual death reigned over every part; and now see your nature changed, your souls upon a lively and quick motion to God, your relishes of the sweetness of spiritual pleasures to be greater than those of sensual; how comfortable is it to behold those diffusions of God in your souls, and to feel them full of love to him, and full of love from him! How comfortable to view the original, and copy from it, and to see how near the one does resemble the other; to cast your eye upon the state of wrath you were in by your first birth, and upon the state of grace you are in by the latter; to consider your former drudgery under sin, and your present freedom in the service of righteousness! It would make you perform those commands so often repeated of rejoicing in the Lord always, and shouting for joy, since mercy does so compass you about, [Ps. xxxii. 11](#), [Philip. iv. 4](#). As upon the awakenings of conscience, and the exercise of its reflective office, there must needs arise an anguish and torment in an unrenewed soul, so upon the reflections of the same faculty in a new creature, there must spring a sparkling delight. As God by the reviews of himself and contemplation of his own excellency has an infinite joy, so the new creature by the views of itself has a joy in its measure proportionable to that of God himself. As it is in itself the image of God, so it is a lower fruition of him. I enjoy my friend somewhat in his picture when the original is absent; and this joy is greater when a beam from heaven

does shine upon this image, and both illustrate and discover the beauty of it, which in the darkness of ignorance and mistakes cannot be seen. But take heed that in these reviews you impair not your comfort by any proud and God-neglecting reflections, but with humble and debasing thoughts of yourselves, and thankful admirations of the grace of God, and praises of him for so excellent a draught in your hearts. It is wonderful to perceive how by such a carriage the comforts of heaven flow in upon the soul, when thus humbly and thankfully it opens itself before God in this review. And let this add to your comfort, that if the reviews of so imperfect an image in you, and the dark sight of God, whose image it is, be so delightful, how much more pleasant will it be when your souls shall be elevated to the highest perfection and the most satisfying fruition!

5. And how great a comfort it is to consider that this imperfect image, which is the foundation of happiness, will in time be perfect, and as fully resemble him whose image it is as the creature is capable of! There is a day of perfect and glorious regeneration coming, wherein you will appear in all your royalty as heirs of God. The divine nature shall glitter without any filth of sin to sully it; holiness shall hold the sceptre without any lust to shake it. There is a day wherein Christ shall make all things new in the church, and in the; he sits upon his throne and says it: [Rev. xxi. 5](#), 'Behold, I make all things new.' It will be so new and admirable, that when you look back upon that mean draught of it while you were in the world, you would think you never had a grain of the divine nature before in you. As the vision of God will be perfect, so will your likeness to him, [1 John iii. 2](#); as it will be a vision without any clouds, so it will be a likeness without any dissimilitude, according to the creature's capacity. The vision of Christ here transforms us into a likeness to him in his death and resurrection, the vision hereafter transforms us into a likeness to him in glory; the close look of the soul upon God shall divest it of all carnal conceptions; the understanding shall perfectly behold the original, the will closely embrace it, the affections centre in it without distraction; the whole soul shall be changed from a less degree of glory to an inconceivable perfection in it, changed 'from glory to glory,' [2 Cor. iii. 18](#), when the well of living water springing up in thee to eternal life shall spring into it. This fire-baptism will not leave till it has fully consumed your dross, and refined your souls. That Spirit that begun the work will fill the heart with the knowledge and love of God, as his promise is to fill the earth, [Isa. hi. 9](#). He will not leave despoiling you of the oldness of the flesh till there be not a mite left, and clothing you with a newness of the spirit till there be not a grain of the soul free from this new enlivening. As he began, so he will finish, in abolishing that which remains of vanity, and in filling this holy temple with the glory of the Lord. There is certainly as much power in the second Adam to perfect, as well as to begin this new creation, as there was in the first to convey his soul and defiled image to his posterity. The honour of Christ and the good of the new creature are concerned in it; the honour of Christ in point of power and affection, the good of the new creature in point of happiness; his honour would suffer if he

did not perfect what he had begun. As Moses pleads with God for the perfecting the Israelites' deliverance in bringing them into Canaan, that the nations might not say, God was not able to deliver them, [Num. xiv. 16](#). In point of affection he loves his Father, therefore the image of his Father; he loves himself, therefore the picture of himself; he loves his Spirit which glorifies him, therefore will perfect the draught he has made. It will, then, in time be perfect, not a lineament of God but will be illustriously drawn; there shall be no more complaints of a body of death, nor any snarlings of sin and lust.

Upon these considerations you may apply the comfort this new creation affords you,

(1.) Against troubles in the world. Old things are passed away, even the old events and issues of your afflictions, they are no longer used merely to trouble you or punish you, but to perfect this new creation, to engrave more deeply or exercise this divine image. All things are but fellow-labourers to throw out the rubbish, and blow up this divine spark: [Rom. viii. 28](#), they 'all work together for good, to them who are called according to his purpose.' As regenerating grace gives us a relation to God, so it should expel fear: [Isa. viiii. 1](#), 'Fear not: for I have redeemed thee, I have called thee by name; thou art mine.' What reason is there to fear when he has called you by name, in a special manner, not in a general way? What reason to fear when thou hast the badge of God upon thee, who has new created thee? The grace wherein you stand, or the state of grace, should make you not only to 'rejoice in the hope of the glory of God,' but to 'glory in tribulations also,' as well as the apostle, [Rom. v. 2, 3](#), because it 'works patience,' &c. It dresses up the new creature; and draws the several parts of the gracious habit into exercise. Though it seem strange, yet the 'glorying in tribulation' is as proper an effect of this new creation as 'rejoicing in hope of the glory of God.' Grace, being the foundation of your glory in heaven, cannot but be the foundation of glorying in everything else which heightens it, and pushes it nearer to its centre. Let not affliction, crosses, reproaches, molest your new nature; be new creatures as to four respects to them as well as relation to God. Our Saviour's sonship, and the meat the world knew not of, supported him under greater injuries than we can ever be subject to. What clouds of trouble should ever sadden that heart which has the living image of God in his soul? This alone should turn the wormwood of affliction into honey, and bitterness into sweetness.

(2.) You may apply the comfort of your new creation against temptations. Will not the power of God be employed in the defence of that which is his only image in the world, since he knows that Satan is most active against it, because it is his image? And upon the same account will not God be active for it? Surely that Spirit which begot it broods upon its own birth, and watches for the defence of it against its mighty adversaries. Satan watches to cast dirt upon the divine nature; the Spirit watches to hinder it, and if cast on, to wipe it off, and restore it to its beauty. Can it enter into the heart of an infinite affection nakedly to expose his own work, his affectionate new creature, made up of faith in him and love to him, that which maintains his honour in the world, designs all for his glory, values his honour above

his own credit, yea, his life; opposes everything that opposes him, hates everything that is loathsome to him, would endure any misery rather than displease him; I say, shall a God of infinite tenderness expose this creature to the violences and furies of hell without any defence? What should we make of God, by entertaining such thoughts of him, but a hard master, a cruel tyrant, one that would make his own work the sport of devils, to stand by carelessly and see his image trampled upon, and leave the best subjects he has in the world to the mercy of his mortal enemy? Let not such a thought enter into any new creature, nor let us believe that the love in the heart of the new Creator is less than the power in his hand. It was the sonship and resurrection of our Saviour secured him against the counsels of enemies: [Ps. ii. 2](#) and 7 compared, 'Thou art my Son, this day have I begotten thee.' So our communion with him in his resurrection secures us against the malicious designs of Satan. Thou art my son, this day have I regenerated thee, is the voice of God to a new creature; and by this relation his happiness is secured under the greatest assaults, if he keep up faith, which will fetch vigour from the Head. The devil by his whole legions of temptations cannot more prevail against the seed of God, than Haman could against Mordecai, because he was of the seed of the Jews, as his wife prudently advised him, [Esther vi. 13](#).

(3) This comfort of the new creation is applicable against fears of falling away. Were grace like a moral habit, acquired by moral acts, it might sink under a force, it might be lost; but it is a divine work, a new creation in Christ, not anything gained by moral philosophy, and a road of virtuous actions. Men may seem to begin in the Spirit and end in the flesh; but does the Spirit begin this regeneration work, to suffer it to end in the flesh? When the apostle speaks of men's works, he fears the consequence; but when he speaks of God's working in a man, he is confident of a good issue, [Philip. i. 6](#). God never begins but he resolves to perform and finish. As it is impossible for one united to Adam in a natural way not to partake of his sinful life, so it is impossible for one united to Christ in a gracious way not to partake of his spiritual life. And as every man is really in the loins of Adam, so every believer is, in a sort, spiritually in the loins of Christ, and is as truly denominated his seed, and as no man can be cut off from the stock of Adam but by the grace of God, so no man can be taken off from the stock of Christ, when once implanted, but by the retraction of that grace, against which there is sufficient security in the covenant of grace, and several promises in Scripture, like stars in the heavens, set to give light to this truth. The new creature under the gospel shall grow in beauty as the lily, in strength like a cedar, his beauty shall be as fresh as that of the rose or lily, his root as firm as that of a cedar; and this from God, who will be as the dew unto it: [Hosea xiv. 5](#), 'I will be as the dew to Israel: he shall grow up as the lily, and cast forth his roots as Lebanon.' As dew quickens the plant, so will God enliven Israel; what withering can there be under such an influence? If you have been made new creatures in Christ, you are made stable creatures, his charge is as great to preserve you as it was to renew you. Besides, the divine nature is so delightful a thing, that he that once is a possessor,

has no mind to be a loser of it. He that has once put off the old man, and put on the new, will have little heart to make another exchange, and divest himself of his beautiful robe, to be clothed again with the old tattered rags which he has dung upon the dunghill. The new creation is a 'fellowship with Christ in his resurrection,' [Philip. iii. 10](#), and therefore in the consequents of it. As Christ did not rise to die again, so the soul is not made new to become old again. Christ formed in the soul is like Christ incarnate in the world: the divine nature may be obscured, it may and will have its humiliations; it cannot indeed die, but though it seem to die, it will have its resurrection, and afterwards its ascension into glory.

(4.) It is comfort against weakness of grace, and strength of corruptions. The whole frame of the new creature is wrought at once: the soul is infused at once, but not as Adam was, created in his full stature, and perfect strength, and exercise of all his faculties. But as Adam's posterity were generated, first infants, then men, others may be more honourable creatures, but the weakest grace is a new creature; others may be more noble members, but every new creature is a member of the body; others may have more grace, but not a better title; the weakest is a heaven-born heir, and has the same title by the purchase of the Redeemer, the reality of the new creation, and the spirit of adoption. I do not mean by the weakest grace a superficial desire, or a velleity not to sin, and yet a daily running into it; but a grace mating and mastering corruption, though residing with it, a grace that is daily eating into the bowels of lust, and growing up to a sharper animosity and strength against what is contrary to it; for the least degree of grace is prevalent against sin, and is not overpowered by it, though it be mightily opposed. The essence of grace is the same in every new creature, though the degrees be different: it is one thing to have the nature of fire, another thing to have the strength of it; a spark is essentially fire, and will burn, though not so much as a flame. If the frame be new, though the draughts be not so clear, nor the lineaments drawn with such lively colours, yet there is a representation; the first draught of a picture bears a likeness to the person, but it will be more lively after the second or third sitting, when the limner has laid on his fresher colours.

[1.] If your complaints of the weakness of grace and strength of corruption be sincere, it is a comfortable sign you will hold out. Hasty pretenders and proud boasters are not durable. The seed sown in the stony ground 'presently sprung up,' [Mat. xiii. 5](#); grew faster, as if it would outstrip the common harvest, but as soon withered, whereas that which was sown in the good ground sprung up leisurely to perfection, and endured the storm.

[2.] You cannot reasonably think you should presently be rid of your corruptions. Some spice of a cured disease will remain in the soul as well as the body, and a certain spiritual weakness after the raising of the new creature. The law in the mind does not presently raze out the law of sin in the members. There is a diabolical nature as well as divine. The Platonist could say, The virtuous man who does something, "aproaireton", is both a god and a demon. Christ formed in the heart does not presently dispossess the serpentine nature, but master

it. A man restored to health from a sharp disease may do the actions of a sound man, yet not in that manner and soundness, for all his motions are infected with the relics of that disease which lately mastered his body. Original corruption is not as a cistern (then it may be emptied), but a spring; pump out all you can at one duty, it will rise again, you will see it, before the next service. It is true that 'he that is born of God commits not sin,' he sins not with such a frame as he did before; but it is as true that 'if we say we have no sin, we deceive ourselves, and there is no truth' of grace 'in us,' [1 John i. 8](#). There will be a running issue, that you may frequently touch the hem of Christ's garment for a cure. The soul of the best is never like to be 'without spot or wrinkle' till it be glorious, [Eph. v. 26](#).

[3.] All God's communications of grace are gradual. Doth the mustard seed spring up in an instant to the tallness of a tree? Grace is sown in an instant, but grows not up so suddenly. Christ formed in the heart is like Christ in the flesh; first in his cradle, before he be upon his legs. The new creation is not a sudden leap from corruption to perfect purity; the day dawns in the heart, but the light takes a time to expel the darkness: [Prov. iv. 18](#), 'The path of the just is as the shining light, that shines more and more unto the perfect day.' The first appearance at the dawning is an earnest that the victory will be complete at last. God did not make a full discovery of Christ to Adam, his revelations of him grew brighter with every age; the nearer his coming, the clearer was the foresight of him. The divine nature has its time of discovery in the creature, as it had in Christ the original; there were forty days between his resurrection and ascension, wherein he was but in the first degree of his exaltation. Christ risen in the heart will take some time before he ascends and carries up the soul to spiritual heights with him.

[4.] Consider well how it is with thy will. It is not the having of lusts, but the fulfilling of them, wherein our danger lies: [Rom. xiii. 14](#), 'We have then put on the Lord Jesus Christ, when we make no provision for the flesh, to fulfil it in the lusts thereof,' but endeavour to walk holily. The author of the Epistle to the Hebrews could pretend to little more than will: chap. xiii. 18, 'willing to live honestly,' "kalos", comely, beautifully. And herein Paul 'exercised' himself, [Acts xxiv. 16](#). He manifested this will by compliance with all seasonable occasions to that purpose. Is there grace in thy whole soul? Is there an enlightened judgment to see the foulness of sin and the loveliness of Christ? Is there a renewed will to incline to God and to close with the Redeemer? Is there a rectified affection, consisting of love, desire, delight, though yet but weak in all the faculties? Are there dissatisfactions in you upon internal reviews? Have you not strong bewailings and laments for the strength of sin and weakness of grace, and breathings after a more vigorous and active grace? Let not then your complaints of the body of death stifle your praises of God for what he has wrought in Christ in order to your full deliverance. They did not so in Paul, [Rom. vii. 24, 25](#); let them not do so in you. Take comfort in what God has wrought, bless him for it, and solicit him to confirm that

which he has wrought in you, [Ps. lxviii. 24](#). He that provides food for the ravens that cry, will not stop his ears at the voice of his own image.

(6.) It is comfort against the fear of death. If you were born only of the old Adam, you were spiritually dead, and you must eternally die; it were unavoidable, if not changed; but if born of an incorruptible seed, the dissolution of your body shall be the consummation of your glory. Death strikes the outward man, and the new creature elevates the soul. The new nature will as naturally ascend to heaven, when it is unclothed of flesh, and has left all the relics of corruption behind it, as the pure flame aspires into the air, and seems to long to embody itself with the son, the first fountain of light. How joyfully will the original and copy meet: [Philip. i. 23](#), 'to depart from hence,' is 'to be with Christ.' The truth of grace in the creature, and the infinite righteousness in the Creator, kiss each other. How affectionately will God entertain that image of himself! How delightfully will Christ view himself in the soul, and the soul view itself in the heart of Christ! The soul shall see Christ in glory, and Christ shall behold the soul in perfection, where there will be nothing but life and love, love and life for ever. Is death then to be feared, that brings the new creature to this happiness?

Use 3. Is for examination. Of all things, this deserves the strictest inquiry, in regard of its absolute necessity, and in regard of its superlative excellency.

1. It is possible to know it, and not very difficult to know it. You may know the acts of your own heart. Can you not view your own thoughts? Can you desire, or love, or hate, or grieve, but you must know that you do so? Can you not tell what is the object of your inclinations, what your affections run most greedily after? No man can be such a stranger to his own soul, if he look into it. Can you not tell whether you are the same men as before; whether you love what before you hated, and hate that which before you loved? A soul may know whether it loves God supremely or no, so as to appeal to God for the truth of it, as Peter to our Saviour: [John xxi. 17](#), 'Lord, thou knowest that I love thee.' It is in this reflexive power that a man excels a brute.

2. You must inquire into the effects and operations of it. Where there is this spiritual change, there is life; where there is a spiritual life, there will be spiritual operations. You must inquire, then, what sense and motion you have, that is superior to a life of nature. This new creation is not only the taking down the old frame, but setting up a new. The old creature frame will grow more inactive, the new creature form more sprightly. Regeneration is never without some effect; if we have not the properties, we have not the nature. If the air be dark and pitchy, that a man cannot see his way, it is a sign the sun is not up to enlighten that hemisphere. A thick darkness cannot remain with the sun's rising. The works of darkness, with their power, cannot remain with a new creature state. The old rubbish cannot wholly remain with a new building. Look well, therefore, whether old principles, aims, customs, company, affections, are passed away, and whether new affections, principles, ends, be settled in the room. Be sure to distinguish well between the form and the power, between a paint

and life, and regard well your inward acts. The acts of the new creature are principally in the proper seats of it, the mind, the heart, the will, the conscience, the affections. Outward acts are no sign at all; no man can perfectly judge of another by them, nor any man judge of himself. As the strength of sin, so the strength of grace, the new creature, lies in the heart. Those waters which are bitter, are bitterest, and those which are sweet, are sweetest, at the fountain; they lose somewhat of their qualities in the streams, by the mixture of other things with them.

3. In general observe, what contrariety there is to what you were before, and the very point wherein this contrariety does consist. It is a spiritual habit, a divine nature, the law of God in the heart. It must principally be discerned in its motion to God, in its respect to God, whose law, nature, habit it is, directly contrary to the sinful habit, the law of sin in the heart, the old serpentine nature which moved to sin. Let us see in general how it was with Paul, who speaks so much of the new creature. He was quite another man after his being in Christ than he was before. He was before an admirer of his own righteousness, a contemner of grace, a persecutor of Christ and his members. After the new creation, his pharisaical plumes fall, his own righteousness is as dross, he lays it down at the feet of Christ; grace is highly admired by him, and his whole labour is spent in glorifying Christ, and edifying his church. He abhors that which before he delighted in: he did before his own will, and the will of his sect; now, 'Lord, what wilt thou have me to do?' He is now an admirer, where he was a des-piser; his industry, passions, heart, are for Christ, as before they were against him. The doctrine of the cross is no longer folly, but wisdom: he glories as much in being persecuted for Christ, as in being a persecutor of him and his people. His ravaging wolfish nature is gone, and a lamb-like nature in the place of it; he has as much sweetness toward the people of Christ, as he had sourness against them. Of an executioner, he becomes a martyr; and would not only lose his life, but be an Anathema, to do them good whom before he hated. Christ was his life, Christ was his joy, Christ was his all, and nothing but Christ dear to him. A quite contrary strain. And this is a new creature; and therefore examine yourselves. Is there faith instead of unbelief, the knowledge of God instead of ignorance, a constant glowing affection to him instead of enmity, or a coldness of love, the love of the Creator instead of that of the creature? This is to have the image of God instead of that of the devil.

But, in particular,

1. What fervent longings have you after a likeness to God? The first draught of this image begets strong desires for a farther perfection. The sighs and groans for a likeness to God are the first lineaments of God in the soul, and arise from some degree of affection to him, and delight in him. The breathings of the soul are 'for the living God,' as David, [Ps. xiii. 2](#); [Ps. lxxxiv. 2](#), for God, as a principle of life and spirit in him. This hungering and thirsting after righteousness is a sign of righteousness already in the soul, and an earnest of a further fullness, [Mat. v](#). None can fervently and unweariedly long for a divine nature but such as have had

some taste of it. The divine nature in the soul will be returning to that nature whence it derives its essential purity. The principle coming from God will be aspiring to that nature which it is a part of, as rivers to the sea, and swell if they be hindered. He must needs long after a full draught, and can no more satisfy himself with imperfect lineaments, than a sick man can with an imperfect cure. It is to this end he breathes after heaven, because it is a state of perfection, not from any carnal notion of it. He knows he is not already perfect, and therefore presses forward with eager desire and endeavour, 'if by any means he may attain the resurrection from the dead,' [Philip. iii. 11-13](#), &c. He does not only desire a freedom from sin, but to be as pure and elevated in affection to God as an angel. God is not only free from unrighteousness, but full of righteousness; and therefore those desires of a divine nature are not limited to, and centred in, a negative holiness. He would set himself no other pattern but God. It is an excellent speech of a heathen, exhorting not only to live the life of a good man, which civil virtue and the vogue of men approved of, but to look above that to the choicest desire of a divine life; for, says he, our endeavours should be for a likeness to God, not to good men. To endeavour to be like to man, is to make one image like another; but a new creature aims at the highest exemplar; it aspires after no lower a pattern than God himself, his will, his rule, his glory, his pleasure. Do the breathings of your spirits rise as much for it, as the steams of your lusts did before against it?

2. Put this question to yourselves, What inward authority has God over your hearts? Is the government of God set up in your souls? Can you with joy say, The Lord reigns, and none but he shall reign over me? The new creature coming under another government, has frames suitable to it, and delightfully owns that supreme authority, and pleases himself more in a subjection to God, than the wicked can in their slavery to sin. Do you 'yield yourselves to God, and your members as instruments of righteousness unto God'? Are the motions of your souls guided by him? You are then 'alive from the dead;' it is the apostle's assertion, [Rom. vi. 4](#). Sin does reside; but which reigns, God or lust? An usurpation may be on sin's part, when no voluntary subjection on ours. Is it an absolute, or only a partial resignation of yourselves to him? Do you give him a moiety, or do you give him the whole? Has he the sole sovereignty? or would you give him an associate? Are any evil ways hated, out of a respect to his word, to his authority, wisdom, goodness, or a respect to yourselves? [Ps. cxix. 128](#), 'I esteem thy precepts concerning all things to be right, and I hate every false way.' Ver. 133, 'Order my steps in thy word, and let not any iniquity have dominion over me.' Are God's dictates readily obeyed? Does a free submission to his authority govern and act thee in his ways? Do you count his yoke easy, and his burden light? Do you glory in the chain of grace, and count the service of sin as iron fetters? Is the will of God above your own wills? Do you defy the one to observe the other? Is God's will sacred with you, when it thwarts your own, or only when it suits your interest? It is not then the authority of God which prevails with

you, but the authority of some extraneous thing which has the chief moving force. If so, there is no sign of the new creature in such a frame.

3. How are your affections to God? It is a new creature we are speaking of, and that is inward chiefly. Sin may be left in the practice, and not hated: goodness may be practised, when it is not affected. Where, then, is the new creature? It is not only a change of professions. Simon Magus had changed that before his baptism, but not his heart, either before or after, [Acts viii. 21](#). The strength of sin, lies in the understanding, will, and affections, and it is there that the strength of grace must appear, and set up its banners. Are your affections and lusts of your flesh crucified? They must be so, if you are Christ's new creatures, [Gal. v. 24](#). The strong stirring of natural conscience may weaken a present resolution to an act of sin, but not an affection to it, and to the habit of sin. It may restrain from outward exercises, not from inward dispositions. Natural conscience informs of the evil, but does not confer upon us a disaffection to that evil. What are the inclinations of your affections? Are they pitched upon God? What are they for duration? Are they constantly in motion to him? Is it your pleasure to think of him, to live to him? Are the remainders of unlikeness to him your grief, your yet imperfect image your delight, not because it is imperfect, but because it is his image? Every sigh, or a slight affection, is not a new creature. It is a deep engravement, a constant inclination, contrary to what it was before, as white to black. Do your affections correspond with the affections of God? Do you hate everything that he hates? Or is there any one lust thou should caress and hide among the stuff? Such a frame is not the new-creature frame. God loves not one sin, neither must we, if we be like him. Is the love to God and Christ more settled than love to father or mother, which is an inbred affection, born with our natures? [Mat. x. 37](#). It must be so supreme. What desires have you to magnify his name? Do you love him so intensely, as to part with your lives to glorify and enjoy him? If you be new creatures, God and his glory will be dearer to you than friends, credit, life. He said not amiss, that no man is a true Christian who is not an habitual martyr; that is, that has not a disposition to lay down his life for the honour of God. And that apostle who has spoken so much of the new creature had such a raised affection, [Acts xx. 24](#), he would 'not count his life dear, so he might finish his course with joy;' which was 'to testify the gospel of the grace of God.' He could lay down his head more willingly upon a block than upon a pillow, if he might finish his course to his Master's honour, and publish his grace. Where there is no concern for the honour of God, there is little sign of a likeness to him; for this is an essential part of true Christianity. If we have a new nature, we cannot but love that nature, wherever we find it. And where we find it in a greater degree, and infinitely perfect, as in God, we cannot but love it there above all; else we offer violence to the divine nature; and in not loving it in God, we love it not in ourselves. It is impossible there can be this divine nature without spiritual affections, and that the image of God can be in us without having an intense love to him whose image it is. If anything, then, lie nearer the heart of any man than God, the image of

God is not in him. Therefore look into your hearts. How does your hatred break out against sin? How is your sorrow poured out for sin?

4. How stand your souls to inward and spiritual duties? How vile are you in your own eyes because of sin? What grief is there even for your least imperfections? Are you every day defacing your pride, and strengthening your humility? Pride is the great fort of the old man, humility the great security of the new. How are you in prayer? Are you constant, are you fervent, have you daily converses with God? I mean secret prayer and meditation: there are the most intimate converses with God. I appeal to you that neglect those duties; can you pretend to this new creation? Do you think that the image of God in the heart would not often move to its original? Can a likeness to God consist with an estrangedness from him? Can any man live the life of God that does not care for the presence of God, either speaking to him, or thinking of him? Can that law in the heart, which is put in that we may not depart from him, consist with this which is the prime departure, never to seek him, or to seek him coldly? All the affections of the new creature bend to him, and centre in him. Can this be without a drawing near to him? The 'spirit of grace' is followed with a 'spirit of supplication:' [Zech. xii. 10](#), 'the spirit of grace and of supplication.' The Spirit is not a dumb spirit in the new creature. The first work in the heart is to cry, 'Abba, Father': [Gal. iv. 6](#), 'God has sent forth the spirit of his Son into your hearts, crying, Abba, Father.' The first impression made by the Spirit is upon the eye of the soul to look to God, and the voice of the soul to cry to him. It is the first work of a regenerate man as regenerate. It is the argument our Saviour uses to Ananias, to have confidence that Paul was not the same man as before: [Acts ix. 11](#), 'Behold, he prays.' Our old nature being made up of aversion from God, the proper language of that is, 'Depart from us.' The new nature being made up of an inclination to God, the proper language of that is, 'It is good for me to draw near to God;' for upon this renewing grace God is the proper centre of the soul, and the same principle which moves other things to the centre will move the soul to God. It is made the effect of a pure heart: [2 Tim. ii. 22](#), 'Peace with them that call on the Lord out of a pure heart,' and the characteristic note of a saint: [1 Cor. i. 2](#), 'Saints, with all that in every place call upon the name of Jesus Christ our Lord.'

5. What valuations and relishes have you of the word and institutions of Christ? As the life is, so is the food; a spiritual appetite for spiritual food is a comfortable sign of a renewed nature. In every nature there is an aversion to what is destructive, an inclination to what is preservative. Every creature does as much desire its proper food, as it abhors that poison that would blast it. The new nature has a new taste, his palate is embittered to his former pleasure, and refined and prepared for his new delight: he relishes what before he loathed, esteems that sweetest that before was most unpleasant. The law in the heart, being an impression of the word, will answer it with a choice affection. The first cleansing of the heart, and the progressive sanctification of it, is wrought by the word: [Eph. v. 26](#), 'That he might

sanctify and cleanse it with the washing of water by the word.' The image of God in the heart cannot but value the image of God in his law; since the soul is brought to a love of God, it will love his operations, and all the methods of them, and therefore his word. A rectified judgment will have a rectified affection; there will be a spiritual palate, whereby it proves and 'approves what is the good, acceptable, and perfect will of God,' [Rom. xii. 2](#). What is pleasing to God is good and pleasing to him. And the same apostle sets it as a sign of a perfect man, or a sincere new creature, to esteem that the wisdom of God which the world counts foolishness: [1 Cor. ii. 6](#), 'We speak wisdom among them that are perfect.' The Spirit of truth in the new creature will fill it with a strong affection to those truths in the word. Truth in the heart, and truth in the word, being so near of kin, cannot be strangers or unwelcome to one another. What sympathy, then, is there between the word and your hearts? What exercise of grace in it? What improvement of grace by it? Do you desire it to satisfy your curiosity, or to further your growth? [1 Pet. ii. 2](#), 'As new-born babes, desire the sincere milk of the word, that you may grow thereby.' Are you like the plants, both cleansed and quickened by the showers, and discovering themselves in a fresh verdure? How do you dilate your souls for it? How do you work it upon your hearts? Do you desire it should be stamped upon you? Do you long for a more perfect intimacy with it? Do you prize it above the satisfactions of wealth and the pleasures of sense? Is it 'more excellent than gold,' [Ps. xix. 10](#), 'and sweeter than honey?' [Ps. cxix. 103](#). Do you spiritually concoct it, and turn spiritual meat into a spiritual juice, as the stomach does meat into chyle, and other parts of the body into blood? Life can only do this. Do you love to have it dwell richly in you, and bring down the highest imaginations to the foot of it? Do you cut the throat of your dearest *Isaacs* when the word commands you? Is it a pleasure to you to see the face of God in his ordinances? Is your pleasure raised most by the spirituality of truth? The more spiritual any truth is, the more satisfactory it is to a spiritual taste. Do your hearts burn within you at the warm breath of Christ? Are they not only warmed, but raised into a flame, and that lasting? Not like the straw, which does blaze and vanish.

6. What holiness is there in your hearts and lives? God cannot be otherwise than holy, therefore holiness is the perpetual concomitant of the divine nature; and so the apostle makes it to consist in 'escaping the pollutions that are in the world through lust,' [2 Pet. i. 4](#). There is a principle which springs up in holy motions and thoughts. It is in the soul the image of God is stamped, and it is there that the new creature does chiefly exercise and preserve it. Holiness must be the proper effect of that which is planted by the Spirit of holiness. He that pretends to a likeness to God without it, fathers an irregularity upon him, and makes him a monstrous begetter. It is not born of the will of the flesh, to follow sensual pleasures, nor of the will of man, to follow only rational delights; but of the will of God, and therefore follows that will it was born of, [John i. 13](#). 'Let thy kingdom come, thy will be done,' is the natural language of the new creature, and glad he is to have the Spirit point him to

those ways that are most conformable to the divine will, for it is not a strained holiness, but natural, such a one as arises from the 'fear of God in the heart,' [Jer. xxxii. 40](#), and a care to please God in his walk: [2 Cor. vii. 11](#), 'Yea, what care!' It is holy as God is holy, in some measure, and therefore like him whose infinite purity cannot endure pollution. And it can no more divest itself of its inclinations to righteousness than the soul can strip itself of its natural activity. There is a certain connection between a 'heart of flesh' and 'walking in God's statutes,' [Ezek. xxxvi. 26, 27](#). To what purpose does God give it? either for his own work or for the devil's? There is no need of it for the latter; the heart of stone would have done his work effectually: therefore for the service of the former, and that constantly, for the new creature is 'created to good works,' not to do them by fits and turns, but 'to walk in them,' [Eph. ii. 10](#); and he is described by the apostle to be one that 'walks after the Spirit,' [Rom. viii. 1](#), the ordinary course of his heart is spiritual. How is it with you, then? Is holiness your proper element? Is it a death to you when any thing contrary to it buds up in your hearts? Is there a purity of heart joined with a zeal for goodness, [Titus ii. 14](#)? They go hand in hand, as being both the ends of our Saviour's death, and both the works of the Spirit. Is there an angry detestation of the loathsomeness of sin, and a kindly affection to the purity of grace? It will be thus if the new creation be wrought, for as in original sin there was the root of all evil, therefore all holiness may be opposed, and all sin practised; so in the habit of grace there is the root of all grace, therefore all sin will be loathed, and every part of holiness will be loved. But on the contrary, if your old lusts be rather improved than impaired; if you are more charmed by swinish pleasures, and enamoured of them; if the enmity in your hearts or the loathsomeness in your lives remain, is there anything of a new creature in you? Judge for yourselves. Do you make as rich a provision for the flesh as before? Is your heart and life set upon it with as much affection? Are you joyful when employed in its drudgery? Is this to be a new creature? Can there be such darkness, if the sun of grace were risen upon you? Such fruits evidence the standing of the old root. He that has the black mark of the devil in his life has no reason to think he has the spiritual badge of Christ in his heart; and if he do, he does deceive himself.

7. How is your disposition against those things which are contrary to a divine nature? No creature has a greater antipathy to that which is contrary to its nature, than a regenerate man has against that which is contrary to the divine. It is as impossible there can be a friendly neighbourhood between the new man and the old, as between the ark and Dagon, between heat and cold, which are always quarrelling, yea, between Christ and Belial, [2 Cor. v. 16](#).

(1.) Against the motions of Sin. An irreconcilable war is commenced between grace and corruption. At the first inlet flesh is in arms to hinder; the spirit in arms to maintain its standing, [Gal. v. 17](#). The contest is in the whole man; grace being seated in the heart, sends out its commands, and despatches forces to every part to meet with its enemy, as motion beginning at the centre diffuses itself through the whole sphere, shaking every part to the

circumference. Light will oppose darkness in every part of the air; they cannot shake hands together; the increase of one is the decrease of the other. Sensibility is a sign of life; a dead man complains not of wounds and cutting; you may take out his bowels, cut limb from limb, but a living man will complain of the least prick of a pin or a pinch. Natural men cannot complain of that which they do not feel. There is a mighty friendship between a dead carcass and rottenness, nothing is noisome to it. Loads of sin may lie upon him, like mountains upon a dead body, and no complaint: 'The motions of sin work in his members' without resistance, and 'bring forth their fruit unto death,' [Rom. vii. 5](#). But the new creature counts the least sin that has stolen in upon him his torture, like the stone in the bladder, a worm in the root, and can find no rest till he routs the beginnings of the disease. If there be no antipathy then to that which is contrary to the life and being of a Christian, it is a sure sign that there is nothing of a divine life, for as a renewed man 'esteems all the precepts of God to be right,' and 'hates every false way,' [Ps. cxix. 128](#), so he must abhor every motion which would divert him from what he values, and entice him to what he hates. How are your understandings sensible of the first risings contrary to the interest of the new creature? Are they more ready to dissent from them, your wills more ready to check them than before? What counterworkings against the flesh, with its affections and lusts? Are you ready with weapons in your hand to stay the first stirrings of corruption? Are you ready to pluck those buds, and fling them away with disdain? Does both your courage and strength increase? Can you more readily be in arms against the rising of a lust than formerly you were, and cannot without horror bear the approaches of them? Does a little dust of sin got into your eye set you a-weeping before God?

(2.) How stand you affected to spiritual sins? Here you should lay the great stress in your examination of the new creation, for your lives may be the lives of saints, while your hearts are the hearts of devils; we may have no spots of the flesh upon our garments, and a world of them upon our souls; spiritual sins may revel where the more fleshly and sensual iniquities are excluded. There is a war in the heart of the new creature against spiritual wickedness: [Eph. vi. 12](#), 'For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places;' or wickedness spiritualised in the high places, "Pros ta pneumatika tes ponerias en tois epouraniois", the choicest faculties of the soul. Satan does most excite those sins in the heart, and natural conscience makes no resistance against them. It is only an enlightened conscience that understands and abhors this darkness, and loathes those steams which others cherish. Do you wrestle against these which partake most of the devil's nature? Do you dandle them in your minds, or do you groan at the appearance of them? Do you fly from them as you would do from a visible apparition of the devil? These are most contrary to the divine nature and life of God. And a renewed man can no more avoid contesting with them than the nature of a living creature can with poison. But if you can without any reluctance play the wantons with

these in your hearts; if you think pride, vain-glory, ambition, speculative wickedness, &c., no evils, if your hearts never start at the appearance of them; if you entertain them as welcome guests, though you be never so free from the filthiness of the flesh, you have yet the strength of Satan's image in you, nothing of a Christian formed. A natural man may quarrel with some sins, not with all; renewed men with all, because all are enemies to God, and to the life of grace in the heart. He is always with arms in his hand to extirpate sin, and drive the Canaanite from his forts as well as the open field.

(3.) Are you in the like manner affected against temptations and occasions of sin? The state of regeneration makes the soul more subject to the assaults of temptations than before, from the envy of Satan, who stomachs the happiness of the new creature. Do your souls start at the appearance of a temptation? Do you regard any enticement to a departure from God as your torment? Do you discountenance it at the first approach, and give it more civil entertainment, than 'Get you behind me, Satan'? Christ in the flesh did so, and Christ formed in the heart will do no less; if he happen to come near the way of evil men, he will observe the wise man's counsel, [Prov. iv. 14, 15](#), he will 'avoid it, pass not by it, turn from it, and pass away.' His spirit will rise against anything that would intrude upon him, which looks unfriendly towards God. The nobleness of the new nature will make him disdain a sordid temptation, and inspire him with a holy generosity; and the stronger the nature, the more vigorously will it oppose that which would deform it. And if any temptation break in upon it at any time, and master it, how restless is it to be delivered from it, applies itself with all its force to heaven, complains against it, engages God's power on its side, makes up the gap where sin has broken in, and fortifies the place to prevent a future assault! In short, a natural man nourishes inward lusts, meets motions to sin half way, smiles upon an approaching temptation. A new creature starts at the first appearance for the most part, frowns upon satanic suggestions, turns away his eyes from beholding vanity. One makes provision to maintain them, the other to destroy them; one submits to the tempter, the other arms himself against him.

8. Put this question to yourselves, What delight do you find in God and his ways? This indeed is an evident sign of the new nature; by this men may judge of themselves, if they will not deceive and flatter themselves in their search. This is the greatest evidence of sincerity in all the ways of God. For the law cannot be in any man's heart, unless he delight to do the will of God: [Ps. xl. 8](#), 'Thy law is within my heart, I delight to do thy will, O my God.' He will be carried out with a spiritual joy and triumph to the acting what is spiritually good, with a mighty pleasure, as great as the body takes in eating when it is hungry, or drinking when it is thirsty. It was thus with our Saviour in the flesh, it is thus with Christ formed in the heart, it is his meat and drink to do the will of God; not so much in the new creature as it was in Christ, because in that there is a remaining principle of resistance, in Christ none. It is then he can 'delight himself in the Lord,' [Isa. lviii. 14](#), and count him his 'exceeding joy,'

[Ps. xliiii. 4](#). As it is an argument that Seneca gives of the divine original of the soul, that it is most pleased with divine speculations, it is no less an argument of the new creation, when it is delighted, not only with the speculative, but with the practical contemplation of God, when the soul that triumphed before in the pleasures of sin can burn with an ardent love to God, and solace itself in communion with him; and unless holy services be our delightful element, we have not a likeness to that God, who is not only righteous, but delights in 'righteousness, loving-kindness, and judgment,' [Jer. ix. 24](#). Every being owes so much respect to its own welfare, as not to act sluggishly and drowsily in its main concern; for the same love which excites it to perform those things which are essential to its preservation will oblige it to act with the highest complacency; and the more conducing they are to the well-being of the creature, the more powerful is the joy which spreads itself through the whole essence of the creature; therefore holy services being as intrinsical to a holy principle as the most inward operations of any creature can be to its nature, will be done with a vigorous frame, and an edged intenseness of spirit. Without this, in some degree, nothing requisite to the operations of a new creature can be performed; without it we have no aversion to that which is contrary to the law, nor an inclination to what is conformable to it. It is a consent of the will to the whole law, [Rom. vii. 16](#), a delight of the affections in it; a consent to it in respect of the goodness; a delight in it (ver. 22), in respect of the authority enjoining it, as it is the law of God; not principally as it is in some parts conformable to human reason, but as it is the divine will, whereby both the sovereignty, holiness, and righteousness of God is owned by the whole inward man; the understanding, will, and affections, conspiring together with a strong delight in God and his law. Hence you find David so often expressing his delight in it, [Ps. cxix. 14, 35, 47, 70, 77, &c.](#) And indeed so much of weariness as we have in any service, so much of an old nature and a legal frame; so much as we have of love and delight, so much we have of a new creature, and new covenant grace. A natural man cannot have any of this choice joy in any spiritual service, because it is against his nature; no more than a fish can delight to be upon the land out of its proper element; but a new creature has little delight in anything, but as it regards God, and tends to him; other men's delights are terminated in the flesh, but the elevations of a renewed soul are highly spiritual. How then is it with you? Are the duties of religion, communion with God in them, your delightful element? Is a flight of your love to him, the acting for his glory, as pleasant as flattery to a proud nature, or gain to a covetous disposition? Have you little satisfaction in what you do, but still breathe and strive after a higher frame, and cannot rest, till with your choice embraces of your souls you clasp about God himself? O happy man! None but a divine nature could fill thee with such pleasing transports.

Use 4. Is of exhortation.

1. To those who are new creatures, that have some comfortable evidence in their souls, that there is the image of God renewed in them.

(1.) How should you admire and glorify God? Is it possible that so noble a work can be unattended with a spirit of gratitude? How should you be filled with a sense of divine goodness, and formed to set forth his praise? Surely this of thankfulness is not one of the least good works you are created unto. Before, when you were alienated from the life of God, you were estranged from his love and his praise, you would never glorify him whom you did not affect; but since a heavenly nature is introduced, a heavenly work should become the very life of your souls; tongues and hearts should be set on fire by grace.

[1.] Has not God made you differ from the whole mass of the corrupted world? There is as great a difference between a new and an old creature as between the clearest day and the darkest night; as between Christ, who is glorified in heaven, the head of his own flock, and the devil, who is damned in hell, the head of the unbelieving world; so they are opposed by the apostle, *2 Cor. vi. 14, 15*. Might you not have run down the stream with others, lived only a natural life with others, and at last died an eternal death, and descended, with all your intellectual and moral endowments, to the place only due to corrupt nature? But God, the God that is blessed for ever, has breathed into you a breath of life, caused you to stand up before him with a resemblance of his nature, set you apart for himself, wrought you for glory, and made you live another life, a life by the faith of the Son of God. And is it not reason you should differ from all the world in your praises of him, who has made you differ so vastly in your state and condition?

[2.] Has not God in this bestowed upon you a higher perfection than all natural perfection in the world? The lowest degree of sense is more excellent than the highest inanimate perfection; therefore a fly, in regard of life, is more excellent than a diamond, or the sun itself. The lowest degree of reason is above the highest degree of sense, and the lowest degree of renewing grace transcends the highest degree of reason, because this in the highest degree is but human and natural, that in the lowest degree spiritual and divine. Therefore you owe more to God for your regeneration than all creatures of the world do for their natural existence. He has done more for you, in communicating to you his own nature, than if he had made you viceroys over men and angels and put the whole created world under your feet, without investing you with this new creation.

[3.] And this God has done for you, when you were in the common lump, and had no more worth in yourselves to move him to it than the rest of the world. No other motive on your part but misery. All the world had the same; for it lay in the like condition. All that you had, all that you were, was proper to move him to a contempt of you, and a loathing you forever. It was the invention of his own overflowing love, not any persuasion of your worth. What were you, and what was your father's house, that he should thus translate you from the drudgery of sin to the liberty of grace, from a spiritual death to a divine life? Had God called you out of the womb of nothing, unshaped as the great chaos, and asked you what degree of creatures you were willing to be raised unto, would you have presumed to

desire God to make you like himself? Yet God in regeneration raised you to a state you dared not ask, above a rational creature, even to a divine, when he had no motive to anything, but to turn you, with Nebuchadnezzar, to graze among the beasts, and partake with devils in the eternal misery of that image you had contracted.

[4.] It is therefore a wonderful and miraculous change. If the framing the body of man be so 'wonderful' a work, [Ps. cxxxix. 14](#), and a curious piece of embroidery, how much more admirable is this new formation of the soul into the likeness of God. If we should see a silly fly or a poisonous spider, a clod of earth, or a glow-worm, transformed into a glittering star, it would not be so great a miracle; it would be a change from one natural image to another. But this is a change from hell to heaven, from being a limb of the devil to become a member of Christ, from a worse than Egyptian darkness into a marvellous light. That is but a change of one innocent nature into another; this a change of a nature hateful to God into a nature delightful to him, a corrupt creature into an holy one, a change of something worse than a bare creature into something like the great Creator and Redeemer. This is your change, therefore the highest obligation in the world lies upon you, to praise and glorify God. It is in the day of your regeneration that God has rolled away the reproach of your corruption and death, as he said of the Israelites when they were circumcised in Canaan, [Joshua v. 9](#).

To quicken you to praise,

First, Often reflect upon your former state. Cast your eyes back upon what you were, that you may be thankful for what you are. Ah, what was I once? A hater of God, and hated by him; one bearing the image of Satan, and delighting in it; a noisome heap of lusts, estranged from God, sold under sin, dead to goodness, an enemy to the law. What a condition was I in then! Good Lord, how astonishing was thy mercy, how wonderful thy love, how great was thy power, to draw me out of this state!

Secondly, Review what you are. What am I now? Here is a new light in my understanding, new inclinations in my will; I can now look upon God with pleasure and run his ways with delight. Christ is my only joy, and Christ is my only gain. My old nature is wearing away, my new nature is rising higher and clearer; now am I freed by the blood of Christ from my guilt, and by the Spirit of Christ from my filth. What shall I render to the Lord for these inestimable benefits towards me? O blessed God! O dear Redeemer! O infinite condescending Spirit, to work these things for me, in me; to clear such a nasty soul, imprint such a heavenly image, conform me to so excellent a pattern, and by grace to fit me for a glorious eternity! Let then the love of the author, the excellency of the work, the misery of your former state, the happiness of your new, be joined together in your considerations to enhance your praise; and since you live the life of God, be sure to live the life of thankfulness.

(2.) As it is your duty to admire and glorify God for making you new creatures, so it is your duty and advantage too to preserve in its vigour this new nature in you. When Adam's life was infused, he was to preserve it by feeding upon the fruits of paradise, [Gen. ii. 29](#). And

you must preserve your spiritual lives by the fruits of divine institutions placed in the church. The inner man is to be strengthened; Paul prays to this purpose for the Ephesians, [Eph. iii. 16](#), 'that he would grant you to be strengthened with might by his Spirit in the inner man,' which is not, as some understand it, a strengthening of reason, mind, and understanding, The Scripture by heart understands the mind, will, and judgment, but the apostle joins this inner man so with the heart (ver. 17, 'That Christ may dwell in your hearts by faith'), that he does manifestly put a difference between this inner man and the heart, making one the seat, the other the root in it. The apostle wishes them not a strength of the soul, but a strength of the new man and image of Christ in the soul. The devil is a mighty enemy to it; he has lost a servant: he will leave no stone unturned to recover him; his servant will be his judge; he will therefore endeavour to overthrow him. Go to God, therefore, for new supplies in the case of Satan's assaults; desire him to put a vigour into your grace, water the seeds, and blow up the divine spark. Our Saviour desired assisting and strengthening grace for Peter, when he foresaw the devil's preparations to worry him, [Luke xxii. 31, 32](#). So should we for ourselves, and Christ will not be backward to second us in it; yea, he will prevent us, and send in an auxiliary force over and above the standing habit which makes up the new creature. We need the gales of heaven to blow us forward, the concourse of God to his gracious creature, as well as his common concourse to his natural. Is it not the highest reason to engage all in the defence, and strengthening that which is the delight of God, the happiness of the soul, and the envy of the devil? What is worth our care, if this be thought worthy of our neglect? Sloth in preserving and strengthening argues a lesser value of a thing. Would you lose beauty for deformity, health for sickness? Would you lose the pleasures of heaven for the anguish of hell? Preserve this image then from being defaced, and look that Satan draw no more black lines in your hearts. 'Skin for skin, and all a man has will he give for his life;' eat his own flesh to preserve his life as long as he can. Oh then, if I may so say, soul for soul, and all that you have, you should give and employ for maintaining this spiritual life, which is as much above a natural life as the sun above a dunghill. Blow it up every day, dress the lamps as the priests in the temple. It is for want of this strengthening it, that we have so little liveliness in duty. It is for want of this excitation that we walk so often in darkness. What have we else to do but this? Preservation and strengthening of life is the chief design of men in the world. Is not a divine life of more worth? Let not then the cares of our bodies surpass those for our souls, and our fondness to natural life exceed our affection to spiritual life. We know but in part, we see but as in a glass darkly. The inclinations of our hearts to righteousness are not in their full strength.

(3.) Grow up to a taller stature. There must be a daily putting off the old man, and a putting on the new, a renewing the inward man day by day, [2 Cor. iv. 16](#). And though at the first regeneration there is the forming all the essential parts of grace, yet afterwards there is a daily augmentation (the Galatians were both knowing God, and known of him, [Gal. iv.](#)

9, yet of these did the apostle travail, till Christ was formed again, ver. 19), till the design of Christ be fully complied with, and the soul grown up to the measure of the stature of the fullness of Christ, by the participation of his nature. As providence is a continued creation, so growth is a continued regeneration. As a man grows in reason by new improvements, so ought a Christian in grace, by new additions. Things are not ripened at once. The spirits in raw and immature bodies are depressed by gross and earthy mixtures with them, till they are encouraged by the sun and showers, and thereby able to digest the crude parts, and arrive at perfection.

[1.] This must be: [Job xvii. 9](#), 'The righteous shall hold on his way, and he that has clean hands shall be stronger and stronger.' The new nature can no more stand at a stay, than a living tree can, till it come up to the measures of its nature. It is the nature of seed to propagate itself, and spread its virtue into branches and fruit. It will be aspiring to that perfection which nature has allotted to it. If you do not grow, it is a sign there is no life in you. It is but a common gift, or a common grace, at best; the counterfeit, not the reality of the new creature. Living natures do thrive; pieces of art stand at a stay. He is no member of Christ, but as a wooden leg or arm; not knit by any vital band, but some extrinsic ligaments; not fed with the increases of God, because he does not grow. To content ourselves with a low degree of grace, makes us unworthy of the benefit of regeneration, and below those that pretend to a likeness to God.

[2.] It must be uniform. As it is one habit which is infused, so it equally thrives in all the parts of it. An unequal growth is the effect of a disease, not of nature. As nature causes a proportion of parts in the make, so likewise a proportion of parts in the growth. It is not a growth in faith, and a decay in love; or a growth in love, and a decay in faith. To pretend to the one without the other, is to have an head without an heart, a life without blood or spirits. A natural man may grow in some moral ornaments, as a dead man in hair and nails; but a spiritual vitality shows itself in an equal increase of all the members in the new creature. And it is best discerned by the thriving of those graces which are most contrary to your natural disposition which cannot so well be discerned in those which have some foundations in moral natures, as humility has a mild disposition, which by the addition of grace, advances to an eminent humility. But a new creature thrives in those graces which were most contrary to his corrupt nature, now over-mastered. The second draught of a picture defaces not one line or two of the former, but the whole frame, to make it more near the original. And thus a new creature ought to grow as the vine, and revive as the corn, in all the branches and fruits proper to its nature, [Hosea xiv. 7](#).

[3.] By this we please God and pleasure ourselves. The more illustrious any work is, the more glory redounds to the artist. If the beginnings of the new creation be so amiable as to make heaven itself in love with it, how infinitely will God be pleased to see it grow to maturity among the whirlwinds and storms of temptations; every increase, adding new colours and

lustre to this beauty, will renew the jubilee in heaven. Thus will God pronounce it good at first, and very good the nearer it comes to perfection, as he did in the creation of the world. By this growth you will have a greater capacity for heaven; for if the first new creation capacitates a man for glory, the higher it springs, the more beautiful the divine nature grows, the nearer it is to glory and the fitter to be planted in an eternal paradise, the more right to heaven will appear to yourselves.

(4.) A fourth exhortation. Behave yourselves in your ordinary walk, as new creatures of another rank from the world. It is the inference the apostle makes from the new state wherein the Ephesians were, 'For you were sometimes darkness, but now light in the Lord: walk as children of the light,' [Eph. v. 8](#). You must bring forth fruits meet for regeneration, meet for him by whom you are renewed, as the ground does herbs, meet for him by whom it is dressed, [Heb. vi. 7](#).

[1.] Adorn the gospel, whereby the divine impression is made upon you. The apostle argues against lying, and by the same reason against all sin, from this head, [Col. iii. 9, 10](#). The gospel adorns the soul by its impression; the soul should adorn the gospel by its conversation: [Titus ii. 10](#), 'Adorn the doctrine of God our Saviour in all things.' Let the writing of the law in the heart appear on the other side of the life, and the divine light in your hearts shine in your outward man, as a candle through a lantern, that God may be glorified, [Mat. v. 16](#). Let not lust and sin, extraneous to the new creature, bear any rule in any action; let no unworthy action reproach your profession. Do nothing unbecoming one who is like him that rules the world, unbecoming that word and gospel which God has magnified above all his name. Defile not your garments; we can never walk with God but in white, [Rev. iii. 4](#), in the whiteness of purity, not in the blackness of sin. Do not any works of Satan with the nature of God upon you. Indeed, we may be ashamed, that when there is so much of the image of Christ in the gospel, there should be so little of the image of Christ in our lives. Walk as those that are enrolled among the spirits of just men made perfect, as those who have the honour to be of the assembly of the first-born; live to God, not to yourselves. The more wicked the generation is you live in, the more it is your duty to shine, as the lights of heaven in the darkness of the earth, [Philip. ii. 15](#), and the more it will be your commendation, as it was the praise of Job, that he was upright in the land of Uz, among the race of profane Esau, not among the offspring of praying Jacob: [Job i. 1](#), 'That man was perfect, and feared God.'

[2.] Live above affections to a drossy world, if you would honour your new nature. An earthly spirit cannot be the effect of a heavenly birth. Let not the rattles of your childhood be your present pleasure, or the bewitching world have any influence upon you. The world is no fit boundary for the soul in its natural capacity, much less in its spiritual; it is too empty for an immortal soul, much more for a divine nature. Let not anything on this side God be your darling, but your footstool, to mount you nearer heaven. Value them only as they enable

you to do the higher duties of religion without distracting cares, and are subservient to the honouring God in the world. As the new creature was not redeemed with a vile price, so it is not endued with so sordid a nature, as to be much in love with these things. The conquest of this is one of the first fruits of the new birth. [1 John v. 4](#), 'Whatsoever is born of God, overcomes the world;' there is a mighty antipathy between the world, and anything that is the offspring of God. There cannot be so much ignorance of the things of another world, as to prize so vile a piece, as a house with walls and furniture, infected with a sinful leprosy. Let the inward contempt of the blandishments of it grow up in you; distract not yourselves with cares for it, but trust in God's promise, and leave things to the conduct of his wise providence. It is inconsistent with a new nature to lie at the bottom of this great sea, sucking up weeds and sand, and never peep its head above water, towards heaven.

[3.] Be much in the thoughts and views of the divine original of your nature. Shall the new nature seldom look up to that place whence it descended, or cast its eye upon that beautiful hand that framed it? Surely the new creature cannot be so unnatural. Employ your souls in exercises of an unbounded love to God, a settled delight in him, a high esteem of the righteousness of his nature, and an habitual walking with him; let the esteem of him, and vilifying yourselves, be your daily employment. The looking upon him will transform you more into his image; by this spiritual converse you will partake of a new brightness, and clearer lineaments. Every view will leave a greater perfection upon his image in you, by a reflection of a glory, [2 Cor. iii. 18](#): By this your hearts will be more suitable to those regions of blessedness to which the divine image is hastening. It will make you sweat out some corruption every day, and advance you some steps toward the state of bliss.

[4.] Fix your aims on a state of perfection. You are to walk, not to stand still. Never rest till all that righteousness which of right belongs to that divine nature in you, be conferred upon you: breathe after a more close conjunction with the original. Keep up in a due sprightliness your detestations of sin, which you had when you were first enlivened, with what a holy indignation you flung away your lusts, with a *Get you hence*, and, *What have I to do any more with idols?* Set an edge upon this hatred every day, sharpen your indignation more and more. Preserve in your souls those affections which did rise up in you, when the irresistible charms of divine love did first allure you, when you first cast your eyes upon this new likeness and image of God; quicken them daily, and 'press forward towards the mark for the prize of the high calling of God in Christ.'

[5.] Let your affection be carried to everything which partakes of the same image. There is in all creatures a kindness to those of their own nature; the most ravenous do not prey upon their own species; all men, descending from Adam, having the same nature, have some kindness to those of their own kind and all descending from Christ have the same nature, the same affections and instincts. It is in love and holiness wherein God does decipher himself in the soul, he would not be drawn in any other attributes in the heart of man; and

thus in the Scripture he publishes himself in the abstract as holiness and love, delighting to be imitated by his creature in those two perfections, 'God is love, and he that dwells in God dwells in love,' 1 John iv. 16. Love is, therefore, the nature of the new creature, and love to the same objects whereon God's love is pitched, first himself, then his image in his creature. So the love of God and that of a new creature go hand in hand together; first, the affections of the new nature stream out to God as the prime and original beauty, then to all new creatures, as they partake more or less of this divine image. This universal charity to God, grace, and good men, is the inseparable property of the new creature, the highest perfection of it, and the beginning of a state of glory. Love all those that partake of this divine nature.

[6.] Endeavour to propagate your new nature to others. It is the property of goodness to be diffusive of itself; and God, the highest goodness, is the most communicative. The divine nature should imitate him in this. No nature but delights to propagate itself. The new nature ought not to be sluggish in it; since the great change lies in the end, since the glory of God is set up as its main intendment, it will oblige it to propagate holiness and righteousness, whereby God is most glorified; for thereby the number is increased to represent him on earth and praise him in heaven. No sooner was Paul renewed, but he endeavours to bring all the world into the same frame. The apostate angels, being revolted from God, labour to sink all the world into the same disposition. Fire communicates by a touch its own nature to all matter that comes near it, and turns the hardest metals into its own likeness. So ought that holy fire in a new creature to labour to convert everything into its own flames. This is a peculiar mark set upon the evangelical times, and the special fruit of a gospel impression: Isa. ii. 3, 'Many people shall say, Come se, and let us go up to the mountain of the Lord, to the house of the God of Jacob.' It should be your endeavour that all about you may be the better for you. Strive to affect your children and servants with a sense of the corruption of nature derived from Adam, and the necessity of being implanted in the new head of the world, and partaking of another nature from him. Thus to be a fellow-worker with God is the most absolute work of grace, as to beget in its own likeness is the most perfect work of nature.

And to persuade you to walk and act as new creatures, consider,

First, The excellency of your birth. It is a birth of heaven, a resemblance to God, do nothing below it or unworthy of it. Is it fit for you to lie among the pots and smut yourselves? The consideration of the relation you bear to God should inspire you with heroic resolutions for his glory. You are the only persons that keep up God's honour in the world, and his final anger from it. Whenever you are tempted, reflect upon yourselves, as Nehemiah: 'Should such a man as I' do this? Neh. vi. 11. Or as Joseph to his mistress, 'Behold, my master has committed all that he has to my hand;' behold, God has put his divine nature in my heart, and 'shall I do this wickedness?' Consider in every action what that God you call Father by regenerating grace, that Christ who is the great exemplar and copy of the image in you,

would do in such cases and circumstances. How unworthy is it for a living man to do dead works! As your life springs from the highest principle, let it be employed for the highest ends. Was ever any prince ashamed of his honour? And shall any new creature be ashamed of the particular badge of heaven upon it; of that righteousness which is the true nobility of his nature? Holiness is the beauty of an intellectual and rational creature; it must then be your highest honour to live conformably to the dignity of your nature.

Secondly, It was the intendment of God you should walk in a nobler manner than the rest of the world. Did God infuse into Adam a soul of a higher nature than that of beasts, to enable him to live only the life of beasts? God intended by the infusion of this new principle, that you should live above the sphere of humanity and the rate of man. How does the apostle chide the Christians because they did not advance above the life of mere man; and therefore gives them a title chiefly belonging to the unregenerate world: [1 Cor. iii. 3](#), 'Are you not carnal. and walk as men?' Our Saviour expects a more worthy carriage from his children than what barely nature can teach them. He would have them as God, and imitators of him, [Mat. v. 44-47](#),

and do something peculiar to this new state, which cannot be done by any unregenerate man in the world. Your holiness is not to be of the common level with the morality of the world, but such as may set forth the 'praise of God,' [1 Peter ii. 9](#); they are a 'chosen generation,' therefore should have choice conversations; a 'royal priesthood,' therefore princes' deportments; a 'holy nation and peculiar people,' therefore should have holy and peculiar behaviours. They should thus be public evangelists, to set forth "edzangeilete", the graciousness and righteousness of God. There is also the highest obligation, because he has called them out of darkness into his marvellous light. God intended that their conversations should be such as should amaze the world into a love of holiness, and admiration of that light which gives them such excellent directions, and that nature which enables them to so exact a walk. God's temples were not intended to be made dunghills.

Thirdly, Not to walk as new creatures is a dishonour to God. You that do not walk answerable to your high calling do more highly dishonour him than all other persons. You are quite contrary to his image, and represent God to the world as they would have him, not what he is in his own nature; for by a careless walk the world will judge God to be like you, or you very unlike to God. Is God holy, and you impure; God merciful, and you revengeful; God a God of peace, and you fomenters of malice and contention? To pretend to his image with such qualities is to disparage his nature, and rather degrade God to a likeness to the flesh than to mount up to a true resemblance of him: [Ps. l. 21](#), 'Thou thought I was altogether such a one as thyself' It is a disgrace to a noble father to have a swinish, clownish, ill-bred person pretend to be his son. But how much is the contrary a glory to Christ, as delicious fruit and choice flowers credit the beams of the sun! What a mighty pleasure is it to God to behold a suitable walk of his new creatures! He loves them, and 'his countenance

does behold the upright,' [Ps. xi. 7](#). How much must he, who is holiness itself, take complacency in the holiness of it. If he loves it while in a low degree, no question but he loves it more in a higher exaltation. How does the Holy Ghost repeat Enoch's walking with God twice in [Gen. v. 22, 24](#), to witness his pleasure in it?

Fourthly, Not to walk suitable to your new creation is a mighty disadvantage to yourselves. Though a new creature does not totally lose his grace if a temptation deflower his purity, yet his grace suffers an impair, and perhaps he may never recover the same degree of grace and comfort he had before. It is a question whether David ever had his sails filled with such strong gales of the Spirit after his fall as he had before. The marks of a disease will hang about us after the disease is cured, and the same stock of health may never be restored again. If you do let your hearts run out at any time to any sinful pleasure, though it may not raze out the image, yet it will make you more unfit for those views of God which can only maintain it. When you come before him, after such a departure, how will your hearts recoil upon you? With what pleasure can you look upon him whom you have so abused in his image in your souls, and in his image in his law? Besides, every unworthy walk detracts somewhat from the weight of that crown you might otherwise expect to be reserved in heaven for you, and makes it of a greater alloy. But if you keep close to the law in the word, and the law in your hearts, what communications will you have from God? What inward torches and feelings of him? How hastily will he run to meet you half way, and kiss you with the kisses of his mouth? 'Thou meets him that rejoices and works righteousness,' [Isa. lxiv 5](#). How intimately will he wind himself into the secret corners of your hearts, as [John xiv. 23](#), 'and make his abode with you;' and like fire in every part of iron, fill every part of the new man with a glowing and divine heat?

Fifthly, Such an exact walk will mightily stop the current of sin. It may justly be feared, the sins of many have taken too much heart from the unsuitable carriages of professors. But a walk according to the rule of the new creation might inflame others to godliness, at least stifle some corrupt motions, suspend some inclinations to sin, and for a time bind up the devil in them. This is the greatest charity to the world; by other benefits we advantage particular persons, by a holy example all that behold us. It strikes an awful reverence into the hearts of men, as being a ray of God; what the gospel enjoins are things comely, and of good report, many of them lovely and illustrious, even in a carnal eye, therefore such expressions of a gospel impression would engender admirations of it, cast a lustre upon the truth of God; men will look upon such works with reverence, and 'glorify God in the day of their visitation' or conversion, as Calvin understands it. To be a holy people is to be 'sought out,' they are both joined, [Isa. lxii. 12](#). Many by seeing the holiness of the church in gospel times shall be induced to give up their names to the Lord; it will tend more to the regeneration of others than a thousand sermons; it will raise the reputation of Christianity, and cause them to believe it to be of a divine extract; it would stir men up to a holy emulation to be like

them. And beholding the law of God transcribed in the life, it would convincingly answer the cavils of the world, and demonstrate the commands they count grievous to be in themselves practicable. But whither is this gospel ornament we have been speaking of fled? Where is it to be found? How few walk as new creatures, 'as becomes the gospel,' however they profess it, and pretend a zeal for it!

Exhortation 2. To those who lie still buried in the ruins of the old Adam, who carry the image of beasts in their lives, or of devils in their hearts, or both, such I would advise earnestly to seek this new creature state. Let not your hearts be besotted to a neglect of it, and stupefied into endless torments, which will, as surely as you live, be the dreadful issue, if this be not attained. To be so long under the gospel, and retain the obstinacy of an old nature to God, is a high aggravation. Talk not of sparing the old man; it is your enemy, wound it to death, use the utmost severity towards it; put it off, leave not a rag, if possible, behind; send it away, as Abraham did Hagar, and without so much as a bottle of water, to despoil it of any hopes of return. But, alas, how do you cherish and hug this enemy! How do you value it, as if it were a part of yourselves; as if you could not live without poison, or be happy without misery! How do you bid the new man stand far from you, as if it were a real torment to be in the arms of Christ, and the new creation your disease, not your felicity! Though you were the most unblameable in your lives, free from any pretence of an accusation there, what were you without this change, but devils in the garb of angels of light, poison in fair cabinets, and the natures of serpents in the bodies of men? What is become of your souls? Are they so immersed in flesh, that nothing of spirit can make impressions upon them? Have men quite forsworn the attaining any other excellency than what mere nature bestowed upon them? What deformity do you find in God, that you slight his image, which should be imprinted on you? What frightful thoughts have you of the Spirit that solicits you? How come your souls so senseless of their real happiness? Oh what a happy thing were it, if this day Christ were formed in all our hearts; that though we are nasty dunghills, worse than the stable wherein our Saviour was born in the flesh, we might become the sanctuary of our Lord and his Spirit; it is then the angels would renew their song at the birth of Christ in the heart as well as that in the world, 'Glory to God in the highest,' peace and eternal good will to such a soul. If you have any strugglings in your hearts, any convictions upon your consciences, and make not a further progress, these will be so far from being your advantage, that they will add an emphasis to your damnation.

Let me use some motives to press you.

(1.) Shall not the loathsomeness and misery of your present state startle you? It is a nature that makes you 'the children of wrath,' [Eph. ii. 3](#). Were your old natures acceptable to God, what need any change? But the requiring this change demonstrates the old nature to be abhorred by God. This nature is the devil's filth, the serpent's poison, a deformed leprosy; it is the pain, anguish, torment, rack of every man that dies in it; it smells rank of hell.

Is not another nature then desirable? When you commit some grievous sin, to which you are not accustomed, are you not dejected? If you not think worse of yourselves for it? And are you not pleased when you can escape it? If the reformation of one sin be a desirable thing, how much more the reformation of the whole nature! For if a drop of that filth bubbling up in the life be so loathsome, what loathsomeness is there in the heart, where the fountain springs! What gall of bitterness must be in the root, when a little of the fruit is so bitter to your taste! Corruption is the dishonour of your natures, the poison of your souls, the cause of all your unhappiness. It is this that banished you from paradise, ravishing away your pleasures, subjected you to vanity, the wrath of God, the hatred of angels, and tyranny of devils; it is this that has deformed your souls. Despoil yourselves of this cursed old man, give yourselves no rest till you have conquered it; never say, it is incorporated in your entrails and marrow. Where the question is about your everlasting happiness, let no excuse prevail.

(2.) Shall not the excellency of another state allure you? It is the excellency of any piece of art to come nearest its original; that star is most glorious that does most partake of the sun's light and power. The very light of nature tells us the state wherein we are is not our perfection, something the soul flutters at beyond this, though it naturally understands not what it is. Is it not, then, the happiness of the soul to be reduced to its true centre, to be reinstated in an unspotted nature, to return to a due respect to those ends for which it was made, to have the understanding conversant about the loveliest object, the will inclined to the most amiable goodness, and the affections twining about it, and growing up with it? Can it be anything else but the highest excellency, to live the life of God; to have the image of God wrought upon you, and your souls conformed to his holiness? Can that be an imperfection, which makes you like an infinite righteousness? It was the highest perfection of man to be made according to the image of God, wherein God, as in a glass, might see a resemblance of himself. Is it not then a desirable thing to have it drawn again with more lively and lasting colours, after sin and Satan have so basely defaced it? All other things are not the perfection of man's nature; for whatsoever else there is, is possessed by beasts or devils; the pleasures of sense, by beasts; the endowments of knowledge, by devils; but the divine nature by neither. This therefore, which neither devils can be blessed with, nor beasts capable of, is only the perfection of the soul, more excellent than the soul itself, since that which perfects is more excellent than that which is perfected by it. Original corruption destroys your health, sullies your purity, enslaves your liberty. Regeneration restores your health, expels your filthiness, and knocks off your fetters. Let the excellency of this better state prevail with you.

(3.) Will the honour of the thing allure you? Where shall you meet with so honourable a relation? It is more honour to be a new creature in rags than a carnal prince in purple, though the greatest in the world, for you will then be settled heirs of all the promises. Is it not, then, more glorious to partake of the nature of that God, who created and commands the world, than by the force of the old nature to be slaves to sordid lusts, which are both a

drudgery and a disease? As a spirit is more excellent than the body, so a spiritual being and frame is more honourable than a fleshly. There is a greater relation between God and a new creature than between natural fathers and sons. The sons of men have but a little particle of the vile matter and flesh of their fathers, but a renewed man has the whole divine Spirit in him; and by virtue of this, all things will, one time or other rise up and call you blessed; you will be more allied to Jesus Christ, by the inward formation of him in your hearts, than the blessed virgin by the conception of Christ in her womb, [Luke xi. 27](#). She was more happy by partaking of Christ in her heart, than by conferring a flesh on Christ from her body. What an honourable thing is it to be moulded into the divine likeness! Can you be more glorious, unless you were gods?

(4.) Will pleasure charm you? View it here. Pleasure must necessarily follow this new state, as light the sun; there is no state without a pleasure pertaining to it. Pleasures of sense belong to a life of sense; intellectual pleasures to a life of reason; divine pleasures to a divine nature. 'All the ways of wisdom are ways of pleasantness,' [Prov. iii. 17](#). An infinite perfection is attended with an infinite happiness; the more lineaments, then, you have of the divine perfection, the more tastes you will have of the divine happiness. God has an infinite pleasure in his own perfections; it is his felicity to enjoy himself, to view himself. Pleasure then must naturally result from this image drawn in the soul, and as naturally, I conceive, according to the degrees of it, as the pleasure God has in his own holiness and love. The pleasure of heaven is the perfection of holiness; therefore there is a pleasure also attending the draught of it here; an imperfect pleasure from the imperfect form of it, as a perfect pleasure from the completing of it in glory. What want can there be of pleasure, if you come into this state? Will you not be conversant about the highest object, and that with your choicest faculties? Can this be without some communications of the pleasure of God, as well as his nature? You will find a pleasure in the very strugglings to get into this state, much more in it.

(5.) Do you profess yourselves enemies to the devil? Why then will you gratify him by continuing in an old nature? He keeps a jubilee when he can draw men into great sins, and bind them under them, his main industry is to make men like himself, and continue them in that likeness. The whole world, that are not of God, lie wrapped up in the devil's image: [I John v. 19](#), 'The whole world lies in wickedness, or 'in the wicked one,' "En toi poneroi"; more consonant to the former verses. Satan and natural men lie nugging together, though the latter dream not of it. His intent in assaulting man in paradise was to destroy the righteousness of his nature; his design now is to hinder the restoration of it, by keeping men off from the means, making them have false thoughts of the unpleasantness of it, as though it were a state injurious to man's tranquillity, by suppressing convictions, which are the first portals to the courts of blessedness. Oh, gratify not the devil; fly from his image, that you may fly from his misery.

(6.) Why will you cross your own sentiments, when sober reason in you may have leave to speak? What do you think was the end for which you came into the world? Was it to serve the devil or God? Whose image is it most rational for you to bear? Are there not innate desires in man to be as God? Adam desired it unlawfully; the same spirit runs through the veins of his posterity. God has shown you a way in his word whereby you may lawfully desire it, and successfully accomplish it. Do not all creatures, one way or other, instruct you in it? Do they not all run back to their fountain; rivers into the sea, that they may have a new formation in it; beams retracted to the sun; and why not the soul to God? Do they not all declare the glory of God? And shall man stand alone? And what way is there for him to declare God's glory, but by the reformation of his nature? You once had this desirable nature in your first head, and lost it; you may have the re-possession in the second head, and for ever preserve it. You cannot deny your obligation to have it, therefore you cannot deny your duty to seek it. You know your souls received their original from him; you likewise know that there is an obligation to return to him. As the spirit naturally returns to God who gave it, so it cannot be happy in that return, unless it first morally return to God, to be formed like him.

(7.) Nothing else can advantage you if you want this new-creature state. You can no more enjoy happiness by Christ without it, than Adam did in paradise, in the presence of God, with the nakedness of his nature. His being in paradise, the richer part of the whole lower creation, could neither heal him nor content him, after the loss of the purity of his nature. In that happy place his conscience racked him. There he fled from his Creator, which in his innocent nature he never attempted to do; and all the pleasures of that place could not restore him to God's favour or his own peace, without the promise of a seed, and by that seed the restoration in part of his former image.

(8.) Lastly, take this for your encouragement, it is attainable by the meanest person, [Col. iii. 11](#). In the new creation 'there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all;' that is, there is no distinction of any. The eloquence of the Greek, or the rudeness of the barbarian; the uncircumcision of the Gentile, or the circumcision of the Jew; the baseness of the slave, or the liberty of the freeman, does neither advantage nor disadvantage them in this work of the new creation; and he names Scythians, as being the rudest and most unpolished among all the known Gentiles. No natural endowments advantage us; no worldly indigences hinder us. The soul of the meanest is as capable of the new creation as the soul of the highest. There is nothing required to the putting on the new man, which is not attainable by the one as well as the other; yea, sooner by those of the meanest endowments, as wanting that fuel for their pride, which is the chief hindrance to a gospel impression. God values nothing but his own image; neither is he any more taken with the glittering parts and wisdom of men than our Saviour with the glory of the temple, which his ignorant disciples did so much admire.

Quest. But what means must be used to obtain this excellent privilege?

Aim. It is indeed the work of God, yet means may be used. He that observes precepts of morality shall gain moral habits; and by practising acts of temperance become temperate. So he that follows the rules given in the word for attaining the new creation, shall have it produced in him; and the more assuredly, because it is not produced by him but by God, who is more able to create new hearts in us than the unregenerate man is to work a moral reformation.

For means:

1. Be deeply sensible of original corruption. View yourselves in the glass of Adam; reflect upon the fall, and the dreadful consequences of it; take an exact account of the enmity of thy nature, as the word represents it. We must acquaint ourselves with our sin and misery, and have self-emptying thoughts, before we can seek after a new creature. Man is apt to think his nature good enough; and this makes him the more miserable and wretched, and causes him to think there needs no change, [Rev. iii. 17](#).

2. Be deeply humbled before God. Lay yourselves low before him, and abhor yourselves in dust and ashes. Complain of your corrupt nature, melt before God, dissolve into tears. When you are weary and heavy laden, sensible of it by contrition, Christ will give rest by regeneration. The heart must be melted before it be made new. Pride must be humbled; we must be vile in our own eyes, as well as vile in our own nature. 'The Lord is nigh to them that are of a broken heart,' [Psalm xxxiv. 18](#).

3. Often meditate of the excellency of this state, as it is represented in the word. Men hear and forget; they leave behind them what they have heard; they hide it not in their hearts; therefore does not the word profit them. Think often of the honour of being a new creature, as well as the necessity of being a new creature; if you have any thoughts arising of resting upon your knowledge, or morality, or good meaning, say to your soul, as the apostle in another case, O my soul, 'covet earnestly the best gifts, yet show I unto thee a more excellent way.' If any imagination arise which flatters you with hopes of being in Christ without an inward change, regard it as an angel from the bottomless pit, sent from the great impostor to seduce you from your happiness.

4. Fixedly resolve not to be at rest till you procure it at the hands of God. Perhaps you may have had some resolutions before, and some diversion has chilled those purposes; weaver not with uncertain velleities between inclination and aversion. Content not yourselves with sluggish wishes, and yawning desires, but put heart and hand to the work. Set vigorously to it, and those sons of Anak, those seeming terrifying difficulties, will fly before you. Where does the Scripture tell you, that God will neglect his laborious creature, and stand by without assisting him in his serious endeavours? No, no; God will not be wanting in his power, nor the Spirit in his operations, if we firmly purpose and strongly pursue. 'God is near to all that call upon him in truth,' [Psalm cxlv. 18](#); that is, to all that call upon him with a true purpose and desire for his mercy: he is near by his merciful presence, not by his essential presence

only. Fool not away your vows in vain mirth, nor drown your resolutions in sensual pleasures. Say as David in another case, 'I have sworn, and will perform it,' that I will in good earnest endeavour that I may become a new creature, [Psalm cxix. 106](#).

5. Pray. Regeneration is against the inclinations of old nature; intermit not therefore to call earnestly for help from heaven; it is best attained upon the knee. God is the foundation of all vitality; the life of grace is no less the effect of his breath than the soul of Adam. Go to Christ, in whom, as in a steward, is treasured up a fullness of grace, to dispense to him that seeks it. Beg earnestly of the Spirit, who is the officer appointed, the great limner to draw this image in us. Why can you not go to Christ as well as the leper, and lie sobbing before him, 'Lord, if thou wilt, thou canst make me clean,' thou canst change my nature? Do it constantly, do it fervently, and take notice with what inspirations you will be filled. But do you solicit him for this mercy at all? Has God one breath from thee in a whole week to this purpose? Have you, since you heard it, pressed from the necessity of it, made your case known to God? Has there been one groan, one sigh for it? What a stupid creature is man! Time will not always last; God will be solicited for it, and it is fit he should. An old nature is like an old devil, it cannot be cast out without fasting and prayer. The great changes of the soul are chiefly wrought in prayer and the word: our very looking up to God and upon God in humble prayer makes a gradual transformation in our souls: we never are in the mount with him, but our souls (as Moses his face) look quite of another hue and colour. By frequent converse with friends, we grow more into an imitation of the excellent qualities we perceive in them. Converse with God in frequent prayer and meditation, and you will grow more and more into a holy likeness to him.

6. Attend diligently upon the word. To pray to God to renew you, and slight the word which he has appointed as an instrument to effect it, is to dishonour God; for while you pray to him to be a father to beget you, you condemn him as a governor, by neglecting the means he has appointed for such ends. As the devil formed himself in the soul by man's listening to and sucking in his temptation, so Christ forms himself in the soul, by our sucking in the milk of the word, as the disposition of the nurse is by the milk conveyed to the infant. It is wrought by the gospel, [1 Cor. iv. 15](#), 'for in Christ Jesus I have begotten you through the gospel.' Not by the word of God at large, which consists of law as well as gospel. So the regenerations of old were wrought, not by the law, but by that of gospel mixed in that administration. By this means you may get a spiritual knowledge, and discard that ignorance which is the foundation of an alienation from the life of God, [Eph. iv. 18](#), 'alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.' Study the promises, and plead them before the Lord, for 'by these you are made partakers of the divine nature,' [2 Peter i. 4](#). Resist not any divine impressions, by a sluggishness and a listlessness. Be not in love with your spiritual death, nor cherish the bondage to sin in your will, when God makes motions to enliven and enlarge you. Welcome the

breathings of the Spirit. Open your souls, as some flowers do for the sun; drink in the drops of heaven, as the earth does the rain; and when the Spirit quickens you by its influences, quicken the Spirit by your earnest supplications, [Cant. iv. 16](#); make much of him, persuade his stay. Breathe, O blessed Spirit, upon this wilderness. Never leave till it be changed into a fruitful garden, both pleasant to, and fruitful for, my blessed Creator and gracious Redeemer.

End of A Discourse of the Nature of Regeneration.