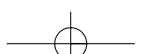
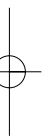


**The putting on the  
New Man a certain  
Mark of the real  
Christian**

by

**George  
Whitefield**



*The putting on the New Man a certain  
Mark of the real Christian:*

A

**SERMON**

PREACHED AT THE

**TABERNACLE,**

ON THE FIFTH OF *JANUARY*, 1750.

By the late Reverend

**GEORGE WHITEFIELD, M.A.**

CHAPLAIN TO THE COUNTESS OF *HUNTINGDON*.

**Taken down in Short-Hand, and transcribed with great Care and  
Fidelity,**

By a **GENTLEMAN** present.

LONDON:

Printed for **J. TOWERS**, at No. 111, in *Fore-Street*,  
near *Cripplegate*.  
(Price Six-pence. )

**Quinta Press**

Quinta Press, Meadow View, Weston Rhyn, Oswestry, Shropshire,  
England, SY10 7RN

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The text of this sermon is taken from a copy of the sermon held in the Lhe  
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and is working on a complete printed edition.

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## PREFACE.

THE Editor of this Sermon was a Hearer of the late Reverend Mr. *Whitefield* for many Years, and frequently wished to have been so conveniently situated in the Tabernacle, as to have been able to have written after him; but the large and crowded Auditory, and the disagreeable Situation for Writing, prevented Attempts of this Nature, excepting at the Time when this Sermon, was delivered, when an Opportunity offered more favourable than heretofore. The Reader may be assured, that there are no Alterations designedly made, much less any Additions, to prejudice the Author in the Eye of the World, as appears to have been the Case in a late Publication of a Sermon, said to have been transcribed from Short-Hand: But, on the

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contrary, he may be assured, that the following Discourse was fairly transcribed, and with as much Accuracy as the Nature of the Art will allow. The Editor professes himself a great Admirer of the Author, and with the many Thousands both in *Great Britain* and *America*, desires to drop a Tear over the Grave of this great Lover of precious Souls, and Friend of Sinners.

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Ephes. iv. 24.

And that ye put on the New Man, which after God is created in Righteousness, and true Holiness.

**I**F we have Eyes to see, if we have Ears to hear, and if our Hearts have indeed and in Truth experienced the Grace of God, I believe we must acknowledge that all Divine Revelation terminates and centers in these two Things; our Fall by the first, and our Rise again by the second *Adam*, the Lord Jesus Christ:—Read the lively Oracles of God; read from the Third of *Genesis* to the End of the *Revelations*, and you will find that they all point out to us,

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that

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that we are now fallen from God, and that Christ was sent into the World on Purpose to bring us back to God.—This was taught under the Old Testament Dispensation, but is brought in a more particular Manner to Light by the Gospel:—And however some, who are Enemies to the Doctrine of Grace, insist, that the Consequences of such Doctrine is *that we may sin that Grace may abound*; yet if we do the Apostle Justice, who wrote particularly upon the Doctrines of Grace; we shall find them practical, and not speculative; and those that are deepest in these Doctrines are most pressing to Duties.

The Apostle *Paul* was certainly one of the greatest Men that ever appeared in the Cause of Christ, though once a great Persecutor; and it is the Opinion of Dr. *Goodwin*, that he sits nearest to Jesus Christ.—However that be, he wrote like a Scholar and a Christian: He writes judiciously, taking Care to enlighten the Understanding as well as to warm the Heart. This is very observable in all his Writings, but particularly in this Epistle to the

*Ephesians,*

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*Ephesians*, which is his Master-piece, and (as Dr. *Goodwin* observes) *because it smells of the Prison*.—And the great God ordered it so, that *Paul* should be able to write this Epistle as a Reward to the *Ephesians*; a Reward, not of Debt, but of Grace; that when they had burnt their Magic Books, God gave them the best Epistle that was ever wrote, to instruct them in the great Doctrines of the everlasting Gospel.—In the latter Part of this Epistle we find him labouring to enforce all the *Blessed Truths* of the everlasting Gospel.—In my Opinion, this Chapter is one of the most practical Chapters in all the Epistles.—I have heard of *Pythagoras's* Golden Verses, but I had rather read *Paul's* Golden Verses—This is one of them now before us, and it will prove so, if the blessed Spirit of God is pleased

to set it home upon our Hearts.—In the preceding Verses the Apostle had been speaking of putting off the Old Man; which Subject, though not directly upon that Text, I discoursed upon on the New Year's Day, and as it is but a little while past, I would now preach a Word (and God grant it may be a Word

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in Season!) on the Doctrine of the New Creature.—We are frequently wishing one another a happy New Year, but what signifies a new Year, without a new Nature?—Let us see what the Apostle exhorts us to; for it is written *to us, and to our Children*, and to as many as the Lord our God shall call.—He exhorts *to put on the New Man, which after God is created in Righteousness, and true Holiness*.—Without detaining you any longer in the Preface,

Ist. I PROPOSE to shew you what we are here to understand by the New Man.

IIdly, Shew, That we are to put it on; which I shall endeavour to enforce by several Motives.

IIIdly, I will then address myself to you, who have in some Measure put him on, and to you who have never put him on at all.

I. LET us explain what the Apostle would have us to understand by the New

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Man; “*and that ye put on the New Man.*” It is, my dear Hearers, a figurative Expression, a Metaphor; but under this Metaphor, this Figure, there is something real, something of vast Importance intended.—I know very well when we talk of the new Birth, Regeneration, and insist upon Christians being made Partakers of a Divine Nature, we must either be counted Enthusiasts, or Madmen, or we are given to understand, that the Scholar deems there and such like Expressions as figurative, and that there is nothing real meant by these Expressions, but they are only symbolical—But those that content themselves with a figurative Regeneration, will, bye and bye, run into a real Damnation. The Scriptures every where declare there is a New Birth, and it is here called a New Man, because

whoever is the Subject of this New Birth, there is a thorough and a total Alteration made in the whole Man: And when the Apostle bids us put off the Old Man, he means all belonging to the Old Man; and so putting on the New Man, means, that the Renovation must be as diffusive as the Corruption was; that as

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we were once totally defiled, so we must now be totally renewed, or we can never enter into the Kingdom of God. It may be termed new, I suppose, on many Accounts—New, in Opposition to the Old Man, mentioned before—Put off the Old Man, and put on the New Man; for, my Brethren, here is our Case: We have not only a new House to build up, but we have an old House to pull down.—This is called the New Man, in Opposition to the Old Man; and I think I cannot represent it better than by the Account given in Scripture, of *Esau* and *Jacob's* struggling in the *Womb* of *Rebecca*.—She wanted Children, and when God gave her Children, she felt them struggling in her Womb; and she cries, *Why am I thus?* Even in this there is something very significant—God told her there were two Nations struggling in her Womb: So when a Soul begins to be awakened, there are two Principles struggling in the Womb of that Person's Heart.—*Esau* represents the Old Man, and *Jacob* the New Man; and as *Jacob*, the younger Brother, got the better of *Esau*, so Grace shall get the better of

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the old *Adam*, bye and bye.—But it may be called a new Man, because it is brought into the Soul by a new Principle—I am afraid a great many People say it is brought into the Soul by Baptism, and that they were Christians when Infants of a Span long: and they would flatter themselves their Names are written in Heaven, from the Time their Names were written in the Parish Books. But I would as soon believe the Doctrine of Transubstantiation, as that of Baptismal Regeneration; or that because a Person is baptized with Water, he is therefore baptized with the Holy Ghost.—If you were regenerated at Baptism, you have certainly lost it, and why then should we quarrel about Words—It proceeds from a new Spirit, infused into the Soul by the Spirit of God, and therefore may be called a new Man.—Perhaps the grand Reason why it may be called the new Man, is, because it makes a Change in the whole Man—I don't mean that it makes a physical Change in the Soul; for we have certainly the



same Soul as before; but it works an universal and moral Change in the Soul of Man, by which he becomes a

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new

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new Creature; *old Things are past away, behold all Things are become new*; whoever are made Partakers of this new Nature, every Faculty of the Soul, every Member of the Body, those Members which before were Instruments of Sin, are now become Instruments of Holiness—For Instance,

If we are real Christians, we have a new Understanding; *you were once Darkness, but now are ye Light in the Lord*. Light was the first Thing in the old Creation: *Let there be Light, and there was Light*; God spake, and it was done; he commanded, and it stood fast: So when God has a mind to regenerate your Souls; he says, *Let there be Light, and there is Light*.—When the Soul is awakened, he begins to see his Darkness and Danger; his Relations begin to say, The Man is crazy: When the Prodigal Son began to see himself lost, then his Understanding began to be renewed.

THERE must also be a new Will.—I don't know what People mean by talking of a free Will, and a Power to return to

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God;

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God: But this I say, that if God's free Grace does not save me, my own free Will will certainly damn me. I will allow we have a free Will—A Man has a Power to put himself under the Means of Grace; he has a Power to abstain from many Sins.—A Man has as much Power to come to Tabernacle, to go to Church and Meeting, as to go to a Feast.—A Man has Power to come to the Pool of *Bethesda*, but he must wait for Christ to put him in.—He has now a new Will—before, it was opposite to the Will of God; but now, as to the main Purport of it, it coincides with the Will of God.

So a Man hath new Affections as well as a new Will.—The Affections are now spiritualized, and set on proper Objects.—By Nature we are contrary to God; when we become new Creatures (I don't mean mere reformed Men; for that we may be, and not new Men)—we have new Affections, they are set *on Things above, and not on Things below*—And as a Needle once touched by the Loadstone, always turns to a particular Point, so the Heart, once

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touched

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touched with the Spirit of God, effectually turns to God; I mean habitually, and as to the Tenour of the Christian's Life.—You may, by your Finger, force the Needle this and that Way, but take off your finger from it, and it will immediately turn towards its Center—So by the Violence of this and the other Temptation, a Soul may vary and wander from God; but let him return to his right Mind, and he will immediately fly to God, the proper Center and happiness of the Soul.

WHEN a Person becomes a new Creature, he has got a new Set of Joys, and a new Set of Tears. He has also a new Memory:—Before his Conversion, his Memory was filled with Plays, romances, &c. but now he has got the Library of Jesus Christ in his Heart, as it was with *Gregory*.—And as he has a new Memory, so he has new Reason; what the Deists call Reason, is only Reason debauched.—When a Man is enlightened, he has got Reason indeed, being brought to himself; and however the World may look upon Christians as unreasonable Men, and acting

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like Madmen, yet if true Christians were weighed in an even Balance, they would find Christianity to be right Reason.

AGAIN, a Man truly enlightened has got a Kind of new Conscience, by being enlightened by the Spirit of God: In short, all the Members of the Body, as well as the Faculties of the Soul, are renewed and sanctified. His Legs, that before carried him to the Tavern, now carry him to the House of God and his Closet; the Hands that before held forth the Bait, now are lifted up in Prayer to God; the Eyes, before full of Adultery, are now like Dove's Eyes; the Body, before like a Cage of unclean Birds, is now become the Temple of the Living God; now God dwells there, now God lives there, and erects a little, but a heavenly Kingdom in his Body; *so that old Things are done away, and behold all Things are become new.*—I won't say that this New Birth is alike in all, or that all arrive at the greatest Degree of it suddenly and instantaneously—But this I say, that every new Creature is perfectly so, as a Child just born is a perfect Man—but the

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Child

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Child must afterwards grow to Manhood; so in the New Creation, we rise higher and higher, till we come to a perfect Man in Christ Jesus.

THE New Man is created after God, *in Righteousness and Holiness*: Observe, it is *created*; and this cuts down all those that say it is got by moral Suasion, or the Power of Argument: I might as well change the World, as change my own Heart.—As *Adam*, when he came from God, had the Image of God, and was full of God, and as he was created in Righteousness, so are we to be created in Righteousness and true Holiness.—If any should ask me how it is to be wrought? I answer by the Spirit of God.—*Be ye renewed in the Spirit of your Minds*; every Power and Faculty of the Man must be renewed.

II. WE are exhorted to put on this New Man: And was *Paul* a Free Willer, think ye, when he said, *Put ye on the New Man*?—No; he once indeed was a Free-Willer, when he was a Persecutor; he thought he could be saved by his own

Righ-

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Righteousness, but a Blow that he received going to *Damascus*, flung down free Will, and from that Time he preached up free Grace.—The Man that was born blind, at the Call of Christ, came seeing: We must exert all the Power we have; we must stretch out the withered Hand, and how know we but it may be made whole?—God deals with us as rational Creatures, and if we would be new Creatures, we must avoid every Thing that is contrary to it, and follow the Things that lead to it.

SOME may ask, What is this New Man? And if you can describe it, Pray what is it?—If it was a Matter of Indifference I'll assure you I never would disturb you, or take one Step to exhort you to it.—But let me tell you, no Matter whether you are Presbyterian or Independent, church-man or Dissenter, Methodist or no Methodist, unless you are new Creatures you are in a State of Damnation.—There are a great many good Men that fall out in their Way to heaven, about Circumstantial, but here is a point in which all good Men center—If we can prove that we

are

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are born again, no Matter what the World may nick-name us; without this you had better have been born in *Turkey*, nay, rather that you had never been born.

I SUPPOSE all of you may hope to go to Heaven when you die; but, my Brethren, what do you make of Heaven? Some, perhaps, may imagine, they shall walk in golden Streets; and covetous People would fain think so, (or it is no Heaven for them) because Gold is their God.—But let me tell you, Heaven (what *we* call Heaven) is rather a State, than a place; and if ever you hope to go to Heaven when you die, you must have a Heaven in your Hearts:—I have seen persons go to Sea; they have changed their Places, I'll assure you, but not their Tempers.—If any of you were to drop down dead whilst you are hearing of me now, what would become of you? Why, if you was in a State of Unregeneracy, with those cursed ill Tempers you now have, they would gnaw upon you to all Eternity.—

What

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What would Heaven be to you who have no new Natures?—Suppose any of you dead, and you were to be invited to a fine Concert—or any of you blind, and I was to describe the Colours of the Rainbow, what would it avail?—So Heaven would be no Heaven to you, unless you had Tempers suitable to it.—What do you think of a Person that cannot bear Prayer, or singing of Psalms? Is such a one fit for Heaven? No—We must learn the new Song in this World, or we shall never sing it in the World to come.—Take this for granted, either you must be changed, or God must change; and as God cannot change, you must change, or be banished from his Presence forever, or Christ died in vain.—What signifies a Man being merely orthodox in his Notion's?—I like Orthodoxy very well; but what signifies an orthodox Head with a hetrodox Heart? and unless you put on the New Man, Christ died in vain, as to you; the Redemption must be brought home and applied to the Soul.

HERE,

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HERE, now, Twelfth-Day is come, and you are ready to say what a merry Christmas you have kept; what you have lost, and what you have won: Perhaps some will brag that they have kept Christmas thirty, forty, or fifty Years, but what signifies keeping Christmas, except you keep it in your Hearts?—Was ever Christ formed in your Hearts?—This is the

grand Criterion of a Christian; and as it is *Saturday Night*, for meditating and casting up your Accounts. I pray God you and I may cast up the Account of our Hearts.—Will you give me Leave to deal a little faithfully, though lovingly with you, to Night.—Have you yet put on this New Man? Do you ever feel the Spirit of God in his powerful Operations changing your Natures? Has he given you a new Heart? Do you discern that you have got new Ways? That you act from new Principles? That you aim at new Ends? That you act to please God? Do you see that you have got new Relations? For whosoever loves Christ, *the same is your Brother, your Sister and Mother*. Have you been taught to know no Man after the Flesh?

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Has

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Has the new Nature been productive of a new Life? Have you altered your Ways, your Course of Life? Are you quite metamorphosed so what you once was? I humbly trust this is the Case with some of you.—Is this saving Change wrought in you? Has the great God converted you? And can you say, Blessed be God, though I am a weak one, yet I trust I can say I am a new Creature. If so, I wish thee Joy, my Brother! I wish thee Joy, my Sister! I wish you Joy of the New Year! If so, welcome my dear Brother, welcome my dear sister, into this new Relation.—Perhaps some of you have but little Bread in your Stores—You are in Poverty and great Distress; come, be thankful, and say, God has denied me outward Things, yet blessed be his Name, he hath given me the true Riches.—However you may be upon a Dunghill now, you are King's Sons and Daughters, and shall sit upon Thrones for ever. You are happy, and the only happy People in the World.—There is no Happiness, till we are new Creatures; The World is a great Delusion; and if

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you will believe a great Man of *France*, “Human Grandeur is a grand Delusion.” We should, like *Noah's Dove*, find no Rest for the Sole of our Foot till the great *Noah* reaches out his Hand (as I pray God he may!) and takes us into the Ark.—A Soul cannot rest till it comes to its Center, God, no more than the Needle till it gets to its beloved *Pole*.—*Return to thy Rest, O my Soul, for the Lord hath dealt bountifully with thee.*

III. I would now address myself to you who have in some Measure put on this New Man.—Have any of you put on this New Man? Oh, thank

the great God for such a Blessing, and adore his free, unmerited, distinguishing and sovereign Grace!—Why might not you have been numbered with the poor Criminals in *Newgate*, last *Monday*? Why are not you cursing and swearing with your unconverted Relations? Why not a dry Formalist, or an hypocritical Professor? Why hath God brought thee out of Darkness into his marvellous Light?—Oh! join with me

in

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in blessing God for his Spirit and Grace—for his Providence in bringing you under the Word.—Curiosity only perhaps brought you here, and God hath over-ruled that Curiosity for Good.—Others, perhaps, were wrought upon in their mad Career, running headlong to Hell and Destruction.—Some in their youthful Days, some in middle Age, and some in old Age and grey Hairs; as an old Man of *Birmingham* once told me, on asking his Age:—“Blessed be God,” said he, “I am about six Years old;” (though 70 Years of Age). We are no older on God’s Account than as we can date our New Birth.—The Lord grant that all that hear me this Day may put on the New Man!—*You that have put it on, put it on afresh: Walk worthy of God and the holy Profession you have taken upon you, and be fruitful in every good Word and Work.*—Oh, that we had more of Christ, more Holiness, more of his Humility, more of his Zeal, more of his Love, more of his Self-Denial, more of his blessed Temper, exemplified in his Life! Oh! for this Life of Christ, this Life of

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faith!

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Faith! Oh! that our Words and Actions might more plainly declare that we belong to Christ. Has the Lord helped us to put on Christ? Oh! then let us triumph *over Death*.—I remember a good old Christian, in *America*, once begged me to go into her Garden, where a good many People were buried. “Here,” says she, “Brother and Sister such-a-one lies; and here, bye and bye, shall I lie down:” With great Composure she spoke it.—Hast thou put on God? Hast thou put on the new Nature? Death then will not strike thee with Terrors.—Surely you’ll say, I’ll cry no more, or be concerned that I must die.—When Jesus rose and left the Grave, it was that thou and I might take it up, wipe our Eyes, and cry no more.—Here the new Creature is but in Embrio; the Walls are to be taken down to be rebuilt for Glory and Immortality.—Welcome then Death, and wait with Patience for that new Heaven, *wherein dwelleth Righteousness.*—

Don't let us fear, however dark the Passage, however gloomy the Valley;  
when we come

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to

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to it, we shall find God will enlighten and cheer our Souls, and give, us a safe Passage, though it may be attended with some Difficulty.—I believe some of you don't fear Death, but are afraid of dying; You don't fear getting to *Canaan*, but then you must swim through *Jordan*.—But has our High Priest set his Feet in it, and will not you follow him? Do you think Christ will only stand on the other Side, and say, Come hither? No; he'll go and fetch you over.—As for God, *his Ways are perfect*, and he will perfect the Work of his own Hands; he will do all his Pleasure.—However Satan may say, thou shalt be ruined, yet who art thou?—My *Zerubbabel* shall overcome them all. Look up to Christ, think of his loving Heart, hear what he has to say—He will take the Lambs in his Bosom, and gently lead them that are with young.—Exercise Faith on the Son of God.—Hast thou been enabled to put on the New Man?—Won't you then put up a Prayer for your dear Children, for your carnal Relations, for your unconverted Ser-

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vants.—

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vants.—Some of you perhaps may be laughed at by them; but when they laugh, do you pray.—Let all that have Children in the Womb, or on the Breast, adopt the Prayer of holy Mrs. *Monro*: Lord, let me never bear a Child for "Hell."—What signifies leaving them Estates? they are good in their Place, but without a new Nature will only sink them deeper into Hell.—Pray then mightily for your Relations.—Were there to be an Earthquake to Night, and this Tabernacle swallowed up, good God! what an awful Separation would there be!

AND now what shall I say to you who have never put on this New Man?—I would hope that most of you by this Time have had your Curiosity satisfied and that you now come out of a good Intention; and let me tell you, that there is scarce one in Hell but what intended to be good one Time or other.—I may have a Fever upon me, and may desire to be cured, but my Desire is not the Cure it-

self.—

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self.—I tell thee, O Man, I tell thee, O Woman, whoever thou art, thou art a dead Man, thou art a dead Woman; nay, a damned Man, a damned Woman, without a new Heart.—Some People cannot pray without a Book, and it is because they have no Feeling in their Hearts.—If thou art poor, thou canst ask an Alms without a Book.—Little Children lisp and speak half Words, and you are pleased with their imperfect and broken Expressions—So is God well-pleased with the stammering Prayers of a Soul crying out, *Lord help me to put on the New Man!*—You perhaps may say, I have been to Church, said my prayers, received the Sacrament, but I don't know what this Man has said To-night.—I thought I had done my Duty, and had got a good; Heart; but according to this, I find I have still my Religion to seek: Will my God take away this Heart of Stone, and give me a Heart of Flesh?—Remember it is purchased; Jesus has bought it by his Blood, and God will give it to them that ask it; and I pray God send you

away

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away restless To-night, till you have obtained it. Don't despair, though you are an old Man, a grey-headed Sinner—Blessed be God, it is possible for thee to be born again, though thou art old; I tell, thee if thou wilt come to God, thou shalt have a new Nature.—My Brethren, thank God that he hath brought you to a new Year; and that you are out of Hell; and, for Christ's Sake, don't rest short of new Nature: But remember you must not only be reformed, but renewed; you cannot go to Heaven without a new Heart.—Though you cannot of yourself change your Heart, yet, blessed be God, he has promised it: Put him therefore in Mind of his Promise, and beg that this Promise may be fulfilled.—By the many Notes put up, I have Reason to think there is a stirring amongst the dry Bones: The Lord keep you awakened!—For God's Sake, don't hearken to your wicked carnal Relations: They will tell you, that you are righteous over-much—But remember that you are so, till you close with the Righteousness of

Christ.—

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Christ.—Don't be so complaisant as to stay for them; for perhaps you may stay till Death and Hell overtake you.—Let the World laugh and scoff at you, heed them not; for God will take Care of you.—Blessed be God, here is a goodly Company; Oh! that every one of you this Night



may be awakened, and that everyone of you may have these Words continually ringing in your Ears, "*Put on the New Man.*"—Pray earnestly for it.—Come to Christ, make him a Present of your Hearts, he will renew them; and, if it is the Will of God, that this may be the Character of every one of you that hear me now; and that you may dwell in his new Heaven and new Earth, wherein dwelleth Righteousness, may God of his infinite Mercy grant, through Je-

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sus Christ our Lord; to whom be Glory and Praise for ever and ever! Amen and Amen!

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