THE SAINTS SECURITY, AGAINST Seducing Spirits.

OR,

The Anointing from the Holy one The best Teaching.

Delivered in a Sermon at *Pauls* before the Lord *Major*, *Aldermen*, and *Commonalty* of the City of *London*, upon the *Fifth* of *November*, 1651.

BY WILLIAM AMES. *M. A.*

Sonus verborum aures percutit, Magister intus est, Cathedram in Cœlo habet qui corda docet. Aug.

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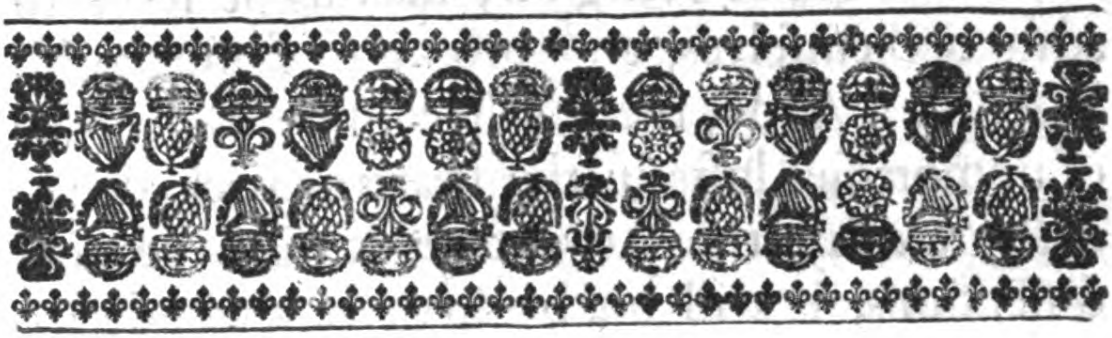

TO
The RIGHT HONOURABLE,
IOHN KENDRICK,
Lord MAJOR, and the Right Worſhipfull the Aldermen of the City of *LONDON*.

Honourable and Beloved.

Ome who have been judicious *Spectators* of thoſe uncharitable quarrels, which have broken forth in theſe Latter dayes, amongſt *Profeſſors*, have been ready to conclude, That *either* Men have not underſtood that *thing* which Religion ſignifies, *or elſe* they have abu-

sed the *Name* of Religion, making it serve to advance themselves, and promote some worldly *designe*: And if they shall consider the power of unmortified lusts in the hearts of wicked men *emboldened* by the Advantage of such generall dissentions, it will not be so great a wonder to see *many cast off God* and Holinesse, as to see any keeping the Faith, and *cleaving* unto Christ in such an houre of *Temptation. One great snare*, that the Devill hath layed to intangle soules, hath been, To put them upon it to call every thing into *Question*; which hath been the more dangerous, because such *enquirie* doth pretend to *Ingenuity*, and is like that Tree of knowledge, a *Tree* to bee desired to make one *Wise*, and certainly it is farre better to be humbly and modestly inquisitive, then Popishly and Sottishly ignorant, for the *Wise* mans eyes are in his head, but the *Foole* destroyes himselfe by a strange implicit faith, and blind obedience: But when a Proud and Deboyst Spirit shall become one of those Ἀφεκτικοὶ καὶ ζητητικοὶ those hæsitating Questionists, how will he Vaunt and Triumph in his conceits, as if he had *Posed* and *Non-plust Truth* it selfe: When such a one is gotten into this strong hold, what will not his bold confidence *dare* to Question?

And

And although hee might consider that a *Foole* may aske more questions then ten *Wise* men can answer, yet still he persisteth in *vaine* Interrogatories; And such is the disturbance of his minde occasioned by the pride and wickednesse of his heart, that lett the most cleare and pertinent *Reply* be made to his Demands; yet is Hee wholly indisposed to receive satisfaction. Thus is the *poor*, but *proud* and insulting Sceptick, at once Really the Devils Bondslave, and conceitedly his owne freeman.

When I was, by your *Order*, called to this publique service, many things of this kind did presse in upon me, And the greatest impression that I could perceive upon my spirit was, To speake something, that might, by the blessing of God, tend to the Vindication of the Truth of Religion, from the Malicious, but Frivolous affronts of Prophane, yet Cunning men; and I could not finde out a more Direct meanes to this end, then by an appeale to the Common sense of all Regenerate soules, which I have done in the following discourse, according to the measure of the gift received, the effects whereof I heartily desire may be these two,

First, For ever to silence that Machiavilian Blasphe-

Blasphemy, that Religion is nothing but a Politique Engine, and that there is no such thing indeed any where to be found. There are those in the world, who in a true spiritual sense, have heard with their eares, and seen with their eyes, and handled with their hands *of the word of Life*; And it is to be feared, that those soules, which deny, that there is any Religion abroad, are wholly devoid of it within themselves. Religion is not a *Chimæra* or *Notion*, but a real thing in the hearts and lives of good men.

Secondly, To stirre up and awaken Professors, that they rest not satisfied in any Outward forme, without the inward life and power of Religion. Oh! Bee not contented to serve in the Oldnesse of the Letter, but in the Newnesse of the spirit. Wee have raised such a *Dust* by our Disputes in lesser matters, and by our espousing such triviall quarrels, that we have almost lost our Christ, and alienated our affections from our first Husband. It is time for us now to call forth that Primitive spirit of Love and Purity, if by any meanes wee might remove the Scandal of our contentions, and exhort one another so much the more, as we see the day approaching.

After you had patiently given this Sermon the Hearing,

Hearing, you were pleaſed to importune the Publication thereof, whereby your ſelves and others might the better Perpend, and truly examine what is therein contained; which requeſt of your *Honours* I could not eaſily deny, but have accordingly performed, and do here tender it to your *Chriſtian Acceptance*, with hopefull confidence, that ſeeing for the Truths ſake, it found ſuch unexpected entertainment at your eare, it ſhall not be deſpiſed at the more ſevere Tribunal of your *Eye*. Now, that good ſpirit of Jeſus Chriſt open the eyes of your mindes, that you may ſee and approve things that are excellent, and perſwade your hearts to receive the Truth in the Love of it, and direct your ſteps to walke in the paths of Mercy and Truth, that you may be Saved.

So prayeth,

Yours and the Churches

Servant in the Goſpel.

William Ames.

December 4. 1651.

Imprimatur

JOSEPH CARYL.

Serm. 15

1 John 2. 20.

But yee have an Unction from the Holy One, and yee know all things.

THere hath been of old an *irreconcileable feud* between light and darkneſs, between good and evill, and wherefoever *truth* hath had it's dwelling there *error* and *falſhood* have endeavoured to intrude themſelves; ſo that no ſooner was truth *incarnate* in the Perſon of our *Lord Jeſus*, but *Antichriſt*, yea *many Antichriſts* did ariſe and ſet themſelves againſt it; *ſed magna fuit Veritas & prævalebat*, *Truth* was *great* and did *prevaile*. But when error and falſhood did perceive that Truth remained *invulnerable* in the *Perſon* of Chriſt, they betake themſelves to his *poſterity*, and the ſeed of the Serpent doth conflict and try it out with the ſeed of the Woman; yet ſtill the victory hath been given on the Saints ſide. But ſuch was the malice of Truths great Adverſary, the Prince of darkneſs, that he would not onely not lay down the *Bucklers*, but that he might appear to deſerve the name of *Apollyon* and *Abaddon*, Hee hath left no means unattempted, and hath more curiouſly ſought out and invented how Hee might yet (if poſſible) carry the day againſt the Truth; and to carry on his undertaking hath projected *two* ways eminently, whereby either to *Banniſh* Truth wholly out of the world, or to *ſtop* her growth and progreſſe in the world. The *one* hath been by open *force* and *violence*, to perſecute the

Truth and Error at enmity.

Antichriſts double deſign

the persons of those who have professed themselves to be Truth's subjects; whereby he might at once make them weary of their profession, and deter and affright others from entertaining that Truth which was thus persecuted in those that did profess it.

The *other* way hath been by secret *subtilty* and cunning *Sophistrie* to undermine and imbase the Truth, to mixe his poyson with Gods wine, whereby Hee might with less difficulty either *cheat* the Professors, and owners of it, or at least hinder the *Genuine* and naturall *effect* which *pure* Truth should have upon the mindes of men. But upon all the glory there hath been a *protection* and defence, and this *defence* hath been the munition of Rocks.

n vio- *First*, That there have been *violent* assaults upon the *persons* of the Saints for the *Truths* sake, I need not fetch an argument from *farr* to demonstrate unto you: Every one that we meet withall is able to tell us of those *primitive* persecutions, and to relate unto us *ruefull* stories of the bloody *Massacres* that have been abroad. Who amongst us is ignorant of those *Smith-field* Butcheries, and those *whole-burnt-offerings* of holy men, which the bloody Priests of *Rome* did offer to their *great Idol?* What shall we say to *this dayes* rehearsall of those *not invincible* Armadoes, those *Powder-plots* and conspiracies, those *armies* and insurrections, those *wars* and tumults, which have threatned as with *open mouth*, to swallow up and devoure whole Nations, and Common-wealths, where *Jesus Christ* hath had his worshippers? Certainly *no thing* herein is so wonderfull *as this*, that *Christ* hath yet a *Name* in the world, that Hee hath yet a *Name* in *England*. And that which hath secured Truth and her subjects from the mischief of these designes hath been the *powerfull providence* of the Almighty. He that holdeth

eth the *Reins* of Government in his hand, who is the great and supream *Moderator* of this world hath taken to himself his *great power*, and hath reigned. *Behold*, God hath been to his Churches, and holy ones as a *Refuge* from the storme, and as a *shadow* from the heat of their persecuting Adversaries, whilst the blast of the terrible ones hath been as a storme against the *wall*; so that, as we have *cause* this day, in our Anniversary Commemoration of these *never to be forgotten* deliverances, wee may take up that Angelicall *Doxologie*, and say, Blessing, Honour, Glory and Power, be given to him that sits upon the Throne, and to the *Lambe* for ever, *amen*, *Hallelujah*. Isa. 25.4

Secondly, That there hath been *deceit* and *Sophistry* used to steale away Truth from the professors of it, nothing is more clear and manifest. The Scripture speaketh expresly, that there *were* false Prophets amongst the people, and there *shall* false Teachers creep in, who shall bring in damnable Heresies, even denying the Lord that bought them. And these *Agents* or *Factors* for Truths Adversary, are either those *Tenebriones & Lucifugæ*, those Owles and Night birds, who doe *secretly* blaspheam the Truth, but dare not come into the *Light*, lest their workes of *darknes* should be *revealed* and made manifest. Or else they are those whom the Father calls *Meridiani Dæmones*, those noon-day Devils, who with an *impudent* forehead dare set themselves to cry downe, and with most Devillish confidence to oppose that Truth which *must* prevail and conquer. And these may be those *white* Devils that would appear in the shape of Angels of Light, whilst indeed secretly and inwardly they are nothing else but *Feinds* of Darknesse. But against *all these* hath our Lord Jesus secured his Church and people; and hath brought off his Truth *without* 2 Secret craft 2. Cor. 11.1

loſs or prejudice; and that by the powerfull working of his own *Spirit* living in the hearts of holy men. Now as we have cauſe every way to *bleſs* God for Truths ſafety, ſo from a godly *jealouſie* and holy fear we may *admoniſh* and call upon the Profeſſors of Truth, that they be not led away with the *error* of the wicked, or enſnared with the *craft* and ſubtilty of *Antichriſtian* ſeducers; And this was the *occaſion* of that *diſcourſe* which the Apoſtle falls upon in this Chapter, as may be gathered from the 26. *Verſe*, *Theſe things have I written unto you concerning them that ſeduce you.*

Pel. 3. 17.

Context. The *aged* Apoſtle in the *beginning* of his diſcourſe doth well conſult the *condition* of Believers to whom this Epiſtle ſhould come, and writes unto them as unto *little Children.* In Verſ. 18. *Little children*, you, whoſe *attainment* it is to know the *Father*, even the Father of our Lord Jeſus Chriſt, and in him *your* God and Father. My little Children, It is *Hora noviſſima*, the laſt houre, and therefore you had need to *ſtirr up* your ſelves, and ſeriouſly to *conſider*, how to ſave your ſelves from that great *inundation* of the *myſtery of iniquity*, which will endeavour to ſuppreſſe the *myſtery of Godlineſs.* My little Children, It is the laſt houre, and as you have heard formerly by thoſe who inſtructed you in the Truth, that Antichriſt ſhould come, ſo now *already* there be many Antichriſts, for this is the laſt time: And the danger is *greater*, foraſmuch as thoſe Antichriſts who are abroad were ſometimes *pretenders* to the truth of the Goſpell, ſometimes they profeſſed themſelves *ſubject* unto that Truth, which now they endeavonr to *oppoſe* and vilify. Yet let me informe you in this, That they *went out* from us, but they *were not* of us, for if they had been of us, no doubt, they would have *continued* with us; but they went out, that it might be made *manifeſt* they were not

not all of us. Now after Hee had given this *Alarum* to Believers, concerning the *approach* of the Antichristian Adversary; He gives himself and them a *Cordial* and encouragement in the *words* which I have read, *But ye have an unction from the Holy one, and yee know all things.* Which words you may please to look upon as the *Saints security* in evill times, or the *best protection* of holy men against the impudent assaults of *Brazen-faced* error, and *Antichristian* falshood.

In these words be pleased to observe these three things. *The Text o ed.*

First, A glorious Title given to *Jesus Christ*, the King of Saints. He is called the *Holy one. You have an annointing from the Holy one.* The spirits of Antichrist they are *uncleane* spirits, they are profane, debauched, polluted, and polluting spirits, but the spirit of our Lord Jesus, which is in you, proceedeth from one that is *holy*, *harmless*, and *separated* from sinners. This is a Title often given in the old Testament to the *eternall* Majesty, that *increated* Being, God himself: And our *Lord Jesus*, as the eternall Son of the everlasting Father, is *dignified* with the same Title, and called the *Holy* Child, the *Holy* thing, the *Holy* one; yea in *Dan.*9.24. he is called the *sanctum sanctorum*, The *great* Saint, or the most holy of all: There the Angel tells *Daniel* that after seventy weeks there should be a reconciliation made for iniquity, and everlasting righteousness brought in, and the *most holy* should be annointed: that is, our Lord Jesus Christ, the true *Messiah*, should come in the flesh and be *inaugurated*, and *installed* into that great office of an high Priest, which had been for so many years past *typified* and *shadowed out* in their Priest that served in the Temple. Now this is worth our consideration, That if our Lord Jesus, who is the *Fountain* from whence we receive this spirit be so *1 Christ th Holy one.*

holy

holy and pure, then surely the effects and operations that this spirit doth produce in those who receive it, must be holy and pure also. Impurity, uncleanness, and sinfull defilements *cannot* possibly proceed from so *pure* a spirit as the spirit of Jesus Christ is, whose Name is, The Holy one.

ſts ſpirit inting.

Secondly, Another thing considerable in the words is, An *effusion* of the Holy Ghost from Jesus Christ upon his people. *Yee have an unction*, or yee have *received* the anointing. The custome of anointing was anciently used either to *separate* and consecrate to an holy use, or to *install* and inaugurate to some office and service, or to *endow* with gifts suitable to some notable and eminent employment. And we finde in the Scriptures, That the anointing past upon some of their *Prophets*, their *Priests*, and their *Kings*. It is also further observed, That in the *second Temple*, the anointing, or the holy oyntment was *wanting*, which might signifie to the Jews that then were, that their Ceremoniall Rites were beginning to *waste*, they should therefore long for, and earnestly desire the *Messiahs* comming, by whom that anointing and other things should be *supplyed* and restored in a more singular and eminent way. Our Lord Jesus as our *high Priest* was anointed; and from him do all his people as so many *inferiour Priests*, receive and participate of that anointing: for as it is observed, The High Priest of old had most oyle poured upon his head, and the other Priests were but *sprinkled* with that holy oyle. So then the meaning of this anointing which is poured out from Christ upon his people must needs signifie a *communication* of the *same* spirit, of the *same* life, of the *same* grace and nature, that Jesus Christ, as the chief Priest, was *anointed* withall from the Father: so that the same disposition and goodness of mind doth flow out from Christ to a gracious soule. *Third-*

Thirdly, Here is the great *benefit* that Believers doe Receive by this holy anointing, which they have from the holy one, and that is, That they *know* all things. *You have an unction from the holy one, and yee know all things.* There is some difference in the *reading* of these words; The *Syriack Translator* reads them thus, yee know *all men*; and in that sence they may refer to that which the Apostle *Paul* speaks of in 1 *Corint.* 12.10. where, amongst the gifts of the spirit, which he reckoneth up, this is one, namely διακρίσεις πνευμάτων, the *discerning of spirits*. And the truth is, this great gift of discerning mens spirits was more especially given to some then unto others in the primitive times, and they were able not onely probably to *conjecture*, but also to give a judgement concerning many with whom they conversed, and did thereby discover divers *hollow* and *false-hearted* Hypocrites: *which gift* may, peradventure, though in a *smaller* measure and lower degree, *live* even to this day in the hearts of holy men; for verily, they many times *do give* a very shrewd conjecture, *not to say* judgement, concerning Professors amongst whom they live; but this they doe with a *sober*, *modest* and *compassionate* spirit. As for *profane* monsters, and *notorious* sinners, their condition is *obvious*, and *easily* to be discerned, by men whose eyes are in their heads, who are not blinded with a Bribe of favour, or prejudiced with some *fond* and *passionate* affection. But all the *Greek Copies*, as is observed, do read the words as we translate them. *Yee know all things*; that is, all those *maine*, *necessary*, *and fundamentall* Truths, which Jesus Christ came to declare, as from the Father to the World; or yee know all things, that is, All those *Truths* of the *Gospel* which those Antichrists that now are, or that *great* Antichrist which shall come, will sett themselves to *oppose* and *contradict*.

3 *Knowledge the benefit of anointing.*

You,

You, who have this anointing doe most certainly and assuredly know, and are well established in these *principall* and *capitall* Truths which you have received by vertue of this anointing. Thus we have a brief account of these words presented to us: And the point that I shal discourse upon, with your Christian patience is this.

Doct. *Anointing teacheth Doctrine of ist.*

That *the most certaine and assured knowledge of Christian doctrine is attained unto by a participation of the anointing of Jesus Christ.* Yee have received such an unction, and thereby it is that yee know all things. Every man almost, in these days, thinks himself *well instructed* in his Profession that hee makes, and in the Articles of Faith whereunto he declareth himself to bee a servant: who is there, that doth not judge himself to be as a *Master of Israel*; well understood in all points of Theologie; who yet, like *Nicodemus*, remaineth in the very darknes of ignorance, as *not knowing* what *Regeneration* and the new birth might signifie: for we shall finde that there is no such *certaine* and *infallible* way to come to the knowledge of heavenly Truths, as by Receving an *unction* from Jesus Christ.

When *Job's* three Friends had spent much time in arguing and redarguing the case with *Job*, *Elihu* standeth up and speaketh after this manner. I did expect that dayes should have taught wisedome, aud that I should have found understanding in the multitude of *years*, but now I finde, there is a *spirit* in man, and the
Job 32. 8 inspiration of the Almighty giveth him *understanding*; *great* men are not alwayes *wise*, neither doe the Aged understand judgement; I find a great *difference* between the judgement that *these men*, though grave seniors, give concerning *Job's* case, and the judgement that the *spirit* of God giveth: The Censure of these men proceedeth from the *peevish*, *angry* spirits of men, but the judgement

ment of the divine spirit in this case is according to Truth.

But that *notable* Scripture which I shall briefly speak unto is in 1 *Corinth.* 2. 13, 14. &c. where the Apostle speaking of this very subject, telleth us of many things: That which is the *substratum*, the maine business of his discourse, are τὰ τοῦ πνεύματος, the *things of the spirit*; then he tels us of a *naturall* man and a *spirituall* man; then he speaks of the *spirit* of the *World*, the *spirit* of *God*, and the *minde* of *Christ*; and then Hee compares all these together, and bringeth forth thus much, namely, *That the spirit of the world, the spirit of a naturall man*, which is a mundane, worldly spirit, *cannot* receive the things of the spirit of God, for they are spiritually discerned, and onely they can know them, who have the *same spirit* living and dwelling in their soules, which Jesus Christ had dwelling in him having received it from the Father; Wee have the minde, and spirit of God, and hereby doe we know the things of the Spirit.

That I may the more clearly manifest, to this *great Assembly*, what my understanding is in this weighty matter, give me leave to preface foure particulars, which may prevent mistakes, as if any private or particular designe were aimed at in such a Doctrine as this.

Foure Propositions preventive.

First, *Man as a reasonable Creature is the subject of Christian Doctrine.* Man doth not throw away his mind and understanding when hee comes to be *proselited* into the Truths of Christ. When God undertaketh to informe a man with heavenly doctrine, hee doth not deale with him as hee would deale with a *stone* which he would raise up to be a child to *Abraham*, for he findeth man already endowed with a *minde* and *will*,

1 Rationall man the subject of Christs Doctrine.

upon which account Hee is *capable* to heare further from his God. Mans *understanding* is of very good use in Christian Religion; for by that is man able to *communicate* much of his sence in heavenly things unto others, as also to plead for, and by argument to *back* the Truth received, against the Cavils and contradictions of such as oppose themselves. I must confess freely what I apprehend, That, in the *moment* of a mans *conversion*, when the grace of God powerfully ceizeth upon his spirit to turne him from darkness to light, and from the power of Satan unto God, those *acts* that he doth then performe, are the most *rationall acts* that ever he did performe in all his life. The acts of Repentance, Faith and Selfe-denyall, the act of turning from sin unto God, which are the acts that appear in the first motion of the soule unto God, these are *in themselves* and to *the soule*, most reasonable, equitable, just and right; yea, in the further *progress* of the grace of God in mans minde, when it growes up into sanctification and holiness, the *understanding* of a man doth act and acteth *understandingly*. The truth is, This minde and understanding of a man is ἄνθος τῆς ψυχῆς, as the great Philosopher calls it, the very *flower* of a mans soule, which is *not blasted* and withered by the Truths of the Gospell, but it is thereby *reformed*, *rectified*, *repaired* and *restored* to its primæve perfection, with great advantage. So that I think, in a *sober* sence, what the Apostle speaks of the Law, That it is εἰς χριστὸν παιδαγωγὸς, a School-Master to Christ, may be sayd of mans naturall knowledge, and understanding: In which sence one of the Antients calleth true Philosophy προπαιδεία χριστῷ, an inferiour Schoole, or a *fore-teaching* to Christ, as it is that which renders a man capable and fit to receive the impressions of a divine spirit: For certainely a man *in his*

his witts, and not a *mad*, *distracted* man, is the subject of Gods grace, of his converting and sanctifying grace.

Secondly, The written word of God, in the Scriptures of Truth, is the onely *outward rule* of faith and manners. This is the *norma fidei & morum*; According to this rule must every man order his conversation, *Isai.* 8. 20. To the *Law* and to the *Testimony*, if they speak not according to this word, it is because they have not so much as *morning-light* in them. This is the *royall Standard* of Truth, unto which we must bring all mens *dogmata*, their assertions, and opinions, which are *vended* for Truth in the world: Hereby may we *examine*, and *judge* of all that, which men would obtrude upon us. I recommend, to every one that heares me, the *constant studying* of the holy Scriptures, as being the *Oracles* of God. It was that, for which, the Holy Ghost doth so highly commend the *Bereean Christians*, That they received the word with all readiness of mind, and *searched* the Scriptures daily, whether those things were so; and upon this account they were called εὐγενέστεροι, more noble, as being *better borne*, *better bred*; *better educated* then those of *Thessalonica*. I will onely adde this, That the *Letter* of the Scriptures is but *dead* without a divine power joyned with it, and a *spirit*, moving mans mind, *without a word*, is very *questionable* and *dangerous*.

2 *The written word the outward Rule.*

Thirdly, *The Holy Spirit*, which is understood by this anointing, *is no private spirit, or particular impulse, no singular perswasion or extraordinary inspiration, but a generall and universall sense in all regenerate minds.* Holy men doe all agree, by *common* consent, in those Truths, which the New Creature doth chiefly resent and rellish. The Apostle to this purpose useth two expressions, 1 *Cor.* 12. 13. and 2 *Cor.* 4. 13. By *one spirit* are we all baptized

3 *The Unction of the spirit a universall sense.*

into *one body*, and have been all made to drinke into *one spirit*: and wee have the *same spirit* of Faith. Where the Apostle considers the *community* of Christians, under the *notion* of a body made up of severall members, which must have *a soule and spirit* to informe, animate, quicken and enliven it: This is that spirit of Jesus Christ which doth *live* in the soules of holy men; and *distinguish* them from the common *Herd* of Infidels and *Beastly* sinners. Although we may be ignorant of that which the Philosophers meant by their *Anima mundi*; the soule of the world, yet me thinks every gracious heart should easily apprehend what is that spirit and soule of the regenerate world. But here I must acknowledge also, That the *eternall spirit* of God doth sometimes come downe as from Heaven, and particularly move upon a regenerate minde, whereby it doth ἀναζωπυρεῖν, *blow off* the ashes and *stir up* those heavenly sparkes, which lay in the soule as *buried* under some clouds of sadness, and hereby the *frozen* and *benummed* spirit of a precious saint doth finde it selfe *thawed* into a vivacious fitness for any service. This is that which the *spouse* calls for in *Song* 4. 16. *Awake O North winde, and come thou South, blow upon my Garden, that the spices thereof may flow out.* This discourse, I conceive, may shew us the *difference* between the *good spirit* of God, which sober minds converse withall, and that *fanatick* and *exstatick* spirit, which vaine men pretend unto, and are deluded with. *This spirit*, in both the senses that we have spoken of, may not be condemned as a groundless *Enthusiasme*, for as the learned *Cameron* observes, *Enthusiasmus est, ubi quis est merum organum, sine omni usu rationis & judicij.* Then is a man acted by such a spirit, when he uttereth Revelations *without* the use of his *understanding* and *reason*, as sometimes the *Prophets* of old did, who were but as

a *trunk*

a *trunk* or *instrument* through which the spirit conveyed those secrets, which God would declare unto the world.

Fourthly, The spirit of Christ signified by this anointing, is first received in the way of his Ordinances, and is thereby maintained and carryed on, and doth live with great delight in the use of those Ordinances where it was first received. He who hath received the anointing from the Holy one, knows *where* he hath received it, and he knowes also, that the same spirit can *breath* no where so freely, as in such *holy aire*. The new Creature was *borne* under the Ordinances of the Gospell, and is *nursed* and brought up under them. *Faith* came first by *hearing*, and Faith *groweth* and receiveth strength, being nourished by the same Doctrine, by which it was at first *planted*. They who have *heard* and learned of the Father come unto Christ, and know not whether to goe from him, because he hath the words of eternall life. The Apostle in 2 *Cor.* 3. 8. calleth the ministration of the Gospel the *ministration of the spirit*, as being that by which the soul doth receive, and grow up in this divine and heavenly life. Therefore the Author of this Epistle writing to *anointed ones*, tels them that as they *had heard* so it should be that Antichrist would come, and that they should *abide* in the Truth; whereby he doth *commend* them and their Teachers for their great care and diligence in *searching out* and receiving the Truth. I need not spend time in shewing the lawfulness, conveniency, and necessity of Gospell Ordinances, such as are, Hearing the word, prayer, breaking of bread, to shew forth the Lords death, and the rest which are of the like institution. Onely this I would speak by way of *admonition*, as it is a serious and generall *observation* which holy men have made, That no sooner do men cast off the use of the

4 *The spi Christ liv his Ordin*

the Ordinances and appointments of Jesus Christ, but at the same time they doe *cast off God* and godlinesse, and laying the *Reins* upon their own necks, they set the foot upon the holy Law, running desperately upon further mischief. Thus hath divine *Justice* branded those who would not humbly submit to such sacred *Institutions*. Such is the *Majesty* and Authority of these things, that almost every man in the use of them doth finde an *awe* upon his conscience, and feel himselfe *commanded* into a *moderate* and *sober* modesty, a *modest* sobriety and moderation.

rine 7 pro- Having thus layd downe these foure particulars by way of prevention, give me leave to explaine the sence of the Doctrine in these seven following propositions.

as anoin- *First, The Lord Jesus as head of his Church was first anointed with the divine spirit.* Here began this holy Unction; Jesus Christ was the *first Receiver* of the Spirit. The eternall spirit powred forth an *abundance* of this ointment upon the person of our Lord Jesus, He was anointed with the oyle of gladnesse above his Fellowes. In the ancient anointings, God had appointed certaine *measures* of this oyl to be spent upon the persons anointed: *Saul* was anointed with a *Cruise* of oyle, as not like to continue in the throne long; *David* was anointed with a horne of oyle, his Kingdome being to remaine longer; but it pleased the Father that in Jesus Christ should all fulnesse dwell, so that in *Isai.* 10. he is called *The anointing*; and such is the savour of his good ointments that his *Name* is as ointment powred forth, therefore doe the Virgins love him. The Lord Jesus did Receive this fulnesse *for our sakes*, that from it we might receive, and grace for grace. Hee was to be the head of his Church, *propter eminentiam & influentiam*, not onely for superiority, but also for influence and convey-

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ance, so that upon this account Hee was first considered in the business of anointing, that he might be usefull for conveyance of this spirit to his people. The ointment poured upon the head of the high Priest, *ran downe* upon his beard, and to the skirts of his clothing, leaving a sweet *fragrancie* and *savour* behinde it: so doth this spirit of our Lord Jesus, flow from him, down to all his saints, and *perfumes* them with his owne sweetness. And as the Prophet *Elijah*, when hee went to heaven, let his *mantle* and *spirit* fall upon *Elisha*: so did our blessed Lord and Saviour, after his *ascention*, send forth his owne spirit to dwell with his Disciples, as their solace, and comfort, in his necessary absence.

Secondly, Jesus Christ as a second Adam *doth begett Children after his owne Image.* The first *Adam* brought forth children in his owne likeness, deriving to them the same naturall spirit which was in himselfe: so doth the second *Adam* propagate his posterity, and give unto them his owne spirit which is supernaturall and heavenly; The *Picture* doth not so exactly resemble the *face*, as the regenerate soule doth resemble her everlasting Father. This *Notion* lyeth very obvious in the 5. of the *Romans*. Where the Apostle discourseth of the two *Adams* and their two posterities, with their severall advantages, or prejudices that they received from their head: As by *one man* sinne entered into the world, and death by sinne, and death passed upon all, for asmuch as all have sinned: which words referre to the whole posterity of the *first Adam*: so by *one man* came life, by one came forgiveness, by one came such a universall reparation; that as *in Adam* all dyed, so in *Christ* all are made alive; all the posterity of the *second Adam* are as much, yea more advantaged by their Head Jesus Christ; then all the posterity of the *first Adam* were

2 *Christ a second Adam hath his offspring.*

were damnified by his Apostacy, and the influence that it had upon them. The Lord Jesus findes the children of the first *Adam* in their naturall capacity, and maketh them the subjects of his grace, but Hee bringeth forth upon their minds and spirits a *new creation*, which he did not finde in them, no not *in semine*, not in the seeds or root of it: Hee cometh by his spirit to doe some thing in man, which could not be done by the *sublimation* or *improvement* of those *Rudera naturæ*, those reliques and remainders of *Shipwrackt* nature, for if so, then what meaneth that *bitter* Cup, what meant that *pomp* of *bloody sufferings*, which Jesus Christ did undergoe? What need was there that he should come endowed with *so much* spirit? If *Naturall principles*, which yet remaine in the broken posterity of the first *Adam*, could have brought forth that which now is the *great designe* and undertaking of Christ in the world; Hee seemeth to have come in the flesh, and to have suffered such contradiction of sinners, and so shamefull, accursed death upon the Cross upon *too smal* and too *inferiour account*. Doth Jesus Christ, after *all this*, effect no more upon men, then what the *scattered* peices of decayed nature being gathered together, could effect upon them? Surely, *Brethren*, Hee doth more then so, for hee *begetts* children unto himselfe as a Father, and *uniteth* members unto himselfe as an Head, Hee *transplanteth* soules into an other soyle, and they *live in him*, deriving sap and spirit from him as from their *better soyle*, their *new Root*. The Apostle in *Gal.* 4. doth thus express it, My little children, with whom I travaile in birth, ἄχρις οὗ μορφωθῇ χριστὸς ἐν ὑμῖν, *untill Christ be formed in you*; that is, until the *spirit* of our Lord Jesus comes to be that to your soules, which your soules are unto your bodies; The reasonable soule in man is the *principle* of life, and that by

by which he is denominated to be a man, and *distinguished* from a beast; so doth the spirit of Christ working it selfe into the soule of man, *transforme* him into his owne image, and this new Creature hath the *same spirit, nature* and *disposition* with Jesus Christ, whereby he is denominated a Christian, and distinguished from other men. The person of Jesus Christ was that *originall copy*, according to which all his posterity should be made conformable. This is that which the Apostle speaks to in 1 *Cor.* 15. where Hee saith, As wee have born the image of the *earthly*, so must we beare the image of the *Heavenly Adam*; which is not onely to be understood in a *corporeall* sense, That our bodies in the Resurrection shall be called out of their dust into the likenesse of Christs glorified body, but in a *spirituall* sense also, for our minds and soules having received the first fruits of the Resurrection within themselves already, they also shall in union with their bodies rise up in a *compleat similitude* and likenesse to our Lord Jesus, having limbe for limbe, grace for grace.

Thirdly, The spirit and life of Christ communicated to his people, doth make them capable and able to understand his will. When the spirit of Regeneration is past upon the soule, then doth a man become *fit* to understand heavenly Truths. It is true, There is a kinde of *rationall* assent to heavenly Truths before conversion, and the naturall man doth understand the *letter* of the spirit, but not the *spirit* of the letter; yet no man hath so clear, so full and undoubted understanding of those things as he whose minde is *defecated* and purged from the dreggs of *worldly lusts*, which are like a *fogg* and *mist* upon the face of the soule. The soules of men are like so many *glasses*, which reflect the image of things presented before them, now if there be a *steame* breathed upon the glasse,

3 *Christ's spirit fitteth the soule to know his Truth.*

glasse, the Reflection is very little, or none at all; or if the light, which should convey the species from the object to the glasse, bee but a *dim twi-light*, a weake and insufficient light, there is no reflection neither; so it is with the soules of men, whilst our *worldly* affections, and *adulterate* love to sinne and wickednes, doe boyle and bubble up within us, sending up their steames into our minds, the things of God cannot be seen, according to the *greatness* of that beauty and excellency which is upon them; He that caused the light to shine out of darknes, must shine in our hearts, to give that φωτισμὸς τῆς γνώσεως, that light of the knowledge of the glory of God in the face of Jesus Christ; for as the Psalmist speaks *In tuo lumine lumen videbimus*, in thy light we shall see light. The holy nature of Jesus Christ is the true *Collyrium*, the true *eye-salve*, wherby the soul must be cured of its blindnes; and the Apostle speaks in *Col.* 3.10. of putting on the new man τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν, which is *renewed* into knowledge, according to the image of him that created him: Untill we be renewed in the spirit of our mindes, and taken off from the love of this world, and the things thereof, wee cannot attaine to a right *new Testament* knowledg of those things, which Christ hath revealed from the bosome of the Father. There is a *præputium cordis*, a foreskin of the heart, a *pride* and *insolency* of the naturall spirit, which must be *circumcised* and destroyed, before the soule can attaine unto a full *view* of that excellent and glorious Truth, which Jesus Christ doth present us withall.

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Fourthly, The knowledge of Christian Doctrine grounded onely upon Argument is but doubtfull & uncertain knowledge. I conceive, that *Syllogismes* and *arguments* are onely for *this* world, and the things of this world, but not for the things of God & of the *other* world. The natural Philosopher

sopher attains to his naturall knowledge by *observations* and *experiments* in severall particulars, by *Antecedents* and *consequents*,& most of his knowledge in those things is very *feeble*, *crazy* and *questionable*, which made that great Philosopher after all his inquiry for knowledge, profess, That he onely attained to this, that he knew himselfe to be ignorant, *Hoc tantum scio quod nihil scio*, This onely do I know, that I know nothing. But God hath ordained a *better way* to convey his Truth into our hearts, and that is by a *renovation* of our minds, and by the *communication* of *a divine nature.* God hath not left his people at *uncertainties* in those things which are materiall and necessary, but hath given them more then the certainty of a *demonstration.* Whatsoever I doe *receive* for Truth upon the account of argumentative conclusions, that I am bound to *lay aside* and *disowne* for Error upon the like account, when a more probable argument comes: And truly Friends, if all the ground of our entertaining Christ and Truth, or Christian Doctrine, be, because such an *argument* conveyed it unto us, what shall become of us and the Truth, when wee meet with a *subtile sophister* and *Antichristian* Head, who shal frame an argument against the Truth, *unanswerable* by our Logick? Where shall a man ever *consist*, if he must live upon these tearmes in the world? Besides, every one to whom the Gospell of Christ is preached, hath not *an head* strong enough to grapple with the *bignesse* and *depth* of some kinde of arguments, who yet may have their *hearts* truly mortified to this world, and carryed out in love to the *person* and *nature* of our Lord Jesus. The ground of that antient *scepticisme*, and that ἀκαταληψία, of the Academicks, whereby they did assert that nothing could be comprehended, might be this; All their knowledge was derived unto them by probable

conclusions, so that no thing was *certainly and eternally* true and infallible, but *conjecturall* and probable onely, and to be entertained according to the *retinue* and pomp of well dressed arguments. Hee that is but an *Argumentative Christian*, is rather a sceptick, then a true Christian: He is a Christian at the greatest *uncertainty* in the world: I must confess, many *Notions* which are obtruded upon men as *Orthodoxal*, and contended for by others as principall pieces of Theologie, must be *soberly examined* by Scripture and reason, for they are not *per se nota*, they are not seen by their own light, & in such opinions, *modesty* and *sobriety* are highly commendable. Yea, I confesse further, That the heavenly principles of the New Creature may be *Back'd* and *strengthned* by rationall arguments, and many times, the soule is constrained by a *practicall Syllogisme* to be lesse disquieted within it selfe; but yet, The *most cleare* evidence, and assurance of the *Truth* and *goodnesse* in these holy things of Christ and the new Creature, ariseth out of themselves, as light *floweth* from the body of the Sun, without the *contusion* or *compulsion* of an harsh argument; yea, and a regenerate heart doth by an holy *Sympathy*, entertaine with infinite delight these precious and holy Truths. Arguments and Syllogismes doe make a *great noise* in the world; mee thinke, they are not unlike to that appearance in *Horeb* unto the Prophet *Elijah*, when the great and strong *winde* rent the mountaines, and brake in pieces the Rocks, but it is said, the Lord was not in the winde, nor in the earthquake, nor in the fire, but he was in the *still, small voice*. *Lux spiritus sancti est lenis lux, perfundens se mentibus*. The Holy spirit doth *gently* hover over the soule, and *brood* upon it; Heavenly Doctrine falleth downe upon the spirits of men, not like a mighty *violent* raine, but like a *showre* of oyle, like a sweet honey-dew.

Fifthly,

Fifthly, The inward sense of a regenerate minde, doth easily judge between Christ and Antichrist. Such holy soules are well resolved about the things of God, they do not *halt between* God and *Baal*, arguing themselves out of all Religion and modesty; but they have a *naturall tendency* towards these things, and they feel a *magnetick* vertue secretly over-power them: This is the naturall working of the new Creature, whereby the soule doth inwardly *savour* and *rellish*, *difference* and *distinguish* between the Doctrines of Christ, and the *Impostures* of Antichrist. Jesus Christ tells us in *John* 10. That his *Sheep* do hear his voice; but they will not follow a stranger, for they *know* not the voice of strangers. Whereby he would have us to understand, That all his Disciples, who are truly taught of him, doe carry within themselves the *Lapis Lydius*, the Touch-stone of Truth, and such is the present Touch or Taste that some things do make upon their spirits, that they doe easily discerne from whence they come, although they doe not bring them to an externall Judicatory. The *Divine nature* whereof we are made partakers, doth put a difference between that which is *really* and *truly* heavenly, and that which is onely *counterfeit* stuffe, as the Touchstone doth between Gold and Copper. It is worthy of our observation, That every life doth *attract* and *concoct* that which is suitable to its nature, and the most inferiour life hath such a faculty. The *Plants* of the earth do draw unto themselves that sap and juice which is *proper* for them, and do digest it into nourishment; The *Beasts* of the field doe naturally move towards those things which will maintaine their lives, and turne aside from that which is *poysonous* and destructive to them, and what is by them received, they turne, *in succum & sanguinem*, into food and nourishment, and doe grow thereby.

5 *Inward se judgeth between Christ and Antichr*

by. The *rationall life* in a naturall man doth by obſervation, argument, and diſpute, gather up naturall Truths, whereby the man becomes *well poliſhed* in his underſtanding, and may deſerve the name of an *inſtructed Philoſopher*; ſo doth that *ſpirituall and heavenly life*, which we call the new Creature, and Divine nature in a Chriſtian, it, being indued with ſuch an attractive and *digeſtive* faculty, doth know what is ſuitable or *unſuitable* to it ſelfe, and doth accordingly affect or diſ-relliſh it. The Needle touched with a *Loadſtone* doth not more naturally move towards the *Pole*, then a ſoule *touched with a Divine Spirit*, doth move towards and freely embrace the truths of *Chriſt*; it cannot reſt at any point in the compaſs untill it be *centered* there. Men in whom the ſpirit of this world lives, and is prædominant, do naturally affect worldly things, the luſts of the fleſh, the luſts of the eye, and the pride of life. He that loveth *profit*, is wholly taken up in getting wealth; He that loveth *honour* and popular applauſe, doth ſet himſelfe to pleaſe men; Hee that loveth *pleaſures*, ſtudieth exceſs, riot, wantonneſs, and dalliance; and all theſe do finde their ſpirits move with a kinde of *naturalneſs* towards ſuch things, and take wonderfull contentment in them; ſo that as the Apoſtle ſpeakes, Theſe men are φιλήδονοι, φιλάργυροι, μᾶλλον ἢ φιλόθεοι, Lovers of pleaſure, lovers of mony, rather then lovers of God. The *ſpirit of Jeſus Chriſt*, in the hearts of holy men, doth, with *ſavour* and *relliſh*, entertain the things of God, whilſt other men that have but *common* ſpirits, cannot take any delight or complacency in them. Such was the hearty & ſincere affection of *Timothy* towards the *Philippians*, that Saint *Paul* ſaith, there was none like him, who did γνησίως τὰ περὶ ὑμῶν μεριμνᾷν, *naturally* take care of their affaires. And it is much more true of a regenerate heart; for none attaine to ſuch a

Joh. 2. 6.

2. Tim. 3. 4

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discretion in heavenly Truths as it selfe attaineth unto, for unto a man void of such a life, those precious truths are like the *white of an egge*, without any savour.

Sixthly, The true knowledge of heavenly things encreaseth according to the measure of Sanctification. I doe not speak of knowledge *falsly* so called, as the Apostle some where termes it, but of *true* knowledge, that is, *inward, experimentall* understanding, and this grows up as holines doth enlarge it self in the soule. The *clearer* the *Glass*, the more perfect is the *Reflection* that it makes; The more pure and spotless the soul is, the better doth it receive and judge of heavenly things. If it be but *Day-break*, or a *dim* and *duskie* twilight, we have a more doubtfull appearance of things that are before us: but if it growes to a *morning-light*, and once encreaseth into a *noon-day* brightness, then have we a more exact and judicious vision of them. When the soul begins at first to turn unto God, it hath some taste or smattering of these spirituall dainties, and it is like that taste, which new-borne babes have of the milk which they suck from the Brests; but when the Christian follows on to know the Lord, whose going forth is prepared as the *morning*, and when he doth resolvedly, and strongly carry on the work of sanctification in his heart and life, then doth he come to a more mature and *ripened judgement* of these things; Hee was a *child* before, but now he is grown up to a *strong man* in Christ. The great Apostle tells us, When he was a child, he thought as a child, Hee understood as a child, but when he became a man, hee put away childish things, His apprehensions of truth were but *low* and *weak*, because his capacity was not great, but now he looks upon the brighter face of truth with greater complacency then he did before. Our Lord Jesus tells us in *John* 7. 17. If any man will *doe* his will, hee shall *know*

6 Heaven knowledge portionable Sanctificat

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of the Doctrine whether it be of God. The best way to know *assuredly* and *impregnably* the truth of those things which God speaketh in his word, is to *observe* and *obey* those things which God enjoynes. The Holy Ghost, which is the best witnes of Jesus Christ & his Doctrine, is given to them that obey him, *Act.* 5.32. and these men do sweetly rest in an assurance of the truth, whilst others who are of *impure* spirits do *quarrell* and snarle against it. He that would grow *in the knowledge* of our Lord and Saviour Jesus Christ, let him *grow in grace*, as the Apostle exhorts in 2 *Pet.* 3. 18. One that is newly entered into the School of Christ, doth finde it a hard and difficult task, to subdue every corruption: The sins of *education*, *custome*, and *naturall tendency*, are not easily mastered; Hence it comes to pass, that upon any *laps*, or fall into any particular sin, the soule begins to be haunted with scrupulosities, doubts, and fears, yea, it doth upon such occasions fall to question the *truth* of grace, and the certainty of the Gospel, whereas, in case of a constant and close walking with God, there be no such *clouds* arising, but a constant *serenity* upon the face of the soul. The truth is, all those secret *suspicions*, and jealousies concerning the certainty of the wayes of Christ, or of the worke of his grace upon our hearts, doe proceed from some *guilt* contracted by acts of violence against the *light* and *principles* of the new Creature. Would you then bee perfect in, and *assured* of the truths of the Gospel, take the Apostles counsell, *Put yee on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof.*

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Seventhly. The holy anointing in a regenerate soule will remaine without pollution by Antichristian falshood. This anointing which yee have received *abideth* in you, and as it hath taught you, *yee shall abide* in him; so saith our

our Apostle, in 1 *Joh.*2.27.&*Paul* in 2 *Cor.*1.21.shews the ground of a souls *establishment* in the truth to be this holy unction, this participation of the divine nature from God, He that *establisheth* us with you in Christ, and hath *anointed* us, is God. Such a soule can do nothing *against* the Truth, but *for* the Truth. They who are perswaded into an Orthodox opinion, or article of faith, by an *humane argument*, may againe be easily cheated of that opinion by that κυβεία τῶν ἀνθρώπων, that dice-play of men, when some *cunning* Antagonist shall *cogg* an argument which may seem to import a fairer probability. But he, that hath this *inward* light of the life of *Christ*, as his *guide* into the knowledge of holy things, is not easily removed from the Truth, or much affrighted with the terror of arguments, but shall hold his owne for ever. Children and fools may exchange their *Gold* for Counters, but the wise mans eyes are in his head, and he will not part with his *most precious Faith* upon such easie tearms. This true knowledge of God, and spirit of Christ in the soul, is that *immortall* seed, that *eternall* life, which shall never die; he that hath said, Touch not mine anointed, will suffer none to lay violent hands upon his tender offspring; and in case of any *impudent* assault or *bold* affront offered to his sacred image, it shall appear, that *Hee* who is in a renewed mind is *greater* then he that is in the world. This holy anointing, this new creation in the soule, is a Principle of *recovery* in case of some particular Apostacy, and may be signified by that *voice behind one*, Isa. 30. 21. which the Prophet *Isaiah* speakes of, which shall say, this is the way, walk in it, when he turneth to the right hand, and when he turneth to the left. Suppose a man having received this anointing, should, at any time, by a sodaine temptation, defile himselfe with sin, whereby his glory is stained, his spirit disquieted, his conscience

wounded, and his peace interrupted, he shall finde such secret *struglings* and *strivings* within himselfe, that he is never quiet untill his filthinesse be *washt off*, and the new Creature within him *restored* to former freedom. Upon this account the spirit of Christ is an holy unction; for as oyle will not easily *mixe* with other liquors, or *incorporate* with other bodies, so this divine spirit will preserve it selfe pure, and hate the very *garment* spotted with the flesh. An holy soule is like a fountain, or well spring of water, into which there may be thrown dirt and trash, but the fountain will still be *cleansing* it self, and *purging out* that filth which was cast into it; the spirit of Jesus Christ dwelling thus in the soule, will continually be working out of all darknesse, and leading it on from light to light.

Thus have we opened the Doctrine unto you, and made it manifest, That the most *certain* knowledge of heavenly truths, ariseth from the *anointing* of Christs spirit within the soule, and not from outward arguments. The spirit of God doth *convey* these truths into the soule, The new Creature doth resent them, and this anointing doth establish the soule in a certain assurance of them. Now by way of application, give me leave to speak briefly to some few *Corollaries* or *deductions* which flow naturally from this *notion* which hath been thus explained.

1 Use. *The promises of the spirit expounded.*

First. If the new Creature brought forth in the soul, by the spirit of regeneration, be that which teacheth the certain knowledge of Christian Doctrine, Then *here we may see what is the true meaning of that spirit of Christ, which he hath so universally promised to bestow upon his people.* The Old and New Testament is full of promises in this kind. All thy people shall bee θεοδίδακτοι, taught of God; a *new heart* will I give you, and a *new spirit* will I put within you, I will put my *spirit* within you, and cause you to walke

walk in my ſtatutes; I will make a *new Covenant* with the houſe of *Iſrael*, I will put *my laws* into their minde, and *write them* upon their hearts, and they ſhall not teach every man his Neighbour, and every man his brother, ſaying, Know the Lord, *as if they were ignorant of him, or unacquainted with him*, for they ſhall all know mee, from the leaſt to the greateſt, & this ſpirit, which I will poure out upon my ſervants, and mine handmaids, ſhall lead them into all Truth. Now all theſe, and the like glorious promiſes, do ſignifie unto us that *experimentall knowledge* of God and Truth, which is the proper effect of this Renovation of minde which hath been ſett before us. When the ſoule is borne againe of that incorruptible ſeed, and tranſplanted into our Lord Jeſus, as into a new root, partaking of his ſap and ſpirit, then doth it attaine to a more cleare underſtanding of the will of God, and hath a more perfect ſavour, and relliſh of Chriſt and his wayes. This holy Spirit is that true *Shechenah*, that indwelling of God in the ſoule, which was antiently ſhadowed out by that *cloud of preſence*, which ſate between the Cherubims wings, in *Solomons* Temple. Then are we indeed taught of God, when this ſpirit dwells within us; then are wee under the fulfilling of theſe promiſes, when we have received the truth, not as it comes from *Paul*, or as it is delivered by *Apollo*, but the *Truth as it is in Jeſus*: when the ſpirit of Truth doth make us to know not the *word* but the *power* of it, implanting the minde of Chriſt in our mindes, and turning of us from the ways of ſin, into the love of God. I do not here determine what thoſe larger meaſures, or higher degrees of this teaching may be, in the latter dayes, when the *knowledge* of the Lord ſhall *cover* the earth, as the waters doe the Sea.

2 Uſe. *Proud man muſt be humbled.*

Secondly, If the beſt way to a certainty of knowledge in

in heavenly things be by a ſpirituall anointing, Then *proud man muſt be humbled and bee willing to bee taught by a divine ſpirit.* Fleſh and blood cannot reveal unto man the things of the ſpirit, neither can any man call Jeſus the Lord, but by the Holy Ghoſt, for the *fleſh* profiteth nothing, it is the *ſpirit* that *quickneth*, and theſe things they are *ſpirit*, and they are *life.* All things that Jeſus Chriſt ſpake, and did, they were ſpoken in *parables*, and done in *parables* to thoſe that are without; that *hearing* they might hear and *not underſtand*, and *ſeeing* they might ſee and not *perceive:* but to his Diſciples he ſaith, Unto you *it is given* to know the myſteries of the Kingdome, unto you, theſe things are *revealed* from the Father. The Apoſtle tells us in 2 *Cor.* 10. 5 That the weapons of our warfare are not carnall, but mighty through God to the pulling down of thoſe ὀχυρώματα, λογισμοὶ, πᾶν ὕψωμα, καὶ πᾶν νόημα, thoſe ſtrong holds, and reaſonings, thoſe inſulting notions that lift up themſelves againſt Jeſus Chriſt. After all the *Inquiſition* that our carnall reaſon can make into the Scriptures of truth, to finde out articles of faith: we ſhall ſtill remain *unſatisfied*, and may perceive that we are ſtill ready ſecretly to aske the ſame queſtion that *Pilate* did, *What is Truth?* Many men doe ſometimes think that they throughly underſtand ſpirituall Truths, when, alas! all their knowledge amounteth to nothing more, then a zealous or paſſionate *arguing* for them. The whole Bible to a reaſonable man, not regenerated, will be, as that book was which the Prophet ſpeaks of when it was delivered to the learned to read it,
a 29.11. he returns it, and ſaith, I cannot, for it is *ſealed*; and when it was delivered into the hands of the unlearned to read it, he ſaith, I am not learned. We carry Bibles in our hands; and ſay, we ſtudy the word of God, wee do well, but untill we have a ſpirit from God *teaching* of us inwardly,

wardly, and *reforming* us according to the Tenor of that word, we shall be no great *Proficients* in that knowledge. Hence it is that in the 19. Vers of the *Epistle* of *Jude*, one that hath not the spirit, and one that is sensuall, are accounted to be the same person, *sensuall, not having the spirit*. The truth is, *vaine* man would be wise, though he be like a *wilde asses* colt: Men would not onely be Masters of reason, and naturall knowledge, but would also have dominion over other mens faith, and would subdue the spirituall sense of the new Creature to the *Soveraignty* and supremacy of humane arguments. But as the Apostle speaks ποῦ σοφός, where is the wise? where is the Disputer of this world? hath not God made foolish the wisedome of this world? These men indeed, be those δοκησίσοφοι, that would seem to be wise; but is it not with them as the Apostle speaks in *Rom.* 1. 21. ἐσκοτίσθησαν, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐμωράνθησαν, are they not become dark, and vain in their imaginations; yea, doe they not *cum ratione insanire*, even run madd with that, which they call their reason, though it be nothing better then a corrupt *enmity* against the *honesty* and *simplicity* of Christ. Give me leave to speak freely in this point; when the *great mysteries* of the Kingdome of Heaven, such are *Self-denyall, reliance* upon the grace of God revealed by the Messiah, *living by Faith* in another, and deriving strength from Christ through a promise; I say, when these things and the like are propounded to a naturall understanding, and an unmortified heart, will it not say, that you doe *lapides loqui*, speak stones unto it, and offer that which is too hard to be received? Me thinks, when I offer such spirituall Truths to be judged at the *Tribunall* of naturall understanding, which I call argumentative knowledge, it is as when that which belongeth to *one sense*, is presented to an other, which

cannot

cannot give a perfect judgement of it. Hee that would make mee to understand what *Musick* is, and the excellency of it, must not bring mee to one that can with eloquence relate a *story* thereof, and tell me *in words*, what ravishing Harmony, and rare delights it doth entertaine one withall, and then bid me imagine how every note exceeded the other; for this is not to touch upon the right string, but he must bring me to a *Consort*, where mine *eare* may receive a true impression from such *musicall* delights. It is not enough to *paint* out the *beauty* of a Rose in the most lively colours, and set it before mine eyes, but I must *smell* to the rose it selfe, and thereby come to know the sweetnesse of it. Wee may thinke to make our selves great *Doctors* of the Law by a μόρφωσις τῆς γνώσεως, a forme of *knowledge*, but thereby we deceive our selves, attaining onely to a poor and beggarly understanding of the truths therein contained; for the best way to know them, is to obey and practise them. He that hath his heart truly *mortified* to this world, & is *crucified* with Christ, being *made alive* againe by that spirit of regeneration, Hee alone, doth attaine to the most quick and lively apprehensions of those Truths, that are revealed by Christ in his Gospel.

Use. *ked men ot judge a- t of hea- y Truth.*

Thirdly, If they alone doe truly know the things of Christ, who have received his anointing, then certainly, *wicked men are no competent Judges of Christian Doctrine*. Whatsoever their *parts are*, or their *acquired* learning in arts and sciences, yet, as to heavenly things, they are very darke and ignorant. Perhaps, this inference, may *provoke* the great wits of the world, to say as those Pharises did to Christ, Are we blinde also? But I am sure the Apostle tells us, Hee that hath not the Spirit of Christ is none of his, and he that is not one of Christs flock, I doe not know how he should *understand* Christs voice.

voice. The prophaner Jews had the *magnalia legis*, the great things of the Law delivered to them, and they accounted them as a strange thing, for, as the Apostle speakes, *Moses* hath a *veile* lying upon his face, and when that people shall be converted unto the Lord, this *veile* shall be taken away. There is the *flesh* of Christ covering his spirit, there is the *letter* and *shell* of the word of Christ as it is printed in our Bibles, which doth, like a *Masque*, cloude and hide the beautifull face of Truth, so that a carnall heart cannot discerne the beauty, or judge aright of the excellency thereof, so that the preaching of Christ crucified, is, σκάνδαλον καὶ μωρία, an *offence* to the Jew, and to the Greeks *foolishness*; but unto them that are *called*, both Jews and Greeks, it is the power of God, and the *wisedome* of God. *Great* men are not always *wise* men, and the men of the world are not fit to advise withall in the things of God. *Some* there bee whom God hath given up εἰς ἀδόκιμον νοῦν, to a *Reprobate* minde, to an *injudicious* minde, which hath no true judgement in heavenly things. Would any one make a *madd* man his Counsellor? No, He would chuse one that is *compos mentis*, one that is of a sober and discreet reason & *advise* with him in a matter of difficulty. He that is of a *ranting* spirit, and given to the love of *fleshly* pleasures, may *verba conari*, may, like a *Parrot*, speake words which hee understands not, but he is *crazed* in his intellectualls, and knowes not the way of the spirit in the soule. Let me heare one speake concerning the worke of Grace, the actings of Faith, the drawings of the spirit; whose *eyes* have been opened, as *Baalam* said of himselfe, in another case, one who hath had an internall sense and *feeling* of these things within himselfe, for *Hee* is best able to unfold such *hidden mysteries*. But let us *cease* from man, for wherein is he to be accounted of? The *Day-dawning* and the

the *day-star* arising in our hearts, will give us better light into that more sure word, of the Prophets and Apostles, then all the learned *School-men*, or voluminous *Commentators*, who have not plowed with Gods *Heifer*.

Use. *all knowledge not* *Christ.*

Fourthly, If knowledge of Christian Doctrine must be received by spirituall anointing, then *to be instructed in the Letter of the Scriptures, is not enough to make a Christian.* A man may by naturall understanding, exercised upon the *Letter* of the Bible, attaine to very great Orthodoxie in Articles of Faith, and severall points of Religion, for that which is true in *Divinity*, is true also in *Reason*; but notwithstanding all this litterall knowledge, his soule may be like *Pharaohs leane kine*, a *starved* and *ill-favoured* soule. The generality of men in the world are *exceedingly mistaken* in this businesse; for they have thought it to be *Reformation* enough, if they might but purge their Articles of Faith, and set forth in print that which might vindicate the truth of *their opinions*, and wayes, from the prejudice that they lye under in the World, whereas in the midst of such reformation, men shall be as *carnall* and *devilish* as they were before, they shall inwardly be as full of *pride*, and *covetousnesse*, of *envy* and *malice*, of *hatred* and *revenge* as ever; and they shall have leave to study mischiefe, and conceive evill will against their neighbour, notwithstanding all the elaborate *niceneſſe* of a reformed *System*. Brethren, Wee must not onely reforme our *Bookes*, though that be very good, but we must reforme our hearts, and our lives; the *power* of this anointing must eat out the *proud* flesh of our distempered hearts, and *quicken* us also into a more *pure* and *refined* spirit. Professors doe thinke they attain to a *great measure* of heavenly skill, if they are but so well read in the Bible, as to turne from one Scripture to another,

other, and compare one place with another, whereby they may more strongly *back* that opinion which they would defend, whereas all this while, The Scripture is a thing without them, and the minde of God is in their *Bibles*, not in their hearts, but the true Christian hath the word of God *transcribed* into himself, and can say in his measure, as Jesus Christ did, I delight to do thy will, O my God, Yea, thy Law is *within my heart.* *Eunapius* in the life of *Porphyrie*, speaking of his Master *Longinus* sayth, Hee was such an excellent Schollar, That hee was βιβλιοθήκη τὶς ἐμψυχῶν καὶ περιπατοῦν μουσεῖον, a living Library, a *walking* Studie; all his books were so well *digested*, and their notions *concocted* in his minde, that he did (as it were) give *life* & *motion* to his Books, in a *requitall* for that learning which he had received from them. He is a Christian to purpose, who hath the Bible *transpirited* into his minde, who hath digested the sense of Scripture into practice and *vitall blood.* Hee is not a Jew which is one *outwardly*, neither is that circumcision which is outward in the flesh, but he is a Jew who is one *inwardly*, and Circumcision is that of the heart, in the spirit, whose *praise* is not of *men* but of *God.* Rom. 2. 29.

Fifthly. Doth the Apostle bring in this anointing of the spirit, as that which secures holy men from Antichristian impostures, then here may wee see *the ground of those great Apostacies that are abroad.* Doe wee at any time see some *eminent* professor come tumbling downe like *Lucifer* from the height of his profession, and *immerd* himselfe in the dung of worldly wickednesse, let us know, the reason is, because he had no *root in himselfe.* They went out from us; saith our Apostle, for they were not of us, They were *leviter* 1. Joh. 2. 19.

5 Use. *Want of anointing the ground of Apostacy.*

tincti, sed non penitus imbuti, they have had perhaps some *sodaine* and *transient* tasts of sweetnesse in the wayes of God, but never did feed upon them with savour, nor digest them. They went out from us, that it might bee manifest that they were not all of us; There be some men in the world, who have much of that which we call *light* in their understandings, but have no *grace* nor *honesty* in their hearts, and it is no wonder if they turne away from the Truth in a time of *Temptation*, and day of *Tryall*; it is the *good* ground that bringeth forth fruit, and it is the honest heart that stands in a tempest, being well *bottomed* and *grounded* upon a *Rock*. Hee that is *hurryed* into any profession, by the *impulse* of his worldly affections, can not be setled and established in that profession, but must turn about when those affections give the word; Hee is like a ship whose sails are open to every gale of winde, but hath neither *Ballast* nor *Rudder* to keep it steddy in its motion. Many people thinke themselves so good *Protestants*, that they should never turn *Papists*; who yet, I feare, would fall from their owne stedfastnesse into the error of the wicked; and casting off the Protestant Articles, would easily entertaine for Faith the *dogmata* of *Rome*; the reason whereof is, Their *souls* are not *converted* to that Faith which they professe. To an *unregenerate* man who gives up himselfe to licentiousnesse, All *Religion* is alike, for Religion doth oblige and command the soule into a diligent obedience to some Rule, but such an unmortified heart cannot endure the beautifull bands of a Religious Law. But where the Gospell of Christ cometh, as it did to the *Thessalonians*, not in word onely, but ἐν δυνάμει καὶ ἐν πληροφορίᾳ πολλῇ, in power and much full assurance, where the word

word of Truth is *made manifest*, in mens consciences, and becometh an *engrafted* word, there we may be perswaded with the Apostle, that hee who hath *begun* a good worke, will *perfect* it unto the coming of Christ. This I must confesse, That men by the improvement of their naturall understandings, and by observing the *Dictates* of naturall conscience, may reforme some *externall* enormities and scandalous vices of their lives, and proceed further in profession upon account of some worldly considerations, but from all this reformation, though improved and carryed on very high, they may againe revolt, and apostatize, because the *principles* thereof were *externall* and *politicall*, not *internall* and *genuine*: Such men as these are not like *Timothy*, whom *Paul* calleth his naturall *sonne* in the Faith, they are not naturall, but artificiall Christians. But hee that is, not in *appearance* onely, but in *Truth* also transformed into the image of Christ, hath the *seed* of God remaining in him, and *eternall* life implanted, which shall never wither; Hee shall never drowne himselfe in sensuality, or fall away from the holinesse of a godly life, into the filth and basenesse of a *degenerate* spirit. The Apostle saith, *Oportet esse hæreses*, There must bee hæresies, That they which are approved may be made manifest. The understanding Merchant knows which is the *Pearle* of price, when one that is ignorant may be cheated with a *counterfeit*. This is the excellency and glory of a spirit taught of God, That when others fall away from the *Truth* of Doctrine and *integrity* of life, *that* will still adhere and cleave unto him; when the whole world shall lye in wickednesse, *that* will preserve it selfe *unspotted* and *blamelesse*, unto the comming of Christ. Hence it was that the Martyrs of old, though

1. Joh. 3. 9.

1. Cor. 11. 19

they could not dispute, yet they could *dye* for Christ. Hee that is alive in God, shall not be religious onely when he hath the *times* with him, for that is easie, the *dead* fish can swimme *downe* the streame; but when the wickednesse of the times, and places where hee lives draweth other men into a dissolute loosenesse, Hee shall stand like mount *Zion*, and never be removed.

Use. *l kindely ı the spirit hrist.*

Sixthly, If the Spirit of Christ be such a teaching spirit, whereby we know him aright, then *it concernes every regenerate soule to deale kindely with that spirit.* Oh! Bee very *tender* of the good spirit of Jesus Christ. I meane not onely that Gentle spirit, which sometimes *breaths upon* the Garden of our souls, and makes the spices thereof flow out and give their sent, but that spirit of Christ also which is *united* unto and *implanted* in our Spirits, that *New Creature* which is formed within us. Oh! Take heed of *grieving*, *tempting*, or *quenching* this spirit; *Spiritus Sanctus est res delicata*, The divine spirit is a very tender thing, Let none dare to cast water upon it, whereby to *coole* or *dampe* it, but let it act according to its own natural tendency. It was the great request of *Davids* heart in *Psal.* 51. 11. Cast me not away from thy *presence*, and take not thy *Holy spirit* from mee. O Lord, whatsoever thou takest away, doe not take this away: This spirit is that which puts me upon observance of thy will, and doth many times *recover* and bring me back again, when I have forgotten my selfe and thee. Christians! would you know what you are most of all *beholding* to in the world? It is the *good spirit* and *life* of Jesus Christ; This is the *Life* of your *lives*, and the *soule* of your *soules*; without this spirit you were but as other men, yea, you were unto God, but as dead *carkases* and stinking

stinking *Carryons*. Now if this spirit be our *life*, and if by *this* men live, Oh! then be kinde and tender towards it; take heed least by any meanes you doe offend it. Then doth a soule deale *harshly* and *unkindly* with this spirit, when it *opposeth*, *resisteth* and endeavoureth to *stifle* the motions of it, when the *will* of Christ in the soul is *gain-sayd*. Take heed, Christians, that you be not so *rude* as to offer violence, and to force this holy spirit; when that moves you *towards* God, doe not you *turne away* from God. What the Apostle beggs for *patience*, I would begg for the *spirit* of Christ, let the Nature, Spirit, and Life of Christ have its *perfect worke* in you, let it act according to its owne *freedome* and *latitude*. The Holy Ghost that dwells in you, doth advise you not onely to be Christians, *pro hic & nunc*, by fits and starts, so as may serve your owne turnes, but also to be *enduring*, and *universall* Christians: This divine Spirit is not satisfied if you bee onely moved by it in your *publick Assemblies*, unlesse you be moved by it also in your *Closets*, your *Shops*, and in all your *Relations*: for the Spheare of the new Creature, is, a *sober*, *righteous*, *and godly life*. Where this holy Spirit dwells, it will prompt the soule to something which is *transcendent*, and above the straine of *vulgar* spirits. Now suppose I should propound to this *great Assembly* the Question that Christ propounded to his *Disciples* in *Matth.* 5. τὶ περισσὸν ποιεῖτε, what singular thing doe you more then others? Yea, let me but propound it to those who are called the *holy ones* of the most High, Wherin doe you excell the Spirits of worldly men? What is there that may speake you to bee anointed with this Divine Spirit? Are you not as *Proud*, as *Covetous*, as *vaine* in your conversations,

Eph. 4.3

tions, as other men? Oh! Then let me commend this unto you, as seasonable and wholesome counsell, Take heed how you use the spirit of Christ which dwelleth in you, and suffer it to act like it selfe.

7 Use. guesse at heavenly glory.

Seventhly, and Lastly. If holy soules know heavenly things by virtue of the anointing from the holy one, which teacheth so sweetly and clearely, then *from hence wee may guesse at the glory of Heaven*. Wee may stand upon this Truth as *Moses* did upon the top of *Pisgah*, and from thence view the land of Promise. If the dignity of a Christian in this world, bee such as to have his minde enlightned with the pure spirit of Christ, whereby he knoweth the minde of God with infallible certainty, then what shall his glory bee in the *world to come?* The Scriptures call that Spirit which Believers receive here, the *Seale*, the *earnest* and *first-fruits* of that which they shall receive hereafter. And although this present knowledge which they have of heavenly Truths, doth so farre exceed and transcend all the litterall knowledge of other men; yet the Apostle accounts it *dark* and *ænigmaticall* in *comparison* of that knowledge which hee expects at the Revelation of Jesus Christ; for in this mixture of flesh and spirit the soule doth use *glasses* and *perspectives*, but then it shall see πρόσωπον πρὸς πρόσωπον, face to face, then shall it know even as it is knowne. Oh! What infinite *serenity* and surpassing *brightnesse* shall then incompasse holy soules, when they shall see all Truth *in him* who is Truth it self? Here wee may often meet with *vexatious* disputes from *contentious* Spirits, but in Heaven there shall bee *altum silentium*, a deep silence and everlasting rest, where our soules shall wade into a *Sea* of light and enter into a *vast*

1. Cor. 13. 12.

a *vast eternity* of Truth. There shall be no spots, nor blemishes, no doubts nor scruples arising in our spirits, for it shall bee *all day*, even a day without clouds. Wee shall never more be troubled with the *importunity* of busie arguments, there shall bee no room for the *Disputer* of this world, but the *immaculate* Lamb our Lord Jesus shall bee the *light* of that new *Jerusalem*, and he shall *enlighten* our soules with his own light and glory for ever. *Amen.*

FINIS.