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 ausres percigit, Magister intus est,
Cathedram in Celo habet qui corda docet. Aug.

LONDON,
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TO
The Right Honourable,
JOHN KENDRICK,
Lord MAJOR, and the Right Worshipfull
the Aldermen of the City of
LONDON.

Honourable and Beloved.

Some who have been judicious Spec-
tators of those uncharitable quar-
rels, which have broken forth in
these Latter dayes, amongst Pro-
fessors, have been ready to conclude,
That either Men have not understood that thing
which Religion signifieth, or else they have abu-
sed
The Epistle Dedicatory.

fed the Name of Religion, making it serve to advance themselves, and promote some worldly design: And if they shall consider the power of unmortified lusts in the hearts of wicked men emboldened by the Advantage of such general discontents, it will not be so great a wonder to see many cast off God and Holiness, as to see any keeping the Faith and cleaving unto Christ in such an hour of Temptation. One great snare, that the Devil hath layed to intangle souls, hath been, To put them upon it to call every thing into Question; which hath been the more dangerous, because such inquiring doth pretend to Ingenuity, and is like that Tree of knowledge, a Tree to be 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 Fool destroys himself by a strange implicit faith, and blind obedience: But when a Proud and Defoyle Spirit shall become one of those Eunuchs, those pestilential Questioners, how will he Vaunt and Triumph in his conceits, as if he had Posed and Admirest Truth it selfe: When such a one is gotten into this strong hold, what will not his bold confidence dare to Question? And
The Epistle Dedicatory.

And although ite might consider that a Fool may ask more questions then ten Wise men can answer, yet still he persisteth in vague Interrogatories: And such is the disturbance of his mind occasioned by the pride and wickedness of his heart, that last the most clear and pertinent rush 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 Bond Slave, and conceivably his owne freeman.

When it was, by your Order, called to this publick service, many things of this kind did press in upon me. And the greatest impression that I could perceive upon my spirit was, To speak something, that might, by the blessing of God, tend to the Vindication of the Truth of Religion, from the Malicious, but Frivolous affronts of Proflane, yet Cunning men; and I could not finde out a more Direct means to this end, then by an appeal to the Common sense of all Regenerate Souls, 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-
The Epistle Dedicatory.

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 Chimera 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 Daft by our Disputes in lesser matters, and by our espousing such trivial 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 care, 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 persuade 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.
1 John 2. 20.

But ye have an union from the Holy One, and ye know all things.

Here hath been of old an irreconcilable feud between light and darkness, between good and evil, and wheresoever truth hath had its dwelling there error and falsehood have endeavoured to intrude themselves; so that no sooner was truth incarnate in the Person of our Lord Jesus, but Antichrists, yea many Antichrists did arise and set themselves against it; sed magna fuit Veritas & prævalebat, Truth was great and did prevail. But when error and falsehood 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 Truth’s great Adversary, the Prince of darkness, that he would not only 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 Ranniib 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
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 sophistry to undermine and imbibe the Truth, to mixe his poysion with Gods wine, whereby Hee might with less difficulty either cheat the Professors, and owners of it, or at least hinder the genuine and natural effect which pure Truth should have upon the minds of men. But upon all the glory there hath been a protection and defence, and this defence hath been the munition of Rocks.

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 most full 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 rehaersall of those not invincible Armadoes, those Powder-plots and conspiracies, those armies and insurrections, those wars and tumults, which have threatened as with open mouth, to swallow up and devour whole Nations, and Common-wealths, where Jesus Christ hath had his worshippers? Certainly nothing 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 desigynes hath been the powerfull providence of the Almighty. He that hold-
The best Teaching.

...the Reins of Government in his hand, who is the great and supreme 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, we may take up that Angelicall Doxologie, and say, Blessing, Honour, Glory and Power, be given to him that sitts upon the Throne, and to the Lamb for ever, amen, Hallelujah.

Secondly, That there hath been deceit and Sophistry used to steal away Truth from the professors of it, nothing is more clear and manifest. The Scripture speaketh expressly, 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 & Lucifuge, those Owls and Night birds, who do secretly blaspheme the Truth, but dare not come into the Light, lest their works of darkness should be revealed and made manifest. Or else they are those whom the Father calls Meridiani Daemons, those noon-day Devils, who with an impudent forehead dare set themselves to cry downe, and with most Devilish 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 Friends of Darkness. But against all these hath our Lord Jesus secured his Church and people; and hath brought off his Truth without loss.
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 sa-
fty, so from a godly jealousie and holy fear we may 
admire and call upon the Professors of Truth, that they
be not led away with the error of the wicked, or ensna-
red with the craft and subtilty of Antichristian seducers;
And this was the occasion of that discourse which the A-
postle falls upon in this Chapter, as may be gathered
from the 26. Verse. These things have I written unto you con-
cerning them that seduce you.

The aged Apostle in the beginning of his discourse
doeth well consult the condition of Believers to whom
this Epistle should come, and writes unto them as unto
little Children: In Ver.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 stir up your selves, and
seriously to consider, how to save your selves from that
great inundation of the mystery of iniquity, which will en-
deavour to suppress 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 endeavour 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 untion from the Holy one, and yce know all things. Which words you may please to look upon as the Saints security in evil times, or the best protection of holy men against the impudent assaults of Brazen-faced error, and Antichristian falsehood.

In these words be pleased to observe these three things.

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 unclean 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 eternal Majesty, that increaseth Being God himself: And our Lord Jesus, as the eternal 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 appointed: 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 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, uncleanliness, and sinful defilements cannot possibly proceed from so pure a spirit as the spirit of Jesus Christ is, whose Name is, The Holy one.

Secondly, Another thing considerable in the words is, An effusion of the Holy Ghost from Jesus Christ upon his people. Ye have an union, or ye have received the anointing. The custom 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 farther observed, That in the second Temple, the anointing, or the holy ointment was wanting, which might signify to the Jews that then were, that their Ceremoniall Rites were beginning to waste, they should therefore long for, and earnestly desire the Messiah's coming, by whom that anointing and other things should be supplied 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 inferior 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 signify 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.
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 union 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 sense 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, the discerning of spirits. And the truth is, this great gift of discerning men's spirits was more especially given to some then unto others in the primitive times, and they were able not only 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 fundamental 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 Antichrist's that now are, or that great Antichrist which shall come, will sett themselves to oppose and contradict. You,
You, who have this anointing do most certainly and assuredly know, and are well established in these principal and capital Truths which you have received by virtue of this anointing. Thus we have a brief account of these words presented to us: And the point that I shall discourse upon, with your Christian patience is this.

That the most certain 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 be a servant: who is there, that doth not judge himself to be as a Master of Israel; well understood in all points of Theology; who yet, like Nicodemus, remaineth in the very darkness of ignorance, as not knowing what Regeneration and the new birth might signify: for we shall finde that there is no such certaine and infallible way to come to the knowledge of heavenly Truths, as by Receiving 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, and that I should have found understanding in the multitude of years, but now I finde, there is a spirit in man, and the inspiration of the Almighty giveth him understanding; great men are not always wise, neither doe the Aged understand judgement; I finde 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 judg-
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 Corinthians 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 τα ρά τιμάνα, the things of the spirit; then he tells us of a natural man and a spiritual man; then he speaks of the spirit of the world, the spirit of God, and the mind 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 natural man, which is a mundane, worldly spirit, cannot receive the things of the spirit of God, for they are spiritually discerned, and only they can know them, who have the same spirit living and dwelling in their souls, which Jesus Christ had dwelling in him having received it from the Father; Wee have the mind, 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 four particulars, which may prevent mistakes, as if any private or particular designe were aimed at in such a Doctrine as this.

First, Man as a reasonable Creature is the subject of Christian Doctrine. Man doth not throw away his mind and understanding when he comes to be profited into the Truths of Christ. When God undertaketh to informe a man with heavenly doctrine, he doth not deal with him as hee would deal with a stone which he would raise up to be a child to Abraham, for he findeth man already endowed with a mind and will, upon
upon which account He is capable to hear 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 sense 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 man's conversion, when the grace of God powerfully seizeth 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 rational acts that ever he did performe in all his life. The acts of Repentance, Faith and Sels-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 as a flower, as the great Philosopher calls it, the very flower of a mans soule, which is not blasted and withered by the Truths of the Go- spell, but it is thereby reformed, rectified, repaired and restored to its prime perfection, with great advantage. So that I think, in a sober sense, what the Apostle speaks of the Law, That it is in the mouth of a School-Master to Christ, may be sayd of mans natural knowledge, and understanding: In which sense one of the Antients calleth true Philosophy an inferior 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 certainly a man is
his will, and not a mad, distracted man, is the subject of God's grace, of his converting and sanctifying grace.

Secondly. The written word of God, in the Scriptures of Truth, is the only outward rule of faith and manners. This is the norma fidei & morum; According to this rule must every man order his conversation, Isa. 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 royal Standard of Truth, unto which we must bring all mens dogmas, 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 Berean Christians. That they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so; and upon this account they were called superiores, more noble, as being better born, better bred; better educated than 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.

Thirdly. The Holy Spirit, which is understood by this anointing, is no private spirit, or particular impulse, no singular persuasion or extraordinary inspiration, but a general and universal sense in all regenerate minds. Holy men do all agree, by common consent, in those Truths, which the New Creature doth chiefly respect and relish. The Apostle to this purpose useth two expressions, 1 Cor. 12. 13. and 2 Cor. 4. 13. By one spirit are we all baptized (not the spirit of the Union of the spirit a universal 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 eternal spirit of God doth sometimes come downe as from Heaven, and particularly move upon a regenerate minde, whereby it doth awaken, 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 faint 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 omnium rationis et judicij. Then is a man actted 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 signifieth by this anointing, is first received in the way of his Ordinances, and is thereby maintained and carried 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 nourished 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 Gospell 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, tells 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 serios and general observation which holy men have made. That no sooner do men call off the use of the
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the Ordinances and appointments of Jesus Christ, but
at the same time they doe cast off God and godliness,
and laying the Reins upon their own necks, they set the
foot upon the holy Law, running desperately upon fur-
ther mischief. Thus hath divine Justice branded those
who would not humbly submit to such sacred institu-
tions. 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 moderate sobriety and
moderation.

Having thus laid downe these foure particulars by
way of prevention, give me leave to explain the sense
of the Doctrine in these seven following propositions.

First, The Lord Jesus as head of his Church was first a-
ointed with the divine Spirit. Here began this holy Untri-
on; Jesus Christ was the first Receiver of the Spirit.
The eternal spirit powred forth an abundance of this
ointment upon the person of our Lord Jesus, He was
anointed with the oyle of gladness above his Fellowes.
In the ancient anointings, God had appointed certaine
measures of this oyle to be spent upon the persons anoin-
ted: Saul was anointed with a Crude of oyle, as not like
to continue in the thrones long; David was anointed
with a horace of oyle, his Kingdome being to remaine
longer; but it pleased the Father that in Jesus Christ
should all fulness dwell, so that in hym so he is called
The anointing; and such is the favoure of his good oint-
ments that his Name is an ointment powred forth, there-
fore doe the Virgins love him. The Lord Jesus did Re-
ceive this fulness for our sakes, that from it we might re-
ceive, and grace for grace. Hee was to be the head of
his Church, propter eminenticam & influentiam, not one-
ly for superiority, but also for influence and convey-
ance.
ance, so that upon this account He was first considered in the business of anointing, that he might be useful 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 fragrance and savour behind 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 Elias, when hee went to heaven, let his mantle and spirit fall upon Elias: so did our blessed Lord and Saviour, after his ascension, 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 natural 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, forasmuch 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 univerall 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
were damned by his Apostacy, and the influence that it had upon them. The Lord Jesus findes the children of the first Adam in their natural 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 feme, not in the seeds or root of it: Hee cometh by his spirit to doe something in man, which could not be done by the sublimation or improvement of those quaker nature, 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 undergo? What need was there that he should come endowed with so much spirit? If natural 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 small and too inferior account. Doth Jesus Christ, after all this, effect no more upon men, then what the scattered pieces of decayed nature being gathered together, could effect upon them? Surely, brethren, Hee doth more then so, for hee begetteth children unto himselfe as a Father, and uniteth members unto himselfe as a 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,Christ is 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 original copy, according to which all his posterity should be made conformable. This is that which the Apostle speaks to in 1 Cor. 15, where He saith, as we 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 corporeal sense, but in a spiritual 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 likeness 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 natural 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 glasse, which reflect the image of things presented before them, now if there be a steame breathed upon the glasse,
glaflse, the Reflection is very little, or none at all; or if the light, which should convey the species from the object to the glaffe, 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 shine and wickedness, doe boyle and bubble up within us, sending up their streames 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 darkness, must shine in our hearts, to give that sanguis, ut filum, that light of the knowledge of the glory of God in the face of Jesus Christ; for as the Psalmist speaks In tuo lumine humen videmus, in thy light we shall see light. The holy nature of Jesus Christ is the true Collyrium, the true eye-salve, whereby the soul must be cured of its blindness; and the Apostle speaks in Col. 3. 10. of putting on the new man in Loquatam in velut nova, 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 attain to a right new Testament knowledge of those things, which Christ hath revealed from the bosome of the Father. There is a preputium cordis, a foreskin of the heart, a pride and insolency of the natural spirit, which must be circumcised and destroyed, before the soule can attain unto a full view of that excellent and glorious Truth, which Jesus Christ doth present us withall.

Fourthly, The knowledge of Christian Doctrin 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 Philoso-
sopher attains to his natural knowledge by observations and experiments in several particulars, by antecedents and consequents, and 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 only attained to this, that he knew himself 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 material and necessary, but hath given them more then the certainty of a demonstration. Whatsoever I do receive for Truth upon the account of argumentative conclusions, that I am bound to lay aside and disown 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 we meet with a subtle sophister and Antichristian Head, who shall 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 Gospel of Christ is preached, hath not an head strong enough to grapple with the bigness and depth of some kind of arguments, who yet may have their hearts truly mortified to this world, and carried out in love to the person and nature of our Lord Jesus. The ground of that antient scepticisme, and that dunsanista, 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.
conclusions, so that no thing was certainly and eternally
ture 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 Argumenta-
tive 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 prin-
cipall pieces of Theologie, must be soberly examined by
Scripture and reason, for they are not perfect, they are
not seen by their own light, & in such opinions, modesty
and sobriety are highly commendable. Yea, I confess
further, That the heavenly principles of the New Crea-
ture may be Back'd and strengthned by rationall argu-
ments, and many times, the soule is constrained by a
practall Syllogisme to be lesse disquieted within it selfe;
but yet, The moste cleare evidence, and assurance of the
Truth and goodness 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 regene-
rate heart doth by an holy Sympathy, entertaine with in-
finitel delights these precious and holy Truths. Argu-
ments and Syllogismes doe make a great noyse in the
world; mee thinke, they are not unlike to that ap-
pearance 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, persfundens se mentibus. The Holy spirit doth gently
hover over the soule, and brood upon it; Heavenly Do-
ctrine falleth downe upon the spirits of men, not like a
mighty violent raine, but like a showre of oyle, like a
tweet 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 natural tendency towards these things, and they feel a magnetic vertue secretly over-power them: This is the natural working of the new Creature, whereby the soule doth inwardly savour and relish, 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 Lydus, the Touch-stone of Truth, and such is the present Touch or Tast, that some things doe make upon their spirits, that they doe easily discern 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 only counterfeit stuffe, as the Touchstone doth between Gold and Copper. It is worthy of our observation, That every life doth attract and consecrate that which is suitable to its nature, and the most inferior 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 maintain their lives, and turne aside from that which is poisonous and destructive to them, and what is by them received, they turne, in succum & hallucination, into food and nourishment, and doe grow thereby.
by. The rational life in a natural man doth by observation, argument, and dispute, gather up natural Truths, whereby the man becomes well polished in his understanding, and may deserve the name of an instructed philosopher; so doth that spiritual and heavenly life, which we call the new Creature, and Divine nature in a Christian, it, being induced with such an attractive and digestive faculty, doth know what is suitable or unsuitable to itself, and doth accordingly affect or dis-relish it. The Needle touched with a Leadstone 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 predominant, 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 wicked, fiendish, manner of corruptions, lovers of pleasure, lovers of mony, rather then lovers of God. The spirit of Jesus Christ, in the hearts of holy men, doth with favour and relish, 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 faith, there was none like him, who did assist no evil to his unhappy, naturally take care of their affaires. And it is much more true of a regenerate heart; for none attaine to such a
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 favour.

Sixthly, The true knowledge of heavenly things increaseth according to the measure of Sanctification. I doe not speak of knowledge falsely so called, as the Apostle some where termes it, but of true knowledge, that is, inward, experi-
mentall 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 doubtful twilight, we have a more doubtfull appearance of things that are before us: but if it growes to a morning-light, and once increaseth 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 savouring of these spirituall dainties, and it is like that taste which new-born babes have of the milk which they suck from the breasts; but when the Christian follows on to know the Lord, whose going forth is prepared as the morning, and when he doth resolutely, 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 uppon the brighter face of truth with greater com-
placency then he did before. Our Lord Jesus tells us in John 7.17. If any man will doe his will, hee shall know of.
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 o-
 bey those things which God enjoynes. The Holy Ghost,
which is the best witnesses of Jesus Christ & his Doctrine,
is given to them that obey him, Acts 5.32. and these men
do sweetly rest in an assurance of the truth, whilst others
who are of impure spirits do quarrel and snarl against
it. He that would grow in the knowledge of our Lord and
Saviour Jesus Christ, let him grow in grace, as the Apo-
postle exhorts in 2 Pet. 3. 18. One that is newly entered
into the School of Christ, doth finde it hard and diffi-
cult task, to subdue every corruption: The sins of edu-
cation, custom, and natural tendency are not easily maste-
red; Hence it comes to pass, that upon any laps, or fall
into any particular sin, the soule begins to be haunted
with scrupulosis, 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 con-
stant 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 jealou-
sies concerning the certainty of the ways 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.

Seventhly. The holy anointing in a regenerate soule will
remaine without pollution by Antichristian falsehood. This
anointing which yee have received abideth in you, and
as it hath taught you, yee shall abide in him; so faith
our
our Apostle, in 1 Job. 2. 27. & Paul in 2 Cor. 1. 21. shews the ground of a soul's establishment in the truth to be this holy union, this participation of the divine nature from God. He that establisht us with you in Christ, and hath anointed us, is God. Such a soul can do nothing against the Truth, but for the Truth. They who are persuaded into an Orthodox opinion, or article of faith, by an humane argument, may again be easily cheated of that opinion by that saith, τὸ πάντα διώκεται, that dice-play of men, when some cunning Antagonist shall cog 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 man's eyes are in his head, and he will not part with his most precious Faith upon such easie terms. This true knowledge of God, and spirit of Christ in the soul, is that immortal seed, that eternal 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 soul, is a Principle of recovery in case of some particular Apostacy, and may be signified by that voice behind one, Mt. 30. 21. which the Prophet Isaiah speaks 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.
wounded, and his peace interrupted, he shall find such secret stragglings and frettings within himselfe, that he is never quiet until his filthines be washed off, and the new Creature within him restored to former freedom. Upon this account the Spirit of Christ is an holy unction; for an 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 darkness, 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 Christ's 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.

First. If the new Creature brought forth in the soule, 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 be 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 blessed, 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 pour out upon my servants, and mine handmaids, shall lead them into all Truth. Now all these, and the like glorious promises, do signify unto us that experimental 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 attain to a more clear understanding of the will of God, and hath a more perfect favour, and relish 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 Solomon's Temple. Then are we indeed taught of God, when this spirit dwells within us; then are we 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 Jesu: 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 days, when the knowledge of the Lord shall cover the earth, as the waters doe the Sea.

Secondly, If the best way to a certainty of knowledge in
in heavenly things be by a spiritual anointing. Then
pride 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 no-
thing, it is the spirit that quickeneth, 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 faith. Unto you
it is given to know the mysteries of the Kingdom, unto
you, these things are revealed from the Father. The Ap-
postle tells us in 2 Cor. 10.5. That the weapons of our
warfare are not carnal, but mighty through God to the
pulling down of 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 some-
times think that they thoroughly understand spiritual
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 regene-
rated, will be, as that book was which the Prophet
speaks of when it was delivered to the learned to read it;
he returns it, and faith, I cannot, for it is sealed; and when
it was delivered into the hands of the unlearned to read
it, he faith, I am not learned. We carry Bibles in our
hands; and say, we study the word of God, we do well;
but until we have a spirit from God teaching of us in-
wardly,
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. Verse of the Epistle of Jude, one that hath not the Spirit, and one that is sensual, are accounted to be the same person, sensual, not having the Spirit. The truth is, wise man would be wise, though he be like a wild ass's colt: Men would not onely be Masters of reason, and natural knowledge, but would also have dominion over other men's faith, and would subdue the spiritual sense of the new Creature to the Sovereignty and supremacy of humane arguments. But as the Apostle speaks, where is the wise? where is the Disputer of this world? hath not God made foolish the wisdom of this world? These men indeed, be those summos, that would seem to be wise; but is it not with them as the Apostle speaks in Rom. 1. 21. ista: quae, muta phonem in tis phonois autem, are they not become dark, and vain in their imaginations; yea, do they not cum ratione insanire, even run mad? 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 Kingdom of Heaven, such are self-denial, 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 natural 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 spiritual Truths to be judged at the Tribunall of natural 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 judgment of it. He that would make me to understand what Musick is, and the excellency of it, must not bring me to one that can with eloquence relate a story thereof, and tell me in words, what ravishing Harmony, and rare delights it doth entertain one with all, 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 Comfort, where mine ear may receive a true impression from such musickall 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. We may thinke to make ourselves great Doctors of the Law by a manifesting the law, a forme of knowledge, but thereby we deceive ourselves, attaining onely to a poor and beggarly understanding of the truths therein contained; for the best way to know them, is to obey and practice 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 attain to the most quick and lively apprehensions of those Truths, that are revealed by Christ in his Gospel.

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 darkd and ignorant. Perhaps, this inference may provoke the great wits of the world, to say as those Pharisees did to Christ, Are we blind 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 do not know how he should understand Christs voice.
voice. The prophane Jews had the magnalia legis, the
great things of the Law delivered to them, and they ac-
counted 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, cloud and hide the beautiful face of Truth, so
that a carnall heart cannot discern the beauty, or judge
aright of the excellency thereof, so that the preaching
of Christ crucified, is, and is not unto many, 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 wisdom of God. Great men are not always
wise men, and the men of the world are not fit to advise
which in the things of God. Some there bee whom God
hath given up to a sense, to a Reprobate minde, to an
injudicious minde, which hath no true judgement in heav-
extly things. Would any one make a madd man his
Counsellor? No. He would chuse one that is compon-
ments, 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 slevy pleasures, may
verba comari, may, like a Parrot, speake words which he
understands not, but he is crazed in his intellectualls, and
knowes not the way of the spirit in the soule. Let the
heare one speake concerning the worke of Grace, the
actings of Faith, the drawings of the spirit; whose eyes
have been opened, as Baslam 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 un-
fold such hidden mysteries. But let us cease from man, for
wherein is he to be accounted of? The Day-dawning and
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 leamed School-men, or voluminous Commentators, who have not plowed with God's Heifer.

Forthly, 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 Orthodoxy 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 leame 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 devilsish 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 mischief, and conceive evil 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 heartes, and quicken us alfo 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. Eu-napins in the life of Porphyrie, (speaking of his Master Longinus sayth, Hee was such an excellent Schollar, That hee was seevndum tis ymcteO e αναγεννησιν μαθηματικα, 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 transpired into his minde, who hath digested the sense of Scripture into practice and vital blood. Hee is not a Jew which is one outwardly, neither is that circ-

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 wickedness, let us know, the reason is, because he had no root in himselfe. They went out from us, faith our A-

postle, for they were not of us, They were levite,
tinct, fed non penitus imbuti, they have had perhaps
some sadaine and transient taste of sweetnesse in the
ways of God, but never did feed upon them with
favour, 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 buried into any profession,
by the impulse of his worldly affections, can not be
settled 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 Badder to keep it
stedy in its motion. Many people thinke themselves
so good Protestants, that they shoule never turn Papists;
who yet, I feare, would fall from their owne stedfaite-
nesse into the error of the wicked, and casting off the
Protestant Articles, would easily enterraine for Faith
the dogmata of Rome; the reason whereof is, Their souls
are not converted to that Faith which they profess. To
an unregenerate man who gives up himselfe to licenti-
ousnesse, 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 Gospel of Christ cometh, as it did to the
Thessalonians, not in word onely, but 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 persuaded with the Apostle, that hee who hath begun a good worke, will perfect it unto the coming of Christ. This I must confess, 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 political, 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 only, 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 drown himselfe in sensuality, or fall away from the holiness of a godly life, into the filth and baseness of a degenerate spirit. The Apostle saith, Oportuna esse hareses, There must bee haresies. That they which are approved may be made manifest. The understanding Merchant knows which is the Pearl 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 coming of Christ. Hence it was that the Martyrs of old, though
they could not dispute, yet they could dye for Christ. He that is alive in God shall not be religious only 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.

Sixthly, If the Spirit of Christ be such a teaching spirit, whereby we know him aright, then it concernes every regenerate soule to deale kindly 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 soules, 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 cool 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 carcasses and thinking
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 basely 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 turn 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 work 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 unversall Christians: This divine Spirit is not satisfied if you bee only 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. Ἄνωντας τούτοις, 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,
tions, as other men? Oh! Then let me commend this unto you, as reasonable and wholesome counsell, Take heed how you use the spirit of Christ which dwelleth in you, and suffer it to act like it selfe.

Seventhly, and Lastly. If holy soules know heavenly things by virtue of the anointing from the holy one, which teacheth so sweetly and clearly, then from hence we 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 enlightened 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 scale, 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 enigmatical 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 glasse and perspectives, but then it shall bee according to parts, face to face, then shall it know even as it is knowne. Oh! What infinite serenity and surpassing brightness shall then incomparable holy soules, when they shall see all Truth in him who is Truth it selfe? Here wee may often meet: with vexations, disputes from contentious Spirits, but in Heaven there shall bee altum silentium, a deep silence and everlasting rest, where our soules shall waide into a sea of light and enter into a vast
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.