

THE  
DISTINGUISHING MARKS  
OF A  
WORK OF THE SPIRIT OF GOD,  
APPLIED TO THAT UNCOMMON OPERATION THAT HAS LATELY  
APPEARED ON THE MINDS OF THE PEOPLE OF NEW ENGLAND:  
WITH A  
PARTICULAR CONSIDERATION OF THE EXTRAORDINARY  
CIRCUMSTANCES WITH WHICH THIS WORK IS ATTENDED

SECT. II.

*What are distinguishing scripture evidences of a work of the Spirit of God?*

HAVING shown, in some instances, what are not evidences that a work wrought among a people is not a work of the Spirit of God, I now proceed, in the second place, as was proposed, to show positively, what are the sure, distinguishing scripture evidences and marks of a work of the Spirit of God, by which we may proceed in judging of any operation we find in ourselves, or see among a people, without danger of being misled.—And in this, as I said before, I shall confine myself wholly to those marks which are given us by the apostle in the chapter wherein is my text, where this matter is particularly handled, and more plainly and fully than anywhere else in the Bible. And in speaking to these marks, I shall take them in the order in which I find them in the chapter.

I. When the operation is such as to raise their esteem of that Jesus who was born of the Virgin, and was crucified without the gates of Jerusalem; and seems more to confirm and establish their minds in the truth of what the gospel declares to us of his being the Son of God, and the Saviour of men, is a sure sign that it is from the Spirit of God. This sign the apostle gives us in the 2<sup>d</sup> and 3<sup>d</sup> verses, “Hereby know ye the Spirit of God; and every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” This implies a confessing not only that there was such a person who appeared in Palestine, and did and suffered those things that are recorded of him, but that he was Christ, i.e. The Son of God, anointed to be Lord and Saviour, as the name Jesus Christ implies. That thus much is implied in the apostle’s meaning is confirmed by the 15th verse, where the apostle is still on the same subject of signs of the true Spirit; “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” And it is to be observed that the word confess, as it is often used in the New Testament, signifies more than merely allowing: it implies an establishing and confirming of a thing by testimony, and declaring it with manifestation of esteem and affection; so Matt. x. 32. “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Rom. xv. 9. “I will confess to thee among the Gentiles, and sing unto thy name.” And Phil. ii. 11. “That every

tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.” And that this is the force of the expression, as the apostle John uses it in the place, is confirmed in the next chapter, ver. 1. “Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him.” And by that parallel place of the apostle Paul, where we have the same rule given to distinguish the true Spirit from all counterfeits, 1 Cor. xii. 3. “Wherefore I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed; (or will show an ill or mean esteem of him;) and that no man can say that Jesus is the Lord, but by the Holy Ghost.”

So that if the spirit that is at work among a people is plainly observed to work so as to convince them of Christ, and lead them to him—to confirm their minds in the belief of the history of Christ as he appeared in the flesh—and that he is the Son of God, and was sent of God to save sinners; that he is the only Saviour, and that they stand in great need of him; and if he seems to beget in them higher and more honourable thoughts of him than they used to have, and to incline their affections more to him; it is a sure sign that it is the true and right Spirit; however incapable we may be to determine, whether that conviction and affection be in that manner, or to that degree, as to be saving or not.

But the words of the apostle are remarkable; the person to whom the Spirit gives testimony, and for whom he raises their esteem, must be that Jesus who appeared in the flesh, and not another Christ in his stead; nor any mystical fantastical Christ; such as the light within. This the spirit of Quakers extols, while it diminishes their esteem of and dependence upon an outward Christ—or Jesus as he came in the flesh—and leads them off from him; but the spirit that gives testimony for that Jesus, and leads to him, can be no other than the Spirit of God.

The devil has the most bitter and implacable enmity against that person, especially in his character of the Saviour of men; he mortally hates the story and doctrine of his redemption; he never would go about to beget in men more honourable thoughts of him, and lay greater weight on his instructions and commands. The Spirit that inclines men’s hearts to the seed of the woman, is not the spirit of the serpent that has such an irreconcilable enmity against him. He that heightens men’s esteem of the glorious Michael, that prince of angels, is not the spirit of the dragon that is at war with him.

II. When the spirit that is at work operates against the interests of Satan’s kingdom, which lies in encouraging and establishing sin, and cherishing men’s worldly lusts, this is a sure sign that it is a true, and not a false spirit. This sign we have given us in the 4th and 5th verses. “Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them.” Here is a plain antithesis: it is evident that the apostle is still comparing those that are influenced by the two opposite kinds of spirits, the true and the false, and showing the difference; the one is of God, and overcomes the spirit of the world; the other is of the world, and speaks and savours of the things of the world. The spirit of the devil is here called, “he that is in the world.” Christ says, “My kingdom is not of this world.” But it is otherwise with Satan’s kingdom; he is “the god of this world.”

What the apostle means by the world, or “the things that are of the world,” we learn by his own words, in the 2d chapter of this epistle, 15th and 16th verses. “Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” So that by the world the apostle evidently means everything that appertains to the interest of sin, and comprehends all the corruptions and lusts of men, and all those acts and objects by which they are gratified.

So that we may safely determine, from what the apostle says, that the spirit that is at work amongst a people, after such a manner, as to lessen men’s esteem of the pleasures, profits, and honours of the world, and to take off their hearts from an eager pursuit after these things; and to engage them in a deep concern about a future state and eternal happiness which the gospel reveals—and puts them upon earnestly seeking the kingdom of God and his righteousness; and the spirit that convinces them of the dreadfulfulness of sin, the guilt it brings, and the misery to which it exposes; must needs be the Spirit of God.

It is not to be supposed that Satan would convince men of sin, and awaken the conscience; it can no way serve his end to make that candle of the Lord shine the brighter, and to open the mouth of that vicegerent of God in the soul. It is for his interest, whatever he does, to lull conscience asleep, and keep it quiet. To have that, with its eyes and mouth open in the soul, will tend to clog and hinder all his designs of darkness, and evermore to disturb his affairs, to cross his interest, and disquiet him, so that he can manage nothing to his mind without molestation. Would the devil, when he is about to establish men in sin, take such a course, in the first place, to enlighten and awaken the conscience to see the dreadfulfulness of sin, and make them exceedingly afraid of it, and sensible of their misery by reason of their past sins, and their great need of deliverance from their guilt? Would he make them more careful, inquisitive, and watchful to discern what is sinful; and to avoid future sins; and so more afraid of the devil’s temptations, and more careful to guard against them? What do those men do with their reason, that suppose that the Spirit that operates thus, is the spirit of the devil?

Possibly some may say, that the devil may even awaken men’s consciences to deceive them, and make them think they have been the subjects of a saving work of the Spirit of God, while they are indeed still in the gall of bitterness. But to this it may be replied, that the man who has an awakened conscience, is the least likely to be deceived of any man in the world; it is the drowsy, insensible, stupid conscience that is most easily blinded. The more sensible conscience is in a diseased soul, the less easily is it quieted without a real healing. The more sensible conscience is made of the dreadfulfulness of sin, and of the greatness of a man’s own guilt, the less likely is he to rest in his own righteousness, or to be pacified with nothing but shadows. A man that has been thoroughly terrified with a sense of his own danger and misery, is not easily flattered and made to believe himself safe, without any good grounds. To awaken conscience, and convince it of the evil of sin, cannot tend to establish it, but certainly tends to make way for sin and Satan’s being cut out. Therefore this is a good argument that the Spirit that operates thus, cannot be the spirit of the devil; except we suppose that Christ knew not how to argue, who told the Pharisees—who supposed that the Spirit by which he wrought,

was the spirit of the devil—that Satan would not cast out Satan, Matt. xii. 25, 26.—And therefore, if we see persons made sensible of the dreadful nature of sin, and of the displeasure of God against it; of their own miserable condition as they are in themselves, by reason of sin, and earnestly concerned for their eternal salvation—and sensible of their need of God’s pity and help, and engaged to seek it in the use of the means that God has appointed—we may certainly conclude that it is from the Spirit of God, whatever effects this concern has on their bodies; though it cause them to cry out aloud, or to shriek, or to faint; or, though it throw them into convulsions, or whatever other way the blood and spirits are moved.

The influence of the Spirit of God is yet more abundantly manifest, if persons have their hearts drawn off from the world, and weaned from the objects of their worldly lusts, and taken off from worldly pursuits, by the sense they have of the excellency of divine things, and the affection they have to those spiritual enjoyments of another world, that are promised in the gospel.

III. The spirit that operates in such a manner, as to cause in men a greater regard to the Holy Scriptures, and establishes them more in their truth and divinity, is certainly the Spirit of God. This rule the apostle gives us in the 6th verse: “We are of God; he that knoweth God heareth us; he that is not of God heareth not us: hereby know we the spirit of truth, and the spirit of error.” We are of God; that is, “We the apostles are sent forth of God, and appointed by him to teach the world, and to deliver those doctrine and instructions, which are to be their rule; he that knoweth God, heareth us,” &c.—The apostle’s argument here equally reaches all that in the same sense are of God; that is, all those that God has appointed and inspired to deliver to his church its rule of faith and practice; all the prophets and apostles, whose doctrine God has made the foundation on which he has built his church, as in Eph. ii. 20. in a word, all the penmen of the Holy Scriptures. The devil never would attempt to beget in persons a regard to that divine word which God has given to be the great and standing rule for the direction of his church in all religious matters, and all concerns of their souls, in all ages. A spirit of delusion will not incline persons to seek direction at the mouth of God. To the law and to the testimony is never the cry of those evil spirits that have no light in them; for it is God’s own direction to discover their delusions. Isa. viii. 19, 20. “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” The devil does not say the same as Abraham did, “They have Moses and the prophets, let them hear them:” nor the same that the voice from heaven did concerning Christ, “Hear ye him.” Would the spirit of error, in order to deceive men, beget in them a high opinion of the infallible rule, and incline them to think much of it, and be very conversant with it? Would the prince of darkness, in order to promote his kingdom of darkness, lead men to the sun? The devil has ever shown a mortal spite and hatred towards that holy book the Bible: he has done all in his power to extinguish that light; and to draw men off from it: he knows it to be that light by which his kingdom of darkness is to be overthrown. He has had for many ages experience of its power to defeat his purposes, and baffle his designs: it is his constant plague. It is the main weapon which Michael uses in his war with him: it is the sword of the Spirit, that pierces him and conquers

him. It is that great and strong sword, with which God punishes Leviathan, that crooked serpent. It is that sharp sword that we read of, Rev. xix. 15. That proceeds out of the mouth of him that sat on the horse, with which he smites his enemies. Every text is a dart to torment the old serpent. He has felt the stinging smart thousands of times; therefore he is engaged against the Bible, and hates every word in it: and we may be sure that he never will attempt to raise persons' esteem of it, or affection to it. And accordingly we see it common in enthusiasts, that they depreciate this written rule, and set up the light within or some other rule above it.

IV. Another rule to judge of spirits may be drawn from those compilations given to the opposite spirits, in the last words of the 6th verse, "The spirit of truth and the spirit of error." These words exhibit the two opposite characters of the Spirit of God, and other spirits that counterfeit his operations. And therefore, if by observing the manner of the operation of a spirit that is at work among a people, we see that it operates as a spirit of truth, leading persons to truth, convincing them of those things that are true, we may safely determine that it is a right and true spirit. For instance, if we observe that the spirit at work makes men more sensible than they used to be, that there is a God, and that he is a great and sin-hating God; that life is short, and very uncertain; and that there is another world; that they have immortal souls, and must give account of themselves to God, that they are exceeding sinful by nature and practice; that they are helpless in themselves; and confirms them in other things that are agreeable to some sound doctrine; the spirit that works thus operates as a spirit of truth; he represents things as they truly are. He brings men to the light; for whatever makes truth manifest is light; as the apostle Paul observes, Eph. v. 13. "But all things that are reprov'd (or discovered, as it is in the margin) are made manifest by the light; for whatsoever doth make manifest is light." And therefore we may conclude, that it is not the spirit of darkness that doth thus discover and make manifest the truth. Christ tells us that Satan is a liar, and the father of lies; and his kingdom is a kingdom of darkness. It is upheld and promoted only by darkness and error. Satan has all his power of dominion by darkness. Hence we read of the power of darkness. Luke xxii. 53. And Col. i. 13. And devils are called "the rulers of the darkness of this world." Whatever spirit removes our darkness, and brings us to the light, undeceives us, and, by convincing us of the truth, doth us a kindness. If I am brought to a sight of truth, and am made sensible of things as they really are, my duty is immediately to thank God for it, without standing first to inquire by what means I have such a benefit.

V. If the spirit that is at work among a people operates as a spirit of love to God and man, it is a sure sign that it is the Spirit of God. This sign the apostle insists upon from the 6th verse to the end of the chapter. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God: he that loveth not, knoweth not God; for God is love," &c. Here it is evident, that the apostle is still comparing those two sorts of persons that are influenced by the opposite kinds of spirits; and mentions love as a mark by which we may know who has the true spirit: but this is especially evident by the 12th and 13th verses. "If we love one another, God dwelleth in us, and his love is perfected in us: hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." In these verses love is spoken of as if it were that wherein the very nature of the Holy Spirit consisted; or, as if divine

love dwelling in us, and the Spirit of God dwelling in us, were the same thing; as it is also in the last two verses of the foregoing chapter, and in the 16th verse. of this chapter. Therefore this last mark which the apostle gives of the true Spirit he seems to speak of as the most eminent: and so insists much more largely upon it, than upon all the rest; and speaks expressly of both love to God and men; of love to men in the 7th, 11th, and 12th verses;. and of love to God, in the 17th, 18th, and 19th verses.; and of both together, in the last two verses; and of love to men, as arising from love to God, in these last two verses.

Therefore, when the spirit that is at work amongst the people, tends this way, and brings many of them to high and exalting thoughts of the Divine Being, and his glorious perfections; and works in them an admiring, delightful sense of the excellency of Jesus Christ; representing him as the chief among ten thousand, and altogether lovely, and makes him precious to the soul; winning and drawing the heart with those motives and incitements to love, of which the apostle speaks in that passage of Scripture we are upon, viz. The wonderful, free love of God in giving his only-begotten Son to die for us, and the wonderful dying love of Christ to us, who had no love to him, but were his enemies; must needs be the Spirit of God, as ver. 9, 10. “In this was manifested the love of God towards us, because God sent his only-begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” And ver. 16. “And we have known, and believed, the love that God hath to us.” And ver. 19. “We love him because he first loved us.” The spirit that excites to love on these motives, and makes the attributes of God as revealed in the gospel, and manifested in Christ, delightful objects of contemplation; and makes the soul to long after God and Christ—after their presence and communion, acquaintance with them, and conformity to them—and to live so as to please and honour them; the spirit that quells contentions among men, and gives a spirit of peace and good will, excites to acts of outward kindness, and earnest desires of the salvation of souls—and causes a delight in those that appear as the children God, and followers of Christ; I say, when a spirit operates after this manner among a people, there is the highest kind of evidence of the influence of a true and divine spirit.

Indeed there is a counterfeit love, that often appears among those who are led by a spirit of delusion. There is commonly in the wildest enthusiasts, a kind of union and affection, arising from self-love, occasioned by their agreeing in those things wherein they greatly differ from all others, and from which they are objects of the ridicule of all the rest of mankind. This naturally will cause them so much the more to prize those peculiarities that make them the objects of others’ contempt. Thus the ancient Gnostics, and the wild fanatics that appeared at the beginning of the reformation, boasted of their great love one to another; one sect of them, in particular, calling themselves the family of love. But this is quite another thing, than that christian love I have just described: it is only the working of a natural self-love, and no true benevolence, any more that the union and friendship which may be among a company of pirates, that are at war with all the rest of the world. There is enough said in this passage of the nature of a truly christian love, thoroughly to distinguish it from all such counterfeits. It is love that arises from apprehension of the wonderful riches of the free grace and sovereignty of God’s love to us, in Christ

Jesus; being attended with a sense of our own utter unworthiness, as in ourselves the enemies and haters of God and Christ, and with a renunciation of all our own excellency and righteousness. See ver. 9, 10, 11, and 19. The surest character of true divine supernatural love—distinguishing it from counterfeits that arise from a natural self-love—is, that the christian virtue of humility shines in it; that which above all others renounces, abases, and annihilates what we term self. Christian love, or true charity, is an humble love. 1 Cor. xiii. 4, 5. “Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked.” When therefore we see love in persons attended with a sense of their own littleness, vileness, weakness, and utter insufficiency; and so with self-diffidence, self-emptiness, self-renunciation, and poverty of spirit; these are the manifest tokens of the Spirit of God.

He that thus dwells in love, dwells in God, and God in him. What the apostle speaks of as a great evidence of the true Spirit, is God’s love or Christ’s love; as ver. 12.—“his love is perfected in us.” What kind of love that is, we may see best in what appeared in Christ’s example. The love that appeared in that Lamb of God, was not only a love to friends, but to enemies, and a love attended with a meek and humble spirit. “Learn of me,” says he, “for I am meek and lowly in heart.”—Love and humility are two things the most contrary to the spirit of the devil, of anything in the world; for the character of that evil spirit, above all things, consists in pride and malice.

Thus I have spoken particularly to the several marks the apostle gives us of a work of the true Spirit. There are some of these things which the devil would not do if he could: thus he would not awaken the conscience, and make men sensible of their miserable state by reason of sin, and sensible of their great need of a Saviour; and he would not confirm men in the belief that Jesus is the Son of God, and the Saviour of sinners, or raise men’s value and esteem of him: he would not beget in men’s minds an opinion of the necessity, usefulness, and truth of the Holy Scriptures, or incline them to make much use of them; nor would he show men the truth, in things that concern their souls’ interest; to undeceive them, and lead them out of darkness into light, and give them a view of things as they really are. And there are other things that the devil neither can nor will do; he will not give men a spirit of divine love, or christian humility and poverty of spirit; nor could he if he would. He cannot give those things he has not himself: these things are as contrary as possible to his nature. And therefore when there is an extraordinary influence or operation appearing on the minds of a people, if these things are found in it, we are safe in determining that it is the work of God, whatever other circumstances it may be attended with, whatever instruments are used, whatever methods are taken to promote it; whatever means a sovereign God, whose judgments are a great deep, employs to carry it on; and whatever motion there may be of the animal spirits, whatever effects may be wrought on men’s bodies. These marks, that the apostle has given us, are sufficient to stand alone, and support themselves. They plainly show the finger of God, and are sufficient to outweigh a thousand such little objections, as many make from oddities, irregularities, errors in conduct, and the delusions and scandals of some professors.

But here some may object to the sufficiency of the marks given, what the apostle Paul says in 2 Cor. xi. 13, 14. “For such are false apostles, deceitful

workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light.”

To which I answer, that this can be no objection against the sufficiency of these marks to distinguish the true from the false spirit, in those false apostles and prophets, in whom the devil was transformed into an angel of light, because it is principally with a view to them that the apostle gives these marks; as appears by the words of the text, “Believe not every spirit, but try the spirits, whether they are of God;” and this is the reason he gives, because many false prophets are gone out into the world: viz. “There are many gone out into the world who are the ministers of the devil, who transform themselves into the prophets of God, in whom the spirit of the devil is transformed into an angel of light; therefore try the spirits by these rules that I shall give you, that you may be able to distinguish the true spirit from the false, under such a crafty disguise.” Those false prophets the apostle John speaks of, are doubtless the same sort of men with those false apostles, and deceitful workers, that the apostle Paul speaks of, in whom the devil was transformed into an angel of light: and therefore we may be sure that these marks are especially adapted to distinguish between the true Spirit, and the devil transformed into an angel of light, because they are given especially for that end; that is the apostle’s declared purpose and design, to give marks by which the true Spirit may be distinguished from that sort of counterfeits.

And if we look over what is said about these false prophets, and false apostles, (as there is much said about them in the New Testament,) and take notice in what manner the devil was transformed into an angel of light in them, we shall not find anything that in the least injures the sufficiency of these marks to distinguish the true Spirit from such counterfeits. The devil transformed himself into an angel of light, as there was in them a show, and great boast, of extraordinary knowledge in divine things; Col. ii. 8. 1. Tim. i. 6, 7. and chap. vi. 3-5. 2 Tim. ii. 14-18. Tit. i. 10, 16. Hence their followers called themselves Gnostics, from their great pretended knowledge: and the devil in them mimicked the miraculous gifts of the Holy Spirit, in visions, revelations, prophecies, miracles, &c. Hence they are called false apostles, and false prophets: see Matt. xxiv. 24. Again, there was a false show of, and lying pretensions to, great holiness and devotion in words: Rom. xvi. 17, 18. Ephes. iv. 14. Hence they are called deceitful workers, and wells and clouds without water. 2 Cor. xi. 13. 2 Pet. ii. 17. Jude 12. There was also in them a show of extraordinary piety and righteousness in their superstitious worship: Col. ii. 16-23. So they had a false, proud, and bitter zeal: Gal. iv. 17, 18. 1 Tim. i. 6. and chap. vi. 4, 5. And likewise a false show of humility, in affecting an extraordinary outward meanness and dejection, when indeed they were “vainly puffed up in their fleshly mind:” and made a righteousness of their humility, and were exceedingly lifted up with their eminent piety: Col. ii. 18, 23. But how do such things as these in the least injure those things that have been mentioned as the distinguishing evidences of the true Spirit?—Besides such vain shows which may be from the devil, there are common influences of the Spirit, which are often mistaken for saving grace; but these are out of the question, because though they are not saving, yet are the work of the true Spirit.

Having thus fulfilled what I at first proposed, in considering what are the certain, distinguishing marks, by which we may safely proceed in judging of



any work that falls under our observation, whether it be the work of the Spirit of God or no; I now proceed to the APPLICATION.