

ΠΛΗΡΩΜΑ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ

OR,

A BEING FILLED WITH THE SPIRIT.

BY

JOHN GOODWIN.

LONDON.

[ORIGINAL TITLE.]

Πλήρωμα τὸ Πνευματικόν

OR,

A BEING FILLED

WITH THE

SPIRIT.

Wherein is proved,

That it is a Duty incumbent on all men (especially Believers) that they be filled with the Spirit of God.

The gracious Counsels of God, the Laws and Terms of his proceeding with men in order hereunto, with Rules laid down whereby to judge whether men be filled with the Spirit of God, or a contrary Spirit: Likewise, the way and means whereby men may be filled with the Spirit of God, are all largely opened from the Scriptures.

AS ALSO,

The Divinity, or Godhead of the HOLY GHOST Asserted, and the Arguments brought against it thoroughly Examined and Answered; The Grace of God in the fulness and freeness thereof evinced; and many things relating to the Saints Communion with God, and God dwelling in them Explained.

The necessity of the Ministry of the Gospel (called the Ministry of the Spirit) discussed, and the usefulness thereof maintained; With several other things of great importance in order to the benefit and peace of men.

All heretofore delivered in several SERMONS from *Ephes.* 5. 18.

By that Pious, Learned, and Laborious Servant of God,

Mr. JOHN GOODWIN,

Sometime Minister of the Gospel in *Coleman-Street* LONDON;

And published after his death for the Common good of all.

*But if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. 8. 13.*

*And they chose Stephen a man full of the Holy Ghost, Acts 6. 5.*

*Quench not the Spirit, 1 Thes. 5. 19.*

*How much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11. 13.*

Basil Homil. Ἀσεβῆς οὐκ τὸ λέγειν ἀδύνατα εἶν τὰ τοῦ Πνεύματος παραγγέλματα.

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NICHOL'S SERIES OF STANDARD DIVINES.

PURITAN PERIOD.

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With General Preface

BY JOHN C. MILLER, D.D.,

LINCOLN COLLEGE; HONORARY CANON OF WORCESTER; RECTOR OF GREENWICH.

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## INTRODUCTORY NOTE.

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It was intended to prefix to this volume a Memoir of the Author ; and such a Memoir was prepared by Mr Grosart. But it was found that it would have occupied such an amount of space as would have been suitable to a reprint of the voluminous works of John Goodwin, but would have been out of all proportion to a single volume.

*ΠΛΗΡΩΜΑ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ.*

OR,

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## TO THE READER.

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The Publishers to the Ingenuous and Christian Reader.

GOOD READER,—That great law of nature that hath uttered itself from the lips of some of the sons thereof, that no man is born for himself only, but the rest of mankind do challenge a share in him, or rather the whole of him ;—and this, by the interpretation of our Lord and Saviour Jesus Christ himself, is the sum or whole of the second table of the Decalogue or Ten Commandments, and contains our whole duty to our neighbour, viz., That we love him (that is, all men) as ourselves ;—this great and royal law both of nature and grace hath occasioned this discourse in thy hand to become public ; the nature of it being spiritual and sublime, carrying much of the peace and inward felicity of men and women in it, hath imposed a necessity upon us not to confine it amongst ourselves, but to present it to the public view of all whose hearts shall serve them to make a diligent and conscientious perusal thereof, for their accommodation in the things of their present and everlasting peace and welfare. For this is certain, that when any man, or numbers of men, have any treasure in their hands to bless the world withal, the law of God obligeth them to minister unto the wants and necessities thereof, they being generally so craving by reason of that ignorance and darkness that men are filled withal.

We shall not need to say much as to the author of this discourse, nor to the time when these things were delivered by him in the course of his public ministry, it being some time since, and we question not but that there are many yet alive of those that heard it, who have not lost the sense and spiritual resentment thereof, but have many of those great principles of light and truth remaining alive in power and great strength within them, and will be glad of the opportunity of a second review of them. The author himself, which is now at rest, having finished the work which God judged meet for him, and for which he was sent into the world, was a man whose heart was set within him to serve his generation with all faithfulness in the great work of the ministry of the gospel, not much valuing the approbation or displeasure of men, when the interest of his great Lord and Master, and the present peace and everlasting welfare of men were concerned, being indeed

very faithful and laborious in that great work. So that we may without vanity say of him, as our blessed Saviour, when time was, said of John the Baptist, John v. 35, that he was in his time a burning and a shining light, and many did much rejoice, at least for a season, in his light, although at some times, and some turns, in the faithful discharge of his duty he met with the same measure that his great Lord and Master had measured out unto him in the days of his flesh, John vi. 60-66.

For the subject itself, thou wilt find it as a light to guide thee in a dark place, there being many of the great and gracious counsels of God concerning men largely opened, especially of such a nature, whereon much of their spiritual welfare doth depend, viz., as to the manner and method of the Spirit of God in his proceedings with men; and those rules and laws which he hath prescribed unto himself in his advance and decrease in their hearts and souls, in order to the carrying them up into the mount of God; we mean into those high strains of the gospel, where the richest and choicest consolations lie, and where men and women may drink abundantly of them, and be thereby put into the best capacity to serve God upon the highest terms of acceptation with himself; as also may be great blessings and benefactors to the world round about them, according to the design of the Lord Christ in that choice which he makes of men by the gospel, which, as the apostle Peter, 1 Pet. ii. 9, signifieth, is the making of them 'a chosen generation, a royal priesthood, a holy nation, a peculiar people,' for this very end and purpose, namely, 'that they might shew forth the praises of him who hath called them out of darkness into his marvellous light.' The design of this discourse being to carry thee up into 'the way of life,' which, the wise man saith, 'is above to the wise, that he may depart from hell beneath,' Prov. xv. 24; which whilst men who love to dwell with their minds and hearts in these lower regions are never like to be partakers of. For this world and the things thereof were never intended by God as that which should answer the vast desires of men, he having 'prepared better things for them,' that those noble endowments of theirs might be conversant with matters of far greater concernment, such as will advance and raise their felicity to a near affinity and likeness with the angels themselves, those first-born princes of heaven, who by beholding the face of God continually, are thereby filled with unspeakable joy and satisfaction, and by means hereof are made blessed indeed. Even so God in the gospel through his abundant grace shines forth the knowledge of himself unto the children of men, that so beholding as in a glass, his glory, they may be changed from glory to glory, and be made as like unto him in felicity as far as their nature will bear, in order to the rendering them capable of enriching the world with the saving knowledge of the truth wherever they shall become; this being one property of felicity, and true greatness, and nobleness of spirit, wherever it is, to dilate and utter itself for the real good, benefit, and comfort of all that are round about it, and within its reach. Of these things thou hast a large account in the ensuing treatise, both as to the provision that is made by God in the gospel for his saints, and those that serve him, as likewise the nature of him that is the chief agent, the Holy Ghost, to