

February 19. 1678. Remove Evil Counsellors.

by Jane Lead

The sermon emphasizes the importance of removing evil counsellors, or evil thoughts and imaginations, from our minds and replacing them with pure, heavenly, and celestial thoughts.

Scripture: Proverbs 4:23, Matthew 15:19, Philippians 4:8, Colossians 3:2, James 3:17

Topics: "Mental Purity", "Spiritual Warfare"

Description

Jane Lead preaches about the importance of examining and controlling our thoughts, comparing them to evil counsellors that can sway the government of our minds. She emphasizes the need to discern between spiritual, pure thoughts and earthly, sinful thoughts, as well as the consequences of allowing evil and carnal thoughts to reign within us. Lead highlights the significance of banishing negative and impure thoughts from our inner kingdom, allowing only pure, heavenly thoughts to establish the Kingdom of God within us, leading to a life filled with love, joy, peace, and purity.

Transcript

This Word much followed me, as I was considering the matter of thoughts, that saying in the Proverbs, Remove evil Counsellors, and the Throne of the King will be established. I much marvelled, what the Spirit meant by following me with this Word, the Scope of it tending to an exterior Monarchy. But the holy One did take it up, and apply it very fitly to those multiplicity of thoughts, which I was in my self passing Judgment upon, being made to discern from the light of Wisdom, that by Counsel of thoughts, the Government of the inward Kingdom of the Mind was swayed.

For it was opened unto me, that according to the Nature of them, whether Spiritual and Weighty, or Earthly, Drossy, and Light, so accordingly Ideas were opened in the understanding, and the Will framed to a consent thereunto, whether evil or good. Now the King, who was said to Figure out the Superiour Spirit of the Mind doth act altogether as his Counsel is. Every thought presents a Person, and they are Magical Essences, subtle Spirits. Few have understood the Mystery of imaginations, in suffering and giving way for them in their mixed Property, to be continually at the King's Counsel-Table making Laws, and determining matters concerning the Kingdom within.

Now I was called to examine and try every Spirit of this kind, before they were admitted, for the carrying on of so great a Government in the Will and Mind. For whatever is resolved upon interiorly is executed accordingly, as opportunity presents. Therefore herein lieth the most weighty matter, beyond all that happily hath been considered of. Now for the further understanding herein, we are to observe from

whence thoughts do proceed, and the matter which produceth them. First of the Nature, and kind of them: as sinful and vain.

Then again as they are Pure, Spiritual, and Good. Then another sort of imagination there is which springeth from the Spirit of this World, which may be permitted as relating absolutely to what is temporary, for the feeding and supplying the outward Body. Some thoughts may be allowed for this with caution and restriction, during the present requiring of a Mortal form. And yet the inward Mind kept undefiled, though permitted to contrive for the outward Preservation. But now let us first consider of those thoughts which are evil, and only evil, continually; that proceed from the dark World, and from the Nature of the Dragon.

Which made God repent him, that ever he had made Man to be on the Earth, and these are Fierce, Fiery, Bitter, Wrathful, Malicious, Envious, Killing, and Murtherous thoughts and imaginations. Thus the very original spring of Man's Heart was Corrupted, from whence did issue forth such Dark and Hellish cogitations from the Nature of the Dragon. So that God's Spirit was even weary with striving against such a continual stream of evil. Upon which account the Years of Man's Life was shortened, because no improvement was made, of so many Hundred Years, which were lived before the Flood.

The most Holy One hath regard to what are the purposes and intents of the Heart: if they be corrupted, God takes no pleasure in any appearance of good, that any do act. Therefore, our Lord Jesus did love to convince the Righteous Scribes and Pharisees hereof. Who did see and well know the thoughts of their Hearts, what they were to God-ward, however Holy and Zealous they seemed for to be. Therefore he plainly deals with them, that no outward covert of seeming Holyness would avail, while the Heart was sending forth that which was Bitter, Envious, and Wrathful, and Hellish, which proceeds from the evil imaginations, flowing from the Dragon's Nature.

These were those evil imaginations that would Kill and Murther the Heir of Life inwardly in themselves, as they did Kill outwardly the Heir of Life in Flesh. Such thoughts as these may be said in some kind to be Soul-Murderers. These are all of that sort, which are to be exiled from the Throne-Will, in which the Spirit of the Lamb is to live.

Now in the second place, Let us consider those evil Thoughts, that are temporary and sensual, not having the Spirit of Holyness in them, all which Earthly thoughts proceeds from the Earthly Spirit of this World, and from this Earthly constellations awakening them. As the former evil Thoughts proceed from the Nature of the Dragon, so do these from the Nature of the Beast, and therefore are carnal, sensual, fleshly, and evil in their degree, and do Kill, Murther, and Stifle the Life of God in themselves, as the former, and therefore they are to be banished from the interiour Throne Will, in which the Spirit of Christ is to live. But it may be objected against the Generation of both these evil Thoughts, that though we through the Spirit may restrain the effects of Sinful and Fleshly cogitations, yet it seems impossible to stop the inundation of them, they are so swift, and can come in upon us as every sense stands open to what is of this earthly State, that lieth wholly in evil, which is the Subject they do work upon, and from which they are awakened. It is undeniable, that we are liable to this danger from Adam's Root in our selves, hence all Bitter, Envious, and Wrathful Cogitations, together with all Earthly, Carnal, and Sensual Cogitations do spring. But yet we are not left without a cure for this intrinsical first cause, from whence all Souls deprivation from God doth proceed. For this also help is provided, by renouncing, and abhorring, and stifling our own Thoughts, as they appear to be evil, trying every Spirit of this sort, by the Saphire-Stone of Fire, that will burn up both the Hellish, and light chaffy earthly Conceptions, that would so aptly overrun our whole Ground, that so nothing of the good Seed might be suffered to spring. Now as we shall through conviction, from the Spirit

of Love, judge down all these evil Thoughts, that spring from this bitter Source, so Power of Eternal Might will come in to our aid. As in Elisha's time, the Inhabitants of Jericho complained to him of the naughtiness of the Waters, that made Barrenness and brought Dearth, who by a Cruise of Salt healed the Waters, that so the Ground brought forth Fruit of a right kind. Truly this may be very fitly applied, to that superfluity of naughtiness in the imaginary Minds, which thus drowned are in the corrupt Waters, that do break in, from the Earthly senses opening, and do with them bring Death and Famine.

Now who can redress us? but the Lord our Prophet, who is nigh to hear our complaints, and to cast somewhat in, that may alter the whole property and nature of our Cogitations, as Elisha did the Waters. Even so such a change produced may be from that rich virtual Cruise, wherefrom the true seasoning of the pure Deity is dropped in, which verily can only heal all our Springs, and make them rise high and clear, without the Earthly Mud of Sin.

Now we are to consider a Threefold Generation of Cogitations, that in their course do move from their several Centers. As first the Evil Thoughts and Hellish Cogitations arise from the dark World, and from the Center of Darkness, and from the Nature and Spirit of the Dragon in us.

2ndly, the Evil, Earthly, Fleshly, Carnal sensual Thoughts, and Cogitations do proceed from the Center of this Earthly Principle, and from the Nature and Spirit of this great World in us, called the Beast in the Revelations. All these Evil, Vain, Earthly, and Impertinent Cogitations do continually arise from the Earthly degenerated Life, whereof it is said that God is altogether excluded out of such Thoughts. Now from this same Center there do proceed Conceptions, Thoughts, and Cogitations that are not so grossly sinful, as the former. For these relate to making Provision for this temporal Being, to which and allowance may be given as lawful and necessary, but yet in Subordination to the rule and law of Faith, to which they all are to be bounded, as keeping to the outward Court of the outward Mind, that is, to the Mind of Sense and Reason, belonging to the outward Man, but not to intrench upon the inward Mind of the inward Man, which is the Holy place.

3rdly, From this inward, still, passive, and silent Mind, belonging to the inward Man doth the Third degree of Thoughts, and Cogitations proceed, and spring from. These are all Pure, Heavenly, and Coelestial, they are from above, from a Heavenly Center, they come all from the Divine World, from the one Element, and Orb of Lights all flowing from the Nature of the Spirit of Christ, moving in the silent superiour Mind of the inward Man. None of those other must thrust themselves into the Heavenly presence of the King, neither can they indeed find any way in, but are sent back again with derision and shame.

The Lord knows his own Holy and Pure Offspring, which are under Consecration, that do always wait in the Temple of the silent Mind, as Ministering Spirits to take and receive, what the Wisdom and Counsel of the Holy Trinity shall give forth further: These are the worthy and safe Counsellors, that do stand about the superiour Spirit of the inward Will and Mind, as will establish the Kingdom of God in such a way in us, as no Satanical force shall be able to destroy. But hereby we shall come to have all pure Purposes and Decrees, pure Thoughts and Cogitations from the Holy Center of Light and Love in our selves, flowing from the Spirit of Christ in us, moving and acting. Thus the Kingdom of Love, Joy, Peace, and Purity will be fully established in us. Oh the Fruitful Seasons, which will then be known in our climate, the Waters of Life generating such pure Thoughts, as may usher into the very Throne of God, as a guard or train of Heavenly Powers, which are admitted into the secret Counsel of the most Holy. The Holy Spirit needs no greater argument to provoke us by, than what here hath been revealed. Therefore let us be wise and know this last Heavenly Center, whence this last degree of Heavenly Thoughts do proceed, wherewith our God may

ever be with us in Communion of pure and holy Thoughts.

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