

A Sermon
from 1 Cor. x, 11. 92.

Now all these things happened
unto them for examples, and
they are written for our admonition,
upon whom the ends of the world
are come. Wherefore let him
that thinketh he standeth, take
heed, lest he fall.

There is a superiority in the Scriptural
method of teaching which
is rarely appreciated as it ought.

Were it necessary a befitting
eulogium on the Beauty
& excellency of the Holy Scriptures
in that book which the Spirit of God
has directed we might easily
need a com-
pendium

prove that not only Scripture doctrine
& precepts, but even the language &
method by which Scripture conveys its
instruction surpasses far every thing
composition of man, the best method
of human invention.

It requires however a candid, ^{& devout} mind
a sincere & upright heart to perceive
and admire the excellency of Scripture.
He who loves truth & earnestly seeks
after truth, after truth in its plain
practical bearing who is more anxious
to learn what is profitable & appli-
cable to his life & conduct than
to dive into mysterious speculation
which satisfy vain curiosity - he
who thus gives a love of truth searches
the Scriptures will often be struck
with its superiority to every other mere
human writing. It is true we must
not look to the Scriptures for nice
definitions of difficult questions or

sublime truths nor for elaborate
disquisitions nor for elegance of speech
or exciting words that please the
ear. All this belongs rather to human
wisdom so often opposed to the
wisdom of God. It is rather the plain-
ness & simplicity, its practical character
its adaptation to every the various
capacities of men which must
call forth our admiration of
the method & language employed
in the Scripture. Profitable teaching
is that which sets truths before us
in their plain practical sense, which
enriches the understanding & comes
home to the heart, it is instructive &
impressive at the same time and
such by brethren is exclusively the
teaching of Scripture. Speculation
inquiries are not generally satisfied until
it comes at. On this account a great
part of Scripture is of a historical nature

it abounds in narration of the most inter-
esting kind, bringing practically home
to men's minds truths which by abstract
teaching could not be made so impressive
or convincing. The lives of good & bad men
of believers & unbelievers, their ^{virtues} ~~vices~~ & ^{virtues} ~~vices~~
their pursuits, the ~~one~~ ^{many} of these are
related. The ends of these & the ends of
the other are ~~made out~~ ^{explained}. God's deal-
ings with man, with the good & the un-
godly, his mighty & wonderful acts
his long suffering & forbearance as
well as his wrath & vengeance are
often strikingly set forth, thus carry-
ing out the plain general admonition
rule that example is better than
precept. Thus the history of God's
ancient Church & people is exten-
sively given, in order to afford both
comfort & encouragement & to be
amidst trials & afflictions, tempt-
ations & dangers as also warning
& caution, admonition & rebuke.
The careless & profane shall be ^{reproved} ~~reproved~~
& restrained, those who err & go astray
shall be brought back from

their wanderings. All should receive
instruction & direction, every one
has a suitable lesson pointed out
to learn the way of righteousness.
Our blessed Lord himself as well
as his Apostles frequently refer
to the history sacred history of
the Old Testament Scriptures. The
faith of the Patriarchs & other saints,
their various trials & temptations
even their failings & shortcomings
are as well as their steadfastness
& perseverance an example for
our learning for comfort & hope. To
us patience for censure & reproof
to make us watchful & diligent.
But we are likewise reminded
of the unbelief disobedience &
rebellion of members of the church
men in gratitude & warnings of them
who enjoyed peculiar privileges.
In entering now fully on the import
of our text we are now especially
directed to the conduct of God;

& with
allusion
to their
offense

chosen & favored people in the
wilderness. They had been delivered
from bondage, from Egypt & Syria,
by a mighty arm, & wonderful
acts. They were quickened like water
people, by God's immediate com-
mand & direction. They were sig-
nally distinguished by peculiar
favours from God. Their victories were
great. Their captivities few & light.
Their passage through the Red Sea,
the destruction of their pursuers,
their journeys in the wilderness,
their preservation, the miracles
supplied ^{support} ~~their necessities~~ in the desert
all were striking evidences
that God was with them
that his power was ^{adequately} manifested
his mercies were ^{innumerable}. One would
have expected they would be so
fully & deeply convinced of God's
presence & goodness as to prove
a believing obedient grateful people

One should think they were ^{a few days before} ~~would be~~ ⁱⁿ ~~double~~ ^{trouble} & ~~feared~~ ^{but} ~~not~~ ^{not} ~~trusting~~ ^{trusting} ~~implicitly~~ ^{implicitly} ~~trust~~ ^{trust} in him, rely on the
power & help of him who has
thus far sustained, defended
& favored them. Unbelief
ought to have been out the question.
Notwithstanding, we are informed
again & again of their unbelief, their
distrust in God, their complaints
& murmuring against God's dealings
with them, their opposition & rebellion
against God's appointed servants
and judges. They lay open the natural
unbelief of the human heart, its in-
gratitude & insensibility, its enmity &
rebellion against God was to fill
us, at first sight, with sad reflection
& surprise, if not with indignation.
Yet if we look to ourselves, if we would
the evasions of our own hearts, our frequent
distrust in God, in seasons of trouble
afflictions, our wanderings & backsliding
in the land of temptation, our distrust

& murmuring at his appointment & times
must we not often take shame & confusion
to ourselves and confess that whilst we
are ready to blame them that we are often
guilty of the same weakness, the same
infirmities, the same waywardness,
the looseness of soul. With our best
resolutions from time to time with our
well meant intentions leave forth
to serve God, to trust in Him at
all times, to learn wisdom & receive
comfort from past experience must we
not often discover that the heart of man
is desperately wicked & above all things
deceitful. How wavering is our
faith, how feeble our efforts to us good,
how cold & indifferent our love to
him whose mercies are new every morn-
ning who has loved us with an un-
derstanding love in giving us to his only begotten
Son. How sad how general is the
unbelief, if we look around us in
the professing Church of great Britain
if the unbelief of the Jewish people is
justly reprobated, if we wonder at their
forgetful men of old & disregard of God's

How often
in many
and feel
often, how
often as to
 Gospel truth

merits & the wonderful works wrought
in their behalf, if we judge are shown
at their ingratitude for God's temporal
deliverance. do we not often find a
cause to deride our own ingratitude
to reprove our own unbelief & dis-
obedience, to be incited to our
own forgetfulness of God's manifold
merits & deliverances, above all
of our own & the general disregard
of that far greater recompense
vouchsafed to us through Christ.
If they had great merits are not our
merits greater, if they had proofs of
God's love & goodness, have we not
stronger reasons of Divine love?
if they had strong grounds for faith
& obedience, have we not the same, or
stronger grounds to rest upon, to ac-
cise a lively steadfast faith, to
trust in a God of mercy & love of
power & might? If the enjoyment
peculiar to this life, ^{being enabled in obedience}
favors, are not our privileges greater

more light
Have we not a fuller revelation
of God's will & designs, of a salvation
far exceeding the salvation wrought
for Israel? If they were sustained
in the wilderness by a miraculous
aid by bread from heaven, we
have the manna the bread from
heaven in Christ. ^{who is the life of the soul} we are promised
his Spirit to guide & direct us in
our earthly pilgrimage. If to them
was held out the hope of an earthly
rest, the promise of an earthly Canaan,
to us is held out an everlasting rest
a heavenly Canaan. ^{an everlasting inheritance}
The Apostle, previous to our best remembrance
his reasons of the privileges their fathers,
or members of God's ancient Church enjoyed.
He compares their passing through the sea
& the miraculous cloud that covered &
protected them, to a baptism, a dedi-
cation & consecration to God, it was a
kind of sacrament by which they a fresh
entered into a covenant with God;
he further reminds them of the spiritual

in a higher
sense
through

meat they did eat it being the bread from
heaven supernaturally provided of the
spiritual drink they drank it being
the water miraculously obtained from
the rock. That rock I tell you was
or represented Christ the spiritual rock
who accompanied them their instructor
that they enjoyed the presence the success
the aid of the only true Mediator
between God & man. Every thing they
saw enjoyed before God's immediate
presence favor & blessing. They were then
outwardly partakers of the privileges
of the members of Christ's Church. So
was prefigured in signs & symbols
yet retaining all their advantages
& blessings many remained in their un-
belief & had not possessed by God
God's wrath & curse. With many of them
God was not well pleased they were
overthrown in the wilderness they did
not attain to the promised rest so
he would have them bear in mind
would they fall short of the long
rest if not by a constant exercise
of faith, they become not vital part-

[illegible]

Now all these things, the Apostle
warning, in our Book, referred to
them for examples, or to make ex-
amples of the Divine displeasure
of them & they are written for our ad-
monition upon whom the fear of the
world were come. We should remem-
ber that we were living in the non

advanced age of the world, at the
completion of God's dispensation,
enjoying a fuller revelation of God,
will & desires higher & greater
privileges. ^{and as the Father among the angels of} The development of God's
plans of salvation had ^{been long} ~~been~~ making
As our advantages & blessings were
greater, as the redemption we had
the consummation was of more importance
and as the end of all things was
approaching, the heavenly realm nearer
The accomplishment of all God's glorious
designs at hand, we should take
the new seed, as good servants,
who are waiting for the coming of
their Lord & Master. Our respon-
sibility would be greater in proportion
to our privileges & prospects. Having
more entrusted to us, men would be
required of us, having seen the example
of certain men before us expressly
written & recorded. Now for our ac-
tion & working, we should have
less excuse for our unbelief. We

have for more proof & testimony
of the truth than the testimony of old
All the conversion of Jewish people of God's
^{Christ's & his people} will for our salvation afford
to God, people of old are before us
we have them preserved in the scriptures
the authority of which is attested by an
everlasting proof, we have besides the
O. T. Scriptures, the testimony of Christ
himself & his apostles in Christ & his
Church we behold the accomplishment
of the ancient prophecies. In the Christian
Church & the conversion of sinners to the
same we have the ever abiding witness
of God's Spirit. And having all these
things we have besides every thing
necessary for our salvation, every reason
we can require to convert us to Christ
such an belief to urge an objection to
excuse our love & justification. But
the apostle in the next to say let
us all feel satisfied with them ^{according}
witness not break off of our ^{advantages}
pages of destruction, we say

Regard to the poor can of old without doubt felt but
 not trust to our selves, let us rest rest
 in security. But let even him that
 thinketh he standeth, even him who sup-
 poses he standeth in a state of grace
 & acceptance take heed lest he fall.
 Many though professing to be Christ's followers
 may & do justly doubt whether they are
 in a state of grace & acceptance, whether
 they are regenerate & have saving faith.
 To those we may well say take heed lest
 you utterly fall away, take heed lest you
 for ever neglect & fall short of the great
 salvation promised & offered, take heed
 lest you in cursing your self & flocking
 your worldly misdeeds ^{can bring down to ruin} prove your
 ruin, take heed you that make white
 of Christ even whilst you count his name
 he deliver you a hypocrite. But even then
 are warned & we must warn & admonish
 them accordingly who are more advanced
 who apparently stand in the faith who have
 really a faith to have more than their share
 with God who are regular partakers of
 God's ordinances who are the means of
 grace - Well we must say take heed
 lest ye fall. Whilst you may work

securely on Christ the Rock rest not on your
 selves trust not in your own good resolutions
 nor have not confidence in your best efforts
 of ^{your} ^{own} ^{faith} & intercessions need must you own de-
 ceitful hearts. Examine yourselves
 whether indeed you stand, whether
 remain built on Christ, whether you have the
 precious pledge of his love within you whether
 you are living members of his body.
 And if you are, if inquiring & satisfying you
 that you are living in Christ, take
 heed that you abide in him that nothing
 so begetting sin, so love of the world draws
 you away from him. Take heed for the
 world is full of danger & temptation
 your own heart is feeble, your nature
 is corrupt, you require a best loved
 friend & firm to be as you guard to
 be watchful & prayerful. In this sinful
 world with our own sinful bodies surrounded
 by enemies assailed often by the great enemy
 your salvation is threatened when every thing
 tends to draw us down to earthly things
 where so many are directing all their efforts
 to earthly treasures & earthly pleasures. In this
 perilous & dangerous world we all have need
 to have an guard to watch the enemy to preserve
 us that we fall for it we fall finally if