

St. John's
Mudgey 1870

A Sermon
from

2^d Corinthians VII, 1

Having therefore these promises
clearly beloved, let us cleanse our-
selves from all filthiness of the flesh
& the Spirit, perfecting holiness in
the fear of God.

The natural bent of the human
mind is such that men rarely use
much exertion, or persevere
in any enterprise, unless prompted
by some powerful motive, or attracted
by some object they highly prize.

If a man has a fair prospect of obtaining
advancement in the world, ~~a prospect~~ ^{a prospect} of
honor & distinction, it is natural

& reasonable, he ^{should} ~~will~~ employ all the means at his command & use every effort to qualify himself for the position he aims at. We justly expect he will maintain such a character as will become the station & rank which he is to occupy.

Now if we apply this sound principle of action to a man's highest & noblest aspirations, his prospects of a better world & the promised reward of a glorious inheritance, how diligently & earnestly ought we to strive to walk worthy of our high & holy calling, in Christ Jesus. It is no more than just & reasonable that we should be required to differ from the world in general, to differ in sentiment & principles, from the careless profane of religion who is satisfied

The presupposes were duly appreciated by
his Corinthian readers & he would now
urge them on their ~~special~~^{participatory} attention as
the most powerful reasons & motives to holiness
& purity of living. For if belief, indeed,
and intent on being united to Christ, we
become partakers of the Divine nature, partakers
of all God's promises & covenant engagements.

~~They were~~ ^{We are} then to enjoy privileges & distinctions
of the highest order, far surpassing any
honor & glory this ~~unlucky~~^{unlucky} ~~person~~^{person}.

For if ~~united to Christ by~~^{alive in Christ by} faith, we
are made the temples of God, by the in-
dwelling of his Holy Spirit. We are God's
adopted children & chosen people, whom
he will abundantly bless with peace &
assurance, ^{whom} he will guide ~~us~~ with his
counsel & defend ~~us~~ with his powerful
arm. But when thus distinguished &

farmer, we are placed under high
obligations & responsibility to live up
& erect up to our holy calling.
We must keep ourselves unspotted from
the world, separated from carnal sinners.

If we value, as we ought the friendship
of God, we must ~~sacrifice~~ ^{be ready} ~~the friend~~ ^{to sacrifice}
ship of the world, the friendship of the ^{the friend}

ungodly. We must not be unequally
yoked together with unbelievers. For,
~~the~~ ^{so} the Apostle argues, what fellowship
has righteousness with unrighteousness?
what communion has light with darkness?
or, what concord has Christ with Belial?

What part has he that believeth with
an infidel? And what agreement has
the temple of God with idols? All
these ~~are~~ expressions ~~which~~ show us the
necessity that if believers in a real, if
consistent followers of Christ, ~~we must~~

to come out of the world, not make un-
godly men our companions. For, the
Apostle prunes & assumes his ~~words~~
Corinthian converts; Ye are the temple
of the living God, as God hath said
I will dwell in them & walk in them
and I will be their God & they shall
be my people. No terms could be
more expressive of the Christian's privileges
& distinctions. For these quotations
from the Old Testament are special
promises designed for the partakers
of the Christian covenant. As temples
of God we are made holy set apart
for Gods worship & honor, and this
in order to realize an intimate
communion with God with the Unseen
the Eternal. Now this implies that
we are entitled to the highest expect-
ations, even an unfading inheritance
and inheritance of immortality,

1. And by the
Covenant
of grace
through
Christ,
we are
brought
so near to
God that
he will
dwell
in us.

of bliss & glory beyond comparison,
The Christian's hope is not a mere fancy
not a vain expectation to be disap-
pointed, at last, but a hope which rests
on an eternal foundation even in
the sun and of an ever faithful God.

II, But now comes our responsibility, our
obligations. If you really appreciate
the hope set before you, mark dear
brethren, the ^{instructing} ~~language~~ that follows &
mark, how affectionately addressed

by the Apostle, I dearly beloved
Let us cleanse ourselves from all
filthiness of the flesh & the Spirit.
As if St Paul would say: Let body &
mind, the inner & the outer man,
be sincere pure & holy. Let no
polluting influence mar God's image.
Neither our immortal souls, nor our
mortal bodies, destined to a glorious
resurrection, must be defiled, by the love

to all who
will be
sanctified
among be-
lievers.

Kept free
from every
kind of
pollution

of sin & the world. God's temple must be,
then as some men who imagine, as
if sin only adhered to the flesh, as if
the body alone were the seat of uncleanness
& unholy desires. If they would
only get rid of the burden of the flesh, if
but this sinful body of ours could be
subdued & ~~kept in check~~ ^{governed}, there would
be little danger of God's image
being ~~polluted~~ ^{marred}. This, however, is, a
very superficial view of man's ~~corrupt~~
real condition & his corrupt nature.
It is true, then as some Scripture ex-
pressions which might lead to such a
supposition, for instance, when we
are told, the flesh warreth against the
spirit & the spirit against the flesh, or,
when St Paul tells us, I know that in
me, that is, in my flesh dwelleth no
good thing, or, again, "So then with my
mind I myself serve the law of God, but
with the flesh, the law of sin." But

it must be borne in mind that the term ^{as} flesh & spirit ³
has various significations in Scripture.

Some times the flesh simply signifies the body
the material part of a being, whilst the
term spirit signifies the immortal,
enduring part of our nature.

Yet frequently the flesh denotes all
that is sensual & corrupt in us, all that
is prone to evil. Now who would say,
that man's sin, or, transgression, in the
first instance, originated altogether
in the flesh. True the eye of Eve was
attracted by the pleasant appearance
of the forbidden fruit. But it was quite

as much, if not still more the ^{unbelief & distrust} ~~the~~ ^{unbelief & distrust}
God's ^{unbelief & distrust} ~~unbelief & distrust~~ gracious design, it was pride
& self-dependence, to be equal with God
which caused our first parents to listen
to the ^{wily serpent} ~~serpent~~ insinuation & transgression
God's law. To wit, pride, vain ambition,
envy & malice originate in the mind.
Is not the human heart described as

desperately within & above all things
successful? Not the flesh alone, but
the whole man is corrupt. The mind is
spoken of as carnal, even to be at enmity
with God.

Accordingly when we are exhorted to
cleanse ourselves from all filthiness of
the flesh & the Spirit, we are not simply
required to put away the filthiness
of the flesh, or these two sensual &
animal ~~desires~~ ^{lusts} & corrupt appetites,
by which men so often pollute
& degenerate themselves, but all these
evil thoughts, foolish imaginations,
& perverse opinions by which the mind
becomes corrupt & is ~~thus~~ ^{led} astray
from the path of purity holiness &
righteousness. All that tends to lead
~~the mind~~ ^{man's} astray from God, all these
~~evil thoughts & false notions by which~~
will, reason
& judgment

kinds of falsehood & error which militate
against God's word, obscure his ^{truth}, his attri-
^{attributes, or} ~~truth~~, ~~create~~ ~~pervert~~ but, his
~~erroneous & rebellious ideas~~ ^{governs}
~~instill~~ ^{love &} ~~perverse & rebellious ideas~~ ^{justice}
against the supreme rule of the mighty, ^{or in}
— all these pollute the spirit, the ^{sinuate}
mind within us, ^{& multiply} ~~so~~ ^{so} to un-
cleanse, ^{to} ~~sin & vice~~ ^{to} ~~his~~ ^{his} ~~believe~~
& rebellion. ^{against God} Only, what is here, what
emanates from the source of all good,
from the fountain of life & light and
will conduce to purity & holiness of living.
To cleanse ourselves, then, from all
filthiness of the flesh & the spirit, we
must eschew all that ^{defiles} ~~corrupts~~ body, a,
mind, whether it be the conversation of the profane
of the scoffer, the ungodly, the unclean
the sceptic, the infidel, who ~~make~~ ^{practically}
call darkness light & light darkness &
~~or~~ ~~that~~ ~~of~~ ~~sin & vice~~ ~~make~~ ~~light~~
of sin, ~~vice & unbelief~~. How much

is then in the literature of the present
day filling men's hearts & minds with
heretics & ^{polluting influences with} still destroying errors,
How needful to warn the young ^{more especially} ~~the~~
rising generation against the manifold
~~the~~ pervasions of truth, & upon the prin-
ciples of pure religion & genuine godliness.

A man
temptations
& delusions
prevailed
in the world,
or the

III, But I hasten to the concluding part of
our text which points out to us ~~the~~
an additional motive for holiness.
It is our relation to God who is a pure
& holy being ~~and~~ on whom we depend
for time & eternity who can save &
condemn. Assuredly it behooves us,
it is our highest interest, it concerns
our eternal destiny to reverence &
fear him. Mark the Apostle's language,
perfecting holiness in the fear of God.

It is this
important
relation
which ought
to prompt
us to holiness
of living.

Without holiness no man shall see the
Lord. Then let us shive ^{the} ~~after~~ ^{to serve & praise God} ~~holi-~~
~~ness~~ will you only fear, as those who are
deeply sensible that God is a Searcher
of hearts, that he knows our very thoughts
& intents of the heart. Nothing is hid

from his all seeing eye, & he will bring to
light all the great ways of unbelief the
secrets of our ^{men's} hearts. ~~Now let us~~
Then let us all times strive to walk be-
fore him in all uprightness & sincerity in the pursuit
The fear of God is the beginning of
wisdom and will teach men ^{of holiness} than
anything to ^{make us} obtain from evil, to ~~turn~~
~~holiness~~ to strive after ^{holiness} perfection,
~~to walk in the light of the light~~ for though
It is true we are saved by grace by ^{we may not}
faith in Christ, by his atoning sacri- ^{in the full}
fice. But if this faith be in you, ^{sense}
you will continually strive to be ^{reach per-}
more and more like him, to be ^{fection}
more conformable to his image, ^{get perfect}
who, as he is the Saviour of the world ^{holiness}
the Saviour of sinners, is like wine ^{must be}
the Holy One of God. Then let us follow his ^{our aim}
let us walk in his footsteps, and ^{example}
give proof that, as we trust him in
Him as our great Redeemer, so we
obey him as our Master & Lord.
Now can you be &