

A Sermon  
from 1 Cor: XII, 3

Wherefore I give you to under-  
stand that no man speaking by  
the Spirit of God called Jesus  
accursed: and that no man can  
say that Jesus is the Lord but  
by the Holy Ghost.

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The ~~great and~~ bearing truths of  
the Scriptures and the fundamental  
principles of the Gospel are in their  
import & bearing applicable to  
~~men of all nations & all ages.~~ <sup>of the Church</sup> By  
one rule of faith & living the follow-  
ers of Christ <sup>were to be</sup> ~~are~~ guided whether  
in primitive times or at the present  
day. But there are certain ~~statements~~  
directives & injunctions which are



more immediately and especially  
intended for the ~~agitation~~ <sup>edification</sup> of  
~~addressed to~~ the promise Church  
and in their fullest force & meaning  
they apply to those to whom they first  
were addressed by the Apostles.  
Not that they are limited to the ~~persons~~  
our primitive brethren; in a general  
sense we shall find they are directed  
to us likewise and intended for our  
guidance & instruction. Different  
circumstances may often require the  
same general rule to be differently  
applied. But though mankind  
may at various times be placed in  
various circumstances, and differ in  
various respects, in one respect, in  
the <sup>our</sup> general character and condition  
by nature, there is no difference but  
a striking resemblance. Hence even  
as regards such injunctions and  
instructions in Scripture which refer  
more especially to the primitive days  
of the Gospel, they yet ~~have~~ <sup>are</sup> on



convey to us likewise an instructive lesson  
~~our present condition likewise,~~  
they are, like all Scripture, written  
for our learning. Such we may say  
is the import of our text, and the  
general subject with which it is  
connected viz: that of spiritual  
gifts so ~~general~~ <sup>frequent</sup> & prominent in the  
primitive days of the Church. Yet if we  
do not witness at the present day mi-  
raculous manifestations of the Spirit  
of God, certain gifts & graces such  
as are indispensable to the edification  
of the Church will & do continue.  
If, in the wisdom of God, miraculous  
powers have been withheld from us;  
if we have not the gifts of tongues,  
the gifts of prophecy, the gifts of healing,  
yet the gifts of preaching, of arousing  
and awakening the sinner of comforting  
the sorrowful heart, of enlightening the  
ignorant as well as the gifts of praying  
even of it for the obtaining of help and







& Superior Ministry so often dash them of the simplicity & purity of  
 and desires them to exert more of the Gospel  
 all our gifts & graces such as will  
 at all times exercise a saving in-  
 fluence and bear evidence of the  
 truth & reality of their spiritual  
 life. But we proceed to the more  
 immediate consideration of our  
 text. The Apostle meant to give  
 a formula <sup>his reasons</sup> a criterion or test  
 by which they might distinguish  
~~between~~ the false teachers &  
 pretenders from the true teachers  
 of the Gospel on the assurance of the  
 true faith. The faith gives a nega-  
 tive proof, that is to say, a proof  
 by which they might recognize the  
 impostor or false teacher and  
 secondly a positive proof by which  
 they might know ~~truly~~ <sup>correctly</sup> the true  
 preacher of the true Gospel <sup>and</sup> the  
 every true believer & follower of Christ in general.  
 We shall ask them especially to heed  
 I show me may know who has not the  
 Spirit of God & consequently is not a true believer



II, We shall ascertain the character  
of those who have God's Spirit and  
are Christ's followers.

And may that selfsame Spirit  
who has guided the primitive Church  
and is to continue with God's people  
be present with us now & direct our  
inquiring so as to proceed rightly to  
our souls!

I) On inquiring into the first part of  
our subject as to those who are false  
teachers & deceivers & words of the Spirit  
of God we must first of all view  
the circumstances & conditions of the  
persons whom the Apostle addresses,  
not only their present but their former  
state, in order to understand more  
fully how applicable the directions  
and cautions of the text were to  
their <sup>needs</sup> ~~condition~~. They had not only been  
removed from their natural state to a  
state of grace, but they had been brought  
from their ignorance & darkness to the  
light of the Gospel. Every natural man



does at best, even if not the most noto-  
rious sinner, live in blindness and  
ignorance, his mind is darkened &  
perverted as to the knowledge of God  
& the way of salvation, he is a child of  
wrath, living in a state of condemnation  
and nothing short of Divine grace &  
power can convert & enlighten him.  
But the Corinthians had emerged  
from gross darkness, from heathen  
idolatry & delusion. Adam as man  
is by nature, Adam the human race became  
after the fall man went from bad  
to worse to a deeper state of ignorance  
and grosser perversion when he  
forsook altogether the knowledge  
of his God & Creator and ~~per-  
verted~~ his glorious image, ~~by~~  
~~the creature~~ <sup>into</sup> dumb idols words ~~of~~ <sup>or</sup> ~~those~~  
~~or~~ <sup>being</sup> ~~any~~ <sup>on</sup> ~~created~~ <sup>or</sup> ~~real~~ <sup>or</sup> ~~imaginary~~ <sup>or</sup> ~~being~~ <sup>or</sup> ~~creation~~  
as ye know the Apostle reminds them, <sup>or</sup> ~~per-  
verted~~ <sup>or</sup> ~~creation~~  
"Do you know that ye were Gentiles, carried  
away unto them dumb idols, even as ye  
were led?" The professing Christian who  
has been trained up <sup>in the light of the</sup> ~~when~~ <sup>in his youth</sup> ~~the~~  
Gospel ~~and~~ <sup>and</sup> ~~now~~ <sup>now</sup> ~~been~~ <sup>been</sup> ~~actually~~ <sup>actually</sup> ~~opposed~~



of the true & living God can perhaps merely  
form an idea of the thick darkness which  
must cover the mind of a heathen who  
has been led & deluded, it may be by  
designing <sup>or a false system</sup> men, who grow superstitious  
ideas & all manner of absurdities,  
folly & vice utterly repugnant to  
reason & a sense of any right and  
wrong so that he became unable to dis-  
tinguish between truth & falsehood.  
How many erroneous notions foolish im-  
aginations & early prejudices are then  
grafted on the mind require in such a  
state to be removed. How grateful ought  
we to be to have not thus been left in  
utter darkness. But how great must  
be the judgment of those who in the midst  
of light yet were in spiritual dark-  
ness & neglect the privileges bestowed.  
It was to move the Corinthians to heartfelt  
gratitude for their deliverance from  
heathen delusions that the Apostle re-  
minded them of their former state. It is  
a profitable employment to the believer  
to look back at times to his former state



of ignorance & unbelief. & yet the Apostle  
had besides another object in view in re-  
minding his readers ~~of~~ of their former  
blindness. He means to give them some  
instructions & direction concerning those  
spiritual gifts so much sought after and  
administered among them and to guard them  
against new delusions & errors to which  
they were liable. They might think that  
they stood fast, but they should take heed  
lest they fall. Delusions & errors will  
creep in everywhere Satan is at work  
whenever he can find an opportunity.  
He requires no open professed teachers  
or idolaters to lead men away from God &  
the Saviour. The visible Church of Christ  
is not always a <sup>safe guard of</sup> secure place against  
error. Satan & his emissaries will make  
their appearance under a Christian's garb or  
Judaism may be perverted into a means of  
leading men astray. A man might be shocked  
at teaching ignorance & yet deny the Saviour  
and thus deny the true God such as he  
has revealed himself in Christ Jesus.  
Or extraordinary gifts, miraculous powers



The gifts of prophecy might be abused  
and some wonderful some false imi-  
tation might be employed to ape the  
spiritual powers for a voucher. Ba-  
laam of old is a striking example of  
some such perversion. He certainly was  
a prophet & yet knew to inquire of

<sup>the instance</sup> of ~~being~~ people and a deceiver. Then we see  
a similar working in the camp of the ~~apostles~~ men  
of perverted minds, who practiced all  
manner of fraud, as exorcists and  
the magicians, magicians or sorcerers, men who put them-  
selves to many things, great powers and who some-  
times may have been permitted through the  
perversion to be aided by the powers of  
darkness, to perform some wonderful  
things. It is also possible that some  
men within the Church enjoying some super-  
natural powers might make too much of  
these, they were then or then than on  
such gifts, & grace tending to exaltation, they  
might be allowed for a time to carry on their  
wonderful performances, whilst they had lost  
the spirituality of mind. They might think power



of gifts to them among their brethren to  
magnify themselves, and to forget or neglect  
them who alone can procure <sup>to you might come the</sup> spiritual  
and salvation. <sup>of love</sup> That such a spirit crept  
among the Unitarians is evident from many <sup>yet retained</sup>  
remarks of the Hurdley in his epistles to a degree  
that Church. And to more wonderful <sup>of simplicity</sup>  
external & wonderful display of power & wisdom  
& wisdom on any imposition & exclusion  
of an apparently extraordinary nature  
more now alluring seductive & dangerous  
than to men ~~that~~ formerly ~~are~~ led by  
similar means as heathens. Men in too  
ready to look to something as peculiar, exhibiting  
the same extraordinary & wonderful  
circumstances & superstitions, notions were evidence  
the prevailing weakness in those days. At  
present men too often run to other ex-  
tremes, to unbelieving denying & disturbing  
every thing miraculous. Now the impulse  
in causing him (our) their readers would  
give them a general rule whereby to judge  
of men <sup>directing</sup> ~~then~~ <sup>them</sup> ~~to judge~~ <sup>to judge</sup>  
their real character not by what appeared  
great & wonderful in their efforts but by



the manner in which they treated that  
glorious & condescending name of Jesus.  
They might pretend to be possessed of Gods  
Spirit, but no man speaking by the  
spirit of God calleth Jesus accursed,  
and such there were some both of  
Jews ~~and~~ Gentiles ~~and~~ who spoke  
with unscriptured irreverence blasphemy  
& abomination, taking a slight of Jesus  
denying him <sup>as the Son of God</sup> to be the Christ. Some might  
not go quite so far yet treat his name with  
an awkward indifference or fail at  
least to confer him in his great character  
& office. Even any want of ~~respect~~ <sup>reverence</sup> or  
accertation in him would be a proof that  
men were not influenced by the Divine Spirit  
against such men who have by their pro-  
fession of faith that spirit as strongly was.  
As if I meant to say, be not alarmed but take  
a lesson from former calumnies, reaching upon  
you. It matters not what a man may do or  
profess, whether real or imaginary, performance  
of an extraordinary kind be ~~possible~~ <sup>done</sup>, it matters  
not what a man's gifts & talents might be, if  
he can turn the name of Jesus, his anointed  
name is relinquished by the good spirit of God, if he says  
that holy name a man has but little of him to trust that  
he has not his spirit.



No matter whether a man were or be a divine  
Jesus, whether he treat him with hatred or were  
in difference whether he call him a deceiver  
or a holy man a good moral teacher but  
not the Son of the Most High, whether in  
unbelief or in a self-righteous spirit <sup>he</sup> reject  
him whether he cover his self with  
recompence by self-sufficiency & pride or  
supply more or less his place by other intercessors  
and saints, he then disowns & denies his true  
character as Divine Mediator as the Christ  
and the Son of God and in so doing he  
can not partake of the Spirit of God. In rejecting  
the Son he rejects the Father also no gifts or talents  
however shining no outward devotion however  
apparently sincere, no beautiful moral sermons  
however earnest, no life of rectitude, however  
praiseworthy may men will make up for this ~~offense~~  
disregard or contempt or denial of the only & all-  
sufficient Saviour. Let no one be deceived.  
But we proceed to the positive part of the text  
to the proof required that a man has the Spirit  
of God. ~~He~~ It is short but if rightly under-  
stood ~~is~~ <sup>is</sup> ~~comprehensive~~. No man can say that Jesus  
is the Lord but by the Holy Ghost. <sup>Observe</sup> it is a confession of Jesus in his true  
Divine character even as the Lord - the Father  
the eternal Son of God & the Lord the King  
and Ruler of the Church & people which here  
is required. To say that Jesus is such



to praise according to the context &  
the important when the Apostle says  
it such a confession of Jesus as is  
sincere & heartfelt springing from  
a deep inward conviction & readi-  
ness to confer him without fear or  
shame a submission to his authority  
as Saviour Mediator & King. To call  
him Lord in sincerity & truth implies  
living faith in him an obedient spirit  
towards him. Such a belief in him  
and love to him as the Holy Spirit  
alone can effect. The mere profession  
of the name of Jesus without heartfelt  
reverence for his ~~name~~ <sup>person</sup> & Office without  
concern for his salvation without  
a willing submission to his <sup>will</sup> rule as Lord  
is a profession without meaning  
without sincerity. It is but vain flattery  
or form to call on one Lord & Master  
without a willing obedience to his com-  
mands, without a submission to his  
authority. Many call ~~him~~ Lord &  
will call him such at the last day  
and yet will be disowned by him.  
We cannot make too much of Jesus  
we must submit to him with accuracy



gratitude with a <sup>passion, solicitude,</sup> living faith in  
his all-sufficient atonement. He  
must become the great object of our faith  
the refuge of our soul the portion of our  
hearts the hope of our lives, the  
theme of our praises; the chief topic  
of our study & meditation and his  
glory the great aim of all our efforts.  
If so we shall be ready to follow him  
through all the temptations & trials  
of this life willing to bear the cross  
after him. Even life ~~and~~ <sup>and</sup> death be  
too dear for him whose life was sacri-  
ficed for us. It must be remembered  
that in the days of the Apostles the acknowledgment  
of Christ as Lord as King  
and Saviour as the only begotten Son  
of God was generally a rare proof  
of sincere faith in him. Now a day  
it is comparatively to confess him for  
in so doing we only avow what nearly pro-  
fessing Christians allow in some sermon  
or other. We are ashamed what is the  
public confession of the visible Church



We feel as if some men were at  
intention in  
him, we  
speak of  
him with  
love & gra-  
titude we  
rejoice  
him to  
others, we  
praise in  
Church - at a time when she was yet  
exposed to persecution & hated among  
Jews & Gentile. Rarely would therefore  
any one make confession of Christ unless  
he be sincere. Hence the Apostles had  
more right to take confession as an evidence  
of faith in Christ. On this account such  
expressions as the Apostles often employ  
in reference to a confession of Christ become  
far more significant than they appear now  
a days, such as in our Lord & such as in  
the Romans. With the least man believe that  
righteousness with the mouth confession is made  
unto salvation or as John said he that  
believe that Jesus is Christ is born of God.  
But it is only by the teaching & influence of the Holy  
Ghost that we come to a right knowledge of Christ  
it is only by his grace that we fully & totally confess  
him. And as he is the one true teacher & enables  
us to make Christ the object of our faith & love  
and of our confession, so this same confession is  
a proof that we are his that we have his Spirit