

Sermon 2 Gal.6.7.P Brownington June 1842 38 pages 5" x 7 7/8"

Gal. 6.7.P.

Be not deceived: God is not mocked.

S. 123 136 B.1 All we do, or say, or think is open before the all seeing eye of Jehovah. The time allotted us on earth, is wisely designed by our beneficent [sic] Creator, to be so employed in his service, as to produce greatest good in our day and generation [sic], and to prepare ourselves for a future and better world than the present.

[page 2]

How strange it is then, that man knowing this fact, should spend any of this precious season of probation in idle musing, willingly or ^ suffer himself to be duped by the foolish reveries of a misguided imagination. Still more strange it is, that he should attempt to deceive God, with false pretentions [sic], under whose immediate inspection, all his actions are performed, ~~and~~ with regard to which God alone is to decide in respect to their

[page3]

merit or demerit. Yet it is so. This truth is plainly implied in the text and context; and also, that God will see that each individual always shall receive according to that he hath done, whether it be good or bad. This solemn truth should ~~ever~~ be present to our mind, and we should ever remember with awe, that God is not to be mocked with impunity.

In discoursing upon these words, let us notice

I. Some of the various

[page 4]

ways in which men may be said to mock God.

II. Show the folly and danger of such sin.

These are matters which demand our serious attention; and

I. Some of the various ways in which men may be said to
mock God.

I woulda [sic] remark,

1. Those mock God, who take the advantage of
secrecy to commit sin without fear.

Many are kept within the

[page 5]

on account of
limits of decency and restrained from crime ~~from~~ shame or fear
of their fellow beings; but when solitude or midnight darkness
conceals [sic] them from the eye of man, they give full scope to
their unhallowed propensities, and become guilty of all manner of
wickedness, at which they would shudder to perpetrate in the light
of the sun. They act not under the fear of that God to
whom light and darkness are both alike, him, whom alone they are
commanded to fear.

[page 6]

They are taught by his word that his ear is open to every word they utter or the thoughts of their heart, and his eye beholds every action [sic], yet they proceed with all security. Hence they treat the Omnipresence [sic] of Jehovah as fabulous, and his Omniscience as falsehood. On such as thus treat his authority with contempt, and his veracity as a lie, he looketh with indignation and wrath, and by inspiration saith, Woe

[page 7]

unto them that seek deep to hide their council [sic] from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Isa. 29.15.

2. Those who cover their wicked purposes with specious pretentions [sic] to religion and sanctity.

Though God looketh at the heart, and requireth such as worship him, to worship him in spirit and in truth, yet what multitudes these are, who present unto him nothing but lip service.

[page 8]

This has always been the fact since the days of Cain; who offered unto God, sacrifices but not the effections [sic] of the heart. The same silly farce was practiced by the scribes and Pharisees, to whom the searcher of hearts says, Woe unto you scribes and Pharisees, hypocrites! for you devour widow's [sic] houses, and for a pretence [sic] make long prayers: therefore ye shall receive the greater damnation. Math. 23.14. In the exercise of the most extensive

[page 9]

charity, we have great reason to conclude that the same wicked practice obtained at the present day. Could we behold the heart as God does, what multitudes should we discover, upon bended [~~kees~~] knees and with uplifted eyes, engaged in this solemn mockery! They have no higher motive than the applause of men, or some purpose of selfishness to acquire. Some part of honour to be obtained, some acquisition of wealth in view, or

[page 10]

to ensnare and betray the innocent and unwary; Or some creed is espoused, to which they are more zealous in making proselytes, than to bring souls to Christ; and may appear pious indeed, with but very little or no sincere love to God.

compass

They may ~~apass~~ compass sea and land to make one proselyte, and yet be apposed [sic] to God and holiness, and without the least regard to the prosperity of his kingdom. They thus mock God in the pretended devotions

[page 11]

and deceive their fellow man with their apparent zeal, and must therefore have the greater condemnation.

3. Those who neglect known duties upon very slight and vain pretenses.

Of all the duties which are are [sic] required to perform, God is Judge. Has God shown us our duty either by his word or providence, how cautious ought ^{we} to be in performing it, or how cautious ought we to be with regard to the reasons of neglect; for God pondereth the heart!

As saith in-

[page 12]

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If though sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? & he that keepith [sic] thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. 24.11.12. Again, If a brother or a sister, be naked and destitute of daily food, And one of you say unto them, Depart in peace, be you warmed and filled; Notwithstanding ye give them

[page 13]

not these things, which are needful to the body; what doth it profit?

duties

James 2.15.16. The ^ here suggested are such, as common sense

and

dictate, ^ should be attended to; and they are

strictly enjoined by the word of God, and presented to us by his

having ability

providence. Now should we ^ on any slight occasion turn from

them, and neglect the necessary relief, and still express a desire to

render aid, doth not God ponder the heart, and watch the emotions

there? May he not justly be considered marked

[page 14]

by such heartless pretensions?

Apply the same principles to any other duty, whether moral or religious, and we must come to the same conclusions, under similar circumstances. How often do men say that they desire to live more devoted, more conformed to the will of God, and at the same time take no measures for accomplishing so important a duty, how must God regard such pretentions [sic]? If any of us make such pretentions [sic] without the corresponding

[page 15]

action, let us remember the admonition in the text, Be not deceived: God is not mocked!

4. Those who confess their sins with ^{apparent} ^ sorrow, and solemnly vow a reformation; yet return again to their folly.

As it is not a vain thing to serve God, neither is it a matter of trifling consequence to espouse his cause, and then turn from it, in complianse [sic] with the inclination of a depraved heart.

Multitudes at the present day seem to consider

[page 16]

it an easy thing to get religion, and easy to rid themselves of it, and
wind and tide
thus they are constantly changing with the ~~tide and wind~~ of popular
movements. It is true, much of this instability is owing
those
to bad instruction and ^ who give such instruction, must be
exceedingly guilty, yet those who practice on such instruction must
abide the consequences of their own conduct.
may be
Though there ~~are~~ instances of those who are truly [sic] pious
confessing their sins with

[page 17]

apparent sorrow, and returning to the same sins again, but the instances are rare. Moses sinned at the waters of Maribdith, David in the case of Uriah, Solomon in his going after strange gods, Peter in denying his Master, all of whom confessed their sins with sorrow, but no one of them guilty of a similar offence again. But should such instances occur, such individuals should remember that God has no pleasure in fools, neither will he be mocked with

[page 18]

impunity.

But how must a ~~holy God regard those who~~ those be regarded, ^
by a holy God
who become religious, and straightway irreligious, and thus
changing their position in religious matters as circumstances may
be favourable or unfavorable to their religious exercises? Do they
believe there is a God in heaven? They confess unto him and
implore his mercy. Do they believe him true and faithful? They
ask his protection

[page 19]

and vow perpetual fealty to his government and forthwith break their promises. Thus they treat him with less respect than they would men their equal, as though it were mere sport to become religious, and the religion of Christ was a thing which they might have or not have at pleasure, the authority and power of God notwithstanding! All this is solemn mockery, a farce which cannot be played but to the extreme danger of the immortal soul

[page 20]

If it be blasphemy to ~~treas~~ speak against God or his government, how must such trifling, contemptous [sic] conduct toward him and in respect to the word of the Holy Spirit in renewing and sanctifying the soul, be regarded in the eye of infinite justice? Such may and no doubt are often left to judicial blindness to believe a lie, that they might be damned.

5. Those who delay serving God for the present from a

[page 21]

pretence that they will attend to religion at some future day.

Should a parent command his child to perform a certain piece of work to-day, and the child says to-morrow he will do it and not before, we must consider that parent treated with great disrespect at least. Should the child be dependan^t ^ [sic] on the parent in doing this service and the morrow comes, the parent urges his request, and the child says when I have performed

[page 22]

I

those things which ^ desire then will I comply with your request

and you must assist me although it may be many days to come?

What ~~parent~~ indignity, and contempt is cast upon ~~this~~ parental

authority? and how worthy of ____ the punishment of being left to

who delay repentance & religion

pursue its own ruin. But how do those ^ treat God the father of us

all? Dependent on his mercy, his common bounty, on the Holy

Spirit to create in them a new heart, and God commands, today if

ye will hear my voice

[page 23]

harden not your heart. Now is the accepted time, behold now is the day of salvation. But the sinner says to-morrow or when I have a convenient season I will call for thee, and claims that aid required in order that he might become truly pious! The service of God is counted a weariness, and unfit for those engaged in the pleasures of this world, and hence reserves the refuse of life to be consecrated unto God. But what does God say of such contemptous [sic]

[page 24]

treatment, such contempt of his worship? Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. Mal. 1.14.

II. The folly and danger of such sin

This must be readily admitted by all who believe God to be infinite in all his attributes [sic]. For

[page 25]

1. Nothing can escape his notice

God is omniscient & we are surrounded by his presence. Known unto him are all our thoughts even before they are our own; his eyes surveyeth the universe and with a single glance he beholds all things from the least even unto the greatest, insomuch that not a sparrow falls to the ground without his notice, In view of this knowledge, Says, David, There is not a word in my

[page 26]

tongue but, lo, O Lord thou knoweth it altogether. If I say, Surely, the darkness shall cover me; even the night shall be light about me, Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and light are both alike unto thee. Ps. 139.

Man may deceive his fellow man who can judge only from externals, and ~~whose eye cannot~~ may hide from him whose weak vision cannot penetrate the shades of midnight darkness, but who can deceive

[page 27]

him whose piercing ray penetrated the darkest curtain of the evening night, makes the thick goom [sic] of midnight darkness as the ~~and~~ meridian day ~~alike~~. He knoweth our inmost thoughts and the most secret imaginations of the heart. What consummate folly then; to feign to act a part which does not in reality exist to act a part which is not sincere, to pretend to be what God knows we are not. Do what we will , say what we may, or act whatever

[page 28]

part we please, his eye unmakes every disguise, and every thought, purpose, intention, or action, is as clear before him [written over his] ~~eyes, as if~~ as if lit up with a sunbeam. God cannot be deceived. Who then either in morals or religion can make the attempt to assume what does not belong to them [sic], without the greatest folly? They show clearly that they are either atheists, indeed, or that they are ^{guilty of} folly, ^{which approaches} [^] even to madness.

As the folly of such appears exceedingly great, so also their

[page 29]

danger when we consider,

God

2. That will in nowise clear the guilty.

Though God delighteth in mercy, yet his justice will not suffer the incorrigible and guilty to go unpunished. The threatnings [sic] of Jehovah against those who do not obey the truth, and not sincere in their professions, evince the exceeding fierceness of his anger, and the vengeance which must overtake the wicked and hypocritical pretender. Nor has the merely threatened, but has

[page 30]

executed his vengeance in some instances upon those guilty of such daring wickedness. How dreadful was his wrath manifested against Nadab and Abihu, who in their pretended worship, offered strange fire before the Lord. Fire went out before the Lord, and devoured them; and they died before the Lord. Lev. 10.2. Witness Annanias and Sapphira, who were desirous of being considered the faithful followers of Christ but, perish in their false attempt. How dreadfully

[page 31]

did they experience this truth that God is not mocked with impunity.

2. ~~God is able, and true~~

2. God will execute his threatnings. [sic]

We have already seen two instances in which God has executed [sic] his threatnings [sic] upon those who dared to mock him, and were these the only ~~evi~~ instances these would be sufficient to induce the considerate to be careful lest they fall by the same sin. But when we look at the ability of God to

[page 32]

being Almighty
perform all he has threatened ^ no one need look for any thing
else, unless he should question the truth & veracity of his Maker.
God has promised, and he will in no wise suffer his word to fail,
though heaven and earth pass away.

Reflections.

1. How solemn an employment [sic] to worship God.

We professedly place ourselves in his immediate presence
call upon
and ~~invite~~ him to witness our sincerity.

[page 33]

He is a spirit, and must be worshiped [sic] in spirit and in truth.

No external appearance, however splendid, will be accepted of him, for God is not a respecter of persons. No lip service, however elegant the language, or sublime the diction is a satisfactory offering, but the sincere effusions of an humble and contrite spirit is what he

[page 34]

requires; and with such and such alone, he delighteth to commune.

2. How foolish and perilous a part is acted by the hypocrite.

He mocks God, who cannot be mocked with impunity.

With uplifted hands, he pretends to address the Majesty of heaven.

God beholds and marks the fraud. For every such act, he adds new

[page 35]

fuel to the flames of his torment; and as God has in some instances followed such with his immediate vengeance, struck dead in this very act of solemn mockery, how ought we to fear lest we come under the same condemnation!

2. How precarious the condition of those who pretend to have been converted and again have returned to their former

[page 36]

practices. Regimentation is the work of the Holy Spirit, and never is this work done but once. By such individuals this work is made a mere plaything, by which to deceive the credulous and unwary, or turned into a mere jest, by their returning to their former practices. The last state of such persons is worse than the first.

With these also may

[page 37]

be ranked all those who have promised God that they would attend to the requisitions of his word and seek the kingdom of heaven & have broken their vows. Their minds have been called up to the serious concerns of eternity, by the Holy Spirit, and they have grieved away the heavenly messenger; and God hath said, My Spirit shall not always strive

[page 38]

with man. Let all such be solemnly admonished by the words of our Saviour. Verily, verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Mark 3. 28 & 29

Brownington	June 1842
Derby	August. 6. 1843
Barton	Feb. 1. 1843
Brownington East	August 15, 1847
Brownington	August 29, 1852