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its divinity. The Gospel is to him its own best witness. His consciousness feels it to be "the wisdom of God, and the power of God." Whence do these contradictory estimates arise? Whence but from an opposite spiritual condition of the persons judging? With reference to the matter in hand, the former is imperfect. His spiritual discernment is so clouded by the sin of his nature, that he is not qualified to judge about the Gospel; as our Saviour said to the Jews, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" The latter is perfect. He, renewed by the Spirit of God, and purged in some measure from the influence of sinful prejudice, is capable of estimating the Gospel; according to the words of the apostle John, "Ye" (believers) "have an unction from the Holy One, and ye know all things." "The anointing which ye have received of him abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." You will find these two classes of persons most exactly distinguished in the fourteenth and fifteenth verses of the chapter before us. "THE NATURAL MAN" (*imperfect*) "receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But HE THAT IS SPIRITUAL" (*perfect*) "judgeth all things, yet" (it is added) "he himself is judged of no man;" i. e., others may call him irrational for forming such a judgment as he does, but be it so; their estimate goes for nothing; "he is judged of no man."

The doctrine which I am expounding, that one class of men—regenerate persons—are capable of apprehensions in divine things, which another class—unregenerate persons—are incapable of, has not escaped the charge of "foolishness" that has fallen upon other parts of the Christian sys-