

6 Chap. 1. Corinthians Ver. 11.th

Such were some of you, but ye are washed; but ye are sanctified, but ye are justified in the Name of J^hs. & by the Spirit of our Lord J^hs.

The Apostle's ^{great} grand Object in all his Epistles seems to have been, to make his Converts humble; by impressing, and repeatedly inculcating upon their minds a proper sense of the divine Favour which had been conferred upon them thro' the preaching of the Gospel. Corinth was a famous City of Achaia, both for Trade and Learning; was exceeding rich and populous; abounded in Merchants, Orators & Philosophers. Its great wealth, and numerous inhabitants, rendered it a Place of Pride and Sensing. This City was infamous also, for its many uncleanness, and every kind of Vice. In this great and populous City, chiefly consisting of Gentiles, the great Apostle of the Gentiles preached the Gospel.

if was with him, and prospered his
undertaking so that many of the
Corinthians were turned from the darkness
of heathen superstition to the light of
the Gospel; and from the worship of dumb
Idols to serve the true and living G^d.
He continued in this city about two years
in which space of time many believed
and formed a Gospel Church before
the Apostle visited them, they were licen-
tious and prone to a Proverb; and after
they were converted to Christianity, and
the Apo^{stle} had departed from them, warm
religious contentions arose amongst them
one contended for Judaism, another for
Christianity; and the greatest part
contemned the Gospel ~~as a~~ ^{as a} ~~religion~~ ^{religion} and
despised the Apostles plain way of
preaching. In consequence of these
contentions amongst them the Apo^{stle} ~~found~~
found it necessary to write them this
Epistle and the second also. In the first
Epistle to them he reprehends their conduct
very much; sets before them the bri-
and danger of such proceedings, & in
order to bring them back again to
the simplicity of the Gospel;

and to convince them of the impropriety of
their present conduct he reminds them
of their former state of sin and ignorance
in the verses preceding our text - I know
ye not says he if the unrighteous shall
not inherit the Kingdom of G^d &c.

And such were some of you &c.
In treating for this Subject we will
1. Shew in what state the Corinthians
were in before they received Gospel -
2. Point out the change produced ^{amongst}
amongst them by the preaching of the Gospel -

And lastly contrast our state at present
1. Then we are to shew in what state
such were some of you; such were your
general characters as I have described in
the 9, & 10 verses. The Apostle was a plain
preacher. He was not afraid to declare
the whole counsel of G^d. He did not want
mens favor or money but of salvation
of their souls - I know ye not says he
if the unrighteous shall not inherit
the Kingdom of G^d - are you not convinced
of this very plain and important
truth. We the Apostles have
repeatedly told you that G^d hath

a Kingdom for y^e who love him.
you have believed our Doctrine -
we have further told you y^e who
those persons were who sh^d. be
counted worthy to inherit this
Kingdom - he not deceived, says he
do not flatter yourselves if all will
be well with you in the End, tho you
do indulge yourselves in some unlawful
Pleasures - Remember I have told
you; y^e neither Fornicators, shall
enter into the Kingdom of G^d. a hi
to w^h. many of you are shamefully
addicted; nor Idolaters, nor Adulterers
shall enter into the Kingdom of G^d.
nor those who are guilty of that
most unnatural detestable sin for
w^h. y^e men of Sodom were destroyed
by fire fr^m. Heaven - such abominable
Characters do exclude themselves
wholly fr^m. any Part in the Happiness
of G^d's People - Nor Thieves; those who
invade other People's Property by

open Force, or private Stealth & Fraud
they shall not inherit y^e Kingdom of G^d.
For my own Part I think ~~that~~ stealing
is a sin of all others the least calculated
to give Satisfaction to y^e human mind
and yet it is a Crime that hath always
and does at this day prevail much
both amongst barbarous and civilised
Nations - Thou shalt not steal is
a very short commandment; and
yet we see the greatest Prosperity
in human Nature to transgress it -
Tho' ^{stealing} it can yield little Pleasure to any
Person, who lives in the habitual
Practice of it, and must be the
Parent of ten Thousand Tears and
Alarms, yet nothing can restrain
mankind from this sinful Act -
Few Crimes are more awful in their
Present, and future Consequences
than this - A Thief after he hath
run his Course w^h. sometimes is
very short, must either be banished
fr^m. his Country and Friends or
cut off by the Stroke of Justice

probably in the midst of his Days - and
what is more melancholy when he
enters the eternal G. Shall not inherit
the Kingdom of G. This was a crime
to all many of the Corinthians were
much addicted therefore the A. wished
to state its malignity to you in a proper
light. He goes on enumerating of
Characters of such as sh. not be
admitted into heaven at last. nor
covetous. nor Drunkards. nor
Revilers, nor Extortioners. This was
the State of the People at large in
the City of Corinth before of A. St.
P. Preached of Gospel amongst you.
They live in Fornication, in Idolatry
in Aultery, in Sodomy; some of
you were thieves; others were covetous
some were Drunkards, and others
made it their Study to blast the
Reputation of their Neighbours -
and others were unjust Oppressors
of their Fellow Creatures, exacting
from you more than what was justly
due. This was their diabolical
Character; how offensive both to

G. and man. Yet it is to be lamented if
Character shown here by the inspired
pen man of the ignorant Heathens
too nearly resembles the Character of those
at the present Day who call themselves
Christians. Tho' it is upwards of seventeen
hundred Years since the great A. of
the Gentiles gave this Account of the
Corinthians, yet had he been sent at
the present Day he would have to preach
the Gospel in this Colony he would have
found it necessary to have addressed
too many of us in the same language
he addressed the Heathens in this Passage.
Know ye not are ye not fully con-
vinced, and ~~do~~ do ye never reflect
upon this so plain and solemn a
Truth, if ye unrighteous shall not
inherit the Kingdom of G. It matters
nothing what their Profession be
if they are unrighteous they shall
not share in the blessedness of Gods
People - methinks this awful
Passage is enough to make the stoutest
amongst you tremble.

It is unpleasant and disagreeable
for me to repeat and I wd. to G. there
were not a Character in this Assembly
to whom this Declaration wd. not apply.
bear with me, if I speak to you
in the language of an Apos. and
count me not your Enemy because
I tell you the Truth - be not deceived
neither Fornicators nor Adulterers &c.
you may be ready to reply we know
already what you tell us at present.
These things we have often heard
but may I ask you do you believe
them heartily - Does the Fornicator
amongst you believe that he shall
not inherit the Kingdom of G.?
Does he live in daily expectation of
going to Hell? and is he satisfied
and content wth the prospect before
him? Do the Adulterers and Adulteresses
if they also shall go to Hell together to
receive the just Punishment of their
unlawful connexions? Do they
believe of dreadful Demeritation
written in the 20th. of Leviticus
N. W.

"The man if committe^d Adultery it
another man's wife, even he if committe^d
Adultery wth his Neighbour's Wife, &c. Adulterers
and if Adulterers shall surely be put to
Death." This Curse not only extends to temporal
Death but eternal - Does the Sodomite also
believe of the Vengeance of Almighty G.?
will he forsake him on Account of his
abominable unnatural Lusts, as sure
as it once fell upon the City of Sodom
and if Vengeance will pursue his guilty
Soul down to the Regions of endless
Despair? Does the Thief believe if he
is walking the broad Road it leads to
Destruction, while he is committing Depro-
-dations upon his Neighbours? and if his
present Conduct will bring him in
if End to eternal woe? He hardly
believes if he shall be brought to if Gallies
may after Sentence of Death is past upon
a Thief it is a difficult matter to persuade
him if he is a dying man, tho' there is
no Possibility for him to escape the
Sentence of the Law - Sin hardens
and stupifies the human mind to
such a great degree of insensibility -

A quiver does if covetous man believe if
Covetousness will ruin his soul? no
He cannot be convinced if his inordinate
Thirst after money can be any Crime.
Tho' G. gives him ~~all things~~ all things
richly to enjoy yet he is never satisfied
wth what he possesses - I grant if
Covetousness does not appear to the
Eye of if G. in that odious light i.e.
some other sins do. yet it is equally ruin-
ous to men's souls. because if ~~it is~~ positive
aperts here if if covetous shall not inherit
if Kingdom of G. - Does if Drunken
believe if he shall soon lift up his
Eyes in Torments requesting a Drop of
Water to cool his Tongue in vain?
Some of you who are accustomed to
be intoxicated at every Opportunity
what do you think in your serious
sober moments? Do you ever think
if you shall not inherit if Kingdom
of G.? you must some time or
other think of Death tho' probably
but seldom - At those moments
you must have some Thoughts
about your future State and those
Thoughts must be unpleasant to
you - you need neither me nor

any other person to inform you if your
State is bad provided you reflect sufficiently
your own Reason as reasonable Creatures
will convince you of this —

Does y^e Extortioner believe y^t his ~~cripp~~ ^{cripp} ~~rejoice~~ ^{rejoice}
will in y^e End bring such complicated
Pain and Destruction upon his Head?
Does he believe that awful Declaration
is denounced against him in y^e 6 Chap.
of St. James, and 15 first y^e. Go to now
y^e rich men weep and howl for your
miseries, y^t shall come upon you,
your riches are corrupted and your
garments are moth eaten &c.

But one of these Characters above
mentioned can be admitted into the
Kingdom of G^d. Sh^d. Death this Day
take out of our little Assembly every
Person who have lived in one or more
of the above sins or are living now
in any of them, and have not repented
how many of us w^d. be spared alive
I appeal to you I kⁿ. how many
of you w^d. not be in Doubt whether
Death upon this supposition sh^d.
w^d. summons you away, as our S^r.
Disciples were when he told y^e. if
one of them sh^d. betray him

each said unto him & is it I. but
your Conscience declare unto you as
Nathan did unto David, if thou art a
man - your daily Conduct proves to
a Demonstration the miserable State
of your Souls - It is my Duty to declare
unto you your sins, and to warn &
exhort you to flee from the wrath to come.
I can say nothing to you but what
you know, nothing but what you
have often heard - but while you
continue to be infatuated with the pleasure
of sin and totally regardless of your
future Happiness. Those unpleasant
those solemn Truths must be
repeated again, and again - Till
your Conscience are awakened, and
your Hearts impressed with what you
hear, you will continue to proceed
in one uniform course of sin and
Rebellion against God, tho' you know
and believe in a speculative way, if
End of these things is Death. I
you have frequently heard your State
described, and have been admonished

of your Danger, but what Effect hath
this produced? Has the unclean Person
become chaste; the Drunkard sober;
the Thief honest, and the covetous
liberal? If a Change like this hath
been wrought amongst you, then
the blessed End of preaching the Gospel
hath been answered in your Conversion.
And I may address you in the words of
our Text, if such were some of you
were once Fornicators, Idolaters &c.
but ye are washed, but ye are sanctified,
but ye are justified in the Name of our
Lord Jesus, and by the Spirit of our God -
we have shewn the State of Corinthians
were in, viz. given up to all kinds of
Wickedness before they were visited by
us. We come in the second Place to shew
the Change produced amongst you by
preaching of the Gospel -
Permit me to remind you says the Apostle
for your humbling and Caution, and
for exciting your Admiration and Praise
of free Sovereign, and distinguishing
Grace. If most of you while

estranged fr^m X^t and buried in Heathen
ism were given up to if practice
of those odious Crimes, and were such
monsters of wickedness - but O
rich and astonishing mercy! O wonder-
ous and amazing love! ye are now
washed, ye are sanctified, ye are justified.
The Corinthians were once unholy and
unclean, but now were washed in the
blood of Jesus. Their natures were
sanctified by powerful operations
and influences of the holy Spirit -
The guilt of sin was purged fr^m their
consciences, they experienced peace of mind
they felt ease and rest in y^e atoning
blood. The power of those Lusts and
Passions w^h were formerly predominant
in their breasts were now subdued
and conquered by y^e power of Almighty
Grace - They felt sin had lost its
Dominion over y^e, and if they were
made free fr^m sin and become y^e serv^{ts}
of G^d and had their Fruit unto Holiness
and the blessed prospect of their

End w^l be everlasting life - Justification
in this Passage is more than a bare
Pardon, w^h consists only in a Discharge
fr^m guilt & Condemnation w^out giving
a Title to y^e blessedness of eternal life.
A Subject under Sentence of Death
may be pardoned by his Sovereign
yet never admitted into his royal
Favor - but the Corinthians whom
the A^pl. declares to be justified, were
in consequence of their justification
received into Favor and close Communion
wth G^d. This is evident fr^m what y^e same
A^pl. says in y^e 8 Chap. of Rom. Those
whom he hath called to the knowledge
of his Son, them he also justifies, and whom
he justifies them he also glorifies.
Therefore it follows, every Person y^e
is now justified freely by y^e grace of G^d
fr^m y^e guilt of sin, and y^e condemnation
of y^e Law, shall most assuredly be glorified
in heaven. The righteousness of X^t is
imputed to every believing soul in order
to justification, and y^e Holy Spirit is
sent down fr^m heaven to sanctify his
Nature, and to render him meet fr^m y^e

blest inheritance - it out Holiness no
man shall see of ^{it} Hence appears if
necessity for been washed & sanctified.
How if Corinthians must have been affected
at their state, and if happy change it
had pushed upon ye - Such were some
of you, but ye are washed, ye are sanctified
ye are justified - A little while ago ye
were buried in Darkness Superstition
& Idolatry; now ye are brought into
if light and Knowledge of if gospel -
ye were slaves to Satan and if most
beastly Lusts, but now are brought
into the liberty of if Sons of G^d - Once
you were ignorant of if Immortality
of if Soul, and w^d form no Conceptions
what w^d become of it after its Departure
out of if body; but now ye rejoice
in a clear Knowledge of its Immortality
and if Happiness & Rest if await both
body & Soul in if eternal C^d - Once
your Consciences were defiled wth Crimes
of if blackest Nature, but now are they
washed and purged - Once the wrath
of G^d and eternal were hung over your
guilty Heads, but now ye are justified
and acquitted - For ^{it} is made of G^d

unto your wisdom & Righteousness & Sanctifi-
cation and Redemption - O ye Corinthians learn to
adore if divine Goodness w^{ch} hath made you
to differ from if nations around you who still
continue in if same heathen Darkness if
you have been graciously delivered from
what have ye if ye have not received -
That wisdom w^{ch} maketh you to
excell^t comes from above from if Father of
light - Therefore be humble and lowly.
Learn to loath yourselves in your own
light for all your Abominations, since
G^d is now pacified towards you - Admire
if love of G^d never forget what he hath
done to redeem and save you and let
his love influence all your Actions, and
cause you to depart from all Iniquity -
You have if most glorious Prize before
therefore so run if ye may obtain it -
A Crown of Righteousness that fadeth
not away is promised to all them
if are looking for if glorious Appearing
of if great G^d and our Saviour if J^{es}us X^{rist}.
So you live in continual Expectation
of his coming to call you away from
all ^{if} ~~all~~ if ^{if} ~~if~~ byeth in wickedness
if you may be always ready to depart -

you cannot but love him who hath
so loved you, and hath redeemed you to
G. by his blood - and is ever living to make
intercession for you - Follow his Steps
imitate his Example; and as you are
here made Partakers of his Grace and
the Knowledge of his Love, you shall also
hereafter be counted worthy to enter
his Kingdom, and share in his glory.
Thus I have shewn you what Change
was produced by y^e preaching of y^e Gospel
amongst y^e Corinthians - They were
delivered from Heathenism; from y^e Guilt
of Sin, from y^e Condemnation of y^e Law
and from y^e Dominion and Influence of
the most detestable Lusts and Passions
and brought to Delight in y^e Service
and Friendship of G. - and to enjoy
the Prospect of a blessed Immortality
we shall now proceed as was proposed
in the third Place to contrast y^e
Character and State of y^e Corinthians in
our own - you must be already
impressed by y^e Contrast between y^e
People of Corinth in their State before
their Conversion to Christianity
and our present Character is very

striking tho it must be admitted we
are professed Christians - There is
scarcely a single Sin in the Ap. hath
specified by Name, and to w^{ch} the Heathens
were addicted but what is most flagrant
amongst us - I appeal to you if the
Character of St. Paul hath drawn
of the Inhabitants of Corinth will
not exactly apply to the Character
of y^e People in general of this Colony.
I grant there is a material Difference
wth respect to our Privileges - we have
been favoured wth the Light of Divine
Revelation, and instructed in the Know-
ledge of y^e only true G. while they
were left wholly to their own Reason
and y^e Dictates of Conscience - but this
does not render our Character better
than theirs. but only serves to enhance
our Guilt and Condemnation -
The People of Corinth were addicted to
the Sin of Fornication, and are not
guilty of this abominable Sin as
much as the most ignorant
Heathens? Perhaps there never was
so small a Society as we are

so much given up to the commission
of this sin. They were Idolaters also
and worshiped Images; we do not do
this it is true: but does this argue
if our State is better than theirs by
no means. For the generality of
us will not be at the trouble to
attend seriously to any kind of
religious worship whatever.
Therefore if we do not worship
Images, we do not worship the
true G^d. and consequently have
no Religion. They were also
guilty of Adultery, and are not we
equally guilty. How ^{married} many men
and women are there amongst
us who have forsaken their own
Husbands and Wives, and gone
after others, and are at this moment
living with them. Tho' these
^{married} men and women did faithfully
promise before G^d. the Angels
and their fellow creatures in
the most solemn and religious
manner, in the name of the
Father and of the Son and of the

Holy Ghost that they never would
be guilty of this offence. And yet they
are living in the habitual commission
of Adultery notwithstanding their
solemn Vows and Promises.
Surely these People can never believe
that there is a G^d that taketh
Vengeance. If they did they would
sooner suffer strangling ~~and~~ Death
than act in this way.

The Corinthians were also charged
it is said. And I w^d. to god this
sin had no existence amongst us,
but this sin is too black, and shocking
for me to dwell upon here. Only
let such Persons know if they
shall not inherit the Kingdom
of G^d. The inhabitants of Corinth
were also guilty of Stealing. I need
not tell you that Crime is too
prevalent amongst ourselves.
The constant depredations that
are committed upon the public
are a sufficient proof. The two
young men belonging to this
Place who are now under

Sentences of Death at Sydney are
an awful Testimony of the Commis-
sion of this Sin amongst us -

The Corinthians were also accused of
Drunkenness - And may not many of
us be charged with the same beastly Crime
It is become so common a Practice amongst
us that its malignity does not appear
Some of us have been taught to look
upon it as the Flood Gate to all manner
of Sins. A Drunken Man exposes himself
to all the Temptations and Instigations
of Evil; and is often hurried on to
commit those Crimes while in a
State of Intoxication. I leave no
Room for Repentance - I scarcely know
a Vice w^{ch} mankind sh^d be more afraid
of. It is attended frequently even in this
Life with Shame, and misery
both mental and bodily. And here
the Agents of a Drunken Man shall
not inherit eternal life.

The Corinthians were guilty of Reviling
one another - Are we free from this
Sin? do not many of us strive to
slander our Neighbors, and injure
their Character and Reputation &c.

Nothing declares a man to be of a sin-
neral Disposition more than Detraction.
It is as opposite to the Principles of Christ
as Light is to Darkness - The men are not
easily convinced of the Sin of Reviling their
Fellow Mortals - Yet this Sin is of
such a Nature as totally to exclude those
who live in full Share in the Kingdom
of Heaven - The Corinthians were also
guilty of Extortion - Are not we also justly
chargeable with this Crime? I must
confess that this Extortion is become
so common amongst us, that we
seem to have forgot if there is such
a Sin in the C. I believe that Extortion
was never committed to more advantage
circumstances attending it than what
it hath been here - Many seem to
think that they may without
Extortion, without any Injustice to
the Buyer, take any Price for the
Articles they may have for sale, their
Avarice craves - but surely whenever
we transgress that moral Precept of
Christ, "Do unto others as ye w^d they
sh^d do unto you," we in this Instance
are guilty of Extortion, and come
under the Character of Extortioners

and consequently shall not inherit the
Kingdom of ~~God~~. Thus I have gone
thro the Different Characters in this Passage
and you may clearly see how the ~~Contrast~~
~~between~~ between the Character and State of
the Seventh. agrees and corresponds to
our own. They were guilty of
Fornication, so are we. They were
guilty of Idolatry, we of a total neglect
of all religious worship. They
were guilty of Adultery, we are many
as.