

A Sermon
from
1 Corinthians X, 11.

H. Phillips
Mudge
Aug^r 16th
1793,

Now all these things happened
unto them for ensamples, and
they are written for our admonition
upon whom the ends of the world
are come.

~~History is a narrative of facts & events,~~
Nothing can be more interesting &
instructive than history, or, a narrative
of facts & events. Even a common
history of any nation, or, country, if
honestly & faithfully written, has its
~~some~~ merits and may serve to enlarge
our views, to correct our judgment
& to improve our minds. Good & bad examples
~~examples, their effects upon mankind,~~
~~deserving deserve our study, & attention~~
the wisdom & folly of rulers & subjects

and their effects upon a nation, whether
whether for good or for evil, for
~~prosperity or adversity~~ deserve our
attention & study. We may learn
a lesson ~~for our guidance~~ ~~for~~
~~our warning~~ from both. Why have
some nations become great & prosperous,
or, why have others, ~~nations~~ fallen
to decay, both in a material & moral
point of view. Or why have nations
once distinguished in the world's history
~~become feeble & obscure.~~ ~~As~~ ~~such~~
as if enjoying God's special favor
become feeble & obscure & wretched,
as if the vengeance of heaven
reached upon them? Such and
similar inquiries cannot fail to
engage the minds of thoughtful and
serious men. And in proportion
as ~~they~~ ^{we} believe in the ^{supreme} rule of a
just & holy, yet merciful, God,
shall ~~they~~ ^{we} arrive at a right con-
clusion. But, dear brethren, there
is one history, above all others,

even the sacred narrative of the Bible,
which more than any other, ought
to excite our interest & study,
for it abounds with ~~many~~ instructive
lessons to teach us true wisdom for
our ~~safeguarding~~ ~~fulfillment~~
~~on the one hand, and for our self~~
~~monitoring & warning on the other.~~
Nay the Sacred history throws
much light on the general history
of the world & the fate of nations.
It is only through the mirror held
forth in the Bible that we ~~can~~
~~can~~ ^{interpret} ~~judge~~ ~~form a correct judgment~~ ^{of the}
~~upon~~ the events of the world in
general, & discern the rule & govern-
ment of Him who is the judge
of all the earth. It is by the inspired
word of God, by this standard of truth
& ~~faithfulness~~, that we learn to form
a right judgment in all things, ~~and~~
~~alone~~; by it alone we are preserved from
those errors, doubts & confusions, ~~of~~ which perplex
If we had no other proofs of the inspiration ^{some men's}
minors.

the Scriptures, their
~~it~~, suitableness & application to our needs,
the light & knowledge ~~they~~ ^{they are} able to impart,
for our instruction & edification, for our
comfort & assurance would suffice.
This is shown above all in the fact, that

1 Sublime
words
and ex-
cellent
precepts,
but being
their truth,
& ~~superior~~
~~excellence~~
whether
obeyed,
or disobeyed,

they not merely supply us with ~~perfect~~
~~teaching~~ by ~~action~~ & ~~precept~~, but by
by living & practical examples, by truth
by narratives of facts by which ~~we~~ ~~are~~ ~~taught~~
~~we are instructed, illustrated & exemplified.~~

It is not only God's will & commands are
made known to us, but the human heart
with its manifold wants, with its liability
to err & go astray, with its ~~sinfulness~~

unbelief & sinfulness are made manifest.

~~It is not only the examples of good~~
~~men ^{and} set before us, but also the follies~~
& ~~transgressions of bad men are recorded,~~

And ~~withal we may behold in God's~~
~~dealings with men the Divine mercy~~
& ~~long suffering.~~ Of this we have a proof

in the manner in which ~~its~~ ^{context} ~~connection~~
It is more particularly the narrative of
the O. Testament to which our text refers,
which affords a rich store of instruction

1 This holds
true more
especially
as regards
the O.T.
Scriptures,

Of this we
have a
conclusive
proof in
the words
of our text
& their
context.

~~especially when viewed by the light of~~
~~the Gospel.~~ The words of context
are chiefly intended as a lesson of
caution & admonition, as we now
shall consider, whilst supplicating
the guidance & teaching of the H. Spirit.

I, We shall notice first the ~~examples~~,
or ~~examples~~, to which the Apostle refers in ~~the text~~.

II, The intent for which they are written
or ~~intended~~ &

III, Their application for those who
live under the N. Testament, or in whom
the ends of the words are come.

~~I, The history of the Israelites in the wilderness,~~
~~their unbelief & disobedience, their~~
~~repeated rebellions & stubbornness,~~
~~are apt to surprise us.~~ We wonder, at times,
how a people so wonderfully delivered
from bondage & oppression, so signally guided
by God's Almighty hand, & ~~instructed~~
~~in the way of the Lord & right way by~~
~~a Lawgiver & guide~~ & ~~divinely appointed~~
~~with repeated proofs of his authority from~~
~~on high as Moses was, should yet con-~~
~~tinued so long in an unbelief & rebellious~~
~~spirit.~~

When reading
the history of
the Israelites
in the desert,

his chosen
servant
Moses,

instructed, moreover
in the good & right way by ~~an~~
~~the~~ a direct revelation from on
high, should exhibit so much
unbelief & disobedience, should
~~again & again~~
thrust ^{faithful} ~~their appointed~~ guide & ruler, he
have set over them.

The history of the Israelites in the wilder-
ness presents, no doubt, a melancholy
picture of the human heart, of its natural
unbelief & depravity. Superficial
minds who know little of their own hearts,
will trust too much in man's natural
powers & goodness, may indeed feel
~~astonished~~ at the conduct of ~~some~~
the people of Israel during their journey
in the wilderness, or, even afterwards.

But those who have studied human
nature more deeply & know their own
hearts, are not altogether surprised
at the waywardness & stubbornness
of the Israelites. There is nothing so very
singular & exceptional in their character
and doings. They have too many parallels

Know that
the heart
is deceitful
& despo-
nably
perverted

in the world. The characteristics that
appertain to them are too common among
Socin's, fallen race. The history
of the Jews, when wandering in the wilderness,
is a true type of ~~the human condition~~ ^{the world in general & even of the Church} of
Socin in all ages. ~~This true history has been~~ ^{It has been}
~~was~~ ^{was} ~~repeated~~ ^{repeated} by the
Jewish nation; and the ~~professing~~ ^{professing} Church ^{marked}
after Christ, too, soon followed their
example. Nations & individuals
may be highly ~~blasted~~ ^{privileged},
may enjoy special advantages, and
yet remain strangers to grace & ~~to~~
~~strangers to~~ true religion. It is this which
St Paul prominently holds forth
in the arguments that precede our
text & of which the text shows the use
& application. He reminds his readers
of the wonderful ~~melioration~~ ^{experience} ~~by the~~ ^{by the}
~~Jewish ancestors~~ ^{by the fathers of old},
by the sojourners in the wilderness,
of the high privileges they enjoyed
by their covenant engagements with

God. The cloud that sheltered them
against their enemies, their safe passage
through the sea, ~~was~~^{were} to them nothing
more nor less than an introduction & baptism
into God's covenant. The manner they
were in the wilderness, being the ~~miraculous~~^{miraculous}
gift of God, bread from heaven, & might
justly be called "spiritual meat,"
The rock ~~from which water flowed to quench~~
~~their thirst~~ which Moses did strike
at Jehovah's command & from which
waters flowed abundantly to quench
the people's thirst, might be truly said
to be, or to represent Christ, it betokened
His ^{gracious presence &} ~~presence & sustenance~~ care. The waters
~~to which they were brought~~^{they may drink it freely} ~~might truly be~~
called spiritual drink, it would ~~prove~~
such ^{it would prove} to the true believer who gratefully
recognized in it the Divine government & mercy.
Yet few only realized the blessing God
intended, few only exercised a lively
faith. With many of them God was not
well pleased; nay the many - the majority
justly ~~thought~~^{provoked} the Divine displeasure, though

through
their ingratitude & unbelief & were over-
thrown in the wilderness. They ~~found~~ became
examples of warning, ^{that} we should learn
~~from them~~, not to lust after evil things
as they did. It was their idolatry
their ^{longings} ~~longing~~ after the flesh pots of
Egypt, their fornication, their continued
unbelief, their ^{their constant} murmuring against
God & Moses, ~~the spiritual pres-~~
~~ence of Christ, & by which God's~~
anger was provoked & they perished
in the desert.

II, Now from this enumeration of Israel's ~~being~~
transgressions & manifold provocations,
in the wilderness, the Apostle proceeds
to make the Application & tells us, in
our text, that these things were
~~written~~ ^{intended} which happened to them ~~for~~ were intended
~~as examples, not examples, not means of warning~~ ^{for examples}
as ~~you~~ examples for an imitation, but ~~examples~~
of warning, ~~as types~~ rather of corrupt human
nature, to expose what is in ~~the heart~~ ^{the heart} man
of unbelief. Now there are some who would
rather have a Bible of pious stories, if we
must have stories & narratives. Patterns
exhibition by the
nature to show us
what we are
without grace
and to caution
us against that
unbelief which was

of integrity, perfect models of purity & morality,
such as are rarely ^{or never} seen in the world, even
among the saints & true servants of God; for
the best of men are encompassed with imperfections.
~~and imperfections. And the Scriptures~~

Then men in their own conceit seem to be wiser
than God & imagine, as if it were a mistake that
the Scriptures should relate the failings of
good men, & evil men, that they should
narrate the life & conduct of ~~good men~~ ^{wicked men},
as if such narrations would have ~~the~~ ^{only} ~~only~~ ^{a pernicious tendency}
~~only a pernicious tendency~~ ~~to lead to evil & wickedness.~~ ~~And it is their~~
~~heavily & careless of inspired writers that form~~
~~one of the strongest proofs that of the inspiration~~
~~of the Scriptures both of the Old & New Testament.~~
They might as well tell us that we ought
never to have been told the fall of our
first parents. The fact is, that the honest
& candid of inspired writers form one of
the many proofs ~~of the~~ that the Scriptures
are given by the inspiration of God.
To expose the hidden ^{wrongs} ~~things~~ of darkness,
the things done in the body, whether good
or evil, will be one of the features
of that great day of account, ~~the scene~~
~~of judgment~~, when men's true character
will be brought to light. And why

And then
ye certain
the need
of a Saviour,
of God's
mercy &
redeeming
love,

Should not even now sin be exposed
in all its vileness & offensiveness?

Why should we not be informed of the
lives of men in former days, not only of
their good deeds & pious practices, but
of their ~~unbelieving~~ evil doings,
their unbelief & hardness of ~~their~~
hearts, as also of the consequences,
the evil effects, produced by sin
& wickedness? ~~Why should we not know~~

Is it not rather expedient & profitable

for us, ~~as a~~ ^{to know} salutary warning, that sin
will be men's ruin, that ~~sin~~ ^{it} will be
further cut, often in this life, & assured
in the life to come. The unbelief &

rebellion, the manifold transgression

of the Israelites, in the wilderness, and,

the punishments they suffered, that inasmuch as

they would not inherit the promise

land but perished in the wilderness,

these records ~~are~~ ^{afforded} ~~as a warning~~ ^{as a warning} ~~to us~~

imprecatory lessons of caution & admonition.

They were intended as such & written
for that purpose. Is not the whole

If the world
lies in wicked-
ness, and
all men
are liable
to become
a prey to
sin & Satan,
why should
the evil
of ~~the~~ sin
not be
fully broken
in the scriptures

history of the Jews, their frequent
separation from the good way ~~pointed~~
~~cut to them~~, their apostasy from the
Son of the Father that wrought ~~such~~ ^{such} wonder-
ful works in their behalf, and ~~yet~~
~~finally~~ ^{finally} their rejection of the true Messiah
with ~~the~~ the consequent judgment & misery
they ^{have to endure} ~~endure~~ for ages, a standing mo-
nument of God's displeasure ~~in~~
~~his~~ of his rejection & punishment
of sin & ~~evil~~ ^{evil} ~~doing~~ ^{being}. These things are
written not so much ~~for the~~ ~~as~~ ~~saluting~~
as warnings for the world in general, for
the world, too often, will not hear nor
take warning; but for the Church in
all ages, for the professing Church of
Christ. Men are brought to receive them-
selves, to submit to the Church ~~as~~ ^{to} which
they belong, to board of their parts & for-
feiture & to rely on the creed which they
maintain. We are Abraham's seed, ^{we are}
^{the people of God} ^{we are} the true Church or, at all events, a branch
of the true Church; we maintain an orthodox
creed, we honor the sacraments of Baptism &
the Lord's Supper, we attend on God's ordinances,

Surely we are in no great danger, not much
 can be wanting. But ~~think~~ dear brethren,
 the text refers ~~even~~ to such who
 were externally numbered among you;
 chosen people, partakers of great privilege,
 ~~were baptised under these signs~~ } were considered
 ~~by their spiritual loss, through~~ } to God, & saved
 ~~the vessel~~ } by the means
 ~~to God's covenant.~~ } he might
 ~~Such is the~~ } be them
 ~~Assuredly all this ought to make~~ } ~~Stimulus~~
 men aware of their danger, their greater } ~~sewing~~
 responsibility, the severer judgments,
 that will fall on them, if they are
 content with ^{a measure} profession of faith but
 ~~without~~ devoid of religion in the heart
 and true godliness. Never let us
 forget, dear brethren: Whatsoever is
 written aforesaid, is written for our
 learning, either for comfort & hope
 or for reproof & warning. The greater the light of

But we proceed to the concluding
 particular text, which ^{expressly} ~~mentions~~ ^{you enjoy} the
 parts cut to us, for whom these things
 are written, for what times & ~~from the~~ ^{generations}
 ~~the admonitions & cautions of Scripture are~~ } greater
 } will be
 } your ac-
 } countableness

especially in silence.

"And they are written to run the words
of our Lord, for our admonition, upon
whom the ends of the world are come."

It has sometimes been asserted that the
Apostles & primitive Christians expected
that the day of the Lord, the day of his
glorious appearance was close at hand.
Their anxious waiting for this ~~Lord's~~ coming,
so often marked in the N. Testament,
might give ~~some~~ ^{an} ~~impression~~ ^{impression} some ground for such
an ~~impression~~ ^{impression}. But inasmuch as Christ him-
self ~~was not~~ ^{was not} ~~before~~ ^{before} his ascension intimate
to his disciples that the time & seasons
of his coming & the final establishment
of his kingdom, were not to be known by
any man; ~~for he would come to judge the~~
~~world by scripture~~, it was natural & proper
that all believers then & at all times should
continue in a state of waiting. For then we
are prepared for every ^{solemn} ~~event~~, for death &
eternity & for Christ's glorious return
to judge the world. But then an obvious
intimation was given by this Apostle, that
~~certain~~ ^{certain} ~~events~~ ^{events} must precede Christ's coming,
that there must first be a falling away

of Mary, that an Antichristian power
would arise to oppress for a time, the true
Church, that the Gospel must be preached
first among all nations, ^{& again} ~~and~~ that
with the Lord a thousand years
are but as one day. The words of our
text, too, are significant ~~intimating~~ ^{on this point;}
when speaking, not of the end of the
world, but the end of the world, they intimate
that certain periods of time must elapse
certain developments, take place, whether
for good or for evil, ere the ~~too~~ ^{pleasures}
of sin are perfected, ~~ere men are ripe~~.
By filling up their measure of iniquity
to be suddenly brought to destruction
by the sudden ^{& glorious} advent of Christ.

The last time, or, the finishing period of the
world's history has commenced with the Christian
era; the dispensation of the Gospel was to finish
the revelation of all God's will & purposes.
Ever since the Church was directed to seek
for counsel & admonition, in the written
word of God, without waiting for another re-
velation. All that was written before is
assigned for our present instruction & guidance,
until the Lord comes & takes possession of

The Lord
must first
gather
his elect
over from
among all
nations,
ere ~~the~~ ⁱⁿ habitation
will be
ripe

neither.
wanting
such as the
Gospel being
preached
among all
nations, as
if the Gospel
trumpet were
to sound from
four corners
to proclaim the
Gospel for Christ
coming to judge
all the elect of all
in our own Church
men, who are
traitors of
within the
camp, who
are calling
us back to
the dark
ages in
which super-
stition, ignorance
& the mere forms
of religion
prevailed.
Have we not
& signs of
warm distress
the peace &
happiness of
many nations
the more than
offsetting

Are there not many who constantly cry peace & look for the Lord's coming
his Kingdom. And when all there is no peace
times are foretold, it behoves us to be beware
to remember the admonitions warnings &
cautions given of old. If in the Apostolic
age in the bright days of the Church ad-
monitions were required, if then men had
to watch & to pray, surely it behoves us to
on our guard to be awake & live to our
our safety, our highest
best interests, for the time of Church, ap-
pearance draws nearer & nearer. Many
are the signs of warning. It is said that God
will send them, who have not obeyed the Gospel,
strong delusions to believe lies. Then ~~there shall be~~ ^{there shall be}
scorners in the last days who will ~~deny~~ ^{deny} the promise
of Christ's coming. The love of many will wax
cold. When the Son of man cometh will he find
faith on earth? ^{Is there not a great apostasy from}
from the true faith ~~still~~ ^{are kindred & human} substituting super-
stition & the mere forms of religion for truth?
Though he be blest & checked for a time, yet
still putting forth its claims of ~~being the true~~ ^{the only}
Church, the claims of infallibility. We do not
not infidelity strike about with bold steps? ^{striking}
Christ, the Lord, that bore up them
bearing the banner of God, ~~down~~ ^{down}. How little
is there of the faith the zeal, the vitality & purity ^{(the purity) love}
of the primitive days of the Church. Are not all
these signs of warning, signs of danger, signs that
the day of the Lord is within the night. Have we not