

A Sermon from II Cor: III, 9

For if the ministration of condemnation  
be glory, much more doth the mini-  
stration of righteousness exceed  
in glory.

operations & manifestations of God  
All the ~~Divine institutions~~, the reve-  
lation <sup>of his will & eternal truth</sup> ~~which God made to man of his~~  
~~will & eternal truth~~ <sup>the dispensations</sup> which he ~~made~~ <sup>instituted</sup> to govern & benefit  
mankind, the two covenants which  
he entered into with his chosen  
people, the religious ordinances &  
observances which he established  
the privileges which he vouchsafes &  
the provision he has made for man's  
recovery salvation are intended  
to display <sup>the Divine</sup> glory & perfection  
his power & wisdom his holiness & justice  
as well as his love & mercy



But the manifestation of his glory  
and divine attributes <sup>at the same time</sup> ~~as he is~~  
aims at the recovery of fallen <sup>& happiness</sup>  
men ~~& the happiness of those whom~~  
~~he has created for his glory but~~  
man, <sup>however</sup> so often mistakes the means  
for the ~~blended~~ end <sup>which God has in view</sup>  
~~the Almighty. Outward glories~~  
and ordinances he <sup>is apt to</sup> ~~suffer~~ conform  
with inward blessings & grace. His  
carnal mind is <sup>so</sup> ~~too~~ blinded <sup>as to</sup> to dis-  
cern the spiritualities of <sup>God's</sup> ~~these de-~~  
signs. There is <sup>happened</sup> ~~was~~ with the Jews of  
old, they rested on the letter of the  
law & would not comprehend its  
spiritual meaning & intent, al-  
though it was intimated clearly by  
the Prophets & by piety or prefi-  
gured by the ~~ceremonies~~ <sup>rites &</sup> ~~of the~~  
a more glorious & perfect dispensation  
was to be established by ~~God~~ <sup>Jesus</sup> that  
the law was preparatory to the Gospel



circumstances, that a more lofty & perfect  
sacrifice should be offered for the  
atoneement of human guilt, that a  
more spiritual service should be  
instituted. The generality of them  
were ignorant of the will and  
purpose of God; they <sup>did not</sup> recognize  
not him who was sent to accom-  
plish the plan of salvation, him  
who was promised & expected  
by the believers, the prophets &  
spirits of old. They <sup>clung with jealousy</sup> adhered to  
the law, its letter, figures & shadows,  
when the substance & reality  
was brought to light. They sought  
salvation in that which was intended  
only to point out its need; in  
that they would be saved by the  
law & the price the offer of more blessed  
consequence in the gospel. They looked  
upon the gospel & its ministers  
as intruders on the Divine institution.



as an inverted contrary to God's  
rule & <sup>intentions</sup> ~~intentions~~. They could not  
or would not acknowledge the right  
of saving the least <sup>& saving</sup> ~~of the~~ <sup>the would not perceive</sup> ~~of the~~  
of the Gospel message, <sup>the would not perceive</sup> ~~the~~  
and that even the ancient believing  
living & faith & relied on the  
mercy of the merits of a future  
Redeemer. <sup>was hid from their eyes & heart</sup> ~~the~~ <sup>they fall as conception of</sup> ~~the~~

and the <sup>greater & glory of the Gospel</sup> ~~the~~ <sup>ministry</sup> ~~the~~ <sup>the more full & clear</sup> ~~the~~  
comfort <sup>the message of salvation through</sup> ~~the~~ <sup>Christ perfectly clear of the law was</sup> ~~the~~  
it offered <sup>exhibited by every faithful herald of the</sup> ~~the~~  
to a sinful world, <sup>the peace was the discipline or our Father's</sup> ~~the~~  
the peace was the discipline or our Father's  
it imparted <sup>the great multitude of the Gentiles</sup> ~~the~~  
to those who <sup>Paul was more than</sup> ~~the~~ <sup>any other oppressor & later</sup> ~~the~~  
who believed <sup>by the Jews' people simply because</sup> ~~the~~ <sup>he preached the Gospel with</sup> ~~the~~  
in A. W. <sup>prosperity</sup> ~~the~~ <sup>with more</sup> ~~the~~  
blinded yet <sup>price</sup> ~~the~~ <sup>price</sup> ~~the~~



liberty of spirit then & say of  
the rest. I understood that the  
which was the far away from its  
very character & intention. I see  
that which was already there then  
too will be a further development  
what is their mutual relation  
will be the object of

with the most cheerful & dispo-  
sition they would advocate & scrupulously  
observe the religion of their fathers, pleading  
Divine authority as their ground without  
reflecting on God's promises & the  
manifest predictions of the prophets.  
Their prejudices were so strong & deeply  
rooted that neither facts nor arguments  
could convince them of the truth of  
the Gospel; they could not understand  
the mutual relation of both the Law &  
the Gospel, they knew not in what they  
differed in in what they agreed. Had  
they rightly understood the one, they



would have comprehended the other  
had they entered into the spirit of the  
Law, they would not have rejected the  
Gospel. But it is when men  
are destitute of heart-felt religion  
they contend about outward forms,  
about words rites & observances,  
they choose shadows for realities, means  
for the ends. It is of the greatest im-  
portance my brethren, that we should  
understand, the relation that ex-  
ists between the Old & New Testament  
dispensations, that we should regard  
both with reverence & interest, both  
discern in what way the one en-  
riches the other. This is set forth in the words  
of our text. The Apostle admits  
the glory the excellency of the one &  
points out the surpassing glory or ex-  
cellency of the other. We shall there-  
fore agreeably to our text consider



I, The merits, the glory of the  
ministration of the Law. &  
II, the greater glory the surpassing  
merits of the Gospel.

May the Spirit from on high  
the revealer of both the Law &  
the Gospel grant us as  
his gracious presence & leading  
once lead us into all the truth.

I, We consider in what sense the  
Apostle ascribes glory to the  
ministration of the Law. Then  
appears at first right something para-  
dox, in the Apostle's reasoning, something  
which we might be ready to say, does not  
disagree. He denominates the dispensation  
of the Law as a ministration of condem-  
nation, yet does not deny that it contains



something great & glorious. For if the  
ministration of conscience be glory?

The law is just & good & intended  
for the benefit of man, intended  
to set forth the glorious attributes  
of the Almighty. God revealed  
himself on mount Sinai, in all  
his majesty & awe, in his justice  
& holiness. The sinner should con-  
sider the wide separation which  
exists between himself & his Maker.  
The one is all perfection & purity  
full of power & majesty the  
other depraved & polluted  
weak & impotent. Must the sinner  
know what a righteous & holy God  
could demand of him, how great  
were his shortcomings, how great  
his guilt. The sinner should be  
humbled, he should abase himself



He should humble himself <sup>in prayer</sup> before an Almighty Being whom he has grievously offended  
in dust & ashes. Now the law was  
given in order to point out our  
duty, <sup>the law that we</sup> that <sup>ought to</sup> do towards  
God & to our neighbors, our fellow-  
men. The more seriously & sincerely  
the divine commandments were  
studied the more it would ap-  
pear to <sup>a wise person</sup> ~~man~~ what he is lacking what  
he needs, the more he would acknow-  
ledge his need of mercy &  
deliverance from guilt. Man would  
never have understood his utter sin-  
fulness, the manifold transgressions  
which nature he commits, had it  
not been for a <sup>explicit</sup> ~~distinct~~ & <sup>positive</sup> ~~positive~~  
laws pointing out his obligation  
in various details. Man should  
as it were, be driven in a strait <sup>by nature</sup>  
not only to become sensible of what  
the wrong he has perpetrated, but he  
the guilt he has contracted.



should likewise <sup>in</sup> attempting to do  
that which God can require be made  
conscious of his ~~infirmity~~ <sup>infirmity</sup> in sufficient  
low need to receive not only mercy  
& forgiveness but also the Divine  
aid. For the first step towards  
reformation, <sup>from wicked practices</sup> & recovery from danger  
& distress misery is to know one  
real condition, to be aware of our  
inherent corruption & wickedness. The  
ignorant must be aware of his <sup>infirmity</sup> ~~infirmity~~  
before he will ~~cease~~ <sup>receive instruction</sup>  
The diseased must know his malady  
is of a dangerous nature before he  
~~seeks for a remedy~~ <sup>seeks for a physician</sup>. The criminal must  
be conscious of his guilt before he  
will humble himself & seek for  
pardon. The lost wanderer must  
know that he has gone astray in order  
that he may inquire after the right  
way in which he has to go. The feeble  
must feel his infirmity before he desires

will apply  
to a physician



strength. ~~Now consider~~ <sup>the law</sup> Now  
 the law is calculated to show on all  
 this, <sup>for it points out both</sup> ~~telling us~~ what we ought  
 to do & what we ought not to do  
 we are made sensible of  
 our duty, by applying ~~the law~~ <sup>the law</sup> ~~to our~~  
~~conduct~~ <sup>in our</sup> ~~in our~~ <sup>in our</sup> ~~in our~~  
~~relation~~ <sup>as much as it applies</sup>  
 to all our relations in life, our ~~relation~~  
 to God & our relation to man our relation to  
 God & man, and represents the awful  
 majesty, the omnipotence the purity  
 & perfection the justice of God in  
 rewarding the good & punishing <sup>When the</sup>  
 the evil done! <sup>lightning &</sup>  
 of Leaning splendour, at the giving of <sup>then the</sup>  
 law, a glory which so powerfully reflected <sup>from the</sup>  
 on the countenance of Moses <sup>the</sup> <sup>treasure</sup>  
 his face, although a mere reflection of God's  
 glory under not to be held by the children  
 of Israel. <sup>Israel's</sup> <sup>approach</sup> <sup>the</sup> <sup>mountain</sup>  
 Here also the antwort of the



the sacrament of its priest hood  
Leviticus Leviticus, the magnificence of its taber-  
nacle & temple, the mysterious character  
of all its representation & images.  
Then the numerous rites & observances  
the rigor with which they were enjoined.  
Then the awful curses pronounced on  
the transgressor, the reason of God even  
when sinners whose consecrated  
touch <sup>the ink of the covenant</sup>  
All was grand <sup>& imposing</sup> awful terrible, sublime  
majestic sacred & mysterious all  
was intended to impress Israel-men  
with a deep sense of the Law's majesty  
& power, of celestial glory & perfection  
of holiness & justice and to make them  
feel - feel deeply that he in a week  
unhappy being laden with guilt, unable  
to stand before his maker, the whole  
world is pronounced guilty, man  
needs help from above, the vision  
sees an Advocate a Mediator.  
This will cause to consider



It) The glory of the Gospel  
The surpassing excellency of the  
more than compensation with the law.  
The Apostle's argument in the text  
is striking & conclusive if that which  
leads to condemnation has any  
glory at all, as we have shown  
it has none that which leads  
to righteousness must have far greater  
glory still & it as the Apostle ex-  
presses it, if the ministration of con-  
demnation be glory, much more doth the  
ministration of righteousness exceed in  
glory. In whatever respect we may con-  
sider the Gospel dispensation its excellency  
will appear, whether we look to its  
author, he is no other than the very God  
himself of God assuming human nature  
whether we look to his works & perfor-  
mance on earth all is of great & marvellous



of a soft & benevolent nature, not  
induced by terror & awe does he impress  
man with fear & unconquerable obedience  
with gentleness & meekness with low-  
liness of mind with the message of joy  
& comfort to all ranks & gain  
the victory.

Or whether we look to the effect of  
the manifestation of the Gospel it  
presents a full remedy for the  
"recovery of mankind."