

A Sermon
from

2 Corinthians V, 21.

For he hath made him sin for us
who knew no sin, that we might be
made the righteousness of God in him

There are some fundamental truths
of the Gospel & distinctive doctrines,
which it behoves us duly to appreciate,
and firmly to maintain, not only on ac-
count of their essential importance and,
because they are replete with comfort
& assurance, but also because they
have been frequently assailed & per-
verted, or slighted & neglected, as if
of ~~secondary~~ ^{minor} consideration. Such, dear
brethren are the doctrines of Christ's
vicarious sufferings & death, the all suf-
ficiency of his atonement, and of justification

by faith, or, imputed righteousness through
Christ. There is scarcely any other doctrine
of Scripture on which there has been more
misapprehension & error than on those I
have just mentioned. The professing
Church has, in various ages, neglected,
or, perverted, these fundamental truths,
and undervalued their importance by
~~diminishing~~
~~blotting~~ their prominent bearing in the
Gospel system, and by adding human
merits to supply the merits of Christ, as if
his redeeming work were incomplete.

It was against such errors that our Reformers
protested, and it was for these funda-
mental doctrines of the Gospel that they valiantly
contended, in order to ~~revive~~ ~~repeal~~ ~~repeal~~ them.

¹ fundamental
truths For if once men depart from, ~~the most im-~~
~~portant doctrines of Scripture~~, or subvert or
neglect them, or, assign to them a secondary
place, in the Christian system, as the Church
of Rome has done, they fall into all kinds of
error, and substitute human teaching
for the teaching of God's word.

Not have these essential truths of which ~~the~~ I am
~~now~~ speaking, always been upheld & main-
tained, as they ought, in the reformed, or
Protestant Churches. Men may not deny
the redeeming work of Christ, or, ignore his
merits & mediation, and yet undervalue
the efficacy of his atonement, when they
fail to hold fast ~~to the fundamental~~ its
importance. If some men ever greatly,
because they regard Christ, chiefly, as
a great Teacher, ~~a witness of Divine~~
Truth, others ever, in part, when they re-
present him as ^{merits} filling up the gap of
human imperfections & shortcomings.
We must view Christ as the only founda-
tion of our faith & hope, as our all suf-
ficient ~~Redeemer~~ Saviour, & his redemption
as complete. For he was offered up
for our offences & raised again for our
justification; or, in the words of our
text: "He who knew no sin was made
sin for us, that we might be made the
righteousness of God in him."
It is the vicarious suffering of Christ and
his righteousness imputed to ~~us~~ us, if true believers,

is a deep ^{felt} ~~conviction~~ ^{heartfelt conviction}

Sin must not be viewed merely as a little defect in ~~the~~ ^{human} nature, not as a mere infirmity, ~~or~~ ^{and} with which you

might easily bear. Sin is not a tri-
~~val thing in the sight of God; for~~

it is a transgression of ~~the~~ God's holy
law, a disobedience from his will, and

commands. By ~~which~~ the sinner has
become alienated from his love & affec.

under has placed himself in a state
of rebellion against him. May be his po-

~~falls has become wholly & forever~~
with the carnal mind which is enemi

against God, has obtained dominion over him. Nor must we ~~allow ourselves to~~

we excuse ourselves, by pleading that
we have inherited an evil & sinful

nature, as if to be sinners were ~~the~~ ^{rather} ~~our~~ ^{for we} ~~misfortune~~ ^{our} ~~than~~ ^{our} ~~our~~ ^{fault,} ~~but if~~ ^{we} ~~we~~ ^{do not} ~~participate~~ ^{participate} in the ~~ad~~ ^{ad} ~~obedience~~ ^{obedience} & guilt of our first parents. The whole of God's revealed word & our experience, show ~~as~~ clearly, that we follow the footsteps of our first parents, that we are far more prone to what is evil than to that which is good. Sin has marred God's creation, has effaced in man the Divine image & likeness. Nor has man power within himself to eradicate his sinful propensities, or to renovate his corrupt nature. ~~His~~ ^{By} best efforts & resolutions are insufficient to render ~~him~~ ^{us} holy & righteous once more. ~~He~~ ^{may} ~~may~~ ^{may} form a variety of motives abstain from certain exercises, but ~~the~~ ^{the} ~~sin~~ ^{sin} ~~is~~ ^{is} ~~within~~ ^{within}. Even God's holy & just law could not ~~restore~~ ^{restore} ~~us~~ ^{us} ~~righteousness~~ ^{righteousness} & spiritual life, but tender mainly to expose his sinful nature & guilt. ~~He~~ ^{therefore} The sinner's doom, ~~is~~ ^{is} ~~an~~ ^{an} ~~unavoidable~~ ^{unavoidable} of God;

I am inclined
to what they
have done.

Men

it is not
from
love to
God that
they exercise
sin.

4 The soul that sinneth it shall die." ~~What~~
a Mediator, without one who took upon
him our sins to atone for them, & blot them
out of the handwriting that was against
us; "the sinners ~~under~~ for ever have been
in a helpless ^{lost} condition, ~~lost forever~~.

God's
justice
& the honor
of his law
demanded
this.
Without

But, thanks be to God, such an one, such a Redeemer as
~~a Redeemer~~ was promised of old, & appeared fallen man
in our time in human nature. Even of
old those who by faith waited for his
coming, obtained mercy & pardon; and
he is now for ever more, the only & true
ground we can hope, ~~for he has wrought~~ ^{in as much as}
out an eternal redemption. For ^{he has wrought}
~~he was made sin for us, he who knew~~
no sin. He the Just died for the unjust, the
conquered, ~~the unjust~~ that you might
be just & the justifier of all ~~that~~ who
believe in his Son. Men may
~~possessible~~ in their own wisdom
cavil at the Divine plan of redemption.
They may ask, why shoulda God demand
such a sacrifice, & why shoulda there be
no remission of sin, without the shedding

of blood? But why ^{I would ask, in reply,} should a man set up
his own reason & wisdom against the
wisdom of God, as if ~~he were for us~~
~~to devise another plan or method for~~
~~the sinner's acceptance with God~~ him.

Has not God in his infinite wisdom
& goodness in the very act of ^{delivering} ~~giving~~ ~~up~~
~~for us~~ his only begotten Son, manifested,
or, rather, demonstrated, both justice &
mercy? If you demanded satisfaction
to his holy & perfect law, which man
have broken, himself supplied the
sinner's need, what man could not
do, to procure his reconciliation, God
did himself, when he gave ~~up~~ his
Son for us all. Thus as St Paul ex-
presses it, God reconciled the world
unto himself. For what the Father
created & willed, the Son carried
into effect. ~~The sinner~~ ~~has~~ ~~perfect~~
Man has forfeited his life, even
eternal life, but when Christ laid down
his life for the sins of the world,

then was restored to the sinner the title & hope of life eternal.

The need, value & importance of Christ's atoning sacrifice were distinctly & impressively indicated & symbolized by the various offerings & sacrifices made under the O. Testament dispensation, ~~say even before the giving of the Law~~. All these offerings & ~~offerings~~ ^{in particular} the sacrifices of ^{special} in the great day of atonement, were only typical and ~~occasional~~ obtained their significance, value & efficacy, in view of Christ who ^{in essence} offered up his body, & shed his blood as the sacrifice for guilty sinners. Truly he was made sin for us. When it is said that of Christ that he was made sin for us ^{men are right to} we ~~usually~~ interpret the expression to mean, a sin-offering. But why we ~~may~~ ask, did not the Apostle use the term - sin-offering, or, a sacrifice for sin? He evidently intimates something

more, to denote the full extent of the
vicarious undertaking of Christ, and his
mediatorial office. To be made sin for
us, comprises something ^{besides} ~~more than~~ Christ's
last sufferings & death on the cross.

It implies the wonderful method & man-
ner by which Jesus was fittest to be-
come our substitute. He took upon him-
self the nature of man, our flesh & blood,
he was, made in the likeness of sin-
ful flesh, though without sin. He
appeared like one of us, reckoned as a
sinner like other men, though free from
any stain, or sinful inclinations. His whole
life & earthly sojourn, his mysterious
humiliation & condescension, ~~the poverty~~
his low estate among men, his self-abasement,
the reproaches & scorn to which he had
to submit, when his best actions & his won-
derful works were ignored or mis-
constructed, in all this he was made sin
for us. He who might have assumed justly
the honor, majesty & power of his indwelling
God head, appeared in human weakness,

was the Apostle
expressed,

as if his Divine nature was hid from him,
~~was made to be~~ veiled, for a season in
the weakness & sympathies of human flesh.
All this clearly indicates how the God-man
was made sin for us, how the sin-bearer
lived & sojourned, labored & suffered,
not for himself, but for others. Mark
also, poor brethren, his patient endurance
amidst reproaches, agony & pain, his
readiness to die the death of a malefactor.
Surely he was the Lamb of God bearing the
sins of the world, in exact fulfilment
of Isaiah's prophecy: "He was brought
like a lamb to the slaughter & like
a sheep before her shearers is dumb,
so he opened not his mouth."

A sufferer so innocent & holy, so meek
& patient, truly human & no less Divine in his nature,
must of necessity work out a mighty
redemption & make an atonement all-
sufficient for a sinful & guilty world.
How beautifully & truly is this experience
in the Communion Service of our Church,
when, in the consecration prayer, we say

As Christ's atoning death is available
for the remission of our sins, so his perfect
righteousness which he sustained in his
human nature, amidst manifold
trials & temptations & opposition, will cover
~~clothe~~ our nakedness, and provide us
the beautiful garment ~~at~~ with which
we may appear before God. The Prophet Isaiah
~~of a~~ compares ^{our} ~~man's~~ righteousness
to filthy rags, to an unclean thing;
for there is no spiritual health or vigor,
within us, ~~to do any good thing.~~ ~~The natural~~
~~Man~~ ^{The natural} can produce nothing that would
stand the test of a pure & holy God.
Men's best actions, in human eyes,
may be utterly wasting in the eyes
of him who judges all things according
to the intents of the heart, with whom
not only actions but thoughts are weighed.
Hence our blessed Lord in his sermon
on the Mount in which he expounds
the principles of righteousness, would
caution his hearers: "Except your right-
eousness exceed the righteousness of the

And surely
we might
do much better
soon, &
live right-
eously

Scribes & Pharisees & ye can in no wise
enter into the Kingdom of Heaven,"
Now this superior ^{or true} righteousness ~~is~~
~~differs from the more formal righteousness~~
~~or external purity of which the Pharisees boasted~~
can only be obtained by our union with Christ,
by a lively faith in Him who of old is
called by the Prophet: The Lord our right-
eousness." because he imputes to us,
as a free gift, his own righteousness. Accord-
ingly the believer is said to be complete in
him. But let me remind you dear brethren,
of the effect that this imputed righteousness
will & must produce. It will be followed
by righteousness of living, or, newness of life.
Let no one imagine that he is really a
partaker of Christ & his righteousness, un-
less he pursues holiness & righteousness.
The robe of Christ's all-sufficient right-
eousness is not meant to cover the un-
converted sinner's pollution & shame.
When sin has still dominion, when the
natural corruption of the old man is still
allowed to exercise its influence & sway,
there can be no real participation of Christ

A must be
followed

A faith
by which we
put on Christ,
the germ of
righteous
living is
imparted.

It is vain for a man to boast of his faith in Christ & to say
I man may boast of his faith in Christ, ^{and} himself with
his reliance on him for his free salvation, his meritorious
but his boast is vain, his faith a lifeless
superstition, so long as he continues in sin.
~~and~~ ^{as} long as he gives no evidence
that Christ's ~~truth~~ ^{righteousness} ~~within him~~ ^{in his} ~~to be a~~ ^{footstep,}
has been realized in his daily life &
character. We must not separate ~~what~~
the work of the Spirit, or the effects of ^{There is} ~~Divine~~ ^{indeed}
grace which Christ will send to the
believer. If you are justified by faith
or, made righteous through Christ's merits,
holiness, or, sanctification, will ~~not~~
accompany your faith, nay, you will
cultivate every good work, every
virtue which springs ^{a living principle} from ~~faith~~ Christ,
who is made us both righteousness &
sanctification. It is not indeed our
holiness which at best is imperfect,
~~not our~~ ^{but} Christ's righteousness
with which we can appear before God;
but inasmuch as Christ's righteousness
implies a new principle, a partaking
of the Divine nature, it must work
~~within us a new life a life of righteousness~~ ^{within}
~~as a life of righteousness~~ ^{to us the}
even ~~righteousness of living~~ ^{fruits of} ~~righteousness~~ ^{righteousness}

St Paul lays along great stress on justification of faith, ^{and not by works.} ~~not of works~~ ~~justification~~ ~~his~~ ~~recourse~~ ~~against~~ ~~seeking~~ ~~to be justified by works.~~ Nevertheless he urges holiness & good works in most emphatic terms as the fruit & effect of justifying faith. He would say; There is now no condemnation to them that are in Christ Jesus, ~~and this~~ because they are partakers of his righteousness, but ~~he~~ lest any should take a mistaken view of this controlling assurance, he adds, "who walk not after the flesh, but after the Spirit." Then, dear brethren ^{believe} strive to be ^{upheld by} Christ by a living faith, trust freely & confidently in his all-sufficiency, his perfect righteousness, but never forget that Christ's genuine followers must have the marks of righteous men. If your righteousness & holiness are not perfect, yet in ^{sincere} ~~and~~ ^{enough} ~~desire~~ ^{showing} true righteousness must be your aim. As you put on Christ, so you must off the old man. As faith justifies, so also will it sanctify, as the Spirit works faith so the ~~will will will~~ will likewise stimulate us to holiness, to make us living temples of God.