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A Sermon  
from

2 Corinthians VI, 2.

For he saith, I have heard thee  
in a time accepted, and in the  
day of salvation have I suc-  
ceeded thee: behold now is the  
accepted time; behold now is  
the day of salvation.

It may be confidently asserted (as  
indeed I have done from time to time)  
that true religion in its fundamental  
principles & essential characteristics  
continues the same in every age; ~~but~~ The Divine  
~~God himself who cannot change &~~ revelations  
~~whose will & purposes stand fast~~ in the Old  
~~for ever, it must be unchangeable~~ & New  
~~Hence (as I said) the Divine re-~~ Testaments,  
~~vocations of the Old Testaments~~ however  
they may



How can they <sup>may</sup> ~~be the same~~, Both an introduction to  
lead man to a right knowledge of  
God & a returner to him; both  
point out to us our need of the Divine  
mercy & aid & on what conditions  
God will pardon & accept the sinner.  
~~It is undeniable~~ as I have shewn  
on a ~~recent~~ recent occasion that  
there exists an inseparable con-  
nexion between the teaching of the  
Old & New Testaments & the prophets,  
as a whole of Christ & his spirit & his  
work. There is a close & inseparable connexion &  
undeniable not only in <sup>purposes &</sup> ~~sentiments~~ <sup>often</sup> ~~language~~, but in the very letters & ~~language~~ <sup>often</sup> ~~language~~. The one  
elucidates & confirms the other. If the  
Christian Church & its doctrines are  
built on the foundation of Christ &  
the apostles, it might be said that,  
Christ & the apostles built on Moses  
and the prophets, ~~for they~~ <sup>for they</sup> ~~are~~ <sup>are</sup> ~~constantly~~ <sup>constantly</sup> ~~guided~~ <sup>guided</sup> ~~from~~ <sup>from</sup> ~~the~~ <sup>the</sup> ~~Old~~ <sup>Old</sup> ~~Testament~~ <sup>Testament</sup> & appeal to its authority.



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Nevertheless, there is a wide difference between the law & the Gospel, between the Jewish economy and the ~~Christian~~ Christian dispensation.

Of mercy & salvation are held forth by both, they are not equally distinct or <sup>brought</sup> near in both. The light of the Gospel shines far more brightly than that ~~knowledge~~ of the law, the glory of the one, <sup>being</sup> the manifestation of the Spirit, excels by far the glory of the law, which the Apostle calls the manifestation of the letter.

The words of our text distinctly recognize this important fact, for the Apostle quotes a promise of from the Old Testament and applies it to Gospel times.

Now in order ~~that we may~~ <sup>that we may</sup> to the true import & ~~significance~~ of our text, I propose first it will be desirable that we should

- I) ~~first~~ contrast the Gospel with the law, <sup>as the</sup>
- II, mark carefully the great salvation wrought & brought near by Christ & shall
- III) Improve the ~~more~~ text by <sup>some</sup> practical applications to ourselves.







of a woman & assumed human nature.  
So again the promise made to Abraham,  
that in his seed all the nations of the  
earth should be blessed, could only be  
rightly understood, and ~~completely~~ <sup>made</sup>  
available, when Jesus <sup>who</sup> sprung from  
Abraham's seed, appeared among men.  
The law given to Moses from Mount Sinai,  
was perfect in itself, holy, just and  
good; but it could not give life, because  
of the infirmity & sinfulness of human  
nature, which sentence ~~men~~ <sup>man</sup> ~~to~~ <sup>to</sup> ~~keep~~ <sup>to</sup> ~~the~~ <sup>man</sup> ~~commandments~~ <sup>to obey</sup>,  
to keep the commandments in their full  
& spiritual import, but, when through faith in  
Christ & his gospel man ~~by faith in~~ <sup>faith in</sup>  
is set free from guilt & condemnation,  
the Jewish law becomes the law of the spirit  
within him, and brings life eternal.  
St Paul speaks of the one as a state of  
bondage, and of the other as a state of freedom,  
~~liberty~~, and compares the ~~relationship~~ <sup>relationship</sup> or  
relation of a Jew, while resting in a legal  
spirit, to that of pupillage & minority,  
~~when a man is under the law~~ <sup>when a man is under the law</sup>  
until the appointed time of the Father  
come. This appointed time came with Christ,  
and is realized by a living faith in ~~Christ~~ <sup>him</sup>,  
~~when we become heirs and are made free,~~  
so that we become heirs & enjoy the freedom of children.



their sign-  
ficance &  
value  
can only  
be rightly  
estimated  
when we  
call to  
mind,  
that they  
have Christ  
for their  
object &  
were  
typical  
of his  
whole  
work,  
all-suffi-  
cient atonement.

But how few  
of the Jews re-  
alized the  
true meaning,  
or, derived  
any lasting  
satisfaction  
or comfort  
from  
the sacrifices  
they offered.  
It was even those few

various  
We let us take the ~~from the~~ sacrifices  
of the Jewish dispensation, the paschal lamb  
was the great annual atonement; they all  
~~had Christ for their object, they all pointed~~  
~~to his all atonement.~~ But too few of the  
Jews realized the true meaning, how  
few derived <sup>any</sup> lasting satisfaction <sup>or comfort</sup>  
~~from the sacrifices they offered.~~  
~~It was even those few~~ whose faith & hope led  
them to deeper longings, and more cheering  
prospects, had yet to ~~long~~ wait with  
anxious hope for the coming of Messiah,  
the fulfiller of God's promises, the great  
Antitype of all the sacrificial types &  
~~figuration~~ ~~of the Jewish dispensation.~~  
On this account though you <sup>had</sup> made yourself  
known not merely as a just & holy God, but  
also as merciful & gracious, the Pharisees  
comprehended far less of the Divine mercy &  
love, than of the Divine attributes of justice  
and holiness. They beheld more rigor &  
severity in Jehovah than of mercy & loving-  
kindness. When St John in his Gospel tells  
~~us~~ contrasts the Gospel with the Law & tells us  
The Law was given by Moses, but grace &  
truth came by Jesus Christ. He vividly  
intimates that the one was a school of training  
where severe restrictions, preparatory to  
that full offer of grace & that glowing truth



revealed in Christ to make us free.

Another point of contrast is this, that the  
believers under the Old Testament knew  
far less of the world to come, of life eternal  
of a glorious resurrection, ~~of heavenly~~  
~~bliss~~ than we do. They had to content them-  
selves, ~~to be~~ <sup>chiefly</sup> ~~with~~ with the promises  
of an earthly Canaan & temporal blessings  
~~than we have to us.~~ though naturally the  
promise of an earthly Canaan was a  
pledge of a better land of rest.

There is one more ~~great~~ <sup>striking</sup> difference ~~which~~ <sup>to be put</sup>  
~~must be in contrast.~~ ~~The Jews~~ ~~Christ came~~ <sup>in contrast.</sup>  
~~to us, special favour, means, first~~  
~~promise to the Jewish nation.~~ For  
special purposes, no doubt, as if God  
had designed to commend his Church  
& Kingdom with one family, from a small  
beginning, ~~by ascending, to ascend to, and offer~~  
~~of many to enter the kingdom~~ God chose to  
favour Abraham, & placing above  
all the nations of the earth. But  
when Christ had accomplished his  
work of redemption, the partition wall  
between Jews & Gentiles was broken down,  
and God's ancient promises were fulfilled  
to bless all the nations of the earth through  
Him. This was distinctly fulfilled by Isaiah when fore-  
~~seen~~ ~~foretold~~ ~~by him~~ ~~Isaiah~~ ~~foretold~~ ~~by him~~  
through him that announced the coming Redeemer:



is His a light thing that thou shouldst be my  
servant to raise up the tribes of Jacob and  
to restore the presence of Israel: I will also  
give thee for a light to the Gentiles that thou  
shouldst be my salvation unto the end  
of the earth. The Jews were long in compre-  
hending God's gracious designs <sup>towards</sup> the Gentile  
world; even the Apostles hesitated for a  
time, how far they might proclaim the Gospel  
to those who were not of the commonwealth of  
Israel. And St Paul, the great Apostle  
of the Gentiles, speaks of this fact that  
now the Gospel should be made known to all  
nations as a glorious display of God's plan  
of salvation & as a mystery <sup>hidden</sup> for ages.  
The universality of Gospel <sup>the</sup> ~~light~~ <sup>plan</sup> ~~the~~ <sup>purpose</sup>  
plan of salvation, that heretofore God ~~had~~ <sup>would not</sup> chosen an  
nation, but has his elect among all was  
indeed a vast development of the <sup>gracious</sup> ~~purposes~~  
purposes of God, ~~a mighty progress towards the pro-~~  
~~gress of truth & righteousness.~~ It forms part  
of the evidence that the Gospel bears an <sup>unden-</sup>  
<sup>denied</sup> ~~undenied~~ <sup>undenied</sup> the acceptance of the plan of salvation,  
~~And this I have shown.~~ And this will now in the  
II, second plan engage our more direct attention  
And ~~indeed, between the Law and the Gospel~~  
~~the Gospel~~ <sup>it is</sup> ~~admitted that the dispensation~~  
~~of the Gospel is only by partial blessings~~  
From the contrast I have drawn between the Law & the Gospel



it follows that the N. T. dispensation  
~~provides the same offering~~ must be that  
blessed period which the Prophets call -  
the accepted time & the day of salvation.  
But the Apostle leaves no room for argument,  
when he declares: Behold, this is the ac-  
cepted time, behold this is the day of salvation.  
To his mind it <sup>was</sup> clear, that ~~the~~ <sup>this</sup> time was  
~~preeminently~~ the accepted or acceptable  
time, or the specially appointed day of  
salvation. God would indeed accept &  
pardon the sinner, when returning to him  
in all ages past. ~~and give salvation~~  
~~unto his people when they sought~~  
~~for it.~~ Yet before Christ's coming ~~this~~  
salvation <sup>in</sup> its completeness was, after all,  
a subject of prophecy, ~~and~~ an object of waiting  
and hope. But with Christ's coming and  
reception, the sinner's salvation was on  
the part of God, an accomplished fact. All that is  
required now is our acceptance of God in  
his saving work through Christ. ~~and acceptance~~  
if we will only accept  
his offer. What the Israelites had by promise,  
we have in reality. We have not to look  
forward ~~for~~ the coming redemption, for ~~the~~ it is  
~~redemption of the sinner is finished and~~  
complete. We are commenced now, not  
merely to comfort & encourage ~~the~~ re-  
penting & believing sinner, that God will  
save the Redeemer of Zion, but that

us acceptable



the Redeemer has come & <sup>wrought out a</sup> ~~finished~~ this  
<sup>great salvation</sup> ~~work~~ ~~was great~~ ~~to him~~. This is far more  
assuring to ~~men~~ those who desire to be saved  
than

what can be men assuring, men comforting  
to <sup>any one</sup> ~~the~~ ~~desirous~~ to be saved, than to tell  
him salvation is near at hand, nay,  
fully ~~offered~~ ~~at hand~~ ~~of~~ ~~accomplishment~~, because Christ has

~~not only become our surety, but paid the ransom~~  
~~was~~ ~~redeemed~~ ~~out~~ ~~the~~ ~~handwriting~~ ~~of~~ ~~debt~~ <sup>that was</sup>  
~~set~~ ~~before~~ ~~away~~ ~~the~~ ~~curse~~ ~~once~~ ~~made~~ ~~peace~~  
with God. All hindrances ~~to~~ ~~salvation~~ are  
removed, your saving health ~~is~~ ~~secured~~ by the me-  
rits & redemption of his Son. All are now  
invited & welcome. "The grace of God has  
appeared unto all men". Fear & work  
are offensive heavy yokes, to every heavy  
laden sinner. The work of ~~redemption~~  
is nigh thee, even in thy heart & thy mouth  
for if thou ~~wilt believe in~~ ~~thine heart~~ &

believe in <sup>the Lord Jesus</sup> ~~thine heart~~ &  
confess with thy mouth, thou shalt be saved  
head ~~that~~ Such is the argument of an ~~eternal~~ ~~life~~.  
God has raised ~~Christ~~ ~~from~~ ~~the~~ ~~dead~~ ~~and~~  
The chief ~~there~~ ~~of~~ ~~the~~ ~~eternal~~ ~~life~~ ~~is~~ ~~that~~ ~~God~~ ~~has~~ ~~raised~~ ~~Christ~~ ~~from~~ ~~the~~ ~~dead~~ ~~and~~  
By his son; be ye therefore reconciled  
unto God. The new Testament is  
full of ~~such~~ ~~promises~~ ~~of~~ ~~assurance~~,  
~~that~~ ~~his~~ ~~eternal~~ ~~life~~ ~~is~~ ~~given~~ ~~again~~



~~that~~ that which God had promised  
 by his holy prophets, was now fulfilled.  
 What was ~~promised~~ <sup>fulfilled</sup> of the Messiah,  
 that he would come & bring salvation unto  
 Zion, that he would bring in the acceptable year of the  
~~Lord~~, that he would release the prisoner  
 from captivity, that he would comfort  
 & the broken in heart that those who were  
 sick & wounded should be healed, that  
~~those who were in bondage should be set~~  
~~free~~ all these promises are fulfilled  
 to Jesus who is <sup>in essence</sup> ~~promised by~~ <sup>is</sup> ~~and~~ <sup>is</sup>  
 to be the Christ. All who are ready & willing  
 are <sup>now</sup> ~~twice~~, all who <sup>hunger & thirst</sup> ~~are~~ shall be  
~~with a true salvation~~. No difficult,  
 or, hard conditions are imposed on any  
 one. Let us receive sinners <sup>was the reproach of his enemies</sup> ~~if they but come to~~ <sup>yet this way</sup>  
~~him~~. The anxious Zacheus who longed to  
 see Jesus is welcomed & blest. His  
 day of salvation is come to thy house. The  
 penitent publican praying for mercy  
 is justified rather than the self-righteous  
 Pharisee. The trembling sinner who  
 inquires <sup>hoping to be saved</sup> ~~after the way of salvation~~ is  
 simply ~~to be~~ directed to be believe  
 in Jesus Christ ~~to be saved~~. But I need  
 not multiply proofs, or examples of God's  
 saving mercy in Christ; the whole of the  
 Gospel history of the early Church,

All these  
 promises  
 have been  
 and are  
 actually being  
 fulfilled  
 through  
 Christ.

of his enemies  
 yet this way  
 truly his  
 home  
 greeted  
 to glory.

All these  
promises  
have been  
are uncom-  
pletely  
fulfilled  
through  
Christ.

of his enemies  
yet this way  
truly his  
home  
greatest  
to  
glory.



as shown in the Acts of the Apostles, proceed  
 without access: This is the accepted time  
 for the way of salvation, the conversion of  
 thousands, of Jews & Gentiles, their ~~joining~~  
~~in the faith of Christ~~ their ~~in the Lord~~, their  
 peace by faith in Christ, their harmonious  
 & grateful praises, all testifying that they were  
 truly in a state of ~~grace~~ & salvation.  
 The Christian's knowledge & means of grace, the  
 assurance of their hope of eternal glory  
 sustained by ~~the~~ & promoted by the gifts of  
 the H. Spirit, the abiding Comforter & Teacher,  
 all these united ~~for the purpose of~~  
~~showing a great salvation~~ <sup>the</sup> ~~of~~ <sup>afforded a</sup> ~~glorious~~  
~~unbroken~~ <sup>in</sup> ~~to~~ <sup>the</sup> ~~past~~.

When I have speaks in such high terms of  
 commendation of John the Baptist, I use  
 language which is especially worthy of remark  
 for ~~the reason~~ <sup>the reason</sup> ~~that~~ <sup>that</sup> ~~it has a direct bearing on our~~  
~~present argument~~: Verily I say unto you  
 among them that are born of women, there hath  
 not risen a greater than John the Baptist,  
 notwithstanding he that is least in the king-  
 dom of heaven is greater than he.

Jeha never could mean to say, that the least  
 of God's servants, under the N. Testament,  
 should be more highly exalted hereafter  
 in heaven, than his <sup>forunner</sup> ~~predecessor~~ who was once a reigning  
 king of Israel. <sup>of great</sup> ~~of great~~ <sup>importance</sup> ~~importance~~

their dead-  
 fast faith  
 amidst  
 persecutions,  
 being able  
 to rejoice  
 in the Lord  
 under  
 much trib-  
 ulation,  
 their for-  
 bearance  
 & brotherly  
 union,  
 all these  
 testify that  
 they were  
 in a state  
 of grace &  
 were ~~then~~  
 realizing  
 the promise  
 implied  
 in our text.

the remark-  
 able language  
 of Christ concerning John the Baptist will elucidate the true nature of the meaning







of Gospel light, <sup>& life</sup> men's hearts may  
remain ~~dark~~ <sup>lifeless</sup> & their understandings  
enhardened. A nation may gain great  
victories and undergo radical changes  
for the general benefit, but unless each  
citizen & subject avails himself of the  
advantages presented ~~by them~~ and  
by diligent participation, they can be of  
no avail to him. The rebels & traitors,  
who slight the proclamation of freedom,  
will only increase their danger & sorrow;  
the careless & slothful will neither gain  
any ~~thing~~ <sup>benefit</sup> by the blessings of peace  
~~by the general prosperity of prosperity.~~  
Thus as partakers of the Christian covenant,  
~~and~~ through baptism, ~~as members~~  
~~of Christ, Church,~~ though the Gospel  
of salvation may sound in your ears,  
~~no real benefit will be reaped by any, until~~  
~~able and ready to receive, until by the~~  
<sup>of the</sup> ~~Word~~ <sup>Spirit</sup>, the power of regeneration changes  
the heart, and the word preached becomes  
an engrafted word. All our outward  
privileges, however great, will afford  
us no ~~lasting~~ <sup>lasting</sup> advantage, no effectual  
blessing, unless we apply them with all  
earnestness & diligence for our inward

Seek  
be the  
Love  
while  
to any  
& Church  
membership  
even

one, unless  
by God's  
H. Spirit  
~~will~~







participation of grace & salvation.

Let me then ~~Examine~~ <sup>Examine</sup> ~~yourself~~, ~~my brother~~ ~~I entreat~~  
can head you, ~~you~~ whether you are in the faith,  
~~my~~ <sup>Oh</sup> brethren, whether you are spiritual alive  
in Christ, ~~and~~ <sup>the long & arduous journey home to your souls</sup> ~~nothing else~~  
unless you then such faith, which  
works by love, brings forth the  
fruits of the Spirit, such faith which  
brings peace & assurance, confidence  
and hope to your souls.

~~Now unto you &~~

and hast by a lively faith embrace  
him for your comfort & assurance.  
Let nothing else, nothing short of this  
satisfy your hearts & minds. Remember  
at the same time that faith works by love  
& brings forth the fruits of the Spirit. Such  
a lively & active faith will bring peace &  
assurance, confidence & hope to your  
souls!

~~Now unto you &~~