

A Sermon

from II Corinths: V. 19, 20, 21.

To wit that God was in Christ
reconciling the world unto himself
not imputing their trespasses unto
them & hath committed unto us
the word of reconciliation.

Now then we are ambassadors for
Christ, as though God did beseech
you by us; we pray you in Christ's
stead, be ye reconciled to God.
For he hath made him ~~self~~ to be
sin for us who knew no sin;
that we might be made the right-
eousness of God in him.

If I were asked whether it is our
duty to set apart, as Christians
some special days, for the com-
memoration of some of the great events
on which our faith is founded, I should
answer, if not a duty, it is certainly
our privilege which we should
gladly embrace. Some observances
& practices may not be directly
commanded in the Scriptures, and
yet be laudable & becoming in
as much as they stand on reasonable
ground to our profit & edification.
If we ascribe any particular
sanctity to any day except the
Sabbath which I should here set
apart as holy we should err;
but it does not follow that we
are not a liberty to commemorate
in more solemn manner, on special
days, some great & important events.

such as bring before us the leading
features of Christ's incarnation
and his wonderful history
on earth, such as his nativity, ^{or even}
crucifixion & resurrection, ^{we do so}
great facts which bring before us ^{much in}
the golden chain, as it were link ^{honor of}
by link, the manifestation of the ^{Christ}
Divine love & the paths of
man's redemption ~~may~~ assuredly
deserve to be more especially
remembered & devoutly celebrated
as helps & means to impress
their importance on our minds,
as beacons set up in the Church
of Christ to attract & guide
the weary & erring wanderer
~~in~~ in his earthly pilgrimage.
As the true worshipper of God
will not limit his devotions
to the Sabbath day, but every day

offer up prayer & praise and
yet long for the sacred day of
rest which will accrue more
especially to God's honor & glory
and the edification of his soul.
so may the Christiana believe
whenever any he understands
the truth of Christ's redemption
may from the purest motive's desire
to bring to his solemn recollection
the particular events which com-
prise the sinner's redemption
since what event is more solemn
and important than that of
the Son of sinners dying on
the cross, then love & mercy ~~as~~
~~well as justice~~ are united
with Divine justice to proclaim
and confirm to a fallen world
God's readiness & power to save.
It was this marvellous & glorious
fact to which the heralds of

The Gospel constantly directed
the attention of their Learners &
readers as the ground of all
their hope. Reconciliation with
God, the atonement for sin & guilt
pardon & peace are all ascribed
to a crucified Redeemer who shed
his blood for our sins. The
great Apostle to the Gentiles
summed up & concentrated
all his thought of his message
the sum & substance of all
his knowledge & glory in Christ
crucified. For I determined
not to know any thing among you
save Jesus Christ & him cruci-
fied. ⁴ To be obedient to the Cross
though it would prove a stumbling
block to the self-righteous Jew & an
offense to the Greek exalting himself

wisdom. For both errors had more
or less - off infected many members
of the Corinthian Church. And to the
Galatians who had departed
from the simplicity of the gospel
the same Apostle made a similar
declaration. "For God forbid
that I should glory save in the
cross of our Lord Jesus Christ."
The same sentiments the Apostle
holds forth in our text ^{explaining}
explaining more fully the origin
and end of the grievance & aim
of Christ's atonement & mediation
~~in behalf of the sinner and~~
~~as the scope or chief import of~~
~~the ^{gospel} message entrusted to the~~
~~ministers of Christ.~~

I, The Apostle shows that our
reconciliation to God was
the act of the Deity

II) The observing & encouraging
message to be alive to the

sinner saying, God is reconciled
to ye reconciler."

III, The Apostle states more parti-
cularly the how the sinner's re-
conciliation was accomplished.
viz: by his vicarious office
& work, leaving a place as
our substitute in our stead,

I, Previous to our text the Apostle
states in substance that in our
text is now fully illustrated.
"All things are of God
who hath reconciled us to himself
by Jesus Christ, and hath given
us to us the ~~work~~ ministry of
reconciliation." and then con-
firms, To wit, That is to say or let
it be known what this ministry or
ministry ~~work~~ consists in viz: That God

was in Christ.

The ^{wonderful} union of the Divine & human
nature in Christ is as it were
the ground work of the sinner's
acceptance & the mediation between
God & man.

Now that God was in Christ
~~He~~ ^{He} ~~had~~ ^{had} merely sent Christ.

The whole work is a Divine act
We must not imagine God to
be like a ~~the~~ ^{the} reform angry
ruler not easy to be entreated
See His kind love in
Jerusalem.

not imputing their presumptions
unto them.

It must never be forgotten that
man was a sinner a long time
before coming against God, & his
& great laws & thus committing a
great amount of guilt. Now
reconciliation consists in the
being no longer imputed,
& committed unto us

The act of reconciliation is accom-
plished on the part of God & is now
by special messenger to be proclaimed
to the world for men's acceptance.

The great King has resolved
inasmuch as though the mediator
of his Son, Jesus Christ, has been
come to him to save forth the
proclamation of pardon to his
rebellious subjects, if but

willing to be as peace to ~~be~~
accept the terms of peace -
Not myself in the message sent by ^{weak} men.
Now then we are ambassadors.

For he hath made him to be
sin for us - what strong language
to show that Christ eating
straw & chaff is our peace.

The righteousness of God through
him - we have met here in
a guilt or sinfulness.
He is a perfect brother right
with the S. righteousness or this
which we have lost.