

A Sermon
from 1 Cor: XV. 21. & 22.

For since by man came
death, by man came also
the resurrection of the dead.

For as in Adam all die
even so in Christ shall all
be made alive.

To commemorate great & important
events is a practice now or less
observed by civilized nations
who enjoy any degree of civilization &
preserve the history of their country.
It is indeed an ancient & reasonable
~~custom~~ practice, not confined to

political & national events
but has ~~received~~ ^{obtained} a sacred character
by the sanction of religion, by al-
ligious institutions, by Divine
acts, exhibitions & operations
under the O.T. dispensation.

Great & wonderful deliverances,
in ~~particular~~ ^{particulars}, wrought by the Almighty
were annually celebrated in
a solemn becoming manner, with
joy & thanksgivings.

Thus the Jewish Passover was a com-
memoration attended with ~~much~~ joyful
& solemn festivity, to celebrate the
supra deliverance which Jehovah
wrought in behalf of the Israelites.
first that the ~~destroying angel~~ ^{& spared their sons} passed
them over when slaying all the first born
of Egyptians. Then their deliverance
from Egypt's bondage which was closely
connected with the former. The Israelites

were commanded on a certain night to
slay a lamb of the first year without
blemish to eat the same ^{very faintly} roasted
every family ^{together with unleavened bread} with the
blood of the lamb on the door posts of their houses. All the same
In the same night all the firstborn ^{of the Israelites}
of Egypt were slain, whilst the ^{Israelites} were particularly
Israelites' craft escaped without hurt & on the same night the Israelites
were at last driven out of the land with their
Egyptians for the latter were filled ^{with} terror, but the Almighty should
utterly destroy them & all their
substance. The Israelites were received
a solemn injunction on that occasion that
this day should be to them a memorial which
they should keep throughout their generation
for ever. This was one of the three great
festivals on which every male should
appear before the Lord in the before
the tabernacle & afterwards in the temple
so binding a solemn oath.

All this season was also offered
unto Jehovah the great ^{annual} offering
sacrifice for all the people when the
High Priest was permitted to
enter into the holy of holies to
represent the twelve tribes of Israel
& to make with his offering, intercession
in their behalf. All this was figure-
nation & carnal & natural of the great
sacrifice of Christ the High Priest
who entered with his blood the holy
place in heaven to procure our redem-
ption. The full accomplishment
of this great blessing over the
Church of Christ we commemorate this
day. On this day when Jesus has
gained his full victory, wiping
away sin from the grave, after
having cleansed himself upon
a pure perfect & all sufficient sacri-
fice, our redemption is sealed, our
redemption fully wrought out. On this day
we are assured of the acceptance of the

a living sacrifice. Therefore we
may enjoy the benefits, the blessings,
the comforts resulting from Christ's ^{mediating}
offer. For even Christ our ^{sufferings} ^{death} ^{resurrection} ~~Parson~~
in sacrifice for us: Therefore as the
Apostle exhort us, let us keep the
feet: "let us keep it with the ^{the Paragon} ~~unleavened~~
bread of sincerity & truth, yea with
joy & thanksgiving, remembering
that a greater deliverance has been
 wrought for us than for the Israelites of
old, not only a deliverance from temporal
death nor a deliverance from temporary
a bodily bondage, but a deliverance
from eternal spiritual death, a deliverance
from the bondage of Satan & sin.
Let us ^{reminde ourselves} ~~reminde~~ this day with gratitude
& praise that he who died for us has
risen again in our behalf for our sake
in our stead for our everlasting benefit.
If his death benefits us much more
will his life benefit us, according
to St Paul's reasoning. For if, when

we were enemies, we were reconciled
to God by the death of his Son, much
more being reconciled, we shall be saved
by his life."

This will lead us to consider accord-
ing to our best knowledge & best
sensible results of Christ's resurrection
even the glorious hope of ^{our} resurrection
& eternal life or the regaining of
what we have lost by ~~the~~ ^{our} transgression.
We shall have to observe

I) That the Apostle speaks of
mankind in general as a corpo-
rate united & entire body. ^{In this view} In this

II) That as a whole body we have
fallen under the condemnation of ~~death~~
^{sin & death} ~~death~~.

III) That as sin & death & death
life & resurrection are ~~an~~
a restoration & full offering to the
whole of mankind.

May you graciously teach us by his
Holy Spirit to understand & appreciate
this merciful plan of salvation
and by faith to appropriate its
benefits & blessings
& to this end we can present
meditation profitable.

I, We observe that the Apostle speaks
of mankind in general as a corporate
unit united & certain body. This,
my brethren, is an observation of great
importance, it deserves our particular
attention & should be born in mind,
especially in reading & studying the
Scriptures. It is applicable to many
Scripture subjects & doctrines but more
particularly as regards the sinfulness
and the redemption of mankind.
As sin & guilt were experienced on the
whole human race by the first Adam
so salvation is likewise provided
for the whole human family. In
this light not only some Scripture doctrines

but various religions, religions & di-
vine institutions must be viewed
in order to understand their intent
& meaning. Yet it does not follow
from us we shall hereafter show
that as all men are sinners so all
will be or must be saved. That there
is a measure of sin, or personal religion
or individual faith. Many are called but few
are chosen.
Now that the consequences & effects of
sin, or the transgression of our first parents
have been transmitted to ~~all~~ mankind
marked in general that they have been
intended & experienced by all men
I shall have no difficulty to prove. It
is a matter of fact, beyond contradiction.
For as all are partakers of the fallen
nature of man so all have really
& actually sinned, all have more
or less transgressed the laws of God
both as engraven in their consciences
& written in his revealed word. No
one can fairly plead exemption; we
are guilty before God.

In like manner all men are subject
to the evils, the sufferings, pains & misery
consequent on sin, all are liable
to pay the debt of sin, ~~even~~ death awaits all
we all have inherited a corrupt &
mortal nature. Now we are as
such liable to eternal death or perdition.
This is the spiritual death of which
the Scriptures so often speak, that ^{the being dead in} ~~death~~ ^{translating &}
which ends with the unconverted the
unregenerate in ~~second~~ death or
damnation.

But whilst these facts cannot be dis-
puted, whilst we all must admit
that we are dying men, no less than ^{that} we
are sinful ^{sinner} beings, whilst daily obser-
vation proves & confirms this awful
truth, then are some who are ready to
find fault with their Maker, as if
he had done them an injustice by
including them in the general guilt or
rendering them liable for the sin
of their original parents. Why should one
be inclined to ask, suffer for another?

Since they knew themselves, had they
only observed & studied human nature
or had they firmly depended on the revela-
tion of the Almighty, concerning man.
This objection & murmurs would
soon be silenced. Nay, do not the gen-
erality of men daily concur in the
transgression of their first parents, by
committing those things which they ought
not, even though they have the warning to
example & story of Adam ^{and} Eve
of his offending before them. Or will
any one acquainted with himself presume
to think or say that if he had been just
first to the last like Adam & Eve
he would not have fallen.

Rather let us plead guilty; rather let
us acknowledge that we suffer what we
do for our own guilt ^{sins} and are threatened
with punishment on account of our own
repeated transgressions. God is retri-
bution. There is no cause to complain.
Rather than to fix a fault with the

decalings & designs of infinite Wis-
dom & Eternal Love, ^{with Him to make us} let us adore ^{to enjoy} ^{our} ^{happiness}
God's mercy in providing in so
magnificent & wonderful a manner
a universal remedy against the
fall - in granting an eternal
redemption through His only begotten
Son generally available & freely offered
to all. This will lead us to consider

III, That as sin & guilt so also
freedom & pardon, life & resurrection
are freely provided & offered & in a
certain sense attributed to all, to
mankind as a whole body. By man, the
first Adam, came death, by man like
wise, the second Adam, even Christ
the God man, being as truly man as he
is God, came the resurrection of the dead
both the rising from spiritual death and
the ~~life~~ resurrection of our bodies from the
grave. What then, we ask, was lost

and is not also regained by Christ.
What the first Adam corrupted, the
second Adam makes good & restores.
For if by one man's offence death reigned
by one, much more they which receive abund-
ance of grace & of the gift of righteousness
shall reign in life by one, Jesus Christ.
Thus free & great is the salvation pro-
vided ^{offered & procured}. Even if we could maintain
that we have done nothing to do with
with & ^{or} are not concerned in the trans-
gression of our first parents, we may
still now & justly maintain that we
have done nothing towards giving about
that free redemption ^{wrongly} ~~procured~~ for the
sinner. As sin was brought into the world
by the first representative of our race so
the pardon & pardon, the spiritual life
and the hope of a glorious resurrection have
been brought about by our second repre-
sentative who in his human nature suffered
& died in our behalf & for our benefit
in grand death & the grave, so that

The effect of sin & its power are counter-acted or destroyed. The demands of God's law ^{are} satisfied, the curse which ^{is} entailed on the human race is removed. The victory over the grave & death over Satan & Hell is achieved. Hence the Apostle in the concluding part of the chapter from which our text is selected, exclaims triumphantly: O death where is thy victory? O grave where is thy victory, after having satisfactorily proved Christ's victory ~~and sufficient sacrifice for our resurrection~~ from the dead. By his resurrection Christ has secured our resurrection, he has brought life & immortality to light. A pledge of this ^{we may add} was afforded by the rising of some of the O.T. saints after his resurrection as the Evangelist informs us. He rose by others again to testify hope through the resurrection from the dead. Thus St. Peter argues likewise. Such then being the blessed results of Christ's resurrection, such the happy effects produced -

[illegible]

members of Christ's mystical body, or his in-
visible Church as we are members of the visible
Church. Nevertheless the outward & visible
membership is of great importance & entitles
us if we will but make good our title to no
mean privileges. Though they may be neglected
occasionally & forgotten by numbers as I fear
they are by too many who bear the name of Christians.
yet the principles on which they are offered,
the advantages which they procure are thereby
not affected. The individual rejection
does not away with the grand general rule
What if some rebel believe, shall their unbelief
make God's promises of none effect to you
for ever. On the part of God all is done ^{that was} required
for man's salvation. His covenants stand firm,
unchangeable like himself who is for ever faithful.
The restoration of mankind is provided for, regene-
ration is guaranteed by God's mighty power
displayed in Christ's resurrection. It now lies
with us whether we will humbly & joyfully enter
into his covenant & fully partake of the mercy of the divine
offer. ^{life & power} Take ye your portion a share in kingdom

were in bondage & vassalage, were
 ruled & misruled & oppressed by despots,
 & by laws governed by ^{in different} laws or without
 laws extending upon its subjects, were wret-
 ched in misery & misery; but now reclaimed, now
 with liberty & good laws, by a whole-
 some well directed revolution changed in
 every part is all its laws & institutions changed
 for the better, would you not say that Jerusalem
 has undergone a regeneration, would you not say
 relate to them its citizens would you not say
 a body or community personified then free & happy,
 although some or even many might slight this plain-
 tiff, & derive no real advantage from its happy days.
 It is in this sense, my brethren, we must view the Church.
 dispensation, in this sense we must view the Church.
 It was in this sense the Israelites of old were persons
 God's chosen & peculiar people a holy nation, a royal
 priesthood, ~~and~~ though many of them perished through
 unbelief. And then came an apostasy to the people
 the N. F. Church; in this sense to speak of its readers as
 being regenerate & begotten again is a long life. It is in
 this sense we justly pronounce every Christian regenerate as
 the Baptism, we have Scripture warrant for such
 language. For in baptism we are planted together both in the
 life of Christ, death & resurrection. Yet who dare say that
 being one brought to the baptismal font has proved himself truly
 regenerate. No faith will appropriate the than promises to unbelievers