

**Sermon 6      2 Cor.5.20      B~n April 3.  
1853 52 pages 6 1/8"x 7 1/2"**

2 Cor.5.20.

Now then we are ambassadors [sic] for Christ; as  
God did beseech you by us, we pray you in Christ's stead, Be ye  
reconciled to God.

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In a preceding [sic] verse, the apostle announced the  
important truth that Christ died for all. From this important  
fact, he had derived new and enlarged views in respect to  
mankind in general and of Christ in particular

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Previous to his conversion [sic], he had looked for the coming of the Messiah as a powerful temporal prince, whose reign should be one of great splendor and earthly glory. That his power and splendor would be identified with the Jewish nation alone, to increase their power and extend their influence, irrespective of consequences on other nations. But in this he was disappointed; for he learned that Christ came not as a temporal Prince, but

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a Redeemer; and died not for the Jew alone, but for all men, that all might be reconciled to God. His views are greatly changed, his national pride humbled, and now no longer does he regard any man according to the flesh, but by the example of Christ, he would treat all men alike, both Jew and Gentile, for whom Christ died that they might be reconciled to God.

To carry on this work of reconciliation, begun by Christ, God had committed the import- [sic]

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business unto his servants, as he says, And has committed unto us the word of reconciliation. In the text he declares his mission and office saying, Now then we are ambassadors [sic] of God; as though God did beseech you by us, we pray you in Christ's stead, by ye reconciled unto God.

From these words we educe the following topics. ~~for investigation and inquiry.~~

- I. What is implied by ambassadors [sic] being sent out.
- II. Duties of ambassadors [sic].

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in which

III. The manner God beseeches men to become

reconciled to him.

IV. The manner in which the ambassadors [sic] for

Christ should urge the subject. ~~To each of these subjects let us~~

~~give our candid attention.~~

I. What is implied [sic] in ambassadors  
[sic] being sent out.

1. That there is a government or authority in  
whose name they act.

The term ambassador [sic] means a person sent out to  
communicate

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or

an important message to a person ~~of~~ collection of persons,  
deeply

interested in the communication given. This necessarily  
presupposes [sic] some high authority under whom they act and  
to whom they are amenable for the manner in which they  
transact the business committed [sic] to their charge. This  
business generally has relation to [illegible] princes, kings or  
governments, or between a prince and some part of his  
dominion, which has become dissatisfied and have revolted. In  
the case now

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under consideration, the subject to be treated is between God the moral Governor of the universe and man who has revolted from his government, and are engaged in open rebellion against his authority. Christ the prince of peace came into the world on the same benevolent errand and having finished the work assigned him to do, returned to the bosom of the Father who sent him; but before he left the scenes of his mission, he appointed ~~the~~ individuals, to carry out the glorious designs, thus commenced and which had already cost so

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much treasure. And hence the apostle says Now then we are ambassadors [sic] for Christ, as though God did beseech you, by us, we pray you in Christ [sic] stead, be reconciled to God.

2. It is further implied that there is a possibility of adjusting the difficulty.

The fact that individuals are appointed to negotiate & the arrange ^ business, is a [sic] conclusive evidence that at least the one is disposed to settle ^ controversy and enter on more friendly terms. But this does not always

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imply that both sides are willing to enter into friendly arrangements; but when one party presents terms of peace and reconciliation, just and honorable to both sides, and those to whom such propositions are made, decline or refuse compliance, however disastrous [sic] the consequences may be to the delinquents they may have the pity of those looking on, for their folly, but <sup>not</sup> ^ their sympathy as suffering unjustly, under an unavoidable necessity; but the evils they may endure would be regarded as the result

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of their own choice and perverseness [sic]; for they could have been avoided had they been willing to do right and act honorably [sic].

This is peculiar [sic] the fact now under consideration. Christ has sent out his ambassadors [sic] with terms of reconciliation, and they are of such a character as renders compliance easy; and just and honorable to both parties, and the only ground on which can be based the principles of reconciliation with safety,

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both to God and man; for it is established by infinite wisdom, who must of all possible [sic] plans form the best. Hence if man finally perish, he has no one to blame for his destruction but himself, and this will be one great source of his torment.

## II. Duties of ambassadors [sic].

These are always stated in the rules and regulations of the government, which they represent. They are such as clearly to set forth the cause

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of their mission, that there be no misunderstanding. But more particularly,

1. They should state clearly the case, which constitutes the cause of irreconciliation. This is necessary for millions may be involved in the question. A mistake here, would render the whole mission ineffectual and worse than lost, for time passes on and the difficulties are constantly increasing. Much more should the ambassadors [sic] of Christ, be particular and prompt in the discharge

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their duty to those to whom they are sent, for no message is of higher importance or attended with more weighty consequences.

This controversy or irreconciliation is between God the moral Governor of the universe and man, the workmanship of his hands. God has established his law, by which to rule his kingdom moral beings on earth, calculated to raise man to honor, distinction and glory; and render himself glorious in the sight of an intelligent

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universe. As God is perfect in wisdom and goodness, ~~of all possible laws which could be formed for accomplishing this~~ <sup>this law</sup> ~~great and glorious design, the law which established~~ ^ was the best, and no other can be substituted and accomplish the same benevolent designs of the Almighty. If this law is not sustained, God must cease to be the ever adorable Being, he claims to be & consternation would seize the heavenly hosts, all hell would break loose, and wild

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confusion and anarchy burst forth in all parts of the universe and chaos regain his ancient dominion.

This law so desirable to be sustained, man has violated, has broken, and rebelled against the Most High. Satan first broke peace in heaven, and drew after him a third part of heaven's sons; Man followed the rebellious train and still sustains that position on earth. Hence wars, commotions, persecution, bloodshed, and death with all its concomitant evils reign on earth in all their

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harried forms.

To stop all this evil and introduce order, harmony, peace and happiness on earth, Christ the second in the adorable Trinity, sends forth his ambassadors [sic] to man to explain the cause of irreconciliation and propose conditions of peace & amity. ~~To persist in a sin so great & fraught [sic] with such awful consequences, that God calls upon heaven and earth to notice the perverseness of man saying Hear O Heavens and give ear~~

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~~O earth. For I have nourished and brought up children and they have rebelled against me! Notwithstanding the greatness and agravated [sic] nature of crime,~~

2. God has removed all obstacles on his part and made all necessary arrangements and an infinite expense too, to produce reconciliation and restore man to happiness & peace.

Herein we see the condescension [sic] and benevolence of the Almighty. He needs not man to add to his essential glory, neither does he need man to people his

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lower creation. For with a single touch of his finger he could blot out this world and assign all its guilty population to oblivion; and with a single effort of his creative energy recreate another and people it with beings who would obey and glorify him forever. But not so with our munificent Creator. He delights in the exercise of his benevolent feelings, rather than vindictive wrath, and undertakes [sic] to remove the great obstacles in the way of reconciling the world to himself and saving rebellious man. To

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effect this, something must be done by which he could exercise the attribute [sic] Mercy, which could not be done under the law, which man had violated, for by that law all the world is guilty before him and condemned, there being no provisions for the exercise of mercy. A greater work than to create the world and establish his law over man, must be accomplished to render that law as firm and as honorable to an intelligent universe as it was before it was violated, and still exercise mercy to man and pardon the rebel [sic]; for no other

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law could be given to the world than that already given, and do justice to the Divine attributes [sic]. This law is perfect, and God could give no other than a perfect law; ~~and two perfect laws designed [sic] for the same individuals and still different is an impossibility.~~ Hence the emergency of the case. To pardon the sinner under this law were an impossibility, unless some compensation was made to show that God respected his law; and to receive the sinner into his favor without suitable provisions, were also impossible and subversive of his

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government. Something infinitely meritorious must be given  
an infinite sacrifice must be made to remove the difficulty in  
the way of reconciliation. This man could not devise for want  
of wisdom or affect for the want of power. Nothing short of  
infinite wisdom could devise, or infinite power could  
accomplish it. But where, in universe could an offering be  
found of sufficient merit to satisfy the demand? Does the  
offended Sovereign look on earth to find an ample <sup>sacrifice</sup> offering?  
It were vain! Does he look among the angelic hosts, who were  
ever ready to do

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his will? Even there among ~~those~~ bright and glorious beings then is nothing found adequate to the demand. With infinite regard God looketh upon his well-beloved Son - and saith, behold, I have found a ransom! The son in obeidience [sic] smiles approbation, and says, Always rejoicing in the habitable part of the earth: and my delights were with the sons of men. The Father loves the Son and promises him that he shall see the travail of his soul and be satisfied: by his knowledge shall my

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righteous servant justify many: for he shall beare their iniquities. Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy inheritance. Ps.2.7-8.

In the fullness of time Christ came to do the will of his heavenly Father, to reconcile the world unto him and make it possible that God might be just and still the justifier of him that believeth.

Hence God has opened the way

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of reconciliation between himself and rebel man, and hath proclaimed,

3. The terms of reconciliation.

That God hath a right to establish the terms of reconciliation no one will pretend to doubt unless he assume the prerogative of God and call himself the greater. ~~But we cannot believe that any one would assume a position so audacious, so impious.~~ Let us then turn our attention to the terms which God condescends to propose

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to man for his consideration and acceptance.

But here we would remark, that the ambassador [sic] is not allowed to go beyond the limits which are prescribed by his prince or government, which he represents, unless these are points left discretionary. In this case, he is bound to act in exact accordance in all respects, as he believed his sovereign would, were he present with all the facts in the case before him. But as it respects the duties of the ambassadors [sic] for Christ, there is nothing

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left undefined, but the terms are few and clearly defined. The only terms which he is allowed to present are Repentance towards God and faith in the Lord Jesus Christ. Besides these there are no other terms, but the genuineness of the repentance, will be marked by the subsequent life and conduct of the penitent.

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As man is wrong in rebelling against his Sovereign and as God cannot change being perfect, unless the change be for the worse, we see the necessity of

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man's changing in order to accomplish this reconciliation in the best way.

~~A similar argument may be urged upon man to believe in the Lord Jesus Christ: as his only Savior; for if he trusts to any other Savior, his salvation and reconciliation is not secured, but he is still in rebellion [sic] against his Sovereign, being unwilling to be reconciled in that way which infinite wisdom has devise [sic], at an infinite expense. And may no one of us be disposed to reject~~

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~~the terms of reconciliation and continue under the displeasure of the Almighty.~~

III. The manner in which God beseeches man to become reconciled to him. Were God a dependant [sic] being and looked to man for all things needful for his happiness or glory, then we might safely infer that there were other causes, than pure benevolence and compassion, which caused him to beseech man as he does. But he is the independant [sic], all wise and holy God, and were the millions

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of worlds which he hath created, blotted out with the myriads [sic] of their population, his throne would remain the same and his glory untarnished. How then ought the heart of man to be smitten into contrition, when God of ineffable light and glory bows the gentle heavens and comes down to earth and beseeches rebellious worms to become reconciled to him. This he does in various ways, some of which are the following.

1. By his word and his servants.

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It has even been the painful duty of the servants of God to declare his word unto the children of men; and while some would listen and obey, others would turn away and treat the messengers with contempt.

This trait in the human character our Saviour will understand [sic] when he sent out his disciples to preach the word of reconciliation and he said unto them He that heareth you heareth me; and he that dispiseth [sic] you dispiseth [sic] me; and he that dispiseth [sic] me, dispiseth [sic] him that sent

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me. Luke.10.16. This a fearful position for frail man to take, for by so doing, he shows his contempt to the ever adorable God-head. Notwithstanding all the indignity which Israel cast upon his word and servants, Yet the Lord testified against Israel and against Judah by all the prophets, and by all the seers, saying, Turn ye from your evil ways and keep my commandments, and my statutes, according to all the law which I commanded your [sic], and which I sent you by my servants the prophets.2.17.13. ~~Here God pleads~~

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~~with Israel to turn from their evil ways and keep his  
commandments and statutes, which wee [sic] so wisely  
calculated to raise to distinction and national glory and  
manner by  
individual happiness.~~ In like ~~may~~ his prophet Isaiah he says,  
Seek ye the Lord while he may be found; call ye upon him,  
while he is near: Let the wicked forsake his way and the  
unrighteous man his thoughts: and let him return unto the  
Lord and he will have mercy upon him and unto our God for  
he will abundantly pardon. Isa.55.6-7. Here God in a most  
effecting [sic]

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manner entreats man to turn unto him while he is near or waiting to be gracious, and he will not only have mercy upon him, but will abundantly pardon. Again he says, Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore, turn yourselves, and live ye. Ez.18.31&32. What a pathetic expostulation and appeal is here made by a condesending

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God. He pleads with man as a faithful friend and the effection [sic] of a father; and who can be so obdurate and hardened as to refuse to be reconciled when God pleads with so much tenderness and love?

Still more by his servant Jeremiah he saith, Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and they [sic] soul shall live. Jer. 38.20. Once more, he saith by Isaiah, Come now, and let us reason together saith the Lord:

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though your sins be as scarlet, they shall be as white as snow:

though they be red like crimson, they shall be as wool. Isa.1.18.

Nothing can be more touching and sublime than this. The great God, the eternal I am, condescends to reason with man, plead with him and beseech him to repent, and make such precious promises to wipe away all the deep stains which sin hath made & bring him to ineffable glory!

2. By his well beloved son.

God at sundry times had spoken to man by his prophets, but

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that nothing might be wanting on his part he sent his only begotten Son our Savior to open a way of reconciliation and preach its necessity to the children of men. This he did with great fidelity to God his Father and and [sic] zeal and love to man. This he did with such tenderness of spirit and sympathy for them in view of the sufferings which awaited their refusal of reconciliation that he even wept when he brought to mind his frequent entreaties saying O Jerusalem Jerusalem, thou that killests [sic] the

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prophets and stonesters [sic] them that are sent unto you, how often would I have gathered thy children together as a hen gathereth [sic] her chickens under her wings and ye would not. Here the Savior alludes to the numerous instances of his kindest regards to them to bring them into a state of reconciliation , and finally died in ignominy on the cross to accomplish the same great and glorious end.

3. By his Spirit God beseeches man to become reconciled to him.

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How often God beseeches man to become reconciled to him in this way eternity alone can disclose; for it is the still small voice which almost constantly admonishes, reproves, and beseeches man to comply with the terms of reconciliation. It speaks to him in the busy hum of crowded [sic] city, the public congregation, in the lonely dwelling, and

Why will ye die? in the silent vigils of midnight darkness; and in tender accents [sic] saith This is the way walk ye in it. And although it is called the still small voice yet great is its power for

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none ever became reconciled save through its benign influence.

IV. The manner in which the ambassadors [sic] for Christ should urge the subject.

No man can be intrusted with business of greater importance, involving greater responsibilities than an ambassador [sic]. He ought to understand well the business of his mission, and be faithful to his trust, not deviating from the path of honor or integrity. In all points of difference between the two governments, he must act discreetly, and while he maintains

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with fidelity the just claims of the one, he must respect the rights and privileges of the other. So also must the ambassadors [sic] for Christ do. And hence

1. They should treat the subject of reconciliation with fidelity to both parties.

Here much wisdom and prudence is requisite, more than what usually falls to the common lot of man. But the great fountain of true wisdom is ever open to supply those who lack wisdom, who is liberally supplied if he ask. Let him then

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ask of God, who giveth liberally unto those who lack and upbraideth not. In this great work and solemn embassy, the ambassador [sic] should be deeply impressed with truth of the Omnipresence of Christ who when he gave the commission said Lo, I am with you always even until the end of the world. In him was truth and sincerity, and he always taught with plainness and fidelity; and so would he have his servants do. The truth must not be disguised, neither should it be kept back

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for Christ requires this fidelity and even present to witness the faithfulness of his servants, and saith be thou faithful unto death and I will give the [sic] a crown of life.

2. They should urge an immediate compliance with the  
& faithfulness  
terms of reconciliation with a similar earnestness as Christ.

It is not possible for man to conceive or understand the momentous consequences pending between God and man to urge the ambassadors [sic] of Christ

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to that zeal and pathos manifested by him; and even if they see could all those consequences, on the one hand glorious and on the other awful and appalling, their other powers being as they now are they could not equal the zeal and pathos of the Savior. They may imitate and follow his example as far as the ability given them will allow, and they will be acquitted as good and faithful servants.

Christ urged the terms of reconciliation throughout the whole of his ministry, and the last commission

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to his disciples he strongly enforced the same duty.

Let us give our attention for a moment to the preaching of our Saviour. He preach [sic] Repentance and faith as indispensable [sic] to salvation, saying Except ye repent, ye & shall all likewise perish. Luke 13.3. The time is fulfilled ^ the kingdom of God is at hand. Repent ye, and believe the gospel. Mark1.15. I am from above: ye are of this world: I am not of this world: I said therefore unto you that ye shall

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die in your sins: For if ye believe not that I am he, ye shall die in your sins. Jn.8.23 & 24. These are a few of the many specimens of the Saviour's preaching and he urges the necessity of complying, by presenting the consequences, Death. By this we are not to understand the death of the body, terrible as it may seem to many, for all men die whether penitent or impenitent, but that death which never dies, a spiritual and eternal death of the soul or as our Saviour has it elsewhere, where the worm

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dieth not and the fire is not quenched. Our blessed Saviour was a being of very tender feelings as manifested at the grave of Lazareth [sic], and when he wept over Jerusalem; he could not therefore present such awful sentiments to excite fear and terment [sic] the feelings of his creatures unless there was something awful in the death of the sinner! And can we  
denunciation  
disbelieve his word and indirectly charge him with falsehood?  
Let us remember the awful of word of God, woe unto him

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that striveth with his Maker.

Christ could command obedience to the terms of reconciliation, for he had a right so to do, and it is the duty of man to obey, and no one can disobey without guilt and increased condemnation. The same authority he gave to his ambassadors [sic] to preach faith and repentance throughout the word [sic], but all must be done in his name, and in much humility, for they are but earthen vessels to whom this important commission was given; Go ye therefore and teach all nations

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baptising [sic] them in the name of the Father, and of the Son and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Math.28.19 & 20.

With this high authority, they went forth and in obedience to this sublime command they preached that men should repent. Mark.6.12. The same obtains in the present day & although men may mock or deride or treat the message with contempt

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or with neglect as they did them, they cannot change the purposes of God in the terms of reconciliation. He remains the same inflexibly merciful, benevolent and just Being, and having proclaimed his holy law and the terms of reconciliation he will not deviate from it though heaven and earth pass away. Hence the transgressor must submit to the terms as there can be no others given unless God should cease to be holy, just and good. But God changeth not. As he declared him

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himself unto Moses, so does he unto us this day, The Lord, The Lord God, merciful and gracious, longsuffering [sic] and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means clear the guilty. Ex.34.7. How great his mercy, how awful his justice, how benign and enrapturing his smiles how terrible his wrath! O sinner, who can endure his anger? Submit to the terms of reconciliation, while it is called to day lest they be forever withdrawn

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for ever and you be cast off for ever. To day life and death is set before you, which will you chose [sic]? The present moment is yours, the next is not. If you choose life God will be glorified in the exercise of his mercy, but if you will not be reconciled to God his wrath abideth on you; For whosoever hath not the son hath not life but the wrath of God abideth on him. He that believeth not shall be damned.

Return O sinner God the father calls thee, and beseeches thee  
with [sic] and compassion  
to return; God the Son with ^ tenderness ^ invites

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to become reconciled and live. and God the Holy Spirit, woos  
and intreats, and in accents of love inquires. Why will you  
die!

B~n April 3.1853

Derby March 4.1850 Communion

Audience 115          1 Cor.11.23

B. 87

A. 128

S. 111