Now then we are ambassadors for Christ; as though God did beseech you by us: we pray you, be ye reconciled to God.

This second Epistle to the Corinthians was written by the Apostle with the design of correcting some errors prevalent in that Church.
Duly impressed with the responsibilities of the Ministry with which he was entrusted, he realized that it was to one class of men a favor of death unto death and to another of life unto life. He exclaimed, Who is sufficient for these things? For we are not as many who corrup the word of God, but all from his enemy, but all from God, in the sight of God, the Father in Christ.

This strong avowal seemed to have been called forth by the circumstances, in that it reminded the purity of his mother and the divinity of his ministry had been questioned by some.
false teachers of the law. In imitation of their edification, he
anathema to the faith & grace of the Corinthian, who had embraced
the Gospel under his ministry.
Ye are our chaste widows in
our hearts, known & read of
all men, & praised of ye
are manifestly declared to be
the chaste of Christ ministered
by us, written not with ink but
with the Spirit of the living God,
not on tables of stone, but on
firstly tables of the heart.
For this instituted a communion
between the ministry of the
Law & the Gospel.
Not that we are sufficient of ourselves
to think anything as from ourselves.
...but our sufficiency is from God; who also hath made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life—(the letter referring to the law, the spirit to the gospel).

But of the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be removed: how that that ministration of the Spirit be rather glorious! For if the ministration of condemnation was glorious much more...
not, the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was now many was glorious much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech.

The apostle next concludeth himself by a recollection of the certainty of his mother and his disinterestedness. We serve not our self, but Christ Jesus the Lord. dwell, ye children of Israel for Jesus sake. He also derived inflicts from the reflection that the sufferings which he daily endured...
ultimately to the brain of the divine power, to the benefit of the church of his own eternal glory. Our aim of the thing, which is but for a moment, worketh a far more exceeding eternal weight of glory. He further added, 'That in his asserted hope of immortal glory, in expectation of it, of the general judgement, he would set to keep a good conscience not that he might have occasion to boast of himself, but as one that hath life from Christ, endeavoring to live as a new creature to Christ only by the energumen of conversion, to accord.'
Thus having made a clear refutation of the false assertions upon his ministry - a full statement of the motives by which he proclaims his holy calling. He draws this most important conclusion contained in the text.

Now, this and are Ambler's errors for Christ, as though God did himself guide you by enlightening you in Christ. Must we reconcile to God?

The truths inculcated in this passage are that a controversy existing between men and their Maker, God willing to be reconciled.
1. That a controversy exists between men and their Maker.
2. God is willing to be reconciled.
3. God has published his terms of reconciliation.
4. God has appointed the Gospel ministry as the great means by which he will bring his antagonists to their terms and reclaim his revolting subjects to himself.
though Christ had appointed the Gospel ministry as the great
means by which he will reclaim his rebellious subjects.

1. In the first place we remark

that a controversy exists between

two of men — would fill every

mind with amazement. Why

the truth there is a constant

power. It is evident from the writ-

ings of many of the prophets. I the language

of men. I with this evidence

of the first[.]
Thou O heaven I give ear O Earth for Jehovah hath spoken. Hear now I have brought my children nourished I brought my children they have rebelled against me. 

Jn 2.17 13

Be astonished O ye heavens at this I am terribly afraid, he is very desolate, but the Lord... For my people have committed two evils: they have forsaken me and the fountain of living waters I never thou out consternation broken consternation that can hold no water.

On the other hand men are displeased with God till they become reconciled. 

(Ex. 17:3) The murmuring Israel its inquiry. Wherefore is this that thou hast brought us up out of Egypt to kill us and our children with thirst?
I then complained to the man in the parable of the talents. I knew
that that then arts a hard
man, reaching where thou shalt
not know; that getting where
thou shalt not reach.

Ez-18:1, 2, 3, 4, 12. What meanest thou that thou
wast issue of the seed of
Israel? I have eaten bread off
the children of my brethren
without wages. As I have sold,
the Lord said unto me, Why
wilt thou not have compassion
upon this people, whom I
used this pasture in Israel? Behold,
all souls are mine. All the flock of
the father is the flock of the son.
is mine. The flock that cometh
unto it shall die. Yet further the house
of Israel, the king of the Lord is
not equal. O house of Israel, are not
thy wages equal? are not your wages
unequal?
Now God vindicates himself against all the charges of those enemies, when he says - What more could I have done that I should not have done? The expression is strongly striking - it is the strongest declaration of the truth that God has done on his part to make the world, all that he could or in consistency with his perfection and the systems of moral good, which he had advocated.
Therefore there is a controversy between
men & God (as appears from the
language of both, & who is not
convinced of the same from his
own consciousness?)

Men in their unpenitent state feel that
in a moral sense they are rich &
unconscious in guilt they have need
of nothing, yet they know that
virtually God says to them, They are
wretched, miserable, I know I blish
I miskit.

1. God is willing to be reconciled.

(If former truth, it is not more a
maggis. Thus this is apparently
all that God has said or done
alike addicted to this fact.

"I have no pleasure in the death
of him that dieth." With the Lord.
Wherefore turn ye, & I like."
Jesu to him, "I live by faith in the Lord God. I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live. Turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?"

(Deut. 31:13) The Lord is not slack concerning his promise of mercies toward men who fear him, and who walk in his ways; but is long suffering toward us, not willing that any should perish, but that all should come to repentance.

Prov. 35:1. If every one that heareth come to the waters, and he that hath no money: come, buy and eat; ye that have no money, come; pay me not at all.

Rev. 22:17. And the spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
and let him take of the water of life freely.

And what hath God done to deserve his willingness of reconciliation?

The first thing, his Son, the only begotten, did death belong to the first beings that by the shedding of his blood an atonement might be made, the great obstacle to the restoration of man to the divine image a favor, might be removed. This of itself is abundant proof, but not all.

God has also sent his Holy Spirit to change burdens to ease the burdened heart, to renew the spirit. What I changed the prevailing will out of which the controversy springs. The force will ascertain also from the succeeding which of our con-
3. God hath published his terms of reconciliation.

His terms have the peculiarity that they require all the conciliation in the case to lie on the part of man. A fact that might be anticipated from the circumstance that God fully vindicates the equity of all his dealings.

(a) The first condition of reconciliation which God had required is repentance. This term required merely a change of purpose, but a quenching for past offenses. A forsaking for our kind as committed against God, against infinite love and mercy.

In the 51st Psalm which was probably composed by the Pseudist in his recollection that in one instance
He had described a man of his life 2 in another. That he knew behind a portion of his Christi, he says, not against these men I listened, but against the Obed I then only heard him speak down that great wickedness in the right. Godly sorrow worketh repentance unto life: I was not under the conviction that repentance unto life required Godly sorrow. Therefore all repentance is distinct of the latter must be destructive. It is not sufficient for the man to say, He will forget the halt I now commences a life of obedience, so far in the right of God it is to be overlooked. The person that I say unto you (saw Christ) thus goeth with more that man shall speak. They shall give account
in the day of judgement. The sinner must humble himself to feel that he has done wrong: to deeply Grieve repentance, a broken heart, a contrite spirit are interchangable.

2. In another condition of reconciliation, the heart and soul. By the faith which we regard as the fundamental requisite, we understand a belief in the whole Gospel. Many will reluctantly admit isolated truths. I perhaps defend whom them for materials to build their imaginary fabric. The true and genuine faith which can demand him to be as real as those which comfort him more. It is not a dead faith, but one that is
therefore I viewed it by the life.

Faith in the whole Gospel depends

on a belief in the depravity of the

human race. That man has fallen from that state of rectitude

in innocence in which he was

created — that his moral faculties

are consequently bastardised

from himself is guilty.

Man himself is guilty

of belief stated

(6) It also includes a belief that

in the atoning blood of Christ

as the only way to present acqui-

tence with God. That this fully satisfies

the demands of divine

justice upon the all who rely

upon him.

If it is that faith which works by

love subdues the mark of enemy

of power and ultimately to triumph over all.
4. God has appointed the Gospel ministry as the great means by which He will bring His opponent to these terms: I decline his revolting subjects to myself. The preaching the Gospel with the living voice is God's appointed method of working the number of converted souls of men. I go by the banner of His Spirit and preach. I influence men's minds to the solemn realities of eternity, of the unsearchable love of Christ, of bringing them to repentance, by the Gospel. It is by the plenteous grace of God by the foolishness of preaching to turn them from that.
that which he had always burst to
the conversion of souls among
all nations. And in prophetic
visions, the Reclamer was an
angels fly in the midst of
Man. Having the earth
in going to breach into them
that dwell on the earth, and into
every nation, kindred, and
tongue and people. And quickly
then followed another angel
saying, Babylon is fallen, is fel-
len. I another, saying with
a loud voice to the
the waters of the
harvest of the world is ripe,
or a corrupting of the
false religion, which had nothing
to do with this mouth of conscience.
The moral affections may be
instigated by books. But so
the true religion. Its propagan-
tion requires the walking into
life of the moral man—the chang-
ing of the radical temper of the
soul. And such is the condition
of the mind. It is that this will
never be affected orwhelmed
instrumentally, but by the com-
munication, from a soul
already thus affected, of its own
moral feelings, by means of
the living example and of the
living voice.
But there is a still higher view which our text gives of the Gospel ministry. It is not merely a great means of salvation but there is an authority with which it is in itself that it too often goes right off. From this I said the Church will need an instrument for Christ: as though God did instruct you by us.

When the preacher of the Gospel instead of the requisite preparing communications of knowledge (of power of life a motive) of holiness, presents in their connection with him light the meaning of the message of the Bible to men, they come with all the
obligations, whom men to regard
they were addrest
by an audible voice from
and by the incredible God.

whilst the true minister of
Christ revenue that men is
the case, he remembered with
Paul, that his sufficiency is of
God - I that he holdeth this trust
here in an extraordinary part
that the exalting of the power
may be of God, and of him.
Reflections.

1. How solemn is the fact that a controversy on the part of man exists towards God. Against him, who is infinite in his power to judge or destroy, and who is bound less in his compassion towards them who have wronged themselves!

A controversy carried on against him, who is the high object of praise and adoration to all the holy beings who surrounded his living throne! By whom is it most effectual? By man, whose breath is in his nostrils and who is brought before the Most High in his nakedness, clothed with the raiment he in habits is used to wear!
How astonishting to holy angels, 
contesting
how might the right be more as
just to thing I yet more may to
God felt him in all his littleness
God him self!!! The uncom
while that made his erect to
doubt his reason under his head
is but a faint comparison of
the infinite all perfect business
men and his Maker. Flow ought
This contrariety to appear to
man himself?

2. How are in doing ought it to
be those who are sensible of the
unreason ableness of this con
troversy, to its inevitable connex
yielded. That God
end if not given over that God
has given such proof in word
I think of his will in script to
be reconciled. Surely if any
So with they cannot attribute it to any want of disposition on the part of those offended. Nor is it not willing that any should perish, but that all should come to repentance alike.

(3) How reasonable the bond reconciliation? and of hence. The of such as to come and stand itself to every initial condition.

There is a race of beings in rebellion against God. They have broken his commandment and continued his authority. To incite unto violated laws. to whom 40 ways of reconciliation to support the honor of the divine government. Christ
The Coeternal Son of God, had become incarnate - on this earth but blest & dead - the Holy Spirit降下 his re-
newing  & testifying in strength: it was the reason the
enemy of God & his own work is called to cease his opposition
to own that God is right & he is wrong to retrench when
I be found.

How seldom do men when attending (or not attending on
the preaching of the Gospel) cheer the views of it the Church
gives in our text. That here God through the ministry of
his Son is addressing himself:

How seldom when retiring from the

to sleep, heard of God, is the reflecting mind of man
the Athiest observes, it has been addressed by the invisible God!
of the book. Breathing, it as to form.

It may seem like folly to listen
hundreds of times to the same
truths. But this is the manner
of the Bible, to give line upon
line, precept upon precept, with
a little added there. A little
may seem superfluous to
present the same truths in
many different lights, but
different truths in the same,
that many truths in the Bible
converge
to a common centre & others
from one point radiate in
the eminence from or point to
the chief of all directions.

foolishness of Breathing, God
is pleased to hear them, that
believe. By holding up the
divine truths in various lights
before different minds the
Holy Ghost may render one

truly effectual to the exercise
of one and a different one
to another person—

Finally

So much at aim in heart unreconciled to God I desire effectuability to say. You ought in mediacy to yield to God. A this controversy with your Maker. How you heard you have heard him say. The only one that might come to the waters — the waters of life. That he not also said. Vergeous is mine I will repay. If I seat my glittering sword in my hand take hold on justly I will render recompence to mine enemies. By all that is mighty in the name of Jesus Christ, by all
all that is overwhelming in the second death. I am afraid of the prophet of a coming judgment; we beseech you in Christ, plead without delay to be reconciled to God (I do it now). "Let the pestilence strike with the pestilence of the earth, but I am unto him thateth with his maker."

Stuffing ruthlessly contemneth, cut the present: future world, when W. wished to be standing on the border, about to carry his hope to enter the unfried state of opinion of both. I remember how this subject is possessed my mind in those honest moments of solemn conversation. I remembering the heart felt distress of that pecu-
times hand I now (except what my) 

must to your (author's table) 

I was belong to that class of 

my fellow men who were the 

objects of their disfavor do 

now then we are embattled 

for Christ as the God 

and beseech you by us, we 

may you in Christ stand 

to be reconciled to God 

before 

Each of us shall the long contemnulate this subject. When 

the present world shall I shall 

hebear to be fought in the future too 

we all 

in present I shall also know 

that in its broken light 

If this world were now 

to shatter with its faults making 

the body of sinning for itself in the place 

eternal truth- how would 

his opposition to God abate?
It is this world & the false light it holds out. I the unbelief of the human heart, that renders men so little affected by the circumstances of their warfare.

It required as it were a deeper & more sublime power, as by the Spirit from on high, to break off from this world. Let such then who has never done it before, now try by himself. I shall like when the visible heaven & earth itself shall have burned away as a remembrance. I shall exist & yet, when in more reminiscent, more pure thoughts. I shall hear, & yet at no period of my immortal being, may a more eminent subject present to my mind.
from on high
on propitiated aid. I will
yield
my peace. I join with God
against myself, for He is
do this dear friend. I am right & I am wrong. I the
joys of reconciliation that I shall
be saved forever. I shall have
receive the Spirit of adoption
with exulted delight. I shall
ever exclaim, Abba, Father!
Which may God of his infinite
mercy, I the Spirit by His subdue
Power grant for Christ take
Amen.
It is this world...