

S E R M O N XI.

SIN NOT FOUND IN GOD'S PEOPLE, BECAUSE
FULLY PARDONED.

JEREMIAH, Chap. 50, Ver. 20.

In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.

THESE words to a believer in Christ Jesus, are like *apples of gold in pictures of silver*. The substance, or subject matter of this chapter, is as follows: The Lord had raised up, and made use of Nebuchadnezzar to chastise and scourge his professing people Israel and Judah, for their national impieties. This end being answered, God predetermines to visit him and his successors, for his hatred and contempt of the Lord's peculiar people. The destruction of Babylon is here foretold; and the return of the Israelites out of captivity is mentioned; and in a figurative way, the far more glorious restoration and redemption of God's church and people by Christ are

spoken of. At the 17th verse, the Lord describes the state and case of the people of Israel and Judah, in the wasting calamities which had come upon them, *Israel is a scattered sheep, the lions have driven him away, first the King of Assyria hath devoured him,* (i. e. divers kings of Assyria, Pul, Tiglath-Pileser, Shalmanezzer, Sennacherib, which laid waste the whole land of Israel, and carried away the people, leaving nothing, as it were, but the bones of a carcase that is eaten up). *And last, this Nebuchadnezzar, king of Babylon, (who went up against Judah, and carried them captives) hath broken his bones.* Upon which follows a restoration, *And I will bring Israel again to his habitation, and he shall feed on Carmel and Basban, and his soul shall be satisfied upon mount Ephraim and Gilead.* Then the words of my text, as a divine cordial, are uttered: *In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.* It will be readily acknowledged, that this Scripture speaks of spiritual blessings obtained through Christ's most precious bloodshedding, and bestowed by the Lord on his redeemed and purchased people—the non-imputation of iniquity, the pardon and removal of it; blessings which proceed from pure, free, and sovereign grace: so that these words express the glorious state and case of God's believing people under the present dispensation of the everlasting gospel. In speaking from this text, I will endeavour to observe the following particulars:

First, the blessing spoken of, the non-imputation of sin to God's spiritual Israel, expressed in these words,

the iniquity of Israel shall be sought for, and there shall be none.

Secondly, the removal of all sin from them, intimated in these words: *the sins of Judah shall not be found.*

Thirdly, the pardon of it, *I will pardon them whom I reserve.*

Indeed, this Scripture may be said to contain those great, glorious, fundamental truths,—election, redemption, application: which comprise the blessings of the Father's love, the Son's salvation, the Spirit's grace. The Father's everlasting love is manifested in eternal, personal, unconditional election. The Son hath manifested his love in undertaking the cause of his people, in becoming incarnate and in living and dying to obtain eternal redemption for them. The Holy Spirit hath manifested, and doth manifest his love, in making known, revealing, and applying Christ and his salvation to all his called ones, in dwelling in them, and resting upon them as the Spirit of Christ and of glory. I would begin my present subject, which will lead me to contemplate Christ and his great salvation, and its inestimable benefits, where the Lord himself began it; by viewing those eternal acts and transactions between JEHOVAH the Father, and his coequal and coessential Son: it being truth and verity to declare this to be the original of the everlasting gospel. But I must still climb higher, and consider the fountain cause, even the everlasting love which God bore to his people from before all time. God, who is love itself (*God is love,*

says John) and who loves himself, his Son, and Spirit, was pleased to predestinate his eternal Son to be God-man, the head of the elect, who, as he was second person in the Godhead, and existed from everlasting, so he was chosen and set up in his office-character and capacity before all worlds. For his greater glory, the Father chose in him, and, together with him, all the elect; who were presented to him in the glass of his Father's decrees and purposes, in all that holiness, excellency, and splendour which they were to be adorned with in heaven. Upon this presentation of them, the God-man fell in love with them, and asked them at the hands of his Father, that they might be his bride and spouse; and the Father gave them unto him, and gave him with them *long life, even length of days for ever and ever.* Our Lord in his intercessory prayer recorded in the 17th of John, in his address to his Divine Father on the behalf of the church, says, *Thine they were (i. e. by election) and thou gavest them me.* God chose the persons of the elect in Christ his Son before the foundation of the world, in consequence of which they had a virtual being and existence in Christ their head, who represented them, received the whole grant of grace for them, and the promise of eternal life was given them in him before the world began. See Titus i. 2. Yea, they were blessed by God the Father in him, with all spiritual blessings at their election. See Ephesians i. 3, 4. The elect, being in Christ, united unto him, and accepted in him the beloved, ever were the objects of God's ineffable delight and complacency, the objects of his invariable immutable love, which was from everlasting what

it now is, and will remain the same for ever. *I have loved thee* (saith the Lord, speaking to his church) *with an everlasting love.* Upon the foresight of the fall, the eternal Father proposes the scheme of salvation to his coequal and coeternal Son, who as God-man was the head and representative of the elect. He who was the head, became the surety for, and undertook to redeem his mystic body out of the hands of law and justice. Though God created all mankind pure and holy in their head, the first Adam, yet God decreed within himself to leave all mankind to fall from their state of creature purity and holiness, by the default of the first man. And though all God's ends and designs for permitting the entrance of sin into the moral world, cannot be known and investigated by us; yet we may safely say, God's end herein was holy, just, and good. By it, an everlasting evidence has been given of the creature's mutability, and of the impossibility of a continuance in a state of pure creatureship, and persevering to will that which is good and acceptable in the sight of God, except the Lord God, by supercreation grace, guides on the will to will God's glory as its utmost end. To which may be added, what by our greatest divines is commonly said upon this subject, that without the permission of sin, God's immutable hatred of sin as sin, its contrariety to his nature, holiness, and purity, his vengeance and wrath against, and which will be executed upon chasteless sinners for it, could not be made known. This we may also say, God had never decreed the permission of it, had he not determined to overrule it, counteract it,

and work above and beyond it: so that where sin would abound, grace should much more abound. We read expressly in Peter's first chapter of his first epistle, that Christ *verily was fore-ordained before the foundation of the world*: which hath respect to his being predestinated to the office of mediator; who was, as the immaculate Lamb, to be slain for sin, and take it away by his incarnation, obedience, and sufferings. And here I would begin to treat of our first proposition, which concerns the non-imputation of sin to God's spiritual Israel, expressed in these words, *The iniquity of Israel shall be sought for, and there shall be none*. With the greatest reverence be it spoken; the highest and most wonderful act the Lord God ever did, the deepest mystery and contrivance which ever lay hid in God, or that his infinite wisdom can bring forth, and in which all his other counsels are bottomed and centered, are expressed by the apostle in these words, *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*, 2 Cor. v. 19. which words, though few, contain in them an ineffable mystery, comprehending the counsels of eternity, and the transactions of time. God having manifested his great love to his people in choosing them in Christ, giving them to Christ, and securing them in him without and above the possibility of miscarriage, wills to bring them into actual existence in Adam, pure and holy; and leaves them in Adam to fall into the same sinful state and case with all the rest of mankind: this serves for him to vent his love in a way of surprising mercy. It is indeed a truth, that misery is not a

motive with God to shew mercy ; nor are finners, as finners, the objects of God's love ; but God's love being primarily fixed upon the persons of the elect, as considered by him in Christ, and one with him, that love remains towards them unchangeably the same through all the states through which they pass ; and they falling into sin and misery, God's everlasting love is manifested towards them in acts of everlasting mercy. An everlasting counsel and covenant between the Father and the Son, laid the foundation for the manifesting of everlasting kindness unto them. The Scripture is a revelation of this illustrious grace, containing a transcript of this everlasting compact between JEHOVAH and the Branch, which is most gloriously set before us in several parts of the Old Testament, as in the 89th Psalm, the 42d, 49th, and 53d of Isaiah ; and in the Scripture from the New Testament which we have just quoted. This covenant proceeded from the Father, *God was in Christ*, who proposed it to the Son, drew every article in it, and proposed the glorious fruits, benefits, and blessings, which would flow from it. He called Christ to engage in it, and anointed and commissioned him for the performance of it: as the Holy Ghost, who is in the Godhead coequal, coessential, and consubstantial with the Father and the Son, who was privy to it, and a witness of it, has declared by his own infallible testimony in the holy word. In this divine treaty, the Son of God, as God-man, the head of the elect, became their sponsor and surety. Upon the foreviews of their guilt and sin, he engaged to become incarnate, to obey

and suffer, to put away their sins out of the sight of law and justice, and to wash them from their sins in his own blood. This laid the foundation for the salvation of all the patriarchs, prophets, and believers under the past dispensation, and our Christ hath been set forth in promise, type, and figure, as *the Lamb slain from the foundation of the world*. This was what believers before Christ's incarnation had their faith chiefly exercised upon, the undertakings of the Second Person in the Trinity, and his glorious work to take away sin; which their daily sacrifices were memorials of, and shadows to represent and point out, as the substance: as they were offered for sin, substituted in their room and stead, and consumed by fire; so their faith, assisted and raised by the Spirit, saw how Christ was to bear their sins, to sustain their sorrows, to undergo the punishment due to sin, that by his stripes they might be healed. Their faith had the same Christ in view, and embraced him as the Lord their righteousness. They looked to him as their great propitiation, as believers now do, only that they believed in his person, rested upon his covenant engagements, and looked for his coming to fulfil his glorious work, as we look at him as having been incarnate, and finished the whole work of redemption. I have often said it with a design to honour our Lord, that the greatest work he could possibly undertake and engage in with his Father, was, as Mediator, *to put away sin*: for sin had defied all the armies of the living God, and refused to die by any other means than the death of Christ; it contains all miseries of evil in

it, having deluged, corrupted, and defiled the whole human race. The very end and design of Christ's manifestation in the flesh was to remove sin from his people, and from before the Lord, which clearly appears from the 10th chap. to the Hebrews. *It is not possible that the blood of bulls and of goats should take away sins.* Upon which follows an account of Christ's coming into the world with this very end and design; and the words uttered by him immediately before his assumption of our nature are there recorded: *Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not,* (the words are an address to his Divine Father, agreeable to the covenant stipulation between them) *but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come to do thy will, O God. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all: and every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sin. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.* By this glorious Mediator sin is taken away: and by the Father's having imputed it to him, it ceases to be imputed to them for whom Christ engaged: which leads me,

Secondly, to consider the removal of all sin from them, intimated in these words, *The sins of Judah shall not be found.* The taking away of sin is an instance and act of God's inexpressible grace; and as the Lord will be pleased to assist, I will endeavour to lay it before you agreeably to the scripture account of it. I dare

without his Father's call. *Christ glorified not himself to be made an high Priest; but he that said unto him, Thou art my Son, to day have I begotten thee. Thou art a Priest for ever after the order of Melchisedec.* In order to accomplish this great end and design, the Son of God, who, for four thousand years, was the surety of his people, as the Son of God, in the fulness of time assumed our nature into personal subsistence with himself, hereby becoming God and man in the person of one Christ; which is indeed an incomprehensible mystery, and is what the faith of ancient saints was very particularly exercised upon. The curious structures of the tabernacle and temple, were shadows of the immaculate purity, beauty, and perfection of Christ's human nature, who, as man, *was fairer than the children of men, the perfection of beauty, the chiefest among ten thousand; yea, altogether lovely.* For both the tabernacle and temple being shadows and types of Christ's body, so every excellency in them was to decipher and figure out him the antitype. Our Lord's body was formed by the Holy Ghost, fitted and immediately framed by him, and personally assumed by God the Son, for the accomplishment of God's highest and uttermost will and pleasure. It was an instance of grace which neither saints on earth, nor saints in heaven, can sufficiently admire.—That the Lord of glory, the Son of the blessed, the brightness of the Father's glory, and the express image of his person, should stoop so low as to marry our nature into personal union with him,—that his body should be formed out of the same matter as ours, lay in

the womb as we did, have the same members we have, and be made in all things like unto us, sin only excepted. By this mysterious union of our nature to his person, he became capable of executing his most glorious work. I dare not say, Christ represented us in and by his incarnation: but this I say, that he took our nature in the virgin's womb, pure and holy: that his conception and birth were without all spot and stain of sin: and that by his taking our nature pure and undefiled, and by his holy and sinless birth, he hath taken away the guilt of original sin from all his people, and laid the foundation for their spiritual, new, and second birth. As the human nature of Christ was without all sin, pure, holy, and undefiled; so by its assumption into personal union with the Son of God, it hath a relative holiness, which it receives from the Son of God, who dwells personally in it; which, as the stamp on the coin, gives it all its worth, value, and excellency. Here I would wish you spiritually to contemplate Christ as God-man, laying aside the glory he had as God-man with the Father before the worlds were, taking upon him the form of a servant, and appearing in the likeness of sinful flesh; by which the Scripture means, our nature with all the sinless infirmities of it. For Christ's flesh was not sinful flesh, but it was a mortal body he assumed, which was capable of feeling pain and griefs. Hence saith the prophet, *Surely he hath borne our griefs and carried our sorrows.* What does he mean? Verily that Christ endured griefs which cannot be expressed, when his body was scourged, his temples furrowed with thorns, his arms distended on the cross; and his soul

sustained the sorrows due to us, when he sweat great drops of blood, and cried out, *My God, my God, why hast thou forsaken me?* That Christ's body suffered, the evangelists testify: that his soul suffered, his own words declare, *My soul is exceeding sorrowful even unto death.*

The incarnation of Christ was highly acceptable and well-pleasing to JEHOVAH the Father; as was every part of his work and office. Hence the whole term of Christ's continuance here below, was styled *the acceptable year of the Lord.* He beheld with incomprehensible delight, his coequal and coeternal Son, taking man's nature, and growing up as a branch from Jesse's withered stock; and when he openly proclaimed him, he said of him, *This is my beloved Son, in whom I am well pleased.* Christ may be styled the sin-bearing, sin-atoning Lamb, from his birth to his death. For his incarnation was with an immediate view to this; therefore on the eighth day after his birth he was circumcised as though he had been a sinner, by which he took up to satisfy, and, as it were, made an acknowledgment, that he was to answer, all the demands of law and justice for his people; hence also it is that in many of the Psalms, Christ, in the language of the prophet, speaks of our sins as his, and of himself as a sinner; he being such by representation and imputation, as he represented the persons of his people, sustained their crimes, and was charged with them by his Father's law and justice. As our Lord was precious in the view of his Divine Father as incarnate: so in his obedience to the law for man, he was looked upon by him with consummate delight. *The Lord is well pleased for his*

righteousness sake, he will magnify the law and make it honourable. The God-man, his heart was holy, his thoughts pure, his life a perfect conformity to the moral law, his ultimate end, the glory of his Divine Father. His holiness as man, and his obedience as God-man, are in worth and value beyond all compute. His human nature is more holy than heaven itself; contains more holiness than is to be found in the angels of God's presence, and in the law and covenant of works: and his righteousness is immutable and everlasting. *He brought in everlasting righteousness,* by his personal obedience to the law, under which he was made, and which, as the surety of his people, he fulfilled. But this does not atone for sin; therefore, when the mediator and surety of the everlasting covenant had finished the work of obedience, and could stand up before infinite purity and inflexible justice and say, *I have glorified thee upon the earth; I have finished the work which thou gavest me to do;* he then entered upon his glorious work of making an end of sin, making reconciliation for iniquity, and finishing transgression. How he accomplished it, we from the Scriptures are to declare. Paul tells us, *Christ was made sin.* Isaiah shews us, how it was he was made sin. God, the creditor, who alone has a right to dispose of sin, collected all the sins of his elect, in every age, and throughout every period of time, and caused them to meet on the devoted head of Christ our sacrifice. The prophet in the name of the whole church of Christ saith, *All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid*

on him the iniquity of us all. Sin being collected by JEHOVAH, and laid by him on Christ, hereby he was made sin. I view it as a most inexpressible act of grace, the transferring of sin from the persons of the elect, to the person of Christ; and conceive it as deep a mystery as any contained in the gospel, that sin should be charged on Christ, and yet he remain in his own nature and person, pure, holy, and undefiled. For this act of imputation was such, that Christ was as truly sin, as we are truly righteous. Both were in one and the same way. He was a sinner by imputation; Peter says of him, *who his own self bare our sins in his own body on the tree.* His soul, as one expresses it, was made the circumference, where all the lines of our sins were drawn, in whom they all met, and where they all centered. His body was clothed and wrapped about with all the guilt, filth, and iniquity of his people; and he bore in his soul and body the whole punishment due to sin. There is but one Scripture which contains the whole of Christ's sufferings, and it is this, *Christ hath redeemed us from the curse of the law, being made a curse for us.* The words, *made a curse for us,* include the whole of Christ's sorrows. For as all evils are contained in God's curse, so our Lord suffered and sustained all sorts and kinds of evils due to sin. His atonement consisted in the imputation of sin in its guilt and filth, with all its cursed concomitants and several aggravations, together with the uttermost shock of divine wrath, the whole load of law curses, and the infinite vengeance of God. By this means our Lord hath removed all sin from the persons

of his people out of the sight of law and justice ; so that when it is fought for, it shall not be found, because it is abolished by Christ. This being an article of our most holy faith, which is most surely to be believed amongst us, I would endeavour to confirm it from scripture testimony. As the Old Testament reveals what Christ was to be, to do, and to suffer, to take away sin ; so the New Testament proves what he hath done and suffered. Paul, speaking of Christ, saith, *Who gave himself for our sins :* which, as holy Mr. Gibbs, at the Lord's table, said, are astonishing words, and contain infinite grace in them. He gave himself for our sins, to die in the law-place, room, and stead of sinners : to die, bearing sin itself imputed unto him, by which means he was made sin, our sin, in the view of law and justice. As on the annual day of atonement under the past dispensation, the high Priest, Christ's type, laid both his hands on the head of the scape goat, and confessed over him all the sins, iniquities, and transgressions of the people of Israel, putting them upon the head of the goat, who bore them all away : so Christ, taking our sins to himself, and standing up, bearing them by imputation in his own body and soul, hath thereby abolished and made an end of them, as the following Scriptures testify. John saith, *Christ was manifested to take away our sins, and in him is no sin ; that he loved us, and washed us from our sins in his own blood ; that the blood of Jesus Christ cleanseth us from all sin.* And the apostle Paul, in the 9th chap. to the Hebrews, saith, *that Christ, once in the end of the world, hath*

appeared to put away sin by the sacrifice of himself. Charming, soul-reviving truth! Sin is expiated, the damning guilt of it removed, and the reigning power of it everlastingly conquered by Christ. As it respects God's people, they are in Christ as perfectly clean as though they had never been defiled. They are in Christ as free from the imputation of it, as though it never had had being or existence. And though they are not without sin in them, nor free from some sinful acts, yet they are blessed by the Lord, and pronounced so. *Blessed is the man to whom the Lord will not impute sin.* Believers can never dwell too long on this subject. The more you contemplate the removal of your sin, guilt, and filth, by the Lord himself, from your persons to Christ, and consider, that though sin was charged on him, and touched his righteous soul, yet, his person being infinite, he could bear it without being defiled; the more you are engaged in studying the worth, value, dignity, and efficacy of his offering, which was himself, his whole person, God-man, the more you will be enabled to rejoice in viewing your sins swallowed up in the red sea of Christ's blood, and purged away by him; so that you appear in the sight of your heavenly Father, without spot, unblameable and irreprovable: this brings me to my third particular, the pardon of sin, *I will pardon them whom I reserve.*

Pardon of sin, is the fruit and effect of Christ's expiation of it by his sufferings and death. Look into the 10th chap. to the Hebrews, and you will find both pardon and sanctification to be the fruits of Christ's oblation. God's pardoning mercy is commensurable to

the utmost efficacy of Christ's blood; and God delights in displaying his mercy, because thereby the blood of Christ is honoured and magnified. The sacrifice of Christ hath taken away the sin of the elect, in consequence they stand before the Lord justified and pardoned, being saved by Christ from the greatest of all evils, sin; and from the greatest of all miseries, damnation: yea, they are saved in him, the Lord, with an everlasting salvation. I have here in this place said and will again repeat it, because of its excellency, what Mr. Romaine used to say, that
“ when persons begin to be concerned about the sal-
“ vation of their souls, they think that there must be
“ a great work that they may be saved; whereas
“ there is nothing more to be done, than has been
“ done already. The sacrifice which takes away sin
“ hath been offered, and is everlastingly acceptable;
“ and the righteousness which justifies, is wrought
“ out, and carried within the vail; and the Father
“ hath accepted it, and is well pleased with all who
“ believe in it. so that nothing remains, but for God
“ to send down his Holy Spirit to bring you to be-
“ lieve on the atonement and righteousness of Jesus
“ Christ.” This is speaking to the purpose; it is presenting to view the object of faith, and it is this only can do us good. And yet, alas! how few of the Lord's people have an enjoyment of God's pardoning mercy, and a spiritual view of it in a gospel way. Some speaking of their experience, talk of what great power they have felt under the word, and others of remarkable sorrows and joys, though these

have nothing to do with the subject. Impressions are not believing. There is great power accompanying the word to the soul when God is pleased to make it effectual; but this is more perceived by what it produces in the soul, than by what is then felt. I fear there are very few, and confess, I very rarely find any of God's dear people, who derive all their healing, cleansing, pardon, and consolation from Christ alone, by simple faith: and yet the Holy Spirit directs us to Christ crucified, as the grand subject for us to feed upon, and rejoice in. There is a strong and lasting foundation in the blood of Christ for our comfort and encouragement. The blood of Christ hath in it all the efficacy of eternal Godhead: and what wounds are so deep, that they cannot be healed by the sovereign balsam of so rich a blood? What sins are too great to be expiated; and what diseases too bad to be cured by the blood of him that created the world? How rich is that blood, since it is the blood of the Son of God, and must therefore have infinitely more of value in it than all sins can have of guilt, since they are the sins of the sons of men. The blood of Christ is as much above the guilt of our sins, as the excellency of his person is above the meanness of ours. It is in experience a matter of infinite moment to know Christ, our interest in him, and to partake by faith of God's pardoning mercy. And here I would be as honest as day-light: I do not doubt of my interest in Christ; but I profess before you, that it is not my believing my personal interest in Jesus, that supports and strengthens my faith: no; but this, what I know from

the word and spirit concerning the person, and perfect, finished work of Christ: the Father's delight in the Mediator, and in his work of mediation, is the rock on which I stand, and the object from whence I derive strength and succour. I say it again; my knowledge of Christ, as to what I am spiritually taught of him from the word, proceeds from the divine anointings of the Holy Spirit, who gives me a spiritual knowledge of Christ; of his person and salvation; and his presenting him to the mind, spiritually, illuminates the understanding; draws the affections; sanctifies the will; purges the conscience; comforts the heart; and produces a sense and an enjoyment of that peace which passeth all understanding. It is a spiritual knowledge of Christ which produces the actings of spiritual faith on him; and all true joy and peace in God are the fruits and effects of believing. Hear the apostle, who, in his prayer for the believing Romans, expresses himself thus: *Now the God of hope fill you with all joy and peace in believing.* It is in believing in Christ he fills the soul with all joy and peace.

I conclude with saying, God's called ones have cause to sing aloud for joy. Hear a saint of old expressing himself thus: *Lord, thou hast been favourable to thy land: thou hast brought back the captivity of Jacob: thou hast forgiven the iniquity of thy people: thou hast covered all their sin.* Believers, if your sins are hidden and covered; if Christ's blood be your atonement, why then do ye not rejoice in God? And if your sins are not taken away by Christ already, how are ye to be discharged from them? Ye say, ye are not with-

out sin in yourselves, truly it is so,—but Christ's blood is your eternal purity, and ye are now in Christ as one with him, and as seen by the Father in him, as pure and perfectly cleansed from sin, and as consummately righteous as ye will be when in heaven: and that, inasmuch as God hath freely forgiven you all trespasses. The excellent Charnock says: "All transgressions to Christ's blood, " are like a grain of sand, or a drop of " a bucket to the ocean, no more seen or distinguished " when it is swallowed up by the mass of waters." It is a plenteous redemption, since it redeems Israel, and all the Israel of God, from all their iniquities. His blood can cleanse as many sins as his Godhead can create millions of worlds, and those are numberless: since there are no limits to his power, there can be none to his blood. That blood which hath cleansed so many from sin, and from such multitudes of sins in their various heinousness, can cleanse you from all your sins, were they as great as all those jointly that have been cleansed by it from the beginning of the world. May the Lord's words be precious to your souls; he speaks from off the mercy-seat, and declares in his own promise, *I will be merciful to your unrighteousness; and your sins and your iniquities will I remember no more.* The Lord grant his blessing on what has been delivered. *Amen.*