

S E R M O N XV.

CHRIST THE CROWNED CONQUEROR OF
SIN, SATAN, DEATH, AND HELL.

REVELATION, Chap. v. Ver. 12.

Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

IN this chapter we are presented with a sight of Jesus Christ, the illustrious, great, and glorious conqueror of sin, Satan, death, and hell, about to be seated upon his mediatorial throne, and the holy and joyful triumph and welcome given unto him, by all the hosts of heaven on his triumphant entrance into the holy of holies, as the great high Priest of his church and people.

If it be given unto us, to attend in a believing manner to what in this passage of sacred Scripture is set before us, it will be a means of warming our hearts with fresh love to the immaculate Lamb, and will excite us to fall down before him, crying, *Thou art worthy.* The evangelist John is here, in a vision, pre-

mented with a view of Christ, and sees him as a Lamb newly slain. He had before been thrown into deep surprise and consternation on account of the proclamation which had been made with a loud voice, by a strong and mighty angel, crying, *Who is worthy to open the book and to loose the seals thereof?* Which book was in the right hand of him that sat on the throne. The book itself was no other than the Apocalypse, which contains an orderly account, and sets forth a long series and chain of things respecting the world, and the state of Christ's church in it, from his ascension to heaven, until his coming again.

Proclamation having been made throughout all God's dominions, *No man* (rather, no one) *in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.* Upon this, John falls a weeping; but is comforted from what follows: *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.* John, thus hearing of the Lion of the tribe of Judah, who is none other than King Jesus the Conqueror, looked, and to his astonishment, he with grace and joy inexpressible and divine, *beheld, and lo, in the midst of the throne, and of the four beasts, (or, living creatures) and in the midst of the elders stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.* Which book, as suggested before, was this revelation, which contains God's

decrees and purposes ; and was given by him who sat on the throne, who liveth for ever and ever, unto our Lord Jesus Christ, to execute and fulfil every tittle contained in it, and which, as Zion's king and favourer, he was perfectly qualified for, he being possessed of all power to defend his church ; and having *seven eyes*, hath a clear and full knowledge of all the wants of his people. Thus, his all-sufficient power is expressed by his having *seven horns* of power to guard and protect : and his perfect wisdom, by the descriptive symbol of *seven eyes*, expressing his fulness of wisdom and knowledge. He exercises his eyes of providence and his arm of power, throughout the world on the behalf and for the good of his people. Being thus qualified for the executing and bringing into open accomplishment every one of God's decrees and purposes, concerning the world, and the church in it, *when he had taken the book, the four beasts, (or, living creatures) and four and twenty elders fell down before the Lamb, having every one of them, harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God, kings and priests : and we shall reign on the earth.* The redeemed of the Lord having taken up this song, and sung it to the praise of the Lamb that was slain, they were followed by all the hosts of heaven, who join with them in worshipping the Lamb of God. *And I beheld, and I heard the voice of many angels round about the*

throne, and the beasts, (or, living creatures, emblems of the ministers of the everlasting gospel) and the elders: (the representatives of the redeemed of the Lord, the church of the first born, whose names are written in heaven) and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. The words before us, chosen to be the subject of our present meditation, contain in them the two following particulars:

Here is, first, the object of this praise, the worthy Lamb.

Secondly, the desire of the host of heaven, the whole elect church round the throne of glory, to give him as far as in them lies, and they extend their ascription as far as it is possible for them, the glory due to his most excellent and glorious name: they attribute to him, *power, and riches, and strength, and wisdom, and honour, and glory, and blessing*: yet, when they are thus sublimated and exalted to the utmost perfection of devotion which their finite minds are capable of; even then, he whom they thus worship, his name, as God-man-Mediator, is exalted above and infinitely beyond all blessing and praise. According to the two-fold division given of the words, I am first to set forth the object of this praise, the worthy Lamb: and this leads to an inquiry, why Christ is called *the Lamb*, and wherein his worth and worthiness consist?

And in the first place, Christ is often called by the name of *the Lamb, the Lamb of God, and the Lamb*

that was slain, on various accounts. He is compared to a lamb in the sacred page; and it is justly conceived by us that he is thus called and represented, for the following reasons: first, on account of the lambs which were offered daily in sacrifice to the Lord, which were typical of Christ, and his sacrifice. The first sacrifice that we read of in Scripture, and which was offered by Abel, was a lamb. It is expressly said, *He brought of the firstlings of his flock, an offering to the Lord.* It was a type of Christ, of his innocence and purity, and it was offered up in the faith of him who was *the Lamb slain from the foundation of the world.* The apostle saith, *By faith Abel offered unto God.* Christ was the Lamb which God had fore-appointed, in his counsel and covenant, purposes and decrees, to take away sin; he was to be the burnt-offering to take away the sins of his people. When Isaac was commanded to be sacrificed, he, not knowing it, says to his Father, *Behold, the fire and the wood, but where is the lamb for a burnt-offering?* To which the aged Patriarch replied, *My Son, God will provide himself a lamb for a burnt-offering.* Some have asserted, that in the Welsh Bible the words read thus: *God will look in into himself for a lamb for a burnt-offering.* Indeed God did look in into himself for this lamb. It was the fruit of his own love, the gift of his own rich, free, and sovereign grace. In respect of Christ, in his expiatory sacrifice, he may well be compared to a lamb, and bear the style and title given him by his harbinger, John the Baptist, *the Lamb of God, which taketh (or, beareth) away the sin of the world:* and reference seems

to be had to the morning and evening sacrifices, which were daily offered under the law, and were memorials of Christ, his passion, and death. The paschal Lamb did likewise typify Christ. Peter seems to have reference unto it, when he says, *the sprinkling of the blood of Christ*: and especially in these words, *ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.* Isaiah calls Christ by this name, saying, *He is brought as a lamb to the slaughter*: and from hence the Baptist quoted it, when he gave the same name to Christ; who has all the good properties and excellencies of a lamb in its patience, meekness, and inoffensiveness. Christ may be called *the Lamb of God*, because he was fore-ordained of God to be slain for the sins of his people, and because he is so acceptable unto God. He is God's beloved, and therefore the sacrifice of himself is highly grateful and well-pleasing to the Father. Christ is always styled *the Lamb*, in reference to his priestly work, and in allusion to the *paschal Lamb*; and in that title, his death, as a sacrifice, is always included. In the counsel and covenant of the eternal, coequal, and coessential Three, he undertook for his people, and engaged to become their sacrifice to divine justice. In consequence hereof, in the fulness of time,

he took hold of the nature of his people, and became man, God and man united in one Christ. He substituted his person in the law-place of his people; and he offered up the sacrifice of his humanity upon the altar of his Deity, which was a sacrifice of everlasting worth, perpetual efficacy, and eternal dignity. Our Lord Jesus Christ was at once altar, priest, and sacrifice. God the Father, in the counsel and covenant of peace, instituted, appointed, and ordained, our Lord Jesus Christ to be a sacrifice for the sins of his people. The sacrifice was the human nature of Jesus, in union with his divine person: and it was a sacrifice of a sweet favour to the Lord. It perfumed all heaven with its fragrancy; *Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.* Christ, God-man, as Mediator, was the priest to offer up the sacrifice. The Godhead of Jesus was the altar which sanctified this gift, and rendered the oblation of himself acceptable, and everlastingly available to remove the sins of the elect, and put them away out of the sight of law and justice, and from before the Lord, for ever. This leads me to inquire wherein the worth and worthiness of Christ lie: for his title is, The Worthy Lamb. I answer, the worth and worthiness of Christ lie in his essential, eternal, self-existence and Deity. All the worth of his obedience and sufferings flows from his divinity. Jesus Christ, as to his divine person, is *the only begotten Son of God.* He is, in the incomprehensible self-existing essence, coequal and coeternal with the Father and the Holy Ghost, *over all, God blessed*

for ever. Amen. He is God the Son dwelling personally in the human nature, which he assumed into personal union with himself; and the worth and efficacy of his personal holiness, life, righteousness, sacrifice, and obedience unto death, for us men, and for our salvation, flow from his eternal Godhead. His blood cleanseth from all sin, because *it is the blood of Jesus Christ the Son of God, the Son of the Father, in truth and love.* He is called, *the Lord our Righteousness,* to point out to us that our salvation depends upon his being JEHOVAH. His blood hath perpetual and everlasting virtue in it, because he is JEHOVAH'S equal. The dignity of his person stamps an eternal worth upon his work, and gives an everlasting virtue to his blood: hence it is that it *cleanseth from all sin*: and whom it cleanseth, it cleanseth for ever. The Scripture calls it *precious blood*; and it is precious in regard of the dignity of Christ's person. It is called the blood of God, *i. e.* of that person who is true and very God, Acts xx. 28. And it is precious in regard of the virtue and effect of it. By it, God's people are reconciled to his law and justice, the elect are redeemed, and by the most precious blood-shedding of the Lamb, sin is expiated, purged, and perfectly done away and abolished, and every believer is as perfectly healed in the sight of God, as though he had never been wounded. Christ being JEHOVAH, the virtue of his blood shall be made known through the preaching of the everlasting gospel, until all the elect are gathered in to him. Now I would more particularly attend to my first particular, the object

of this praise in heaven, the Worthy Lamb. It is Christ himself whose praise is here celebrated by all the hosts of heaven, and the cause for it is this: he having finished the work of salvation, having brought in an everlasting righteousness, and put away sin by the sacrifice of himself; made peace by the blood of his cross; vanquished sin; triumphed over Satan and all the powers of darkness; swallowed up death in victory; and by his glorious resurrection from the dead opened the gate of everlasting life; he ascended up on high, entered into heaven, and presented himself before his Father as the Almighty Saviour, and everlasting conqueror. All the host of heaven, saints who had been before transmitted thither, and those who now entered with him as a part of his glorious retinue, and elect angels, were filled with inconceivable wonder and amazement, admiration and joy, when they beheld the Lamb of God enter the holy of holies, and viewed him as the finished righteousness and atonement of his people; and as their great high Priest, head, blessedness, and glory. These numberless hosts of heaven are filled with inconceivable wonder and admiration on beholding the Lamb in the midst of the throne, and about to be seated on it. His eternal Father bids him welcome to his mediatorial throne, puts the crown of pure gold upon his head, and says unto him, *Sit on my right hand, until I make thine enemies thy footstool.* Upon which, all the innumerable company of heaven fall down and worship the Lamb of God. The church of the redeemed first began the song, *they sung a new song,*

a song which had never been sung in heaven before, this being a new occasion. It was at the coronation of our Lord Jesus Christ, God-man, when he was *crowned with glory and honour*, by his Divine Father, as an everlasting conqueror over all the enemies of his people. "Never" (says Dr. Owen) "was there such glory seen in heaven before, as was discovered when Christ, God man, entered and *sat down on the right hand of the Majesty on high.*" This well demanded from saints in glory, a song of praise, and it will be continued throughout eternity. *Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood.* They beheld with transporting joy the everlasting pleasure and delight with which Christ was received by his Father. They saw him shining forth in his essential, personal, and mediatorial glory, and their hearts burned with flames of love to him, which fills them with transporting praise. They praise him for the work of redemption, and for his propitiatory death. *Thou wast slain, and hast redeemed us to God by thy blood.* They, elect angels, and elect saints of human race, in loud responses cry, *Sing praises to God, sing praises: sing praises unto our king, (Jesus, King-Mediator) sing praises, for JEHOVAH Jesus, King-Mediator, is King of kings, and Lord of lords, the Prince of the kings of the earth, and he sitteth upon the throne of his holiness.* Saints in glory praise Christ for redemption through his blood, and for the benefits of it. And here I may well stop, and ask, Do the saints in glory perpetually cry, *Thou art worthy, for thou*

wast slain, and hast redeemed us to God by thy blood? Is Christ the object of love, worship, praise, and adoration in the heaven of heavens? Well may the church below fall down and worship him that sitteth on the throne. What a convincing proof is here given us of the true essential Godhead of our Lord Jesus Christ! We view him here as the object of worship by all the host of heaven; yea, the whole host, all the creatures in heaven, and earth, and under the earth, and such as are in the sea, are introduced as joining in celebrating the worthy Lamb. The highest worship of heaven is here given to the Lord Jesus Christ, and that for ever and ever. Oh that it may serve to warm our hearts with love to him who is love itself, whose name is wonderful, whose bowels are full of mercy, and whose work and office is salvation! And it most justly deserves to be noticed by us, the blessed title here given to Christ, and the reasons of it. As to the title *The Worthy Lamb*, it shews us that Christ is a priest upon his throne: for this title, *Lamb of God*, denotes his priestly office, and he exercises it in the court of heaven: not by sacrificing, but by presenting himself as the sacrifice of his people before the throne of God, and to plead his blood on the behalf of his people within the vail. And it deserves our particular notice and remembrance, that Christ has borne the name of *the Lamb*, ever since he went to heaven, and he is thus called almost thirty times, throughout this Book of the Revelation; which serves to remind us of his pity and compassion, of his love and tenderness towards all

that come unto him. It shews him to be a merciful and faithful high Priest, who is touched with the feeling of his people's infirmities; and he freely declares his mercy to be such, that whomsoever cometh unto him he will in no wise cast out. It discovers likewise the pleasure and delight which God the Father takes in Christ's sacrifice offered up on earth, in that he hath placed his Son as Mediator upon the throne, that he might ever have before him the remembrance of his death: for the Lamb appears as newly slain, which shews that his death made way for his entrance into and triumph in glory: and likewise that his great work in heaven is to appear in the presence of God for his redeemed, to plead as their intercessor and advocate for them: which office is founded in and upon his death. His appearing *a Lamb as it had been slain*, shews the continual and perpetual efficacy of his blood and death, and the prevalency of it on the behalf of all that come unto God by him, *seeing he ever liveth to make intercession for them*. Christ, God-man, is seated in our nature in the highest place in heaven, next the Father, *on the right hand of the Majesty on high*; yea, *in the midst of the throne*, and he is thus addressed by his Father, *Thy throne, O God, is for ever and ever*. It was through the blood of the everlasting covenant that he rose again from the dead; and it was through, and with the blood of that covenant, he entered into the holy place, *having obtained eternal redemption for us*. Here I may well cry out, *Behold the Lamb of God!* view his amazing love—his glorious righteousness—his expiatory sacrifice!

Viewing him by faith, cannot but draw the hearts and affections of his people after him, and render him infinitely and inestimably precious unto them. Behold him in the midst of the throne; draw aside the curtain, believers, look within the veil, and view your high Priest worshipped by all the hosts of heaven, crowned with many crowns, wearing the imperial crown of crowns, the ineffable glory of his essential Deity: the crown likewise of his personal glory: and having the crown of his divine mediatorship set upon his royal head: being likewise crowned by all the redeemed there, who cast down their crowns before him, crying, *Thou art worthy.*

Believers, how are your hearts affected towards our Lord Jesus Christ? Are you ready with your song of praise to the victorious triumphant Lamb? I remember when I had a very small knowledge of, and acquaintance with this matchless Prince of peace, it did my heart good to consider how perfectly well-beloved Christ is, by the hosts of heaven, the congregation above. And say, are there not some of you, who, though weak indeed in the knowledge of the divine glories, royalties, and excellencies of our incarnate God, Jesus the Saviour, yet desire to love him, and can heartily rejoice that others love him? Be assured, beloved, if this is the case with any of you, it is an evidence of real grace in your hearts. For if you desire to love our Lord Jesus Christ, above all thing, visible and invisible, these desires come from the Spirit of God, and it is an infallible sign that the Holy Spirit has wrought a work of grace in your

souls; and you should learn to praise the Lord for it; and thank and adore him for any desire you have after and towards the blessed Jesus. You will find your spiritual desires increasing, as the Holy Spirit is pleased to lead you on, and give you more acquaintance with the love, grace, and glory of Christ. And whoever longs to love our Lord Jesus more fervently, cannot take a better method than to attend to this song of praise offered up by the *ten thousand times ten thousand, and thousands of thousands* unto him. It will cause them to pray for more ardent desires and spiritual affections to the Lamb; and as they attend to the song offered up by this innumerable host, it will inspire them with devotion, gratitude, and praise. And here I would observe, that the angels praise Christ in heaven for his great work of redemption: and though they cannot say as the church of elect men do, *Thou hast redeemed us unto God by thy blood*, yet they bless him for what he hath done for us. It would be a blessing, first, if you would follow the angels in this; and if you cannot say at present, *Christ loved me, and gave himself for me*, yet bless him that there are millions of millions of your fellow mortals of mankind sinners for whom Christ died, and who will be with Christ for ever and ever. I say, learn to praise the Lamb for his most precious blood-shedding, for his death, and for all the benefits of it; and you will find it to be a blessed way and means of rendering Christ precious unto your souls. And indeed, you who are believers, though you may be weak in faith, yet you have all the reason

to praise Christ that can be given you, and by your exercising yourselves in this great work, your hearts will be inflamed with fresh love to the most adorable Immanuel. It was the admiration and joy of angels, to behold the Lamb that was slain in the midst of the throne. Although he took not on him their nature, but ours, and entered heaven as the fore-runner and representative of us, yet they had their song ready to welcome him into the heaven of heavens. All their golden harps were now employed to sound Immanuel's praises, and to admire and adore his matchless love and infinite grace. This was a grand solemnity indeed! O that this coronation of our Lord Jesus Christ may affect our hearts, and fill our souls with perpetual praise *unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Believers, on this occasion it well becomes you to be ready with your song of praise to your crowned Saviour, who wears and bears all the ensigns of majesty and honour, the incommunicable insignia of God-like splendour and royalty. He has upon his head the crown of crowns: he has in his hand the sceptre of righteousness, which he holds forth to us; and the motto of it is, *Whosoever will, let him take the water of life freely.* His mediatorial throne, on which he is established, is *as the days of heaven,* and it is a throne of grace and mercy. He sits on it, to denote that he has finished the work of salvation. The very crown upon his head, is an assurance

of everlasting life to all his people. For the glories of it would fade, were he not to bring all his elect to eternal glory. Yea, they will be as so many sparkling jewels in his mediatory crown. I may well cry out, *Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.* We have an high Priest, who is sat down on the right hand of the throne of the Majesty in the heavens; who is the brightness of the Father's glory, and the express image of his person: in whom his soul delighteth: who is the admiration of angels, the glory of the heavenly hosts, and the object of their perpetual praise.

Which brings me to my second particular, the praise which is here given to the worthy Lamb. *The ten thousand times ten thousand, and thousands of thousands, are saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Here is a sevenfold act of praise given by them to our Lord Jesus Christ, which they acknowledge him to be worthy of. It is expressive of their strong desires to give him, as far as in them lieth, and to the uttermost of their abilities, the glory due to his most excellent Majesty. They attribute unto him power, riches, strength, wisdom, honour, glory, blessing. Of these in their order. And, first, let us observe the manner in which this innumerable host offer up their praises to the Lamb of God; it is *with*

a loud voice, which is expressive of their zeal, and also of the fervour of their affection to Christ. Now it was, that Jesus was *seen of angels*. They beheld him as *the only begotten of the Father*, and by seeing him to be the Son of God, (which no one of them was) as soon as he comes to heaven, they all fall down and worship him. He being received up into glory amidst their united acclamations, they cry, *Worthy is the Lamb*. They had worshipped him as their Creator and King, ever since they received their being and existence from him: they beheld him, when born of a virgin, and worshipped him as the Lord of hosts: they had seen him in the wilderness of Judea, when tempted by the devil: they beheld him in his sorrows, sufferings, and agony in the garden; and one of them was employed to comfort him: they saw him at his resurrection, when he was declared thereby to be the Son of God with power: they attended him in his ascension from earth to heaven; but they never beheld him shine forth in all his infinite, essential, uncreated glories, and in his mediatorial splendour and majesty, as he did upon his entrance into heaven, and on his session at the right hand of the Father. Now he was seen by all the heavenly host as God-man. In whom, and by whom, all the blaze of Deity—the whole fullness of the Godhead, was to shine forth and be manifested throughout eternity. And upon this sight of him they cry, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*. To praise him as the Lamb that was slain, and celebrate the virtue and

efficacy of his sufferings and death, and to acknowledge him worthy of glory and honour upon that account, yea, worthy of all this glory of sitting at the right hand of God; this is grace in its highest perfection, as drawn forth in the highest heavens. A view of which is heart-reviving, and soul-inflaming. And here is the quintessence of grace as exercised in glory by the elect angels, who incessantly cry to the honour of the slaughtered Lamb, *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.* It may be here, as in its proper place, necessary to observe, that Christ's personal worth as God, by essential union with the Father and the Holy Ghost in the ineffable, incomprehensible essence, is the foundation of all his mediatorial glories. But then it must be declared and remembered, that his mediatorial glories add nothing to his essential glory. He is the object of faith, love, hope, and worship, as God-man, Mediator, hence they cry, *Worthy is the Lamb that was slain, to receive power.* They attribute power to him; Christ, as Mediator, having power and authority over all worlds, beings, and things, and this is one of his mediatorial prerogatives. *All power* (says he) *is given unto me in heaven and in earth.* This belongs unto him as the everlasting and almighty God; and as the Saviour and Redeemer of his people, he is mighty to save from sin, Satan, death, and hell. And he is also mighty to defend, support, and preserve his chosen ones. He is a mighty intercessor and advocate in heaven for them. He is worthy to receive the praise of all the power he hath put forth,

and manifested in the salvation of his saints. He is worthy to receive *riches*: which may well be ascribed unto him. For he is rich with all the perfection of essential essence; and he has, as God-man, Mediator, in his fulness, all the riches of grace and glory. In him *are hid all the treasures of wisdom and knowledge*; and his gospel contains unsearchable riches. He has all the riches of heaven and earth at his own disposal. All things are Christ's. Riches of grace, knowledge, and glory—all are his. He is worthy to receive *wisdom, i. e.* he is worthy to receive all the praise of the infinite wisdom which shines forth in him, and hath been manifested by him; and his wisdom and understanding are unsearchable. He knows all the heart of God; all his eternal counsels and designs. He is wisdom itself, for he is *the only wise God*, the author and fountain, giver and maintainer of all wisdom, natural and spiritual. As Mediator, all the treasures of it are held in him, and the Spirit of wisdom and understanding rests upon him. He is *the power of God*—and *the wisdom of God*, the revealer thereof to his church and people. He has *strength* likewise attributed unto him, which he has shewn and manifested in making the world, and in supporting all things in heaven and earth, by the word of his power. And he has shewn it in saving and redeeming his people, and in subduing his, and all their enemies. *Honour* is likewise ascribed and rendered unto him; and this is his due as God, Son of God, and as God-man, Mediator, who is *crowned with glory and honour*. *Glory* is also attributed unto him: his essential, personal, and mediatorial glory

and excellency are all ascribed to, and given by them unto him. And *bleffing* is, and ought most justly to be given unto him, for *he is over all, God blessed for ever. Amen.*—The ever blessed God, the fountain of blessedness: in whom the saints are blessed with all spiritual bleffings. Thus they worship Christ, and praise the worthy Lamb. May the Holy Ghost add his bleffing, and follow with his influence and energy what hath been delivered unto you, and make you of one heart and soul, with saints and angels in glory, that you may most heartily join them in making melody in your hearts to the Lord. *Amen.*