

which concerns the “blood of sprinkling, that speaketh better things than the blood of Abel.”

## SERMON VI.

### THE BLOOD OF SPRINKLING.

*And to the blood of sprinkling, that speaketh better things than that of Abel.*—HEB. xii. 24.

When I made entrance into these words, I took up four observations from them, and having gone through three of them, I now come unto the fourth; which more largely runs thus,

Observation IV. That it is a very great privilege which in these gospel times we are partakers of: To come unto the blood of sprinkling, that speaketh better things than that of Abel. For the clearing and prosecuting whereof,

First, I shall shew you what this sprinkling of blood is, what are the grounds and use of this sprinkling.

Secondly, That this blood of sprinkling is a speaking blood, and speaketh better things than that of Abel.

Thirdly, That we are now come unto this blood of sprinkling.

Fourthly, What are the privileges of coming to this blood of sprinkling, and of being sprinkled with this blood of sprinkling. And then,

Fifthly, What we must do that we may get our hearts sprinkled with this blood of sprinkling.

First, If you ask what this blood of sprinkling is?

I answer, That it is no other than the blood of Jesus the Mediator of the new covenant; called the blood of sprinkling, because it was, and is, the thing specified in all the sprinklings of water and blood in the Old Testament. In the days of the Old Testament, it was their way and manner then to mix water and blood together, and to sprinkle it upon persons and things; which was a pattern and type of this blood of Jesus, as you read from the 13th verse unto the 24th of the ixth of Hebrews. When our Lord and Saviour Christ died upon the cross, there came water and blood out of his side, saith John. And if you look into 1 John v.,

you shall see that John, his beloved disciple, insists much upon it, verse 6: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Again, "This is he, even Jesus Christ, that came by water and blood;" which blood of sprinkling is the blood of Jesus, saith Peter expressly in his 1st Epistle i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." So that plainly then, and briefly, this blood of sprinkling is the blood of Jesus. Called the blood of sprinkling in reference unto those types and ceremonies of sprinkling blood, in the time of the Old Testament.

For our better understanding whereof I shall labour to shew you briefly, what were the grounds and reasons of their sprinkling blood in the times of the Old Testament, and how that is applicable to the blood of Jesus.

If you look therefore into the Old Testament you shall find that they sprinkled blood upon a fourfold account.

To confirm and ratify the covenant between God and them.

To make an atonement for their sin.

For the sanctification and purification of their persons and things.

And, for the preservation of their persons.

Accordingly, therefore, saith the apostle, Heb. ix. 19, the book was sprinkled; so in Exod. xxiv. 7, the meaning of it is given: "And he took the book of the covenant and read in the audience of the people; and they said, All that the Lord hath said we will do, and be obedient: and Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant." And the ixth of Hebrews tells us that he sprinkled the blood itself. And why so? But to shew thus much, that it is the blood of Jesus that doth ratify and confirm the covenant now made between God and us; as at large in that ixth of Hebrews.

Then, also, in those times of the old testament they sprinkled blood to make an atonement for the sins of the people, as you have it in Lev. iv. 6, 20: "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary." The mercy-seat and the altar were sprinkled; the reason is given at the 20th verse: "And he shall do with the bullock as he

did with the bullock for a sin offering, so shall he do with this; and the priest shall make an atonement for them, and it shall be forgiven them." And why so? But to shew that it is the blood of Jesus whereby we have atonement, as in Rom. v. 11.

Again, In the times of the old testament they did sprinkle blood for the purification of men's persons, and of things, as you have it in Lev. xiv. 7, "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." And why so? But to shew that it is the blood of Jesus that doth cleanse us from all iniquity, as in 1 John i.

Then in those times they did sprinkle men's persons for preservation from the destroying angel: when the destroying angel came to destroy the Egyptians, the posts of the Israelites were sprinkled that they might be preserved. And why? But to shew that it is by the blood of Jesus that we are preserved from the destroyer. In the 1st verse of Jude's epistle it is said, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ;" or preserved by Jesus Christ: and "Christ our passover is sacrificed for us," saith the apostle to the Corinthians. So that thus now you see, briefly, what were the grounds and reasons of their sprinkling blood in the times of the old testament, and how all this is applicable to the blood of Jesus.

And if you look wishly into the Scripture, and compare things with things, you shall find that Moses in the times of the old testament did divide the blood of the covenant, part whereof was sprinkled upon the altar, poured down at the foot of the altar, to oblige God to the covenant; and part of it was sprinkled upon the people, to confirm their souls in the certainty of the covenant, and to oblige them to observe and keep covenant with God. So with the blood of Christ. And therefore when our Lord and Saviour Christ speaks at the Lord's supper, he saith, "This cup is the new testament in my blood, shed for many, for the remission of sins." The first part of the words—"This cup is the new testament in my blood;" hath regard to us, shewing that our souls are to be confirmed in this, that we are in covenant with God. The second part of the words—"shed for many, for the remission

of sins ;” relates unto God, shewing the use of Christ’s blood to satisfy God for our sins and to obtain our remission.

And if you would know what is the use of this sprinkling ; I say, sprinkling of the blood notes application. What are we the better for the blood of Christ, if it be not applied to us and sprinkled on us ? There are two great attributes of God that we have to deal withal in the great matter of our redemption ; the justice of God and the mercy of God. That the justice of God might be satisfied, Christ was made a sacrifice on the cross, and his blood shed on earth, that the favour of God might be obtained. Christ carries, as our great High Priest, his blood, the virtue of it, into heaven, and sprinkles the mercy-seat seven times.

And that we might be sanctified and reconciled to God, this blood is sprinkled upon us too. As it is sprinkled upon the altar and the mercy-seat, that God may be reconciled to us ; so it is sprinkled upon us that we might be sanctified and reconciled to God, and that thereby we might be assured that God is in covenant with us. As when the Jews were sprinkled with blood, the priest saying, “ This is the blood of the covenant ;” they were assured, thereby, that they were in covenant with God : so when we are sprinkled with the blood of Jesus, we are, or may be assured that we are in the covenant of grace with God. And thus now, you see, what this blood of sprinkling is, upon what account it is sprinkled, and what is the use of the sprinkling thereof. And so I have done with the first general.

Secondly, This blood of sprinkling, which is the blood of Jesus, is a speaking blood, and speaketh better things than that of Abel, or than Abel.

It speaketh in regard of its continual and perpetual virtue and operation. But here are two things.

What this blood of sprinkling speaketh.

How and in what sense it speaketh better things than that of Abel.

What this blood of sprinkling speaketh.

It speaketh a necessity of satisfaction, for “ without blood there is no remission.”

It speaketh the righteousness of God. If God have burnt down such a city as this to declare his righteousness, how much more doth the shedding of the blood of Jesus declare

the righteousness of God: "To declare, I say, his righteousness," saith the apostle in the iird of Romans.

It speaketh the highest obedience that ever the sun saw. That the Son of God should be obedient unto death, laying down his blood, is the highest obedience. As the disobedience of the first Adam was in the matter of the tree, so the obedience of the second Adam was in the matter of the tree: "Who his own self bare our sins in his own body on the tree," saith the apostle. As the disobedience of the first Adam was in the transgressing a positive commandment, which was the symbol of obedience to the whole moral law; so the obedience of the second Adam doth consist in being obedient unto a positive commandment, which was the symbol of his obedience to the whole law of God; "This commandment received I of my Father," saith he. And as Moses the head of that covenant was "faithful in all his house," inasmuch as it is said of him, "As the Lord commanded, so did he:" so Jesus, the head of this second covenant, was faithful in all his trust, and as the Lord commanded, so did he: "As the Father gave me commandment (saith he), even so I do," John xiv. 31. So that the blood of sprinkling speaks the highest obedience in the world.

It speaketh also the worth of souls. If a physician have a patient ready to die, and nothing will work his cure but the heart blood of the physician, and the physician should vouchsafe thereto, and let him have his heart blood to drink; would it not argue that the physician thinks this man's life is of great concernment and of great worth? so it is here. And what doth this argue, but that Jesus did look upon the souls of men as of infinite worth and concernment.

This blood of Jesus and the blood of sprinkling speaketh the evil of sin, the heinousness, the sinfulness, the evil of sin. There are many things that do speak the evil of sin, but of all things methinks the blood of sprinkling, the blood of Jesus, speaks the evil of sin loudest. Give me leave to name some, that so you may compare them and this together.

The separation from God and union with Satan speaks the evil of sin. As by grace we are united unto God, made one with God, and separated from the devil; so by sin we are

separated from God, and united unto Satan, and made one with him.

The condemnation of the whole world by the sin of Adam, speaks the evil of sin. If the eating of the apple, committing that one sin, brought condemnation upon all the world, how great must the evil of sin be.

The fire of hell speaks the evil of sin, for what is the fuel that the fire of hell feeds upon, but sin; take sin away, and the fire of hell will die, it will be quenched.

The spoil of duties speaks it. One sinful thought is enough to spoil a prayer, to spoil a duty, to spoil a sermon. And if one drop of ink shall blacken a whole glass of milk, how black is that ink.

The horror of conscience speaks it: for if but one sin set on upon the soul by God, doth put a man into such horror of conscience, how great is the evil of sin.

The troublesomeness of the relics of sin in the saints speaks it. Sins in the saints are but wasps without their sting; and if the wasps without their sting be so troublesome, how troublesome are the wasps that have their stings in them: how troublesome is sin in itself.

But above all, the blood of sprinkling speaks the evil of sin. For if the guilt of sin be so great, that nothing can satisfy for it but the blood of Jesus; and the filth of sin be so great, that nothing can fetch out the stain thereof but the blood of Jesus; how great, how heinous, how sinful must the evil of sin be. The blood of sprinkling speaks the evil of sin. And then,

As the blood of sprinkling speaks the evil of sin, so it speaks the riches and the freeness of the love of God. It was love in Jonathan to part with his garment for David. What love is it in Christ to part with his blood for us. It was love that made Christ weep over Lazarus; they said, "Behold how he loved him." And if his tears speak his love, what doth his blood? It is love to give a cup of cold water to a disciple, what is it then to give one's warm blood unto enemies.

Three things there are that do make a gift greatly free.

1. The greatness of the gift given.
2. The unworthiness of the person given unto. And,
3. The greatness of the person that gives.

1. As for the gift itself, what greater than the blood of Jesus?

2. As for the persons given unto, who more unworthy than sinful men?

3. As for the person that doth give, who greater than God in the three Persons? The Father gives Christ to die; the Son dies and gives his blood; and the Holy Ghost comes and sprinkles it, for it is the work of the Holy Ghost to sprinkle. This is another thing that the blood of Jesus speaks; it speaks the riches and the freeness of the love of God. These are the things that this blood of sprinkling speaketh.

And now if you ask, How and in what respects it speaketh better than Abel's, or than that of Abel: for it may be translated both ways, according to the several copies; but take it according to our translation, better than that of Abel, or than the blood of Abel: How and in what respects doth the blood of Jesus speak better things than the blood of Abel?

Why, it speaks better things than the personal blood of Abel; and it speaks better things than the sacrificed blood of Abel.

It speaks better than the personal blood of Abel: for the blood of Abel cried for vengeance against his own brother: but the blood of Jesus cries for mercy and for remission for his enemies: "Father, forgive them, they know not what they do," said Christ, when their hands were embrued in his blood.

But others think rather that these words are to be understood of the sacrificed blood of Abel. And because Abel is the first that stands upon record in Scripture for offering a sacrifice with blood, it is as if the apostle should say, The sacrifice of Jesus on the cross, and the blood of Jesus, speaketh better things than the sacrifice of Abel, or of all the sacrifices in the Old Testament. And indeed this is more suitable to the scope of the apostle here, for the design of the apostle here is, to shew the excellency of new testament sacrifice, and of the way of the new testament, above the old. And if you look into the Scripture you find, that though in Gen. iv. it is said, "Abel's blood cried;" yet notwithstanding it is not said that Abel or his blood speaketh:

but in Heb. xi. it is said that, in point of sacrifice, by faith, Abel speaketh: "By faith Abel offered unto God a more excellent sacrifice than Cain, and by it he being dead yet speaketh." In point of sacrifice by faith he yet speaketh.

And would you know how the blood of Jesus speaketh better things than the sacrificed blood of Abel, or than all the sacrifices of the Old Testament. Thus:

The blood of Jesus, and the sacrifice of Christ on the cross, doth give efficacy unto all those sacrifices. What are all the types and ceremonies but dead things, without the thing typified?

And though Abel offered an excellent sacrifice, he did not offer his own blood: but Jesus did, he offered up himself by the Eternal Spirit, as in Heb. ix.

And though Abel and the fathers of the old testament offered excellent sacrifices, yet they offered often, and so those sacrifices could not make the comers thereunto perfect, saith the apostle, "But Christ offered himself once for all: and so he hath for ever perfected them that are sanctified," Heb. x.

Though Abel and the fathers in the Old Testament did offer excellent sacrifices, yet their sacrifice was after their sin committed; when they had committed a sin, then they were to get a sacrifice, and possibly they might have died before the sacrifice was offered; but the sacrifice of Christ is *before* our sin is committed; we cannot die between the sin and the sacrifice.

And though Abel and the fathers of the Old Testament offered excellent sacrifices, the blood whereof was sprinkled on the people, yet that was but to the purifying of the flesh, for, saith the apostle chap. ix. 13: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, &c." But the sprinkling of the blood of Jesus, purgeth our consciences from dead works. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God." Upon which words, saith Capellus, you have here the excellency of this offering above all other offerings in the world; above the offerings of the heathen, above the offerings of the Jews, above the offerings of the

christians. Above the offerings of the heathen; for they sacrificed to devils, but he offered himself without spot to God. Above the sacrifice of the Jews; for their blood of sprinkling sanctified to the purifying of the flesh, but this to the purging of your "conscience from dead works." Above the offering of the christians; for though christians offer up spiritual sacrifices to God, as prayers and thanksgivings, yet "not without spot;" but he offered himself through the eternal Spirit without spot to God.

And then, though Abel offered an excellent sacrifice, and so the fathers of the Old Testament, yet notwithstanding those were for themselves and for those times. Abel offered for himself, and the Jews for themselves, for that time only; but Christ offered a sacrifice for all the world, "He is the Lamb of God that taketh away the sin of the world," and "a Lamb slain from the beginning of the world."

Again, though Abel offered an excellent sacrifice, and the fathers of the Old Testament offered excellent sacrifices, and the blood thereof was sprinkled; yet it was not sprinkled upon *all things*, but in Heb. ix. it is said: "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry, and *almost* all things are by the law purged with blood." It was but *almost*, but now by the blood of Jesus *all things* are purged and cleansed, not *almost*, but *all things* are purged and cleansed. Thus now you see what this blood of sprinkling speaketh, and how it speaketh better things than the blood of Abel; better than his personal blood, and better than his sacrificed blood, and that is the second general.

Thirdly, Now unto this blood of sprinkling are we come in these gospel times. We are not come unto the blood of bulls and goats and heifers, but we are come unto the blood of Jesus the blood of sprinkling.

For what is the dispensation we are now under but the dispensation of a crucified Christ? There are two comings of Christ mentioned in the Scripture. A coming in a way of meanness, riding upon an ass; his first coming is in a way of humiliation, riding upon an ass, and accordingly his kingdom is a kingdom of patience. And there is a second coming of Christ, when he comes riding upon the clouds in power and great glory, and accordingly his kingdom then shall be a

kingdom of power and glory. When Christ comes the second time we shall be under glorious dispensations, but now we are under the first coming of Christ, and therefore what is the dispensation that now we are under, but the dispensation of a crucified Christ? What doth preaching signify and hold forth, but Christ crucified? "We preach Christ crucified," saith the apostle. What do the sacraments hold forth? Why: "This cup is the New Testament in my blood," saith he. So that now we are under the dispensation of a crucified Christ. In the times of the old covenant, they did believe in God, and God himself was the first object of their faith, and so they came to Christ; now, in these times of the New Testament, the first and immediate object of our faith, is the blood of Christ, "Faith in the blood of Christ," Rom. iii. So that, I say, it is the blood of Jesus that now we are come unto.

Well, but though in these gospel times we are now come to the blood of Jesus, the blood of sprinkling, yet, it may be, this blood of sprinkling may not be sprinkled upon my soul. When may the blood of sprinkling be said to be sprinkled upon a man's soul? How shall I know whether this blood of sprinkling be sprinkled upon my soul in particular? That is a question of great concernment. Thus therefore,

If it be your great work in all your temptations and upon all occasions to apply yourselves unto the blood of Jesus, then is the blood of Jesus applied to you, and so sprinkled on you. The blood of Jesus is sprinkled on us by the Spirit of God, and when it is sprinkled by the Spirit of God, it is applied. If you do make applications of yourselves to Christ, certainly Christ hath made applications of himself to you; for all our grace is but a reflection of his grace; we love him because he loved us first, and we choose him because he chose us first, and we apply ourselves to him because he hath applied himself unto us first. If therefore in all temptations and upon all occasions, it be your great work to make an application of yourselves unto the blood of Jesus, then hath the blood of Jesus been applied to you and sprinkled upon you.

If you ever have had such a sight of the blood of Christ as that thereby you are purged from an evil conscience, then hath this blood been applied to, and sprinkled on you; they

go together. In Heb. x. 22, it is said: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience," or *purged*, Heb ix. calls it *purged*; "having our hearts sprinkled from an evil conscience." What is that? Why an evil conscience is an evil conscience two ways; either because it is a sluggish conscience, and does not stir us up unto our duty and accuse for sin; or else because it is a clamorous and despondent conscience. Now if you have had such a sight of the blood of Jesus as hath quickened your conscience, and wakened your conscience, and yet pacified your conscience at the same time, then have you been sprinkled with this blood of Jesus. You see how they go together in the xth chapter 1, 2, 3. But,

If you have a continual sight and remembrance of the blood of Jesus in all your goings out and your comings in, then hath the blood of Jesus been sprinkled upon you. When the destroying angel passed over the houses of the Israelites, the *posts* were sprinkled with the blood of the lamb. The *posts*; and why their *posts*? But that in all their goings out and their comings in, they might have an eye thereunto. So now how is it with me? Do I not only find the virtue of the Lord Christ within me; but that in all my goings out and comings in, I have an eye unto his blood? Then is his blood sprinkled upon my posts, and applied unto me.

If that you do walk in the light, as God is in the light; then the blood of Jesus hath been, and is, sprinkled upon you, and applied to you; 1 John i. vii.: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we walk in the light as he is in the light? What is that? How is God and Christ in the light? Why he is in the light certainly in regard of grace and holiness. So he is in the light, and to that purpose the apostle speaks here. So then, although you cannot walk in the light of comfort, but as a child of light walking in darkness; yet if you do walk in the light of holiness, walk in the light as God is in the light; then certainly the blood of Jesus Christ hath cleansed you, and so hath been sprinkled upon you.

If you are indeed separated and set apart for God, and for

the work and service of God, then is the blood of Jesus sprinkled upon you. He that is dipt in this blood of sprinkling, is separated. You shall observe that when the priests were consecrated, the tip of the right ear was sprinkled with blood, and the thumb of the right hand, and the toe of the right foot. And not only the priests when they were consecrated were so sprinkled; but when a man was cleansed from his leprosy, he was so sprinkled also. You have them both in Leviticus concerning Aaron. Lev. viii. 23: "He slew the ram, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." Thus in regard of Aaron. In regard of the leprosy, you have it in Lev. xiv.: "And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering." And so in regard of blood as well as of oil. What is the meaning of this, that the tip of the right ear was to be touched with blood, and the thumb of the right hand was to be touched with blood, and the toe of the right foot with blood, both when the priest was consecrated, and when the leprosy was cleansed? But to shew thus much, that the whole man is to be set apart for God. The ear of his understanding and knowing part is to be set aside for God. The thumb of his right hand, the believing part (by faith we lay hold), is to be set apart for God. And the great toe of the right foot, the practical part of life and conversation; the whole man is to be set apart for God where this sprinkling comes. So that look therefore, when a man is set apart for the worship and service of God, ear, and hand, and foot, set apart for the worship and service of God; then he is said to be sprinkled with this blood of sprinkling.

Once more, If that you have had such a prospect of Christ crucified, and have seen what great and wonderful things Christ hath done and suffered, insomuch as your hearts have been astonished therewithal; then have your souls been sprinkled with this blood. See how they go together, Isa. lii. 13, 14, 15: "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high, (speaking

of Christ). As many were astonished at him, (his visage was so marred, more than any man's, and his form, more than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them, shall they see, and that which they had not heard, shall they consider." Where this blood is sprinkled there comes astonishment at the mirror, and wisdom and mystery of a crucified Christ. So that thus now you see that we are come unto this blood of sprinkling: and how a man shall know whether his own soul be sprinkled with this blood of sprinkling in particular. And is this a small matter?

Fourthly. The fourth thing tells us it is a privilege, and a very great privilege to come unto the blood of sprinkling; it is a very great privilege to be sprinkled with this blood of sprinkling.

It was a very great privilege for the Jews to have a sacrifice at hand when they had committed sin, to have the blood of sprinkling by them. But, alas, what is that to this; what was that sacrifice to this of Christ, and what was that blood to this of Christ, and what was that sprinkling unto this sprinkling of the blood of Jesus? Look what difference is between the type and the thing typified; look what difference there is between the blood of bulls and goats, and the blood of Jesus; look what difference between carnal and spiritual things: so great a difference is there between the coming to the blood of bulls and goats, and the coming to and being sprinkled with the blood of Jesus.

Let me open this a little to you, if you be indeed come unto this blood of sprinkling, and be sprinkled with the blood of Jesus,

Then look whatsoever benefits do flow from the blood of Jesus: all those do belong to you. And do you well consider what are the benefits that do flow from the blood of Jesus. Let me name some to you.

Thereby, in the general, we have redemption: "In whom we have redemption through his blood," saith Paul, Eph. i.

Thereby the covenant of grace is ratified and confirmed, Heb. ix., at large.

Thereby the church of God is purchased, Acts xx. purchased by his blood; by the blood of God.

Thereby the wall of partition made between Jew and gentile, God and us is broken down. Eph. ii. 13.

Thereby all things in heaven and earth are reconciled. Col. i. 20.

Thereby are your souls justified and your sins pardoned : " In whom we have redemption through his blood, the forgiveness of our sins," Eph. i.

Thereby are you washed and cleansed and sanctified : " The blood of Jesus cleanseth from all iniquity," 1 John i.

Thereby is your great adversary, Satan, routed and overcome and spoiled : " They overcame him by the blood of the Lamb," Rev. xii.

Thereby Christ is made welcome by his Father when he comes into heaven in your name to intercede for you. In the times of the old testament the high priest went into the holy of holiest, and carried blood, and sprinkled the mercy-seat seven times ; but the high priest did not sit down. Now in Heb. x. 11, it is said, " And every high 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* at the right hand of God the Father." The high priest did not, then, sit down ; but now when Christ comes into heaven with your names upon his heart, to sprinkle the mercy-seat with his blood ; Come my Son, saith the Father, sit down and welcome upon this account.

And thereby, also, have you entrance into the holy of holiest, as in Heb. x.

And if, indeed, you be sprinkled with this blood of sprinkling, then are you at one with the mercy-seat. It is the same blood that is sprinkled upon the mercy-seat in heaven that is sprinkled upon your souls here on earth. The same blood, in the time of the old testament, that was sprinkled upon the people was sprinkled upon the altar and the mercy-seat ; so the same blood that is now in heaven, sprinkled upon the mercy-seat, is sprinkled upon your hearts.

If you are sprinkled with this blood of sprinkling, then all the promises are yours, for all the promises are yea and amen in Christ ; and if Christ's blood be sprinkled on you, and applied to you, then may you apply the promises to yourselves.

And if, indeed, you be sprinkled with this blood of sprin-

klings, then are all things clean unto you; for as the blood of sprinkling is sprinkled upon your souls, so are all your enjoyments to be sprinkled with it.

And if you be indeed sprinkled with the blood of Jesus, then may you go away and say, Now are all the blessings of the covenant mine. The day that you are sprinkled with the blood of Jesus, you may say, Now know I that my sins are pardoned: mercy is mine, and pardon is mine, and adoption is mine. As when the psalmist had a sight of God, he cried out and said, "Gilead is mine, and Manasseh is mine;" so the day that you have this sight of God, in being sprinkled with the blood of Jesus, you may cry out and say, not, Gilead is mine, and Manasseh is mine; but, Pardon is mine, and adoption is mine, and heaven is mine, and God is mine for ever. Oh, who would not labour to get his soul sprinkled now with the blood of sprinkling!

Fifthly. You will say, in the fifth and last place, It is a great privilege to be sprinkled with the blood of sprinkling. We grant it. But what shall we do that even we may get our souls sprinkled with the blood of Jesus, the blood of sprinkling?

First of all you must know that there is a twofold sprinkling with the blood of sprinkling. There is an initial sprinkling, and a renewed sprinkling. As there is an initial repentance and a renewed repentance, so there is an initial sprinkling and a renewed sprinkling.

An initial sprinkling, and that is a man's first conversion, when he is justified, according to that in 1 Cor. vi. 11, "Such were some of you; but you are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Here is the initial sprinkling.

The renewed sprinkling is upon a twofold account; upon the account of some great sin committed, and upon the account of some special duty to be performed.

A fresh sprinkling there must be upon some great sin committed. So in the list Psalm, saith David, "Wash me thoroughly from mine iniquity." He had sinned a great sin, but his sin was pardoned. Psalm li., title: "A Psalm of David when Nathan the prophet came unto him;" that was, after Nathan came to him. And what did Nathan say? He told him his sin was pardoned. Yet saith David, "Purge me

with hyssop;" I must have a fresh sprinkling: after some great sin committed there must be a fresh sprinkling with the blood of Jesus.

And upon duty to be performed, especially some great duty to be performed, there must also be a fresh sprinkling. In Heb. x. 22, Paul saith, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Why our bodies washed with pure water? It relates to the washings in the old testament: when the priests were to come to offer a sacrifice, there was a laver, and they were then to wash themselves; so saith the apostle, "Let us draw near to God, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," because upon a new address to God, a fresh sprinkling with the blood of Jesus is to be had. It is not enough to have an old sprinkling with the blood of Jesus, but upon all our approaches to God, especially after some great sin committed or some special duty to be performed, we must come and get a fresh sprinkling with the blood of Jesus.

You must know also that though you have been very great sinners, yet you are not incapable of this sprinkling with the blood of Jesus. The apostle saith in that place of the Corinthians: "Such were some of you." What such? ver. 9: "Know ye not that the unrighteous shall not inherit the kingdom of God, be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed," how? why "ye are justified in the name of our Lord Jesus, and by the Spirit of our God," which sprinkles, which applies the blood of Christ. So then, though ye have been great sinners, yet you are not incapable of being sprinkled with this blood of sprinkling.

You must know this also, that there is nothing not this side the blood of Jesus, this blood of sprinkling, that can cleanse you. If any thing should bid for our cleansing, methinks it should be our sufferings and persecutions for the name of God. But look into Rev. vii. 14, it is said: "These are they which came out of great tribulations, and have

washed their robes, and made them white in the blood of the Lamb." They have washed their robes. How? what with their "great tribulations?" No, they came out of great tribulations, but their tribulations do not wash them. "These are they that came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb." Nothing on this side Christ, and this blood of sprinkling, can cleanse your souls. But,

Though there be nothing on this side Christ that can cleanse your souls but the blood of Jesus; yet it is the Spirit of Christ that must sprinkle it. The blood of Jesus is then sprinkled when it is applied; now this is the work of the Holy Ghost, "I will sprinkle you with clean water," I will wash you with water. As it is a derogation to the blood of Christ to go to any else for cleansing; so it is a derogation to the Spirit of Christ to go to any else for sprinkling, or to go to any else for that application of the blood of Christ. It is only the Spirit of Christ that must sprinkle this blood upon your and my soul.

Though this sprinkling must be done only by the Spirit; yet notwithstanding this blood of Jesus is sprinkled by the ordinance in the hand of the Spirit, by the preaching of the gospel. He preaches not, that sprinkles not the blood of Christ in preaching; and especially by that great ordinance of the Lord's supper. You may observe therefore, that the same words that were used in the Old Testament when they sprinkled the blood, "This is the blood of the covenant," as in Heb. ix., are used by our Saviour Christ at the Lord's supper: This cup is the New Testament in my blood, &c." Why so? but to shew thus much, that this ordinance of the Lord's supper is the hyssop in the hand of the Spirit, whereby the souls of believers are sprinkled with a fresh sprinkling. Oh, therefore, who would not come to this ordinance of the Lord's supper in a right way and manner.

But then again, you must know also that you must come for sprinkling with the greatest sense of unworthiness that may be. If you look into the sixth of Numbers, you shall find that he that sprinkled the blood, was to be unclean until the evening, verse 7. "Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean,

until the evening." At verse 6: "The priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer; and then the priest shall wash his clothes, and come into the camp, and shall be unclean until the evening." And at verse 8: "He that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin, and he that gathered the ashes of the heifer, shall wash his clothes, and be unclean until the evening." What is all this? but to shew thus much, that they might not come to this sacred expiation, but with the greatest sense of their unworthiness. Plainly shewing thus much: that there is no meddling with this blood of sprinkling but with the greatest sense of our unworthiness of the blood of Jesus. Now therefore, do you desire that you may be sprinkled with this blood of sprinkling; then, whensoever you go to the blood of Jesus, and look upon it, go with the greatest sense of your unworthiness of this blood; then go to the Spirit of God, whose work above it is, to apply and sprinkle, and then stand and wait where the Spirit stands with his hyssop to sprinkle the souls of men. And so shall you be made partakers of this great privilege.

But suppose that I be sprinkled with the blood of Jesus, and that this blood of sprinkling hath indeed fallen upon my soul, what is my duty then?

Then, "Go away and doubt no more." When the sinning Jew was sprinkled, do you think he doubted whether he were pardoned or no? No surely, he did believe that he was pardoned, and that he was in covenant with God. For those words were used, This is the blood of the covenant. And shall you be sprinkled with the blood of Jesus, and will you doubt whether you be in covenant with the Lord by grace or no! &c.

This blood of sprinkling speaketh, and you have heard what it speaks. Now then I pray take heed that you do not refuse him that speaketh from heaven. Mark how it follows in the very next words to the text: "We are come to the

blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh, for if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Why, man or woman, it is Jesus that speaketh to thee, Jesus the Mediator of the covenant that speaks unto you to believe. What, are you sprinkled? go away then and doubt no more; but take heed that ye refuse not him that speaketh from heaven.

And then also conclude and say, Now know I that I shall be preserved from the destroyer. When the Israelites' posts were sprinkled with the blood of the Lamb, they could say, Now know I that I shall not be destroyed by this destroying angel. Art thou sprinkled with the blood of Jesus? say then, Now know I that I shall not be destroyed, but that the angel shall pass over me in the destroying day.

Then also go away and be contented with your condition whatever it be. And well you may. If you be sprinkled with the blood of Jesus, you are made partakers of the greatest privilege that can be, and will you not then be contented with your condition? Go away and be contented with your condition, saying, I have now received the greatest privilege, for I am sprinkled with the blood of Jesus, therefore will I be contented with my condition whatever it be.

And then go away and praise God and be very thankful. Be very thankful to God the Father, and to the Lamb with whose blood you are sprinkled. Look into Rev. v., and you shall find there are three choirs of praisers, and all praising upon the account of this blood. And when he had opened the book, verse 9, "the twenty-four elders fell down before the Lamb, and they sung a new song." The four and twenty elders (these are men) 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." By thy blood; here is the foot of the song.

Then comes in the angels, another choir, praising God, verse 11. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, 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." See the foot of the song still; "Worthy is the Lamb that was slain." Men praise upon this account, angels praise upon this account also.

There is a third choir, and those are other creatures, verse 14: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honour, glory and power, be unto him that sitteth upon the throne, and unto the Lamb." The word *slain* is not there, but "To the Lamb," that is all one. Now shall there be such praising God upon that account, for the Lamb's being slain; and are you indeed most concerned, and sprinkled with this blood of Jesus, this Lamb, and will not you praise God? Oh, go away and be for ever thankful.

Go away and sin no more; be not defiled with sin, for you see it cost dear to cleanse you: the blood of sprinkling, the blood of Jesus.

And go away and honour God yet more in believing. It may be there are some here, that never honoured God to this day with a believing smile. Man, woman, art thou sprinkled, indeed sprinkled with the blood of Jesus? Go away then, and honour the Lord with one smile of faith this day.

And to conclude all. Art thou indeed sprinkled with the blood of Jesus? then go away and be sure that you never sell your birth-right for a mess of pottage. Mark how this text comes in. In Heb. xii., the apostle speaking of profane Esau, "Take heed (saith he) lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright: for ye know how that afterwards, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears: for ye are not come to mount Sinai, but ye are come to mount Sion, and ye are come to Jesus, the Mediator of the covenant, and to the blood of sprinkling." What then? Oh, take heed you do not sell your birth-right for a mess of pottage. What is your birth-right? The gospel is your birth-right, you are born thereto, through grace. And what is your little estate, but a mess of pottage; and what is your great estate, but a great bowl of pottage. Oh, do not sell your birth-right for a mess of pottage. You are sprinkled, and the blood of sprinkling is upon you; then hold fast, keep your birth-right,

and never sell it for a mess of pottage: "For ye are come unto Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." And thus now I have done with the fourth argument, and with this text.

Think on these things, and the Lord bless them to you.

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## SERMON VII.

### THE SWEETNESS AND PROFITABLENESS OF DIVINE MEDITATION.

*"My meditation of him shall be sweet."*—Psalm civ. 34.

THE psalm is a psalm of thanksgiving, wherein the psalmist doth call upon and provoke himself to praise the Lord, upon the account of his greatness. "Bless the Lord, O my soul; O Lord my God, thou art very great, thou art clothed with honour and majesty," verse 1.

Which greatness of God is illustrated by the work of creation and preservation.

By the work of creation, from the 2nd verse unto the 25th.

By the work of preservation, from the 25th unto the 33rd.

Having called upon himself thus to praise the Lord, he resolves to do it: "I will sing unto the Lord as long as I live, I will sing praise unto my God while I have my being."

And, saith he, "My meditation of him shall be sweet, I will be glad in the Lord."

"My meditation of him shall be sweet."

Take the words as they lie in themselves. and you have this doctrine presently:

That it is a sweet thing for a gracious soul to meditate on God. Meditation work is sweet work. A gracious soul doth find sweetness in meditating on God. David was a gracious man, and he found sweetness in this work of meditation on God. It is the property then of a gracious soul, to find sweetness in meditating on God.

For the opening and prosecuting of which argument:

First, We will inquire what this meditation is; what is the true nature and notion of meditation.