

SURREY TABERNACLE PULPIT.

THE WINEPRESS.

A Sermon

PREACHED ON LORD'S-DAY MORNING, FEBRUARY 3RD, 1861, BY

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AT THE SURREY TABERNACLE, BOROUGH ROAD.

'And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.' Revelation xiv. 20.

THAT these words refer in their primary acceptation to those judgments which have already been executed upon some nations, and also to that final judgment that shall be executed upon all the wicked—that this is the primary reference of these words there can be no question. But at the same time, as the Lord Jesus Christ himself was made sin, was made a curse; as he himself trod the winepress of God's wrath, as he himself is that wonderful person that underwent that which we must have undergone but for his love unto us, and giving himself for us; I shall therefore this morning make use of the words and accommodate them to illustrate the work of the Lord Jesus Christ—and then after that, should I feel led to speak from the words again, we shall take them of course in their proper meaning. Now the text stands before us in a kind of four-fold form; first, *the wine press*; secondly *the place of that winepress*; it was without the city: third *the greatness of the victory*; 'blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs;' and then fourthly, we have *the followers of this great conqueror*, implied by the horse bridles, because that implies the presence of horses.

First, then, it is illustrative of the WORK of the Lord Jesus Christ. And in order, under the circumstance here presented, to make it clear, I would just observe that Jesus Christ had something to achieve and something to maintain. Now in order to understand then, this matter, we must understand, what he had to achieve—and then also what he had, in keeping with what he achieved, to maintain. The question of course will arise, what was there in the winepress? what was there thrown into the wine press that Christ trod? And the answer is very simple and very plain, but at the same time very solemn. Sin was thrown into the winepress of God's wrath; Satan was thrown into the winepress of God's wrath; death was thrown into the winepress of God's wrath; error was thrown into the winepress of God's wrath: all tribulation was thrown into the winepress of God's wrath; and into that winepress the Saviour came, and all these powers he had under the most disadvantageous position possible to conquer. But before I come to illustrate that, I may just remind you of what he had to achieve and to maintain—for while he went to war, he certainly went to war for an idea, and it was a good idea, it was a salvation idea, and it was a wonderful idea. And it is set forth in the Word of God in a way that is very remarkable. And I feel exceedingly anxious that you should understand, not only our subject in general, but the first part of it especially. Now you will find that between the sixty-second and sixty-third of Isaiah, and the nineteenth of Revelation, there is a most

striking analogy. In the sixty-second of Isaiah we have set before us the Saviour's going forth for the salvation of his bride, the salvation of his church, the eternal welfare of his church. Then in the sixty-third chapter comes the victory he achieved—the object described in the sixty-second chapter. So in Revelation xix, you will find first the marriage of the Lamb—and then comes in the war that maintains that position in which the church is presented previously to that war. Let me, then, make this matter clear. What is the object then that Christ had to achieve, to confirm, and to establish? Let us get at this—and then see how he has done this.

First then he hath said, 'For Zion's sake will I not rest, and for Jerusalem's sake I will not hold my peace until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Now this is just that which Satan sets himself against. 'For Zion's sake will I not hold my peace; and for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness? Here is a poor condemned sinner that has not one thread of righteousness of his own; the Glorious gospel comes in, and brings in everlasting righteousness, the righteousness of the everlasting God; and the soul looks to God, and looks to this righteousness, and says, Give me this, for there is none like it. Then saith Satan, if that man once acquire, once get hold of Christ's eternal righteousness, I shall not be able to condemn him; lose that man; and Satan therefore stands opposed to this eternal justification by the eternal righteousness of the Lord Jesus Christ. 'And the salvation thereof as a lamp that burneth,' something that is inextinguishable. And so the salvation of God comes forth in its inextinguishable grandeur; but saith the Prince of darkness, if that sinner find out what kind of salvation that is, and once get to believe in Christ's infinite ability to save, why I shall not be able to destroy that man. Satan sets himself against this; but the Lord brings the soul into sweet oneness with it; causeth the soul to exclaim,

Salvation O, the joyful sound!

And then again he goes on to say, 'The Gentiles shall see thy righteousness, we do see it; and all kings, or kingdoms, thy glory.' So you see here that what in the first verse is called *salvation* in the next verse is called *glory*; because salvation and eternal glory are inseparably connected. 'And thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord; mark that, 'and a royal diadem in the hand of thy God.' Do you ask what we are in the hand of sin? Look at what we are there; see how we are spoiled and degraded. Do you ask what we are in the hand of the law? See how we are condemned there, cursed there, cast out there, ruined there—in the hand of sin and in the hand of the law. And do you ask what we are in the hand of Satan? Ah, what are we there? There we are deluded; for his aim is to keep the light of the glorious gospel of Christ, who is the image of God, from shining into our souls. And do you ask what we are in the hands of death? Ah, see the man strong and healthy to day, see him writhing in his dying hour, see his pallid face, see his lifeless form in the coffin; follow him to the grave; open the grave a few months or years after; and see a handful of dust all that is left! Alas, alas, what wretched creatures we are, in the hands of sin, in the hands of the law, in the hands of death. And what should we be when we come to get into the hands of justice, and to be shut up in hell? Now, in contrast to all this, 'thou shalt be a crown of glory in the hand of the Lord.' God the Father took hold of us and gave us to Christ, imputing our sins to Christ, and Christ's work to us; Jesus takes hold of us, lifts us out of sin, and out of the law, from Satan, from death, and from hell; unites us to himself, and makes us bear witness of what he is, so that in his hand we become unto him a crown of glory and a royal diadem.

‘And thou shalt no more,’ you see the declaration is final, ‘be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.’ Now here then is eternal righteousness, here is eternal salvation, here is newness of name, here is eternal certainty—‘thou shalt no more be termed Desolate.’ In your first Adam state you are desolate, but in your Second Adam state you shall no more be termed desolate; it is an eternal negative; eternity may roll on, but it will still be true, thou shalt no more be termed desolate, and after incalculable numbers of ages have rolled round, it will be as true then as it is now. Forsaken in the first Adam, left there; there the Lord justly hid his face from us, but here in Christ thou shalt no more be forsaken. And thy land shall be married; one with Christ, and one with him for ever. One more word pointing out this object that Christ had to achieve, and how he achieved it. The Lord not only brings a poor sinner into his righteousness, and to his salvation, and to this glory, and to this newness of name, and to this eternal oneness with Jesus; but by a sworn covenant undertakes to sustain that man. ‘The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies.’ In the old covenant the produce of the fields was often taken, as you see, by enemies, but here in the new covenant is that bread of life of which the enemy cannot deprive us: here in this new covenant is that wine of the everlasting kingdom of which the enemy cannot deprive us. So the Lord by a sworn covenant undertakes eternally to sustain us. This then is the object and end: this includes everything. Give me Christ’s righteousness, in which the sinner is as exempted from condemnation as Christ himself; give me Christ’s salvation, by which I am as sure of eternal glory as though I was there; give me this new name, and that new name is in accordance with Christ himself—for the whole family in heaven and on earth is named after him—so that this new name is nothing else but that which is written, ‘This is the name by which she shall be called; Jehovah, our Righteousness;’ this is the new name, and indicates her indissoluble oneness with the Lord Jesus Christ. The Lord then in this sworn covenant sustains me; he will never leave me, never forsake me, and whenever he means to minister any mercy to me, he looks upon his own sworn covenant, and what he has in that covenant for me, I shall have. ‘The devil may say, Nay; and sin, and the world, and unbelief, and your darkness of mind, and the flesh, may say, Nay; but what there is in God’s covenant for you, you shall have; it is the very business of that covenant to remove that out of the way which stands in the way; and that is the way the Lord sustains us, justifies us by his own righteousness, saves us by his own grace, and brings us into oneness with himself. He has sworn by his right hand, and when it shall wither, then we shall come short; and when his arm is shortened that it cannot save, then we shall come short—but not before. This is the object that Christ had to achieve, as recorded in the 62nd of Isaiah: analogous to which is the 19th chapter of Revelation, as I shall presently notice. Now, says sin—for I must personify for a minute or two these opposing powers—now, says sin, that is what I hate above all, that hyper-Calvinism, those high doctrines, this dangerous gospel. This is what the devil fights against, he fights for the other; you may preach duty faith as long as you like; and the more you preach the better the devil will like it, and the more conversions you make to duty faith, and by duty faith, the better the devil will like it, because his army will be larger; and the more free will, Popery, and every other human invention you preach, the better the devil will like it, and the more the world will like it: for by such systems the devil seeks to overlay, and if possible overwhelm the blessed truth of justification, by God’s eternal righteousness, and eternal salvation by his eternal mercy, and eternal dignity by his unalterable nomination of us, and

eternal and indissoluble union to the Lord Jesus Christ; these are the things that Satan hates, and these are the things, that where God is the teacher, he brings the soul to feel its need of. Now the prophet seems delighted; and as though he should say, 'Will the Mediator do all this? will he achieve all this?' He hath said he will not rest till it be achieved; he hath declared he will bring in righteousness, that he will accomplish salvation, that he will give a new name: that there shall be no more desolation, and no more forsaking; and that there shall be no more privation; there shall be sustentation with eternal certainty: will he do this? As though the prophet asked with all solemnity, how can these things be? how can such a great end be brought about? Presently some mysterious person appears: who is this? Who is this but the very same person who said he would not rest until the great object described in the preceding chapter should be achieved? 'Ah,' saith the prophet, 'I see it is done.' The prophet first saw it in prediction, and he now sees in vision the time when it is done. 'Who is this that cometh from Edom?' I apprehend Edom there to mean the land of Israel; called Edom, spiritually. Edom was a country of deadly enmity to the Jews; and the Jews themselves had sunk into the same spirit of enmity against God, and therefore, while that land is spiritually called Sodom and Egypt, it is also called Edom. 'Who is this that cometh from Edom? with dyed garments from Bozrah?' What do these dyed garments mean? Why, surely he must have slain some great monsters; he must have been in some tremendous conflict; there is something done somewhere; what mystery is this? 'with dyed garments from Bozrah.' Now as Bozrah literally was the key fortress to the kingdom of Edom, so sin is Satan's key fortress; and if that fortress of his kingdom be destroyed, down comes his kingdom. And Jesus Christ destroyed sin. You do not read of the dyed garments until he comes into the winepress; we shall have to speak presently upon this. 'This that is glorious in his apparel,' that we shall come back to presently: 'travelling in the greatness of his strength.' What, then, that which he hath achieved, hath not weakened him! he died, and yet remained omnipotent; laid down his life, and yet as omnipotent in the very moment in which he laid down his life as he was previously to his coming into the winepress, and as he was after he rose from the dead. Mark the answer, 'I that speak in righteousness:' had I not told thee in the preceding chapter what I would do, and now I tell you I have done it, I have brought forth righteousness as brightness, I have brought forth salvation as a lamp that burneth, I have brought in the new name, I have established the oneness, I have confirmed unto you eternal sustentance, and henceforth I will feed you, and lead you to living fountains of waters, and God shall wipe away all tears from off all faces. 'I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine fat?' I believe that the prophet saw in the very apparel of this wondrous Person, the death of Christ; he saw by the conflict this Person had been through, the winepress that he had trodden, glorious—in his apparel: I can see by this apparel that he has trodden sin to death, I can see by his apparel that he has trodden Satan (as far as the church is concerned,) to death; he has trodden death itself to death; he has trodden hell, so far as the church is concerned, to death, he has trodden the whole body of error to death, he has trodden these monsters to death. Why, he has upon his apparel the very heart's blood of sin, of Satan, of death, of error, of all tribulation. What a mighty conqueror! I can see by his vesture dipped in blood what a great slaughter he has made, that he has indeed punished Leviathan, that piercing serpent, even Leviathan that crooked serpent; he hath slain the dragon that is in the sea, and though that Leviathan laughed at iron and brass, and all the iron and brazen walls that men could oppose to hold him. Leviathan cared not, for that, his heart is firm

stone, and as hard as a piece of the nether millstone, he never cared aught for a person, until the Great Master in Israel came, but when the dear Redeemer came, travelling in the greatness of his strength, in the omnipotency of his power, then these monsters were slain, and not before. So that just what this figure spoken of in our text would be literally, if such a thing ever took place literally, which of course it never did, and never will, nor is our text to be understood literally, but mystically: just so is this wonderful work of Christ to be understood mystically. Now what is his answer? 'I have trodden the winepress alone, and of the people there was none with me.' I have no simile at hand, by which I could illustrate what I want to do here; the best simile I have at hand, and that is a very poor one, is this: we might suppose a person in the winepress, labouring mightily, with the vertical sun coming upon him with such intensity and power that it seems a miracle that he can endure the heat of the sun, and a much greater miracle still, that he can achieve such a victory as to fulfil our text, 'that the blood came out from the winepress by the space of a thousand and six hundred furlongs.' Now this is a poor similitude, but it will help us to an idea that Jesus Christ came into the winepress, and overcame sin and Satan, and death, and error, and tribulation, at the same time that God's wrath was falling upon him—it was the winepress of God's wrath; and never, no, not in hell, will the fierceness of God's wrath be ever equal to what it was on that tremendous day, because in hell the wrath of God is lengthened out and proportioned to the various amounts of guilt belonging to each person there. But here, on Christ Jesus was the aggregate of the guilt of unnumbered millions, unnumbered by man, all concentrated, he had to take the whole, and there the wrath of God was concentrated, and yet the Saviour slew sin and Satan, I mean as to the church—slew death, tribulation, error; overcame everything—he trod the winepress alone. Here was God's almighty vengeance against sin, against error, against Satan. Christ went into this winepress of God's wrath, and here he conquered those mighty powers, and fulfilled what is written in another place in Isaiah, and a beautiful scripture it is, expressive of this very subject, where it is said, 'In that day there shall be upon every high mountain, and every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.' Ah, the towers of sin, the towers of error, the towers of hell, all fell in that day, when an Almighty Saviour died. Hence he saith, when he personifies these mighty foes that he conquered, 'I will tread them down in mine anger, and trample upon them in my fury.' And when he looked around, he says, 'I looked, and there was none to help, and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me, and my fury it upheld me.' So that Christ coming into the winepress of God's wrath, oh what a concentration was there of wrath, it was, as I have said, to achieve the great object I have stated—to establish his righteousness, to establish his salvation, to establish this new name, to establish the indissoluble union that God the Father had formed between him and his people, and to establish with certainty, that eternal supply which is by Christ Jesus the Lord. Here then is the winepress, and here is the victory; we see the object stated in the sixty-second of Isaiah, we see it in the sixty-third of Isaiah achieved.

Now let us go to the 19th chapter of Revelation, and see the analogy. John, as we shall presently see, was exceedingly charmed and delighted with this subject of eternal oneness in Christ. John says, 'I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth.' Ah, say some, that is a truism; everybody knows that. They do not know it in the sense there intended; that does not refer to him merely in his abstract power, his universal dominion, or general providence; but it

means in some defined, peculiar, and special sense—so that what I have now to say, or rather what is set forth after this, is based upon the reign of Jehovah; ‘the Lord God omnipotent reigneth;’ he reigns in his eternal omnipotency. As he achieved the object, as Christ achieved the object by conquering these monsters, now he maintains the object. What is the object of his omnipotency being brought in here? what is the object of almightiness appearing here? what is it to maintain? Ah, my hearer, that very thing that the professing world is trying to break down—that very thing that men are trying to reason out of the Bible; but they will never do it, nor reason it out of our hearts. What is this then? ‘Let us be glad and rejoice;’ now comes the object: then you will see presently the victory; the work of Christ again brought before us: ‘Let us be glad, and rejoice, and give honour to him, for the marriage of the Lamb;’ there it is, you see, ‘the marriage of the Lamb is come, and his wife hath made herself ready.’ And how has she made herself ready? By the unerring teachings of God the Holy Ghost; he, (the Holy Spirit,) lets the soul into this great secret of covenant, of indissoluble oneness with Jesus. Where are you, my hearer, and where am I? Are we lovers of God in this eternal oneness with Christ—and do we see that God reigns there in his omnipotence?

So the wife is ready—like the wise virgins, they knew the bridegroom, and went in with him; they were with him, the others were not with him, they did not know him: no idea of the relationship. ‘And to her was granted;’ here is a Divine grant, ‘to her was granted.’ It seems to imply she wished it, because a thing granted, fairly implies a wish for it:—‘to her was granted that she should be arrayed in fine linen, clean and white,’ or, as the margin reads, ‘clean and bright.’ She desired that: is it not so? Hear one speak of this matter; ‘That I may be found in him, not having mine own righteousness, which is of the law;’ for ‘I might just as well have my sins—‘but the righteousness of Christ, even the righteousness of God, which is by faith; that is what he desired, that is what every living soul desires; and the desire of the righteous shall be granted; it is a right desire. My hearer, can you say that this is your desire? Can you say it is your desire to live in him, to be found in him, approved in him? If so, then it will be granted. ‘To her was granted.’ ‘And the fine linen is the righteousness of saints.’ And now mark the welcome of every poor sinner that loves the Lamb in this eternal relationship, that loves this order of things; ‘Write:’ write something, John ‘What shall I write, Lord?’ Why, write this, ‘Blessed are they which are called unto the marriage supper of the Lamb,’ the marriage feast of the Lamb. It is a free grace feast, it is a feast of eternal certainty. I go back again to the Old Testament; Blessed are they which are called unto the marriage supper of the lamb:’ for the Lord hath sworn by his right hand and by the arm of his strength to sustain and cheer you. Ah, that man is a blessed man— is brought into a knowledge of this eternal oneness, and brought to love God here, and God hath sworn here, nowhere else but here, that he will sustain and cheer you, you shall have the wine that is to cheer your heart to eternity, the wine of the kingdom, the blood of the everlasting covenant. God himself hath in a sworn covenant, engaged to make you happy. Blessed is the man, may it not well be said so. And as though John had an allusion to this 62nd of Isaiah, or rather the angel that appeared to John—he says, ‘These are the true sayings of God.’ Where are they, the true sayings of God? 62nd of Isaiah? ‘These are the true sayings of God.’ Well, what has this to do, you say, with the winepress? This is the object to be achieved; friends; this church is to be saved, this relationship to be established, this sanctification, justification, consolation, consecration, glorification, exaltation, continuation; all this is to be achieved and continued. Well now, I am going to make an apology. I have in times past very much blamed John

falling down to worship the angel; and do you know that I never fully forgave him until the other day. And whatever made you forgive him? I will tell you. The angel spake so wondrously of the eternity of Jehovah's reign, reigning in his omnipotency; the angel spake so wondrously of the marriage of the Lamb; the angel spake so wondrously of the feast, and the certainty of it, that instead of these doctrines making John careless, he was so enraptured that he fell down to worship the angel, thinking it was the Master: but it was one of the servants. So I will forgive him—I will this morning proclaim my forgiveness of poor John. He was so enraptured with these eternal things, just the very things that I am so delighted with; I do think I should have done the same, I should have seen these things so glorious, and the angel so much like the Master: it had such an effect upon John that he felt the truth of what we sometimes sing;

Here I would sit and sing away. &c.,

Ah, say some, you forgive him that time; but you find he repeated it, he did it again, will you forgive him the second time? I will. Well, but it was not this that made him do it the second time? why, it was something as good; for the angel spoke so nicely of the river of life, that proceedeth from the throne of God and of the Lamb, and of the tree of life; and of there being no more curse, the throne of God and of the Lamb in the midst of it, and that there should be no night there, no need of a created sun, for the Lord God giveth them light, and they shall reign for ever and ever; John said, I can't stand this, and down he fell the second time to worship the angel again; he was so delighted. 'See thou do it not; for I am thy fellow servant.' Now, my hearer, it is a remarkable thing; you poor, despised high doctrine people, look at it, it was these eternal certainties that brought John down in this state the first time; ah, but it was a mistake, you say, never mind that; and it was these same certainties that overcame him the second time. Ah, when we are brought truly to feel these things in their reality, they put everything else into the shade, and make the dear Redeemer appear the chiefest of ten thousand, and altogether lovely. But stop, John, let us come back again; you have seen the Lord reigning in this covenant order, in his omnipotency, independant of creatures. Yes, you have seen the bride prepared, arrayed in sanctification and justification, yes, you have seen the certainty of the feast. Yes. Well, look again, John, you may depend upon it that the things you have seen will require something to maintain them. And so John says, 'I saw heaven opened; and behold a white horse;' here it is, you see 'and he that sat upon him was called Faithful and True, 'and in righteousness he doth judge,' mark that; he adjudges his bride to all blessedness to which his perfection entitles her; and he adjudges his enemies to all the wrath which they deserve. 'In righteousness he doth judge;' 'he will judge the poor and the needy; and will save all the meek of the earth.' 'And make war.' Ah, there is no coldness about him; he makes war in earnest. 'His eyes were as a flame of fire,' what for? To maintain the rights of his bride; to maintain the liberty of the gospel; the certainties of the gospel. He disdains the uncertainties that are thrown in by men. 'His eyes are as a flame of fire;' his very looks pierce his enemies through, cheer his friends, and enable them to rejoice. He makes war in earnest, and he makes war with success, too, for 'on his head are many crowns,'—every soul he acquires is a crown of glory to him: so will you be a crown of glory to him—you will honour him, love him, bless him, speak highly of him, and 'crown him Lord of all.' And he makes war not only in earnest and with success, but also with ineffable delight, for 'he had a name written that no man knew but he himself.' Well then, say you, you do not know it. Yes, I do know it, and yet I do not know it. I read farther back in this book of those who receive a white stone, with a new name written, that no one knoweth but he that receiveth it.

No one knoweth the sweetness of pardoning mercy but he that receiveth it—no one knoweth the sweetness of adoption but he that receiveth it; and so none but Christ himself knows the sweetness of saving a sinner. If angels rejoice at the repentance of a sinner, Jesus much more. No one but himself knows the delight he has in saving his people. Ah! think not that salvation with Jesus is a cold, lowering, dull, cloudy, foggy, moody, miserable, if you like, concern—no; he says, 'I delight to do thy will, Oh God; thy law is within my heart.' It is Christ's eternal delight. I take the other passage, then, as a kind of key to this, no one knoweth the sweetness of pardon and adoption, but he that receiveth it, and so I think that this means, that no one knows the delight of saving a sinner, but he who does save.

But again, 'He was clothed with a vesture dipped in blood:' there he is again you see, still bearing the assurance that sin is dead—still bearing the assurance that Satan is dead—death is dead, error is dead, tribulation dead, the curse dead—all is dead, except that the people shall live; they shall live for ever. 'And his name is called the Word of God.' Among other reasons, because of his entire harmony with the Word; he is the essence of that Word; trace him in his birth, his life, his death, his resurrection, in all his movements, and see how they all entirely square with what was predicted concerning him. 'And the armies which were in heaven followed him upon white horses.' We shall have to come to that again; I shall not get to the end of my text this morning—not come to the measurements yet, that is our third idea: 'A thousand, six hundred furlongs.' I shall have to notice that next Sunday morning.

The next point I will concisely notice in conclusion, shall be **THE PLACE**. This winepress was 'without the city.' I think there are two ideas there intended, first to indicate the Jews' rejection of him—and his being put out of the city was typified by the burnt offering that was burnt without the camp. Now saith the apostle, 'so Jesus, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth unto him without the camp.' I think the term *camp* there is a military term, not a mere pilgrimage term. The Israelitish nation was an hostile camp—they fought against Christ, and reproached all that followed him. Now saith the apostle, let us go out of this hostile camp, 'bearing his reproach, for here we have no continuing city, but we seek one to come.' This earthly Jerusalem had become a cage of unclean birds, nothing but enmity against Jesus Christ. I think that is one idea intended. And I think there is one more idea intended by his suffering without the city, and that is this: to denote that his sacrifice was not a mere metropolitan sacrifice, but a cosmopolitan sacrifice; that is, that it was not a sacrifice for one city or one people merely, but a sacrifice for the whole world. 'He is the propitiation for our sins,' saith John, and not for ours only, but for the sins of the whole world.' There is a world of sinners whom God hath loved, and whom he loves he never leaves, but loves them to the end; there is a world of sinners that the Holy Ghost shall convince of sin—there is a world of sinners that Christ came to save, and that world of sinners shall appear a world of saints at the last, at the Redeemer's right hand. 'I, if I be lifted up will draw all men unto me; he has done so in the sense there intended, all classes and orders of men he has drawn unto him; and will continue to do so. It is not therefore a mere metropolitan tabernacle, nor a mere Surrey Tabernacle, that he came to found, but a cosmopolitan one; one to which all nations should flow; he being the minister of the sanctuary and of the true tabernacle, that God pitched, and not man.

I hope to speak again upon these words next Sunday morning.