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Now, is it not apparent that the words which the beloved disciple had thus heard the redeemed singing in their blissful seats above, had taken deep possession of his mind, and that, in the passage before us, when he would express his sentiments of adoring gratitude to Christ, he simply adopts these, and repeats the hymn of the upper sanctuary? So much sympathy is there between saints on earth and saints in heaven! The blue curtain of the firmament separates them outwardly, but their hearts are one.

The apostle's ascription of eternal glory and dominion to Christ is founded upon three considerations: *first*, the benefits which believers receive from Christ—he "washed us from our sins, . . . and hath made us kings and priests unto God and his Father;" *secondly*, the price at which these blessings were procured—"his own blood;" and, *thirdly*, the motive which induced Jesus to be at this expense on our account—love; he "loved us." On these points, in their order, I proceed to offer some remarks; and while we meditate upon a subject so fitted to excite devotional feeling, may He who made the hearts of the disciples who were journeying to Emmaus "burn within them while he talked with them by the way, and while he opened to them the Scriptures," lead us to lively apprehensions of the truth, and cause us to be suitably affected under it!

I. In enumerating the benefits which believers owe to Christ, the apostle mentions,

1st, That *he washes them from their sins*; language descriptive of deliverance, both from the guilt of sin, and from its pollution.

By the guilt of sin is meant the liability to condemnation under which sinners are laid by their transgression of the divine law. Sin necessarily exposes to condemnation, for "the wages of sin is death." All mankind therefore