

You cannot, my brethren, but have remarked Paul's predilection for the term *πλοῦτος*, *riches*, as adapted to convey in the most forcible manner the idea of exuberance or profusion, particularly when descanting upon the beneficence of the Deity, or the benefits which flow to us through the mediation of Christ. And how justly are the mercies of the new covenant called "the unsearchable *riches* of Christ!"

Mark their *variety*. Man is a dependent being. He was so before he lost the glory of his primal state. But how has his vain and impious attempt to become independent, multiplied and accumulated his wants! Contrast his present humiliated and wretched condition with the bliss he enjoyed when recent from the hands of his holy and beneficent Creator. Adorned with the Divine image, and admitted to the most intimate communion with his God, the perspective of felicity that then expanded before him was without a shadow and without a limit. But now he is "alienated from the life of God through the ignorance that is in him." Now he is an arraigned culprit at the bar of eternal justice. Now his noble powers are desecrated by the "wisdom from beneath, which is earthly, and sensual, and devilish." Now his inheritance on high is forfeited; and he is *without God* in the world. Whither shall he flee? To whom shall he go? "Lord, to whom shall we go? THOU hast the words of eternal life." In the gospel of salvation thou hast opened the profound of thy compassions! thou hast displayed the *riches* of thy redeeming grace! We are blind, and guilty, and polluted, and lost: but thou art made of God unto them that believe, wisdom and righteousness, sanctification and redemption.

Contemplate their *abundance*. Redeeming grace knows no parsimony. It is as exuberant as it is unmerited. Would that I could *commend* to you, in a manner worthy of the subject, the love of Christ. But though I spake