

of unrighteousness - not one are free from the  
service of sin. what Pride & Envy, what  
wrath & malice, what Hatred & Illwill are  
harboured in the bosom of man. as a cage  
is full of birds, so are the hearts of men full  
of Deceit. Now gladly we cast off all  
Allegiance to God. And to be a God to ourselves  
we are ready to say with the Generation in  
the Psalmist Day - it over Tongue will we  
prevail. our lips are our own who is Lord  
over us - Thus in fleshly lusts we degrade  
ourselves almost to a level with beasts of  
flesh - such turning again to sin like a  
Dog to his vomit - But in spiritual matters  
of. & wickedness we too much resemble the  
fallen Angels - Our Lord told the Jews ye are  
of your Father of Devils, and of hosts of your  
Father ye will do - he was a murderer  
from of pregnancy & abode not in of Truth  
because there is no Truth in him -  
- This passage is not of any private inter-  
pretation -



it is the Declaration of our <sup>self</sup> respecting human nature - It did not merely apply to those who were standing round our fire at the time he made use of these words, but to their nation in general - and to all mankind - How different is this State from that in which we were first created - God created man in his own image, in the image of God, created he him male & female created he them. what a contrast what a change! how are we fallen? how are we degraded? how are we sunk in sin? Sin has ruined all. by one man sin entered into of O! & Death by sin, so of Death passed upon all ~~men~~, for if all have sinned In this view more particularly is sin represented upon our text - The Psalmist evidently refers to a ~~fever~~ the State of a fever, or a leprous House. no Disorder was more loathsome than the leprosy. A Person affected with leprosy was driven from of society of his nearest and dearest Relations, and was compelled by law to proclaim his

uncleanness to all who approached him. Moses directed that the fever in whom the plague of leprosy was should rent his Cloaths, his Head should be bare, and a covering upon his lip, and he sh<sup>d</sup>. cry uncleanness, uncleanness if all might take warning and flee from him lest they should catch in infection - nor could this Disorder ever be cured by the Art of man - If the fever was ever healed it was by G<sup>d</sup>. alone without intervention of man or human means - Hence David knowing of guiltiness and iniquities of his sins to God - similar Expressions also abound in every part of the Sacred writings - our natural depravity is declared in Expressions of like import - what is man says Job if he sh<sup>d</sup>. be clear, or he if is born of a woman if he sh<sup>d</sup>. be righteous - behold he putteth no trust in his riches, ~~nor he changes~~ his Angels to folly yea the Heavens are not clear in his sight, how much more abominable & filthy is man who



who drinketh frequently like water - our  
acquired corruptions are said to render us loath  
some objects - a righteous man says Solomon  
~~but~~ both living, but a wicked man is  
loathsome and cometh to shame. The  
very remains of sin in the ~~the~~ best of men  
in the most eminent spirits are also  
described in similar language - St Paul  
exclaims who wretched man if I say  
who shall deliver me from <sup>this</sup> body of  
this death - happy w. it be for us if we  
had these veins of sin - these veins w.  
humble us w. of dust - w. lay us low before  
the mercy seat - we should then call loudly  
for pardon and deliverance from it. our  
distress would then be much greater than  
what the leper experienced under his  
spray as the disorder of sin is a much  
sorer evil, and attended with certain  
ruin to body and soul unless a

deliverance can be obtained from it - but blessed  
be God as vile as sin is it may be forgiven  
subdued, and taken away, which brings us to  
consider in of 2. place the means of deliver-  
ance from it. when David said purge me  
with hyssop that he alludes to of cure of leprosy  
This is clearly manifest from of Leviticus in which  
he implores deliverance - under Jewish  
regimes he sets forth of only means of deliverance  
certain means were prescribed by God for  
the purification of a leper. Lev. 14. ch. 1. 2-7  
"when God hath healed him - the Priest was to  
take two clean birds, with cedar wood, scarlet  
and hyssop - having killed one of the birds the  
Priest was to dip the hyssop, and the living  
bird in the blood of the bird if had been  
stain - he was then to sprinkle of leprosy  
seven times and then to loose the living  
bird - This ordinance typified of death  
of Christ at his resurrection, and subsequent  
ascension into Heaven in his own blood -



It is therefore in reference to X. if David says  
purge me to Hyssop be. In the purification  
of a leprous there water was used to blood  
to this David seems to allude when he says  
wash me and I shall be whiter than snow.  
an inspired writer lays particular stress  
upon this. This is he says St. John, it came  
by water & blood, not by water only, but by  
water & blood. and it is of the spirit of cleansing  
intrep because of the spirit is truth - Every  
enlightened person sees as much need of  
St. Spirit to wash him from all uncleanness  
of sin, as of his blood to purge him  
from its guilt. The efficacy ascribed to these  
means is not at all exaggerated. There is no  
sin whatever which of blood of X.  
cannot cleanse. we cannot conceive more  
enormous sins than those of David murder  
& adultery. yet he could say in confidence  
purge me for he believed the means were

equal to effect a cure. tho' his case was one  
of the most dreadful and desperate - He  
knew if it <sup>he</sup> would purge him in this way  
and wash him, and hereby him his soul  
would be whiter than snow. This blessed  
truth is attested by of beloved Ap. St. John  
the blood of Jcs. cleanseth us from all sin.  
its efficacy is so great when applied to of  
soul. It is urged by God himself as an  
inducement to repentance - Come and let us  
reason together saith the Lord, ~~tho' your sins~~  
tho' your sins be as scarlet they shall be as  
white as snow, tho' red as crimson they  
shall be as wool - what encouragement  
Does this exceeding great and precious  
promise afford unto all who wish to  
reason with God - to come unto him in  
true repentance. Now ought we to bless  
God that he hath provide so abundantly  
for us - that we may return unto him



And after all if we have done obtain his love  
and favour. Who none but God alone could  
cure the Leprosy of the Body amongst  
the Jews - yet this dreadful loathsome  
Disorder was cured by following the Divine  
Directions; so none can cure the Leprosy  
of the human heart, but God, yet this ten  
thousand times more dreadful Disorder  
than the Leprosy of the Body it is cured.  
The Divine Goodness has appointed the  
proper means. There was only one here  
and there amongst the Israelites afflicted  
it of Leprosy, but we are all without  
Exception afflicted it of Leprosy of the heart.  
none are clear, nor are free from  
impediment, but all may rend their cloths  
and cry unclear - unclear - we have  
now considered the nature of this & of  
means of deliverance from it

we shall now draw an Inference or two  
from what hath been said - Now mislabeled are  
they who ~~see~~ seek salvation by any Rightness  
of their own. we can no more eradicate sin  
from our hearts, than a Leprosy from our Bodies  
no man ever more deeply bewailed sin or  
more thoroughly turned from it than David  
I am weary in my groaning perhaps, all of  
night make I my Bed to weep - I water my  
bed with my Tears - for my iniquities are  
gone over my Head, as an heavy burden  
they are too heavy for me - my wounds stink  
and are corrupt because of my foolishness  
I am troubled - I am bowed down greatly  
I go mourning all the day long -  
There we have the language of a broken heart  
a contrite Heart - of one who <sup>who was poor in spirit</sup> trembled at  
God's word - David did not say I will purge  
away my sin, by my Tears, by my  
Repentance, by my religious duties, but  
he cries to God, purge me with Hyssop &



no man ever repented more truly than David  
did, none ever worshipped God, in more  
pervon and devotion, but it was, not on  
these things he depended upon for pardon  
but upon the ~~kind~~ multitude of God's tender  
mercies. He had no idea of ~~his~~ his own  
Righteousness or of obtaining forgiveness  
thro' that to God. His views of his own ruin  
thro' sin were clear and distinct. and the  
way by which he was to be reconciled to  
God. we all in like manner would be  
humble before God, if our understandings were  
not blinded by sin - our ignorance is the  
occasion of much sin to us. we are  
ignorant of the state we are in thro' sin  
we do not believe that the ruin is so great  
that sin hath made upon our souls as  
it is - hence we are unconcerned about  
our future state, about God, and about

every thing that respects the eternal G.  
How earnest sh<sup>d</sup> we pray, how diligently sh<sup>d</sup>  
we watch, against sin if we were once  
convinced what misery it has exposed us to.  
what Encouragement does the Example  
of David, and God's good resp to him afford to  
all mourning Penitents - who feel the  
separosy of sin, and are crying purge me  
O. If David did not despair of mercy, ~~what~~  
can we have cause to do so? If of  
Blood of X<sup>t</sup>. Could so purge him, why may  
it not us also? If it had such Efficacy  
a thousand years before it was shed doubtless  
it will not be less efficacious now, it has  
been poured out for us - X<sup>t</sup> our Passover  
is sacrificed for us - but my brethren  
it is not the mere shedding of X<sup>t</sup>'s blood  
if will profit us - It must be applied  
to our souls - If a man was perishing  
in Hunger, and food set before him



the mere placing of the food in his sight  
w'd not preserve him from death - He  
must die of Hunger, unless he eat - The  
food must be taken and eat before it can  
contribute to the nourishment of the  
body - It must be received by the soul.  
The benefits of his Death must be  
applied on the soul must die - Let none  
then imagine, that because they have been  
born in a Christian land, have been  
accustomed to attend upon the public  
Ordinances, and to hear the Gospel that  
on these Accounts they shall be saved.  
Let us all examine ourselves. Let us try  
our Faith and Repentance, by God's word -  
Let us see what Effects have been  
produced upon our Hearts and Lives  
by Religion. and how far we yet  
resemble the servants of the old and

new Testament. They were Pilgrims and  
Strangers upon Earth, they put their Treasure  
in Heaven - and they loved the Saviour - He  
was precious to their Souls - Religion brings  
the soul to God. it turns it from the love of  
all sin - it makes it long for a better <sup>land</sup> and  
endears all the Promises of the Gospel.  
Have we then found these Effects upon us -  
how are we spending our time - what  
is the grand object of our Pursuit -  
~~What do we long for~~ <sup>What do we long for</sup> ~~for money~~  
what do we most long for? what do  
we most value? our <sup>land</sup> will not be long - we  
shall soon ~~meet~~ be fully convinced of  
the Dreadful nature of Sin - It is  
probable that none know the full  
extent of the evil of Sin while in this  
world when the glories of Heaven, and  
the miseries of Hell are all laid open



to our vain, as the high man mentioned on  
the Gospel saw him, ~~there are many~~  
when he beheld Lazarus with such a  
power - we shall then see into the  
brightest consequences of his - Oh  
let us now earnestly pray to David  
that we may be purged from all  
sin and made meet for Heaven  
and glory, and be assured that when  
ever the awful judgments shall  
come we may be found ready to  
meet the Lord ~~in the presence~~ and  
to be known with him