

# Pardon for the Greatest of Sinners

by Jonathan Edwards

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*Jonathan Edwards emphasizes that no sin is too great for God's mercy and encourages sinners to seek pardon through Christ.*

**Scripture:** Psalm 25:11, Proverbs 28:13, Isaiah 1:18, Matthew 9:13, John 6:37, Romans 3:25, Romans 5:20, 1 John 1:7

**Topics:** "Divine Mercy", "Christian Redemption"

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## Description

Jonathan Edwards preaches on Psalm 25:11, highlighting how David, in a time of affliction, pleads for pardon based on God's name's sake and the greatness of his sins. Edwards emphasizes that the greatness of our sin is not an impediment to pardon if we come to God for mercy. He explains the need for sinners to be aware of their misery, unworthiness, and to come to God through Jesus Christ alone for mercy. Edwards assures that God's mercy is sufficient for the pardon of all sins, and Christ's satisfaction is enough to remove even the greatest guilt, making pardon available to all who come to God in the right manner.

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## Transcript

PSALM 25:11

For thy name's sake, O Lord, pardon my iniquity; for it is great.

IT is evident by some passages in this psalm, that when it was penned, it was a time of affliction and danger with David. This appears particularly by the 15th and following verses: "Mine eyes are ever towards the Lord; for he shall pluck my feet out of the net," etc. His distress makes him think of his sins, and leads him to confess them, and to cry to God for pardon, as is suitable in a time of affliction. See ver. 7. "Remember not the sins of my youth, nor my transgressions;" and verse 18. "Look upon mine affliction, and my pain, and forgive all my sins."

It is observable in the text, what arguments the psalmist makes use of in pleading for pardon.

1. He pleads for pardon for God's name's sake. He has no expectation of pardon for the sake of any righteousness or worthiness of his for any good deeds he had done, or any compensation he had made for his sins; though if man's righteousness could be a just plea, David would have had as much to plead as most. But he begs that God would do it for his own name's sake, for his own glory, for the glory of his own free grace, and for the honour of his own covenant-faithfulness.

2. The psalmist pleads the greatness of his sins as an argument for mercy. He not only doth not plead his own righteousness, or the smallness of his sins; he doth not say, Pardon mine iniquity, for I have done much good to counterbalance it; or, Pardon mine iniquity, for it is small, and thou hast no great reason to be angry with me; mine iniquity is not so great, that thou hast any just cause to remember it against me; mine offence is not such but that thou mayest well enough overlook it: but on the contrary he says, Pardon mine iniquity, for it is great; he pleads the greatness of his sin, and not the smallness of it; he enforces his prayer with this consideration, that his sins are very heinous.

But how could he make this a plea for pardon? I answer, Because the greater his iniquity was, the more need he had of pardon. It is as much as if he had said, Pardon mine iniquity, for it is so great that I cannot bear the punishment; my sin is so great that I am in necessity of pardon; my case will be exceedingly miserable, unless thou be pleased to pardon me. He makes use of the greatness of his sin, to enforce his plea for pardon, as a man would make use of the greatness of calamity in begging for relief. When a beggar begs for bread, he will plead the greatness of his poverty and necessity. When a man in distress cries for pity, what more suitable plea can be urged than the extremity of his case?--And God allows such a plea as this: for he is moved to mercy towards us by nothing in us but the miserableness of our case. He doth not pity sinners because they are worthy, but because they need his pity.

## DOCTRINE

If we truly come to God for mercy, the greatness of our sin will be no impediment to pardon.--If it were an impediment, David would never have used it as a plea for pardon, as we find he does in the text.--The following things are needful in order that we truly come to God for mercy:

I. That we should see our misery, and be sensible of our need of mercy. They who are not sensible of their misery cannot truly look to God for mercy; for it is the very notion of divine mercy, that it is the goodness and grace of God to the miserable. Without misery in the object, there can be no exercise of mercy. To suppose mercy without supposing misery, or pity without calamity, is a contradiction: therefore men cannot look upon themselves as proper objects of mercy, unless they first know themselves to be miserable; and so, unless this be the case, it is impossible that they should come to God for mercy. They must be sensible that they are the children of wrath; that the law is against them, and that they are exposed to the curse of it: that the wrath of God abideth on them; and that he is angry with them every day while they are under the guilt of sin.--They must be sensible that it is a very dreadful thing to be the object of the wrath of God; that it is a very awful thing to have him for their enemy; and that they cannot bear his wrath. They must be sensible that the guilt of sin makes them miserable creatures, whatever temporal enjoyments they have; that they can be no other than miserable, undone creatures, so long as God is angry with them; that they are without strength, and must perish, and that eternally, unless God help them. They must see that their case is utterly desperate, for any thing that any one else can do for them; that they hang over the pit of eternal misery; and that they must necessarily drop into it, if God have not mercy on them.

II. They must be sensible that they are not worthy that God should have mercy on them. They who truly come to God for mercy, come as beggars, and not as creditors: they come for mere mercy. for sovereign grace, and not for any thing that is due. Therefore, they must see that the misery under which they lie is justly brought upon them, and that the wrath to which they are exposed is justly threatened against them; and that they have deserved that God should be their enemy, and should continue to be their enemy. They must be sensible that it would be just with God to do as he hath threatened in his holy law, viz. make

them the objects of his wrath and curse in hell to all eternity.-- They who come to God for mercy in a right manner are not disposed to find fault with his severity; but they come in a sense of their own utter unworthiness, as with ropes about their necks, and lying in the dust at the foot of mercy.

III. They must come to God for mercy in and through Jesus Christ alone. All their hope of mercy must be from the consideration of what he is, what he hath done, and what he hath suffered; and that there is no other name given under heaven, among men, whereby we can be saved, but that of Christ; that he is the Son of God, and the Saviour of the world; that his blood cleanses from all sin, and that he is so worthy, that all sinners who are in him may well be pardoned and accepted.--It is impossible that any should come to God for mercy, and at the same time have no hope of mercy. Their coming to God for it, implies that they have some hope of obtaining, otherwise they would not think it worth the while to come. But they that come in a right manner have all their hope through Christ, or from the consideration of his redemption, and the sufficiency of it.--If persons thus come to God for mercy, the greatness of their sins will be no impediment to pardon. Let their sins be ever so many, and great, and aggravated, it will not make God in the least degree more backward to pardon them. This may be made evident by the following considerations:

1. The mercy of God is as sufficient for the pardon of the greatest sins, as for the least; and that because his mercy is infinite. That which is infinite, is as much above what is great, as it is above what is small. Thus God being infinitely great, he is as much above kings as he is above beggars; he is as much above the highest angel, as he is above the meanest worm. One finite measure cloth not come any nearer to the extent of what is infinite than another.--So the mercy of God being infinite, it must be as sufficient for the pardon of all sin, as of one. If one of the least sins be not beyond the mercy of God, so neither are the greatest, or ten thousand of them.--However, it must be acknowledged, that this alone cloth not prove the doctrine. For though the mercy of God may be as sufficient for the pardon of great sins as others; yet there may be other obstacles, besides the want of mercy. The mercy of God may be sufficient, and yet the other attributes may oppose the dispensation of mercy in these cases.-- Therefore I observe,

2. That the satisfaction of Christ is as sufficient for the removal of the greatest guilt, as the least: 1 John i. 7. " The blood of Christ cleanseth from all sin." Acts xiii. 39. " By him all that believe are justified from all things from which ye could not be justified by the law of Moses." All the sins of those who truly come to God for mercy, let them be what they will, are satisfied for, if God be true who tells us so; and if they be satisfied for, surely it is not incredible, that God should be ready to pardon them. So that Christ having fully satisfied for all sin, or having wrought out a satisfaction that is sufficient for all, it is now no way inconsistent with the glory of the divine attributes to pardon the greatest sins of those who in a right manner come unto him for it. God may now pardon the greatest sinners without any prejudice to the honour of his holiness. The holiness of God will not suffer him to give the least countenance to sin, but inclines him to give proper testimonies of his hatred of it. But Christ having satisfied for sin, God can now love the sinner, and give no countenance at all to sin, however great a sinner he may have been. It was a sufficient testimony of God's abhorrence of sin, that he poured out his wrath on his own dear Son, when he took the guilt of it upon himself. Nothing can more show God's abhorrence of sin than this. If all mankind had been eternally damned, it would not have been so great a testimony of it.

God may, through Christ, pardon the greatest sinner without any prejudice to the honour of his majesty. The honour of the divine majesty indeed requires satisfaction; but the sufferings of Christ fully repair the injury. Let the contempt be ever so great, yet if so honourable a person as Christ undertakes to be a Mediator for the offender, and suffers so much for him, it fully repairs the injury done to the Majesty of

heaven and earth. The sufferings of Christ fully satisfy justice. The justice of God, as the supreme Governor and Judge of the world, requires the punishment of sin. The supreme Judge must judge the world according to a rule of justice. God doth not show mercy as a judge, but as a sovereign; therefore his exercise of mercy as a sovereign, and his justice as a judge, must be made consistent one with another; and this is done by the sufferings of Christ, in which sin is punished fully, and justice answered. Rom. iii. 25, 26. " Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus."--The law is no impediment in the way of the pardon of the greatest sin, if men do but truly come to God for mercy: for Christ hath fulfilled the law, he hath borne the curse of it, in his sufferings; Gal. iii. 13. " Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

3. Christ will not refuse to save the greatest sinners, who in a right manner come to God for mercy; for this is his work. It is his business to be a Saviour of sinners; it is the work upon which he came into the world; and therefore he will not object to it. He did not come to call the righteous, but sinners to repentance, Matt. ix. 13. Sin is the very evil which he came into the world to remedy: therefore he will not object to any man that he is very sinful. The more sinful he is, the more need of Christ.--The sinfulness of man was the reason of Christ's coming into the world; this is the very misery from which he came to deliver men. The more they have of it, the more need they have of being delivered; " They that are whole need not a physician, but they that are sick," Matt. ix. 12. The physician will not make it an objection against healing a man who applies to him, that he stands in great need of his help. If a physician of compassion comes among the sick and wounded, surely he will not refuse to heal those that stand in most need of healing, if he be able to heal them.

4. Herein doth the glory of grace by the redemption of Christ much consist, viz. in its sufficiency for the pardon of the greatest sinners. The whole contrivance of the way of salvation is for this end, to glorify the free grace of God. God had it on his heart from all eternity to glorify this attribute; and therefore it is, that the device of saving sinners by Christ was conceived. The greatness of divine grace appears very much in this, that God by Christ saves the greatest offenders. The greater the guilt of any sinner is, the more glorious and wonderful is the grace manifested in his pardon: Rom. v. 20. " Where sin abounded, grace did much more abound." The apostle, when telling how great a sinner he had been, takes notice of the abounding of grace in his pardon, of which his great guilt was the occasion: 1 Tim. i. 13. " Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy; and the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus." The Redeemer is glorified, in that he proves sufficient to redeem those who are exceeding sinful, in that his blood proves sufficient to wash away the greatest guilt, in that he is able to save men to the uttermost, and in that he redeems even from the greatest misery. It is the honour of Christ to save the greatest sinners, when they come to him, as it is the honour of a physician that he cures the most desperate diseases or wounds. Therefore, no doubt, Christ will be willing to save the greatest sinners, if they come to him; for he will not be backward to glorify himself, and to commend the value and virtue of his own blood. Seeing he hath so laid out himself to redeem sinners, he will not be unwilling to show, that he is able to redeem to the uttermost.

5. Pardon is as much offered and promised to the greatest sinners as any, if they will come aright to God for mercy. The invitations of the gospel are always in universal terms: as, Ho, every one that thirsteth; Come unto me, all ye that labour and are heavy laden; and, Whosoever will, let him come. And the voice

of Wisdom is to men in general: Prov. viii. 4. " Unto you, O men, I call, and my voice is to the sons of men." Not to moral men, or religious men, but to you, O men. So Christ promises, John vi. 37. " Him that cometh to me, I will in no wise cast out." This is the direction of Christ to his apostles, after his resurrection, Mark xvi. 15, 16. " Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved." Which is agreeable to what the apostle saith, that "the gospel was preached to every creature which is under heaven," Col. i. 23.

## APPLICATION

The proper use of this subject is, to encourage sinners whose consciences are burdened with a sense of guilt, immediately to go to God through Christ for mercy. If you go in the manner we have described, the arms of mercy are open to embrace you. You need not be at all the more fearful of coming because of your sins, let them be ever so black. If you had as much guilt lying on each of your souls as all the wicked men in the world, and all the damned souls in hell; yet if you come to God for mercy, sensible of your own vileness, and seeking pardon only through the free mercy of God in Christ, you would not need to be afraid; the greatness of your sins would be no impediment to your pardon. Therefore, if your souls be burdened, and you are distressed for fear of hell, you need not bear that burden and distress any longer. If you are but willing, you may freely come and unload yourselves, and cast all your burdens on Christ, and rest in him.

But here I shall speak to some OBJECTIONS which some awakened sinners may be ready to make against what I now exhort them to.

I. Some may be ready to object, I have spent my youth and all the best of my life in sin, and I am afraid God will not accept of me, when I offer him only mine old age.--To this I would answer, 1. Hath God said any where, that he will not accept of old sinners who come to him? God hath often made offers and promises in universal terms; and is there any such exception put in? Doth Christ say, All that thirst, let them come to me and drink, except old sinners? Come to me, all ye that labour and are heavy laden, except old sinners, and I will give you rest? Him that cometh to me, I will in no wise cast out, if he be not an old sinner? Did you ever read any such exception any where in the Bible? and why should you give way to exceptions which you make out of your own heads, or rather which the devil puts into your heads, and which have no foundation in the word of God?--Indeed it is more rare that old sinners are willing to come, than others; but if they do come, they are as readily accepted as any whatever.

2. When God accepts of young persons, it is not for the sake of the service which they are like to do him afterwards, or because youth is better worth accepting than old age. You seem entirely to mistake the matter, in thinking that God will not accept of you because you are old; as though he readily accepted of persons in their youth, because their youth is better worth his acceptance; whereas it is only for the sake of Jesus Christ, that God is willing to accept of any.

You say, your life is almost spent, and you are afraid that the best time for serving God is past; and that therefore God will not now accept of you; as if it were for the sake of the service which persons are like to do him, after they are converted, that he accepts of them. But a self-righteous spirit is at the bottom of such objections. Men cannot get off from the notion, that it is for some goodness or service of their own, either done or expected to be done, that God accepts of persons, and receives them into favour.--Indeed they who deny God their youth, the best part of their lives, and spend it in the service of Satan, dreadfully sin and provoke God; and he very often leaves them to hardness of heart when they are grown old. But if

they are willing to accept of Christ when old, he is as ready to receive them as any others; for in that matter God hath respect only to Christ and his worthiness.

II. But, says one, I fear I have committed sins that are peculiar to reprobates. I have sinned against light, and strong convictions of conscience; I have sinned presumptuously; and have so resisted the strivings of the Spirit of God, that I am afraid I have committed such sins as none of God's elect ever commit. I cannot think that God will ever leave one whom he intends to save, to go on and commit sins against so much light and conviction, and with such horrid presumption.--Others may say, I have had risings of heart against God; blasphemous thoughts, a spiteful and malicious spirit; and have abused mercy and the strivings of the Spirit, trampled upon the Saviour, and my sins are such as are peculiar to those who are reprobated to eternal damnation. To all this I would answer,

1. There is no sin peculiar to reprobates but the sin against the Holy Ghost. Do you read of any other in the word of God? And if you do not read of any there, what ground have you to think any such thing? What other rule have we, by which to judge of such matters, but the divine word? If we venture to go beyond that, we shall be miserably in the dark. When we pretend to go further in our determinations than the word of God, Satan takes us up, and leads us. It seems to you that such sins are peculiar to the reprobate, and such as God never forgives. But what reason can you give for it, if you have no word of God to reveal it? Is it because you cannot see how the mercy of God is sufficient to pardon, or the blood of Christ to cleanse from such presumptuous sins? If so, it is because you never yet saw how great the mercy of God is; you never saw the sufficiency of the blood of Christ, and you know not how far the virtue of it extends. Some elect persons have been guilty of all manner of sins, except the sin against the Holy Ghost; and unless you have been guilty of this, you have not been guilty of any that are peculiar to reprobates.

2. Men may be less likely to believe, for sins which they have committed, and not the less readily pardoned when they do believe. It must be acknowledged that some sinners are in more danger of hell than others. Though all are in great danger, some are less likely to be saved. Some are less likely ever to be converted and to come to Christ: but all who do come to him are alike readily accepted; and there is as much encouragement for one man to come to Christ as another.--Such sins as you mention are indeed exceeding heinous and provoking to God, and do in an especial manner bring the soul into danger of damnation, and into danger of being given to final hardness of heart; and God more commonly gives men up to the judgment of final hardness for such sins, than for others. Yet they are not peculiar to reprobates; there is but one sin that is so, viz. that against the Holy Ghost. And notwithstanding the sins which you have committed, if you can find it in your hearts to come to Christ, and close with him, you will be accepted not at all the less readily because you have committed such sins.--Though God cloth more rarely cause some sorts of sinners to come to Christ than others, it is not because his mercy or the redemption of Christ is not as sufficient for them as others, but because in wisdom he sees fit so to dispense his grace, for a restraint upon the wickedness of men; and because it is his will to give converting grace in the use of means, among which this is one, viz. to lead a moral and religious life, and agreeable to our light, and the convictions of our consciences. But when once any sinner is willing to come to Christ, mercy is as ready for him as for any. There is no consideration at all had of his sins; let him have been ever so sinful, his sins are not remembered; God cloth not upbraid him with them.

III. But had I not better stay till I shall have made myself better, before I presume to come to Christ. I have been, and see myself to be very wicked now; but am in hopes of mending myself, and rendering myself at least not so wicked: then I shall have more courage to come to God for mercy.--In answer to this,

1. Consider how unreasonably you act. You are striving to set up yourselves for your own saviours; you are striving to get something of your own, on the account of which you may the more readily be accepted. So that by this it appears that you do not seek to be accepted only on Christ's account. And is not this to rob Christ of the glory of being your only Saviour? Yet this is the way in which you are hoping to make Christ willing to save you.

2. You can never come to Christ at all, unless you first see that he will not accept of you the more readily for any thing that you can do. You must first see, that it is utterly in vain for you to try to make yourselves better on any such account. You must see that you can never make yourselves any more worthy, or less unworthy, by any thing which you can perform.

3. If ever you truly come to Christ, you must see that there is enough in him for your pardon, though you be no better than you are. If you see not the sufficiency of Christ to pardon you, without any righteousness of your own to recommend you, you never will come so as to be accepted of him. The way to be accepted is to come--not on any such encouragement, that now you have made yourselves better, and more worthy, or not so unworthy, but--on the mere encouragement of Christ's worthiness, and God's mercy.

4. If ever you truly come to Christ, you must come to him to make you better. You must come as a patient comes to his physician, with his diseases or wounds to be cured. Spread all your wickedness before him, and do not plead your goodness; but plead your badness, and your necessity on that account: and say, as the psalmist in the text, not Pardon mine iniquity, for it is not so great as it was, but, " Pardon mine iniquity, for it is Great."

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