

1- 74. 75.
2- 72. C.M.
3- 88. C.M.

80807

Hopewell 26 Nov/71

1- 178. 75. N.
2- 175. S.M.
3- 88. C.W.

"Thanks be to God for His unspeakable gift."

2 Cor. 9:15.

The word "unspeakable," you need not be told, presents the simple idea of something, the nature of which cannot be expressed in words. It is believed that it occurs but three times in the word of God. ^{Twice by Paul — once by Peter, & every place there is} One of these occasions ^{a difference of meaning in the word.} when it is used is where Paul in the 12th Ch. & 4th v. of this Epistle, is describing the extraordinary translation of himself to the third Heavens or Paradise, and states that he heard "unspeakable words;" In this connection we shall discover, ^{from the original Greek} that the language means something that is secret, that ought not to be uttered. Then there is another occasion when

Peter uses the word to describe the believer's joy - & calls it "joy unspeakable"; by which he evidently means to ~~describe~~ convey to us the idea that this joy is to be felt but cannot be communicated by words. Then a third place where this word is used is ⁱⁿ this text, and the gift which is here spoken of being the gift of God's dear Son, is called "the unspeakable gift," in the sense of something so rich, so divinely precious, as to baffle & defy the power of all language to estimate. Indeed, the word used to set forth this gift, in the original Greek, it is a remarkable fact, is

used only in this place; it means literally something that cannot be explained, or suitably set forth in speech, or in detail.

I am aware that Commentators have given various interpretations of the passage, ~~some~~ have supposed that the gift alluded to is the Gospel, the fountain of all the influence for good that is exerted upon the heart; Others that it means the habit of brotherly love which would induce men to be charitable; but there seems no ground to adopt any interpretation except that which refers the language to J. C. himself, as in this gift, all other ^{good} things - the Gospel, & the fraternal love of Christians, among

others are of course included. Therefore without
hesitation we may proceed upon this ex-
planation that Paul simply meant to
give utterance as far as he could to
the gratitude which swelled in his heart
when he remembered that the brotherly
love which prompted the Cor. Ch. to
its deeds of charity, was the direct
result of X.T.'s Love to the race of man,
and exclaimed in his rapture "Thanks
be unto God for His unspeakable gift!"

It will be of interest to us to dwell ~~it~~
~~some~~ briefly upon the singular fact that
Paul regards this gift as one that is
unspeakable; that Paul declares
it to be not unlawful for him to utter

as were the forbidden secrets of Heaven,
to which he was admitted; nor as was
the joy to which Peter referred, that
was only to be felt but not uttered in
words; but that it was just simply
beyond the power of language to
define, describe, or set forth so as to be
properly estimated. That Paul should so
characterize this gift, is remarkable,
when we consider his peculiar character,
and qualities, and this fact rightly weighed
will enhance in our estimation the
grandeur, the glory, & the preciousness
of the gift.

For who was Paul, and what were his traits,
and qualities? In the command of

language he is unsurpassed among all
the orators whose lives & efforts are
given in history. So wonderful was this
power of speech in him that when
he visited Antioch, the statement is that
after his first masterly sermon in
their synagogue, almost the whole
city came to listen to his mar-
velous eloquence. It is this Paul
who visiting ^{Iconium} ~~Lystra~~ with Barnabas
so spake — with such power & irre-
sistible eloquence that a great multi-
tude both of the Jews & also of the
Greeks, believed." It was Paul again
who with Barnabas at Lystra, was
taken to be of the Gods — and as ^{in proof} ~~proof~~

of his power of speech, he was called by these people, Mercurius, their own God of Eloquence. This Paul also stood on Mars' Hill in Athens, and with marvellous skill of words "exposed the absurdity of Heathenism, in the very presence of the most polished assembly that up to that time had ever surrounded a teacher of X'tianity." This was the Paul who stood undaunted before the grand Council of his Jewish enemies and spoke with unflinching courage the words that confounded them all. He it was whose eloquence almost persuaded Agrippa the incestuous King to be a Christian; and this same Paul

by his overwhelming reasoning shook the guilty soul of Felix & caused him to quail with trembling shuddering guilt, which told him that his only escape from the terrible influence of his words was to send the dreadful preacher from his presence. It is this Paul whose letters to the Chhs. are the wonder & admiration of these late ages of the Ch; as containing the finest specimens of argument, and eloquence, and wisdom in every variety of style. This Paul also is the author of the sublime treatise on the resurrection in 15 Ch 1. Cor., the grandeur of ^{whose} ~~its~~ conceptions

and the marvelous beauty of ^{whose} ~~the~~ language
excel all the most exalted specimens
of eloquence recorded; this Paul
of whom all this is true, here says
that there is one subject ~~for~~ which
his powers of language are utterly
inadequate to describe, or set forth.
All other subjects he mastered;
^{on} all other occasions he found himself
furnished with language. The prejudices
of the Heathen could not resist him;
the blindness of idolaters could not but
behold him with admiration. The Phi-
losophy of Athens was confounded; the
pomp of Royalty was abashed; the pride
& lust of the haughty Rulers trembled

fore the
sweeping tornado of his speech; and
the world still acknowledges the
unanswerable Logic, the unsurpassed
beauty of his diction, and the grandeur
of the doctrines of his epistles.

And yet when this man of eloquence
finds himself confronted with the mighty
thought of God's gift of His Son, J.C.
to die for man, he at once yields
to the pressure of the ponderous theme,
and confesses that it successfully
eludes the grasp of his intellect,
and "defies his power of speech!"

Should it be supposed now that
all this marvelous power of speech
which is attributed to Paul was due

to the fact that he was inspired, it may be admitted and yet it might be contended that this only enhances the inconceivable value of the gift, to know that even to the inspired servant of God authorized to speak of the great salvation to his dying fellow-men, the attempt to present ^{a suitable} ~~the~~ estimate of this divine gift, should prove utterly abortive. Surely, surely then this gift of God to the world is one of unspeakable preciousness.

To justify this epithet let us consider,

I. The cost of this gift. The remark of the venerable Arch^d. Alexander on his bed of death

was that "all his theology was comprised
in that one verse" "God so loved the
world that he gave his only begot-
ten Son, ^{to die} that whosoever believeth in
him might not perish but have
~~everlasting~~ life." How the precious-
ness or value of the gift is here
seen at once. Nor can we con-
ceive anything that language
can add to the impression
of its cost, beyond the simple fact
that God gave his only Son. The
death of the ^{first-born of} Egypt was the last of
the ten plagues, and last because
it was the severest, and severest
because it was the first born son

scarcely a
who perished. There is ~~no~~ heart so depraved
that does not keep a place for the son
of its strength, ~~and~~ the glory of its might.
The higher we rise in the virtue of the
parent, and the nearer ^{to} the standard
of purity & virtue that Parent may ~~be~~ ^{come},
the deeper, purer & more tender
the affection it bears to the son of its
love. When therefore the Parent is found
to be the Holy God, Himself, we may
be able at least ^{to understand} that the affection He
bears for His only son must be be-
yond ~~conception~~ ^{conception} deep, pure & tender, &
that the cost of ^{growing up} that Son ~~to God~~ must
have been proportionally great. The
love of God for His Son is in point

of fact just this:— it was an unbeginning
love. There never was a time— there
never was a period in all that we
understand by the Past, when
the father did not love the Son.
One in nature, in essence, in substance
equal in power and glory, without
beginning of days or end of years,
there cannot be conceived such
a thing as a ^{moment} ~~period~~ of suspension of harmony
which subsists in the wondrous union
of the three adorable persons of
the Godhead. The inconceivable mystery of
the Divine Union of course renders it beyond
our reach to understand, and therefore it
would be presumption in us to undertake

to explain it. But surely love is one of those
unearthly emotions which without any hesitancy
may be ascribed to God - especially as it is
said "God is Love;" and the higher, holier,
and more excellent the Being in whom it
exists, the deeper and more intense the
Love it bears to the object. The Immaculate ^{Love} ~~Holiness~~
of God for His Son, therefore being more intense
than it is possible to conceive, the cost of sur-
rendering ^{him to death} must have been great beyond
all estimate, and hence must teach us that the
gift must be indeed an unspeakable gift.
Not only was it an unbeginning love
but it was without measure. Nothing
is withheld from the Son. "The Father loveth
the Son and hath given all things into His

hands." "All power is given unto me in
Heaven and ~~on~~ Earth." Not only ~~so~~
so, but without
change or variation. Ever deep, and
measurable, and absorbing, there was never
a moment of wavering in it. True it
Jesus on the Cross did complain
that he was forsaken of His God.
But that was when He was the
voluntary
representative of sinners under His
broken Law, and the obscuration of
His countenance was not from
His Son, as such, but from Man
who had incurred His displeasure and
who must suffer in his own person or
by another. So also this love will be
without end. All Eternity will only deep

and intensify it. When we conceive then of
this Love of the Father to His Son as with-
out beginning, without measure, without change
~~and~~ without end, and notwithstanding all this
that God gave Him^{up} to die for man,
the unspeakable nature of the gift is
sufficiently manifest from the cost. It was
indeed a ransom paid for our redemp-
tion the value of which is unspeakable.

II. The gift will appear unspeakable if
we dwell upon the woes from which it
delivers us. These are all included under
the threefold designation, Death temporal,
spiritual, and eternal. This gift of X^t to man
redeems him from the sting of death temporal
which is Sin, and it redeems him from the

strength of Sin which is the Law. We do not need to go into a separate discussion of these three forms of death, for they will all be ^{bound} neutralized by the redemption of Xt. which is experienced by the believer when he meets death. To show how Sin is the sting of death, we suggest the general truth that whatever reluctance we feel to die - no matter whence it arises, - is closely connected with Sin.

~~Let us look~~ This reluctance to die is the sting of death; if we were willing to die, - glad to die - joyful in the prospect of dying, we should not feel any sting. But the reluctance is the sting. And as Paul says that Sin is the sting -

we conclude that this reluctance is the sin.

There are three things that make men unwilling to die - that give death its power to sting.

1. The bare idea of ceasing to be, gives an inexpressible sadness to the thought of death. The love of life - of being - existence is a most intense and passionate principle. Since therefore death clashes with it, - since death comes to dash out this being, it is just for that reason - terrible. You can see this love of life - this shrinking from death - illustrated in all animated things around, and you cannot account for, or explain many facts on any other basis. Why does yonder aged beg-

gar struggle on through long years of
misery, poverty, contempt, & oppression;
amidst ~~at~~ the utter destitution of hope
and banishment from society, and yet
prefer to live thus, & shrink from the
approach of death? It is because he
must cease to be;— it is simply dreadful
to the human mind to cease to exist;
life under any circumstances is
eagerly clung to, rather than to lie
down & die.

Chow XI. gives us deliverance from this
sort of sting, by revealing to us that it is
not a cessation of being to die, but
on the other hand that it is the begin-
ning of a new & endless Life— that

it is "the gate to endless joy;" — that while
"to live is X^t. — to die is gain." But again,

2. Another consideration which adds ~~to~~
~~the~~ ^{to} sting of death, is the disruption of
tender ties & earthly affections which
takes place at death. The young feel
this when death comes, reckless as they
may be of life when bouyant with hope
and vigor. But it is a feeling which
does not weaken in its power as we
grow older; it deepens, and becomes
more intense in its influence. For when
one has lived a long life surrounded by hap-
py earthly endearments, and when life has
been greatly absorbed in the pleasures
of this world; oh, it is hard for such to

loosen their hold upon life; death's
sting is sharp and bitter! In the
destruction of Lot's wife we see this
exemplified. It was not Lot — the
child of God — it was not his young
daughters, — but it was the aged wife
lingeringly
who, clinging to the memory of her long
life passed amid the sinful pleasures
of Sodom, and looking back, perishes.

The thought of breaking off Earth's ties
sharpen the sting of death. (Hobson)
Now X't's redemption delivers us from
this sting by telling us of the brighter
joys, the purer pleasures, the higher
holier circles of companionship which
form the bliss of Heaven.

3. But the sting of death is intensified by the fact of its utter loneliness. We suppose we have some conception of what loneliness means. An emigrant leaving his native ~~shore~~ ^{land} alone to seek a home on some distant foreign shore, when he finds himself losing sight of the last familiar headland & standing a stranger on the deck of the ship that bears him away feels desolate and lonely;— but he will soon be relieved by new society and new scenes, which banish his loneliness.

But no one has returned from the grave to describe the loneliness of death! This thing of dying must be done alone! We may be surrounded by friends— but there

is a point at which we must part
with them to go down into the valley
alone, — to pass thro' the cold waters
of the Jordan of death — alone!

These are the prominent points in the
sting of Death; and the only reason
why they do ~~make~~^{give to} death a sting is
simply because they are the result
of Sin; "The sting of death is Sin."

For the reason why earthly being — life here,
is so delightful to us is because Sin hides
from us the brighter glories of Heavenly
life; the only reason why we cling to
earthly joys, is because Sin blinds
us to the view of Heavenly bliss; and
the only reason why we tremble to die

alone, is because Sin deprives us of the
blessed consolation, that a Xian does not
die alone — that Jesus is with him as
his feet touch the cold waters of death,
+ his rod & staff sustain his footsteps
as he traverses the valley!

Now these evils & woes only sting the man
who being spiritually dead, is called on
to meet temporal death, and then is
certain to suffer eternal death. From
all these we are delivered by "the un-
speakable gift." By it — by faith in
Xt. Jesus, "the unspeakable gift," we are
delivered from all doubt. Without this
we should sink into despair amid the
dark doubts which throng around the

dying bed. But when the fact of His resur-
rection insuring our resurrection is
revealed to us in the grand words; "I am
the Resurrection & the Life" &c. then
doubt is scattered, and all is clear.
By this "unspeakable gift," we are
delivered from all fear! Danger
of mistake here. Not necessarily Rap-
ture. Some have it. Martyrs. This
depends upon temperament, to a great
extent. Many descriptions are imaginary.
"Rapture is a rare thing except in books."
"A Xian conqueror dies calmly." His courage
modest, & unconscious of itself. Xian people
are constantly dying in triumph, but
because no noisy demonstration is

made or witnessed, the world takes no note
of such deaths. And yet, after all the
victory thus achieved thro' "the unspeakable
gift" over doubt & fear, which are
indeed great deliverances, it must
be conceded that Death gains, for a
time at least, the victory over the
body— Death is not conquered. He is the
conqueror. Still the victory comes at
last, and it is infinite consolation to
the soldier of the cross, that his victory
is only delayed, & is by no means
doubtful. A day is coming which shall
abundantly compensate the X'tian for
all the pains & groans & dying strife,
the darkness, the worm, the coffin.

~~the~~ the loneliness of the grave,
and when the countless multitudes
of the Lord's saints shall rise to
meet him in the clouds, then
shall the redeemed of the Lord re-
turn and come to Zion with songs
and everlasting joy upon their
heads & sorrow & sighing shall flee
away!"

When we consider that all this is
the result of "the unspeakable
gift" of Jesus X^t. to die for us the
ruined sons & daughters of Adam
we may well join the Apostle
in his words "Thanks be to God!"

III. The gift is unspeakably great, and

demand our liveliest gratitude when we consider the vast benefits it confers upon us. These are threefold: (1) The blessings it confers in this life. (2) The happy results of ~~death~~ it in death. (3) The glories to which we are introduced at the judgment day.

(1) In this life, it secures to us what the spirit of fallen man needs most of all, Assurance of God's Love; "God is angry with the wicked" &c. It secures to him peace of conscience - Oh, what a boon! It secures joy in the Holy Ghost. It secures growth in grace.

It secures perseverance in all this unto the end. And then

2. When death has done its work, upon our bodies, the moment that the separation takes place between the soul & body, it secures the immediate passage of the soul into glory, because it is then made perfect in holiness - never before, - and the vital union which is established between X^t. & the Christian at the time of his salvation, still unites the crumbling dust to X^t. and "angels shall watch the sleeping dust till X^t. shall bid it rise." And so

3. When the glorious morn shall dawn upon the earth when X^t shall come again the second time

without Sin unto salvation, then the long
buried dust shall rise ^{in glory} re-animate with
glorious eternal life, and "changed in
a moment - in the twinkling of
an eye" shall once more enter in-
to union with the Soul, and openly
acknowledged and acquitted in the
presence of the assembled millions
shall be made ~~be made~~ "perfectly
blessed to the full enjoying of God thro'
all eternity." Thanks be unto God for
his unspeakable Gift! - We vindicate
the claim of this gift to be esteemed
~~as~~ unspeakably precious ~~and~~ from
IV. the fact that it opens a fountain
of remission for all sins however intense

multiplied and aggravated they may be.
Were it not for this, we could not
have any share in the benefits
just enumerated in life, death,
and judgment. Were it not for this,
Death would overwhelm us with doubt
& fear and plunge us into woe
inconceivable. But such is the precious
nature of this unspeakable gift that
no aggravations, & multitude &
long continuance in sin can be
in themselves so enormous as to be
beyond its power to deliver us,
if we will but accept it as it is
offered in the gospel. It saved a
bloody Manasseh;— a persecuting Saul

and millions more and still is "able to
save to the uttermost" all who come
unto God by X^t. You may have blas-
phemed God's Holy name, you may have
worshipped & loved the creature more
than the Creator; you may have
been a reckless sabbath-breaker; you
may have been a thief; a defrauder
an oppressor of the poor, the widow &
the orphan; you may have been a
vile adulterer, debauchee, a drunkard,
a murderer; a liar; a covetous miser,
all this & a thousand times more you
may have been; and these sins too may
have been aggravated by resisting all
the calls & invitations of God's mercy

counted the blood of X^t as worthless; de-
spised the Spirit; scorned the mes-
sage of the pulpit; angrily insulted
your best friend who rebuked you,
(perhaps a pious wife); you may
have broken your mother's heart,
by your wickedness; and brought
down your father's "gray hairs with
sorrow to the grave;" and you may
have persisted in your wickedness
for 30, 40, 50 years, & thus have
hardened yourself in iniquity; &
yet if you turn now unto God &
humble yourself under His mighty
hand, and cast yourself upon His
mercy thro' J. C. for salvation, though

is the virtue of this "unspeakable gift,"
that pardon shall be at once secured, peace
& reconciliation with God shall at
once be brought about. "Though your
sins be as scarlet they shall be as wool,
& tho they be red like crimson they
shall be white as snow." "Thanks be unto
God for his unspeakable gift!" Then
we make still more manifest how pre-
cious it is, by a consideration of
V. the freeness of the blessings it
bestows. It is a "gift"—it is offered "with-
out money and without price;" it cannot
be bought; Not all the blood of beasts on
Jewish altars slain, could give the
guilty Conscience peace, Or wash away

death of
the stain!" Your death, and the millions
~~that~~ such as you can never purchase
it. All your works, are worthless
all your tears unavailing, all
your prayers would fail;— it is
too precious to be bought; and
hence God says to you;— "Ho, every
one that thirsteth come ye to the
waters, and he that hath no money;
come ye, buy and eat; yea, come
buy wine and milk without money
and without price!" You cannot
insult God more deeply than
by coming and attempting to
buy His favor; All the morality
that it is possible for human beings

to attain in this world amounts to nothing
in the sight of God;— worse than nothing
and vanity; a stench and an abomina-
tion before Him when offered to pur-
chase your salvation. The violation of
an infinitely Holy Law of an infinitely
Pure & Holy God cannot be atoned
for by the feeble & defective obedi-
ence ^{or even the death} of a finite mortal; and I
warn you again that if you at-
tempt to do it, you insult God
and incur His hot displeasure, and
His wrath and curse. Instead of re-
quiring this at your hands— which you
can never do— God gives it to you.
It is His free gift! And if she

pride of your wicked heart revolts at
the thought of receiving the great
boon of eternal life as a gift;—
if you feel that it is degrading
to your dignity to become indebted
to God for your salvation, instead
of to your own good works, it is
only on account of the blindness
of your minds that you do not
see yourself as a lost helpless ruined
sinner; that you do not see that
in you — that is, in your flesh
dwelleth no good thing; that you
fail to discover that your sins are
crying to Heaven loudly for the
dreadful vengeance of a Holy God

and if you continue in your blindness
and obstinacy, and perverseness and
pride of heart, you must perish in
your sins! O sinner, sinner, come
and take the gift so freely offered
and realize Paul's meaning in the
words, "Thanks be unto God for His
unspeakable gift!"

I shall present only one more
consideration to show the un-
speakably precious nature of
this gift and that is

VI It is an everlasting gift. "The
gifts and calling of God are without
repentance." God is not a man that He
should change. The word calling here

is equivalent to election. Now election is the purpose of God from all eternity to choose certain persons to everlasting Life, and the means whereby this purpose is carried into effect are just as certainly, and eternally purposed as the end itself. These means are all included in "the unspeakable gift." Were we always conscious to ourselves of this fact viz: that God is immutable in all His nature, and that His purpose, — His mind, — is a part of Himself; it would tend powerfully to fix the belief in our minds that the much abused doctrine of the Saints' final perseverance

is true beyond the possibility of a doubt.

It would serve to remove much of the prejudice, ^{odium} which have been heaped upon it by those who identify it with Fatalism, were it understood that the end - viz: salvation, is not more certain than the means, and that we hold no such doctrine, ^{as} that the end can ever take place without the means. The whole plan of salvation through "the unspeakable gift" was devised from all eternity and the subjects of this salvation were identified, selected and chosen of God, and the gift of Jesus Christ was designed to be applied to them

specifically for the purpose of securing their individual salvation, & without this gift they could never have been saved. Confirmatory of the statement that the gift is irrevocable — that it is never to be recalled, or taken from those to whom it has once been given, we offer some considerations based upon the character of God & the nature of the gift.

1. It is inconsistent with the infinite dignity of the character of Jehovah that He should recall His gift.

Let it be supposed that He has adopted a plan including this gift

as the Central idea, that by His Omnipotence
He has fully grasped the plan in all
its details; that He foresaw that the
subjects would be in themselves utterly
unworthy; that He foresaw that they
would not only be impotent to de-
vise a plan, but ~~would~~ even after
conversion would often offend His
Holiness by the manifestations of the
~~still~~ unpurged remains of their nar-
~~—~~ tive depravity abiding within;
let it be supposed I say, that God,
knowing the end from the beginning
& all the possible, & conceivable accom-
panying circumstances of each particular
case, should nevertheless determine in

His Wisdom to grant this gift to the
Human race, and "in the fulness
of time," should actually make
by His Holy Spirit a personal appli-
cation of the benefits of this gift
to the persons chosen, in such
a case as this; I cannot but feel
that it is degrading to indulge the
thought that any recall of God's
gift will ever be made. God chose
no man for any foresight of good
works; "God is no respecter of
persons;" but He chose you for His
own free sovereign good pleasure,
and for His own glory, in order that
He might magnify the riches of His

grace in your salvation. He did this know-
ing all about you — all that you would
ever do, and be; He will never change.
He will never suffer His purpose ac-
cording to the election of grace,
to fail just because of the efforts of
Satan to thwart this purpose. I contend
^{it were conceivable that}
that if He should recall this gift, whereby
alone the purpose can be accomplished,
He would be acting in a manner wholly
inconsistent with the glorious & exalted
dignity of His Divine Character, and
would be characterized by ^{as} such
fickleness, & mutability, among
men ^{would be branded} ~~there is always~~ with the name
of childishness and folly. It is perilous
for one to speak in this manner of the

ineffably glorious and adorable God, since it borders upon blasphemy. So then we repeat "Thanks be to God for the unspeakable gift" because it is an everlasting possession.

2. It is never to be recalled because the nature of the gift itself is eternal. It is eternal Life; it is rescue from eternal death. The Savior is the Eternal Son of God. The gift is through the Eternal Spirit. The results are eternal glory to God. The home to which it admits the sinner is the presence of God through Eternity. So that there seems to be a most unaccountable ~~inadequacy~~ ^{inadequacy} of ~~means~~ ^{means} eternal in their nature ^{tending to} ~~producing~~ ^{producing} eternal results, &

yet failing to save, liable to be withdrawn at
any time - not only an inadequacy - but an
inconsistency that means so grand &
eternal should be only temporary and
transient in their effects.

I present one additional argument & close
the case. It is drawn from the testimony of
Scripture: "He that hath begun ^(Phil) ["] "I gave unto ^(Jo-hn)
them eternal life & they shall never perish, neither
shall any man ["] "My Father wh. gave them me
is greater than all & no man is able ^(Jer.) ["] "Yea, I
have loved thee with an everlasting love, ["]
^(Rom) "Who shall separate us from the love of
God? Trib, dist, persec, fam, naked, peric
sword?" "I am persuaded that neither
death nor life, nor an, princ, nor power,
nor things pres, - to come - Height, depth &c

1. Let the consideration of this subject
stir up the minds of God's ch^m to
a higher appreciation of, and a deeper
gratitude for "the unspeakable gift."
2. Let God's Love in giving us His
Son to die for us, attract the atten-
tion of the impenitent rebel,
and lead to the consideration of
the amazing depth of his own iniqui-
ty and the peril of his own case, seeing
that ^{to} pardon ~~Xt's blood was needed~~, and
to save him from Hell Xt's precious
blood was needed. And if he refuse to come
to Xt. & accept His salvation, let him
hear the curse pronounced, & tremble;
"If any man love not the Lord Jesus Xt. let
him be Anathema, Maranatha!"