Lk 13:5. Canton 2d March 1845

I tell you nay: but except ye repent ye shall all likewise perish.

The text was addressed to one

savior to certain by-hand

At the vast multitude mentioned

in the preceding chapter - in which

it is noted that the multitude was

innumerable, in such that they

tried one upon another.

A few verses in the context will

explain the occurrence that called

forth this most solemn declaration

there were present at that feast

and that told him of the Galileans

whose blood Pilate mingled
with their sacrifices. And Jesus
and Moses, both unto them, but
now see that these Galileans who
furnished above all the Galileans,
because they suffered such things?
I tell you, I say: but except ye
repent ye shall all likewise perish.
O ye eighties, upon whom the
tower in Siloam fell! Ah, Reu.
Reu, think ye they needed this
word above all men that drank at
Jerusalem? I tell you, I say:
but except ye repent ye that all
likewise perish.
At this time, that is the time mentioned
in the last chapter. At what time of
our Lord's ministry this occurred,
it is not easy to determine.
The Galileans here mentioned are
suffered by proud to the fellows.
of Judas Iscariot, mentioned by historians as the leader of a sect who asserted they who were their only sovereign. I was utterly adverse to a submission to the Roman Power, that accounted it ineffectual to pay tribute to Caesar, by which means they had incurred the displeasure of Pilate. The fact is individual seems to be attested to Acts 13. The called Judas of Galilee who in the days of the tacking, drew among much people after him and who is said to have ministered with all his followers.

It is not improbable that Pilate, literally offered their blood in sacrifice, but as he came when they were unarmed, he they later con
with their sacrifice. And Jesus
and saying, fear unto them. Jef-
pose ye that these Galilæans were
inhumed above all the Galilæans,
because they suffered such things?
I tell you, no: but except ye
repent ye shall all likewise perish
of those eighteen whom whom
the tower in Siloam fell, I have
seen, thinke ye they were not
nursed above all? and that Je-
rusalem? I tell you, no: but except ye repent ye that
all likewise perish.
At that time, that is the time mentioned
in the last chapter. At what time of
our Lord's ministry this occurred.
it is not easy to determine.
The Galilæans here mentioned all
suffered by sword to the full extent.
This calamity. But the Saviour, ever ready to improve all suitable opportunities of instruction, taught them that it was not the chief merit of him who had instilled their message in a brother's blood, who must Christ. I testify, that expect ye who burthen tenet upon others, that ye shall all likewise inherit.

For further illustration, he referred them to another case not only well known to them. The tower of Sibam was situated at the foot of Mount Zinn, and afforded accommodation to those who resided to that place at certain seasons, for health. Of those reason, about the time the Saviour appeared. This tower fell
worshipped through the sacrifice. He thus
sacrificed in effect mingling their
blood with the sacrifice. They
made offerings.

Probably this occurred over the century I had not come to
the knowledge of Christ. The
motion that induced him
persuaded to inform Christ of
this atrocious deed is unex-
plained. Possibly it was with a
view to enthrall him by inducing
him to express an opinion of
the conduct of Pilate, that to
involve him in difficulty with
the reigning house of Judah.
The inference however which they
seem to have drawn was that
the present is in a state of detest-
tion in that the Galilean children
was the first isculptus by the
savior, the first episcopy his foreunner John the bapti
tis came saying yeant for the
kingdom of heaven is at hand.

d When Christ came he intertis the rame saying repent i believe
the goord i of his apostles we are
told that they went out to preach
that men should repent.

1. I proceed in the first place to
explain the duty of repentance
2. To show the extent of the duty
3. To consider what is most destri
tion which answers the insistent

1. The repentance which Christ taught
I enjoined his apostles to teach
had been deemed to be that having
grace taught in the forl by
I killed the number thirteen. Think ye that they were numbered above all men that dwelt at Jerusalem? With emphasis in their voices, the text:

I tell you, magi, expect ye not ye that all like wise perish. This declaration we learn from history was remarkably fulfilled. Many of the Jews were slain in the temple; many while offering sacrifices; thousands perish'd in a way very similiar to the Galileans.

The text has been selected for the purpose of illustrating enforcing the duty of repentance. A duty underwritten by any other in its importance as can be derived from the text that it.
to me. Behold that father dividing
his estate between his two sons to
follow the younger son his jour-
ney to a far country. When he
waits his return an in ruinous
living. Yet deposited his father's
estate with harlots. Recall the Gene-
ral's story in his history. Tell you how
he rose from his reverie to
he recalls the privations of his father's
house. When he came to himself he
said how many hired servants
of my father's house have
bread enough to spare to
perish with hunger. There his rever-
tance begins. He has recalled what
he was. I feel what he is. Unmin-
gled grief fills his throbbing breast.
He thinks of the tender parent from
whom he had been estranged.
I say I will write to my fathers
by the Spirit of God, by which a
sinner is made to see his despicable
of his first sin grieved & humbled
before God on account of it, not
so much for the punishment
to which sin has made him
liable, as that God is offended &
dishonored by it, his laws violated,
his own soul polluted & defiled;
his grief arises from love to God,
it is accompanied with a hatred of
sin, a love to holiness, a fixed
resolution to forsake sin, an
expectation of favour & forgiveness
through the merits of Christ.
We have a most touching instance
in illustration of this duty drawn
out in a living of simplicity, in the
Dare of the prodigal Son.
Shall his request, & that your mind
the portion of goods that falls to

offended such a father. His looking that he had contaminated his immortal, heaven born soul with such a polluted thing as fire. Such is the turpitude of him in the estimation of him who truly predicts of it. That men he assured by a voice from the invisible world, that the invisible world might henceforth indulge in fire with impunity, he would say, "it might no more have dominion over me. Such being the nature of true religion, it is obvious that reformation is its indissoluble companion. The existence of the latter is one of the most satisfactory proofs of the former."
I will fly unto him. & this, I know
furnished against heaven in the light
there. I am no more worthy to be
called thy Son: make me as one
of thy hired servants.

In this example, there is no self-
indication there is no apology for
rejection of his Maker, for eating
himself, for extermination of guilt.

The human mind is, as constituted
that (I conceive) it (to be) impossible
but that the consequences of sin would
have some influence in the work of
remorse. The prodigal said, 'I am
in debt with my father, but so relatively
small a consideration to the true
remnant of the door, that accounted him
as a rebel in remnant, that often, perhaps
I may say myself: he hopes right
of all that amid his grief for having
in the Bible that God saw that the wickedness of man was great on the earth—2 that every imagination of the thoughts of his heart was only evil continually. We see then that the occasion for repentance tends to no less than to all—by what arguments or facts shall we deduce that its obligation is less extensive?

I would here disagree a little. It is written of the prophets, that they went out and preached the word men should repent. The word men is here used not in a specific but generic sense—i.e., it is equivalent to saying, That they preached that men did a decree—The Hebrew family should all repent and believe the Gospel. They had disagreed a little. to address...
2. The Extent of this duty is to all mankind. This is inferred if not expressly taught by the declaration of the Savior in the text & context. I say unto you that except ye repent ye shall all likewise perish. He was addressing a prominent assembly whom it seemed to have been his prominent design to teach that it was not the murderer of notorious fame only that was exposed to destruction but his neighbors but that were numerous all were guilty the sentence & its accompaniments were their only refuge from a common doom.

The universal diffuseness of this curse of all men lead to the same conclusion. It is ever recorded
reason. It was a just remark of an eminent divine, "that the true Christian continues to repent after he is forgiven."

3. We are next to consider what is the destruction that will come when the in remitent cont "It is not that form (to speak) will terminate his life amid its being,
so that form in central ruler will mingle his blood with his sacrifice, but it is a destruction that extends beyond the dissolution of the perishable body-parallel with the existence of the ineradicable essence of the perishable soul. It seems to be brought to view in the following language of the apostle: "Be not: defiled from the body of the soul."

Of his goodness forboreance a long suffering, not knowing that the goodness of God leads to repentance? But after.
to a fact that is too often forgotten. It is that, not even Christians are exempt from this obligation. The sentiment is virtually inbred, as might be inferred from the practice of professing Christ and sometimes, that regenerate is like Regeneration which takes place once in a lifetime, whereas the daily work of the imperfect Christ coms life. So till he lives a day without sin. The must not like of it would please God a day without repentance. One known transgression, incident of will forever exclude even the professor of Religion from the kingdom of heaven. To know a kind deed no worse for it would imply a state of mind which would quite disqualify one for a useful
on his left hand he will say, Depart from me, and curse into everlasting fire, prepared for the devil and his angels.

Who, my dear hearts, believing this to be the declaration of Him who cannot lie—was contemplating seriously immorality what is expressed in that sentence which will be final to all iniquities. Depart from Christ! Depart into everlasting punishment! Should the "sinner" that trusts His mercy go to-night to "like me no more upon our world, what consternation would Possess mankind? What could describe this dark abyss? But what would be such a catastrophe to an individual to the world compared to that of

an exceptional departing from Christ, the Son of Righteousness,
hardness & insipient heart, transmute us unto Thyself, wrath against the day of wrath
& revelation of the brightened judgment of God - who will render to every man according to his deeds. Go thou, who by patient continuance in well doing seek for honor & glory & immortality, eternal life: but unto them that are contentious, & obey not the truth, but obey unrighteousness: indignation, wrath, tribulation, & anguish, wherewith every soul that doth sin, both to the Jew first & also to the Gentile. For there is no respect of persons with God. And when the Son of Man shall come in His glory - attended by His, multitude of angels, He will sit upon the throne of His glory, assemble all nations before His tribunal, and to such as are then placed
I have sometimes thought that but once I
could address an assembly of my fellow men
who are in the faith. I should be unable
to select a more important and practic-
able subject than the one before me. Per-
mit me then in its application.
As by the authority of Paul (before) whose
tribunal we all must appear, to urge
must sincerely when all who hear
find merit in it, to begin in the
work of repentance immediately. That repentance which is unto life
need not he repent of.
Do I address any of the professed followers of Christ who have known
me? for which no prayer of God be merciful to me in sincerity? Let such
of us as now regard our covenant
with God, I ask we desire to enter.
to wander away in the blackness of darkness forever?
My earnest desire of affectionate entreaty (if such be needed) are that you attend to duty at once—

With propriety it might be considered on the ground of its reasonableness: for it God who required it. The times of this ignorance he winked at: but now command all men everywhere to repent. There can be no better title to a thing than that its owner made it. God is our Creator: it is reason able that he command us to repent. Not that it is a mere arbitrary regard, but for it is founded in the insufficiency of man—that should include all except God has not only given us power to do all he required, but he has appointed his Son to be a Saviour to give repentance unto Israel.
Heaven at death return to him whom our foot hath pierced—his whose wounds they have washed apart. Let us beseech him to forgive his returning prodigals. That we may receive refreshing from his pierced, a fully and daily enjoy the rich earnest of our heavenly inheritance. 

[As a minister of Christ] I have endeavoured to deliver [his] message to this assembly of my fellow men—candidates for an existence that will never end. I have attempted to do it in an imperfect manner [somebody] to explain the great duty of evangelical repentance & to show that it is universally obligatory (unto all men) from the words of our Savior & his chief apostle. Have reminded you of the destruction with which the Judge proceed who die insensible.
im to consider how weak describable are all motions to fin. What
motion is there between the no
time to voice to virtue. Motions to
fin are innumerable ad infinitum
diversified — but what are they
all if viewed in their proper
light. All the good that fin has
like promised is not merely ten
library but more in anticipation
Then in nobleness and when it is
placed it is succeeded by rising
remained.
When in your moments of solitude
your reflections — when examining
yourself as immortal a servant
able — of deity accordant character
committed against self and divine
able — uncovering a spirit formed
 foes a nobler purpose — run to
love, serve & obey it for thy, to enjoy
their perfectly forever then like
A remission of sin. He had opened a fountain of life when the polluted with sin, to go with I be clean.

Go aid you in this first of duties, allow me to suggest to you to reflect upon the number of your sins, commenced as soon as you were capable of moral action, and continued through your life to the present day. When your heart is affected with the number think of their enormity, that they have been committed, not against an enemy, but against your friend and God. Think also of the influence your think may have had upon others. For man is not an isolated being, but is a link in the great chain of society that extends around the world. Would you cut off mine?
The prodigal art I go to your feast – I confess that you
have been against him
I am no longer worthy the name
of the privileges of his son and that
you are willing to take the humblest
place in his hearing. Consider
Possessing the penitent, may you
share his reproofs, the dead in the
robe of a forgiven sinner.

In the words of Christ, I said it best:
Skill, with all his tenderness, I
would say to every sinner who has
now this day, 'Except ye
shall all likewise perish.' Be en-
trusted, then, to call upon the Lord, while
he is near, i.e., to seek him while he may
be found. Let the wicked be told
his way, i.e., the unrighteous man
his thoughts, i.e., let him return to
the Lord for he will have mercy
upon him of our God who will
alp alp

alp alp

alp alp