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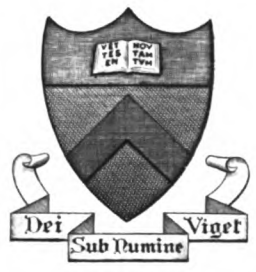
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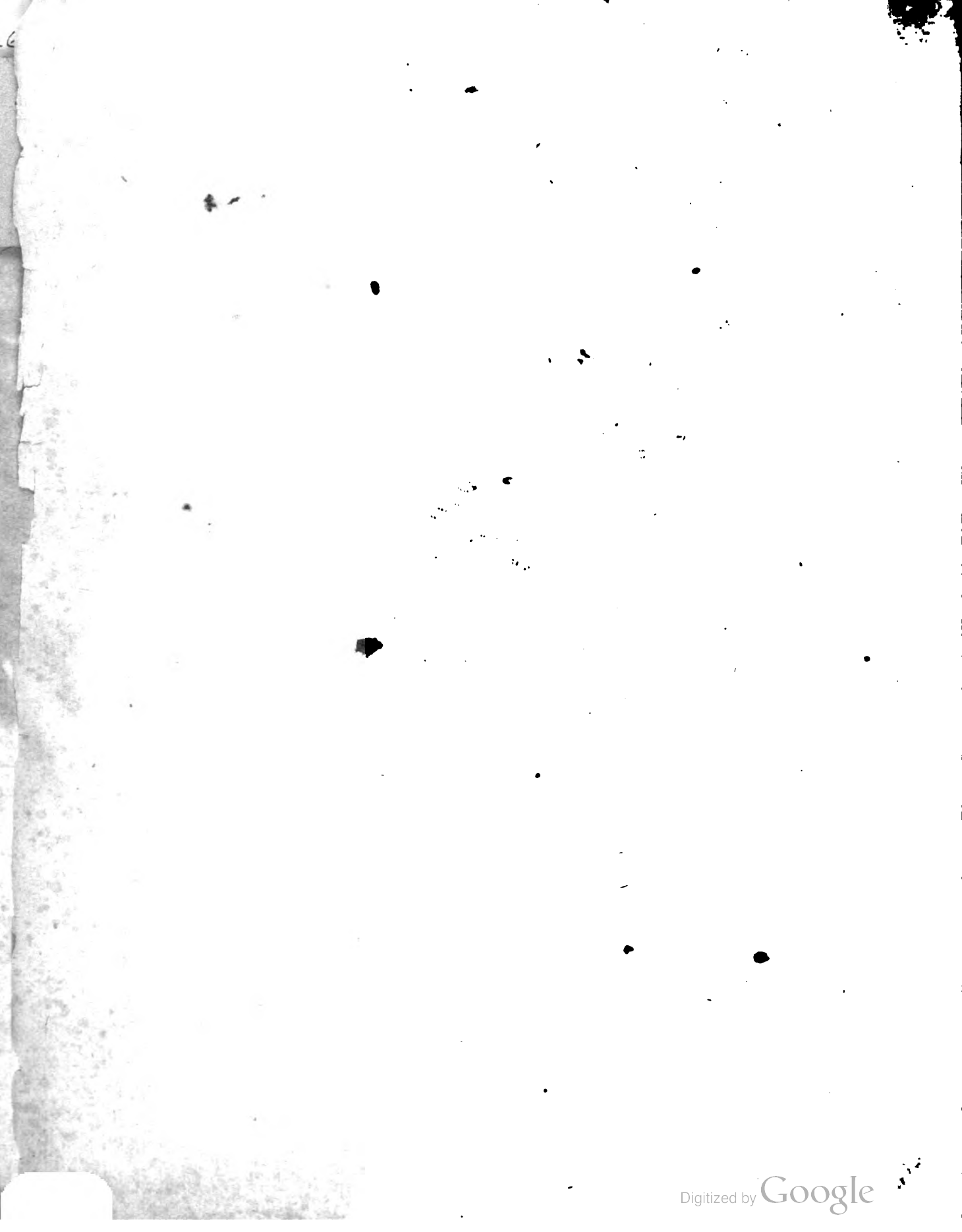
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NEW JERSEY
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THEOLOGICAL LECTURES

AT

WESTMINSTER-ABBEY.

With an INTERPRETATION of the

NEW TESTAMENT.

PART THE FIRST.

CONTAINING,

The FOUR GOSPELS.

To which are added,

Select DISCOURSES upon the Principal Points of
REVEAL'D RELIGION.

By JOHN HEYLYN, D.D. Prebendary of *Westminster*,
and Rector of *St. Mary-le-Strand*.

*There is a certain Scale of Duties, a certain Hierarckey of upper and lower
Commands, which for want of studying in right Order, all the World is
in Confusion.* MILTON.

L O N D O N:

Printed for J. and R. TONSON and S. DRAPER in
the *Strand*.

MDCCXLIX.

T H E
P R E F A C E.

IF the holy Scriptures had been wrote in our Age and Language, there would be no need of Commentators: for the sacred Authors used Words in the Sense then commonly understood, or gave such farther Explanation of them as was necessary. But the changeable State of the World has brought great Obscurity upon what They delivered in the plainest Terms. Their Case is the same with that of all other ancient Writers; and as One who knows only modern Latinity, would be much at a loss in reading the old *Roman* Authors: so a mere *English* Reader would often meet insuperable Difficulties in the most perfect Translation that could be made of the Bible into his own Tongue.

Hence Divinity is become a learned Science; and, as in the other Sciences, its first Lesson should be to teach the Meaning of its Technical Terms, for such they are now become, being translated from dead Languages, and alluding to Customs, Manners, and Notions then familiar and well known, but now obsolete, and therefore wanting Explanation.

For this Reason, it has long been the Endeavour of the Better part of the learned World to preserve, or to

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The P R E F A C E.

to recover the genuine and primitive Sense of the Terms and Phrases used in the sacred Writings: And my Officioufness to be serviceable in so necessary a Work, has induced me to publish the following **L E C T U R E S** to the King-Scholars at *Westminster-Abbey*. I thought it needless to distinguish what Part was read to them: All that is here published might not be proper; yet Many of them were Auditors better qualified, as well by Learning as Quickness of Apprehension, than Those, who know not their Education, may imagine.

As I had by me the Interpretation of the greater Part of the New Testament, I have here added the Continuation of it through the Four Evangelists. And it is hoped that the Discourses which follow, may be useful to explain and recommend the principal Points of Revealed Religion, which are there treated of.

T H E O-

THEOLOGICAL
LECTURES

AT

WESTMINSTER-ABBAY.

To the KING'S SCHOLARS.

AMONG the many Advantages which you may one day reap from the liberal Education, with which the Divine Providence favours you in this Religious and Royal Foundation, one of the most considerable is, that you will be capable of reading the best Authors in their original Languages; but chiefly this Book, The Bible, [τῆς Βίβλου] rightly so called by way of Eminence; which can never be duly valued but in the measure it is understood.

Learning in general will inlarge your natural Abilities, and strengthen the Powers of your Minds; because the right Use of every Faculty is a sure way to improve it; and your *Skill in the Languages* will give you a peculiar Key to the sacred Knowledge, whereby you may not only enter in yourselves, but be the happy Instruments to introduce others, and *justify the Ways of God to Men*.

For, by the Blessing of God upon a due Proficiency in your Studies, you will be qualified to see the revealed Truths in their genuine native Light: You will be competent Judges for yourselves, and not take up with the precarious Representations of faulty or defective Translations. I say *faulty* or *defective*, because many Translations are *faulty*, by the

B

Ignorance

I N T R O D U C T I O N .

All Translations defective.

Ignorance or Neglect of those who made them ; but all Translations are *defective*, by reason of the different Phrases in different Tongues ; which vary so much, that those in the Original cannot always be rendered by adequate Expressions ; and therefore many Elegancies must be lost, and much of the Spirit evaporate, if I may so speak, in such a Transfusion of Thoughts from one Language into another.

Some modern Translators of the Classic Authors have endeavoured to remedy this Inconvenience of Languages, by attending only to the Sense of the Original, and cloathing that with the proper Idioms of their own Language ; but, in the Holy Scriptures, even the Phrases of the Original are commonly held as sacred ; and it has been thought proper not to depart from them, though at the hazard of being uncouth, obscure, or sometimes scarce intelligible.

One of the Fathers, who was himself a great Translator, and therefore well acquainted, not only with the Difficulties, but also the great Defects, of such Performances, has observed, “ That when *Tully* “ himself translated a Part of *Xenophon*, even his rich Vein of Eloquence was retarded, and flowed rough and turbid ; so that a “ Reader, who did not consider the Work as a Translation, would “ not believe it to be *Tully’s* writing ^a.” And yet *Tully* was not in any degree under such Restraints, as those which our Translators of the Bible have put upon themselves, through their Veneration for the Original. And herein they followed the Judgment and Example of Antiquity ; for the Vulgate, and most of the antient Versions are, in the main, literal. But hence it came to pass, at that time (as the same Father has observed), “ That when Men, of an elegant Taste, “ have looked into the sacred Volumes, and not been aware, that “ they were translated from the *Hebrew*, they have been so shocked “ at the sordid [and exotic] dress in which they were disguised, that “ they have, with a rash precipitate Judgment, rejected the sublime “ Substance therein contained ^b.” You see, he speaks here of the Old Testament, which indeed is liable to much greater Disadvantages in a Translation, than the New : But even the New Testament, can-

^a Cum Xenophontis Oeconomicum Tullius ipse convertit, sæpe aureum illud flumen eloquentiæ scabris & turbulentis obicibus retardatur ; ut qui interpretata nesciant, a Cicerone dicta non credant. *Hier. Præf. in Euseb.*

^b Inde (viz. ex Interpretatione literali) evenisse, ut cum ex Hebræo conversa fuisset Sacra Volumina ignorarent disertis homines, ad eaque accederent ; sordidam illam orationis vestem perhorrescentes nobile quoque rerum ipsarum corpus levi ac præcipiti iudicio aspernarentur. *Hier. Præf. in Euseb.*

not

not possibly be done Justice to in any Translation which scrupulously adheres to the Letter of the Original.

The principal Part of my Office here, is to interpret the Holy Scriptures. The Words of our Statute are, "*Lector Theologiæ Sacræ*" "*Scripturæ Partem aliquam Ordine interpretabitur.*"

Now there is a kind of *Interpretation* (such as that you have in many of the Classics published for the Use of the Dauphin^c), which is only a synonymous Repetition of the Sense of the Text, with more Freedom and Circumlocution than may be permitted in a merely literal Translation. What kind of Interpretation is here proposed, and why.

The Translation published by Authority is, for weighty Reasons, strictly literal; but a less confined Version will be more intelligible, and frequently prevent the Want of farther Explanation. It will also have this additional Advantage, that the Scriptures, thus rendered in different Terms from those you have been accustomed to, will sometimes appear in a new Light, and sharpen a blunted Attention: I say, *blunted Attention*, because we have been used to the common Version from our Infancy; we read it before we could understand it; and the Misfortune is, that many continue to read it in the same manner: The familiar Sounds pass unheeded, or, at most, excite Reflection but feebly, and without Effect. I shall therefore propose to you a new *Interpretation* from the Original, such as that before-mentioned; which shall be accompanied with brief Remarks: And to these I shall subjoin, as I find Occasion, some larger Dissertations upon the principal Terms and Phrases of the sacred Language.

^c Huet, who had the Direction of those Editions, calls it, *Interpretation en Forme de Glose*. Huetiana, p. 92.

The INTERPRETATION.

M A T T H E W, CHAP. I.

THE Genealogy of Jesus Christ, the Son of David, the Son of Abraham. ² Abraham was the Father of Isaac, Isaac the Father of Jacob, Jacob the Father of Judas and his Brethren: ³ And Judas was the Father of Phares and Zara by Thamar; Phares the Father of Esrom, Esrom the Father of Aram; ⁴ Aram the Father of Aminadab, Aminadab the Father of Naasson,
B 2
Naasson

Naasson the Father of Salmon; ⁵ Salmon the Father of Booz by Rachab, Booz the Father of Obed by Ruth, Obed the Father of Jesse; ⁶ And Jesse was Father of David the King; and David the King had Solomon by her who had been the Wife of Urias. ⁷ Solomon was the Father of Roboam, Roboam the Father of Abia, Abia the Father of Asa; ⁸ Asa the Father of Josaphat, Josaphat the Father of Joram, Joram the Father of Ozias; ⁹ Ozias the Father of Joatham, Joatham the Father of Achaz, Achaz the Father of Ezechias; ¹⁰ Ezechias the Father of Manasses, Manasses the Father of Amon, Amon the Father of Josias; ¹¹ Josias the Father of Jechonias and his Brethren, about the Time when the Jews were carried away to Babylon: ¹² And, after they were brought to Babylon, Jechonias was Father of Salathiel, Salathiel Father of Zorobabel; ¹³ Zorobabel Father of Abiud, Abiud Father of Eliakim, Eliakim Father of Azor; ¹⁴ Azor Father of Sadoc, Sadoc Father of Achim, Achim Father of Eliud; ¹⁵ Eliud Father of Eleazar, Eleazar Father of Matthan, Matthan Father of Jacob; ¹⁶ And Jacob was Father of Joseph the Husband of Mary, who was the Mother of Jesus, who is the Christ. ¹⁷ So all the Generations from Abraham to David are fourteen Generations; and from David to the carrying away into Babylon, are fourteen Generations; and from the carrying away into Babylon to Christ, are fourteen Generations.

¹⁸ Now the Birth of Jesus Christ was in this Manner: His Mother Mary having been espoused to Joseph, before they cohabited, she was found with Child by the Holy Spirit. ¹⁹ But Joseph, her Husband, being a just Man, and unwilling to expose her to publick Shame, was minded to repudiate her privately: ²⁰ And, whilst he was deliberating about it, an Angel of the Lord appeared to him in a Dream, and said, Joseph, thou Son of David, do not scruple to take unto thee thy Wife Mary; for That which is conceived in her is of the Holy Spirit: ²¹ And she shall bring forth a Son, whom thou shalt name Jesus, i. e. Saviour; for he shall save his People from their Sins. (²² Thus was accomplished what the Lord spake by the Prophet, saying, ²³ "Behold, a Virgin shall conceive, and bring forth a Son; and He shall be Emmanuel; that is to say, God with us.") ²⁴ When Joseph waked, he did as the Angel of the Lord had directed him; and took unto him his Wife: ²⁵ But he knew her not, till she had brought forth her First-born Son, whom he named Jesus.

WHERE-

WHERE-EVER this Interpretation may seem to vary in the Sense from the public Translation, the Reasons for the Variation will commonly be found in the Lexicon, or some known Commentator: It would be very tedious to repeat them all here, and, therefore, I shall only select some particular ones, such especially as are of Importance, or of frequent Use, and may serve as general Rules for all the parallel Passages: For Instance,

V. 16. Instead of *Jesus who is called Christ*, I have put *Jesus who is the Christ*; because *to be called* is a frequent *Hebraism*, to express, that the Person spoke of, shall really and effectually be what he is there called, and actually fulfil that Title. Thus, *Unto us a Child is born—and his Name shall be called Wonderful, Counsellor, the Mighty GOD,— the Prince of Peace*; i. e. He shall be all these, tho' not so much nominally, as really, and in effect. Again, in this Chapter, *ver. 23. They shall call his Name EMMANUEL*; which is no common Appellation of Christ, but indicates his Nature and Office: A Deity incarnate, who by his Spirit dwells in the Hearts of the Faithful.

As to the Name *Christ*, that in *Greek*, and *Messias* in *Hebrew*, signify *anointed*, and imply the Sacerdotal and Regal Characters; to both which, *Anointing* was the initiating Ceremony. One right way of estimating things is, by our Want of them; and if we look into ourselves, we shall find our Want of Christ in both these Offices: For, before some considerable Proficiency in Religion, Men find themselves, as it were, at a Distance from GOD, alienated from him, and incapacitated for that free Access to the CREATOR, which it should seem that an intelligent Being might naturally hope for. Hence we want a Mediator, an Intercessor, in a word, a *Christ* in his Priestly Functions. This regards our Situation with respect to GOD. With respect to ourselves, we find within us a strange Mis-rule of Appetites and Passions, and discordant Interests blindly espoused: For these we want a CHRIST in his Regal Office, to govern our Hearts, and establish his Kingdom within us.

V. 22. We read in the public Translation, “ *All this was done, that it might be fulfilled which was spoken of the LORD by the Prophet.*” This sounds as if the Prophecy was the Cause of the Event it predicted. But, generally speaking, things do not come to pass because they are foretold; but they are foretold because they will certainly

To be called a frequent Hebraism for to be, or to become.

Isai. ix. 6.

Of the Name Christ.

It signifies not always the Cause, but sometimes the Consequence.

certainly come to pass. I do not readily see how to remedy such Misconstructions in a literal Version. You who are acquainted with Languages, are sensible how impossible it is always to find Words in one Tongue, that are precisely equivalent to those in another. The Difficulty here, lies in the Particle *That*, put for the Greek *iva*, which you find in the Lexicon signifies not always the Cause, but sometimes the Event or Consequence. The Evangelists so often use it in this latter Sense, that there will be frequent Occasion to have recourse to it; and, therefore, I desire you would remember it.

In what
Sense *iva* is
used.

2 Sam. vi.
23.

V. 25. *But he knew her not till she had brought forth her First-born Son.*] Hence some may infer, that she had other Children afterwards; but the Original here only excludes the Time preceding the Birth, without any Consequence as to the future. Thus, Michal had no Child, until the Day of her Death. The LXX here has *εως*, as in the Text; nor do the Words that follow, *her First-born Son*, alter the Case; for there may be a *First-born* without a second; and the Commentators abound with Instances wherein the Term *First-born* is used, tho' there are no subsequent Children.

Upon a revival of the Genealogy which begins this Chapter, I thought it proper here to take notice that the four Women, named among our Lord's Ancestors, viz. *Thamar, Rabab, Ruth, and Barthsheba*, were of reprehensible Characters; from whence it is infer'd, that seeing He has vouchsafed to make so near an Alliance with Sinners, no Sinner should despair of his Mercy.

Nor will I here omit, for the sake of those who can relish such Reflections, that *Clemens Alexandrinus*, p. 409. *Edit. Oxon.* has observed upon *ver. 17.* that *in the Progress to our Lord's Incarnation* there are noted three mysterious Intervals, each succeeding fourteen Generations; and that all the Generations together make six Hebdomades or sacred Weeks.

Besides these Remarks, I proposed to add brief Dissertations upon the principal Terms of the Sacred Language, as they shall occur in the Portion of Scripture before expounded. I shall at this time take the Subject from *ver. 19.* of this Chapter.

Joseph, being a just Man, and unwilling to expose her, &c. Some Commentators here explain *just* by *Merciful*, and allege particular Texts, wherein they suppose, that *δικαιος*, the Term in the Original, has that Signification. Others think, that *quarvis* is here to be understood:

derstood: And according to these the Sense is, " Altho' *Joseph* was " a just Man, yet being unwilling to expose her, &c." But a right Notion of *Justice*, as the Term is commonly used in Scripture, will determine the Sense of this, and many other Passages, which must be uncertain, or obscure, without it.

Of JUSTICE or RIGHTEOUSNESS.

I ADD *Righteousness*, because in the Originals, as well *Hebrew* as *Justice* com-
Greek, there is but one Word for both; and, therefore, we prehends all
 should have one and the same Notion of both. It is peculiar to our the Virtues.
English Translators of the Bible, that they render the single Term by two Words, sometimes *Righteousness*, sometimes *Justice*; both which were, I suppose, at first, quite synonymous (as we may collect from that Part of the Litany, where we deprecate *those Evils which we most RIGHTEOUSLY have deserved*): Yet now, by the Change incident to all Languages, there is a Diversity in the Ideas commonly annexed to them: *Righteousness* means the Performance of what is *Right*, *i. e.* Virtue in general; and *Justice* is confined to signify that particular Virtue which regulates the Commerce of Mankind, and is usually called *Honesty*. But in Scripture, and also in Classic Authors both *Greek* and *Latin*, *Justice* is often used in the larger Sense for a Combination of all the Virtues, giving to each thing its proper Due, and treating it according to its respective Merit. So the *Greek* Poet, *Ἐν δὲ Δικαιοσύνη συλλήβδην πᾶσ' Ἀρεῖν ἔτιν*, *i. e.* All Virtue is comprehended in Justice^a. *Cicero* confirms this in his Definition of it: "*Justitia est Æquitas, Jus unicuique tribuens pro Dignitate cujusque*"^b. Such is his general Notion of Justice; and he elsewhere specifies the Particulars whereof it consists: "*Justitia erga Deos*" *Religio*, *erga Parentes Pietas*, *vulgo autem Bonitas*: *Creditis in rebus Fides*, *in Moderatione animadvertendi Lenitas*, *Amicitia in Benevolentia nominatur*^c: Justice to the Gods is called *Religion*, to our Parents *Dutifulness*, and towards all Men *Benevolence*: In Things committed to our Trust, Justice is called *Fidelity*; in the Moderation of Chastisement, *Lenity*; and, where we bear a particular Good-will, it is named *Friendship*. In like manner, according to the

^a Theognis, v. 147.

^b Rhetor. ad Herennium.

^c De Partitione Oratoriæ.

Style

Style of Scripture, Justice to God is *Faith, Hope, and Charity* [i. e. Love]. The first is Justice to his *Truth*, the second to his *Goodness*, and the third to his transcendent *Excellence*. Justice to ourselves is *Temperance, Diligence, Humility, and Mortification*: And Justice towards our Neighbour, includes the *Social Duties*, all which St. *Paul* reduces to one Branch of Justice, and sums them up under the

Rom. xiii. 8. Name of Debt: *Owe no Man any thing, but to love one another*. All Owings, i. e. Debts, are notoriously in the Province of Justice, and Benevolence to Mankind is become a Due to them in virtue of the Command of the Creator, for really of themselves they do not always deserve it.

Why the term *Justice* is used rather than *Righteousness* in the Interpretation.

In brief, *Justice* is the compendious Name for all Duty, because to give each thing its Due, and treat it according to its Desert, which is the Office of Justice, comprehends the Whole of Religion and Morality. *Righteousness* does indeed imply the same Notion; but I shall always keep to the Word *Justice* in my Interpretation, because the Terms which relate to it, viz. the *Just*, to *Justify*, and *Justification*, being of the same Derivation, the Sense of the many Passages wherein they occur, will be more obvious. And besides, to some Ears at least, Cant and Fanaticism have tarnished and debased the Words *Righteous*, and *Righteousness*; whereas, as long as any Spark of Conscience remains, Justice will be a venerable, an awful Name. The Obligations of Justice are most sensible and pressing to the human Mind. "*In eâ Virtutis Splendor est maximus*, says *Tully* (as you may remember, in his *Offices*); Virtue shines here in her strongest Light; we may add, most diffusive too, seeing hence she illustrates all the Paths of Duty; for, as Justice is all the Virtues, so, in a certain View, it is the Only Virtue; for all other Qualities, called by that Name, derive their Merit from it, and are only so far genuine, as they bear its Stamp and Signature. To be frugal, or liberal, or constant, or even zealous for our Religion, are not Virtues in themselves, till Justice animates them, and directs their Functions. Where Justice does not preside as their Motive and Guide, Frugality may become Avarice, Liberality a vain Profusion, Firmness of Mind a self-will'd Obstinacy, and Zeal for Religion a mischievous persecuting Spirit. And farther, among such Qualities as those we have been speaking of, there may, and often does happen an Opposition and Conflict, till Justice intervene with her Scales to weigh the Merits of the Cause, and prescribe to each their Seasons and Limits. *Frugality*, for Instance, is opposite to *Generosity*, and both liable to Excess,

cess, till Justice determines, when, and how far, each of them is to be exerted.

There is much more to be said on this important Subject, and I shall hereafter frequently resume it; because Justice, in this extensive Signification, is the general Purport of the sacred Writers: And for that Reason I have been forward to take this first Occasion to treat of it, which, in Comparison with many others, may seem a slight one; yet is not clearly explained without this large comprehensive Sense.

Upon the Discovery of *Mary's* Pregnancy, it is said, that *Joseph*, being a just Man, and unwilling to expose her to public Shame, was minded to put her away privately. Ignorant as he then was of the Divine Conception in *Mary*, there was doubtless a Conflict in his Breast from opposite Considerations. Justice shewed on one hand, what was due to himself; on the other, what was due to one of *Mary's* Character. In Justice to himself, he would not cohabit with one, whom he (ignorantly) thought to be defiled. In Justice to *Mary*, he would not give up to the Rigour of the Law a Person hitherto so blameless. His Purity must not consort with (supposed) Pollution; therefore he would put her away: Her Character was in all other respects such, that she ought not to be exposed to public Infamy; therefore he would put her away privately. While he was thus deliberating with himself, and innocently in Danger of doing Wrong, Heaven interposed for his Direction, and associated him with *Mary* in the most glorious Charge, that ever Creature was dignified with, even the Tuition and Care of *The Saviour*.

I N T E R P R E T A T I O N.

C H A P. II.

¹ **N**OW when Jesus was born in Bethlehem of Judea, in the Reign of King Herod, certain Magi from the East came to Jerusalem; ² saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him. ³ When King Herod heard this, he was ^a alarmed, and all Jerusalem with him: ⁴ And, having

^a Ver. 3. *Alarmed.*] The Publ. Transf. here has *troubled*; which suits well to *Herod*, jealous for his Crown, but not to the Inhabitants of *Jerusalem*, who were oppressed by him;

having assembled all the Chief Priests and^b Scribes of the People, he inquired of them, where the Christ was to be born: ⁵ And they answered, In Bethlehem of Judea; for thus it is written by the Prophet: ⁶ "And thou Bethlehem, ^c a District of Juda, art not the least among the principal Cities of Juda; for out of thee shall come the Governor, who shall rule my People Israel." ⁷ Then Herod, having privately sent for the Magi, carefully inquired of them the Time when the Star appeared: ⁸ And, sending them to Bethlehem, said, Go, and make a strict Search for the Infant; and when ye have found him, let me know it, that I too may come and worship him. ⁹ When they had heard the King, they departed; and immediately the Star, which they had seen in the East, moved on before them, till it came and stood over the Place where the Infant was. ¹⁰ They greatly rejoiced at the Sight of the Star; ¹¹ and, entering the House, they found the Infant with his Mother Mary; and, prostrating themselves, they adored him: Then, opening their Treasures, they made Oblations to him of Gold, Incense, and Myrrh. ¹² And, being divinely warned in a Dream, that they should not go back to Herod, they returned, by another Way, into their own Country.

¹³ After they were departed, ^d an Angel of the Lord appeared to Joseph in a Dream; saying, Arise, take the Infant, with his Mother; flee into Egypt, and continue there, till I bring thee word: For Herod will seek the Infant, to destroy him. ¹⁴ Joseph then arose; and, taking the Infant with his Mother by Night, retired into Egypt; ¹⁵ where he stayed till the Death of Herod: Whereby that Prophecy was fulfilled, which says, "Out of Egypt have I called my Son."

¹⁶ Then Herod, perceiving that he was deluded by the Magi, grew exceeding angry, and sent and slew all the Children that were in Bethlehem and its Confines, from two Years old and under, according to the Time which he had carefully inquired of the Magi. ¹⁷ Then was ful-

him; and, according to their Notions of a Messias, would conceive Hopes of their Deliverance, from the News of his Birth. The Word, in the Original, signifies only great Emotion, whatever the Cause be, whether Fear, or Joy, or Admiration: We find it, in the last Sense, of Admiration, *Judith* xiv. 7.

^b Ver. 4. Scribes.] Γραμμασταί. So we say Men of letters for learned Men. They were commonly chose into the Magistracy.

^c Ver. 6. A District of Juda.] Pub. Transl. in the Land of Juda. The Greek is only γῆ Ἰούδα, a Territory or District of Juda.

^d Ver. 13. An Angel, &c.] Pub. Tr. Behold, an Angel, &c. I should have taken notice before, that the Particle ἰδοὺ, behold, is a frequent Hebraism in the Evangelists, which commonly is but an Expletive. Sometimes indeed it gives an Emphasis; and then it must not be omitted.

filled

filled that Passage of the Prophet Jeremy, ¹⁸ " In Rama was a Cry
" beard, Lamentation, and Weeping, and great Mourning ; Rachel
" wept for her Children, and refused comfort, because they are no more."

¹⁹ But as soon as Herod was dead, an Angel of the Lord appeared
in a Dream to Joseph in Egypt ; ²⁰ saying, Arise, take the Infant,
with his Mother, and go into the Land of Israel ; for they are dead
who sought to destroy him. ²¹ Then he arose ; and, taking the Child,
with his Mother, came into the Land of Israel : ²² But, bearing that
Archelaus reigned instead of his Father Herod in Judea, he was afraid
to go thither : And, being divinely warned in a Dream, he retired
into Galilee ; ²³ and went to dwell in a City called Nazareth ; so that
what had been said by the Prophets, was fulfilled, viz. " He shall be
" called a Nazarene."

The INTERPRETATION.

C H A P. III.

¹ IN those Days appeared John the Baptist, preaching in the Desert
of Judea ; ² and saying, " Repent, for the Kingdom of Heaven is
" near." ³ And this is the Person concerning whom the Prophet
Esaïas spoke, when he said : " The Voice of him who crieth in the
" Desert, Prepare ye the Way of the Lord, make straight Paths for
" him." ⁴ And John himself wore a Coat made of Camels Hair, and
a Leathern Girdle about his Waste ; and his Food was Locusts and
wild Honey.

⁵ Then the Inhabitants of Jerusalem, and all Judea, and the whole
Country about Jordan, went out to him : ⁶ And, having confessed
their Sins, they were baptized by him in Jordan. ⁷ But, when he saw
many of the Pharisees and Sadducees come to his Baptism, he said to
them, " Ye Brood of Vipers, who has warned you to fly from the
" Wrath to come ? ⁸ Now bring forth the proper Fruit of Repentance :
" ⁹ And do not pretend to say within yourselves, We have Abraham
" for our Father ; for I tell you, that God is able out of these Stones
" to raise up Children to Abraham. ¹⁰ And even already the Ax is
" laid to the Root of the Trees : Every Tree then, which does not pro-
" duce good Fruit, will be cut down, and cast into the Fire."

" ¹¹ I, indeed, baptize you with Water for Repentance ; but he that
" cometh after me, is more powerful than I, whose Shoes I am not

Of JOHN the BAPTIST.

“ *worthy to carry : He will baptize you ^a with holy Wind, and Fire.*
 “ ¹² *His Fan is in his Hand, and he will thoroughly cleanse his Floor : He*
 “ *will gather his Wheat into the Granary ; but he will burn the Chaff*
 “ *with unquenchable Fire.”*

¹³ *Then Jesus came from Galilee to Jordan, to be baptized by John :*
¹⁴ *But John refused, saying, I have need to be baptized by You, and*
do You come to me ? ¹⁵ *And Jesus answered, Let it be so for the present ;*
for thus it becometh us to fulfil All Justice. Then John consented.

¹⁶ *And when Jesus was baptized, he went up straightway out of the*
Water : And immediately the Heavens opened to him, and he saw
the Spirit of God descending as a Dove, and lighting upon him.

¹⁷ *And at the same time a Voice came from Heaven, saying, “ This is*
 “ *my beloved Son, in whom I delight.”*

Of JOHN the BAPTIST,

THE Baptist signifies the Cleanser, the Purifier ; for to baptize
 is the same as to wash, and is so rendered in our Translation,
 where it said, that *the Pharisees returning from Market, do not eat*
 till they wash ; the original Word for wash, is βαπτίζωμαι, they are
 baptized : and again in the same Verse, that they *bold themselves*
 obliged by their Traditions to the washing of Cups, and other Vessels :
 For washing, the Greek has βαπτισμὸς, Baptisms of Cups, &c.

Mark vii. 4.

Of Purifica-
tion.

In most Languages and Religions, *Impurity* has, by way of Me-
 taphor, been applied to the Mind ; and consequently the Terms of
Washing, Purifying, and Baptizing, have been used to signify the
 Means that were supposed proper to remove such Impurity : And as
 it is the natural Bent of Men to heighten and strengthen, and, to
 the best of their Power, ratify their inward Sentiments by certain
 Overt-acts, whereby they mean to express them ; so the Desire of
 mental Purity has vented itself in solemn Forms of Ablution, in
 almost all Ages and Countries.

The Universality of this Practice demonstrates its Propriety for the
 Use intended, which was, as I said, to express mental Purification :
 And accordingly *John*, who was divinely ordained to prepare the
Jewish Nation for the Reception of the *Messias*, accompanied his
 public Preaching with this significant Ceremony, or Sacrament, where-

^a Ver. 11. *with holy Wind, and Fire.*] See the Comment, p. 24.

by

by he initiated his Profelytes in such a Course of Repentance and Reformation, as was then, and ever will be, requisite to prepare Men for that higher Dispensation of the Saviour, called *The Kingdom of Heaven*, which we shall endeavour to explain hereafter. At present, we shall consider only the Character of this Baptist, with so much of his Story collected from the other Evangelists, as may serve to shew, by what a Train of Circumstances the Divine Providence had qualified him for the high Office he was ordained to.

Prophecies, Vision, and Miracle, concurred to make his Birth *Luke i.* illustrious, and thereby draw the Attention, and raise the Expectation of the *Jewish* Church, with regard to a Person, who was so signally the Care of Heaven. Soon after his Birth, he was carried into the Wilderness^a, to escape (as ancient Writers relate) the Slaughter which *Herod* made of the *Jewish* Children. Thus the Desert became the School in which he learnt Temperance. Want taught him Abstinence; till Grace and Reason gaining Strength in him, he embraced that Mortification with a deliberate Choice, in which the Preservation of his Life had first engaged him. Inured to a coarse and scanty Diet, with hard and incommodious Lodging under the Shelter of some Tree, or Rock, or Cave, he brought his Body into Subjection, and quenched, or prevented, all Desires that were not founded in Reason. He now found the Benefit of Religious Austerities; no longer a Fugitive, but a devout Hermit; an Hermit in his earliest Youth. And while others of his Age spend their useles Days in vain Amusements, he, retired from the World and above it, was intent only to Prayer and Mortification. Treating his Body with extreme Rigour, and depressing the Flesh with an unrelenting Severity, he, as it were, refined himself to Spirit; he had his Conversation in Heaven, and lived with the Purity of an Angel amidst the Cumbrances of frail Mortality.

In how different a manner do the rest of Mankind pass their younger Years? Youth is accounted by many the Season of licensed Folly; to humour and indulge the Appetites, its allowed Privilege; and, as if Nature were not sufficiently depraved, fond and foolish

^a There is a tradition, that *Herod*, having heard of the Wonders that accompanied the Birth of *St. John* (which are related in the Beginning of the Gospel by *St. Luke*) when he ordered the Massacre of the Infants of *Bethlehem*, gave particular Directions that *John* should be put to Death, altho' he was not born within the Territory of *Bethlehem*; and this is said to have been the Reason, why his Mother concealed him in a Cave in the Wilderness.

Parents,

Parents, or Friends, solicit and provoke their young Desires with new and various Delicacies : They train them up in Intemperance, and enhance their natural Pravity with the acquired Malignity of evil Habits.

But the Divine Providence secured *John* from these Dangers. Persecution had consigned him over to Silence, Solitude, Abstinence, and Mortification ; and Heavenly Grace exerting itself without Obstacle, in such kindly Circumstances, upon a Mind so happily disposed, raised *John* to such a pitch of Virtue, that Christ himself pronounced of him, *Matt. xi. 11. That among those who were born of Women, there was not a greater than He.*

Thirty Years had he passed in this improving Discipline, and was now consummate in Virtue, when the Spirit of God led him forth from his Privacy to execute his great Commission ; which was to manifest Jesus Christ to the World. He was now a *Light set on high*, to illuminate all around : He was a *burning and a shining Light*, saith the Scripture ; *Shining* to inform the Understanding, and *Burning* to inflame the Affections with the Love of Truth. The *Splendor* of his Virtues spread abroad through *Judea*, and gained a devout Attention to his Doctrine. Multitudes assembled from all the Parts adjacent. The Priests, and the Levites, the Pharisees and Sadducees, the common People, the Soldiers, the Publicans, the Harlots, and Sinners of all Degrees and Characters, came to be instructed by him : Even *Herod* himself, who after murdered him, was drawn to be his Auditor, and consequently his Admirer too : He stood in Awe of his Virtue, he was affected with his Doctrine, and had begun to put it in Practice ; *Mark vi. 20. for we read that Herod, knowing John to be a just and holy Man, stood in awe of him, and protected him : That he did many things by his Advice, and heard him with Pleasure.* Mere Merit is so slender a foundation for Fame and Authority, that He must have a most unusual Stock, who upon That alone could thus take the Ascendant of such Multitudes, and control the Vices of a whole Nation without reserve, and for a time without Opposition.

It is really a thing to be admired, how such a Preacher should grow so popular, and be so much followed, void as he was of all the Arts which might ingratiate him with the Multitude : A Preacher who had not espoused the Interests of a Party ; one that did not flatter the Passions of his Hearers ; one that said nothing against the *Romish* Usurpation ; nor entertained those of *Jerusalem* with confuting the *dissenting* Schismatics of *Samaria*. He had no elaborate Eloquence to amuse

amuse and divert; no palliating Doctrines, no popular Topics relating to Church or State; nothing to feed Vanity, Curiosity, or Malice. He preached only to the Purpose; only against the Vices of those that were present. Nor did he manage the Demagogues, and lead Those who led the People; but on the contrary, he attacked Them with a peculiar Sharpness; for, when he saw many of the Pharisees and Sadducees come to his Baptism, he said to them, *Ye Brood of Vipers, who has warned You to fly from the Wrath to come?*

But was not this too rigid, too severe a Treatment for Persons of such Distinction, when they left their Schools and Synagogues to hear His Doctrine, and receive His Baptism in the Wilderness? Was not their Presence a shining Proof of his extraordinary Talents? And was it prudent to rebute them? Did not the Interest of his Ministry (which no Man ever had more at Heart; did not, I say, the Interest of his Ministry) seem to require, that he should, without Hesitation, admit such learned Men to be his Disciples, and not pry too strictly into their Manners, since their Attachment to him would greatly contribute to spread and establish his Authority with the Vulgar? But the Purity of *John's* Intention would admit no such Views. He was above all worldly Considerations; and his Example, in this Particular, is an Instruction to us of the Ministry, that we should discourage the Unworthy, as well as invite those who are duly qualified, to the Participation of the Sacraments.

As to the Term of Reproach, *Brood of Vipers*, used by the Baptist upon this Occasion, I take the Reason of it to be as follows:

It is a probable Opinion, that Men (*quatenus Animals*) have each a peculiar Resemblance to some particular Species of Animals. Which may be the Reason why Jesus is called *The Lamb of God*, or *The Divine Lamb*: And his Disciples, or those who are in such a State as renders them capable of becoming such, are named *Sheep*. As, on the other hand, the politic *Herod* is called a *Fox*; and Persons noted for an insidious, ravenous, profane, or sensual Disposition, are named respectively *Serpents*, *Dogs*, *Wolves*, and *Swine*: Which Terms, when they occur in the Gospel, are not the random Language of Passion, and *calling Names*, as we speak, but a judicious Designation of the Persons meant by them: For it was fitting, that such Men should be denoted by their proper Signature, either for a *Caution* to others, or a *Warning* to themselves. The Baptist probably had both these Ends in View, when he called these Pharisees and Sadducees a *Brood of Vipers*.

Brood of Vipers explained.

Vipers. As they were Persons of a *public* Character, it was proper, that the World should be informed what kind of Men they were, to prevent the Infection of their bad Example: And, upon their own Account, it was proper to describe them to themselves, and denominate them (mere *animal* Men as they were) by their *animal* Properties, because, being already hardened in the Use of religious Ordinances, if they were not thus roughly dealt with, and alarmed by a true Sense of their dangerous Condition, they would probably abuse Baptism, as they had other holy Institutions, to quiet their Consciences, which were now somewhat awakened, and struck, as with a panic Fear, upon the general Concourse that was at that time to the Predication of St. *John*.

S E C T. II.

IN the Account transmitted to us of *John the Baptist*, there is the Appearance of a Difficulty in regard to the Name *Elias* or *Elijah*, by which He, as Harbinger of the *Messias*, is denoted in the Prophecies and authentic Traditions of the *Jewish* Church. In order to solve this, it is to be observed that famous and highly distinguished Names often stand for the Characters, by which they who first bore those Names, were eminent. So a *Socrates*, a *Cæsar*, and a *Newton*, from proper Names are become common to all who egregiously excel in the respective Characters, for which they were celebrated. After the same manner, in Scripture Stile, the Names of *Adam*, *Moses*, *Elias*, and *Christ*, express their respective Characters, and that System of Principles upon which they acted, and which they propagated.

Names used
to express
Characters.

Thus among the Rabbinical Writers *Adam* is one of the Terms by which they express that Depravation of our Nature by the Fall of *Adam*, which in their Theology is called *Figmentum malum*, and in ours *Original Sin*. St. *Paul* alludes to this in many Places, particularly where he calls our innate Corruption The old *Man*, i. e. *Adam*. With the same View our Church retains the term *Adam* in her baptismal Service where it is said, "Grant that the old *Adam* in this Child may be so buried, that the new *Man* may be raised up in him." And the next Petition thus repeats the same Sense in other Words: "Grant that all carnal Affections may die in him; and that all Things belonging to the Spirit may live, and grow in him." The *carnal Affection* is our unregenerated Nature, such as is transmitted from *Adam*, the degenerated Father of our Race; and it rightly

Rom. vi. 6.

rightly bears his Name, from whom it is derived: As, on the contrary, those heavenly Dispositions, which are to be produced in us by the Spirit of Christ, are called by the Name *Christ*; and of this we have many Instances in the New Testament, as in those Phrases *to learn Christ, to put on Christ, to have Christ in us, &c. &c.* in all which the Sense is the same, as in that Apostolical Precept, *Let the same Mind be in you, which was in Christ, even that heavenly Temper* whereof He is the Teacher, the Exemplar, and the Author. I add *the Author*, because we can no more produce that Temper in ourselves, than we could have created ourselves. Nor is our *Adamic* Nature susceptible of that Divine Temper, till it has passed through other intermediate States, which are appointed to prepare and gradually dispose us for it. The first of these intermediate States appertains to the Administration of *Moses*, and the second to that of *Elias*, upon which account, as I suppose, those two Persons *Moses* and *Elias* appeared together with Christ at his Transfiguration, wherein he gave a short Specimen of that Glory, to which by these Gradations the human Nature was capable of being raised.

The first and more remote of these is called *Moses* after the Name of the Legislator, and is the same which the Apostle speaks of where he says, *That the Law is our Schoolmaster to bring us to Christ.* That the Name of *Moses* is used in Scripture to signify the *Law* appears, as from other places, so particularly where the Apostle speaks of *being* 1 Cor. x. 2. *baptized into Moses*, i. e. initiated into his Discipline, to be purified thereby according to the extent of his Prescriptions. This is the first Reformer of human Nature: By this we have our moral Sense cultivated and improved; we learn what to do, and what to forbear, while Punishments and Rewards awe us on the one hand, and allure us on the other. Self-interest here is a powerful Monitor, and if we impartially consult its Dictates, and follow its Motives, we shall make great Advances in Self-reformation.

A considerable time after *Moses, Elias* appeared in the World, and instituted a new Discipline, by which to raise his Followers one stage higher, than the *Mosaic* Institution. He was an Inhabitant of the Wilderness, and the First upon Record, who, not content with the common Boundaries of the Law, confined himself within the much stricter Limits of the Ascetic and Eremitical Life.

I am sensible enough how much that kind of Life has been defamed upon account of the Hypocrisy or Fanaticism of many Professors: and I must add to this with regret, that the mean, narrow,

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contradictious

contradictious Spirit of Sectarianism has greatly contributed to bring an evil Report upon it. But if we will form our Judgment from what we find in the Scriptures, it there appears undeniably, That it has pleased God in his multifarious Wisdom to *call*, in an especial manner, some selected Spirits — to call them, I say, out of the common Train of Life, that they may wholly devote themselves to the Exercises of Piety and Mortification in a Religious Solitude. Where there really is a *Divine Vocation* to any state of Life, it is superfluous to assign any other Reason: but we however may see Reasons enough, by which they, who are *really* called by God, and consequently led by a Divine Instinct, may confirm themselves in the Choice they make, and the Methods they follow: Justly fearing the Contagion of the World they separate themselves from it; and seek to shelter their feeble Virtues in Retirement: They abstain from Things innocent, that they may keep at the utmost Distance from Things *not* innocent; their Clothing, their Diet, their Dwelling, all adapted to this End, singular indeed, and strange to the rest of the World; but They have their Reasons, and are too intent upon their main Concern, to have any Regard to what the World says, or thinks of them. In brief, they renounce all Temporal Interests to secure that which is Eternal: and they make *the one Thing necessary* their only Occupation, having well digested that most judicious Reasoning of their great Founder *Elias*, *not to halt between two Opinions*, not to be divided betwixt God and the World, but absolutely to renounce the one, that they may inviolably adhere to the Other.

1 Kings xviii.
21.

Such was *Elias* and his Followers: Such above all the rest was *John the Baptist*, who deservedly succeeded to the Name and Function of that Patriarch; or, as the Scripture speaks, *came in the Spirit and Power of Elias, to make ready a People prepared for the Lord*. He was sanctified from his Birth, and quitted the World in his Infancy; or rather, he never was of the World, having retired from it before he was capable of its Infection. He renounced all the Conveniences, and the Pleasures, that he might escape the Dangers of human Society; and, void of all other Cares, devote himself intirely to the perpetual Exercise of Penitence and Mortification. After being trained near thirty Years in this severe Discipline, his Clothing Hair-cloth, and his Food the scanty Provision of the Wilderness; he shewed himself publicly upon the Banks of *Jordan*, preaching Repentance and Reformation. The World confessed his Right to teach a Lesson he was so much Master of; and flocked from all Parts to receive his Instruction,

tion; and admire his Example. In brief, the Splendor of his Virtue so drew the Attention of Mankind, and gave Him such a Weight and Authority, as fully qualified him for the high Office he was ordained to; viz. to bear witness, That *Jesus* was the *CHRIST*, that all Men through Him might believe.

Every Man should be *believed* in his own Science; and (supposing his Integrity unquestionable) the Force of his Evidence rises in proportion to the Progress he has made. The most virtuous of Men, therefore, was appointed to give Testimony concerning Christ, who is *Virtue itself incarnate*. He understood it best, who had most practised it.

The *Jewish* Church was then in full Expectation of the *Messias*, because the concurrent Testimonies of the Prophets had marked out that Time for his Advent. Upon this public Appearance of *John*, with such visible Ensigs of a divine Authority, that Church sent to him a solemn Deputation of Priests and Levites from *Jerusalem*, to inquire from himself, if he were not the promised Redeemer. They were already so prepossessed in his Favour, that, if he had named himself for the Christ, they were ready to acknowledge him, and do him Homage. He told them, that he was not the Christ; but only his Messenger, sent before to prepare and dispose the Hearts of Men to receive him: That for this he taught Repentance; a Lesson which they must learn and be perfect in, before they could be qualified for the sublimer Discipline of the *Messias*, which is called *The Kingdom of Heaven*.

Of the Kingdom of HEAVEN.

THE *Kingdom of Heaven* and the *Kingdom of God* are two Phrases for the same thing, and promiscuously used by the Evangelists, not merely to express a future happy State in Heaven, but a State that was to be entered into during this Life; and it imports rather the proper Disposition for heavenly Bliss, than the Possession of it. That proper Disposition or Temper of Mind was the same in all Ages of the World; and, whatever Words it may have been expressed by in the changeable Language of Men, no *Saint*, of any Age, could be properly so called, 'till he had attained it. Indeed we cannot say precisely when this Name for it, *The Kingdom of Heaven*, was first introduced: but it is certain, that a considerable time before our Lord's Incarnation, this was commonly used in the *Jewish* Theology, and

Kingdom of Heaven a familiar Phrase in the *Jewish* supposed Theology.

supposed to be intelligible by all, when the Gospel was published. For altho' *John the Baptist*, Christ himself, and his Apostles by his Direction, treat continually of this Kingdom of Heaven, yet their Auditors never once question them, what was meant by it; but hear it used perpetually, and they themselves reason, and make Objections about it, without offering at any Explanation: Which argues that the Expression was then current, and familiar, and all supposed to understand it.

As a farther Proof of this, *Lightfoot* and *Schoëtgenius*, who both followed the same useful Plan, viz. to illustrate the Language of the New Testament by similar Expressions found in the Rabbinical Writers, have from them ^b on this occasion made large Collections of Passages, in which the Phrase occurs: And *Lightfoot* thus concludes from the Quotations he had alleged in his Annotations on *Matt. iii. 2.*

“ If in these and such-like Places, which are too many to be here
 “ accumulated, they mean by *the Kingdom of Heaven* an internal
 “ Love and Fear of God, which indeed they seem to do; they so
 “ far agree with the Sense of the Phrase as it occurs in the Gospel,
 “ where (says he) it principally imports the spiritual Government of
 “ Christ in our Minds, [*Regnum Christi internum & spirituale*]
 “ and if we attend to this Sense, which the Jewish Nation put upon
 “ the Words, we shall find no Difficulty in the Use our Lord makes
 “ of them, *Behold the Kingdom of God is within you.* As if he
 “ should have said, Do you think that the *Kingdom of Heaven* is to
 “ be notified by outward Appearances? Even your own Schools teach
 “ that the *Kingdom of Heaven* is within the Man [*ipsissima scholæ*
 “ *vestræ docent Regnum Cælorum esse intra hominem.*]” And in his
 Note upon *Matt. vi. 10.* He declares that it was an established Axiom
 in the Jewish Schools that “ a Prayer, in which there is no mention
 “ of *the Kingdom of Heaven*, is no Prayer.”

Luke xvii.
21.

But notwithstanding this frequent Use of those Words, and that, to appearance, in a right Sense, as has been infer'd from many Passages in the Jewish Authors: yet it is evident from many other Passages collected by the Commentators before-mentioned, that the Jews had commonly but a very defective and superficial Notion of that high State, which the holy Scriptures intend by *the Kingdom of Heaven*. I shall transcribe some of those Passages, that from a View

^b If it be objected that the *Talmud* and other Writings made use of on this Occasion, being posterior to the first Publication of the Gospel, are therefore not competent Proofs of what the Jewish Doctrines were at that time; the learned Reader may find the contrary demonstrated by *Schoëtgenius* in the Preface to his first Volume, and elsewhere.

of

of the vulgar Errors which prevailed at that time, we may better apprehend the Propriety of the Evangelical Doctrines in which those Errors were confuted.

The first is from *Berachoth*, fol. 16. 1. in *Mischna*, as follows :
 “ Rabbān Gamaliel recited his phylacterical Prayers the very Night of his Nuptials. And when his Scholars said to him ; Hast not thou, O Master, taught us that a Bridegroom is free from reciting his Phylacteries on the first Night ? He answered ; I will not hearken to you, nor will I lay aside *the Kingdom of Heaven* from me, no not for an Hour.” Now one of the chosen Portions of the Law inscribed on the Phylacteries, was that of the great Commandment, *Hear, O Israel ! The LORD our God is One LORD*, Deut. vi. 4. *and thou shalt love the LORD thy God with all thine Heart, and all thy Soul, with all thy Mind, and with all thy Strength, &c.* Solemnly to recite these Words is, in the Stile of the Jewish Doctors, *To take on oneself the Kingdom of Heaven, or the Yoke of the Kingdom of Heaven* ; for both are used. The next Portion of the Law inscribed on the Phylacteries was, *If you hearken diligently to my Commandments which I command you this day, to love the LORD your God, and to serve Him with all your Heart, &c.* Deut. xi. 13. And the Recital of this they called *To take on oneself the Law, or the Yoke of the Law*. Whence it appears that they made a Difference between *the Law* and *the Kingdom of Heaven*, as may be seen more distinctly in their Book of Prayers before cited called *Berachoth*, where the Question is put, Why in repeating the Phylacteries they recite that above-mentioned from Deut. vi. 4, &c. which they call *The taking on oneself the Kingdom of Heaven*, before this latter from Deut. xi. 13. &c. which they call *The taking on oneself the Law* ? The Answer is, “ That a Man should FIRST take on himself the Kingdom of Heaven, and AFTER THAT, the Yoke of the Law.” The wrong Order in which they place these two, as first the Kingdom of Heaven, and after that the Obligation of the Law, shews that their Notion of the First was very defective, and that they knew not the proper Use of the Second, nor the End for which it was intended.

From this account of the vulgar Opinions which then prevailed among the Jews, we shall (as was said) more distinctly apprehend the Meaning and Drift of the Baptist, when he said, *Repent for the Kingdom of Heaven is near* : Because nothing gives more Light to

* The *Phylacteries* were parchment Labels, on which four selected Portions of the Law were written, and to recite these was a Part of their daily Prayers.

any

any Doctrine, than to know the preconceived Sentiments of those to whom it is address'd. Now the *Repentance* which *John* preached [*μετάνοια*] is in effect that very Thing which the *Hebrew* Phrase of *Taking on oneself the Yoke of the Law*, signifies. Vulgar Error had made this Self-subjection to the Law consequent to the Kingdom of Heaven: But the *Baptist* puts it *First*, as a Preparation for that Kingdom, which they ignorantly made previous to it. *Repent* (said he) *for the Kingdom of Heaven is near*. This shews that the Kingdom of Heaven was not a State or Disposition which they could put on at Pleasure, but an advanced State; though not far off, yet at some Distance, with Repentance interposed, through which alone they could have Access to it.

For God has in the first Place given Men a Law, by which they should reform their Lives, and govern themselves, to the utmost of those Abilities, with which He has endowed them. This is the proper Work of Repentance or Self-reformation. When they are duly advanced in this, and do really govern themselves in the best manner they are able; then (as Revealed Religion teaches) God vouchsafeth to interpose, and take the Work of Reformation into his own Hands: For Men could never accomplish it by their own Power, but He carries it on by the Guidance of his Spirit, and *his Kingdom comes* in their Hearts.

- Gal. iii. 24. Thus the Legal passes into the Evangelical Religion; for *the Law is the Schoolmaster leading to Christ*: And Christ, who is the delegated Power by which God governs his faithful Servants, is *the same* in all
 Heb. xiii. 8. Ages; *the same yesterday, to day, and for ever*. But reserving this to be treated of more at large hereafter, I would now have it observed, how seasonably and judiciously the *Baptist* enforces his great Doctrine of Repentance, by the Consideration of that Divine Power, which was *near at hand* to perfect their Reformation, when they had sincerely made such Advances in it, as their own Efforts could attain to. *Repent, for the Kingdom of Heaven is near*. The Hope of *entering God's Kingdom* is the fittest, and most powerful Motive to engage Men in Repentance, as an assurance of Success in what they undertake is the justest Encouragement. Nor can there be any ground of Assurance more alluring than this, *viz.* that in consequence of their utmost Endeavours to govern themselves by the Law of God, He himself would take them under that his more immediate Government, which is therefore called *the Kingdom of Heaven*.

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This is so plain and intelligible, and consonant to Reason, that one would wonder how the Rabbins could mistake it, and confounding two States so distinct, leave no Sense to the Words *Kingdom of Heaven*, by making that precede the *Assuming the Yoke of the Law*, as they phrase it, *i. e.* Repentance. [*Homo prius suscipiat Regnum Cælorum, deinde etiam jugum Præcepti*, was their established Maxim.] By the way I cannot but observe, that even *they* did not exclude the Obligation of the Law, as their Successors in the Christian Church have done, and thereby opened a Gate to all Enthusiasm. But to return to our proper Subject, which is the preposterous Misinterpretation of the *Jewish* Doctors: I would here enquire into the Cause of it, because that may serve to account for Errors of the same kind, by which many Terms of the Christian Theology have in the same manner been misrepresented, and in effect rendered insignificant.

However this Phrase *The Kingdom of Heaven* came to be introduced, it is notorious that long before this Discourse of the *Baptist*, and probably from the time of the Prophet *Daniel*, it was received into the *Jewish* Church, as authentic and of great Authority; so that their School-Divines were obliged to admit it, as a familiar Term, in their national Theology: But as the true Meaning was absolutely inconsistent with their worldly Pursuits and Engagements, they would not attend to that, but explained the Words only in such a Sense as they could receive without any Difficulty, and were willing to practise themselves. For they made it consist in reciting, as you have heard, those Words of *Deut. vi. 4. &c.* wherein the perfect Love of God was enjoined. Yet the Choice they made in this piece of Formality plainly intimates, that those who first instituted it, were not wholly ignorant of the genuine Meaning intended by the *Kingdom of Heaven*; for whoever actually fulfils this high Command, and loveth God with the united Force of all his Faculties, as the Words of it prescribe; he doubtless *has entered the Kingdom of God*: For Love is the ruling Principle within us, and the Kingdom of God prevails in such measure as the Love of God overspreads the Mind. Now to be fully and effectually convinced of the full Importance of this first and great Commandment, and devoutly to receive it, with an ardent Desire that it may be fully accomplished in us; — This indeed is a commendable Disposition; it is one Requisite, on our part, for attaining that high End; and to persist in such Sentiments is to advance towards it. *Thou art not far from the Kingdom of God*, said our Lord himself to the discreet Scribe, who warmly asserted it to be the capital Article of Religion.

Whence the Jewish Errors concerning the Kingdom of Heaven.

Mark xii.

Religion. He was *not far from the Kingdom of God*, but still he was *from it*; he was not enter'd into it: For the strongest *Conviction* that we ought in all things to be conformed to the Will of God, and the most zealous *Desire* that we may be so, is no more an actual Conformity to it, than Hunger is Food, or the Want of a Thing the Possession of it. But credulous *Desire* leads Men to call their Wish, by the name of what they wish for; and after this Degradation false Teachers farther deprave it, till the genuine Sense is quite lost, and somewhat very superficial and unedifying is substituted in its stead.

“ *I, indeed, baptize you with Water for Repentance; but He who cometh after me, is more powerful than I, whose Shoes I am not worthy to carry: He will baptize you with holy Wind, and Fire;*
 “ *His Fan is in his Hand, and he will thoroughly cleanse his Floor: He will gather his Wheat into the Granary; but he will burn the Chaff with unquenchable Fire.*”

Of Purification:

I SHEWED before, that to *baptize* is the same as to wash, cleanse, or purify: And I gave an Instance of this from *Mark vii. 4.* where the Word is used for washing Cups, or other Vessels, as also for Mens washing themselves. I added, that, in almost all Ages and Countries, Religion had adopted the Word and the Thing, to express mental Purification. That the *Jews* did so with regard to the Baptism of

John iii. 25.

John, appears from the Evangelist, where we read, that when the Disciples of Jesus were *baptizing*, while *John* yet exercised his Ministry, there arose a Dispute between some of *John's* Disciples (who were chiefly of *Galilee*) and some Men of *Judea*, about *Purifying*, *περι καθαρῶν*. I mention this, not so much by way of Proof, for that is needless, as for the sake of rendering the Notion familiar

That there are two Kinds of Purification.

to your Minds; so that Baptism, as a Term of Religion, may ever carry with it the Conception of some mental Purification, whatever the Kind or Degree of it may be: I say *Kind* or *Degree*, because the whole Work of Religion, on our part, is *Purification*; and Jesus, as well as *John*, is a Baptist, *i. e.* a Purifier: *He will baptize you with holy Wind and Fire.* But *John* must first prepare our Hearts by his Baptism of Repentance; I say our Hearts, for this is an eternal Truth grounded in the Nature of Things; and we must not here consider *John* only as one who preached in *Judea* Seventeen hundred Years ago, but his Name in Scripture often stands for his Character, even that Temper and Disposition of Mind which he taught, and in which

which he so much excelled. As you find in the Classic Authors; that the Names of the heathen Deities, *Mars, Phæbus, Mercury, &c.* signify their Attributes, those distinguished Properties which constitute their Character, and are ascribed to their Influence; so, in the Name of *John the Baptist*, his Discipline is personified. He is spoke of as *Numen Pœnitentiæ*, the Genius of Repentance and Self-amendment. And as Repentance is a capital Duty through all Ages and Successions of Men, so We too must be *John's* Disciples in this Sense, before we can be qualified for that higher Dispensation which is peculiar to *the Christ*.

Name used to express a Character.

The Ceremony of Baptism is now performed in Infancy; but the Substance of that Sacrament, incumbent on us, as soon as we become susceptible of its Obligations, is Repentance, which the Fathers rightly call *secundum & laboriosum baptisma*. This begins in Confession of Sin with Compunction, and all good Purposes of Amendment. These are the Dispositions, which the Preaching of *John* produced in his Profelytes; and it is needless to say, that such good Impressions must still be made upon the Mind of every true Penitent.

The Obligations of Baptism renewed in Repentance.

Now such good Impressions are frequently called *the good Seed sown in the Heart*, which Metaphor of *Seed* must be here well attended to, because the whole Passage now to be explained is a continual Allusion to it. *John* had said just before, *Bring forth therefore Fruits meet for Repentance*, i. e. the proper Fruits of Repentance. These Fruits, the Offspring of the *good Seed*, are all the Virtues grown up into Habits, and overspreading the Mind. Now suppose this to be happily accomplished, and that, by a steady Perseverance, these Virtues, the blessed *Fruits* of Repentance, were come to their full Maturity; i. e. were carried to the greatest Heights, which are to be attained by our own Endeavours, with the Concurrence of those divine Graces conferred in this first Baptism, which are typified by *Water*; yet still, according to *John*, there remains another Purification, which was beyond his Commission, and of which Christ is the only Minister: *He shall baptize you with holy Wind and Fire; His Fan is in his Hand, and he will thoroughly purge his Floor: He will gather his Wheat into the Granary, but he will burn the Chaff with unquenchable Fire.*

For those *Fruits* of Repentance, the Virtues which are the Product of the first Baptism, are yet enveloped with the Husk they were bred in. They must be brought to the Threshing-floor, and there separated, not without Violence, from the Chaff which adheres to them. The *Wind* and the *Fire* must both do their Offices in this

Virtues, the product of Repentance, to be farther purified, &c.

E

Purification:

Purification: The *Wind* excited by the *Fan* must winnow the *Grain*, and the *Fire* must annihilate the *Chaff*.

Holy Wind
and Fire.

He will baptize you with holy Wind, and Fire; His Fan is in his Hand, &c. Observe here, that it is not, as in our public Translation, *He shall baptize you with the Holy Ghost*; for there is no Article in the *Greek*, but an *Holy Ghost*, or *Spirit*. Now the Terms *Ghost*, *Breath*, *Spirit*, and *Wind*, are nearly, if not quite, synonymous in *English*, but the Word $\piνεῦμα$, which is in the Original, certainly means them all; for our Translators themselves have rendered $\piνεῦμα$ by *Wind* in *John* iii. $\tauὸ πνεῦμα, ὅπως θέλει, πνεῖ$. *The Wind bloweth where it listeth*; And the *Fan*, or *Van* to winnow Corn, which immediately follows, shews, that $\piνεῦμα$ is here intended in the Sense of *Wind*: For the *Fan* operates only by the *Wind* it raises to cleanse the *Floor*, i. e. by a common Figure, *the Corn in the Floor*. And as the *Wind* blows away the *Chaff*, the *Fire* does its Office in consuming it. And therefore, to preserve the Analogy here intended, I think the Translation should be as I have rendered it, *He shall baptize you with holy Wind, and Fire; his Fan, &c.* I said before that there is here no Article in the *Greek*, nor indeed is there any in the parallel Texts in the three other Evangelists, nor in *Acts* i. 5. where our Lord assures his Apostles that they should soon experience what *John* had foretold. *John* (said He) *indeed baptized with Water, but ye shall be baptized with a holy Wind or Spirit not many Days hence.*

Holy Wind
the same as
Holy Ghost.

By this *holy Wind* or *Spirit* doubtless we are to understand the third Person of the ever blessed Trinity, the whole Purification of human Souls being in Scripture ascribed to Him; the Reason of which I have transcribed from Dr. *Barrow* in his Sermon on the Divinity of the *Holy Ghost*, “Whereas in every intellectual Being there are conceived
“ to be three principal Faculties, viz. Will, Understanding, Efficacy;
“ and correspondent to these, three Perfections, viz. Goodness,
“ Wisdom, Power; a certain one of these is appropriated to each
“ Person of the blessed Trinity, namely, to the *Father* it is ascribed
“ that He freely decreeth what Things should be done; to the *Son*,
“ that He disposeth them in a most wise Method and Order toward
“ their effecting; to the *Holy Ghost*, that He by a powerful Force
“ does execute and effect them: whence, as the *Father* is said ac-
“ cording to his Pleasure to decree and determine all Things, and as

* *Skinner*, in his *Etymologicon*, says of *Ghost*, “Non dubito quin hæc vox, ut et Lat. Spiritus, & Græc. $\piνεῦμα$, primariò Flatum seu Halitum denotârint.”

“ the

“ the Son is called *The Wisdom of God*, so the *Holy Ghost* is named “ *the Power of God*, his *substantial Power*, as we shall shew, &c.” Thus the *Holy Ghost* is represented as *Terminus Deitatis*, in whom the Divine Will is ratified, and by whom it is executed: But his Energy is various with respect to the Subjects in which He operates, and therefore it is expressed by various Symbols. With regard to those who are in a state of Conversion, it is typified by *Water* (and without this, *John’s Baptism* could have had no Efficacy); with regard to those who are advanced in Virtue, the higher Energies of this Spirit are expressed by *Wind* and *Fire*.

The Use of the following Symbol, a *Fan*, or *Van* winnowing ^{Of the Fan or Van.} Corn, to represent a spiritual Purification, was not new, or peculiar to *John the Baptist*; but we find it applied to the same Purpose in the heathen Authors. You may remember, that *Virgil*, in the first *Georgic*, where he reckons up the Instruments of Husbandry, puts the Epithet *mystica* to *vannus*, because the Antients used it in their religious Mysteries; therefore *mystica vannus Iacchi*. *Servius*, in his Note upon the Place, says, *Ideo quod Liberi patris Sacra ad purgationem animi pertinebant: & sic homines ejus mysteriis purgabantur, sicut vannis frumenta purgantur*. And *Philo the Jew*, who was cotemporary with the *Baptist*, brings this very Comparison of Corn in the Threshing-floor, where the Grain is cleansed from the Straw and Chaff, to represent the mental Purification, whereby That which is gross and sensual is separated and rejected from what is holy and divine^f. These two Instances from the Pagan and Jewish Theology shew, that the Similitude of winnowing Corn to cleanse away the Chaff, was not only natural, and proper to the Occasion, but was then well understood.

For the *Van* is one of the most ancient religious Symbols, the Figure of it enriches the earliest Monuments of Antiquity, and if *Iacchus*, *Bacchus*, *genialis Confitor uvæ*, be *Noah*, as is most probable, we may date its Institution from his Time. In his Time our Globe had its *watry Baptism* [1 *Pet.* iii. 20.] He was a distinguished *Preacher of Justice* [2 *Pet.* ii. 5.] which cannot be practised but in the Measure the Mind is purified. It is reasonable to suppose that he meant to intimate This to his Posterity by his mysterious Van, upon which (as we learn from *Potter’s Antiquities*) it was anciently the Custom to

^f De Sacrificiis Abelis & Caini, p. 184. *last Edit.*

lay their new-born Infants, a significant Ceremony at the entrance of Life, to inculcate what ought to be the main Use of it, *viz.* Purification. But the World cannot relish such a Notion. *They account our Life a Pastime, and our Time here a Market for Gain.* They think their Business here is to take their Pleasure, or make their Fortunes, as the Phrase is; and are not sensible that they want any such Purification as has been suggested.

And there are many Commentators who apply these 10th and 11th Verses only to the last and universal Judgment; but I think both the Sense and Grammar require that we should understand them of those Persons to whom the *Baptist* spoke; and that they were to expect the performance of them in this Life. "I purify YOU with Water, but He, who succeeds me, will purify YOU with Wind and Fire; his Fan IS in his Hand." Already in his Hand to begin this Purification in YOU, and not postpone it to the Day of Judgment.

Clemens Alexandrinus, 'till whose Time Tradition might probably have preserv'd the Meaning of the *Baptist*, quotes the Text in such a manner as shews how he understood it. *Eclogue xxv. p. 995. Ed. Oxon.* "I indeed baptize you with Water, but He who cometh after me will baptize you with Wind and Fire, for his Fan is in his Hand, &c." Observe that he omits *holy* in the 11th Verse and adds *for* in the 12th, and thus explains the whole, "The Wind is joined with the Fire in this Purification, because the Wind distinguishes the Corn from the Chaff, *i. e.* from the terrestrial Integument, and the Chaff is separated by the Wind agitated with the Van. Thus the Wind has a separating Quality with regard to terrestrial Actions." (By a *terrestrial* Action the Author means a human Action, which, if it be virtuous, proceeds from *Grace* cooperating with *Nature*. Now follow his own Words,) "That which is the Product of the incorruptible Seed [of *Grace*] is the pure Corn, and to be laid up in the Granary. That which *Nature* contributed to the Action, while it remains with the better Part, is preserved; but when separated from it, is destroyed, for it hath its subsistence in what was of a different kind. And thus the Wind hath the Power to separate, and the Fire to destroy." In the next *Eclogue* he shews, in what Sense God is called a *Consuming Fire*; and Christ says of himself, that *He came to send Fire upon Earth*; by which Fire he understands *Virtutem quæ sanctos purgat*, that Power which purifies the Saints.

The

The whole Passage I have been explaining is indeed figurative, but the Nature of the Subject requires it should be so; because the Things here spoke of have not proper Names in human Language, and therefore cannot possibly be treated of but in figurative Expressions, as there will be Occasion to shew more at large hereafter. I shall now only observe, that, as these Figures are proper, so also they are noble and magnificent. The four Elements are aptly employed in this Account of the Progress of Virtue. The Earth is assigned to Man as the Soil in which *divine Truth* is sown, in order to fructify there by Repentance. Now as in the natural World the material Heavens must cooperate with the Earth for the Production of its *Fruits*; so in the spiritual World nothing good can be produced, but by a divine In-
The divine Influences, called *Grace*, different in kind, and therefore expressed by different Terms.
fluence, which Influence, commonly called *the Grace of God*, is of different Kinds and Degrees, according to the different States of the Mind upon which it operates: And upon that account it bears the different Names of *Water*, *Air* i. e. *Spirit*, and *Fire*, respectively, as its Effects bear a certain Analogy to the natural Effects of those Elements. To return now to our Similitude: Man is the figurative *Earth*, in which the Seed of *divine Truth* is sowed. *Water*, viz. the Rain and Dews of Heaven, fructify this Seed; and, from the dead and dirty Soil, produce somewhat of a much purer Nature, with a Principle of Life inherent in it. This soon raised above the Earth it grows in, and fostered by the ambient *Air*, and genial *Warmth*, shoots still upwards, till the Blade, the Ear, and the Grain in the Ear, are at length brought to Perfection, and that Course of Things is consummated. Then a new Course of Things commences with the Harvest; the Corn is carried off from its first Station into the Threshing-floor; where the *Air*, which before contributed to its Growth, now strongly agitated, becomes *Wind*, to drive away its Impurities, and *Fire* is kindled to destroy them.

The *Harvest* indeed is not named by the *Baptist*, but it is a necessary part of his Allegory, and must intervene betwixt the full Growth of the Corn, and its being cleansed in the Threshing-floor: And our Lord himself frequently speaks of it, and uses the Metaphor
Luke x. 2.
John iv. 35.
of Corn *ripe for the Harvest*, to express the Disposition of Souls so far advanced in the legal State, as to be mature for his peculiar Discipline^s. Thus immediately before he sent forth the Twelve Apostles, and after them the Seventy-two Disciples, to call Those, who were duly quali-

^s See the Comment upon *Matt. x.*

fied

fied for the practice of genuine Christianity, he each time speaks of this spiritual *Harvest*, in which they were to be employed.

There had been some *in all Ages* so addicted to the practice of Virtue, that they improved themselves to the Extent of their natural Abilities, with the ordinary Succours of divine Grace; and in *that Age* their Number was considerably increased by the powerful preaching of the *Baptist*, whose Office it was to *prepare a People ready for the Lord*. The good Seed, which he sowed, had produced its proper Fruits: The ripened Corn now only wanted Reapers, and to be transferred into the Threshing-floor for its farther Purification. 'Tis, you see, all a Parable, a Similitude; but, as I said before, mental Dispositions cannot otherwise be expressed in human Language, all the Terms of which do originally belong to Things corporeal. Now, as a Similitude can describe only a part of the Thing represented, and must be defective in other respects to which it does not extend, therefore there is a necessity of having recourse to other Similies, to express other Parts not contained in the first. Thus, *Mat. ix.* immediately before our Lord speaks of *the Harvest*, and the *Labourers to be employed in it*, we read, "That seeing the Multitudes, " He was moved with Compassion on them, because they were tired, " and lay down, as Sheep having no Shepherd. Then said he to his " Disciples, the Harvest truly is plenteous, &c." Those who are here meant will recognize their own State in this Description, and may depend upon the seasonable Guidance of the great Shepherd to lead them into his Fold.

The Truths couched under this Train of Metaphors will become more intelligible, as we proceed in the Remainder of this Chapter.

¹³ Then Jesus came from Galilee to Jordan, to be baptized by John :
¹⁴ But John refused, saying, I have need to be baptized by You, and do You come to me? ¹⁵ And Jesus answered, Let it be so for the present ; for thus it becometh us to fulfil All Justice. Then John consented.

Why John refused to baptize Jesus.

You will observe here, that *John* at first refused to baptize Jesus; because he was conscious how greatly inferior his own State was to that of the *Messias*, to which his Discipline was only as a Prelude or Preparation. And of this he had just before informed the People, as you heard *ver. 11.* *I indeed baptize you with Water for Repentance: But He who cometh after me (meaning Jesus) is more powerful than I; whose Shoes I am not worthy to carry [i. e. for whom I am not fit to perform the meanest Offices]: He will baptize you with holy Wind and Fire:*

Fire: His Fan is in his Hand, and he will thoroughly cleanse his Floor: He will gather his Wheat into the Granary; but he will burn the Chaff with unquenchable Fire. Now John considered Jesus only in that Character, as the Purifier of those Virtues which were produced and cultivated in his Baptism of Repentance; and therefore, when Jesus presented himself to receive at his Hands that Sacrament, John refused, and said, *I have need to be baptized by You, and do You come to me?* But Jesus was in his own Person to pass through and sanctify all States: And although the last Stage, wherein Virtue attains its highest Purity, was his reserved Province with regard to others; yet he himself began in the first; so that there was no Kind or Degree of moral Goodness, in which he did not excel. He was, if I may so speak, at the Head of every Form in the School of Virtue. He had in all things the Preeminence, as his Apostle declares. To this End Col. i. 12. he practised the Virtues of every Rank and Condition: he accordingly appeared among the Penitents at Jordan: and when John objected to him his superior Character, incompatible, as he thought, with such Condescension, saying, *I have need to be baptized by You, and do you come to me?* Jesus replied, *Let it be so for the present; for thus it becometh us to fulfil All Justice.*

Concerning JUSTICE.

IT was shewed in a former Lecture^a, that *Justice*, taken in general, as it commonly is in Scripture, signifies a *Combination of all the Virtues*, and is used as a compendious Name for *all Duty*; because, to give each Thing its Due, and treat it according to its Desert, which is the Office of Justice, comprehends the Whole of Religion and Morality.

It was observed at the same time, that in our Translation the Greek *δικαιοσύνη*, i. e. *Justice*, is frequently rendered by *Righteousness*, as synonymous; but, for Reasons then assigned, I judged it proper, in a Subject of such Importance, to keep strictly to the same Term, viz. *Justice*: For which I have the example of all other Versions; I believe, without Exception.

The Passage under Consideration is, *Thus it becometh us to fulfil All Justice.*

Justice, as was said, is all the Virtues; we are now to explain what is meant by *All Justice*, *πᾶσα δικαιοσύνη*, which is a Grecism

^a Page 7.

for

for all Kinds of Justice. So we have, in the next Chapter, *πάσαν νόσον, ἢ πᾶσαν μαλακίαν, i. e. all Kinds of Sicknefs, and all Sorts of Disease.*

The Subject of this Chapter is two Kinds of Baptism or *Purification*; the first, that of *John*, to prepare Men for the second, which Christ was to administer. Now Purity and Justice have the Connexion of Cause and Effect. That which purifies the Mind, must, in consequence, render it just; for when wrong Motives are purged away, right ones take their Place; and right Motives make right, *i. e. just*, Actions. And as there are two Kinds of Purification, so there are two Kinds of Justice, which answer to them, and are the respective Product of each. I say, as there are two Kinds of Purification, the first called the Baptism of *John*, the second that of Christ; so there are two Kinds of Justice, which answer to them, and are the respective Product of each. I have repeated this, that you may take a more distinct Notice of it; for these two Kinds of Justice must be heedfully distinguished, because they are **CARDINAL POINTS**, upon which the whole System of Revelation turns.

Two Kinds of Purification, and consequently of Justice.

Justice of the Law.

The first, belonging to the first Purification by Repentance, is called *the Justice of the Law*, and *our own Justice*.

The second, belonging to the second Purification by the Spirit of Christ, is named *the Justice of God*.

What is meant by Law.

In order to explain the first, called *the Justice of the Law*, we must shew what is here meant by *Law*. Now we are not to understand by it solely the Law of *Moses*, or any other written System of Morality; but somewhat more general, *viz.* the Obligations which every Man lies under from the *Sense* he has of his Duty; all the Dictates of Conscience, whatever Way Conscience has been informed, as well by outward Instruction, as inward Sentiment: In brief, *all the Convictions a Man has of what he ought to do, are to him this Law.*

Why the Justice of the Law is called our own Justice.

Our natural Inclinations commonly lead a contrary Way; but the *Law* is given us, that we should restrain such Inclinations, and do ourselves Violence that we may conform to its Direction. So far as we exert our own Abilities with the *Concurfus* of divine Grace, which is never wanting to virtuous Endeavours; so far, I say, as we exert our own Abilities, so far we advance in this first Kind of Justice; which is called *the Justice of the Law*, because, being contrary to our natural Inclinations, it proceeds only from the happy Constraint which we put upon ourselves, in Obedience to the *Law*.

This

This is also called *our own Justice*, because, under the never-failing Influence of Heaven, we ourselves are here the principal Agents. We strive against our own Depravity, we interrupt evil Habits, and fortify our Minds with vigorous Resolutions of Amendment: We controul our Appetites, we subdue our Passions, we regulate our Imaginations, and combat evil Thoughts with good ones.

There is yet another Reason why it should be called *our own Justice*; viz. because, as we are active ourselves to produce it, so *our own Interest* is the principal Motive; for the Law displays its Rewards and Punishments to bribe or threaten us into Obedience; and a reasonable *Self-love* urges us to seek our true Welfare in submitting to it. When we speak of the Rewards and Punishments, which enforce the Law, we mean not only those future ones in another Life, which Reason foresees, and Revelation certifies; but also those present Pleasures and Pains, which arise from Reflection, and in some measure compensate Self-denial, and chastise Self-indulgence, upon the Spot, if I may so speak, by the Approbation or Remorse which respectively attend them. Such is the first Kind of Justice, into which we are initiated by Repentance; and which, faithfully persisted in, will produce *the worthy Fruits of Repentance*, in the Practice of all the Virtues; as was before represented in the Account given of *Jobn's Ministry*.

This Kind of Justice, if we look downwards upon the *Injustice* of the Unconverted, who still grovel in their Vices, is highly valuable, and of great Desert: But if we look upwards to that most perfect Kind, which is called the *Justice of God*, whereof Christ is the great The Justice of God. and which He produces, by his sublimer Baptism, in those prepared for it, by their Fidelity under the lower Dispensation, this *human Justice*, compared with *the divine*, will be very defective. These Fruits of Repentance, though come to Maturity, yet want a farther Purification in the *Threshing-floor*, where the Flail and the Fan, with Blows and Blasts, must separate the adhering Chaff, now called *Chaff*, tho' formerly it was a constituent Part of the Ear, without which the Corn could not have grown; but it is now become an impure Incumbrance, and must be destroyed with Fire, before the Corn is laid up in the Granary. By the *Chaff* we understand the imperfect Motives of servile Fears, and mercenary Hopes, which, in the Beginning, serve to enforce the Law, and contribute to the first Production of Virtue: These will be consumed, as with Fire, in the second Purification. But This is not a seasonable
F Doctrine,

Doctrine for Beginners ; they must be intent upon their proper Lesson ; they must first get a *Justice of their own* ; and, as they advance in That, They will become more and more sensible of what higher Attainments are requisite. You see how *John*, although he had gone the greatest Lengths in his own Dispensation, so that among those who were only *born of Women*, and consequently had no more than human Abilities^b, *there was not a greater than He* ; yet, when Christ appeared, he readily acknowledged his own Unworthiness and Want of that higher Purification, which Christ administers, and by which alone the higher Kind, called the *Justice of God*, could be produced : *I have need to be baptized by you, and do you come to me ?* But Jesus, who was to pass through and sanctify all States, would not be dispensed from any human Duty. As he was *born of a Woman*, so he was *born under the Law* ; and He discharged all its Obligations with the exactest Fidelity, whereby he attained the *Justice* that belongs to that Order of Things, in its greatest Perfection ; and this was signified by his receiving *John's* Baptism. Thus he *fulfilled All Justice*, both human and divine. Nothing that deserved that Name, the Name of *Justice*, was too low for Him, as nothing was too high. The higher Kind of *Justice* did indeed more immediately appertain to Him, as his *peculiar* Province, and he wonderfully accomplished it in his Passion and Death ; for it is of That he speaks, when, a little before his Death, he says, *I have a Baptism to be baptized with ; and how am I straitned till it be accomplished !* No wonder he was *straitned* while he was pressed, on one hand, by the full Apprehension of that grievous Load of Suffering which would overwhelm him ; and, on the other, by that immense Desire of his Glory, which urged him to complete his Sacrifice.

Gal. iv. 4.

Luke xii. 50.

Rom. vi. 3,
4.

^b Matt. xi. 11. *Verily I say unto you, among them that are born of Women, there is not risen a greater than John the Baptist : notwithstanding, he that is least in the Kingdom of Heaven, is greater than he.* I have transcribed the Text that I might subjoin to it the following Explanation by *S. Isidorus Pelusiota, Epist. LXVIII. lib. 1.* “ One perfect in the Law, as *John* was, is altogether inferior to one who is baptized into the *Death of Christ*. For this is the *Kingdom of Heaven*, even to be buried with *Christ*, who came down to despoil Death ; and to be raised again together with Him, who giveth the Victory over it. *John* was greater than all who were born of Women, but was cut off before the *Kingdom of Heaven* was given. He was blameless as to that *Justice*, which is by the Law, but he fell short of those, who are perfected by the Spirit of Life which is in *Christ*, he having first departed this Life, as we wrote before. “ Whosoever therefore is least in the *Kingdom of Heaven*, that is, in the Christian Regeneration, he, as was said, is greater than any one who has attained only the legal *Justice* ; because the Law maketh nothing perfect.”

This

This second Kind of Justice, called the *Justice of God*, whereof Jesus is the Model and the Minister, as *John* was of the lower Kind, which is to be attained by his Baptism of Repentance; This second Kind, I say, *the Justice of God*, is an high Lesson which none can rightly learn, who have not already made some Progress in the preparatory Discipline of the *Law*, as that has been before explained; for nothing is more certain, than what *St. Paul* has declared upon this Occasion, *viz.* that Novices in Religion, *who are to be fed with Milk*, as his Phrase is, *are unskilful in the Doctrine of This Justice*. And *Christendom* has seen sad Instances of such *Unskilfulness*, in the wild Notions of *Antinomian* Enthusiasts.

I have therefore here principally insisted upon the first Kind of Justice, which is the Fruit of the first Purification by Repentance; and I am sensible, that, even in this Part, there are some Things which may appear obscure, and *hard to be understood*, by those who have no Experience in the Ways of Religion. But thus it is, and must be, with Beginners in every Science; the Terms are the first Difficulty: For the Master, who is to convey new Notions to his Disciples, must use either new Words, or (which is most frequent) old Words in a new Sense, which to Novices are at first quite unintelligible. And when the Master gives his Definitions and Explanations of them, Learners are bound to take his Meaning upon Trust; they must receive it in Faith; for they cannot yet see the Reason of it. They must commit his Explanation to Memory, because, as yet, little of it can enter the Understanding: But the Memory keeps it in Readiness for the Understanding to have recourse to; and they gradually apprehend the Meaning, as they advance in the Application and Practice of the Rules they are taught.

That in every Science the meaning of technical Terms must be learnt gradually and by practice of the Rules.

The Substance of what has been said hitherto will be frequently repeated in different Expressions, and with new Lights, which will abundantly explain and confirm it.

¹⁶ *And when Jesus was baptized, he went up straightway out of the Water: And immediately the Heavens opened to him, and he saw the Spirit of God descending as a Dove, and lighting upon him.* ¹⁷ *And at the same time a Voice came from Heaven, saying, "This is my beloved Son, in whom I delight."*

In whom I delight.] Consider here what an Encomium this is! How poor are all other Kinds of Praise! To be the Delight and Joy

* Πᾶς ὁ μισήσων γάλακτος, ἀπίετος λόγῳ δικαιοσύνης. *Heb. v. 13.*

of God, This is Praise indeed ; This is true Glory ; This is the highest, brightest Light, that Virtue can appear in.

Virtue the
Object of di-
vine Com-
placence.

That Virtue is the Object of divine Complacence, as it is a most important Truth, so it is obvious to all : For it is a principal Article of Natural Religion, which hereby offers to every virtuous Mind a sure Foundation, whereon to build Hopes and Confidence in the Creator. And hence the Poet, with great Propriety, has put it in the Mouth of dying *Cato*, when standing anxiously on the Brink of Life, perplexed with the intricate Ways of Providence in this State, and dubious of a future ; to stop the Agitation of his Mind fluctuating in these Uncertainties, he says :

“ Here I will hold. If there’s a Pow’r above us,
“ (And that there is, all Nature cries aloud
“ Thro’ all her Works), He must delight in Virtue :
“ And that, which He delights in, must be happy.”

God must delight in Virtue, for the same Reason that he delights in Himself: For Virtue is his own *Image* and *Likeness*, which, extinct in the first *Adam*, and revived in the second, even Jesus Christ our Lord, began her mysterious Course at his Incarnation, and went on gradually through all her Procefs with the highest Perfection in each Degree, till she had finished the first Stage, which is called *the Justice of the Law*, at his Baptism by *John*, when the Almighty Father pronounced *audibly* to the lower World *his* Approbation.

For such is the Analogy between the spiritual and material World, that Transactions of the highest Importance in the former, pass on, and express themselves in the latter, so as to become the Objects even of Sense. Thus, at the Descent of the Holy Ghost upon the Apostles, his Symbols, so lately mentioned, of *Wind* and *Fire*, sensibly appeared in outward Nature ; there was heard a *Sound from Heaven*, as of an impetuous Wind, and there was seen the *Semblance of distinct Flames residing over each of them*. And at *this* great Period, which I am now speaking of, when the first Species of *Justice, the Justice of the Law*, was consummated in Jesus, and ratified at his Baptism in *Jordan*, the Heavens visibly opened, and a Voice thence audibly congratulated his Success, pronouncing him the *Delight of the eternal Father*, “ whose Delight is Virtue.”

^d *Acts* ii. 3. Διαμειζόμεναι, disparted, severed, or distinct ; and γλώσσαι πυρός is an Hebraism for *Flames* ; see *Isai*. v. 24. perhaps *lambent Flames* express the Original.

“ And

“ And that which He delights in, must be happy.”

For it is the Nature of Joy to be bounteous, and communicate the Delight it receives to the Object that causes it. We ourselves, *evil* as we are, yet desire to please That which pleases Us ; and are eager to return the Happiness we receive. How much more then must the Infinite Goodness be munificent to That which pleases It, and pour forth redundant Blessings, upon the Person in whom It delights ! Accordingly, upon this great Occasion, the Applause of Heaven was accompanied with a copious Profusion of its most substantial Graces. The Holy Ghost visibly, as a Dove, descended on Jesus, to possess his Soul with all his Energy, and commence that sublime Purification by the *divine Justice*, which still remained to be accomplished.

Virtue is her own Reward in all Senses, and particularly in this, Progressive Virtue rewarded by farther Trials, that, as long as she is in a State of Progression, the proper Re-compence for the Virtue already attained is a Capacity for greater Improvement. Jesus had as yet passed only the first Stage, and, to reward That, a new Career was opened to him. He had hitherto perfected only the lower, human Justice, and *he was to fulfil All Justice* : After his Baptism with Water, the Baptism with the Holy Spirit was to ensue ; therefore, as soon as he came out of *Jordan*, the Holy Spirit descended upon him, took him under its Guidance, and led him away into the Desert ; for so it follows ;

THE INTERPRETATION.

CHAPTER IV.

THEN was Jesus led up by the Spirit into the Desert, to be tempted by the Devil. ² And having fasted forty Days and forty Nights, he at last grew hungry. ³ Then the Tempter, coming to him, said, “ If thou art ^a a Son of God, ^b bid these Stones become Bread.”
⁴ Jesus answered, It is written, “ Man shall not live by Bread only, but

^a The *Greek* has no Article here, nor at the sixth Verse, nor in the parallel Text in *St. Luke*.

^b *Εἰπὶ*.

“ by

“ by every Word that proceedeth from the Mouth of God.” ⁵ Then the Devil carried him into the holy City; and, having put him upon a Pinnacle of the Temple, ⁶ said to him, “ If thou art a Son of God, throw thyself down: For it is written, that He will give his Angels Charge concerning thee; and they shall bear thee up in their Hands, lest thou shouldst strike thy Foot against a Stone.” ⁷ To this Jesus answered: “ It is also written, Thou shalt not tempt the Lord thy God.” ⁸ Again the Devil conveyed him to a very high Mountain, and shewed him all the Kingdoms of the World, and their Glory: ⁹ And said, All these will I give thee, if thou wilt prostrate thyself, and worship me. ¹⁰ Then Jesus said unto him, “ Depart from me, Satan; for it is written, Thou shalt worship the Lord thy God, and serve only Him.” ¹¹ Then the Devil left him, and immediately Angels came and ministred to him. ¹² Now when Jesus had heard, that John was ^c put in Prison, he retired into Galilee; ¹³ and, leaving Nazareth, he came to dwell in Capernaum, a maritime Town upon the Confines of Zabulon and Nephthalim: ¹⁴ Whereby that Prophecy of Esaias was accomplished, ¹⁵ “ The Land of Zabulon, and the Land of Nephthalim, lying upon the Sea, and beyond Jordan ^d, the Galilee of the Gentiles: ¹⁶ The People, who sat in Darkness, saw great Light: And to those who were in the Region of ^e the Shade of Death, the Light is risen. ¹⁷ From that time Jesus began to preach, and say, Repent; for the Kingdom of Heaven is near. ¹⁸ And as he was walking by the Sea of Galilee, he saw two Brethren, Simon, who is called Peter, and Andrew his Brother, casting their Net into the Sea (for they were Fishermen): ¹⁹ And he said to them, Follow me, and I will make you Fishers of Men. ²⁰ They then, immediately leaving their Nets, followed him. ²¹ And going on from thence, he saw other two Brethren, James the Son of Zebedee, and John his Brother, in a Bark with Zebedee their Father, mending their Nets; and he called them. ²² They too, immediately leaving the Bark and their Father, followed him. ²³ And Jesus went about all Galilee, teaching in their Synagogues, preaching the glad Tidings of the Kingdom, and healing all Sorts of Sickness, and every Kind of Infirmity, among the People. ²⁴ And his Fame was spread through all Syria: And they brought to him all that were afflicted with any Diseases or Pains, Demoniacs, Lunatics, and Paralytics; and he healed them. ²⁵ And a great Multitude of People followed him from

^c Greek, delivered up.

^d So that Part of Galilee was called, which was most inhabited by the Gentiles.

^e Region of] not and; so the Vulgate, and Isaiab, whence it is quoted.

Galilee,

Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan.

THE Guidance of the Holy Spirit, by which Jesus was led, doubtless tended to greater Proficiency in Virtue; and, in order to that, it was necessary, that he should be exposed to Suffering and Temptation; for, without these, there could not be any Proficiency in Virtue; as, without Enemies to combat, there cannot be a Victory. Where there are no Allurements to Wrong, there can be no Merit in doing Right: And the Measure of good Desert is to be estimated by the Temptation there is to the contrary. But surely no Temptation could take any Hold on Jesus, in the Situation he must have been in presently after his Baptism in *Jordan*. As long as that Temper of Mind lasted, which must be the immediate Effect of the immense Efflux of celestial Grace, with which he was then replenished; while the glorious Attestation from Heaven was as yet sounding in his Ears; and the Holy Spirit, sensible to outward View, but infinitely more sensible to his mental Perception, was actually diffusing itself through all his Faculties with Peace and Joy ineffable; he must for the Time be absolutely superior to all Temptation. And this, as I conceive, was the Reason why he was led into the Desert, and there reduced by forty Days Abstinence, before he *could* become obnoxious to any evil Suggestion or Allurement.

He was led by the Spirit into the Desert, to be tempted by the Devil: But diabolical Temptation did not, perhaps could not, begin, till after he had fasted forty Days; And then, when the first Fervors of the new State he was entered upon were considerably abated; when his rare Abilities of Body and Mind were greatly exhausted by so long an Abstinence; when Nature languished, and Hunger called for the needful Repair of Food; Then the Tempter found Access to him.

To open farther somewhat already hinted concerning the previous Fast of forty Days, it must be observed, that, in the Stile of Scripture, *Feeding, Feasting, and Fasting*, are applicable to the *Mind* as well as the *Body*. The Mind has its Hunger and Thirst: It feeds, and *ruminates* on Thought; and when it fails of a due Supply, it palls, and sickens, and starves, for want of Entertainment. Now the forlorn Wilderness was as barren of what could recreate the Mind, as what could feed the Body. Here Jesus sojourned in perpetual Silence and Solitude, with no Entertainment of Sense, no secular Occupation, no Amusement, no *useless* Thoughts or Imaginations to pass

Feeding and Fasting applicable to the Mind.

The TEMPTATION.

pass the irksome Hours. His Fast here was total ; total, I mean, as to the animal Part, which, wasted with long Want of necessary Refreshment, at last pined with Hunger; which Hunger would naturally be attended with Sadness, Dejection of Spirit, or other Disorders, which debilitate the Mind, and lay it open to Temptation.

It was *then* the Tempter came to him, and said, " If thou art a " Son of God, bid these Stones become Bread." So the Evangelist briefly relates the Substance of this first Temptation, which certainly was then displayed with all the Colourings of Reason; and which, by way of Illustration, and only to shew what might be suggested upon the Occasion, may be thus represented :

" If you really are a Son of God, and the Voice you imagine
 " to have heard from Heaven be no Delusion, assert your Pre-
 " rogative ; do not let a Son of God starve. Vindicate your Sonship,
 " and justify your Father's Goodness, who has not given you the
 " miraculous Powers you think yourself endowed with, for Nothing.
 " If those miraculous Powers are to be used, when so seasonably as
 " now ? Can any one want them more ? Can any one deserve them
 " better, than You do ? Consider what you owe to yourself, and to
 " your Father's Glory, if you be indeed his Son. His Spirit, as
 " You deem, led you into this inhospitable Wilderness : For what ?
 " to perish here ? and so to frustrate all the Prophecies which You
 " conceive Yourself destined to accomplish ? and deprive Men of the
 " Salvation You undertake to earn for them ? For Your own sake, for
 " Their sake, for the sake of your Father's Glory, which is so highly
 " interested in Your Preservation, hearken to the just Call of Nature
 " in you : Speak but the Word : *Bid these Stones become Bread.*"
Jesus answered :

⁴ *It is written, " Man shall not live by Bread only, but by every
 " Word that proceedeth from the Mouth of God."*

The Quotation is very apposite ; for it is taken from *Deuteronomy*, Chap. viii. where *Moses*, recapitulating to the *Jews* the Hardships and Temptations, with which *they* had been exercised in the Desert, the more effectually to remind them of the great Lesson which that Discipline was to inculcate, says, " Thou shalt remember all the Way
 " which the Lord thy God led thee these forty Years in the Wil-
 " derness, to humble thee, and to *prove* thee." (The Original here is the same Word, which in other Places is rendered *to tempt thee*),
 " to

The TEMPTATION.

41

“ to make known what was in thine Heart, whether thou wouldst
“ keep his Commandments, or no. And he humbled thee, and
“ suffered thee to hunger, and fed thee with Manna (a Food before
“ unknown), that he might make thee know, that Man doth not
“ live by Bread only, but by every Word that proceedeth out of the
“ Mouth of the Lord;” *i. e.* by whatever God appoints, or
whatever Way he pleases.

This Answer, you see, was fully to the Purpose, and decisive, so
as not to admit a Reply: Yet the Adversary, tho’ baffled, did not
desist, but renewed the Attack with a second Temptation; whereby
it should seem, that he hoped to take Advantage from the total Resig-
nation, wherewith Jesus confided in the Divine Protection, so as to
drive him into some Excess; for we read,

*5 Then the Devil carried him into the holy City; and having put
him upon a Pinnacle of the Temple, 6 said to him, “ If thou art a Son
“ of God, throw thyself down: for it is written, that He will give
“ his Angels Charge concerning thee; and they shall bear thee up in
“ their Hands, lest thou shouldst strike thy Foot against a Stone.”*

I take the Sense to be as follows: If indeed you are a Son of God,
you may most securely rely upon his paternal Care. Make trial,
then, of his Goodness: Cast yourself down, and verify the Oracles
which you quote; for, according to them, his Angels have their
Charge already, and are all upon the Wing to fly to your Assistance.

*7 To this Jesus answered: “ It is also written, Thou shalt not tempt
“ the Lord thy God.”*

This Scripture, as that cited in his former Answer, again relates to
the Children of *Israel*, exercised in Circumstances not unlike his own,
in the Wilderness; when, murmuring and impatient for Want of
Water, as they had before been for Want of Food, they *tempted the* Exod. xvii. 7.
Lord, saying: Is the Lord among us, or not? They questioned his
Presence with them, and wanted Proofs of it by a new Miracle. To
tempt, - is to try; and the Trial they would make, argued their Doubt
and Distrust. The perfect Faith of Jesus excluded all Diffidence,
and therefore would not admit any Act on his Part, whereby to put
the Divine Goodness to the Test; since he already had the fullest
Assurance of it.

G

8 Again

The TEMPTATION.

⁸ Again, the Devil conveyed him to a very high Mountain, and shewed him all the Kingdoms of the World, and their Glory: ⁹ And said, All these will I give thee, if thou wilt prostrate thyself, and worship me. ¹⁰ Then Jesus said unto him, "Depart from me, Satan; for it is written, Thou shalt worship the Lord thy God, and serve only Him." ¹¹ Then the Devil left him, and immediately Angels came and ministered to him.

The Adversary, enraged, as it should seem, at his ill success in the two former Attempts, casts off all Disguise in This. He speaks no more of a *Son of God*; but, desperate, and thence impudent and audacious, he offers at once his whole Stock of gaudy Trumperies, all worldly Power, Dominion and Glory; and arrogantly sets the Price, at which they are to be purchased. This appears not so much a Temptation, as an Insult upon Jesus; who resented it accordingly, and repelled the Temptation and the Tempter together: *Depart from me, Satan, &c.*

¹⁷ From that time Jesus began to preach, and say, Repent; for the Kingdom of Heaven is near.

The Kingdom of Heaven, in its larger Sense.

Altho' to establish the Kingdom of Heaven in the Hearts of Men, is the peculiar Province of Jesus Christ, yet He himself begins his preaching in the same Words with *John the Baptist*; because the Repentance which *John* taught, still was, and ever will be the necessary Preparation for being admitted to the higher State, named the *Kingdom of Heaven*, as before it has been explained. But I must now open the larger Sense of the Phrase, not only as it is used *singly*, with regard to the Individuals in whom it is to be established, but also *collectively*, with regard to the whole Body of Christian Believers, who, as such, are Candidates for that Kingdom. When it is spoke of with regard to Individuals, we find it commonly opposed to Repentance, with its necessary consequence, Obedience to the Moral Law: when it is used collectively of all Believers, it is commonly opposed to the Mosaic Dispensation, and signifies in general the Christian Church, which succeeded it: for Things are often called, not precisely what they are, so much as what they ought to be, and then their Names import the End intended by them.

As to the external Forms of religious Worship, which are so different in the *Jewish* and the Christian Institution, we should consider that the Increase of *moral Knowledge*, as in each particular Man, so also in

in the World in general, is doubtless under the Conduct of a superintending Providence, which directs by what steps and degrees, and at what seasons, such Knowledge should be promulgated. There can be no difficulty in this, if we hold, as an unshaken Truth, that, at the Day of Judgment, no Man can be accountable for more than he has received, or censured for the breach of any Law, the Obligation of which he was not fully apprized of. Leaving therefore the Distribution of spiritual Light to its great Author, who dispenses it in such Measures, and at such Times, as best suit his Designs, and the Method proposed for the Government of the World^f; I shall here consider the Progress of Religion in its different Dispensations, only as it concerns ourselves, and observe that,

As the Age of the World is divided into three remarkable Periods, Three Periods or States: Before the Law, Under the Law, and then Under the Gospel Dispensation; so the Life of a particular Man, with regard to his Progress in Religion, may be distributed after the same manner^g:

First comes *Infancy*, before he has a moral Sense of Good and Evil.

The Second Stage *should* commence, from the Time that Conscience begins to exert itself; and then he is under the *Law*, which is given to prepare him for

The Third Staté, which is that of the *Gospel*, properly so called; I mean, in a strict Sense, the Christian Dispensation, which is *the Kingdom of Heaven* we now treat of. As this is to each individual Person the last Stage in the Progress of Religion, it is often called in Scripture *the last Days*, altho' seventeen Centuries are now passed in the Age of the World, since its Publication. Now as all Men set out in the same State of Ignorance and Corruption; so, in reality, they have all the same Ways to pass through; for the same intrinsic Means are still necessary for their Restoration: And as before the Coming of Christ in the Flesh, as also before the Publication of the *Mosaic Law*, the holy Patriarchs went all the Lengths of Religion, and were consummated in the Evangelical State, by that Spirit of Christ, which is *the same Yesterday, To-day,* Heb. xiii. 8. *through all Ages:* (For it is said in so many Words, that *the Gospel was preached to Abraham*, and there are many other Proofs of what Gal. iii. 8. is here advanced)—As, I say, the Patriarchs before the Incarnation, by their Proficiency attained the Gospel State; so, since the Incarna-

^f Hodierni homines æquum esse censent mundum illico nasci^genem: sunt autem, ut hominum, ita et populorum Ætates. *Burnet Archæologia Sacra* p. 324.

^g See *Augustin's Exposition of the Epistle to the Galatians*, Chap. v. ver. 17.

tion, we must still begin, as they did, in a laborious Subjection to the Law of God: we must put forth all our Force of Mind to *govern* ourselves by his Commandments, before we can be duly qualified for that his actual and more immediate *Government*, which is called here *the Kingdom of Heaven*.

The first
State.

I return to the first State, that of Children, who are *governed* by their Appetites and Passions. Reason has yet no Hold of them. Self-love is blind to their true Interest, and intent only upon present Gratifications. If afterwards, when Conscience performs its Office, and (assisted, as it commonly is, by outward Instruction) discovers to them the moral Law, with the Obligations they lie under to take it for their Rule of Life, and *govern* themselves by its Precepts; if, I say, when they are become conscious of the Law of God, they neglect it, to follow their natural Inclinations; then, according to the *spiritual*, i. e. the *true* View of Things, they continue in the *puerile State*: They lose nothing of Childhood, but its Innocence; the Toys are changed, but the Follies the same, only more mischievous. The longest Life, so spent, is spent in vain; because it does not promote the true End of Life, which is the Acquisition of Virtue. I suppose the Prophet *Isaiab* had this *prolonged* Childhood in View, where, speaking of a general Reformation one Day to be accomplished, he says, *There shall no more be an Infant of Days* (*Days* here stand for *Years*, by a common Hebraism; *there shall no more be an Infant of Days*), *an old Man that hath not filled his Days*; *for the Child shall die an hundred Years old*; *and the Sinner, being an hundred Years old, shall be accursed*. The Passage deserves your serious Notice; and therefore I shall repeat it as it stands in the Vulgate: “ Non erit ibi amplius
“ infans dierum, & senex qui non impleat dies suos; quoniam puer
“ centum annorum morietur, & peccator centum annorum male-
“ dictus erit.”

Isaiab lxx.
30.

The Law.

Although this first State, the State of fallen Nature, was mentioned only occasionally, as antecedent to the *Law* and the *Gospel*; yet I have chosen to dwell a little upon it, and shew how wrong and dangerous it is; because a due Sense of its Pravity and Danger is the Introduction to the second State, which I named the State of *the Law*; wherein a Man, conscious of his Duty, earnestly applies himself to the Performance of it; and, whereas before he was *governed* by his Appetites and Passions, now, striving against their Enormities, he zealously endeavours to *govern* himself by the *Law* of God.

John

John the Baptist, Jesus himself, and the Disciples of Jesus by his Command, all began their public Instructions by exhorting Men to enter into this State of the *Law*, as a necessary Preparation for Evangelical Grace; because the peculiar Benefits of the Gospel are not attainable but by passing thro' it. *Repent; for the Kingdom of Heaven is near.* Yet, *near* as it is, it cannot be come at, till Repentance, which is the Entrance into the Legal State, has opened the Way to it.

It may be objected, that *Repentance* must appertain to every Stage Repentance. of Religion; because, as long as we live in this World, human Infirmity will make Repentance necessary; seeing every Misbehaviour will require a suitable Regret. But the Repentance we now treat of, signifies, not any single Act, or particular Concern for a particular Failure; but, in general, a total Conversion to the Duties of Religion. The Word in the Original is *μετάνοια*, which means *a Change of Mind and Manners.* The Author to the *Hebrews* calls it a *Foundation*: now a Foundation must be perfected, before it is built upon, or the Superstructure will prove ruinous. This is a certain and momentous Inference from that Expression of the Apostle which you will find, where he declares, that he purposely omits the initiating Heb. vi. Doctrines (and the first he names is Repentance, *not laying again the Foundation of Repentance*), that he might give them higher Lessons, Lessons more suitable to the Proficiency which he hoped they had made. The Persons to whom those higher Lessons appertain, are in Scripture Stile termed *the Just*: And our Lord himself, says of such, that *they do not need Repentance.* Our public Translation Luke xv. 7 here is, *need no Repentance*; which is incorrect, and liable to the Objection lately obviated. The Original is, *ἔχρησαν ἔχουσι μετανοίας*, “non indigent *pœnitentiâ*,” which means only, that they do not want that general Change of Thought, Judgment, and Practice, which is commonly meant in Scripture by *μετάνοια*, *i. e.* Repentance.

This Repentance is a mortifying Work; it is to blame and condemn ourselves; to regret and deplore our Faults; which surely must be no small Sorrow, if it bears a due Proportion to the Cause. Those, who know not a virtuous Repentance, may remember what Pangs they have felt, when their Heart has smote them for Follies they were conscious of; and thence they may make some Estimate of the Nature of Contrition.

And this Contrition must not be a barren Grief; but bring forth the *proper Fruits of Repentance*; which will be a Work of Difficulty, because

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The LAW and the GOSPEL Distinguished.

because Mens evil Inclinations, strengthened by inveterate Habits, will daily and hourly combate their good Resolutions, which they will not be able to persist in, without doing themselves great Violence.

But, whatever Violence Men do themselves, they cannot alter their Nature: They may hinder it from growing worse, by a perpetual Opposition: They may commonly prevent its bad Effects, by stifling evil Thoughts at their first Appearance in the Mind; and thus they may cut away the Branches, as fast as they sprout; but the Root still remains the same; that is beyond the Power of moral Law, whose Province is only to retrench the Effects, but cannot reach the Cause.

And therefore *John the Baptist*, who was the Model and Minister of Repentance, and the Legal State carried to its highest Perfection, carefully warned his Auditors, that *that alone* would not be sufficient; that his Baptism of Repentance was, as with *Water*, a superficial Purification, which washes off only the outward Defilement, but has little or no Effect upon the Constitution: and yet It was necessary, in order to *prepare the Way of the Lord*, as he speaks, *and to make straight Paths for him*, so that his Spirit may have free Access to our Hearts, to direct and govern them, and establish his *Kingdom* within us, even *the Kingdom of Heaven*. And accordingly *John* too

Matt. iii. 2.

had proposed this as the great Motive to Repentance, *Repent; for the Kingdom of Heaven is near*; therefore prepare yourselves for it by your own virtuous Endeavours. Strive, in the first place, to govern yourselves. Be temperate, humble, just, and benevolent, to the utmost of your Abilities: In a word, do all that you yourselves can do; and then, and not till then, you will be qualified for *the Kingdom of Heaven*: You will then become a proper Subject, in whom divine Power will be exerted, to change your Nature, gradually to extinguish all its Pravity, and, through a due Progress in his Kingdom of Grace, finally translate you into that of Glory.

The Gospel.

Repentance
must precede
it.

But no Step can be taken towards this, till you begin the Work yourselves by Repentance. The human Nature must be first improved to the utmost of its Capacity. If we could suppose, as some Naturalists have imagined, that there was a Transition from the Vegetable Kingdom into the Animal; it would be reasonable to expect, that the Vegetable, which is to be transmuted, should be perfect in its own Order, before it was transferred into the higher: That all Defects and Imperfections in its own low Rank should be remedied, as far as its original Nature will admit: In a word, that it should be raised to the highest Pitch attainable in its own *Kind*, as a needful Preparation

Preparation for its being *regenerated*, if I may so speak; and, from a vegetable, become an animated Being.

The same Ratio, or Rule of Proportion, must take place in the Moral and Spiritual Worlds, where infinite Justice more immediately presides, to regulate the Progression of intelligent Agents. Their first Nature must be reformed and improved according to its Abilities, before a second and higher Nature can be superinduced. We must, therefore, by Repentance, and Obedience to the Law, make the greatest Progress we can in human Virtue; and our Proficiency will be rewarded with a new Capacity for Improvement; a new Nature will be conferred, and Divine Power will be communicated: For God, seeing and pitying our virtuous Endeavours to *govern* ourselves by his Laws, will Himself interpose, to *govern* us by his Spirit: He will Himself *write his Laws in our Hearts*, so that they shall finally become the *Laws of our Nature*, as they are already of the Angelical Nature: We shall become their Fellow-subjects in a spontaneous beautifying Obedience; and thus *God's Kingdom shall come, and his Will be done in Earth, as it is in Heaven.* Jer. xxxi. 33.

I have before treated of these two States, the Law and the Gospel, in the Explanation of the two Baptisms. As Repentance, signified by the Water-Baptism, is the Entrance into the State of the Law, so the Entrance into the Gospel State, *i. e. the Kingdom of Heaven*, is there represented by the second Purification, which Christ alone administers by his Spirit. This is his reserved Province; and it is very observable, that although he taught Repentance as a necessary Preparation, and his Disciples, by his Command, administered the Sacrament of Repentance with Water-Baptism^h, yet it is said expressly, that He himself did *not baptize* any in that manner, which was only to render them proper Subjects, upon whom he should, in due Season, confer his peculiar Baptism with the Holy Ghost. Why Christ is said to have baptized none? John iv. 2.

²³ *And Jesus went about all Galilee, teaching in their Synagogues, preaching the glad Tidings of the Kingdom.*

For *glad Tidings* the public Translation has here the Gospel, which

^h The proper Christian Baptism, which is now solemnized in the Name of the Holy Trinity, and consequently is an Initiation to the Whole of Religion, was not instituted till after our Lord's Resurrection: Yet the different Kinds of Purification still preserve their Order. As far as we can judge, the Nature of Things requires it; and we are certain, that the Experience of holy Men confirms it.

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is a *Saxon* Word, that signifies *good News*, or *good Tidings*; and accordingly our Translators themselves sometimes render the Verb *εὐαγγελίζομαι*, by *bringing good Tidings*; thus when the Angel revealed the Birth of our Lord to the Shepherds, we read, *I bring you good Tidings of great Joy*, for *εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην*. And at the viiith Chapter of the same Gospel, ver. 1. we have, *Jesus went throughout every City and Village, preaching, and shewing the glad Tidings of the Kingdom of God*: *κηρύσσων ἡ εὐαγγελίζομεν τὴν βασιλείαν τοῦ Θεοῦ*. Again, *Rom. x. 15.* a Quotation from *Isaiab* is thus rendered: *How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things!* *τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τα ἀγαθά.*

I have cited these Passages only for the sake of spreading the Thought, that it may be more attended to, and remembered. *The Gospel, the joyous Message*, is the proper Name of our Religion; and will be amply verified *for such* to all that cordially embrace it.

Luke ii. 10.
Isa. liii. 7.
The Gospel,
the proper
Name of our
Religion.

If I could effectually represent the full Purport of this joyous Message, so as to make you sensible, what a solid and superlative Happiness it imports; your Hopes would presently be raised, and all your Desires engaged in Pursuit of the promised Good: But though all Men incessantly seek after Happiness, yet they are commonly so mistaken in their Notions of it, that these heavenly Tidings make no Impression on them.

Consider then, that Happiness of every Kind requires a proper Disposition for its Enjoyment. Without bodily *Health* we cannot relish the Pleasures of *Sense*; and, for the same Reason, without Virtue, which is the Soul's *Health*, we cannot participate of *spiritual* Joys. To judge, therefore, what Interest we have in the Gospel, or glad Tidings of the Kingdom of God, consider the holy Angels, who are its native Inhabitants: They, doubtless, are happy in the supreme Degree; but their Happiness is the Result of a more intrinsic Part of their Character, *viz.* Holiness. And this brings to my Mind a fine Saying of a modern Writer:

“ Then, to be *Good*, is to be *Happy*: Angels

“ Are *happier* than Men, because they're *better*.”

They are perfectly happy, because they are perfectly holy. Now Holiness consists in having only *pure* Desires, *i. e.* just Desires: They cannot desire any thing but what is just, fit, and proper for them: And

And thence, although their Desires may be various, yet they can never be (as in the human Race) inconsistent; but, being excited with due Subordination and Harmony among themselves, they are all fully gratified. In a word, Duty and Pleasure are the same in Heaven. The Angels have all they can wish, because they can wish only for what they ought to have. And the more intense their Desires are, the higher are their Virtues, and the greater is their Beatitude.

Things are quite contrary in the present State of the human Nature; for Holiness there is so distinct a Thing from the Gratification of our natural Desires, that it principally consists in denying them. Our natural Desires, *viz.* our Appetites and Passions, are often unjust, and so exorbitant, that, for the sake of our own Ease, and the little Happiness which can be found here, we are bound to resist and subdue them. And herein (quite opposite to the Angelical Nature) consists the human Excellence.—To refrain from what we wish; to chuse what we are reluctant to; to reject the poisonous Sweet, and prefer the wholesom Bitter; to strive against Sloth and Voluptuousness, with other numberless Follies, to which we are prone; and climb the arduous rugged Paths of Duty; these are our first Task, in which we shall often miscarry. But this will not *always* be the Case: We shall not always be left to our own Mismanagement; for if we persist in doing the Best we can, God will at length take us under *his more immediate Government*; and, by a faithful Perseverance, we shall *enter into his Kingdom*.

This momentous Truth is the genuine Gospel of Christ: Such are the glad Tidings he publishes, assuring us, that God's Kingdom is accessible, is *near*; so that all may enter it, who will make their Way to it through the Works of Repentance.

I N T E R P R E T A T I O N .

C H A P . V .

¹ **A**ND, seeing such a Multitude, he went upon a Mountain; and when he was set down, his Disciples came to him. ² And, addressing himself to them, he thus instructed them: ³ Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven. ⁴ ⁵ Blessed are:

^a Observe the Connection with the last Verse of the Chapter preceding.

^b Ver. 5, is here placed before Ver. 4. for Reasons given in the Note.

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the Meek; for they shall possess the Earth. ⁴ Blessed are they that mourn; for they shall be comforted. ⁶ Blessed are they who hunger and thirst after Justice; for they shall be satisfied. ⁷ Blessed are the Merciful; for they shall obtain Mercy. ⁸ Blessed are the Pure in Heart; for they shall see God. ⁹ Blessed are the Peaceable; for they shall become the Children of God. ¹⁰ Blessed are they who are persecuted for the sake of Justice; for theirs is the Kingdom of Heaven. ¹¹ Blessed shall ye be, when, upon my Account, Men shall revile and persecute you, and falsely charge you with all manner of Evil: ¹² Rejoice, and be exceeding glad, because your Reward in Heaven will be great: For so they persecuted the Prophets your Predecessors. ¹³ Ye are the Salt of the Earth: But if the Salt become insipid, with what shall it be seasoned? It is no longer fit for any-thing but to be thrown away, and troden under foot. ¹⁴ Ye are the Light of the World. A City, that is situated on a Hill, cannot be concealed: ¹⁵ Nor, when Men light a Lamp, do they put it under a Bushel, but on a Stand, that it may give Light to all the Family. ¹⁶ Even so let your Light shine before Men, that they, seeing your good Works, may glorify your Father, who is in Heaven. ¹⁷ Think not that I am come to abolish the Law or the Prophets: I am not come to abolish, but to fulfil. ¹⁸ For verily I say to you, that until Heaven and Earth pass away, one jot or one Tittle shall not pass from the Law, till all Things be performed. ¹⁹ Whosoever, therefore, shall break one of the least of these Commandments, and teach Men so, he shall be least in the Kingdom of Heaven: But whosoever shall keep them himself, and teach others to keep them, he shall be great in the Kingdom of Heaven. ²⁰ For I declare to you, that except your Justice shall surpass that of the Scribes and Pharisees, ye shall not enter the Kingdom of Heaven. ²¹ Ye have heard, that it was said to them of former Time, Thou shalt do no Murder: And whoever committeth Murder, shall be punished by the Tribunal of the Judges. ²² But I say to you, that every one, who is angry at his Brother without Cause, shall be punished by the Judges: And whosoever shall say to his Brother, Raca, shall be punished by the Sanhedrim: And whosoever shall say, Thou Fool, shall be punished with Hell-fire. ²³ If, therefore, when you bring your Offering to the Altar, you there remember, that your Brother has any Matter of Complaint against you; ²⁴ Leave there your Offering before the Altar; go, first be reconciled to your

^e Ver. 21. Pub. Transf. Shall be in danger of the Judgment. But our Translators have themselves rendered *ἕως* by punished, 1 Macchab. xiv. 45.

Brother,

Brother, and then return to present your Offering: ²⁵ Agree with your Adversary speedily, while you are in the Way with him; lest the Adversary should deliver you to the Judge, and the Judge deliver you to the Officer, and you be thrown into Prison. ²⁶ I assure you, that you will not be discharged thence, till you have paid the last Farthing. ²⁷ Ye have heard, that it was said to them of former Time, Thou shalt not commit Adultery: ²⁸ But I say to you, That whoever looketh on a Woman with impure Desires, has already committed Adultery in his Heart. ²⁹ And if your Right Eye cause you to offend, pull it out, and cast it from you: For it is better that you should lose one Part, than that your whole Body should be thrown into Hell. ³⁰ And if your Right Hand cause you to offend, cut it off, and cast it from you; for it is better that you should lose one Part, than that your whole Body should be thrown into Hell. ³¹ It has been said, Whosoever will put away his Wife, let him give her a Writing of Divorcement: ³² But I say to you, that whosoever shall put away his Wife, except in the Case of Adultery, is the Occasion of her being an Adulteress: And whosoever shall marry one so divorced, himself becomes an Adulterer. ³³ Again, ye have heard, that it was said to them of former Time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths. ³⁴ But I say to you, Swear not at all; neither by Heaven, for it is the Throne of God; ³⁵ Nor by the Earth, for it is his Footstool; nor by Jerusalem, for it is the City of the Great King: ³⁶ Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. ³⁷ Let your Assertions, then, be simply affirmative, or negative; as Yes, or No: For whatsoever goes beyond these, comes from Evil. ³⁸ Ye have heard, that it has been said, An Eye for an Eye, and a Tooth for a Tooth: ³⁹ But I say, Do not resist the Man who injures you: But if one strike you on the Right Cheek, turn to him the other also. ⁴⁰ And if any Man will go to Law with you for your Coat, let him have your Cloak too. ⁴¹ And whosoever would force you to go with him one Mile, go with him two. ⁴² Give to him who asketh you, and turn not away from him who would borrow of you. ⁴³ Ye have heard, that it has been said, Thou shalt love thy Neighbour, and hate thine Enemy: ⁴⁴ But I say to you, Love your Enemies, bless them who curse you, do Good to them who hate you, and pray for them who calumniate and persecute you: ⁴⁵ That ye may become the Children of your Father, who is in Heaven; for he causeth his Sun to rise upon bad Men and good, and sends Rain upon the Just and the Unjust. ⁴⁶ For if ye love only those who love you, what Reward can you have?

The BEATITUDES.

Do not even the Publicans be the same? ⁴⁷ And if you are civil only to your Brethren, what do you more than others? Do not even the Publicans as much? ⁴⁸ Be ye, then, perfect, even as your Father, who is in Heaven, is perfect.

Of the BEATITUDES.

BEFORE I enter upon a distinct Consideration of these weighty Sentences, I shall mention some Observations, which have been made upon them all in general.

To bless Men, i. e. to make them happy, was the great Business for which our Lord came into the World: And accordingly, in the Beginning of this his Sermon on the Mount, he pronounced eight Blessings together, annexing them to so many Christian Virtues, and assigning the particular Beatitude which attends each of them. Knowing that Happiness is our common Aim, and that an innate Instinct continually urges us to the Pursuit of it, he, in the kindest Manner, applies directly to that Instinct: He directs it towards its proper Object, and shews the Way to attain it.

Though all Men necessarily desire Happiness, yet the greater Part continue miserable, because they seek it where it is not to be found. Our Lord, therefore, begins his Divine Institution, which is the complete Art of Happiness, by laying before us the true and only Method of acquiring it.

We may here farther observe the benevolent Condescension of our Lord; how he seems to lay aside his supreme Authority, as our Legislator, that he may better act the Part of our Friend, and our Saviour: And, instead of using the lofty, imperative Style in positive Commands, chuses rather, in a more gentle and engaging Way, to insinuate his Will, and our Duty, by pronouncing those Blessed, who comply with it. He also indulgently considered the great Depravation of our Nature: How its original Corruption, and acquired Malignity by evil Habits, together with the Force of bad Examples, and the sinful Conversation and Fashions of the World, had so darkened the Understanding, and perverted the Judgment of Men, that they could but obscurely discern the genuine Beauty of the sublime Doctrines, which he was to inculcate; and therefore he proposed them in such a Light, as would most effectually recommend them. He
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named the Duty and its happy Consequences together, guarding and enforcing each Virtue with a Beatitude: That those, who were not yet capable of being affected with the intrinsic Merit of Holiness, might be allured to the Practice of it by the Reward that attends it.

3 Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven.

His first Benediction is pronounced upon the *Poor in Spirit*; which Phrase expresses an inward Disposition, or State of Mind, by an outward worldly Circumstance, *viz. Poverty*; which signifies *Want, the Sense whereof obliges Men to Dependence upon others for Supply, by Begging, or by Servitude*: I say, Poverty signifies Want, the Sense whereof obliges Men to seek Supply from others, by Begging, or Servitude. And I have repeated this Description of outward Poverty, that you may more distinctly apprehend the *Poverty in Spirit*; which, by an exact Analogy, implies *Want*, and consequently *an habitual Address to, and Dependence upon God for Supply, by Prayer and Obedience*. Poverty in general, what it is?

And first of *Poverty*, as it signifies Want, a general universal Want; Spiritual Poverty the having nothing our own, or at our own Disposal. Now, in a ^{poverty.} spiritual Sense, *i. e.* in a religious View of Things, all Men are absolutely and intirely *poor*. We have nothing that we may justly esteem, or properly call *our own*; for, in Strictness of Speech, God is the sole Proprietor of all things; nor does he so communicate ought to his Creatures, as to divest himself of his Right and Title therein. Every thing has an *immutable* Relation to him as *Lord*, and cannot, by any means, be alienated from him. *Behold* (saith *Moses*), *the Heaven, and the Heaven of Heavens, is the Lord's; the Earth also, and all that is therein*. And in the xcvith Psalm, read in every Morning-Service, we acknowledge, that *the Sea is his, and he made it*: So our Translation; but it should rather be, *for he made it*; this is the Reason why all Things are his, because He made them: Creation gives him an indefeasible Right in them. We have nothing, therefore, that we can strictly call our own; but are supported by pure Bounty; we live upon the Alms of our Maker.

And thus all Men, and indeed all created Beings, are, in a religious All Men View, *poor*: Poor, as having nothing of their own, as having no just ^{poor.} Claim to any thing, nor any authentic Right to use and dispose of Things according to their own Will: Which is all we mean by Poverty.

erty. But Religion goes still farther, and fixes an higher Sense upon this Word, than it can possibly bear, when applied to worldly Concerns. The poorest Man among us is commonly the Owner and Possessor of his own Person: And though Claims of Debt, and, as is practised in other Parts, Sale in the public Market, may give others a Property in That, in his Body; yet every shackled Slave has his Mind at Liberty; his Thoughts are free and uncontrouled; they are his own, and always at his Disposal. Such is the Condition of worldly Poverty between Man and Man: But, in regard to God, all Creatures are incomparably poorer than this; for even *we ourselves* are not our own: So St. Paul expressly, *Ye are not your own: Your Bodies and your Spirits are God's*; and that by the same Title, that all other Things are his: *For he made us, and not we ourselves; we are his People, and the Sheep of his Pasture, i. e. maintained by him.*—And this suggests his additional Claim by continual Preservation; and, besides that, he has a more peculiar Right in us, as *Men*, by Conquest, and Purchase, on his Part; and, on ours, by voluntary Contract in our Baptism. And these necessarily lead me to explain another Branch of our Poverty with regard to God, which does far surpass all Kinds of that State in Concerns merely secular: I mean *the Poverty of Sin*. All hitherto said concerns only the Poverty of our Nature: As we are Creatures, *we have nothing, we can do nothing, we are nothing of ourselves*: Yet the Poverty of Sin is incomparably greater than that of Nature.

But the Poverty of Sin greater than that of Nature.

At our first Creation, there was nothing indeed on our Part, that could merit the Beneficence of our Maker; nothing that could be a Motive to him, but his mere Goodness: Yet there was at the same time no Demerit on our Part; nothing that could be an Obstacle to his free Love and Bounty: But since our Fall and Corruption, there is found on our Side a notorious Unsuitableness, Opposition, and Resistance to the Influence of his Grace: So that much stronger and more vigorous Efforts of the divine Goodness are necessary to surmount these Obstacles, to transcend our Unworthiness and Indispositions to the ordinary Efflux of his Bounty. God must discharge our Debts, before he can enrich us. We must be saved from our Sins, we must be rendered *innocent*, before we can be truly *happy*. Without this his Mercy would in vain set open the Gates of Heaven for our Reception. As we say, and that truly, of Bankrupts, that they are worse than nothing; that they are not merely poor, as having nothing of their own; but are still farther charged with Debts, which they can
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no ways answer ; so it is with us : This superlative Degree of Want, this Excess of Poverty, is our Condition, as *Sinners*.

And here at last we find somewhat properly our own ; Sin, in the whole Extent of its Nature ; in its dark Causes, voluntary Ignorance, and wilful obstinate Folly ; in its direful Effects, Guilt, Infamy, and Punishment : These are our Acquisitions : These are our Works, and the Fruit of our Doings : These, I say, are properly our own ; and therefore they are in Scripture called *our Ways, our Inventions, our Devices* : These are wholly imputed to us, and we must account for them to the Justice of God.

Thus have I endeavoured to represent our great and multiform Poverty, because it is a Truth of the greatest Moment, an intimate Conviction of it being the indispensable Condition for future Felicity. Although we have hitherto found no Subject for a Beatitude, but rather great Matter of Blame and Malediction ; yet that *Poverty in Spirit*, which inherits the Blessing, consists only in a proper Consciousness of this wretched State, with suitable Behaviour under it. Poverty in Spirit, I say, consists in a due Consciousness of our real State, with a suitable Behaviour under it. As in other parts of Scripture Those are said to *be wise in their own Eyes, and wise in their own Conceits*, who imagine themselves Wise ; so here They are called *Poor in Spirit*, who have in their *Spirit* a thorough habitual Sense of This their Poverty.

Poverty in Spirit a Consciousness of our real State.

For this Conviction must be wrought in the *Spirit*, and not barely in the speculative Ideal Faculty, wherein many *hold the Truth in Unrighteousness*, and entertain moral Notions that are directly opposite to the Tenor of their Practice. There are, for instance, few so deliberately impious, as to say with those in the Psalmist, *Our Lips are our own : Who is Lord over us ?* Yet there are very few, who do not use their Lips as *their own*, and as if they were not accountable for every Word they form with them ; which Example alone may serve to shew, how widely our speculative Notions differ from our practical Judgment. In our speculative Notions we are all convinced of our Poverty according to the Sense here explained. Our Forms of Prayer make frequent Mention of it in the customary Phrases of Humiliation. We confess it too upon other Occasions : And if any should assert the contrary, we are ready to prove it by Scripture, and Reason, and Experience. Thus we are sometimes *poor* in Words, *poor* in transient Reflections, and accidental Sentiments ; but few are *poor in Spirit* : For though Men cannot deny such their Poverty, yet they

Psalm. xii. 4.

they almost perpetually forget it; and consider themselves under other Notions and Characters. But he who is *poor in Spirit* has a solid, habitual, and efficacious Sense of his real State and Condition; his *Spirit* is filled with *living* operative Truth; his Eyes are opened; and *the Day-spring from on high visits him*. He no more usurps upon the Rights of his Maker, but does G O D and Himself Justice. He sees, that he is not his own, and therefore may not dispose of himself
 Pl. cxxiii. 2. according to his own Inclinations: But *as the Eyes of a Servant look unto the Hand of his Master; and as the Eyes of a Maiden unto the Hand of her Mistress: So his Eyes wait on the Lord his God, until that he have Mercy upon him*. In a word, he returns to his Allegiance, becoming a true and faithful Subject of God's *Kingdom*, which our Lord assigns as the Ground and Reason of the Beatitude: *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven*.

The Original here may, and perhaps ought, to be rendered, *Of them is the Kingdom of Heaven*, meaning, that the Kingdom of Heaven consists of such Subjects. In the sixth Chapter, ver. 14. of this Gospel, our Translation has, *Of Such is the Kingdom of Heaven*: And by the same Construction this Place should be rendered, as I said, *Of Them is the Kingdom of Heaven*; i. e. God's Kingdom consists of the Poor in Spirit. And when any of his Subjects, of how high Degree soever (witness *Lucifer* and his Angels), forget their genuine Poverty, with their absolute Dependence upon God, and, consequently, withdraw their Submission, they are cast out of his Kingdom; as, on the contrary, They are said *to enter into his Kingdom*, who effectually recognize his Dominion, and subject themselves to him in a voluntary Obedience.

We, by a mysterious Dispensation, are born out of *his Kingdom*. We are, by Nature, insensible of our Dependence, and the Subjection which we owe him. We conceit ourselves to be our own Masters, and Masters of all that we can get into our Power: We mistake that *Power* for *Right*; and behave, not as Stewards, but as Proprietors, of the Goods intrusted to us. Hence our *Pride*, by which we fondly glory in them as our *own*: Hence our *Sensuality*, by which we use them in direct Opposition to the Will of our Lord: Hence our *Covetousness*, by which we strive to extend our Usurpations, and gain more Materials for *Sensuality* to misuse, and *Pride* to appropriate. These Vices have their Foundation in this capital Falshood, that *we are our own*, that we are Masters of ourselves, and what we possess. *Therefore* we boast of them; *therefore* our Avarice grasps at more, to gain

gain a larger Scope for Luxury and Vanity. But these cannot subsist with *Poverty in Spirit*, which makes us renounce our unjust Claims, and restore all Things to the Sovereign Lord. *Pride*, for instance, cannot subsist but upon a Supposition that we have a Property in the Things we are proud of. All Vainglory stands confuted by that Question of *St. Paul*, *What have we that we did not receive? Now if we did receive it, why do we glory, as if we had not received it?* 1 Cor. iv. 7. The Poor in Spirit feel effectually the full Force of this Reasoning: And they, knowing that All they *have*, and *are*, is *received* from God, cease to glory in it, or misuse it: They gratefully surrender All to the Disposal of the Creator, and totally submit themselves to his Government: Upon which Account they are said in Scripture to *enter into his Kingdom*.

And this is the third Particular implied in Poverty of Spirit; *viz.* after a due Sense of it, *a suitable Behaviour under it*; which (analogous to worldly Poverty, the Sense whereof puts Men upon seeking a Supply from others by *Begging* or *Servitude*) consists in a devout Application to God, and total Dependence upon Him by *Prayer* and *Obedience*; which Duties comprehend the Whole of Religion in its greatest Latitude, and, consequently, must insure all that Bliss, which is prepared for those who fulfil its Obligations.

Now if we seriously consider ourselves in the Presence of the Creator, and according to the Views here represented; we cannot but be convinced, that such Poverty, as has been described, is actually our State and Condition. Why then has not this Conviction its proper Effect in the Production of Virtue and Piety? The Reason is, as I hinted before, because it is not sufficient, that this Conviction be wrought in the discursive ideal Faculty, which is called our *Reason*; although it must begin there, and be studiously cultivated by assiduous Meditation; but, to become efficacious, it must pass on into a higher Principle, called the *Spirit*. It is not a *Speculation* of our Poverty, but a lively *Sense* of it, that can avail us; and that *Sense* appertains to the *Spirit*, as our Lord intimates, *Blessed are the Poor in Spirit*. At the Time when this Sermon was delivered on the Mount, the Term *Spirit* was commonly understood to mean one constituent Part of the human Nature; for Man was then considered as consisting of three Parts, *Body*, *Soul*, and *Spirit*. Contemporary Writers speak often of this Division, which certainly is very just and proper, since it occurs so frequently in the Scriptures, where we find Soul [$\psi\upsilon\chi\eta$], and Spirit [$\pi\nu\epsilon\upsilon\mu\alpha$], not only distinguished, but opposed; as being not
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This Distinction soon abused, and therefore disused.

only distinct, but even contrary Principles. I shall find Occasion hereafter to give you the Proof of This, in an ample Detail of many important Passages of Scripture. It may suffice at present to have mentioned it, and that this Distinction of *Body*, *Soul*, and *Spirit*, was well established in the *Jewish* Church, and passed thence into the Christian, where it was very soon abused by some enthusiastic Heretics, who assumed to themselves the Title of *πνευματικοί*, or spiritual Men, and called all others *ψυχικοί*, soulish or animal Men; meaning, that They were mere Animals, and void of the higher Principle, which they vainly arrogated to Themselves. This Abuse of the Terms was probably one Reason why the Distinction between *Soul* and *Spirit* was much disused, and at last quite neglected; so that, to supply the Want of it, later Writers, using the Word *Soul* in a much larger Sense than the Antients did, distinguish what they now call Soul into two Parts, one called the *inferior*, and the other *superior*. By the *inferior* they mean the Seat of the Senses, Appetites, and Passions, and the Receptacle of whatever kind of Sentiments Man may have in common with the rest of the Animals: By the *superior* they mean his Capacity for Religion, to which appertain Conscience, the Knowledge and Love of God, with every thing that conduces to Virtue and Piety; and, consequently, those nobler Faculties of the Mind, whereby we controul the low, animal, sensual Part of our Nature; and, with erected Thought, Thought raised above sordid transitory Interests, which are the Bane of our true Interest, we follow the Dictates of right Reason, and behave as intelligent Beings ought to do in the Presence of their Creator. It is with regard to this superior and divine Part of Man, that our Lord says, *Blessed are the Poor in Spirit*.

5 Blessed are the Meek, for they shall possess the Earth.

Some, not attending to the natural Order and Connexion of the Beatitudes, have considered them only as loose detached Sentences; and thence it has happened, that, in the present *Greek* Copies, and consequently in our Translation, this of *the Meek* has been transposed (as I conceive), and that of *those who mourn* put before it: But the Commentaries of the Fathers upon the Sermon on the Mount, with the Vulgate, and many antient MSS. shew, that next after *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven*; followed, *Blessed are the Meek; for they shall possess the Earth*. There is an

an apparent Antithesis in the Words ; but the Sense will shew more palpably, that a Connexion was intended.

For although the Writers of Ethics commonly oppose *Meekness* Meekness only to *Anger*, and accordingly define it to be “ the Virtue whereby controuls all the Passions. “ we moderate that Passion, so that other Men may not be injured, “ nor ourselves discomposed by it ;” yet, in reality, *Meekness* is much more extensive, and restrains, not only the Sallies of Anger, but of all the Passions in general ^d ; for no Excess of any kind of Passion can be consistent with it. Thus Meekness represses Insolence in *Joy*, and prevents Clamours or Despondency in *Grief* : It forbids Presumption in *Hope*, and restrains the Impetuosity of *Desire* : It permits not *Fear* to transgress the Bounds of a prudent Caution ; and moderates even *Courage*, which, without it, becomes a savage Ferocity : It stops the Issues of *Vanity* in Boasting and Self-applause ; of *Malice*, in Railing and Calumny ; of *Ill-nature*, in perverse Captiousness or stubborn Obstinacy, or rude or sullen Churlishness. It is a Virtue always in Season : It balances the Mind in every State : It is as necessary in the most prosperous Fortune, as in the most adverse : And the blessed Virgin *Mary* gave as high an Instance of Meekness, in her Answer to the Salutation of *Gabriel*, as *Job* had before done in his Reply to the Provocations of his ill-advising Wife.

Among those who are celebrated in the Old Testament for this Virtue, the Person most distinguished is *Moses*, of whom it is said, *that he was very meek, above all Men that were upon the Face of the Earth.* Numb. xii. Meekness, indeed, is the principal Feature of his Character ; ^{3.} and though the Perverseness, Seditions, and continual Murmurs of the *Israelites* were the most notorious Exercises of it ; yet it appears very exemplary in all other Parts of his Conduct. By *this* he stifled all Sentiments of Ambition, and disowned Alliance to the Crown of *Egypt*, preferring Affliction with the People of God to all the Hopes of secular Grandeur, which his Royal Adoption gave him Title to. And by *this*, when he was armed with miraculous Power over the Seasons and the Elements, to make them Ministers of Divine Vengeance, and seemed to hold in his Hand the Fate of *Egypt*, so that, as the Scripture speaks, *he was made as a God unto Pharaoh* to humble his Pride, and punish his Tyranny ; yet he never appears elated with

^d *Clemens Alexandrinus*, p. 579. *Mites sunt, qui insidam, quæ est in animâ, pugnam sedaverunt iræ & cupiditatis, ac cæterarum specierum quæ his subjectæ sunt.* All the Passions are here comprehended by one, who was an Attic Philosopher as well as a Christian, and therefore must know what the original Word imported, and what the Christians understood by it.

any Conscioufness of his Superiority over him ; but pronounced and executed the Judgments of God, himself serene and dispassionate as an Angel.

But This, as indeed all the Virtues, is best illustrated in the Life of Jesus, who is called *the Lamb of God*, not so much for his Innocence, as for his unparalleled Meekness. *He was oppressed* (saith the Isai. liii. 7. Prophet) *and afflicted, yet he opened not his Mouth. He is brought as a Lamb to the Slaughter ; and, as a Sheep before her Shearers is dumb, so he opened not his Mouth.* 1 Pet. ii. 23. *When he was reviled, he reviled not again ; when he suffered, he threatened not : But committed himself to Him who judgeth righteously :* So our Translation after the printed Greek Copy : But many MSS. with the antient *Latin* Fathers, and *Clement of Alexandria* among the *Greek*, confirm here the Reading of the Vulgate, which is, *tradebat judicanti se injustè ; he gave himself up to him who judged unjustly ;* i. e. submitted to the unjust Sentence of *Pilate* : And I think this suits better with the Context, wherein *St. Peter* exhorts Servants to bear patiently the injurious Treatment of their *unjust* Masters, after the Example of Jesus, who submitted to the *unjust* Sentence of his Judges.

Nor were his Sufferings the only Exercise of his Meekness : But he was meek in his Zeal, and most sovereign Acts of Authority ; for, as I have observed, there is a Meekness even in Majesty, as well as in Subjection : And at his public Entrance into *Jerusalem*, amid the Hosannas of the applauding Multitudes, he made this Virtue the most conspicuous Ornament of his Triumph ; verifying that Prediction of *Zechariah*, *Tell ye the Daughter of Sion, Behold, thy King*

Matt. xxi. 5. *cometh unto thee, meek.*

But the Example of Jesus will be our ordinary Subject as we proceed in this Work, and therefore we shall not now longer dwell on it ; but go on to consider what is meant by *possessing the Earth*.

Meekness considered in its Effects upon the Body. We have hitherto spoken of Meekness as a moral Virtue ; but, in order to explain this Phrase, *possessing the Earth*, we must consider it physically, and, besides its mental Operations, examine its natural and mechanical Effects upon the Body ; I say, *the Body* ; for that is the *Earth* here meant ; and, in possessing it by Meekness, both Body and Soul are beatified.

The Passions defined. The immediate Office of Meekness is to govern the Passions ; and all the Passions depend upon the Communication, and mutual Action, that subsists between the Body and the Soul. Thoughts are of two Kinds: Some are mere Speculations that terminate in the Mind, and have

have no Influence upon the corporeal Part; Others, in which the Mind takes more Interest, pass on to affect the Body, and excite some Emotion in the Blood and animal Spirits: *That* bodily Emotion acts again upon the Mind, and heightens and strengthens the Thought to a certain Degree. Of the Degree I shall speak presently; but first I would render what is said already more intelligible by some Instance: As thus,

An Opinion of Danger may be coolly entertained in the Mind without either *Fear*, or *Courage*; and the supposed Danger may be looked on with Indifference: But if the Apprehension of Danger become such, that it alarms the animal Spirits, then Passion ensues, the Passion of *Fear*, or the Passion of *Courage*, or perhaps both together; for they may act as Antagonists in the Mind, to keep it erect, and hold it up in the Posture proper for the Occasion; wherein *Fear* should supply the defensive Armour of Caution and Vigilance, while *Courage* furnishes the offensive Arms of Violence to repel the Danger. Thus these two Passions, if confined to their proper Limits, may act in Concert to execute what the present Exigency requires; for they dispose the Man to guard against, and to dissipate the Danger in a quite different Manner, than he would have done in the Condition first proposed, wherein only a mere Opinion of Danger was treated with Coldness and Indifference. In this Instance you see *what the Passions are*; and of *what Use they are*, when duly regulated.

As this Subject may be new to you, I shall dwell longer on it, and place it in different Lights, that you may the better apprehend it.

I say then, that Passions are caused only by such Thoughts as reach the Body, so as to excite its Co-operation. All that passes in the Mind, upon whatever Subject, does not amount to a Passion, till the Body be affected by it. In that case, (I mean the Body being affected,) the Sentiment conceived in the Soul moves some correspondent Springs in the Machine, so that even the Pulse, and Tide of the Blood flowing there, is alter'd by it: Those Springs, so touched, react upon the Soul, and strengthen the Sentiment that moved them; which is then called a *Passion*, because the Mind passively receives a new Impression from the corporeal System: It is also called *affectus animi* for the same Reason.

As to the Use of the Passions, I find it so well expressed to my Hand by a late * Writer, that I have here transcribed his Account of it: "The Soul (says he), considered abstractedly from the Passions,

* Mr. Addison.

" is

“ is of a remiss and sedentary Nature, slow in its Resolves, and languishing in its Executions. The Use, therefore, of the Passions, is, to stir it up, and put it upon Action; to awaken the Understanding, to enforce the Will, and to make the whole Man vigorous and attentive in the Prosecution of his Designs.”

To this End, therefore, the *animal Spirits*, affected by some Sentiment in the Mind, instantly enhance that Sentiment: They give it a *Momentum*, an additional Force, which (supposing the Sentiment a right one, and that the super-added Force suits the Occasion) is the proper Assistance which the Soul should receive from the Body, for the Discharge of its Functions. For the *Vis impressa* in the Passion carries on Thought to its Execution; as kindly and gentle Gales forward the Bark in its Course. Now, as a Mariner, who could command the Winds, might promise himself a prosperous Navigation; so, if we had the Command of our Passions, we could securely direct our Course of Life; For then we should never go against our cool deliberate Judgment of Things. Our good Desires would then become Passions, Passions adequate to their Objects, and consequently such as would never flag, till they attain their End: And our evil Desires would then be only feeble Volitions, which would dwindle, and soon be extinguished, where no Motion of the animal Spirits concurred to inflame them. There could then be no Ground for that universal Complaint, *Video meliora proboque; deteriora sequor*.

Thus it would be, if we could command our Passions: We should raise, or sink them, according to our Judgment, and carefully adjust them to the Nature of Things: We should apply them with all their Energy, to the Prosecution of our greatest Interest; and make them militate with all their Force, against whatever might obstruct it. Thus we should do, if we were Masters of them: But, as Things now stand, What do we do with, or rather what do we not suffer from, our own Passions? Of what Use are they to us? What Concern do They take in what most concerns Us? Is not the Cause of Wisdom and Virtue almost totally deserted by them, while our Follies and our Vices have them thronging into their Service? Good Thoughts have no Assistance from them; while bad Thoughts are exceedingly aggravated and made worse by them.

But enough of these Complaints, which perhaps involve all the just Complaints of Mankind. The Occasion of mentioning them was, to shew, the little Power we have over our animal Spirits, and, consequently, our Passions, which are the Result of *their* Impulse upon the

the Mind. Now you will observe here, that though we call These *animal* Spirits, yet, in Striçtness of Speech, they are *corporeal*; for they are elaborated or distilled in the Brain from the Blood, and pervade the nervous System; they are as very a Part of the Body, as the Bones and Muscles: Yet are they rightly named *animal* Spirits, because in the marvellous Connexion of Soul and Body, and through the Point of Union, they affect the Soul, the *Anima*, so as to *animate* and invigorate its Sentiments, and render them Passions; as has been so often said already.

Let us now return to Meekness, whose Province it is to regulate these Passions: In order to which it must have acquired a full Dominion over the animal Spirits, which are the material, terrestrial, Cause of them: And this is what our Lord intended, by saying *the Meek shall possess the Earth*.

By the way, our public Translation, for *possess*, has here *inherit*: But the Word in the Original does not necessarily imply *Succession*, and should never be taken in that Sense, unless the Context require it. And besides, about the Time when our Translation was made, the *English* Word *inherit* signified barely to *possess*, as you find in *Shakespear*, and other Writers of that Age. Here it is to be understood only in this Sense, and conformable to the Vulgate, *possidebunt terram*. Now *possessio importat quietum dominium* is a Maxim of Civil Law. To possess a Thing is to have it in our Power, so as to have the free Use and Enjoyment of it.

To *possess the Earth* cannot here signify the having a Property in our dirty Globe; for *Meekness* is not the Way to gain it: But the *Earth* here meant is the earthy or terrestrial Part of our own Nature; it is the lower, grosser, brute Part of our Composition. We are composed of Things celestial, and Things terrestrial; for our diverse Faculties must be of the same Nature with the Objects to which they are adapted. Upon this account Man is said to be a Microcosm, an Universe in Miniature, consisting of similar Parts with the Whole, which render him capable of having an Intercourse with the Whole. If Man had not in him Somewhat heavenly and divine, he could have no Interest in Heaven: If he had not an earthy corporeal Substance, he could not be an Inhabitant of this World. The superior Part, το θεϊον, the Somewhat divine, with respect to which our Lord says, *the Kingdom of Heaven is within you*, is called the *Spirit*: And the inferior Part is called *Flesh*, or *Earth*, which here means the same; for *terra nostra est caro nostra*, says *St. Augustin*, this he repeats several

Of the Heavens and Earth in Man according to the Scripture stile.

Times in his Works; he gives his Reasons for it, Lib. 2. *de Sermone Domini*; and elsewhere he names this inferior Part, *Mundana pars animæ*.

What I would say, is, briefly, this: Among whatever Order of Beings Man is to act his Part, he must be prepared for it by suitable Faculties. Thus his *Body* made of Earth qualifies him to be an Inhabitant of Earth: And his *Spirit*, which is of divine Extraction, renders him capable of becoming a Subject of the *Kingdom of Heaven*. For it is by his *Spirit* that he is susceptible of religious and moral Truth, whereby he may commence Candidate for Heaven, and gradually, and commonly by a slow Progression, attain the real efficacious Knowledge of G O D and of Himself; of Himself, as a *Creature*: of G O D, as his *Creator*, with all the awful Consequences, which so demonstrably flow from that Relation, which the Creature must necessarily bear to the Creator. Here he learns his genuine Poverty, and, quitting all his Usurpations, makes a total Surrender of himself to the Author of his Being. The Man being thus disposed in *Spirit and Truth*, God takes him under his Government, and establishes *his Kingdom within him*, even the Kingdom of Heaven. When the superior Faculties are thus restored to their due Dependence upon the Deity, the inferior will become subordinate to them: Conscious *Poverty* will induce *Meekness*. The Man possessed by God in his *Spirit*, or heavenly Part, will himself possess the terrestrial Part of his Nature. He will himself have the full Dominion over his Passions, which belong to that lower Region, where the Soul confines upon Matter.

Such I take to be the Purport of these two first Beatitudes: *Blessed are the Poor in Spirit: For theirs is the Kingdom of Heaven. Blessed are the Meek: For they shall possess the Earth.* Thus conjoined, they comprehend all the Happiness that Man is capable of, the full Enjoyment of every Faculty he is endowed with. And therefore, as judicious Instructors in every Science first propose the *End*, which, rightly understood, both explains and persuades the Use of the *Means* necessary for attaining it: so our great Master here begins his Divine Institution by shewing at once the *End* of all his Discipline, which is, to reduce the Creature to that due Sense of his real Condition, which constitutes *Poverty in Spirit*, whereby he is rightly disposed for God's Government, and, consequently, admitted into his Kingdom. Thus, becoming Subject to God [whose Service is perfect Freedom], he becomes Master of himself; Reason has its proper Ascendant, and all the lower Faculties act in Subordination to it. This is well expressed
by

by St. *Augustin*, where he says, “ Jam ordinata sunt omnia, nullus-
 “ que motus adversus rationem rebellis est ; sed cuncta obtemperant De Sermone Domini.
 “ *Spiritui* hominis, cum et ipse obtemperet Deo.”

This, indeed, is consummate Felicity, and, as such, reserved for the future State. It is, as I said, the *End* to which all our Lord's Instructions lead ; and the six following Beatitudes indicate the *Means* by which we are to arrive at it, as will be shewed hereafter.

* *Blessed are they that mourn: For they shall be comforted.*

Of Mourners there are two Kinds: Such as mourn worldly Losses, and such as mourn for their Sins.

The first Sort, the worldly Mourners, are not without their Share of this Blessing, if they make a right Use of the Advantages designed Worldly Mourners: them by such seemingly severe Dispensations, wherein God teaches them their *genuine Poverty* and Dependence, by sensible Experiment. He takes away the good Things he had trusted them with, to cure their mistaken Presumption, in thinking them their *own* ; and his *Resumption* demonstrates by whose *Grant* they held them. Thus worldly Losses are often beneficial, inasmuch as they serve to humble us, by such feeling Proofs of our Weakness and Indigence. With regard to this first Kind of Mourners, the Blessing is pronounced only conditionally, and upon the Terms of their being rightly instructed by their Misfortunes.

To the second Sort, who mourn for their Sins, the Blessing is Mourners for their Sins. more absolute. When a Man, enlightened by Divine Grace, comes to have some lively Sense of his Obligations to God, and the base Returns he has made to Him ; when he reflects upon his Pride and Injustice in robbing God, by appropriating the Goods committed to his Care, by using them without any Regard to his Master's Will, and often in direct Opposition to his Commands ; when, I say, he becomes sensible of his Vanity, Arrogance, Ingratitude, and the just Judgments of God for his Offences ; he cannot but be filled with grievous Regret and Remorse : His Breast will burn with Indignation against himself ; he will mourn in the Bitterness of his Soul, and make a broken and contrite Heart his first Oblation to Justice.

Besides these, there are other Occasions of Sorrow, which necessarily attend Conversion, and the earlier Stages of the spiritual Life. Not only our past Sins, but also our present Frailties and Infirmities, ad-

Of hungering after JUSTICE.

minister great Matter of Grief and Mourning. The Mind suffers sad Distraction between Nature, and Grace; old Habits, and new Resolutions. The Man, for a while, seems divided against himself: He lives in a continual Warfare, wherein he is often foiled; and even when he succeeds, and gains Ground, it is, for a time at least, in a narrow and thorny Way.

But our Lord vouchsafes to encourage these Mourners with a certain Assurance of Consolation: *Blessed are they that mourn; for they shall be comforted.* What they now sow in Tears, they shall reap in Joy: Their Tears shall wash away their Guilt, and Innocence be crowned with perpetual Felicity.

⁶ Blessed are they who hunger and thirst after Justice: For they shall be satisfied.

Our public Translation, for *Justice*, here has *Righteousness*: But I have told you before^f, that there is but one Word in the original Languages for both, which our Translators render sometimes *Righteousness*, sometimes *Justice*: All other Translations render it constantly by one Word; and perhaps it had been better, if ours had done so too, and kept to the Word *Justice*; the Ties of Justice being of most evident and indispensable Obligation.

The Word, indeed, is used in two different Senses; sometimes for the whole Duty of Man towards God, his Neighbour, and Himself; sometimes only for that particular Virtue, by which our Commerce with Mankind is regulated, and which we usually call *Honesty*. It is taken in this *last* Sense, where St. Paul, preaching before Felix, is said to have *reasoned of Righteousness and Temperance*, i. e. Justice and Chastity; two Virtues very seasonably recommended to that Governor, who was notorious for Extortion and Adultery. There are some other Passages, in which Justice is used in this restrained Sense; but more generally in Scripture it signifies universal Virtue, giving all Things their Due, and treating them according to their proper Merit. It is with this View that St. Paul says, *Owe no Man any thing, but to love one another: For he that loveth another, hath fulfilled the Law.* You observe here, that he includes all the social Virtues, or Duties towards our Neighbour, in that of Love, and makes this Love one Branch of Justice; because the Office of Justice is to give every one his Due, and consequently it requires, that we should love every thing

Justice used
in two Senses.

^f See Page 7.

which

which is amiable, in the Degree that it is so; for, when we say a Thing is amiable, we mean, that it deserves Love, and consequently may claim it as its Due. Religion, therefore, as it is comprehended under the great Name of Justice, discharges its Office of regulating all our Thoughts and Actions, by assigning the Measure of Love due to each Object, and thereby directing our whole Demeanour towards it.

Justice, in a word, is the same as Perfection; and the Space of our present Life is granted for attaining it: It is the Disposition of Angels; it is the living Image of God impressed upon the Soul; it is the highest Pitch of Glory and Excellence: So that it is no great Wonder, if frail Mortals do not soon acquire it; but it is real Matter of Wonder, and Indignation too, that so few *desire* it. Alas! if we should examine the Wishes of Mankind, and could discover what their Hearts are most set upon; what Trash should we see! What various and ridiculous Vanities! What mischievous and detestable Abominations!

Yet some there are (I pray God to increase the Number! some there are) who desire Justice, *i. e.* the Rectitude of their own Nature, which is their chief, their *only* Good: They hunger and thirst after it; they seek it with all the Powers of their Soul, as the *one Thing necessary*; and renounce all other Desires, which may divert or weaken their Pursuit of it: To such, Christ has promised, that *they shall be satisfied*. It is all the Happiness they themselves desire; indeed, all that they are capable of: And the Truth of God stands engaged, that they shall not fail of it: Only they must persist in these holy Desires, and wait with Patience upon God for the seasonable Dispensation of his Graces. Their present State, perhaps, is painful; for even the bodily Appetites of Hunger and Thirst are painful Sensations: And the spiritual may be more vehement, as holding some Proportion to the greater Good they aspire to: But Pains and Sufferings are the known Marks of the Way to Heaven; and we must *endure* Justice, before we can *enjoy* it.

Men are commonly so void of Justice, that they do not perceive, or concern themselves about, their Want of it: The Scriptures call this State, *being dead in Sin*. The *new Life* begins in a real Sense of our Want of Justice, which is naturally a painful Sensation. Hence that religious *Mourning* mentioned in the former Beatitude; and hence those anxious and impetuous Desires expressed in This, by the Metaphors of *Thirst* and *Hunger*. These are plain Indications of the

new Life commenced within us ; for they are the genuine Acts of That Life, tending to Growth, and farther Improvement: *Blessed*, therefore, *are they who hunger and thirst after Justice ; for they shall be satisfied.*

7 *Blessed are the Merciful: For they shall obtain Mercy.*

The Frailty of human Nature renders Men continually liable to abuse and pervert the good Dispositions which Religion would excite. Thus *Mourning for Sin* may degenerate into a gloomy Melancholy, and Moroseness of Temper: And some, because they are displeas'd, as they have Reason, with themselves, become peevish and fretful at all about them. And again, with regard to *the Hunger and Thirst after Justice*, mentioned in the next Beatitude ; in order to produce This, Men called to Religion have commonly very powerful Convictions concerning the Turpitude of Vice, with the Danger and Guilt of neglecting Virtue. And they ought studiously to cultivate these Convictions, and impress them deeply upon their Minds by assiduous Meditation, as the proper Motives to Perseverance in their good Resolutions. But as the Speculations of Justice are pleasing, and the Practice of it laborious ; and as it is much easier to desire that others should be virtuous, than to become so themselves ; it too often happens, that they misapply their Concern for the Interests of Virtue to the Morals of other Men, and are more intent upon their Neighbours Faults than their own. Thus they turn their Zeal the wrong Way, and suffer it to evaporate in Chimæras of reforming the Public. But *Hunger and Thirst* are Personal ; for no Man hungers for another's Want, but for his own. Those holy Desires, which the Spirit of God first excites in his Servants, chiefly tend to their own Purification ; and, in the Progress of that Work, I mean, while they *grieve* for their own Follies, and *pine* for their own Want of Justice, they will compassionately bear with the Follies of other Men, and be very indulgent to Their Want of Justice ; a Want which they so sensibly experience in Themselves. To ripen this good Disposition, to which their State naturally leads in the Measure they advance in it, Christ here so seasonably pronounces his Benediction, *Blessed are the Merciful ; for they shall obtain Mercy* : Which a pious Reader will thus apply to himself ; “ Guilty as I am of such Faults, and subject to such Infirmities, what a Happiness is it, that I may hope for the Mercy of “ God ? I may *securely* hope for it, if I forgive the Faults of others ; “ and

Of false Zealots.

“ and treat them with That Compassion, which God commands, and
 “ I myself stand so much in need of.”

3 *Blessed are the Pure in Heart : For they shall see God.*

I formerly treated of *Purification*, when I explained the Baptism of *John*, with the subsequent Baptism of Jesus Christ 5. I shewed, upon that Occasion, that it is a long and arduous Work, beginning in Repentance, and attended with that *Mourning* for Sin, to which a former Beatitude invites. The Purification is carried on by that *Hunger and Thirst after Justice* mentioned in the next: And it advances still more and more under the following Benediction upon the *Merciful*, who, by the Violence they do themselves to mortify their own Pride and Ill-nature, so as patiently to bear with, and compassionate, the Infirmities of their Brethren, draw down upon themselves the Mercy of God; which at length so consummates their Purification by a superabundant Increase of Divine Grace, that they become *pure in Heart*; and are thereby qualified for that sublime and efficacious Knowledge of the Deity, which is here called *seeing God*.

That we may better apprehend the Propriety of this Phrase, *seeing* ^{What it is to} *God*, it is to be observed, that as the Body, so the Soul also, has its ^{see God?} Senses, or perceptive Faculties. Conscience is the internal *Eye*, by which we discern the moral Relation of Things. And as the bodily Eye cannot see without Light; so neither does Conscience perceive its proper Objects but in the Measure it is irradiated from above: For God, *who maketh his Sun to rise upon the Evil and the Good*, does also from himself illumine the Minds of all Men. He himself is, as St. *John* speaks, that *true Light, which enlightens every Man that comes into the World*. Hence we have our general Notions of Justice and Injustice, *i. e.* Virtue and Vice; and it is evident, that all Men have these Notions from their Speculations about them, and the Application they make of them to the Conduct of others. By these they shew, that the Light shines upon the *Superficies* of their Mind; that it operates in their *Head* to form Ideas there, although they do not admit it into their *Hearts*, *i. e.* apply it to themselves, and receive it as the Guide of Life. So again the Evangelist, *The Light shineth in Darknes, and the Darknes comprehendeth it not*, *i. e.* does not apprehend, receive, and embrace it; *but as many as received Him* (it was said before, that God himself was this Light; *as many as received*

5 See Page 31.

Him),

Him), to them gave He Power to become the Sons of God. We are then said to receive this Light, when we endeavour to walk by it; i. e. conform our Lives to the Views it gives. These Views first discover our moral Obligations: Hence the Sorrow for having neglected them: Hence the Hunger and Thirst after greater Proficiency in the Observance of them: Hence our Indulgence to the Faults of other Men; for by this time we become extremely sensible how much we want such Indulgence ourselves: And whereas before, while the Light shone, as was said, only on the Superficies of our Minds, we were blind to our own Defects, and saw only those of others by it; we would now gladly ingross all this Light for ourselves, we would have it all turn inward, and see nobody's Faults but our own. Thus our mental Darkness gradually dissipates, as the heavenly Illumination advances in its Course; and that of Solomon is verified, where he says, *The Path of the Just is as a shining Light, that shineth more and more unto the perfect Day.* By the *perfect Day* I suppose is meant the State of Mind which those have attained, of whom our Lord here says, that *they shall see God.* For as in the Outward World there is a considerable Interval between the first Dawn of Day, and the Day perfected by the Sun's Appearance above the Horizon; during which Interval there is a successive Increase of Light, all coming from the Sun, altho' he be not yet visible; so, in the Spiritual World, the Day-spring from on high rises leisurely upon the Soul: Truth, Justice, and Mercy, which are Emanations of the Deity, gradually dispel its Darkness, with the Cause of that Darkness, its Impurity, by a progressive Purification and Illumination: till at length the great Source of Light is Himself manifested in the pure Heart, and fills the Heaven within us with the Glory of his Majesty. So the Psalmist, *Justice and Equity are the Preparation of thy Seat* (or Residence): *Mercy and Truth shall go before thy Face. Blessed are the People, O Lord, who can rejoice in Thee: They shall walk in the Light of thy Countenance.* Here the Knowledge of God becomes of a different Kind from what it was in the previous States, wherein the Mixture of Darkness occasioned frequent Conflicts and Perturbations: But in this the Light becomes victorious and triumphant by the immediate Presence of the Deity; and thereby establishes that Peace and Serenity, which is the necessary Disposition for accomplishing the great Work of Regeneration: And which accordingly is the Subject of the next Beatitude.

Psal. lxxxix.
15, 16.

^a Our Version has here *Habitation*: But the Original signifies *Preparation*, and is so rendered both by the LXX. and the Vulgate.

9 *Blessed*

• *Blessed are the Peaceable: For they shall become the Children of God.*

The literal Translation is, as in our public Version, *They shall be called the Children of God.* But, as I formerly observed, *to be called* ^{here spoken of, personal.} is a frequent Hebraism, signifying only an Assertion, that such a Thing really is, or becomes what it is said to be called. And as to the other Term, *the Peaceable*, or, as in our Version, *Peace-makers*, it is to be noted, that in Scripture τὸ ποιεῖν, *to make or do*, signifies an ^{τὸ ποιεῖν.} Habit of Mind, with its consequent Actions. So, by those who *do Good*, or *do Evil*, we understand *good or bad Men*; and when St. Paul speaks of *making Prayer*, (it is still the same Word in the Original) by ^{Phil. i. 4:} making Prayer, he means not to cause others to pray, but to pray ourselves. So the Peace here spoken of is personal¹: It is the Fruit of Victory after successful Conflicts against the inbred Impurity of our Nature; and it is an immediate Disposition for the Accomplishment of Regeneration, wherein, as St. Paul speaks, *We shall be renewed by* ^{Col. iii. 10.} *Knowledge, after the Image of the Creator.* I shall add only one Passage more from the same Apostle, where he expresses the Result of these two last Beatitudes, with their Connexion, and the Transition from the one to the other; *We (says he), with open Face, beholding,* ^{2 Cor. iii. 18.} *as in a Mirror, the Glory of the Lord, are changed into the same Image from Glory to Glory.* Instead of, *beholding as in a Mirror*, I think the Original imports, *receiving as on a Mirror*; κατοπτρίζω signifies *imagines & reflectiones facio in modum speculi*. The Instance given by *Scapula* is from *Plutarch*, κατοπτρίζων ὁ ἡλιος τὴν ἕραν. *Theodoret* explaining this Verse says, *As clear Water represents the Face of those who look on it: so the pure Heart becomes, as it were, a Mirror and Effigies of the Divine Glory.* Therefore the *Transformation* is not imputed ultimately to our *seeing God*, but to his favourable Regard to us, whereby he impresses his Image on the pure Heart, as a polished *Speculum*, while it persists in his Presence steadily and with an uninterrupted Serenity.

¹ Qui sint εἰρηνοποιοὶ docent nos sancti patres. *Greg. Nyssenus*, Orat. vii. de Beatitud. Κυεῖως εἰρηνοποιοὺς χρηματίζει, ὁ τὴν ἐν ἑαυτῷ εἰσὶν τῆς σαρκὸς, &c. Proprie Pacificus appellatur, qui eam, quæ intra ipsum est, seditionem Carnis & Spiritûs, atque intestinum Naturæ Bellum ad pacificam concordiam & consensum adducit, ubi corporis Lex, quæ Legi mentis repugnat, non amplius erit efficax, sed subjugata meliori Regno, Ministra divinorum præceptorum existit. Transcribed from *Suiceri Thesaurus* under εἰρηνοποιοὺς, where other Quotations to the same purpose may be found.

O F P E A C E.

I think, then, that the Verse in question may be thus rendered: *We, on whom the unveiled Face of the Lord impresses his Glory, as on a Mirror, are transformed into his Resemblance, &c.* Observe that, in the Context, the Veil (ver. 13.) was said to be on the Face of *Moses*: The Veil, removed, should therefore refer to the opposite Character.

¹⁰ *Blessed are they who are persecuted for the sake of Justice: For theirs is the Kingdom of Heaven.*

Such is the last of these sacred Paradoxes; Paradoxes to the World, but savoury and luminous Truths in the Eye of right Reason. This Beatitude needs no Explanation, nor any other Proof, than what is obvious from the universal Sentiment of Mankind, who agree to place the heroic Character in *suffering for a good Cause*. So our *Milton* assures,

“ That Suff’ring for *Truth’s* sake
“ With Fortitude, is highest Victory.” Book xi.

This was the Prerogative of the Martyrs in the primitive Church; and Justice has since had its Martyrs in all Ages.

After declaring the general Axiom, our Lord applies it to his Disciples then present, to animate their Zeal, who were to lead the Van in this magnanimous Combat: For so he proceeds;

¹¹ *Blessed shall ye be, when, upon my account, Men shall revile and persecute you, and falsely charge you with all manner of Evil: ¹² Rejoice, and be exceeding glad, because your Reward in Heaven will be great; for so they persecuted the Prophets your Predecessors. ¹³ Ye are the Salt of the Earth: But if the Salt become inspid, with what shall it be seasoned? It is no longer fit for any-thing but to be thrown away, and troden under foot. ¹⁴ Ye are the Light of the World. A City that is situated on a Hill, cannot be concealed: ¹⁵ Nor, when Men light a Lamp, do they put it under a Busbel, but on a Stand, that it may give Light to all the Family. ¹⁶ Even so let your Light shine before Men, that they, seeing your good Works, may glorify your Father who is in Heaven.*

Concerning

*Concerning different DOCTRINES, suited to the different Capacities,
States, and Callings of Mankind.*

ALTHO' the Beatitudes are Paradoxes, which contradict vulgar Opinion; yet, upon mature Consideration, it appears, that the Situation of Mind expressed in each of them, is respectively the proper Disposition for the Blessing there specified: And therefore, as to these, there is no Difficulty, but in the Execution. But in the Sequel of this Divine Sermon great Difficulties have been found in several of its Precepts, which sound harsh, and absurd, and quite impracticable in the ordinary Course of human Affairs.

Indeed one of the most sensible Objections to the Christian Religion, is, that some of its Doctrines are too sublime to be general Rules of Life for all Mankind: and farther, that if they should be received, and could be put in Practice, they would dissolve the Bonds of Society. There are too austere Enthusiasts, who aggravate this Objection, by insisting with Rigour, and on the dreadful Penalty of Damnation, upon certain particular Texts, which at least are very improper and unseasonable with regard to the Persons to whom they apply them.

To prevent or remove this Difficulty, some Commentators upon the Scripture have recourse to *Restrictions* and *Limitations*, by which they beat down and explain away the true Meaning of a Text, that they may accommodate it to their own Notions: "They scruple not to offer a little Violence to the Words, that they may pitch the Sense at such a convenient Height, as their Principles will reach to." What leads them to this Unfairness, is an Opinion, that all the Instructions given in the Gospel equally, and at all times, oblige all Christian Professors, without making the due Allowance for their different innate Capacities, their different States or Degrees of Proficiency, and the different Offices to which some are called and appointed by an especial Dispensation of Providence. Whereas it ought to be considered, that the Scriptures contain a general System of Duty for all Sorts of Men in all Sorts of Circumstances: So that every Individual may find there his specific Duty: But the Whole is no more suited to the particular Case of each Individual, than all the Prescriptions in a Dispensary to the Case of every single Patient.

To change that Comparison for one more familiar here: The World may be considered as God's School, wherein immortal Spirits clothed in Flesh are educated for Eternity. Now in a School there are different Forms, in which the Scholars are ranged according to
L their

their Proficiency. They have different Lessons, and perform different Exercises: The Lessons of the Upper Form are not intelligible to those of the Lower: And the Lessons of the Lower are useless to those of the Upper. And as their Lessons vary, so do their Performances, and even their Faults: For of Faults there are peculiar Kinds, to which the more advanced are liable, and of which those of an inferior Class are not capable.—But not to pursue this Simile farther thro' many other Branches, in which it is applicable, I shall mention only one Particular more, which answers directly to the Case now under Consideration; and it is this: All the Learning which some require, terminates in their own Improvement: Whereas others are designed hereafter to profess Science in Public, and be Teachers themselves. To these latter some peculiar Qualifications are necessary, and additional Rules are to be prescribed for their personal Conduct, and to direct their Behaviour in their public Capacity. Now the Parts most objected to in this Sermon on the Mount are of this Kind: They were spoken to the Apostles, as Apostles.

The Sermon
on the Mount
spoken to the
Apostles, as
Apostles.

Jesus had left the Multitude, that followed him, below in the Plain; and, having ascended the Mountain (in Scripture even the Scenes of Action are significant; having ascended the Mountain), he addressed this sublime Discourse to select Disciples apart. Here (ver. 12.) he treats them as *Successors of the Prophets*. He calls them *the Salt of the Earth*, and *the Light of the World*; high Appellations, which could belong to them only in their Apostolical Character! To qualify them for this, He was to instruct them in the sublimest Virtues: And his Precepts of this Kind are, through all Ages, the standing Doctrines of genuine Christianity. But, besides these general Advices, They were also to have especial Directions for the Discharge of their high Office; which, as it was of a very extraordinary Kind, and had extraordinary Powers annexed to it (for the Apostles were under the Conduct of a particular Providence, whereof they actually had the Experience in the Miracles which they themselves were enabled to perform), to qualify them, I say, for the Discharge of their extraordinary Commission, they had peculiar and extraordinary Directions for their Behaviour *as Apostles*, which it would be *presumptuous* for an ordinary Man to take to himself, and *absurd* to exact from others.

As these especial Advices are interspersed through this and the two following Chapters, I thought it seasonable here to give this plain Account of them, as a general Solution of the many Objections that have been made to them.

I shall now review the Words last read. The Beatitudes, containing the principal Articles of Christian Morality, were as so many Texts for the Apostles to preach on; and allure Men to the Practice of them, by shewing the Happiness that would ensue: But the Generality of the World so little know the Way to true Happiness, that they scorn and abuse those who propose it to them; like Men in a Phrensy, who spurn the offered Medicine, and assault those who would administer it. Our Lord, who foreknew this, forewarned his Disciples of it: And lest such Ingratitude and Ill-usage should make them desist from their high Office, and not persevere in their Endeavours to do Good to others at the Hazard of such Indignities, and Calumnies, and Dangers to themselves, he encourages them with Assurances of the great Reward with which their Patience would be crowned. He animates their Zeal by the Example of the glorious Company of (ver. 12.) *the Prophets their Predecessors*, who had faithfully persisted in publishing the Truth, and doing Good to Mankind, notwithstanding the grievous Persecution which thereby they drew upon themselves. And, farther to engage his Apostles to tread in their Steps, our Lord represents to them, that This is their bounden Duty, the great Work to which they were divinely ordained, and for which they were especially qualified by supernatural Abilities: And that, as their Reward would be great, if they rightly discharged their Ministry; so their Punishment would be proportionable, if they neglected it. *Ye are the Salt of the Earth*, and your destined Office is to preserve from Corruption of Manners; *But if the Salt become insipid, with what shall it be seasoned? It is no longer fit for any thing, but to be thrown away, and trampled on by Men.* Their especial Duty was, to teach others their Duty; but if they flinched from it thro' Fear of Persecution, or any other Motive, they would be lost irrecoverably, and sink in Perdition beneath the rest of Mankind, as much as by their sacred Office they were placed above them. He goes on, therefore, with repeated Admonitions, to remind them of their high Station: *Ye are the Light of the World*, exposed to public View; a Light which should illumine all around, and in which every the least Eclipse will be visible, and of bad Influence. They were to be a Pattern to others: They were to recommend their Doctrine by their Example, and shew how amiable Virtue is in their own Practice: *Let your Light so shine before Men, that they, seeing your Works, may glorify your Father, who is in Heaven.*

The apostolic Office.

The perpetual Obligation of the Law.

¹⁷ Think not that I am come to abolish the Law or the Prophets: I am not come to abolish, but to fulfil. ¹⁸ For verily I say to you, that until Heaven and Earth pass away, one jot or one Tittle shall not pass from the Law, till all Things be performed. ¹⁹ Whosoever, therefore, shall break one of the least of these Commandments, and teach Men so, he shall be least in the Kingdom of Heaven: But whosoever shall keep them himself, and teach others to keep them, he shall be great in the Kingdom of Heaven. ²⁰ For I declare to you, that except your Justice shall surpass that of the Scribes and Pharisees, ye shall not enter the Kingdom of Heaven.

By the Law and the Prophets we are here to understand the Substance of moral Duty, as taught in the Old Testament. So in the
 Mat. vii. 20. Sequel of this Sermon, our Lord says, *Whatsoever ye would that Men should do to you, do ye even so to them: For this is the Law and the Prophets.* And elsewhere, after rehearsing the Two great Commandments, *That we should love God with all our Hearts, and our Neighbour as ourselves,* he adds, *On these two Commandments hang all the Law and the Prophets;* i. e. the Substance of moral Duty as taught in the Old Testament, which, as he here declares, he came not to annul, but to amplify and perfect. And accordingly, through the Remainder of this Chapter, he recapitulates the principal Duties prescribed to their Forefathers; and under each Head he supplies what had been omitted, or explains what had been already taught, in a stronger, stricter Sense, and such as exacted a much higher Degree of Perfection than before was commonly understood. But in the first place he declares, that the whole Law should be in Force as long as the World lasted. And he denounces the Penalty incurred by those, who, in their Practice and Doctrine (for in this Discourse, as was noted before, he instructs the Apostles in their Ministerial Office;— He denounces, I say, the Penalty incurred by those, who, in their Practice and Doctrine), should deliberately omit one of the least Precepts of the Law, viz. that they should be excluded from his Kingdom; for so Commentators explain the Original, observing, that as in *Latin*, *nullus dixeris* is the same as *non dixeris*, so *minimus in regno caelorum* has here the Force of *minimè*, and imports an Exclusion from the Gospel Dispensation. And, finally, to shew the Importance of an exact Observation of the Law, he declares, that without a more than ordinary Proficiency in it, no one could *begin* to be a Christian, I mean not a *nominal*, but a *real* Christian; for such only

only are said to enter the Kingdom of Heaven, which, as has been shewed at large before, means the Church of Christ, or Gospel Dispensation, as that is distinguished from, and succeeds, the legal State.

Such is the Purport of the Verses last read; from which it clearly appears, that our Lord certainly foresaw the great Abuses that would be made of his Religion; how some would think they might compensate for the Neglect of moral Duties by Deeds of Superstition and Will-worship; and others, glorying in their presumptuous ASSURANCES, would *contradistinguish** Faith from Morality; and, by taking away the Law, which is the only true Foundation of all Religion, leave Christianity a mere Castle in the Air, an enthusiastic System of Absurdities. Christ, therefore, solemnly, and with great Emphasis, asserts the perpetual Obligation of the Law, till Nature itself should be so changed, as to render its Dictates useless.

In the present Course of Things the Law is so far from abating, or being abrogated, in any essential Point of Duty, that, on the contrary, all, who faithfully practise the Law, find by Experience, that it increases, and spreads its Jurisdiction farther, in proportion to the Progress they make; for the moral Sense greatly improves by Exercise: And as Men advance in obeying the Law, they also advance in the Knowledge of it, so as to discover new Duties, and stricter Obligations, which before they had not been sensible of: And these too must be faithfully complied with, and persevered in, before they can be qualified for that superior Discipline, which is peculiar to the Gospel of Christ: *Unless, says he, your Justice shall surpass that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.* Our Lord goes on:

21 Ye have heard, that it was said to them of former Time, Thou shalt do no Murder: And whosoever committeth Murder, shall be punished by the Tribunal of the Judges. 22 But I say to you, that every one, who is angry at his Brother without Cause, shall be punished by the Judges: And whosoever shall say to his Brother, Raca, shall be punished by the Sanhedrim: And whosoever shall say, Thou Fool, shall be punished with Hell-fire.

*It was said to them of former Time,—but I say to you—*So our Lord introduces his several Improvements of the Law under the different

* It is the Term used by *Antinomians*.

Articles hereafter specified. The Text in our public Translation is, *It was said BY them of old Time*; and the Margin has *to them*, because the Original is capable of either Sense; but I prefer the latter, *viz. to them of old Time*, for the sake of the Antithesis, *But I say TO you*. Christ here distinguishes his Doctrines from those which in former Times had been publicly taught and enforced by the Authority of Law. For as there is a gradual Increase of Knowledge in every Man who faithfully practises what he knows already; so by Divine Appointment it has proved in the Course of the World. Natural Religion was the general Rule of Life till *Moses*, who gave the revealed Law which bears his Name; and was the Standard of Duty till the Coming of Christ, whose Instructions are the Completion of all that appertains to moral Rectitude: Upon which account the Season of his Dispensation is called *the last Days*^b, as the Ages preceding it are here named *the former Time*; and it is with this View that our Lord, when he was going to extend the Boundaries of Duty, takes distinct Notice how far they were advanced already. *It was said to them of former Time—but I say to you*—The Greek for *them of former Time* is ἀρχαῖοι, which may well be rendered *Beginners* or *Novices*, and so rightly opposed to the Apostles, who were in *a State of Proficiency*.

Gehenna.

Ver. 22.] The Tribunal of the Judges, and that of the Sanhedrim, were different Courts of Judicature, whereof the latter took Cognizance of the greater Crimes. For *Hell-fire* the Original has *Gehenna of Fire*. *Gehenna* was a Valley near *Jerusalem*, which was used for a Lay-stall, and where a continual Fire was kept, to consume such Impurities, as might otherwise infect the Air. These three, *the Tribunal of the Judges, of the Sanhedrim, and Gehenna of Fire*, intimate different Penalties, which Offenders, in each Case, would respectively be liable to: and the last imports a very heavy one.

Raca.

As to the Term *Raca*, it is not *Greek*; and St. *Augustin* says, that, inquiring of a *Jew* what it meant, he was answered, That it was an Interjection used to express great Indignation, which, like other passionate Interjections, as *hem!* in *Latin*, could not be exactly translated. He goes on to say, that here is a Gradation in the Faults reprehended: The first is, Anger deliberately and causelessly conceived in the Mind; the second, when that breaks forth in wrathful Expressions; the third, when it vents itself in contumelious Abuses. It is by these Steps that a Man, enraged with Anger, sometimes proceeds to actual Murder, but much oftener to the Commission of it in

^b See Page 43.

his

his Thought and Intention : And we are here warned, that all these Steps are criminal in their several Degrees; and that the Law not only prohibits Murder, but even the remotest Tendencies towards it.

And farther, to quench the first and smallest Sparks of Enmity, and prevent all Occasion of angry Resentments, our Lord adds what follows from the twenty second to the twenty seventh Verse; for so far his Advice extends with regard to the sixth Commandment. The next in the Order of the Decalogue, is, *Thou shalt not commit Adultery*; whereon his Comment is as follows :

27 Ye have heard, that it was said to them of former Time, Thou shalt not commit Adultery : 28 But I say to you, That whoever looketh on a Woman with impure Desires, has already committed Adultery in his Heart. 29 And if your Right Eye cause you to offend, pull it out, and cast it from you : For it is better that you should lose one Part, than that your whole Body should be thrown into Hell. 30 And if your Right Hand cause you to offend, cut it off, and cast it from you ; for it is better that you should lose one Part, than that your whole Body should be thrown into Hell.

Figurative and proverbial Speeches, which may have great Beauty and Force in one Language, often lose their Grace and Energy, when translated into another Tongue, wherein the Novelty and exotic Air of the Expression may greatly obscure the Sense intended by it. All our Translations of the Scripture must labour under this Difficulty : The Words last read are a strong Instance of it. A superficial Reader will find his Imagination shocked at the bare Proposal of pulling out an Eye, and cutting off an Hand ; being not aware, that by the *Eye* is meant *the Intention* ; and, by the *Hand*, the *Execution* of it. In the very next Chapter we have again *Eye* in this Sense, *viz.* to denote the Intention, View, and Design ; and to express Performance by the *Hand*, is so agreeable to the general Tenor of Scripture-language, that it is needless to insist on it.

With this Explanation it appears, not only that the Precept is reasonable and expedient ; but also that the Terms, by which our Lord chose to express it, are remarkably proper to the Occasion. The Occasion was, the Prohibition of impure Desires, and the mental Adultery ; an odious Subject, which requires great Reserve, and a Covering of Darknes, even in reprovng it : But you know, by your Reading at least, how those, who are possessed with that criminal Passion, are apt to be transported by it ; and that the exaggerating Metaphors,

The Meaning of pulling out an Eye, &c.

Metaphors, in which they delight to express their Infatuation, amply justify the Sacred Language of *pulling out a Right Eye, and casting it away*, to express the extreme Violence which they ought to do themselves.

But I refrain from enlarging upon a Subject, which is nauseous, or infectious.

34 But I say to you, Swear not at all; neither by Heaven, &c.

Not at all relates only to the Forms of Swearing subjoined, or others like them: For Swearing by the Name of God with due Reverence, and upon proper Occasions, has always been held an act of Religion, and enjoined as such in Scripture.

35 Ye have heard, that it has been said, An Eye for an Eye, and a Tooth for a Tooth: 36 But I say, Do not resist the Man who injures you, &c.

The Apostles were, like the devoted *Decii*, destined Victims for the Reformation of the World. The last and most effectual Proof of their Doctrine was to be their Martyrdom: And their Blood so shed was to be the Seed of the Church, which has since so abundantly fructified and overspread the Earth. In this View what we read here, may be accounted among the especial Directions, peculiar to the *Apostolical* Character, which were spoke of, p. 74; But if we apply them (as I believe our Lord intended) to all who are *called* to genuine Christianity, then the following Observation may be useful to set them in their proper Light.

The Essence of Virtue consists in mental Disposition, in our Temper and Frame of Mind: But as human Language is adapted to express bodily Action much better than mental Disposition, it is usual to express the latter, the mental Disposition, by the Action it would naturally produce. And as the Principles of Action are complicated and various, and Prudence or Necessity may often oblige us to act differently from what the Frame and Temper of our Mind inclines to; hence it comes to pass, that some Evangelical Counsels, which prescribe an outward Action, mean, in particular Cases, only the proper inward Disposition, *viz.* a Readiness and Inclination to perform it: So that the *Will*, though not formally mentioned in the Precept, is always required; and the *Deed*, though nominally expressed,

pressed, may, on many Occasions, be omitted. For instance, it is said at ver. 42. *Give to him who asketh you, and turn not away from him who would borrow of you.* Now this Precept is, in the Letter, and with regard to the outward Act it commands, very often impossible, very often improper, to be put in Practice : But in the Spirit of it, *i. e.* in the Disposition of Heart which it enjoins, it is always possible, always practicable, always obligatory. The Narrowness of our own Circumstances may make it impossible, or the Circumstances of him, who asks our Bounty, may make it improper, to put this Precept in Execution, as to the outward Act : For we may be so poor ourselves, or the Person who applies to us, may, by his Vices, or other Qualities, be so circumstanced, that we either cannot, or ought not to relieve him : But an Inclination to assist him, and do him Service, is always in our Power : The poorest Man may have, in the *good Treasury of his Heart*, wherewithal to defray this universal Debt of Benevolence, to all who ask, or need his Assistance. And thus the Precept will be *virtually* fulfilled, *i. e.* the Virtue of the Act will be imputed to him, who has the Dispositions which would produce it.

So again, when our Lord, as here, commands us *not to resist the Man who injures us*, &c. his Meaning is, that we should not repel and strive against the Occasions of Suffering, which occur in the Order of Providence, but readily accept every Cross that comes in our Way. Those who are capable of this Lesson know full well how salutary Sufferings are ; and that it is not possible to carry on their Purification without them.

⁴⁸ *Be ye, then, perfect, even as your Father, who is in Heaven, is perfect.*

Ver. 48. *Be ye, then, perfect, as your Father, &c.*] The Perfection here recommended consists in such a generous Benevolence to Mankind, as is Proof against their ill Usage and Misbehaviour towards us : For That is what our Lord had immediately in View, and had just before enjoined as a principal Point wherein we should imitate the Deity, and by so Godlike a Disposition become his Children. *That* (says he, ver. 45.) *ye may become the Children of your Father, who is in Heaven : For he causes his Sun to shine on bad Men and good ; and sendeth Rain upon the Just and Unjust.*

The INTERPRETATION.

C H A P. VI.

¹ TAKE heed not to do your Justice before Men, that you may be seen by them: Otherwise you will have no Reward from your Father who is in Heaven. ² Therefore, when you do good Offices, do not sound a Trumpet before you, as the Hypocrites do in the Assemblies and public Places, that they may have the Applause of Men. I assure you; they have their Reward. ³ But, when you do good Offices, let not your Left-hand know what your Right-hand doth; ⁴ That your good Offices may be secret: And your Father, who seeth what you do in Secret, will reward you in Public. ⁵ And when you pray, you shall not do as the Hypocrites, who affect to pray standing in the Assemblies, and Corners of Streets, that Men may take notice of them. I assure you, they have their Reward. ⁶ But you, when you would pray, enter into your Closet; and, having shut the Door, pray to your Father, who is present in your Retirement: And your Father, who sees what passes there, will reward you publicly. ⁷ And, when you pray, use not vain Repetitions, as the Heathen do: For they think they shall be heard for their much Speaking. ⁸ Do not ye like them: For your Father knoweth what you want, before you ask him. ⁹ To this effect, then, pray ye: "Our Father, who art in Heaven, hallowed be thy Name: ¹⁰ Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: ¹¹ Give us this Day our daily Bread: ¹² And forgive us our Debts, as we forgive our Debtors: ¹³ And expose us not to Temptation: But deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever. Amen." ¹⁴ For if ye forgive Men their Offences, your heavenly Father will also forgive you. ¹⁵ But if ye do not forgive Men their Offences, neither will your Father forgive yours. ¹⁶ Moreover, when ye fast, do not put on a mournful Look, as the Hypocrites do; for they appear dejected, that Men may take notice of their Fasting. I assure you, they have their Reward. ¹⁷ But, when you fast, do you anoint your Head, and wash your Face; ¹⁸ That your Fasting may not be observed by Men, but by your Father, who is in secret; and your Father, who sees what passes in secret, will reward you publicly. ¹⁹ Make not for yourselves Treasures upon Earth, where Moth and Rust do spoil, and where Thieves break in, and steal: ²⁰ But make for yourselves Treasures in Heaven, where neither Moth nor Rust do spoil, and where Thieves do not break in, and steal: ²¹ For where your Treasure is, there will your Heart be also.

also. ²² *The Eye is the Lamp of the Body: If, then, your Eye be single, your whole Body will be enlightened. ²³ But if your Eye be evil, your whole Body will be darkened. If, then, the Light which is in you be Darknefs, how great is that Darknefs? ²⁴ No Man can serve two Masters: For either he will hate the one, and love the other; or he will adhere to the one, and neglect the other. Ye cannot serve GOD and Mammon. ²⁵ Therefore I say to you, Be not solicitous about your Life, what ye shall eat, or what ye shall drink; nor about your Body, what ye shall wear. Is not Life more than Food, and the Body than Cloathing? ²⁶ Consider the Birds of the Air: They neither sow, nor reap, nor gather into Barns; yet your heavenly Father feedeth them. Are not ye of much greater Value than they? ²⁷ Who of you, by his Solicitude, can prolong his Life one Hour? ²⁸ And why are ye solicitous about Cloathing? Observe the Lilies of the Field, how they grow: They neither toil, nor spin; ²⁹ And yet, I tell you, that even Solomon, in all his Glory, was not arrayed like one of these: ³⁰ Wherefore, if God so clothe an Herb of the Field, which is To-day, and will To-morrow be thrown into the Oven, shall he not much more clothe you, O ye of little Faith? ³¹ Be not, therefore, solicitous, saying, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" ³² For it is beathenish to be taken up with such Cares: And your heavenly Father knows, that these Things are necessary for you. ³³ Do you, therefore, in the first place, seek THE KINGDOM OF GOD, AND HIS JUSTICE, and all these Things shall be super-added. ³⁴ Be not, then, anxious about the Morrow, for the Morrow shall have its own Cares; sufficient to the Day is the Evil thereof.*

¹ *Take heed not to do your Justice before Men, that you may be seen by them, &c.*

Our Translators, instead of *Justice*, have put *Alms* in the Text, according to the printed *Greek Copy*: But, doubting, upon good Grounds, whether that were the true Reading, they have for *Alms* put in the Margin *Righteousness*, i. e. *Justice*, as it stands in the *Vulgate*: *Attendete, ne justitiam vestram faciatis coram hominibus*; which *Lesson* is supported by great Authority from *MSS.* and *Commentaries* of antient Fathers upon the Place. However, if this were merely a verbal Criticism, I should not have troubled you with it; but I think the Sense is much better, if, instead of *Alms*, we read *Justice*, and that the *Evangelist* so intended it: For the proper Re-

ward, not only of Almsgiving, but of every other Virtue, will be forfeited, if a Desire of worldly Applause be our Motive to the Practice of them. And therefore I take this first Verse to be a general Caution against Vainglory in our good Works, as what makes void the Merit of all virtuous Actions, which are here summed up, as usual, in the comprehensive Name of *Justice*: Which general Caution our Lord applies in the Sequel to the three principal Branches, into which that *Justice* is divided; *viz.* 1st, Justice to our Neighbour by Acts of Kindness and Beneficence (for, merely not to hurt him, when we can do him Good, is not doing him Justice); 2dly, Justice to God by Devotion; and, 3dly, Justice to ourselves by Mortification: Which three Branches of Justice our Lord here treats of severally. With this View *Beza*, who was for restoring *δικαιοσύνην*, *Justice*, into the Greek Text, says, "Hebræis, *justitiam facere est idem atque juste & recte vivere*, quod generaliter initio dictum, "postea speciatim illis tribus, scilicet eleemosynæ, precibus, & jejuniis applicatur." And St. *Augustin*, who found *justitia* in his Copy, gives the same Account of it, *De Sermone Domini, Lib. 2.* "Cavete *facere justitiam vestram coram hominibus*, &c. Generaliter hic justitiam nominavit, deinde particulariter exequitur. Est enim pars aliqua justitiæ opus quod per eleemosynam fit, & ideo connectit dicendo, *Cum ergo facis eleemosynam, noli tubâ canere*," &c.

At Verse 2,
&c.

At Verse 5,
&c.

At Verse 16,
&c.

² Therefore, when you do good Offices, &c.

The Term *eleemosyna*, which we render *Alms*, has a much larger Signification, and imports all Acts of Kindness by which we can benefit others. In all these our Lord warns us against Ostentation, and the Desire of Applause; and not only that we should not seek the Praise of others upon such Occasions, but also heedfully abstain from all vain-glorious Reflections upon the Good we have done: Which Advice he couches in those emphatical Words, *Let not your Left-hand know what your Right-hand does.*

After instructing us in the right Performance of our Duty towards our Neighbour, he goes on to the Service of God in religious Worship:

⁵ And when you pray, you shall not do as the Hypocrites, who affect to pray standing in the Assemblies, and Corners of Streets, that Men may take notice of them. I assure you, they have their Reward.

⁶ But

6 But you, when you would pray, enter into your Closet; and, having shut the Door, pray to your Father, who is present in your Retirement: And your Father, who sees what passes there, will reward you publicly. 7 And, when you pray, use not vain Repetitions, as the Heathen do: For they think they shall be heard for their much Speaking. 8 Do not ye like them: For your Father knoweth what you want, before you ask him.

Concerning P R A Y E R.

P R A Y E R is the most important of all Duties, because the right Performance of all other Duties essentially depends upon it; and therefore, before I enter upon a particular Discussion of our Lord's Instruction upon the Subject of *private Prayer* (for it is That he here treats of), I shall premise some general Considerations concerning it, as among us it is commonly practised.

Pious Men, in order to teach us how to pray, have published Books, wherein they have expressed their own Devotion as a Model for ours. But it is a common Misfortune, that Things intended for our Help often prove Hindrances, by our relying upon them too much: And thus it has certainly happened with Books of Devotion. They were designed only to excite in us the Spirit of Prayer, by suggesting proper Sentiments and Desires, wherewith we should address ourselves at the Throne of Grace: And Men, instead of entering into those Sentiments, and forming those Desires, content themselves with reading over the Words that express them: For instance*, one Form of Prayer begins with an Invocation of the Holy Trinity to *have Mercy upon a miserable Sinner*. Now, what I object to, is, The Saying over these Words, without that Humiliation of Spirit, which they imply. A miserable Sinner is a poor Wretch indeed; and when we first discover ourselves to be such (I mean effectually, and by the Light of Grace,) we must be filled with such Grief, and Shame, and Confusion, as will render even our Countenances mournful and dejected, till, after a due Progress in the Ways of Repentance, God vouchsafes to speak Peace to our Souls. Yet many, who have never known this godly Sorrow, or have stifled it before it has had its perfect Effect in them, by relapsing into worldly Cares or Plea-

Of Books of
Devotion and
their Use and
Abuse.

* At the End of the *Whole Duty of Man*.

tures;

tures; many such, I say, still vain and haughty, and in every respect unmortified, cry *miserable Sinner* without Compunction, without once reflecting how miserable, odious, and despicable a thing a Sinner is: But they mean no more in their Prayers to God, than in their Compliments to Men: *Miserable Sinner* is a Word of Course, like *humble Servant*.

However, in such Phrases of Humility they say what is true, at least, although they do not mean it; but at other times they, who repeat such Prayers without due Attention, affirm direct Falshoods; as when they declare, *that^b their Soul magnifies the Lord, and that all that is within them praises his holy Name*; though at the same time they scarce think of him, or have, at best, but a lukewarm un-affecting Sense of his Goodness. This is truly blameable; but the greatest Mischief of all is, that when they have made these kinds of Repetition, they think they have done their Duty. If they had said no Prayers at all, their Consciences would alarm them, and they would not dare to go on in a State of apparent Reprobation. But having thus discharged the Form and Ceremonial of Prayer with bended Knees, and moving Lips, they think themselves acquitted; and stifle the inward Motions of Grace, by having recourse to outward Performances, wherewith they flatter themselves in a fatal Security.

As this Sort of Men commonly set themselves a certain *Quantity* of Prayers, they usually go through their Task pretty fast; and Custom renders it so familiar to them, that they often go on by Rote; and then it is no Wonder, that God does not accept Prayers, which they so little mind themselves.

But, supposing they *do* preserve an actual Attention to all the Words they utter; yet still there may be a great Difference between *repeating* Prayer, and *praying*. And here I must remark a very prevailing Fallacy in the Heart of Man: We often mistake our speculative Opinions for actual Desires; what we think should be, for what is: For instance, we know that it is reasonable to love God with all our Hearts: Now, I say, many mistake this Conviction, that they ought to love God, for an actual Love of him; and accordingly scruple not to use the warmest Expressions of Devotional Writers upon that Subject, as if they really *meant* them, when indeed they only approve them: But there is often a wide Distance between the Approbation

^b In the same Form.

of Truth and the Practice of it ; and many, who deal in Expressions that might besit the Mouth of a Seraph, have not as yet the first Principles of the Love of God in their Hearts. Of this God complains by the Prophet *Ezechie*: *With their Mouth they shew much Love, but their Heart goeth after their Covetousness.* And our Lord himself rebukes such Hypocrisy in the Language of another Prophet : *Ye Hypocrites, saith he, well did Isaias prophesy of you, saying, This People draweth nigh unto me with their Mouth, and honoureth me with their Lips; but their Heart is far from me. But in vain do they worship me, teaching for Doctrines the Commandments of Men.* The Words in *Isaiab* are, *This People draw near me with their Mouth, and with their Lips do honour me; but have removed their Heart far from me, and their Fear towards me is taught by the Precept of Men;* which last Words are very applicable to our present Purpose. *Their Fear toward me is taught by the Precept of Men;* i. e. their Religion does not come from their Heart, but consists only of Expressions which they learn of Men, and speak after them, just as they are prompted, without having the inward pious Dispositions, which those Words express. *Their Fear toward me is taught by the Precept of Men.* The Fear and the Love of God are no human Sciences; they are not Arts, to be taught by Method and Book; but they are most real and lively Affections, produced in the Soul by the immediate Operation of the Holy Ghost. I shall shew by-and-by how far Books of Devotion are useful: All I mean here is, that they alone are not sufficient: They may be good necessary Helps for our Infirmary; they serve to recollect the Mind, and suggest, if I may so speak, the *Materials* of Devotion; but Devotion itself must be excited by the *Concurfus* of the Holy Spirit moving our Hearts; and inspiring such Desires, as God will accept and ratify.

And upon this account the Form of Prayer, which I have already mentioned, after Invocation of the Trinity for Mercy upon a miserable Sinner, as before, adds immediately a Confession of our Incapacity for Prayer, and a Petition for the Holy Ghost to assist and direct us: " Lord, I know not what to pray for as I ought: O let thy Spirit help my Infirmities, to enable me to offer up a spiritual Sacrifice, acceptable to Thee by Jesus Christ."

To *pray by the Spirit* is a Phrase, which has been so often abused by Enthusiasm, and ridiculed by Profaneness, that it is highly fitting in this Place to establish a right Notion of it, by shewing the Reasons upon which it is grounded. To apprehend these Reasons, we must look

Ezechie,
xxxiii. 31.

Matt. xv. 7.

Isai. xxix.
13.

look into the Nature of Man, and, by the Defects we find in his present State, judge what Need he has of supernatural Assistances.

Of Praying
by the Spirit.

By *Nature* Man seeks only to please himself; he is his own End; he is to himself the *Reason* of all he does. This is properly a State of Sin; and yet this is our natural Condition. Reason, perhaps, may shew us the Partiality and Injustice of our Self-love, and convince us, that God, who is our *Author*, must be our *End* too; that we are not *our own*, but *His* who made us; and that we should live *for* him, *by* whom we live; that we ought to prefer Him infinitely to ourselves, and renounce our own Will, to receive His for the perpetual Rule of our Conduct. Reason, I say, may perhaps *discover* the Injustice of Self-love measuring all Things by its private Interests, and drawing all Things to its own Ends: But Reason cannot *cure* it. Only the *Author* of our Nature can change this universal Spring of Action. He only can, if I may so speak, *unbidge* the Soul from the Centre of Self, which it has always turned upon, to make it move by the Rules of Truth and Justice. He only can renew in us that right Spirit, which can make us effectually prefer His Judgment to our Judgment, His Will to our Will, in a word, Him to ourselves; without which there is no Truth nor Goodness in us.

Hence I would shew, that we cannot pray worthily, but by the Holy Ghost. To *pray* is to *desire*; for by *Prayer* we here mean a *Desire addressed to God*. Now unassisted Nature cannot form any Desire worthy to be offered to Him, because all its Desires are naturally selfish, that is, unjust, unholy, and void of the Preference which is due to him.

To illustrate this in one of the Petitions of the Lord's Prayer: We say, *Thy Will be done in Earth as it is in Heaven*. Here we desire, that our own Will may be sacrificed in the most perfect Manner to that of God; or, in other Words, that we may have no Will but *his*; for so it is in Heaven. Now Reason may teach us that this is just and right; but Reason cannot so alter our Nature, and, as it were, raise us above ourselves, as to make us prefer the Will of God to our own, and that too habitually, and in all the Accidents of Life. Only the Spirit of God can so change our Will, and set it against itself, making it seek its own Destruction: Or, rather, to speak with more Exactness, the Spirit of God only can *create a new Will* in us, different from, and opposite to, our natural Inclinations.

This *new Will* produces new Thoughts and Desires; Desires worthy of God, for they proceed from Him. When we present these
Desires

Desires before the Throne of Grace, we are said to *pray by the Spirit*; and such Prayers always find Acceptance there. Lord (saith the Psal. x. 17. Psalmist), *thou bearest the Desire of the Humble; thou wilt prepare their Heart; thou wilt cause thine Ear to bear.* God prepares our Hearts by pouring into them this Spirit, which his Prophet calls a *Zech. xii. 10. Spirit of Grace and Supplication.* This Spirit forms in us proper Desires, and inflames them with a due Degree of Fervor.

Our Lord instructs us, that God must be worshipped *in Spirit and in Truth*; and the Holy Ghost is therefore called a *Spirit of Truth*, because *He*, and only *He*, infuses into us those *true* Sentiments of God, wherewith we should address him; He and He only gives us the *true* Knowledge of ourselves (of our Wants as Creatures, of our Guilt as Sinners), wherewith we should appear before him. The Holy Spirit, I say, makes us to know effectually *God and ourselves*; ourselves as a vast Vacuity, God as infinite Fulness. Here the Soul contemplates the immense Distance between the Creature and the Creator; and, from the Abyss of its own Wretchedness, rises up to the supreme and infinite Perfection: From sinking into the Thought of its original Nothing, it is elevated to the Meditation of that *Eternal Being*, by which *it is*: And, joining in one View these strange Extremes, it pays a Homage worthy God, and annihilates itself in the Contemplation of his Grandeurs. And upon this Account our Church begins her most solemn Service, That, I mean, of the Communion, by praying, "That God would cleanse the Thoughts of our Hearts by the INSPIRATION of his Holy Spirit, that we may *perfectly* love him, and *worthily* magnify his Holy Name."

I might quote many other Passages to the same purpose; but let these suffice to shew the Reason why we invoke the Holy Ghost to assist our Devotion. Let us now consider the Consequences of it. We must not, after imploring his Help, think of Him no farther; but we must wait upon God to receive the Effect of our Prayers; we must subject our Minds to his Influence, that He may enlighten our Understanding, reform our Will, and, in a word, *cleanse the Thoughts of our Hearts by his Inspirations.* Thus we should dispose ourselves for the Spirit of God; and, if we have asked in Faith, we shall also, by Faith, know, that we receive him: His Power will work in us to produce holy Affections, and ardent Desires after God and Virtue. And we must on our part faithfully co-operate with this Spirit, by entertaining and keeping up this devout Frame of Mind by pious Thoughts, that it may not languish and decay. The Books you use

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are intended to suggest such Thoughts to you, Thoughts proper to exercise Devotion, to feed this holy Flame; and, keeping the Mind so employed, thereby to defend it from worldly Thoughts, which would seduce its Attention. When these, worldly Thoughts I mean, break in upon us (as too often they will), we must reject them, and calmly return to God. Nor should we disquiet ourselves upon account of such Frailties; for to reject other Thoughts, that we may persevere in our Application to God, is no inconsiderable Part of Devotion: It is a Fruit of our Desire to adhere to him; and, as such, cannot but be acceptable in his Sight.

Matt. xxvi.
44.

But we must take great Care, that such wandering Thoughts do not happen by our own Fault, and an heedless inadvertent Repetition of Words, without solid and effectual Desires, which Kind of Repetition our Lord treats as profane and heathenish. *Use not (saith he) vain Repetitions, as the Heathen do: For they think they shall be heard for their much Speaking.* He means not, that we should not repeat often the same Desires, and that too in the same Words, if we are so inclined: For That he did himself in his Agony, when he prayed three several times with exceeding Vehemence; yet, as St. *Matthew* remarks, *using still the same Words.* And indeed nothing is more beneficial, than to persevere, as long as possible, in the same Act of Desire, and to renew it again and again with fresh Zeal and Intenseness: this is what our Lord both taught and practised: And the Repetition, which he calls vain, and condemns of Paganism, is that long and thoughtless Tautology, wherewith some fill up the Time appointed for Devotion. *They think (saith Christ), that they shall be heard for their much Speaking: Be not ye, therefore, like unto them; for your Father knoweth what ye have need of, before ye ask him:* And it is only for your Sakes that he requires you should ask it of him; it is to exercise your Dependence upon God, to improve Devotion, and, in a word, to make you fit to receive the Graces, which he *desires* to confer. His Goodness is a sufficient Motive to itself; it needs no Solicitation; it wants nothing but proper Objects, upon whom to bestow itself: And those only are such, who are so sensible of their Wants, as humbly and sincerely to seek a Supply from Him.

Eccl. v. 2.

For this *few Words* are needful, as the Form He taught us demonstrates. Few Words, I say, are needful; but all the Application of our Mind, all the Desires of our Heart, are indispensably requisite.

S E C T.

S E C T. II.

AFTER these general Observations concerning Prayer, and the Mistakes or Abuses which I conceive most frequent in the Performance of it, I now proceed to a more distinct Discussion of our Lord's Instructions upon this Subject.

At Ver. 5. he says, " You shall not, when you pray, do as the Hypocrites, who affect to pray standing in the Assemblies, and Corners of Streets, that Men may take notice of them——But you, when you pray, enter into your Closet." By which Words he does not forbid public Worship, but shews only, that private Devotion is more essentially necessary: And at the same time warns us of the Abuses that public Worship is liable to, when Men frequent it for other Reasons than that for which it was instituted; as for instance, when *they love to pray standing* in the Church, *that they may be seen of Men*; or that they may see them, and indulge Vanity, Curiosity, or other worse Affection. Such Practice is Hypocrisy; an odious Name, yet justly due to those who profane this Place by entering it with any other Intention than the pure Worship of God.

But the Abuse of Things sacred must not divert us from the Use of them. Christ himself frequented the Synagogue and the Temple upon proper Occasions; and he here meant only to recommend private Prayer in a more particular Manner, as comparatively more necessary; and without which it is not possible to perform the public Offices with due Devotion. For it is certain, that whoever neglects private Prayer, cannot do his Duty in the Church. He is an *indeavour* Person, and consequently not fit to appear before God in the Congregation. An Habit of Devotion cannot be obtained but in Retirement and Solitude. *Thou, when thou prayest, enter into thy Closet, and when thou hast shut the Door, pray to thy Father who is in Secret.* We must withdraw from the World, not only our Persons, but our Thoughts too. We must shut out all worldly Cares and Considerations; *as if we, and God, were alone in Nature.*

Private Devotion of indispensable Obligation.

The Fathers teach us, that our Lord here principally meant the *Heart*, by the *Closet* which he bids us enter into. " The Heart (saith St. *Ambrose*)- is a Retiring-place always private, always at hand, and ready to receive you." Indeed a Mind long practised in Piety can easily recollect itself in every Place, and maintain Devotion in the midst of a Crowd; but the Novice in Christianity should here

understand our Lord literally, and take all proper Occasions of being by himself in Solitude: *Thou, when thou prayest, enter into thy Closet,* and there enter into *thyself* by devout Recollection; for the bodily Retirement avails nothing, but inasmuch as it serves to promote the mental, which is a Disposition essentially necessary to Prayer, and sometimes difficult to Beginners, by reason of the contrary Habit, which their Minds have contracted, by living ever abroad, and being dissipated among sensible Objects: But a sincere Endeavour will soon help that Frailty, if we faithfully bear in mind the fundamental Truth which our Lord here instructs us in; *viz.* That the Almighty God *is with us* in our secret Retirement. *Pray to thy Father who is in secret,* is there present with thee. God, we know, is in all Places; but his spiritual Nature lies beyond the Reach of bodily Senses. He is hidden, if I may so speak, in the Centre of our Souls. There is his *secret Dwelling-place, where he will be found of those, who diligently seek him.*

When, therefore, you are retired from the World, and have shut the Door of your Closet, and of your Heart too, as close as possible, by devout Recollection; turn all your Attention to *God present in you,* and humble yourselves before him with a full Assurance of Faith, of actual Faith, I mean, *that we are in his Presence:* And, believe me (for this is a Truth of the utmost Consequence), as the Faith of the diseased Woman, who touched our Saviour's Clothes, drew forth a miraculous Power to heal her Infirmary; so this Faith, wherewith we approach to God in Prayer, will infallibly draw forth the Divine Co-operation to our Endeavours. *He is a living God,* and his Spirit will unite with ours, to help our Infirmities, and enable us to offer up such Prayers, as will find Acceptance at the Throne of Grace.

Such is the Preparation or Disposition with which we should address ourselves to God in Prayer. The following Words of our Lord instruct us in what is farther requisite for the right Performance of it. *When ye pray, use not vain Repetitions, as the Heathen do.* To repeat Words without *meaning them,* is certainly *a vain Repetition;* and therefore we must be extremely careful in our Prayers to *mean* what we say, and to say only what we *mean from the Bottom of our Hearts.* The vain and heathenish Repetitions, which we are here warned against, are a most dangerous, yet very common Error, which has long been the Reproach of Christendom, and is the principal Cause, why so many, even of those who still profess Religion, are a Disgrace to it: And how is it possible they should be otherwise, while they
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want the only Foundation of all true Religion, viz. an inward Devotion?

To teach, therefore, and to persuade this most important Duty, I shall mention, in the first Place, that Advice of the Preacher, *Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.* Ecclus xviii. 23.

To tempt, is to try; and Men are said to tempt God, when they put his Knowledge to the Trial, and act as if they doubted whether he could discover their inward Sentiments: As if the Form and Appearance of Devotion, as if bended Knees, and moving Lips could impose upon God, and pass with him for Prayer: And such are the vain Repetitions, which our Lord here rebukes as heathenish: They are indeed absurd and impious; and their Frequency is a deplorable Instance of the great Depravity of Mankind. No wonder that Men find no Benefit from such Prayers, and thence by Degrees quite desist from praying: This is a desperate, but natural Consequence of a long lifeless Formality in the Offices of Religion.

To prevent such total Apostasy, Men should consider with themselves what is the Reason of these vain and heathenish Repetitions; how it comes to pass, that they are so apt to be cold and unattentive in a Work of so solemn a Nature as *the Worship of God*. They will find the true Cause to be this: In the Course of the Day they suffer their Minds to be so entangled in secular Interests, that, when the Season of Prayer returns, they cannot, without great Difficulty, call in their wandering Thoughts and Desires: Their Heart is gone out, and so far engaged in worldly Cares or Pleasures, that they must do themselves Violence to get it home again; I mean, to recollect themselves in such a pious Frame of Mind, as is requisite to true Devotion: And therefore, to quiet their Conscience for the present, they pay God with a Lip-service, and *repeat Prayers* instead of praying.

Why Recollection is sometimes difficult.

The proper Advantage of stated Times of Prayer is, that Men should then recover themselves from those Deviations or Wanderings from God, which Business, or other Intercourse with the World, may have occasioned; that they should put a Stop to their Passions, and bring back their Minds into a State of Meekness, Simplicity, and Unity, which is requisite for religious Worship. But this is a spiritual Work, an uphill Way of Self-denial and Heavenly-mindedness, quite contrary to the Bent of the animal Man: And many had rather read over fifty Pages in some Prayer-book, than apply themselves to disentangle their Minds, and set free their Hearts from the sensible Objects that engage them.—Therefore they endeavour

Pfal. lxxviii. 36. *your to compound with God, and give him good Words instead of holy Desires; they flatter him with their Mouth (so the Scripture reproaches them); they flatter him with their Mouth, and they lye unto him with their Tongues: for their Heart is not right towards him. And again, They draw nigh unto him with their Mouth, and*

Mat. xv. 8. *honour him with their Lips; but their Heart is far from him. Many modern Books of Devotion furnish Men abundantly with long set Speeches to be made to God: But you must have observed, even in the Affairs of this World, that Speech-making is commonly a mere Formality; and that those general Addresses, which are got ready beforehand for Thousands to subscribe, pass often as Things of Course; for they can hardly be accommodated to express each Man's peculiar Sentiment: Yet they serve well enough for Compliment and Ceremony, where little is meant on one Side, or believed on the other. The verbose Compositions of some Devotional Writers have been often abused in the same manner. Men, too slothful and sensual to lift up their Hearts in devout Sentiments, can easily repeat devout Orations, and think that they shall be heard for their much Speaking; but all the Words in the World are not equivalent to one holy Thought: And the best Prayers, I mean Forms of Prayer, that ever were made, even that which Christ himself taught us, will be but a vain Repetition, if not animated with an internal Piety. Use not, then, such vain Repetitions, as the Heathen do; for they think they shall be heard for their much Speaking: But be not ye like unto them; for your Father knoweth what Things ye have need of, before ye ask him.*

Your Father knoweth what Things ye have need of, before ye ask him.] These Words are highly instructive, and may serve to give us a solid and practical Knowledge of the true Nature of Prayer. The proper End of Prayer is not to inform God of our Wants, nor to persuade him to relieve them. Omniscient as He is, He cannot be informed: Merciful as He is, He need not be persuaded. The only Thing wanting is a fit Disposition on our part to receive his Graces: And the proper Office of Prayer is to produce such a Disposition in us, to render us proper Subjects for sanctifying Grace to work in: Or, in other Words, to remove the Obstacles which we ourselves put to his Goodness. Now the principal Obstacles are *Worldly-mindedness* and *Self-love*, whereby our Desires cleave to earthly Goods, and corrupt, selfish Interests. But in Prayer we suspend these Desires; our Heart being turned to God only: And, by whatever means we attain such

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The end of Prayer is, that the Mind should be held in a fit Posture for God to operate upon it.

an holy Posture of Mind, they are the proper Means of true Devotion. As long as our Minds are attentive to God only (by whatever Sentiment that Attention is maintained), so long we pray: When such Attention flags, we must renew it by passing on to some other Consideration proper to keep our Hearts attached to God, and open to receive his sanctifying Communications.

Such, for instance, is the *Confession* of Sin, which we all know is not for God's Information, but to convince ourselves of our Guilt, and mortify our Pride by an humble acknowledgment of it: 'tis to beget in us Regret, Compunction, Self-abhorrence, and a just Aversion to those evil Actions, whose Guilt we deplore: And thus *the Mind is held in a fit Posture for God to operate upon it*, and gradually change those evil Dispositions, which we lament, and abhor ourselves for. Thus we render ourselves, in some Sort, proper Objects for the Mercy of God, which he bountifully extends to all who are so qualified.

Again, in Acts of *Praise* and Thanksgiving, we endeavour, under the Influence of Divine Grace, to impress upon our own Minds high and worthy Notions of God: Our Heart is warmed with a Sense of his Goodness, and dilated in the Contemplation of His Grandeur; so that worldly Objects dwindle, and grow contemptible in our Esteem, as the Stars lose their Lustre, when the Sun rises.

Now these Things pass in the inward Man, in the Thought; and few Words serve to express them. The Form of Prayer, which Christ taught us, is a very short one; yet the Subjects therein proposed are an inexhaustible Entertainment of Devotion, if we use them rightly; *i. e.* as Subjects whereon we may hold Communion with God, and *long persist in his sanctifying Presence*, which is the main Design and Advantage of all the Offices of Religion.

This must be impressed deeply upon our Minds, that our principal Business in Prayer is *to seek the Face of God* (as the Psalmist expresses it), and continue before him with a suitable Reverence. For this End our Lord advises us to enter into our Closets, not only that we may shut out the *Noise* of the World, but much more, that we may shut out the *Thoughts* of the World, and thereby gain Access to God, who *is in Secret, in our inmost Parts*, as the Scripture speaks, even in the Centre of our Souls. *Upwards* and *inwards* signify the same in the Language of Religion: And as the material Heavens are far above the Earth; so, in the spiritual World, that *Kingdom of Heaven*, which Christ expressly affirms to be *within us*, is situated (if I may
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so speak) in the highest Region of the Mind : And no Man can enter into it, till he be raised above low-thoughted Cares, and groveling earthly Affections.

Of wandering
Thoughts in
Prayer.

I do not mean by this, that we must be wholly free from what we call *wandering Thoughts* in Prayer : For, when they are quite involuntary, they are harmless. But, to explain this better, we must distinguish such wandering Thoughts into two Kinds : One Sort are the mere Growth of human Infirmary, relating to Things which we are quite indifferent about. They arise in the Imagination as floating transient Shadows which the Heart takes no Interest in; these we should meekly put aside, to persevere in our Devotion. But there is another Species of *wandering Thoughts*, which spring directly out of the Heart, from some preconceived Desire or Aversion : Such are, Resentment of an Injury ; the Projects of Covetousness or Ambition ; a fond and vain Complacency in ourselves, or the Sallies of any other corrupt Affection : These are indeed blameable ; we must renounce them, we must strive against them, and in our Prayers sacrifice and extinguish them.

For the rest, our principal Care must be to persevere in our Attention to *God present within us*, as in his Sanctuary ; upon which account Christians are said to be his *Temples*—But this I have sufficiently represented already, tho' in figurative Expressions, ascribing Locality to the Deity : Yet such Expressions are unavoidable upon this Subject, which, being of a spiritual Nature, cannot otherwise be treated of with human Language. Those, who have some little Experience, will understand me sufficiently ; for the Drift of my whole Discourse is only to inculcate that Recollection, Abstraction, and Elevation of Mind, which every reasonable Man must acknowledge to be necessary, when we address ourselves to worship the Great Author of our Being.

This, as I observed, may at first be a little difficult to a Beginner, by reason of his habitual Dissipation among the Objects of Sense : But our sincere Endeavours will soon correct this Frailty ; for, if we seek God in Sincerity, he himself will kindle Devotion within us, and give us such an experimental Sense of *his Presence*, as will render our Attention to Him easy, familiar, and at length habitual. In the mean time the serious Supplicant must do the best he can, and begin his Prayer—we will suppose, for instance, that Form which Christ has taught us. As he pronounces it, he must heedfully consider the Meaning of the Words : And as the Sense of them affects him, he
must

must pause to ruminate upon it: And (which is a Rule of the utmost Importance) he should never proceed to a new Sentence, so long as the former will occupy his Mind with Devotion. When we call God *Our Father*, it is natural to be touched with some Sense of his Goodness; or perhaps we may reflect upon our own Unworthiness; what *Prodigals* we have been; what ungrateful Returns we have made to his Bounty, &c. In these, or whatever other pious Sentiments may offer themselves, we ought to dwell for a Time, revolving them in our Minds as long as our Heart can relish them, and be entertained by them.

As we proceed in the Lord's Prayer, we must ponder the Meaning of each Petition; and then make it our own Meaning, by actually desiring of God what the Words express. Thus when we say, *Thy Kingdom come*, considering, as I said before, that *the Kingdom of God is within us*, that He is our rightful King, and desires to govern in our Hearts, we should offer up our Hearts to Him: We should earnestly call upon Him to govern us, to subdue our rebellious Appetites and Passions, and establish his Kingdom within us, by subjecting all our Faculties in a perfect Obedience to His Laws. As long as we find our Mind composed in this Sentiment, we should continue and rest in it: We should yield ourselves passive to God, that He may operate in us. To persist in our Desire, is the Disposition which God requires on Our Part for his accomplishing what we desire; and we should do this in Tranquillity, confiding in his Goodness, that He will assuredly give us that which He himself commands us to ask of him.

When the Mind tires of this Posture, and will be held no longer under Restraint, we should pass on to another Petition.

But I stop here for the present; and as the Lord's Prayer is of continual Use, and contains the amplest Materials for Devotion, I shall resume this Subject in my following Discourses, and endeavour so to explain the several Petitions, as may tend to our mutual Edification.

Of the L O R D's P R A Y E R.

WHEN Jesus, attended by a great Multitude, went to heal the Daughter of *Jairus*, a certain Woman, who had been twelve Years afflicted with a grievous Infirmity, struggling through the heedless Throng that crowded about him, devoutly approached his

O sacred

sacred Person with a lively Faith in his Power and Goodness: *For she said within herself, If I may but touch his Clothes, I shall be made whole; and when she had touched his Garment, she was made whole.* Our Lord presently inquired, Who had touched him? Peter, and they who were with him, said, "Master, the Multitude throng and press you, and do you ask, Who touched you?" But Jesus replied, that some one had touched him in a peculiar manner; for *Virtue was gone out of him.*

What thus happened to the Person of Jesus is very applicable to the Prayer he taught us: Multitudes have it by heart: It is in every Mouth; every Tongue pronounces it; yet, how few extract the *Virtue* contained in it? The devout Use of this Prayer is an assured Remedy for our spiritual Maladies, and an effectual Means to procure all the Graces and all the Virtues that can adorn a Soul. It delivers from Evil, repels Temptation, and obtains Pardon of Sin: It procures all Things needful both for Soul and Body: It restores the Mind to an angelical Conformity with the Divine Will: It establishes the Kingdom of Heaven within us; and produces such an efficacious Knowledge and Sense of God, as would render him the predominant Notion in all our Thoughts, the ruling Object and final Aim of all our Actions.

Such *Virtue* is in the Lord's Prayer; for such is the Purport of the several Petitions whereof it consists: Yet of the Multitudes that use it, few extract this *Virtue*; and though they repeat it daily for many Years, yet they continue as ignorant of God, as proud and passionate, as self-willed and unmortified; in a word, as destitute of the Graces which this Prayer was designed to procure, as if they had never learnt it.

What distinguished the diseased Woman, who touched our Lord so successfully, were her *sincere Desire*, and her *lively Faith*. The rest of the Crowd, that thronged about him, neither sought a healing Power, nor expected it; and, consequently, found no salutary Effect.— So, alas! among us, many use this Prayer unprofitably, because they neither *seek* nor *hope* for the Benefits implored in it. They repeat the Words; but they do not pray the Prayer. Our Lord's Direction is, *When ye pray, say*; but they *say* it, and *pray not*. Some say it by rote, without heeding the Sense. Others, though they attend to the Sense of it, yet do not make it *their own* Sense: Though they understand the Meaning, they do not *mean* it themselves. They say, *Thy Kingdom come*, yet desire not to become Subjects of that Kingdom:
And

And they add, *Thy Will be done*, yet they daily seek, and do their own. So again, the first Words, *Our Father*, imply a filial Reverence and Obedience to God, as our *Father*; and a brotherly Love towards all Men, as the Children of one common Parent: Yet many say, *Our Father*, who have no such Sentiments. *A Son honoureth his Father: If, then, I be a Father, where is mine Honour? saith Mal. i. 6. the Lord of Hosts unto you that despise my Name.* This is despising the Name of God, and most inconsistent with the Petition that follows, *Hallowed be thy Name.*

The Psalmist says, that *God is nigh unto all them that call upon him in Truth*: and our Saviour declares, that *they who worship God, must worship him in Spirit and Truth.* Truth is always necessary, but never more than in our Prayers: And to utter Falshoods in our Address to God, is both hypocritical and profane.

This, therefore, must be our first Care in repeating the Lord's Prayer; *viz.* that *we worship God in Truth*; that we really mean what we say, and from our Heart desire those Things, which we pretend to ask: And for this End we should, when we retire for private Devotion, seriously consider each Petition, and at the same time examine our Hearts, whether they are sincerely disposed to join in it.

Such *Sincerity* is one of the necessary Dispositions for Prayer: The other, which I remarked in the Woman cured so miraculously, was her *Faith*: for she had said within herself, *If I may but touch his Clothes, I shall be made whole.* Such was her Confidence in his Power and Goodness; which Disposition is in many Places of Scripture required of us as a needful Ingredient of Devotion: But here, if we consider Who is the Author of this Prayer, That alone is a sufficient Inducement to address it to God in a full Assurance of Faith. Our Lord here teaches us to ask for nothing, but what He himself is ready to bestow. "He who best knew what we ought to pray for, and how we ought to pray; what Matter of Desire, what Manner of Address, would most please himself, would best become us; has here dictated to us a most perfect and universal Form of Prayer, comprehending all our real Wants, expressing all our lawful Desires; a complete Directory, and full Exercise, of all our Devotion."

If some Monarch should, on the Behalf of his Subjects, himself draw up the Form of the Petition which they should present to him;

a Barrow.

this would justly be looked upon as a great Encouragement for them to apply to him with an assured Dependence on his Bounty.

Our Father. I put the Case of a King instructing his Subjects how to petition him: But the first Words of this Prayer express a more encouraging, more endearing Relation, even that of a *Father*; a Name that might seem presumptuous in our Mouths, if God himself had not taught us so to invoke him. Yet thus He vouchsafes to allure us, that *we may come boldly to the Throne of Grace with full Assurance of Faith*, arguing with ourselves, as our Lord has instructed us, that *if earthly Parents, evil as they are, have yet such Care of their Children, that, if they ask for Bread, they will not give them a Stone; much more will our heavenly Father give good Things to them that ask him.*

Of hallowing the Name of God. The first of the *good Things* we here ask of God, is, that his *Name may be hallowed or sanctified*: Which Request some understand as meant to bespeak the Favour of God, by expressing, in the first Place, a Zeal for his Glory; but I apprehend, that it directly tends to our own Sanctification, and that we are as much personally concerned in this, as in the following Petitions.

For, in order to our Sanctification, or, to use the modern Phrase, our attaining moral Rectitude, our Notions and Opinions must first be rectified; because our Notions are the Source and Rule of our Actions. We are solicitous, or indifferent about Things, not according to their intrinsic Merit, but according to the Notions or Opinions which we have conceived of them as desirable or of no moment: So that a Change of Manners must ever begin in a Change of Opinion. Now before Conversion a Man's Notions of worldly Goods are lively and animating, as of Things highly desirable; but his Notion of God is a faint and insipid Idea, as of *Somewhat remote*, and which he cares not to be concerned with. The Thoughts of *Wealth*, and *Glory*, and *Pleasure*, move his Heart strongly; but the Thought of *God* lies dormant in him, as a barren or disagreeable Speculation. What we want, therefore, is a due and worthy Notion of God; I mean an high, and lively, and affecting Sense of Him, such as may have its proper Ascendant in our Minds, such as may rule in our Hearts, and make us behave towards Him in a Manner suitable to his Dignity. And this I take to be the Drift of those Words, *Hallowed be thy Name.*

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For the ^b*Name* of God signifies that Idea or Notion whereby we conceive Him in our Minds: And to *hallow* a Thing signifies to give it that Distinction and Preference, which Religion confers; for as Things excelling upon a worldly Account are called *honourable*; so Things excelling upon a religious Account are called *holy*; and therefore by these Words, *Hallowed be thy Name*, we pray, that our Thought, or Sentiment of God, may be magnified and exalted according to its proper Excellence; or, in other Words, that God would give us such a Knowledge of Himself, that we may have worthy and salutary Apprehensions of Him.

We ask this in the first Place, because this is the Source of all Truth and Virtue; for Things affect our Mind only as they are *known*; and therefore the Wicked, who *know not God*, are said to *live without him*, as if there were no such Being. But the actual Knowledge of God must produce, in a suitable Degree, the Love of Him (*for he that loveth not, knoweth not God*); and the Love of God must produce Obedience to his Commands, because we are always governed by what we love. Here, then, Virtue takes its Rise, even in *hallowing the Name of God*, i. e. raising the Conception we have of Him to its due Preference in our Minds. So I understand the Words: But, fearing that I have not yet sufficiently explained myself, I shall go on to propose some farther Considerations to the same Purpose.

The Mind does not comprehend Things themselves, but the Ideas of them; and, by the *Name* of any thing, we mean not only the Sound conveying the Idea by which such Thing is understood, but also the Idea itself, which is properly called its *Name*, being that whereby it is known: So by the *Name* of God I here understand our Notion of him, the Conception which we form of Him in our Minds. And hence we see the Reason why it is not said, *Be thou hallowed*, but, *Hallowed be thy Name*: Because God himself cannot be affected by any Action of his Creatures; he cannot be magnified or diminished, hallowed or profaned, by any thing They can do: But his *Name*, i. e. the Notion they conceive of God, is in Their Power; They may profane it by a mean Place in their Esteem; They may pollute it with Falshood and Superstition; or *hallow* it, by giving it that religious Preference which it deserves. They can-

^b *In Juda is God known: His Name is great in Israel, Ps. lxxxvi. 1. The Name of the Lord is a strong Tower: The Righteous runneth into it and is safe, Prov. xviii. 10, &c.* So when we use those Words, *In the Name of God*, as a Preface to some solemn Act, it is to be understood, that we then have God in our Thoughts, and are in that right Disposition of Mind which an actual, deliberate Regard to Him produces.

not

Hallowed be thy Name.

not make God more pure or holy; but they may, and ought to purify and exalt their Notion of Him; or, to speak more properly, they must by Prayer obtain from God such a lively and efficacious Knowledge of Him, as will make them treat him worthily, *i. e.* prefer Him infinitely to all created Good.

The Sense, therefore, of this Petition, *Hallowed be thy Name*, is, that the Conception or Thought of God should be so exalted in us, that all our Thoughts may fall down before it, and be brought in Subjection to it; that the Names of Grandeur, and Riches, and voluptuous Joy, may sink beneath the Name of the Lord our God; may fade, and lessen, and vanish in his Presence.

It is most certain, that the Name of God, if it were duly *hallowed* in us, must produce this Effect, because all our Judgments are by Comparison; and Things become less estimable to us in the Measure we become acquainted with other Things of a nobler Kind. In Infancy we are fond of Bawbles, till our Capacities enlarge to worthier Objects: And, in like manner, Men ignorant of God place all their Affections on worldly Goods, because they know no better: But when the Day-spring from on High visits the Soul, when the Knowledge of God is powerfully displayed there; *i. e.* when the *Name* of God is *hallowed*; then those, who walk in the Light thereof, grow indifferent to worldly Interests, as to the Toys of Childhood; their former Desires are lost and extinguished in the nobler Motives that animate them: And the *Name* or Thought of God, gradually increasing, grows at length so mighty and predominant, as to become the universal Spring of their Actions, the sole Reason of all they do. Thus they fulfil that Precept of the Apostle, *Whatsoever ye do in Word or Deed, do all in the Name of the Lord*; for in Scripture-Style those Actions are said to be done in the Name of God, which spring from our Regard to Him: And the Prophets give it as the Character of Men consummate in Virtue, that *they walk in the Name of the Lord their God*; *i. e.* they have such due Apprehensions, such worthy Notions, such an affecting Sense of God, as regulates the whole Tenor of their Conduct.

This is hallowing the Name of God, and treating it with the Reverence it deserves. This is the End of all Religion, and therefore first proposed in this Divine Prayer. The following Petitions relate to the Means of attaining it, as will appear in the Sequel.

Thy

Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven.

I read these two Petitions together, because they have a mutual Dependence, and may best serve to explain one another. The latter, wherein we pray, "That we may do the Will of God in Earth, as the Angels do it in Heaven," might seem a strange, perhaps a presumptuous, certainly an impossible Request; if we had not been first taught to say, *thy Kingdom come*. If the Kingdom of God comes, *i. e.* if God vouchsafes to govern us, He will subdue all Enemies under his Feet. *A Sceptre of Justice is the Sceptre of his Kingdom.* It will bring every Thought into Subjection: It will animate and govern our Souls, as our Souls do our Bodies; and make us do his Will in Earth, as the Angels do it in Heaven. Psal. xiv. 6.

But as Faith is a Qualification necessary to Prayer (for it is absurd to ask what we do not think attainable; and indeed we can never heartily pursue any thing, unless we be persuaded at least of the Possibility of acquiring it); therefore it is needful, in the first Place, that your Faith in this Kingdom should be established; I mean, that you should believe, that God does actually govern in Hearts rightly disposed; and "that if you give Diligence," to make your Calling and Election sure, an Entrance shall be administered unto you also, into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11.

The first who preached this Kingdom in the New Testament was *John the Baptist*, who proposed it as the great Motive to Repentance: *Repent; for the Kingdom of Heaven is at hand.* A pious and learned Doctor of our Church, thus explains this Kingdom: "It is the Rule or Dominion of the Spirit of God in the Soul; who takes the Reins of all our Powers, Faculties, and Affections, into his own Hand; and curbs them, and excites them according to his own most Holy Will." This the Baptist proposes as the great Motive to Repentance. And indeed there cannot be a *greater*: To be assured of Success is the best Encouragement we can have in any Enterprize: And to know, that, in consequence of our Endeavours to reform ourselves, God Himself will perfect that Work in us; that when we, using faithfully the Grace he bestows, have prepared the Way of the Lord by Repentance, Mortification, and a total Oblation of ourselves to His Divine Majesty; he will, in his due Time, accept our Meanness; that *He will manifest himself unto us, and dwell in us, and rule* John xiv. 21, 22.

• *Dr. Henry More.*

and

and direct us in all his Ways; This, I say, is the most powerful Inducement to Repentance that can be proposed.

And therefore the whole Christian Dispensation is called from it, *The Gospel of the Kingdom*, i. e. The good News of the Kingdom of God: This Christ himself published continually. He went (saith St. *Luke*) *through every City and Village, preaching, and shewing the glad Tidings of the Kingdom of God.* And the Doctrine he taught, is called from it, *The Word of the Kingdom.* And when he sent forth his Twelve Apostles into the Towns of *Judea*, he commanded them to preach, saying, *The Kingdom of Heaven is at hand.* And when afterwards he sent his Seventy Disciples, he gave them the same Commission, *Say unto them, The Kingdom of God is come nigh unto you.* And he elsewhere declares, *That this Gospel of the Kingdom shall be preached in all the World.*

And after his Death, in the Interval between his Resurrection and Ascension, he continued to entertain his Disciples upon the same Subject, *speaking* (saith St. *Luke*) *of the Things pertaining to the Kingdom of God*; ordering them to *wait for it*; and assuring them, that it should be speedily established in their Hearts by the Mission of the Holy Ghost; for he added, *Ye shall be baptized with the Holy Ghost not many Days hence.* They, knowing that such Baptism with the Spirit was the immediate Preparation for entering into that Kingdom (though perhaps at that time they did not perfectly apprehend its Nature), inquired, Whether it would at the same time become universal, and take in the whole *Jewish Church*, as all the Prophets had declared it one Day should? The Passage in the first Chapter of their *Acts*, runs thus: After Christ had said, “Ye shall be baptized with the Holy Ghost not many Days hence; therefore, when they were come together, they asked him, saying, Wilt thou at this time restore the Kingdom to Israel?” Christ, rejecting what was of needless Curiosity in their Question, answered it only so far as concerned themselves: “It is not for you to know the Times or the Seasons, which the Father has reserved in his own Disposal; but Ye shall receive the Power of the Holy Ghost coming upon you, and ye shall be Witnesses unto me both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost Parts of the Earth.”

The following History of their *Acts* shews how they fulfilled this Prophecy: They are said there, *to preach the Things concerning the Kingdom of God, and the Name of Jesus Christ. To dispute and persuade*

Acts viii. 12.
Acts xix. 8.
xx. 25.

persuade the Things concerning the Kingdom. To expound and testify A&S xxviii. the Kingdom of God: And the Book concludes with this Account of 23. Paul, that he continued in Rome, preaching the Kingdom of God. And A&S xxviii. the Apostles, for our Encouragement, testify, that they themselves, 21. by the Divine Goodness, were admitted into that Kingdom, giving Thanks (saith Paul,) unto the Father—who hath delivered us from the Col. i. 12, Power of Darkness, and hath translated us into the Kingdom of his 13. dear Son.

I have brought together all these Quotations on purpose that the great Importance of this Subject may be taken notice of; for, after all this Publication of the *Kingdom of God*, it is still, as our Lord said, like unto *bidden Treasure*, little spoken of, less understood, and least of all experienced. There are few that enter into it, because there are few that seek it the right Way, *viz. in dying to themselves, that Christ may live and reign in them.* They do not seek it with their whole Hearts, as the One Thing needful; and therefore they cannot enter into it. It is, as you have heard, like a Treasure hid in a Field, and a Man must sell All that he hath to purchase it. He must renounce all other Desires, sacrifice all other Interests to this, as his chief and only Good. *Seek ye first, saith our Lord, the Kingdom of God, and his Justice, and all these Things shall be added unto you.* Cast off, therefore, all Solitude for other Things, that you may unite your whole Desire in seeking the Kingdom of God, and his Justice. Where God's Kingdom is, *i. e.* where he governs by his Spirit, Justice must ensue: And altho' this is produced in *us*, yet it is still called *His Justice*, because He is the immediate Author of it: but this I have spoken of ^d before; and shall hereafter often have Occasion to speak of it: Therefore I pass on to the next Petition, which relates to the same Subject, and is the best Illustration of it.

Thy Will be done in Earth, as it is in Heaven.

The Will of God is indeed, in some manner, always done upon Earth. He rules over all Events here. All Creatures are as Instruments in his Hands, to fulfil his good Pleasure; and those, who do not *perform* his Will with a spontaneous Concurrence, do, nevertheless, *suffer* it themselves, and execute it upon others, by an over-ruling Compulsion. In this Sense it is that *the Lord ruleth over all*: But, in a moral respect, God ruleth principally in Heaven, where his Do-

^d § 2. Of Justice, p. 26.

Thy Will be done in Earth, as it is in Heaven.

minion is founded in the voluntary Obedience of his Subjects ; and therefore, in consequence of that Petition, *that his Kingdom should come*, we add, *Thy Will be done in Earth, as it is in Heaven.*

The Sense, then, of this Petition is very plain ; and the Reasonableness of it is also as apparent ; for whose Will should be done, but God's ? His Wisdom knoweth, his Goodness chuses what is best, and his Almighty Power will not fail to execute it : so that there cannot be greater Folly or Madness, than not to unite our Wills to His, and earnestly join in this Petition, *Thy Will be done in Earth, as it is in Heaven.* Nothing, I say, is so reasonable ; but Reason, alas ! is a feeble Principle in human Nature. Our stubborn Will easily casts off that Yoke : Nor can we, by our own Power, subdue this Rebel within us. All our own Endeavours are vain ; and therefore we must add our Prayers too, humbly and ardently beseeching God, that He would, by the unsearchable Powers of His Grace, subdue our Wills to a perfect Conformity with His.

But that is a long and painful Work ; for God having made us perfectly free, he will not inroach upon the native Liberty of our Minds. Our Will must be subdued with our own Consent ; we must continually renounce it, mortify it, and sacrifice it to Him : In consequence whereof he will accept it, gradually possess it, and finally unite it to His own, immutably, eternally.

God has abundantly provided for us Opportunities of renouncing our *own* Will for *His*, in the two Ways by which he reveals his Will, *viz.* in his *Laws*, and in the *Dispensations* of his Providence. We must *do* what he commands, and *suffer* what he appoints ; both which are often very opposite to our natural Inclinations. I shall speak briefly of each ; And,

First, Of the *Law* of God. We need go no farther than this Sermon upon the Mount for Instances to shew how very repugnant the Divine Precepts are to the common Inclinations of human Nature. They restrain, not only the outward Action, but the Intention, the Imagination, and all the most secret Motions of the Soul. Not content with prohibiting the Overt-acts of Violence, they forbid an angry Word, or evil Thought, to the Disadvantage of our Brother. Our Appetites are confined not only by Temperance, but by Fasting. Our Passions must be subdued to such a Degree, that they must sometimes, as it were, change their Nature, and act from Principles directly contrary to those, which ordinarily move them : As in loving Enemies, and requiting Injuries with Offices of Friendship.

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It is needless to multiply Instances upon this Occasion. We are all sufficiently convinced, that the Law of God, *i. e.* the revealed Will of God with relation to our Conduct, stands in great Opposition to the natural Will of Man: And Obedience, which is so essential a Point of Religion, is nothing else but a Conformity of our Will to the Divine,

Another Way, by which we receive the Orders of God concerning us, is *the Dispensations of his Providence*, which as expressly signify his Will to us, as his most positive Commands do. Are you in Sickness, or Poverty? Are you envied, or despised? Have you lost a Friend; or your Substance? It is God's Will it should be so. Your own Folly, or other Mens Malice, may be the accidental Occasion of what you suffer; but the Suffering itself is the positive and declared Will of God. Receive it, then, with the Submission that is due to it. Here sacrifice your own Will to his good Pleasure. Approve the State he chooses for you. This is a necessary Duty, "and the Neglect of it is certainly a Sin; for the Reason why we call any thing sinful, is taken from its Repugnancy to the Will of God. If, then, the very Essence of *Sin* consists in cherishing a Will which is contrary to that of God, it is plain, that we are justly reputed *Sinners*, and shall suffer as such, if, when He is pleased to discover his Will to us by Events, we do not endeavour to conform ourselves to it by a ready Compliance and Submission."

Consider, then, all cross Accidents, as what they really are, as Opportunities of embracing God's Will at the Expence of our own; and, consequently, as so many Steps, by which we may advance towards Perfection. We should make a swift Progress in the spiritual Life, if we were exactly faithful in this Practice. Crosses are so very frequent, that whoever makes Advantage of them, will soon be a great Gainer. Great Crosses are Occasions of great Improvement; and the lesser ones, which happen daily, and even hourly, make up in Number what they want in Weight. We may in these, daily and hourly, make effectual Oblations of our Will to God: Which Oblations, *so frequently repeated*, will soon mount to a great Sum.

Such Profit might we make of the cross Accidents in Life, as well the *small*, as the *great* ones; but Men excuse their not submitting to either upon different Pretences. They revolt under *great* Crosses, because they are *great*; and they neglect *little* ones, because they are *little*: And so they comply with neither. When they fall into some considerable Misfortune, they think That sufficient to justify their

* *Pascal.*

P 2

Impatience.

Give us this Day our daily Bread.

Impatience. And, in the little daily Provocations that happen to them, they give their Passions a Loose, as judging them not considerable enough to exert their Virtue in. Thus they deceive their own Souls; they persist in their own Wills; they live not to God, but themselves; *i. e.* in a State of Reprobation.

The only Remedy for this is, to remember what I have said so often, but can never sufficiently inculcate, that *God is the Author of all Events*. That no Accident is so small or inconsiderable, as to escape His Notice, and His Direction. In every Event, therefore, the Will of God is declared to us; and we, thus knowing his Will, must heartily submit to it. We must renounce our own, to embrace it, We must approve, we must choose, what his Choice, so declared, warrants as best for us. This should be our Practice all the Day long. We should in Humility accept the little Crosses that are dispensed to us, as what best suit our Weakness. Let us shew God, that we will at least bear these little Things for His Sake; that we will at least prefer His Will to ours in Matters of so small Importance. His Goodness will accept these mean Oblations; for *he despiseth not the Day of small Things*. And our Self-will, thus weakened and broken by such habitual Mortification, will gradually decrease and decay in us. Custom will render Submission easy, almost natural; and we shall daily make Advances towards that sublime State we aspire after, when we say, *Thy Kingdom come; Thy Will be done in Earth, as it is in Heaven*.

Give us this Day our daily Bread.

Bread here signifies all Things needful for our Maintenance, the Maintenance of the whole Man, both Body and Soul; for each of these have their proper Sustenance: To one belongs the *natural* Bread, to the other the *spiritual*; and both are included in this Petition.

The natural Bread means all Things needful for the Subsistence of the Body: And as it is a general Rule, which belongs to all the Petitions of this Prayer, that we must prefer them in Faith, in a full Assurance, that God will hear us, and grant our Request; so, when we have prayed to God, that he would give us our daily Bread, it is our bounden Duty to expect it from him, believing assuredly, that He will provide for us. His commanding us to seek to him for Subsistence, is one Argument to convince us, that he will certainly bestow what we ask in Obedience to his Command. That he bids us call him *Father* in the Beginning of the Prayer, is another Encouragement sufficient

sufficient to dissipate all Shadows of Doubting or Distrust: And he has been careful Himself to explain and apply that Encouragement in repeated Confutations of Infidelity: *Your heavenly Father* (saith he a little lower) who feeds his brute Creation, and clothes even Vegetables, even the Grass of the Field, with inimitable Beauties; *Shall not He much more feed and clothe you? Are ye not much better than they? Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For your heavenly Father knoweth, that ye have need of all these Things.*

If we consider only the Reasonableness of the Thing, we might judge these Arguments more than sufficient to establish our Faith in his providential Care for our Maintenance. But he knew well the *stubborn* Infidelity of the Heart of Man; and therefore, in the following Part of this divine Sermon, he attacks it again with new Reasons, and repeated Assurances of his paternal Care to provide for us. *What Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or, if he ask a Fish, will he give him a Serpent? If ye, then, being evil, know how to give good Gifts unto your Children, how much more shall your Father, who is in Heaven, give good Things to them that ask him?*

I insist the more upon these positive Affeверations, that God will provide for All, who put their Trust in Him; because the *Fear of Want* is a very common and dangerous Temptation: For, besides the worldly Cares, which our Lord, upon this Occasion, so earnestly forbids, blaming them as Fruits of Unbelief, and certain Obstacles to our entering into the Kingdom of Heaven: besides these, I say, the Fear of Want is a great Source of Injustice in the World: And many Minds naturally honest, and even generous, have been seduced by This to use unworthy Artifices, to make fraudulent Perquisites, and other unwarrantable Advantages, which are very inconsistent with that fair and open Dealing, which our Christian Profession requires of us. Let us, therefore, search this Temptation to the Bottom, and lay open the Wickedness and Falseness of its Seductions.

To do this, we must distinguish between a *real* and an *imaginary* Real Poverty distinguished from that which is imaginary. Want, or Poverty. I call that an *imaginary* Poverty, in which only our Vanity, or our Luxury, are Sufferers: Which deprives us only of the Ornaments and Superfluities of Life. Such Poverty is no Evil in the Christian Scheme; it is, on the contrary, the State which Jesus Christ himself chose to live in, and which he required many of his Followers to embrace; and which all Christians, without Exception,

Give us this Day, our daily Bread.

tion, must be willing chearfully to submit to, when his Providence calls them to it. It is, I say, a Disposition indispensably necessary for all Disciples of Christ, that they should be ready and willing to resign all their worldly Goods, and to depend purely upon his Providence for a Subsistence. *Having Food and Raiment, we must be therewith content*: And Food and Raiment he has promised to all who depend upon him. You see, therefore, the Delusion of this Temptation by the Fear of Poverty; since the Imaginary Poverty is, to a *Christian*, no Evil; and of the Real Poverty, to a *Christian*, there is no Danger. I say, to a *Christian*; for he, who is *truly* such, will be as far from a presumptuous Idleness, as far from an unbelieving Solitude; as far from neglecting the proper Business of his Calling, as from a Distrust of Providence. Although *he labours not for the Bread which perisheth*, being secure in the Bounty of his heavenly Father; yet he will labour diligently in God's Service, and faithfully do his Duty in that State of Life, to which God appointed him.

The Nature of a moral Action depends upon the Motive from which it proceeds: And this makes a wide Difference between the Labours of Covetousness and Christian Industry. The Application to Business may be equal in both: Yet the one is serving Mammon, while the other is serving God. Now Worldly-minded Men, who have been always used to apply themselves to Business from worldly Motives, are very backward to conceive other Principles of Action: They have so long laboured only for Gain, that they can scarce apprehend how a Man can do otherwise: They cannot easily separate, even in Imagination, two Things which they have so long joined in their Practice. To such, this very Petition of the Lord's Prayer may seem unreasonable: Why should they say, *Give us this Day our daily Bread*, when they think only of earning it by their Industry? They do so, perhaps; and then they have it for their Pains: They have their Reward Here: But their Labour is unprofitable for Eternity, since no Works are acceptable to God, but in such measure as Regard is had to Him in the Performance of them.

The Sum of all is, that God requires our whole Heart: He would have us *so* intent upon serving Him, that we should be, in a manner, indifferent to all besides, even to the needful Provision for our Livelihood: And for that End he has commanded us to cast all our Care upon Him, in a perfect Reliance upon his Providence.

There is another Matter worthy our Observation in this Petition, *Give us this Day our daily Bread*. As we must ask and expect from
 God

God Things needful for our daily Maintenance, so we ought not to ask for more; at least, we have not Christ's Authority for so doing: We cannot ask in the Name of Christ, because he teaches no such Request. His Prayer is a general Model and Rule for all Prayer: And, short as it is, includes all Desires which are proper to be addressed to God.

It is, at least, a probable Conclusion, that we Christians ought not to pray for Wealth, or Honour, or Greatness, because our Master omitted these Things in the Prayer he taught us. But I find another Reason, that absolutely determines the Point, which is this: "It is not lawful to desire That of God, for which we must beg his Grace, that we may not desire it at all." We must renounce the *Love* of Riches and Honour; we must, therefore, certainly not pray for them. It is wrong to wish for them in a transient Thought: This is an Infirmity, which we must strive against; but to indulge those Wishes so far as solemnly to avow them before God, to offer them up to Him, and beseech Him to ratify them; This is not like a Disciple of Christ, who has renounced the World in his Baptism: This is seeking our Portion in this Life; and the great Danger is, lest God should hear such Prayers, so as to grant them in his Indignation, as he threatened the Jewish Elders, who came to consult him by his Prophet *Ezekiel*: *Ezech. xiv. When the Word of the Lord came to that Prophet, saying, Son of Man, these Men have set up their Idols in their Heart, and put the Stumbling-block of their Iniquities before their Face—therefore, say unto them, Thus saith the Lord God, Every Man of the House of Israel, that setteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face—I the Lord will answer him according to the Multitude of his Idols.*

I now proceed to treat of the *spiritual Bread*, the proper Nourishment of Souls: And here I find myself embarrassed with a figurative Language, which is an unavoidable Inconvenience in such Subjects; for, spiritual Things having no proper Names of their own, we are forced to call them by Names borrowed from the material World; which Names, although they are authorized by a certain Analogy, which God has established through all his Works; yet they so obscure and debase the spiritual Truths expressed by them, that no Man can duly apprehend them, without the Assistance and Illumination of the Spirit of God. They will appear sometimes an insipid Notion, and sometimes an absurd Paradox, to a carnal Understanding; which our Lord was well aware of, when he said, as he did often: *He that hath Ears*

What we ought not to pray for.

Of the spiritual Bread.

Give us this Day our daily Bread.

John vi. 45. *Ears to bear, let him hear. They only who are taught of God, can understand these Things of God: But we are all inexcusable, if we are not so taught, seeing He is ready and desirous to instruct us. If any of you lack Wisdom, let him ask of God, who giveth to all Men liberally,—and it shall be given him.* It shall be given him to know; and to receive this spiritual Bread; which I shall endeavour to explain by laying before you what our Lord elsewhere saith of it, particularly in the sixth Chapter of St. *John*, where he treats of it at large.

Our Lord had fed five thousand Men with five Loaves, and two small Fishes: The Persons, who partook of this Miracle, were so affected by it, that they said, *This is of a Truth that Prophet that should come into the World*; and they would have made him their King, even by Violence; but he withdrew himself from their mistaken Zeal, and afterwards crossed the Sea to avoid them. They also the next Day took Shipping, and crossed the Sea in Search of him. When they had found him, and saluted him, he immediately reproached them with the base selfish Ends for which they followed him: *Ye seek me not (said he) because ye saw the Miracle, but because ye did eat of the Loaves, and were filled.* And then, (as was ever his Custom) he endeavoured to raise their Notions from sensual Things to spiritual, saying, *Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life; which the Son of Man shall give unto you.* As if he should have said: You follow me for the sake of the Food I gave you, and in Hopes of more; but you are ignorant of Me, or use me very unworthily, who seek nothing from Me better, and of greater Importance. I contain a divine Substance, the Food of Immortality, which I am ready and desirous to impart to those who seek it. *Labour not for that Meat which perisheth, but for that Meat which endureth unto everlasting Life; which the Son of Man shall give unto you.* They, not yet apprehending what he meant by this heavenly Diet, object to him the Manna, which their Fathers ate in the Wilderness: *Our Fathers did eat Manna in the Desert; as it is written, He gave them Bread from Heaven to eat.* Christ replied, that the Manna was only a Type of Him; it was only a Figure, whereof he, the spiritual Food of Souls, was the Substance and Signification; and therefore adds, *My Father giveth you the TRUE BREAD from Heaven, by sending Me into the World; for the Bread of God is He, who cometh down from Heaven, and giveth Life unto the World.*

Inasmuch

Inasmuch as this *Manna* is the Type of Christ, the true Food of Souls, we may receive some farther Light in this Matter, by considering the Occasion upon which it was given in the Wilderness.

The History of the *Jews* passing from *Egypt* into *Canaan* is an Allegory, representing the Progress of the Soul from the State of corrupt Nature to the perfect Enjoyment of God. The *Jews*, in Subjection to *Pharaoh*, represent the natural Man under the Tyranny of his Appetites and Passions. The *Jews*, going out of *Egypt* through the *Red Sea* into the Wilderness, represent the Man renouncing and forsaking the World in Conversion and Repentance. He foregoes his former Pleasures, he deserts his accustomed Entertainments and Enjoyments of Sense, that he may seek the *heavenly Canaan*: But *Canaan* is still far off; and whereas he is for the present as in a *Wilderness*, his Mind starves for want of satisfactory Entertainment. *The Flesh-pots of Egypt* are forsaken, and the delicious Plenty of *Canaan* not attained to: What must maintain him here? Whereon can he subsist in this intermediate State? Here God works a Miracle for the Support of Souls, who, betwixt the Enjoyments they have forsaken, and those they aspire after, are quite destitute. He feeds them with the spiritual *Manna*, which is Jesus Christ. So he testifies: *My Father giveth* John vi. 32, *you the TRUE Bread from Heaven; for the Bread of God is he who* 33, 48, 51. *cometh down from Heaven; and giveth Life unto the World.—I am that Bread of Life—I am the living Bread which came down from Heaven: If any Man eat of this Bread, he shall live for ever; and the Bread, that I will give, is my Flesh, which I will give for the Life of the World.*

The Nature of Christ communicated to us, as Light from the Sun, is the Support of our spiritual Life. This is the daily Bread of pious Souls, whereon they subsist during their Pilgrimage in the Wilderness, till they arrive at the Land of *Canaan*; i. e. whereby they grow in Grace, till they are fit for the Kingdom of Heaven. The Nature of Christ, thus communicated to us, he calls his *Flesh* and *Blood*, to signify that it is his proper *Self*, as essential a Part of him as his bodily *Flesh* and *Blood*.

This is so very material a Point in our Religion, that our Lord has erected it into a Sacrament: He has appointed *two* in his Church; the first, *Baptism*, which is the Sacrament of Repentance, figured by the Passage through the *Red Sea*, and conferring a *Death unto Sin, with a* 1 Cor. x. 2. *new Birth unto Justice*; the second, that of the *Lord's Supper*, typified

1 & Cor. x. & Augustin, in Psal. 72. post init.

Q

by

Give us this Day our daily Bread.

by the Manna which feeds and maintains in us the *new Life* of Justice.

To this it may be objected, That since the Bread we pray for, is called our *daily Bread*, it either is not the same with the Sacrament of the Lord's Supper, or that Sacrament ought to be received every Day. To answer this, we must distinguish, as our Church teaches us, the two Parts of a Sacrament: *The outward and visible Sign, and the inward and spiritual Grace*. This heavenly Bread is the spiritual Grace, which we must receive daily, that we may live thereby; and This is communicated to the living Members of Christ (as often as they seek it in Faith), independent of the outward and visible Signs of Bread and Wine. For the Sacrament of the Lord's Supper was not yet instituted, when he discoursed, as you have heard, concerning this spiritual Bread, adding, *Verily, verily, I say unto you, Except you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you. Who so eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. These Things said he in the Synagogue, as he taught in Capernaum*.

And a considerable time afterwards, near the Close of his Life, even the Evening before his Crucifixion, that he might, in the most effectual manner, impress this upon our Minds; *viz.* that he would become the Nourishment of our Souls, as ordinary Food is of our Bodies; and that, as He himself *lived by the Father*, so his true Members *should live by Him*; to imprint this, I say, upon our Minds, and make our *Senses* in some sort minister to Faith, he instituted the most holy Sacrament of the Eucharist: He gave his Disciples Bread and Wine, to signify his imparting to them his Body and Blood; and to instruct them, and assure them, by so sensible a Representation, that, as the Bread and Wine united itself to, and nourished their Bodies, so his Body and Blood, that is, *he himself* would unite with, strengthen, and refresh their Souls. And he commanded, that we should at the same time make a solemn thankful Commemoration of his Death, by which he purchased for us this inestimable Privilege.

The Sacrament of his Supper, therefore, may be considered as a *solemn Festival*, in which we participate of this Bread of Heaven, with the sacred Formality of visible Signs and Pledges of the inward
Grace

Grace purchased for us by the Death of Christ: But that same Grace of Christ, spiritually communicated to us, must be also our daily Bread, for our daily Maintenance and Growth in Virtue. Our Lord commands us to pray for it every Day, saying, *Give us this Day our daily Bread.*

Forgive us our Debts, as we forgive our Debtors.

As the Virtues are all comprehended in *Justice*, so all Faults are here called *Debts*, because Justice is obstructed, or, at least, suspended by them; and for the same Reason the Word *Debtors* stands here for Offenders, who, having done Wrong, stand *indebted* to Justice for the Wrong they have done. So much for the Terms *Debts* and *Debtors*, which I think are rightly placed in our public Version, where a scrupulous Fidelity to the Original was intended; and the equivalent, but more familiar, Terms of *Trespas* and *Trespases* were as properly retained in the Form recited in our Liturgy.

As to the Petition itself, you observe, that it is conditional; we desire God only *so* to pardon *us*, as *we* pardon *others*. It is also remarkable, that these are the only Words in this venerable Form, which our Lord was pleased himself to comment upon, and give a Reason for, in the Close of it: “*For (says he, ver. 14.) if ye forgive Men their Offences, your heavenly Father will also forgive you: But if ye do not forgive Men their Offences, neither will your Father forgive yours.*”

Such are the Terms upon which we ask Forgiveness; and therefore we should weigh them well, that we may not fail in the Performance of them. The Terms are as plain as Words can make them: “*We must forgive others in the same manner as we hope to be forgiven by Almighty God.*” Yet, plain as the Words are, Men, who have a strange Facility in deceiving themselves, find various Ways of mistaking them.

The most common Delusion of this Kind is, when they say, and fancy, that they forgive, yet continue to *indulge* angry and resenting Thoughts, and deliberately suffer their Minds to dwell long and often upon the Injury they have received. Now they aggravate their Wrongs: Now they despise or detest the Author of them, according to the different Workings of their Pride or Malice: And, above all, they cherish a secret Hope, that He, who had injured them, shall one Day suffer for it himself, and dearly pay for his Folly—Yet, notwith-

Evasions
from For-
giveness.

standing such wrathful Reflections wilfully persisted in, they still say, "They forgive him; they wish him no Harm."—Nay, often they boast of their Forgiveness, and so add to their Prevarication the Vain-glory of an imaginary Charity. Sometimes they shew the Insincerity of their Hearts, even in their Expressions of Forgiveness. Such is that common one, "I will forgive: But I will not forget it." Now these Assertions are inconsistent, and the second contradicts the first. If you truly forgive the Injury, you would certainly endeavour to forget it, and ease your Mind of grating Reflections. For, after all your Endeavours, resenting Thoughts will recur but too often, and make dangerous Trials of your Reconciliation. You *resolve*, you say, *to remember it*: You *resolve*, therefore, *not to forgive it*; for, to what Purpose serves the Remembrance of an Injury, but to supply continual Fuel to your Indignation; to refresh and provoke your Anger, which, without such Incitements, would gradually slacken and decay? But you seem afraid it should: And therefore gratify and nourish your Passion with these Assurances of its Continuance.

Those, who truly forgive, act quite otherwise; they resolve, they strive, to forget the Injury; and, to the utmost of their Power, they blot it out of their Imagination, that they may treat the Offender, as if the Fact were really annihilated, or had never been. In the Style of Law we call a general Pardon an *Act of Oblivion*: And, in the Style of Scripture, when God forgives the Sins of Men, it is said, that he *blots out their Iniquities, and remembers their Sins no more*. And although in a strict Sense, Omniscience cannot forget, and nothing can escape infinite Thought; yet, to express his plenary Remission of our Offences, he is said *to forget them*: As, on the other hand, when it is said, that *he will remember their Iniquity*, the Phrase imports, that he will certainly punish it.

Another very suspicious Expression of Reconciliation is, "I forgive him; but I will not see him: I will have nothing more to do with him; yet I forgive him." Such Language gives Reason to apprehend, that your Forgiveness is not sincere; and that your Heart still burns with Animosity, so that you cannot bear his Presence. If God should *so* forgive you, what would become of you? Would you be content with such a Pardon as shuts the Gates of Heaven against you? *Depart from me, I know you not*, is the Sentence which God passes upon the Reprobates; and they will incur that Sentence, who, themselves using it to others, have mocked his Laws with feigned Reconciliations. *So likewise shall our heavenly Father do also unto*

Psal. lxxix.

8.

Isa. lxiv. 9.

Jer. xxxi. 34.

&c.

Hosea viii. 13,

&c.

unto you, if ye from your **H E A R T S** forgive not every one his Brother Mat. xviii.
their Trespases. 35.

If we would seriously consult the fundamental Law of Equity, *viz. to Do, as we would be Done by*, That would exclude all these Subterfuges which the Leaven of Malice is apt to suggest; That would both instruct and persuade us: For it not only rectifies our Notion of this Duty; but at the same time it represents the strongest Arguments for the Practice of it. Let us then consider, that We are desirous to have our Faults passed over; and that we may not suffer in the Esteem and Affection of others, for the many Miscarriages we are guilty of. Now, if it is reasonable to desire such Indulgence, it is as reasonable, that we should grant it, and shew that Lenity to Others, which We expect, and so often stand in need of. In many Things we all offend, not only against God, but Man too. We are guilty of many Follies, and Humours, and Passions, which sufficiently exercise the Patience of those we converse with. If They should renounce our Friendship, when they might take Offence at our Perverseness or Indiscretion; we should soon have no Friends left. But we expect, that they should continue their Benevolence to us, notwithstanding our Misbehaviour; and therefore we ought not to refuse that Indulgence to them, which, in parallel Circumstances, we require of them.

And farther, as the Justice of this Law appears upon human Views, betwixt Man and Man; so its Obligations are greatly enforced by the express Command of **G O D**, whom we offend daily, without a Possibility of making any Requital, and discounting with Him, as we may to one another. Notwithstanding the infinite Distance there is betwixt the Creator and the Creatures, which renders our Offences against Him so much more heinous than any that can happen among ourselves; yet he recedes from his Prerogatives, and, in this respect, puts himself, as it were, upon the Level with us. He offers Forgiveness for Forgiveness, divine Pardon of Sins for human Remission of Injuries—Passing over the immense Disproportion betwixt his Supremacy and our Vileness, he refers us to the great Law of Humanity, *To do as we would be done by*, to pardon others, as we hope to be pardoned ourselves; and, to bind this home upon us, that there might be no Possibility of forgetting it, he has been pleased, you see, to join these Terms with the very Petition for Forgiveness. And in other Parts of this Sermon he has repeated this Doctrine oftener than any other Duty there recommended.

Expose

*But deliver us from Evil**Expose us not to Temptation:*

Or, as the common Form, *Lead us not into Temptation*: The Sense is the same; and in both Expressions we equally acknowledge the Divine Agency, which the Words of the Original expressly import. For, as God is the *only Potentate*, the sole Governor of the World, so that nothing can possibly fall out, but by his Allowance and Permission; it is usual upon that account, in the Style of Scripture, to impute all things to Him as the first Cause, and, as such, the Author of them. Thus he is said to have *sent Joseph into Egypt, to preserve Life*; though, in fact, his Brethren, out of Envy, had sold him thither. And *Job* said, that *the Lord had taken away* those Things, which the *Chaldeans*, and *Satan* acting in Person, had been the Instruments to deprive him of. And it is in this Sense that God is said to *lead into Temptation*, or *expose to Temptation*, because all Temptations come by his Allowance; for the Tempter and the Tempted are his; all the Powers of Nature are his; and what we call *Chance*, or *Fortune*, is nothing else but the incessant Administration of his Providence: But of this we shall speak more largely in the Explication of the Doxology.

Gen. xlv. 5.
3.
Job i. 21.

The general Intent, as I conceive, of these Words, *Lead us not into Temptation*, is, that with a just Distrust of ourselves, and an humble Sense of our Weakness, we should deprecate such Trials as may endanger our feeble Virtue: But as some Trials, *i. e.* Temptations, are necessary and inevitable, we therefore add the following Petition;

But deliver us from Evil:

Or, as some choose to render it, *the Evil one*; for it is dubious whether τὸ πονηρὸν is to be taken here in the Masculine or the Neuter Gender, *i. e.* to mean a Person or a Thing; but, which-ever Way we take it, the Sense is the same; and therefore it is needless to enlarge upon it.

For thine is the Kingdom, the Power, and the Glory.

This is the Reason of the foregoing Petitions, as it evidently appears in all but that one, *Thy Kingdom come*; which may seem inconsistent with this Conclusion of the Prayer, *For thine is the Kingdom*: Why, then,

then, *Thy Kingdom come?* as if there were somewhat not yet subject to his Dominion.

As strange as this may seem, it is too apparent, that a considerable Part of his Creatures are (according to the moral Relation of Things) subject to other Laws, and governed by other Powers, than His. There is a Law of Sin, there are Powers of Darkness, there is a Kingdom of *Satan*, founded on an open Apostasy from the King of Heaven.

For, God having endowed his rational Creatures with a Free-will, that he might not be served, as by Slaves, with a forced Obedience, but honoured by the generous Submission of free Agents, who should *choose* him to reign over them; this innate Dignity of the Creature has been fatally perverted; and, the Liberty to choose him implying necessarily a Liberty to refuse him, the evil Angels, in the first Place, and Men seduced by them, have chosen the worse Part, and fallen into Rebellion against the Creator. But the Goodness of God has, by the appointed Mediator Jesus Christ, opened a Way for Men to return to their Allegiance, and their Happiness. That Way is revealed to us in the Gospel, which is therefore called *the Word*, i. e. *Doctrine* Mat. iv. 23. ix. 35. xxiv. 14. *of the Kingdom*: And, by the Practice of the Doctrine there taught, we actually *enter into the Kingdom of God*, I mean, here upon Earth; because we thereby subject ourselves to his Government, and obey his Laws. That we may do this, is the plain Import of that Petition, *Thy Kingdom come*; i. e. may it be established in the voluntary Obedience of us thy free rational Creatures: Whereas *Thine is the Kingdom* expresses the *Right* which God has to such Obedience, whether we pay it, or no.

We must, therefore, here distinguish between the *natural* and the *spiritual* Kingdom of God. His natural Kingdom is *universal*, comprehending all Creatures, maintaining them in Existence, and appointing to each their respective Courses by the great Laws of Nature and Providence. His spiritual Kingdom is peculiar to intelligent Beings, Beings endowed with Consciousness and Liberty, and thereby capable of moral Good and Evil. Such Subjects being able to know and submit to his Will, he requires of them an active Concurrence with it, a free and a voluntary Obedience to his Laws. This is God's spiritual Kingdom, or Reign over Spirits, called in Scripture *the Kingdom of Heaven*, because such Dominion is there principally exercised. It is also established in the Hearts of all good Men, who have chosen God for their Lord, and behave as His Subjects and Servants. I suppose, that

that both these Senses are comprehended in this Doxology, by which we acknowledge God's *actual* Dominion over all Things in the *natural* State, and his *rightful* Dominion over spiritual Beings in their *moral* Capacity: That the one *is*, and the other *ought* to be.

Of the Divine Omnipresence.

In forming our Notion of God's natural Kingdom, we must be careful to conceive of it in a very different manner from what passes in the Kingdoms of this World, where the Rulers govern their petty Territories by issuing Commands to Places distant from their Residence: Whereas God is present in all Parts of his Dominion; He *resides* in all his Works, and supports and actuates the whole Frame of Nature. This Omnipresence of the Deity is an Article of natural Religion, as appears from many Passages in heathen Authors, such as *Jovis omnia plena*, &c. And the *Jews* expressed the same Sentiment, by comparing God to infinite Space, and naming him *Hammachom*, i. e. *Locus*, the Place in which all Things are. In the Prophecies of *Jeremiah*, God himself says, "I am a God at hand, and not afar off. "Do not I fill Heaven and Earth?" So that there is no Place void of the Deity, no Creature in which He is not actually present. ² *He is* (says St. *Jerom*) *infused Through and About all Things; so as to penetrate them Within, and contain them Without.*

Jer. i. 23.

We should habituate our Minds to such extensive Views of the Divine Infinity, because they would rectify a common Prejudice, which inclines us to estimate all other Things by what we find in ourselves. Our bodily Presence is confined to a certain Space; and our Attention, which is the Presence of the Mind to the Object under Consideration, is circumscribed by such narrow Limits, that, while it fixes upon one Point, it *must* leave the rest, and, advancing to new Objects, lose in one Part what it gains in the other. Now this Imperfection being natural to us, we are apt, without Reflection, to ascribe it to God. It seems strange to us, that He should attend squally to all Things at once, so as not to overlook the least Particle in the immense Variety of his Works. But this is (as the Psalmist speaks) because we foolishly think God *such an one as ourselves*, and impute our Infirmities to Him, who is infinitely infinite in all Perfection.

Psal. l. 21.

Of the Divine Omnipresence.

We labour under the same Infirmary in respect to *Time*, as well as *Space*. We have but a bare Remembrance of Things passed, and of Things to come we are ignorant; but God takes in Past, Present,

² In omnibus infusus & circumfusus, ut cuncta penetret interior, & contineat exterior.

and

and Future, in one compendious View of Omniscience. And therefore we must not measure the Knowledge of God by the low Methods in which we apprehend Things. It is the Prerogative of Deity to reach at once through all *Time*, as well as all *Space*: As his Presence is immense, so *His Understanding is infinite*: As He fills Heaven and Earth, so He inhabits Eternity; and has the whole Duration of *Time*, with all the various Circumstances attending his Creatures through all its several Stages, as well as the whole Extent of *Space*, wherein they act, or shall act, ever open and present to his infinite Thought.

Pfal. cxlvii.
Jer. xxiii. 24.
Isa. lvii. 15.

Such are the *Presence* and *Knowledge* of God; add to these the *Power* he exercises in his natural Kingdom. *Thine is the Power*, we say; and indeed there is no Power but His, for He is the Fountain of all Power; and whatever Degrees of it appear in the Creatures, they are derived from Him, and depend upon Him. The strongest Arm would wither, the most penetrating Thought would sink into Idiotism, if He should cease the secret Efflux of his Power, by which they act; by which all Creatures live, and move, and have their Existence.

Of the Divine Omnipotence.

Nature and *Fortune* are the two Names, to which we ascribe Things and Accidents; but these are, in truth, no other than the Operations of God, by which he governs the World. Those we call *the Laws of Nature*, are the settled Method of his Providence, whereby he maintains the Order of the Universe; producing, preserving, and directing the several Species of his Creatures, so that nothing may deviate from the Course, or transgress the Bounds He has prescribed it. The Laws of Nature are inviolable, because He himself puts them in Execution: He himself is the Master-spring, which sets the lesser Wheels of the Machine in Motion. Those who have studied Nature best, and penetrated farthest into her secret Recesses, have discovered themselves, and demonstrated to others, that God is, if I may so speak, the prime Agent in every Being. They scruple not to say, that the great Principle of Gravitation is an immediate Impression from the first Mover, and the Divine Energy exerted in his Creatures. Or, if we pass from the material to the animal World, some think, that no Account can be given of those surprising Instincts in brute Creatures, which in many Instances surpass the boasted Reason of Men, but that they are the Power of God determining such Creatures to the Work he has appointed them. A modern Naturalist has expressed this in very bold, and, I think, very improper Language, where he says, "Deus est Anima brutorum." It is, doubt-

Nature.

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less,

For thine is the Kingdom, the Power, and the Glory.

less, the *Power of God* that disposes them to their several Functions : But to say, therefore, that God is their Soul ; or, as the old Philosophers, that he is *Anima Mundi*, the Soul of the World ; this is unworthy and degrading : For the Soul must share and sympathize in all the Interests of the Body it animates : But there can be no such Reciprocation betwixt God and his Creatures. The sacred Writers

Wisd. xii. 1. use other Terms, *Thy incorruptible Spirit is in all Things*, saith the wise Man. The Reason, I suppose, of that Epithet *incorruptible*, was to signify, that God is no-way affected with the Vicissitudes of his Creatures—*Thy incorruptible Spirit is in all Things*, not united to them as a Soul to its Body, but presiding in them, as their Lord and Sovereign, with Power irresistible. This is magnificently expressed in the Verses preceding that last-mentioned : “ The whole World is

Wisd. xi. 22, &c. “ before Thee as a little Grain of the Balance ; yea, as a Drop of
“ the Morning Dew, that falleth down upon the Earth : How could
“ any thing have endured, if it had not been Thy Will ; or been
“ preserved, if not called by Thee ? But thou sparest all ; for they
“ are thine, O Lord, thou lover of Souls.” And then follows, *Thy incorruptible Spirit is in all Things*— Thus you see how *Nature* is the Minister of God ; and those, which we call the *Laws of Nature*, are the Laws He prescribes it, the fixed and uniform Method by which He governs the World.

Fortune As Men ascribe Things to *Nature*, so they ascribe Events to *Fate* or *Fortune*, which are fictitious Beings, and mere Creatures of Imagination ; for God is the sole Author of all Events happening to his Creatures, as he is of the Creatures themselves. So he speaks by his

Isai. xlv. 7. Prophet, “ I form the Light, and create Darkness ; I make Peace,
“ and create Evil : I the Lord do all these Things. It is by Him
“ Kings reign, and Princes rule ; for Promotion cometh neither from
“ the East, nor from the West, nor yet from the South ; but God is the
“ Judge : He putteth down one, and setteth up another.” Nor must we think, that Crowns and Sceptres, Thrones and Empires, are the only Care of Providence : His kind Regard condescends to the lowest of his Creatures ; “ He provideth the Raven his Food ; the young
“ Lions seek their Meat from Him : And his open Hand filleth all
“ Things living with Plenteousness. He clotheth the Grass of the
“ Field with inimitable Beauties, and reneweth the Face of the
“ Earth.” In a word, “ He giveth Life, and Food, and Breath,
“ and all Things, unto All.” But the Point we had more immediately in View, was, to shew, that those loose fickle Uncertainties,
which

which we ascribe to Chance or Fortune, are all under His Disposal. An Hair cannot fall from our Heads, nor a Sparrow to the Ground, without the Will of our Heavenly Father. Nothing is *casual* to him. He hath laid the *Train* of Events from the Foundation of the World, and produces them successively each in their proper Season.

Such is God's Dominion in the *natural* World: So universal is the Obedience paid him by all the Hosts of his Creatures. The Stars of Heaven never deviate from the Course He has appointed them. The Sea, with its proud Waves, is curbed and confined by His Decree. Fire and Hail, Snow, and Vapour, stormy Wind and Tempest, fulfil His Word: And we see all the World about us yield an implicit Obedience to His Laws: While we ourselves are the only disobedient, the only rebellious Part of his Kingdom: I speak of us now in our moral Capacity, as we are spiritual Creatures, and consequently proper Subjects of God's *spiritual* Dominion, which is founded in the voluntary Obedience of free Agents, who choose God for their Lord.

As God is pleased to style himself particularly the Lord of Men, so all good Men have thought the Appellation of *his Servants* the greatest Dignity; for This *David* forgot his Royalty, and rather styled himself ^h *the Servant of the Lord*. And *St. Paul*, in the Beginning of all his Epistles, does himself the Honour of this Title, *Paul the Servant of the Lord*, or *Paul the Apostle of Jesus Christ*, i. e. a Servant sent by him. He saith not *Paul the Roman*; or, *Paul, the Doctor of Christianity*; *Paul, the Worker of Miracles*; or, *Paul, ravished into the third Heaven*; but *Paul, the Servant of the Lord*. That was all his Glory, the utmost of his Ambition, the highest Title he could wish, or be capable of.

This also is the Glory and the Happiness of the Angels. The supreme Orders of the celestial Hierarchy know no higher Praise, no more exalted Honour, than this, that they are *God's Servants, his Ministers that do his Pleasure*: Nor do they ever appear more glorious, than when "they cast down their Crowns before his Throne, Rev. iv. 11. "saying, Thou art worthy, O LORD, to receive all Glory, and "Honour, and Power: For Thou hast created all Things, and for "Thy Pleasure they are, and were created."

Heaven is therefore *Heaven*, because it is God's *spiritual Kingdom*, and all its bright Inhabitants pay him true Allegiance, as their Sovereign Lord and King: Nor may any enter those blessed Mansions, who

^h See the Inscription of *Psal.* xxxvi. &c.

have not, by confirmed Habits of Virtue, approved themselves his dutiful Subjects. *His is the Kingdom of Right*; to Him our Allegiance is due; and, in paying Him our humble and sincere Obedience, we commence his Subjects, and Inheritors of the Kingdom of Heaven.

¹⁹ *Make not for yourselves Treasures upon Earth, where Moth and Rust do spoil, and where Thieves break in, and steal: ²⁰ But make for yourselves Treasures in Heaven, where neither Moth nor Rust do spoil, and where Thieves do not break in, and steal: ²¹ For where your Treasure is, there will your Heart be also. ²² The Eye is the Lamp of the Body: If, then, your Eye be single, your whole Body will be enlightened. ²³ But if your Eye be evil, your whole Body will be darkened. If, then, the Light which is in you be Darkness, how great is that Darkness!*

Mr. Locke has observed, that the *Modes of Thinking*, as he speaks, *i. e.* the several Operations of the human Mind, are in all Languages expressed by figurative Terms, which belong to sensible Ideas in their primary Signification. Now, if all Languages used the same Figures, this would bring no additional Obscurity to our Translations. But it is well known, that the Oriental Tongues have, upon these Subjects, quite a different Set of Metaphors from those in use among the *Greeks* and *Romans*; and consequently among Us, who so generally follow their Phraseology. Many Difficulties in Scripture are to be imputed to this Cause; and, to solve those Difficulties, we must have recourse to the Context, and collect the Meaning of this unusual Dialect from the Occasion upon which it is spoken. I choose, therefore, here to make a Review of what we have been hitherto taught in this Divine Sermon; because the Method our Lord proceeds in, will distinctly lead us to the Meaning of the Words now to be explained.

After the Beatitudes, and a particular Application of the last of them to the Apostles, with some especial Advice to them for the right Discharge of the ministerial Function; he goes on to treat of *Justice* (*i. e.* Duty in general): And first he shews the *Extent* of it. I mean, what Degrees of it are necessary, and how far its Obligations reach. He begins with the general Proposition, *Unless your Justice surpass that of the Scribes and Pharisees, you shall not enter the Kingdom of Heaven.* And this he illustrates and exemplifies in many Instances,

stances, which fill up the Remainder of the fifth Chapter. After thus shewing the *Extent* of Justice, he comes, in the next place, to rectify the *Motive* to it; as at the first Verse of this Chapter, *Take heed that ye do not your Justice (i. e. Acts of Justice) before Men, to be seen of them, &c.* And here again he gives particular Instances in the three principal Acts of that Justice (*viz.* Beneficence to Mankind, Devotion to God, and Mortification which concerns ourselves); with a strict Caution not to let the Merit of them evaporate in Vain-glory. And as Vanity is not the only wrong Motive; and as the Deeds of Justice last-mentioned are not our only Occupation; but, besides these, we have each of us his secular Employment, or worldly Business, to discharge; our Lord, therefore, goes on to regulate our whole Course of Action, by setting the *Heart* right, and in the proper Disposition for the Performance of it: *Make not for yourselves Treasures upon Earth, where Moth and Rust do spoil, and where Thieves break in, and steal: But make for yourselves Treasures in Heaven, where neither Moth nor Rust do spoil, and where Thieves do not break in, and steal: For where your Treasure is, there will your Heart be also.*

Instead of *Lay not up Treasures*, as our public Translation, I put, *Make not for yourselves Treasures*, which the Original imports, and the Sense requires; because, Whatever we place our Happiness in, That we *make our Treasure*. The Treasure of the Covetous is literal Treasure; and That of the rest of the World consists of those Things which they desire, and count upon, as a Fund for Enjoyment: For, as where our *Treasure* is, There will our Heart be also; so, where our *Heart* is, There also is our *Treasure*.

If we could look into the Minds of Men, we should see, that with the younger Sort this *Treasure* is often a mere Toyshop. The Treasure of the Ambitious consists, too, of Baubles: For the Truncheon, the Mitre, and the Coronet, are but more Solemn Vanities. Malice and Lust, too, have their Treasures; which, to Minds unprejudiced, appear horrid and detestable. More ludicrous are the Riches of the Virtuoso, who can make his Treasure of old Coins, Shells, or Insects. But the fantastic Treasures of Mankind are too bizarre and various to be enumerated. As almost every Animal has had its Idolaters; so almost every Kind of Object has become a *Treasure* to some or other of the Sons of *Adam*. But as *true Religion* is but One, so there is but One *real Treasure*, One only that is worthy our Option, and will answer our Expectation; and That we make for ourselves in Heaven, when, by the assiduous Practice

Practice of Virtue, we secure our everlasting Interests There, as our Lord advifes.

In the mean time the whole Circle of sublunary Things lies open to our Choice; and, when we have made our Choice of any Part, fo as to fet our Affections upon it; Then it becomes our *Treasure*, and, for the Time, has the Preference in our Esteem. As in a Globe any one Point may be fet uppermoft; and, when it is fo, the reft are ranged below it, and gradually pafs out of Sight; fo, in the Mind of Man, That, which he chiefly fetts his Affection on, has the Preference to all befide, and all befide become subordinate, and are eſtimated only according to the Relation which they bear to it. Such is our *Treasure*, which where-ever it is, *there* (as our Lord ſpeaks) *will our Heart be alfo*.

His next Words are thoſe, which, by their Obscurity, gave Occaſion for what was ſaid at the Beginning of this Note concerning the different Metaphors uſed by diſtant Nations; upon Account of which I have made this general Review of the Tenor of our Lord's Diſcourſe, and particularly of the Context, which diſtinctly leads us to the Meaning of the Words now to be explained.

The Eye is the Lamp of the Body. *Body* here ſignifies, as it ſometimes does in our own Language, the *Perſon*, the Man himſelf. And *Eye*, in the *Hebrew* Idiom (as was ſhewed in the laſt Chapter, and will be again in the next), ſignifies the *Intention*ⁱ. *Eye*, I ſay, ſignifies the Intention, which caſts a Light upon whatever it aims at. Like a Microſcope, it magnifies its Object, it illuſtrates it, and renders the minuteſt Parts of it conſpicuous; for, having made it its *Treasure*, it treats it as *ſuch*, and counts upon it as a Fund for Happineſs. And altho' the Object be void of real Worth, yet the Intention imputes to

ⁱ To paſs over other Authorities which prove that *Eye* here means *the Intention*, it may ſuffice to ſay, that *Thomas Aquinas* and *Thomas à Kempis* ſo underſtood it. I have recollected one Paſſage in the latter to this purpoſe, which is ſo excellent that I have choſe to tranſcribe it.

“ Stat ſuper hæc mutabilia ſapiens & bene doctus in Spiritu, non attendens quid in
 “ ſe ſentiat, vel quâ parte ſtet ventus inſtabilitatis, ſed ut tota Intentio mentis ejus ad
 “ debitum & optimum proficiat finem. Nam ſic poterit unus & idem, inconcuſſuſque
 “ permanere, ſimplici intentionis Oculo, per tot varios eventus, ad Me imprætermiſſè
 “ directo. Quantò autem purior fuerit intentionis Oculus, tantò conſtantiùs inter
 “ diverſas itur Procellas. Sed in multis caligat Oculus puræ intentionis; respicitur enim
 “ citò in aliquod delectabile quod occurrit. Nam & rarò totus liber quis invenitur
 “ à nævo propriæ exquiſitionis.—Mundandus eſt ergo intentionis Oculus, ut ſit ſimplex,
 “ & rectus, atque ultra omnia varia Media ad Me dirigendus.” *Thomas à Kempis*,
 Lib. 111. Cap. 33.

it all the Advantages that credulous Desire and active Fancy can suggest. We may *attend* to a Thing with Impartiality and Indifference: but not so, when we *intend* it. Our Choice is *then* determined: the Will has *then* got the other Faculties into its Management; and exerts them only to feed Expectation, and discover more and more whatever may serve to confirm the Choice it has made.

Thus the Intention is the Force of the Mind turned one Way; and therefore our Lord compares it to a *Lamp*, which, when directed to one particular Object, greatly enlightens that, and makes other Things visible only in proportion to their Nearness. In like manner, whatever is the direct Object of the Intention, receives from it a Lustre, which shews it to the greatest Advantage; and shews other Things in a good or bad Light, as they seem favourable or prejudicial to the Execution of our Design.

The Intention, I say, aiming at the *End* proposed, views other Things, not simply as they are in Themselves, but rather as *Means* to that End, or as *Obstacles* to the attaining it. And hence it follows, that an *evil* Intention must induce us to make a *false* Judgment concerning those Practices which are necessary for the accomplishing it; because such Practices, though *wrong* in themselves, are yet *right* for the Purpose which we *intend* by them.

Wrong Intention the Cause of wrong Judgment.

It is the Privilege only of a good Intention to be free from Prejudices; because the Means, which That is to employ, are as right in themselves, as they are for the End to which they are designed. We have here no mistaken Interest to blind our Judgment. Designing only what is *right*, we see only what is *true*, and our whole Mind is enlightened.

Such right Intention our Lord calls *the single Eye*; and with good Reason: For, as only One straight Line can pass between two given Points; and as the Truth upon every stated Question is but One, while Error and Mistake are almost infinitely various; so there is not, there cannot be, but One such right Intention: What That is, our Lord had just before declared, when he directed us to *make for ourselves Treasures in Heaven*. And that we might be induced to recollect and unite all our Desires in that *One Thing necessary*, he here calls an Intention to do so, the *single Eye*; and, on the contrary, every other Intention, an *evil Eye*; for, every other deliberate Purpose, that does not coincide with, or become subordinate to, the Right Intention, though we could suppose it innocent in itself, yet will prove an Obstacle to that Right Intention; because the Right Intention.

There can be but one right Intention.

Intention cannot succeed but by a perfect Renunciation of all other Projects and Designs. And therefore our Lord immediately subjoins, *No Man can serve two Masters, &c.*

²⁵ *Be not solicitous about your Life, what you shall eat, &c.*

The public Translation has, *take no Thought, &c.* but the Greek imports such Anxiety, as causes an intestine Strife by contrary Reasonings, with opposite Hopes and Fears. This is so strictly the Sense of the Original, that a Word of the same Derivation is used by our Lord, where he says, "A Kingdom * *divided* against itself, cannot stand." So that this Precept only forbids that Perplexity and Distraction of Thought, which is inconsistent with the *single right Intention*, and interrupts our Resignation to the Divine Will.

Far be it from me to widen the *narrow Ways* prescribed in the Gospel: But, to make them *narrower* than the literal Sense imports, will render them quite unpassable. For Men engaged in Business and the Tumult of the World (as the best Christians sometimes are), not to have their Minds entangled in secular Interests; not to be anxious and disquieted about future Events, wherein either their Reputation, or their Fortune, or perhaps both, are at Stake; this is an high Degree of Virtue, which can be maintained only by an habitual Devotion: But, to say absolutely, *take no Thought*, is a Misrepresentation of our Lord's Doctrine. All his Intention here was, to teach the Virtues in the most radical manner, by extirpating the remotest Tendency to the contrary Vices. As, under the Sixth Commandment, which prohibits Murder, he forbids an angry Word, or malicious Thought; so here, to preserve us from Worldly-mindedness, he forbids all anxious Care, even for the Necessaries of Life: And he enforces his Prohibition with such cogent Arguments, as must convince all who piously attend to them. *Is not the Life more than Food, and the Body than Clothing?* He, who has given us the Greater, will He deny us the Less? He, who gave us our Being, will He refuse what is necessary for the Support of it? It is as absurd as it is ungrateful, to distrust a Benefactor, whose Goodness we have already so largely experienced, and who takes upon himself the Care to provide for us. *Consider the Birds of the Air: They neither sow, nor reap, nor gather into Barns; yet your heavenly Father feedeth*

* *Mat. xiii. 25.*

them.

them. Are not ye of greater Value than they? Are ye not the Children of God? And, when ye see him make so plentiful a Provision for his inferior Creatures, can you suspect, that He will leave you his Children destitute of necessary Subsistence?

A Fear of wanting Necessaries is the most specious Pretence for *Covetousness*: And it is in order to repress the remotest Tendencies to that base Disposition, that our Lord is thus copious and emphatical in assuring us of the superintending Care of Providence. But let no perverse Spirit mistake his Declarations here as a Dispensation from Industry. He never meant to abrogate that Sentence passed upon our whole Race: *In the Sweat of thy Face thou shalt eat Bread.* Daily Labour is a principal Part of the Penance imposed on Mankind, and is included in the *daily Cross* which he has commanded us to take up. It is only by taking up that Cross, and punctually discharging our Duty in that State of Life to which God has called us, that we have a Claim to his Fatherly Protection: But then we ought to depend upon it; for a Trust in God, and Diligence in our Calling, are connected like Faith and Obedience, which are so far from interfering, that they are in their own Nature inseparable. Duty is very extensive, consisting of many Parts, which must be performed at once; yet cannot be spoken at once, but must be detailed in separate Precepts. Virtue consists not merely in *Action*, but also in the *Motive* which animates it. Our Course of *Action* is taught elsewhere; and our *worldly Calling*, which is to us the Order of Providence, prescribes the daily Work we have to do; the Doctrine now under Consideration relates to the proper *Motive* of our Actions, directing our View towards the great End to which they all ought to be ultimately referred. Our Actions are upon Earth, but the right Motive is in Heaven, where only *Faith* can penetrate: and therefore our Lord, expostulating with his Disciples upon their Want of Sensibility to that *Motive*, subjoins (at Ver. 30.), *O ye of little Faith.* Of this I shall speak presently; but first I would give an account of the Alteration I have proposed of Ver. 27.

Faith gives no Dispensation from Industry.

Who of you by his solicitude can prolong his Life one Hour?

The public Translation here, instead of *prolong his Life one Hour*, has, *add one Cubit to his Stature.* I think a Version strictly literal should be, *add any length to his Age*, for *ἡλικία* signifies both *Age* and *Stature*; and is to be rendered by either, as the Occasion requires.

S

quires. Our Translators have rendered it by *Age*, *John ix. 21, 23.* and *Heb. xi. 11.* Πῆχυς indeed commonly means a Cubit; but it is not unfrequent to transfer the Measures of Space, to express those of Time, as *Psal. xxxix. 5.* *Thou hast made my Days as it were a SPAN long*, and *Dr. Hammond*, upon the Place, shews, that *Cubit* has been used in the same manner. Thus far we have seen what Senses the Terms are capable of; what their proper Sense is here, we must gather from the Context. At *Ver. 25.* our Lord dissuades Anxiety about Food and Clothing; Food for the Life (ψυχή in the Original, *i. e. Soul*, or animal Life), and Clothing for the *Body*. He then treats of these separately. The Words under Consideration conclude what he said concerning the Maintenance of *Life*, to which *Stature* is not applicable, but *Age*, as I would render it. What he adds concerning the *Body*, begins at the next Verse. Besides, he was speaking to adult Persons, who probably had no Solicitude about their *Stature*, and certainly had no Imagination, that such Solicitude could make them grow a Foot and half taller: But a Care for the Maintenance of *Life* is the common Care of all Men, and apt to run into Excess, where it is not moderated by Religion. I am more confirmed in the Interpretation here proposed by observing that the parallel Text in the Gospel by *St. Luke (xii. 25.)* follows the Parable of the Rich Man, who had projected larger Barns to receive the increase of his Store, and reckoned upon *many Years of Life* for the enjoyment of it, when God said to him, “Thou Fool, this Night “shall thy Soul be required of thee, &c.” The Application is, “Therefore take no thought for your Life—And which of you with “taking thought can add to his *Stature one Cubit?* If ye then be “not able to do that thing which is *least, &c.*” So our public Translation. But surely to add one Cubit to the *Stature* (tho’ it be but *one*) is no *little* matter. And besides this would be quite impertinent to the foregoing Parable of One whose Thoughts were taken up with the large Provision he would make for his supposed Length of Days. His Concern would be to live longer, not to grow taller.

30 O ye of little Faith.

This is the first Place in which we meet the Word *Faith* in the New Testament; and, of all the Terms in Theology, there is none that more requires Explanation, upon account of the dangerous Mistakes that have been made about it; none that better deserves to be

be largely insisted on, upon account of the great Importance of its Signification ; and therefore I shall make it the Subject of some following Lectures, and at this time I shall only caution you against a vulgar Error, which confines the Notion of Faith to the Christian Revelation, whereas the Word is originally of the *Jewish* Church and of frequent Use at the time of our Lord, who certainly spoke it in the Sense then commonly received. As most of you know the *Hebrew*, I shall tell you its Root and cognate Derivatives, which will contribute to your forming a right Notion of it.

Faith a
Term in the
Jewish The-
ology.

The Root is *Aman* nutritiv, from which comes *Amen* veritas, and *Emunab* Fides, quasi Veritatis Receptio in Nutrimentum Animæ. The Word *Amen* is of such frequent Use in the New Testament, and in the public Offices of all Christian Churches, that I shall take this Occasion of explaining it.

Amen, as was said, properly means *Truth*, but is differently used upon different Occasions; sometimes as an Affirmative, and sometimes as an Optative. It is often an Affirmative, as when our Lord uses it to introduce his more solemn Asseverations, Ἀμὴν Ἀμὴν λέγω ὑμῖν, *Verily verily I say unto you*. And it is to be noted, that where St. *Matthew* retains the *Hebrew* *Amen* in our Lord's Discourses, there St. *Luke* renders it by *ναί*, xi. 51. and ἀληθῶς, ix. 27.

The other Use of *Amen* is an Optative wherewith we conclude our Prayers, declaring thereby our full Assent to the foregoing Petitions, with a Desire they may be ratified. And to this purpose the Word has been retained in the Liturgies of the Christian Church through all Ages, and therefore I thought it worth the while to go somewhat out of my way to put you in mind of it.

Our proper Subject is the cognate Derivative of this *Amen* Veritas, viz. *Emunab* (from *Aman* nutritiv.) Fides, quasi Receptio Veritatis in Nutrimentum Animæ. So we say in *English* *Nurture*, for good Instruction. Nor is this a fanciful Application but most consonant to the whole Tenour of Scripture Style in both Testaments, where the practical Truths of Religion are continually express'd by the various Species of Nourishment as well *Meat* as *Drink*, in all the different Forms they are used for bodily Sustenance.

Maimonides in his Explanation of the Word *Achal* comedit, shews, " That it is most frequently apply'd to express the Reception of
" Wisdom and Doctrine, and universally all Information of the
" Mind, whereby it [the Mind] is maintained for Growth to the Per-
" fection of its Nature, as the Body is maintained by the Food

“ proper for its Nourishment. Thus *Isaiab* [lv. 1, &c.] inviting Men to attend to his Doctrine, says, *Come ye, buy and Eat,—barken diligently unto me, and Eat ye that which is good, and let your Soul delight itself in Fatness. Incline your Ear, and come unto me: bear, and your Soul shall live.*” And after quoting two Passages from the *Proverbs* where the same Word is used, he says, “ Where-
“ ever *Eating* and *Drinking* are spoke of in that Book, *Wisdom* or “ the *Law of God* is always to be understood, as the mental Food.” And hence it may be infer’d that the *Hebrew* Term for Faith, according to the derivation before-mentioned, may denote the proper Disposition on Man’s part for receiving and digesting the great Truths of Religion.

Buxtorf in his talmudic Lexicon, explains *Emunab fides*, by Religio quà quis Deum colit, amplectitur, & reveretur. Faith indeed commonly means the same as *Piety* or *Godliness*. I will name an Instance which you may consult yourselves; ’tis in the first Verse of the twelfth Psalm, where *Pius* and *Fide præditus* are quite synonymous, our Translation is: “ Help Lord, for the GODLY MAN
“ ceaseth, for the FAITHFUL [*Emunim*] fail from among the
“ Children of Men.” Thus the *Jews* understood the Word in our Saviour’s Time, and in this Sense doubtless He used it, as particularly when He reproached them with neglecting *Faith* which He names a weightier Matter of their own Law. And this very Phrase in which he rebukes his Disciples, O YE OF LITTLE FAITH, was then of frequent Use among the *Jews*, as is notorious from many Passages in the Talmud: *Talmudicis frequentissimè*, says *Lightfoot* upon the Place. He and other Commentators have collected many Instances, of which I shall mention only two. The first is, “ Who-
“ soever has Bread in his Basket, and says, What shall I eat to
“ morrow? he is one of those who have little Faith.” The second is, “ He that has what to eat to day, and says, What shall I eat to
“ morrow? he wants Faith.”

To conclude, the Term *Mammon*, i. e. Riches, has the same Derivation with the original Word for *Faith*, and for the same Reason, viz. because Men are so apt to confide in Riches, as a true and stable Fund on which to build their Happiness. When the Divine BEING holds that Place in our Minds which worldly Wealth has in the Minds of covetous Men, then indeed we have Faith in Him.

D I S-

D I S S E R T A T I O N I.

WORDS, by long using, straggle away from their first Signification, and acquire a new Meaning, greatly different from what was at first intended by them. Thus the Words *Knight* and *Knave* had formerly the same Sense; both signified *Servant*; though the Meaning of those Words have since run asunder, upwards and downwards, so far, that one of them is become an Appellation of Honour, and the other of Infamy. Yet, as this Change of Signification comes on gradually, it has no Inconvenience in ordinary Conversation; and, in that respect, it matters little to know what Words meant formerly, as long as we know at what Rate to take them, according to the present Currency. But if we should meet such Words in some antient Writer, without knowing what Sense they bore in his Time, there would be great Danger of mistaking him. And, in that Case, if we retain a Deference for the Writer's Authority, we shall be misled by him: Or, if his Authority be of no Weight with us, we shall charge him with an Error, which is owing only to our own Ignorance.

Thus it happens with the Terms of Theology, when, by vulgar Usage, they have been distorted from their primitive Signification. And therefore, although it is very irksome to be often disputing about the Meaning of Words, yet it is a necessary Task; because the Errors of those who profess Christianity, or the Objections of those who deny it, cannot be fully exposed, or answered, by any other Method.

This might be exemplified in many Names, which have imposed upon some, and offended others: Such are *Church*, *Mystery*, *Predetermination*, *Reprobation*, &c. which are of great Moment in the Debates that have been moved, or the Difficulties that have been raised, among us. But the Term, which I have now immediately in View, concerns the very Essence of Religion, importing that pious Consciousness of the Deity, which is the Ground of all Duty and is well expressed by that almost-antiquated Word *Godliness*; I speak of *Faith*, which many, who profess Christianity, mistake for a *blind Assent to some System of Opinions*; while the Adversaries of Christianity take Advantage, from their Mistake, to decry a Religion, which, they say, is founded on *Credulity*. Now the only Way to instruct the former, and convince the latter, is, to represent the genuine Signification

Signification of the Word *Faith*, as it is used in the Scriptures; for as Faith is a Term of Art proper to the Science there taught, it would be subverting the Rules of all Science; not to abide by the Signification there given it.

To shew what that is, I have collected many Passages of Scripture, where Faith is treated of, that, from them, you may form your own Notion of it, and judge for yourselves; but, upon Reflection, I have chosen first to give you my Opinion concerning it, that you may be the better prepared to judge of the Reasons upon which it is grounded, when I recite the several Passages from which I have gathered it.

“ By Faith, then, I understand such a real and efficacious * Knowledge of God, as is proper to our present State of Probation.”

Faith defin'd. I call Faith a *real* Knowledge of God, to distinguish it from the speculative Knowledge of Him by Reason or Tradition. Speculative Knowledge may be of Things absent, and by That we know not the Things themselves, but our own Imaginations about them. The real Knowledge, I speak of, is only of Things present, and those Things present are Themselves the Cause of that Knowledge in the Mind disposed to receive it. Thus a Man in a dark Dungeon knows there is a Sun; but, actually to know the Sun (in the Sense here intended), he must be brought into the Sunshine, and exposed to its Influence. Here the Light shews Itself, and with Itself it also shews other Objects, according to the Situation of the Spectator. After the same manner, in the real Knowledge, which we ascribe to Faith, God himself enlightens the Mind, and, by the Light he diffuses there, illustrates

* I have thought the following Quotations from *De Lingendes* worthy the perusal of the learned Reader. “ Sicut in rebus omnibus moralibus principium totius motus est
“ Cognitio, quæ præcedit omnem motum Voluntatis: ita initium omnis motus in Deum
“ est Fides, quia est prima Dei Cognitio supernaturalis. Hinc etiam prima est Unio
“ Animæ cum Deo; est enim prima ad Deum Erectio, et postea Adhæsiō: (sibi videlicet
“ Intellectus unit Objectum suum) Ad hæc, Fides est initium in homine totius Entis
“ Spiritualis.” *De Lingendes Concionum in Quadragesimam* Tom. 1. p. 311. And again in the same Tome, p. 321.

“ Certè res omnes respectu naturæ intellectualis non aliud habent Esse quam per
“ Cognitionem, alioqui penes illam perinde se habent Entia atque non Entia; unde
“ dicuntur res omnes quoddam Esse habere in intellectu; imo corporalia nobilius existunt
“ in intellectu quam in seipsis: Multo magis id dicendum est de iis rebus quæ nullo
“ modo cadunt sub sensum. Sed quia quædam sunt quæ non tantum sensus superant,
“ sed etiam vim naturalem intelligendi, ideo ejusmodi, respectu nostri non subsistunt,
“ nisi per Cognitionem supernaturalem, quæ in hac vitâ nulla alia solè esse quàm Fides;
“ unde dicitur ab apostolo *Substantia rerum sperandarum*, quasi in nobis Res illæ non
“ habeant aliter Esse quàm per Fidem, quâ collapsæ Res illæ vix quasi esse desinunt,
“ seu amittunt Esse. Ita infideli nullus est Deus, &c.”

such

such Truths, moral and divine, as we are concerned to know, and our present Capacity will admit.

Whereas I said, that Faith is an *efficacious* Knowledge of God; I mean, that it is an active Principle, and naturally productive of all Virtue.

And whereas I said, that it is *such a Knowledge of God, as is proper to our present State of Probation*; this was to distinguish it from the *intuitive* Knowledge of the holy Angels, which confirms them in an impeccable State. That Kind of Knowledge will be the Reward of our Perseverance, and is reserved for the next Life; but it would be most unseasonable in this, because it would put a Stop to progressive Virtue; it would overbear the Freedom of the Will, and extinguish at once both good and ill Desert; *i. e.* it would put us out of that State of Trial, to which the Almighty has appointed us. He has placed us here as at a great Distance from his Throne and beatific Presence; therefore our Knowledge of Him is obscure, commencing from feeble Notices, and, as it were, by Hear-say; and this I take for one Reason why this Kind of Knowledge of God is called *Faith*.

A second Reason for the Propriety of the Term, is the Use we are to make of this Knowledge in the many Trials and Difficulties we are here exposed to. If we know God, we shall securely rely upon his Power and Goodness; *i. e.* we shall have Faith in him, according to the common Acceptation of the Word.

Such are the two Reasons, why our Knowledge of God, during this State of Probation, is named *Faith*. The first is the Manner of our acquiring it: The second is taken from one principal Effect which it produces; *viz.* Trust and Reliance upon God. Thus, with regard to its Origin, it is called *Believing*; and, with regard to the Consequence last-mentioned, it is called *Confiding* in God; both which Notions are expressly comprehended in the Word *Faith*; and (which deserves your particular Notice) both those Notions are peculiar to that Kind of Knowledge of the Deity, which is proper to Man in this World. For the Knowledge of God in Heaven is not Faith, but Intuition, even the beatific Vision; and the Effect of this Knowledge in the Angels is Fulness of Joy, and Pleasures evermore; but They can have no Occasion to apply it for Support under a Sense of Want, and Danger, and Distress, which is one principal Occasion upon which Men ought to have recourse to it.

What I have been shewing here, is the *Reason* of the Term *Faith*; but the *Meaning* is much more extensive, and comprehends, together with

Two Reasons for the Name Faith.

with our Knowledge of God, all the Effects and Consequences, which that Knowledge will produce. In a word, it is the same as Piety, or Religion, even the Whole of that Duty, which we owe immediately to the Creator.

Faith the
foundation of
Natural Re-
ligion.

I now come to the Scripture Account of it: And here, if, to comply with the present Vogue, we distinguish Natural Religion from that which is Revealed; we shall find, that the Sacred Writers make Faith the common Foundation of both. Witness the eleventh Chapter of the Epistle to the *Hebrews*, where this Subject is treated of more copiously and distinctly, than in any other Part of Holy Writ. There we read, that, *without Faith, it is not possible to please God; for he that cometh to God, must believe, that HE IS.* The Existence of God, which is the first Article of the Natural Creed, is here declared an Article of Faith. The second Article of the same Creed has here again the same Character, *Through Faith we understand, that the Worlds were framed by the Word of God.* In the same Chapter the Patriarchs, as well those before, as after the Flood, are celebrated for their *Faith*, and all their Virtues imputed to it. *Moses* indeed, in the Account he gives of those holy Men, says, that they *walked with God*; by which Phrase he expresses that *habitual Consciousness of God's Presence, and Conformity to his Will*, which constitutes the Essence of *Piety*; and he means precisely the same that the Apostle does by the Term *Faith*. For whereas the Apostle says, *By Faith Abel offered unto God a more excellent Sacrifice than Cain*: What could merit such Preference in an Act of religious Worship, but a superior *Piety*? Again, he says, *By Faith Enoch was translated, that he should not see Death*: And what could obtain so singular an Exemption from the common Fate of Mortality? What could qualify Him for an immediate Admission into Heaven, but a superlative Degree of *Piety*? And again, *By Faith Noah was preserved from the Deluge, to survive the old, and to found the new World*: And what Reason can be assigned for so distinguished a Choice, but his ardent and persevering *Piety*?

The next Person in this sacred Catalogue is *Abraham*; and it is to be observed of him, that *Moses* speaks the same Language as the Apostle: For whereas *Moses* had said of the former Patriarchs, that they *walked with God*, in his Account of *Abraham*, he, for the first Time, speaks of *Believing*, i. e. having *Faith* in God. This Change of Style is remarkable: I think it may be accounted for by the following Observation.

In

In the Beginning of Time a new World could not but make so forcible an Impression on its Inhabitants, as left no Room in them for any Doubt concerning the Creator. Every thing then witnessed the recent Miracle; and, as it was not possible for them to *disbelieve*, so neither could they properly be said to *believe*, what they actually knew, as it were, by ocular Demonstration. *Adam* lived above nine hundred Years, and so long Mankind saw that very Man whom the Lord had formed out of the Dust of the Ground. They all owned him for their common Parent, and might hear Himself relate the Story of his Creation. They saw, that he had no Predecessor, but came immediately out of the Hand of God. Their Knowledge of a Creator was, therefore, clear and invincible; and they could not themselves efface it, grounded, as it was, upon sensible Demonstration. They might indeed, and the greater Part actually did, divert their Attention from this Knowledge. The greater Part forgot God, with their Obligations to Him; and wholly addicted themselves to the Devices and Desires of their own Hearts: while the better Few piously *retained God in their Knowledge*, and passed their Lives in Obedience to his Will; which holy Disposition, as was before noted, *Moses* expresses by *walking with God*, and *St. Paul* calls *Faith*.

In the mean time, as the World grew older, and Creation was more remote, the Knowledge of the Creator became Matter of Tradition: That Tradition, from Age to Age, gradually decayed: And, while the great Machine moved on with an uniform Course, thoughtless Men forgot the Hand which set it in Motion. So that at the Time of *Abraham*, which was ^b above two thousand Years after the Creation, the Gros of Mankind was sunk into Idolatry. The *Chaldeans*, among whom he was born, being addicted to the Study of Astronomy, looked no farther than the visible Heavens, and worshipped the celestial Bodies as the Authors and Governors of the lower World. To remind the *Israelites* of this Idolatry of their Ancestors, *Joshua* says, *Josh. xxiv. 2.* *Your Fathers, even Terah the Father of Abraham, served other Gods.* In this dark Night of Irreligion, *Abraham*, raising his Mind above Things visible and material, attained the Knowledge of THE FIRST CAUSE, the Maker and Governor of the World. And he persisted to cultivate this Knowledge with such assiduous Piety and Devotion, that God

^b *Above three thousand*, according to the Chronology of the *Septuagint*. See a Dissertation on the Chronology of the *Septuagint*, with an Appendix, shewing that the *Chaldean* and *Egyptian* Antiquities, hitherto esteem'd fabulous, are perfectly consistent with the Computations of that most ancient Version. *London, 1741.*

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vouchsafed

vouchsafed to manifest Himself to him; for it is said, *The Lord appeared unto Abraham*, and from time to time gave him particular Directions for his Conduct, which are not material to our present Purpose; but we must not omit the great Lesson which God taught him, as we read, *The Lord appeared to Abraham, and said unto him, WALK BEFORE ME, and be thou perfect.* You remember how the Phrase of *walking with God* was before used to express the Faith of his holy Ancestors. That *walking with God*, which imports an habitual Knowledge of God, ever was, and is, the Substance of the first Theological Virtue, called *Faith*; but the Term *Faith* was first used, when, a particular Revelation being made to *Abraham* concerning the Production of the *Messias*, it is said, *Abraham believed*, i. e. had Faith in the LORD, and he counted it to him for Justice. From this Passage the Name *Faith*, as a Term of Theology, bears Date: It was delivered down through the *Jewish Church* to the Christian; and Christ, with his Apostles, used it in the Sense they found it.

Faith originally a Term of Theology in the *Jewish Church*.

How the Word was *then* understood, appears very clearly from the *Jewish Writers* themselves, as you will find by the following Quotations from a cotemporary Author; I mean *Philo the Jew*; who, speaking of *Abraham*, says^d: “ That, being born of a Father, who
“ was an Idolater, he forsook his Family, Kindred, and native Country, left by the Superstitions there practised, he should be diverted
“ from his studious Search after the Only GOD, Creator of all Things :
“ That he was greatly encouraged in this Search by Divine Inspirations; and that he incessantly persevered in it, till he had attained

^c *Gen. xv. 6.* The full Explanation of this Text must be reserved for its proper Place: yet, besides what you find in the following Quotation from *Philo*, I would briefly shew here, that Faith is therefore counted for Justice, because by Faith Man does his Part towards acquiring it.

It has been often said already, that all Duty is comprehended under the Name of Justice; and very lately I observed, that this Justice is rightly distinguished into Three principal Parts, as it relates to Ourselves, our Neighbour, and our CREATOR. The last of these, viz. the Duty we owe to God immediately, and as distinguished from the other two, is called *Faith*. Now it is universally agreed, that Men, in their natural State, are greatly defective in all these three Branches of Justice; and the Scriptures declare, that Faith is the only Means by which we can acquire it. The Reason is, because by Faith we have Access to God, we come under his powerful Influence, and receive his gracious Communications. Our devout Attention to Him obtains his favourable Regard to us, which operates powerfully upon the Soul, to excite its latent Abilities, and to infuse new ones, which will gradually dispose it for the Performance of all Justice.

Mat. xxiii. 23.

As there are different Degrees of Faith, so there are different Kinds of Justice; but they lie beyond our present Design, which is only to treat of Faith in general, and give so radical a Notion of it, as may hereafter be branched out to its various Effects and Operations.

^d Vol. II, p. 442. and p. 602. Edit. Lond. 1742.

“ 2

“ a satisfactory Notion, not of the Effence of God, for that cannot
 “ be known, but of His Existence, and Over-ruling Providence ;
 “ for which Reason he is First recorded for having *Faith* in God,
 “ because He *First* [of those who had not been taught it by Tra-
 dition] “ held a firm and unshaken Persuasion, that there was One
 “ Supreme Author of all Things, by whose Providence the World,
 “ and all Things contained in it, are disposed and governed. *Abra-*
 “ *ham* having attained this *Knowledge*, the most fundamental of the
 “ Virtues, he at the same time acquired all the rest.” And again :

“ It is said, to the Praise of *Abraham*, that *He Believed God*” (or
bad Faith in God; both are expressed by the same Word in the Ori-
 ginal). “ Some one may perhaps say : Do you judge This worthy
 “ of Praise ? What Man is there so bad, who would not give Atten-
 “ tion to God, when He speaks, or promises any thing ? To such an
 “ one we answer : Beware, O Sir, beware, that you do not rashly
 “ refuse this wise Man the Praise due to him, nor ascribe to unworthy
 “ Persons *Faith*, which is the most perfect of the Virtues, nor censure
 “ our Doctrine upon this Subject. For, if you will consider this
 “ Matter not superficially, but search it to the Bottom, you shall
 “ plainly see, that it is no easy Thing to have Faith in God only,
 “ without any other Pledge : this, I say, is no easy thing by reason
 “ of the close Relation that we bear to what is *Mortal*, with which
 “ we are yoked, and which forcibly persuades us to have Faith in
 “ Riches, Glory, Power, Friends, Health and Strength of Body,
 “ with many other Things. Now, to efface each of these, and put
 “ No Faith in the Creature, which is never to be trusted in ; and to
 “ have Faith in God alone, who alone can be securely relied on ; to
 “ do This, I say, is the Act of a great and heavenly Mind, a Mind,
 “ that can no more be ensnared by the Things of this World. And
 “ it is well added, that *his Faith was counted to him for Justice* ; for
 “ nothing is so *just*, as to carry ourselves towards God with a sincere ^{Justification}
 “ and perfect Faith in Him alone : but this, which is so *just*, and ^{by Faith.}
 “ agreeable to the Nature of Things, is accounted a Paradox, because
 “ of the Want of Faith in the most of us, to whom, by way of Re-
 “ proof, the Sacred Word says, *That firmly and incessantly to rely*
 “ *upon HIM WHO ONLY IS, seems a wonderful Thing to Men,*

* Vol. I. p. 485. A large collection of Quotations to the same purpose from other
Jewish Writers, may be found in *Christiani Schoettgenii Horæ Hebraicæ & Talmudicæ*
 Tom. II. Edit. *Dresdæ* 1742. from p. 682 to p. 687.

“ who possess no *real* Good ; but is not wonderful to a true Discernment, for it is the proper Work of JUSTICE.”

So this *Jew* explains how the *Faith* of *Abraham* was counted to him for *Justice* ; and, if Faith had been considered in this Light, when the Question of Justification by Faith only was so warmly agitated, the Controversy might soon have been composed, and great Scandals prevented.—But I return to our Author, who, in all his Writings, speaks of Faith in the Sense here represented ; and, several times finding Occasion to quote this 6th Verse of *Gen. xv.* upon which the Doctrine of Justification by Faith is founded, explains it in such a manner, as shews, that it was then an established Doctrine in the *Jewish* Schools of Divinity ; and that *St. Paul's* insisting on it, as he does so copiously to the *Jewish* Converts, was a seasonable and judicious Application of a Doctrine, then commonly understood, and admitted.

Faith a well-known Term in the *Jewish* Schools of Divinity.

—But as nothing is more changeable than the Meaning of Words, and that especially when they come into vulgar Use ; this Word *Faith* got a new Sense in the first Age of the Christian Church, and was transferred to signify a Belief of the Gospel History. Many of the new Converts took Faith in this cheap Sense : And whereas *St. Paul* had, in his Writings, retained the original Signification, which he had been accustomed to in *the School of Gamaliel* ; some mistook his Expressions so far, as to assign those high Advantages to a notional Belief of Christianity, which He had ascribed only to a confirmed Habit of Piety, even such as *Abraham* had attained to, and whereby he had merited the Title of *Father of the Faithful*. When this Error spread in the Church, *St. James* zealously confuted it : And, not standing to dispute about Words, which is needless, when we clearly see in what Sense the Opponents mean them, he used the Term as *they* understood it, and severely censured the *nominal Faith*, with which they deceived themselves ; yet, at the same time, by calling it a *dead Faith*, he sufficiently intimated, that the Name of *Faith* was as improperly applied by them, as when the Name *Man* is given to a dead Carcase, or when a dry Stick, resting in the Earth, is called a *Tree*.

In the succeeding Ages of the Church, the Signification of the Word *Faith* degenerated still more and more ; and was adulterated to such a Degree, that every Sect had its own *Faith*, as they called it : So that, instead of *an Habit of Piety*, which is its genuine Signification, Men came to understand by it, *some transient Acts of Credulity to Nonsense*.

SECT.

S E C T. II.

THE human Mind is naturally and necessarily *dependent*, because it cannot suffice itself, but must depend, and, as it were, rest itself, upon Somewhat conceived as a Fund for Happiness, and proper for it to acquiesce in. When the Things, which we had depended on, fail us, we presently catch hold of some other fancied Good; for the Mind cannot bear to be left quite destitute; it wants Somewhat to *rely* upon, as verily as the Body wants Somewhat to *stand* upon; and, without some such Support, it becomes insupportable to itself, and sinks down in Agony and Despair.

Placed as we are in this World, we cannot, at first, but put our unexperienced *Trust* in the sensible Objects that surround us. We are, for a time at least, ignorant of the Creator; and, during that Ignorance, we have nothing to *confide* in but the transitory fallacious Goods of this World, which lie within our Reach. That They are *Vain* and *Vexatious*, is what we soon discover by a woful Experience; but it may be asked, Why, then, has our Creator placed us Here, in this Scene of Vanities? Since Reliance is so necessary, why are we put Here, where there is nothing that can securely be relied upon? Why, it is for our Trial, and for our Improvement: It is, that Free-will may have its proper Exercise; and that, in consequence of a virtuous Choice, we may disentangle ourselves from these *Delusions*; and, raising our Minds above all Creatures, we may rely and *depend* upon HIM alone, who is our true and only Good. To do this, is to have *Faith in God*; for by Faith we withdraw and recollect our mistaken misplaced Confidences in all other Objects, to re-establish them united in the Divine Majesty. Thus to *trust in God only*, is to use Him worthily, as we ought, as our GOD; as his Goodness deserves, and his Justice requires.

Such Trust in God goes by the Name of Faith, but strictly speaking, and in the Precision of the *Schools*, this is not *Faith*, but an Effect of it. For, as in human Affairs *Belief*^a is not Action, but the Cause of Action: So in Religion, *Faith* is the Reason or Cause of all religious Actions; which are several, but the Cause is single, and therefore I chose to form my Definition of Faith upon it, which was, as you may remember, that “ Faith is such a real, and efficacious

^a *Belief* is used variously, sometimes to express a *dubious Opinion*, and at other times a *total Conviction*: when in matters of great Moment it amounts to a total Conviction, we naturally and without deliberation follow its Dictates.

“ Knowledge

“ Knowledge of God, as is proper to this present state of Probation.” This I take to be the primitive and precise Sense of the Term *Faith*, which Term is also extended to signify *that Reliance on God* which is the Effect of it last-mentioned. And there are two other Effects which this real Knowledge of God produces, *viz. the Knowledge of our Duty towards Him, and the Performance of it*, both which are called in Scripture by the Name of *Faith*.

An inconsiderate Reader may perhaps cavil at these different Senses of the same Word; but that will be only because he is *inconsiderate*: for half the Words we use have as diverse Significations, and not a few of them have five times as many, as may be seen in every Dictionary; where you may farther observe that the different Meanings of the same Word often stand wide asunder, and some so distant from the primitive Sense, that it is difficult to shew their Alliance with it: whereas the few various Senses of the word *Faith* are natural and obvious, because those which are secondary have an intimate Connexion with the primitive Signification, and bear its Name by that very common Figure [Metonymy or Trope] which mingles the Cause with its Effects under the same Appellation.

Now the Knowledge of God has other Effects besides that of confiding in him, *viz. the Knowledge of our Duty towards Him, and also the Performance of that Duty*. I name these distinctly, because I shall treat of them distinctly, as different Heads under which the Scripture-Account of Faith may be farther distributed; for it will be found, that the *Knowledge of God*, and, in consequence of that, the *Knowledge of our Duty towards Him*; and, in consequence of that, the *Performance of that Duty*, are all three called *Faith*.

I begin with *the Knowledge of God*; by which we mean not a philosophic, but a practical Knowledge of the Deity, and the Relation towards Him in which we stand: For the Divine Nature is an Object too bright and dazzling for our Contemplation; but, though Unknown as in Himself, He is to us the great *Father of Light*, and Source of all true Knowledge, moral and divine: In like manner the Nature of the Sun is to us an inexplicable Mystery; but his Heat and his Splendor are sensible Benefits; they cherish Life, and direct its Functions: We are animated by his Warmth, and guided by his Light: By Him the visible World stands open to us; and by Him we are maintained in a Capacity to enjoy it: And in these respects we are said to know the Sun, since we know him to all useful Purposes.

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Sense of Faith
in the Scrip-
: ture.

Faith a prac-
: tical Know-
: lege of God.

It is in this Sense we call Faith a Knowledge of God. We are in a proper Disposition to receive that Knowledge, when, recollected in Devotion, we humbly present ourselves before Him. This is in Scripture called *coming to God*. The actual Exercise of that Faith is called *Walking with God*, as was shewed before: And the ceasing to persist in it, is called, *Departing from God*. So *Moses*, reproaching the Children of *Israel*, "that they forsook " the God who made them," calls them, *Children in whom there is no FAITH*: For, as Knowledge is a mental Presence with the Thing known; so, in that respect, to forget it, is, to forsake it.

Heb. xi. 6.
Heb. iii. 12.
Deut. xxxii. 18, 20.

Secondly, This Sense of the Divine Presence is luminous, it enlightens the Conscience, and causes there a proportionable Sense of our Duty towards Him. This is a certain Effect of the *real Knowledge of God*; and therefore This, too, is in Scripture called *Faith*. In the xivth Chapter of *St. Paul's Epistle to the Romans*, he, speaking of some who had needless Scruples about the Use of certain Kinds of Food, says of such, that they are *weak in the Faith*, Ver. 1. and, exhorting their Christian Brethren, who were more enlightened, to be indulgent to their Infirmary, he says, Ver. 22. "If ye have the " Faith [whereby to discern that all Kinds of Food are in their own " Nature indifferent] keep it to yourselves before God—but he, who " imagines that there is any moral Difference between Foods, yet eats " of that, whereof he doubts the Lawfulness, is condemned, because " he acts not according to his Faith; and whatsoever is not of Faith, " is Sin." It is apparent, that *Faith* here means Conscience, or the inward Sense of Duty; and the Apostle confirms this Meaning, *1 Cor. viii. 10, 11, 12.* where, treating the same Subject, he, for *Faith*, uses *Knowledge*; and for *weak Faith*, *weak Conscience*.

Faith imports a right inform'd Conscience.

Thirdly, as this Divine Knowledge causes a proportionable Knowledge of our Duty, so, in like manner, it also produces the Performance of that Duty, and thence *Faith*, in Scripture, sometimes means *Obedience*. Thus, *Eccles. xv. 15. Thou shalt keep the Commandments, and practise the acceptable Faith*^b. The Expressions here are synonymous; but as it is of great Use, for finding out the true Value and Force of Words, to consider, not only the Synonyma, or Terms of a like

Faith implies Obedience.

^b πίστιν ποιῆσαι εὐδοκίας. 'Ευδοκία is, by a Hebraism, put for εὐδοκῆσις, as *Grotius* observes upon the Place. Accordingly we read, *Eccles. i. 27. ἡ εὐδοκία αὐτοῦ πίστις καὶ πραΰτης.* Faith and Meekness are his Delight.

Sense;

Sense ; but also the Antitheta, or Words of a contrary Meaning ; I shall, upon this Occasion, give Instances of the last Kind, where *Disobedience* is directly opposed to *Faith*, as its Contrary.

Faith and *Belief*, you know, are but different Renderings of the same Word, in the Original. Now in the Gospel by St. *John*, iii. 36. our Lord says, “ He who *believeth* in the Son, hath everlasting “ Life ; but he who *believeth not* the Son, shall not see Life.” So our Translation ; but the Original is, “ he that *obeyeth not* the Son.” The Antithesis is between *believing* and *not obeying* ; so that he, who *obeys not*, is said *not to believe*. In many other Places the *Jews*, who received not the Faith of Christ, are called the *disobedient* Jews, which Acts xiv. 2. our Translators render *unbelieving* Jews ; but it were to be wished, xvii. 5. xix. that the literal Translation had been preserved, as a Caution against 9. Rom. xi. that dangerous Error, which has so much prevailed, viz. that *Faith* 30, 31, 32. was so distinct from *Obedience*, that it could subsist without it ; whereas xv. 31. Heb. iii. 18, Faith is never mentioned in Scripture, as conducive to Salvation, but 19, &c, &c. Obedience is always included as an essential Ingredient.

St. *Paul*, in his first Epistle to *Timothy*, directing how the public Alms of the Church under his Care should be distributed, orders him to relieve the Widows that were really destitute ; but, says he, “ if 1 Tim. v. 3, “ any Widow have Children or Grandchildren, let them maintain 4, 8. “ her—for if any does not provide for his Relations, especially those “ who are nearest to him, he hath *denied the Faith*, and is worse “ than an Infidel.” A Man might let his Mother come upon the Parish, and still continue to repeat and believe his Creed as founded on Divine Authority ; yet, according to St. *Paul*, such an one *denies the Faith*, and is *worse* than an Infidel, because he offends against *greater* Knowledge. As an Act of Folly is a Negative of Wisdom ; as an Act of Injustice is a Denial of Justice, a Disowning its Obligations ; So every wilful Act of Disobedience is a Denial of *Faith*, i. e. the religious Principle, even that Regard which we owe to the Creator, and which is the general Source of all Virtue.

Let so much suffice at present for the Scripture-Doctrine concerning Faith, since Occasions for a farther Detail will occur so frequently hereafter. The Subject is so copious, that we must divide it into several Parts, to treat each of them distinctly. I have, therefore, now spoken of Faith, only as it concerns Religion in general ; and indeed the Words, which gave Occasion to these Discourses, did not lead me farther. Our Lord, to dissuade anxious Cares for our Subsistence, was arguing from the Goodness of God, that, as he had given us
Life,

Life, he would not refuse what is needful for its Maintenance; and, enforcing this Argument by Examples of the superintending Care of Providence for the inferior Animals, and even the Vegetables, he infers from these last, “If God so clothe the Grass of the Field—how much more shall he clothe you, O ye of little Faith!” As if he he should have said, “O ye, who so little know God, as to distrust his Paternal Bounty!” Here was no mysterious Article to be received, no supreme Authority to be submitted to; nothing but what mere human Reason required: It, therefore, may be objected, that what we ascribe to Faith is the Office of Reason, since the Truths of Natural Religion only have been hitherto insisted on: Yet you have heard from the eleventh Chapter of the Epistle to the *Hebrews*, where Faith is so amply described and exemplified, how the inspired Author premonishes the Reader, at Ver. 3. that “Through Faith we understand, that the Worlds were framed by the Word of God;” and at Verse 6. he adds, that “Without Faith it is impossible to please God; for he that cometh to God, must believe that He is.” The Existence of God, and that He created the World, are the fundamental Articles of Natural Religion, which is commonly supposed to be the Province of Reason; yet They are here declared to be Articles of Faith.

It is, therefore, necessary, before we quit this Subject, that we should explain these two great Principles, *Reason* and *Faith*; which have been *confounded* in the Articles of the Natural Creed, and *set at variance* in the Articles of Revealed Religion. Our first Business, therefore, is, rightly to distinguish them: Which we shall attempt to do in the following Dissertation.

Of FAITH and REASON.

REASON and Faith are two Principles from which proceed All that is Here admired in *Wisdom*, and All that Hereafter shall be rewarded in *Virtue*. The first disposes for the second: *Reason* should serve to introduce us to *Faith*. But if Men reject the Dictates of Reason in that momentous Concern, they then actually deprave and corrupt their own Reason; and, having degraded it from its Office of guiding to Truth, they render it the *Tool* of their Passions, an obsequious Instrument of Error and Delusion.

U

And

And as Reason leads to Faith, so Faith will maintain Reason in its due Authority; for it will confirm us in the right Use of our Reason, and prevent the Abuses of it, by setting our real Interest in the true Point of View.

But before we enlarge upon the different Offices of *Reason* and *Faith*, we must first fix some certain Meaning to the Term *Reason*; for in common Usage it is very ambiguous. Among the various Meanings that are given it, I have selected three, which properly relate to the present Subject.

Different
Senses of
Reason.

Reason, in its first and most usual Sense, signifies that Power or Faculty of the Soul, by which we form our Judgment of Things; and by which, at least by greater Degrees of which, we differ from the rest of the Animals. It is distinguished from *Sense* and *Intuition*, both which are immediate Perception; whereas Reason here means the *discursive* Faculty; which, surveying different Ideas, *running* from Thought to Thought, and comparing them together, makes Inferences from the whole View it has taken. This Faculty is weaker or stronger in different Men, and even in the same Man at different times; but in All it is fallible, and very often abused: Yet (which is a strange Instance of human Blindness and Presumption) the Word *Reason* has got to signify, not only the discursive Faculty, but also the right Use of that Faculty; and, from this double Sense of the Substantive, we derive two Adjectives of different Signification, *rational*, I mean, and *reasonable*. When we say Man is a *rational* Creature, we mean, that he has a Faculty called Reason, by which he is capable of discovering certain Truths, which it concerns him to know: When we say of a Man, that he is *reasonable*, we mean, that he actually discovers and practises them. These are very different Characters; for the first suits all Men; the second, very few: Yet both the Faculty, and the right Use of the Faculty, are called *Reason*; and, various Notions being thus confounded together, Reason is become much in Vogue; and All lay Claim to it.

A second Sense of the Word Reason is, when it signifies the proper Object of that Faculty, *viz.* the *Truth sought* by it. In this Sense Eccl. vii. 25. Solomon says of himself, that he *applied his Heart to know and search out the Reason of Things*; i. e. their Nature, their End, and Use. It is a Misfortune in Language to have so different Ideas expressed by the same Name. The Understanding, by which we search, is one Thing, and the Truth sought, is quite another; yet both are expressed by the same Name, both are called *Reason*. We might as well

well call Hunger and Food by the same Name. And yet, by means of this gross Equivocation, Reason and Faith have been set at variance; and superficial Men have been imposed on by perplexed Arguments, which they were not able to unravel. I shall, therefore, dwell a little upon these different Senses of the Word *Reason*, that they may be thoroughly observed and comprehended. One while Reason means the Understanding, at other times the Thing that is to be understood. It means that which *knows*, and also that which is *to be known*. In the last-mentioned Instance of *Solomon* seeking to know the *Reason* of Things, it is evident, that Reason signifies something that is to be known. No inanimate Substances have a *Reason* that can know; but they have a *Reason* that may be known; something which *Solomon*, by his *Reason*, sought to discover.

To illustrate these two different Meanings of the Word *Reason*, we may compare it with bodily Eye-sight, wherein the same Ambiguity happens to occur. The seeing Faculty is called *our Sight*, and the Thing seen is also called *a Sight*; these are different, distant Things; and the Intercourse between them cannot be maintained but by a third Thing quite different from the two former, I mean *Light*. The most piercing *Eye* is useless, and the most magnificent Scenes are no Spectacle, till the *Light* intervenes, and becomes a Medium, to unite the Faculty and the Object: And if *then* we shut our Eyes against the *Light*, or turn away from the Object it illustrates, we in so far render the *Light* useless. The Application of this to our moral Conduct, belongs to

A third Sense of the Word *Reason*; viz. when it is made synonymous with *Right*, *Truth*, *Justice*; as in the following Phrases, "Reason requires," "He has Reason on his Side," "Contrary to Reason," "Beyond all Reason," &c. Here *Reason* does not signify the private Judgment of any particular Man, but *Somewhat universal*, which All, in the proper Dispositions, may have Access to; which All are obliged to consult, and to whose Decisions All profess themselves ready to submit. In this Sense it is often called *Right Reason*, which, when it is represented to our Understanding, we may, by *our own Reason*, investigate, and assure ourselves of, the Certainty of its Determinations. And here we discover the wide Difference there is between Right Reason and the personal Reason, or Intellect, of every particular Man. Right Reason is *One only*; yet *Universal*, and communicable to all intelligent Beings. It is *Eternal*,

Right
REASON.

and *Immutable*, which are essential Attributes of the Deity^a. It is indeed, The REASON OF THE INFINITE MIND, the Divine Logos, of whom St. *John* declares, that *He is the true Light, which lighteth every Man that cometh into the World*. He is an Intellectual Light, which dawns upon every human Mind, and thereby renders us moral Agents: As such, as moral Agents, we have it in our Choice, whether we *will* receive, or *not* receive, the Truth presented to us. In either Case, we must have some Knowledge of it; but that Knowledge will be greatly different in those, who, admitting it no farther than the *Head*, only reason about it, and those, who desirously receive it into their *Heart*, and follow its Guidance.

Two kinds of moral Knowledge.

There are, then, two Kinds of moral Knowledge; the one a mere Speculation, the other a practical Conviction. These two differ by the whole Nature of Things; they differ as a Shadow does from a Substance; and it is therefore fitting to distinguish them by different Names: The first we may call the Knowledge by *Reason*; the second, by *Faith*.

Knowledge first by Reason.

Rom. i. 19.

In the first, the Knowledge by Reason, that Divine, Universal Light, which enlightens all Men, testifies to them the Existence of God, with their consequent Obligations. So his Apostle, "That, which may be known of God, is manifest in them; for God hath shewed it to them. For the invisible Nature of God, even his eternal Power and Deity, are clearly seen from the Creation of the World, being understood from the Things that are made;" *i. e.* by the Creatures: So that Men, by their own Reason, may investigate this Truth with infallible Assurance, and yet without any Effect; no Worship, no Gratitude, no Obedience ensue: Then is fulfilled the Scripture, which says, *Seeing, they see not; and bearing, they bear not*; the Expressions sound absurd, but they are just and proper: The Absurdity is only in the Thing expressed, in the inconsistent and excusable Behaviour of Men, who subvert the Order of Nature, who go contrary to the express Dictates of their own Reason, and, instead of following their Guide, drag him after them, yet at the same time, perhaps, applaud themselves for having *known* the Truth, although they do not *practise* it. And thus will their Knowledge become a Snare to them; for, having nothing more at heart than their own Approbation, to maintain That, they will be tempted to mistake Notions for

^a See *Clemen. Alexandr. Pedagogus. Lib. 1. cap. 13.*

Realities.

Realities. They know the Existence of God; they know much of his Attributes, and perhaps can reason about them with Force and Subtilty: Hence (prone as Men are to deceive themselves) they may conclude, that They believe in God, that They have *Faith*, with all its promised Advantages: But if, *knowing God, they do not glorify him as God*; if they do not *worship* him; if they have not so grateful a Sense of his Goodness, as to prefer his Will to their own, and deny Themselves to obey Him, they will *become vain in their Reasonings*, Rom. i. 21., *and their foolish Heart will be darkened.* Truth will float in the Mind a superficial, transient, useleſs Thought, a mere Notion void of Reality.

But Faith is the Notion of God *realized*, if I may ſo ſpeak; it is an Impreſſion of the Almighty upon the Heart of Man. For, in order to its Production, our *Will* muſt *turn* to God with earneſt Deſires of Conformity to the Divine Will; *i. e.* we muſt put in Practice the firſt Leſſon of Reason, which teaches, that the Creator ought to be obeyed; that He, who made us, has a Right to our Subjection: — Our Will, therefore, I ſay, muſt turn to God with ſincere Deſires of Conformity to the Divine Will; and then God alſo turns to us, and excites in us juſt and efficacious Sentiments of Himſelf; which, in the Meaſure we cultivate them with perfevering Piety, dilate themſelves, and gradually gain the Aſcendant in our Minds. For while we adhere to God in Devotion, He, the Omnipreſent Deity, is not wanting on his Part, but puts forth Divine Energy, which will produce all the good Effects we are capable of in our preſent Diſpoſition. This experimental efficacious Knowledge of God manifeſting Himſelf to his Worſhippers, and thereby diſpoſing and inclining them to their Duty; this Knowledge, I ſay, is what we call *Faith*, and is the proper Baſis of all Religion.

Our excellent *Cudworth*, in the Preface to his Intellectual System, *Cudworth*, ſays, that “ Scripture Faith is not a mere Believing of Historical “ Things upon Testimonies only; but a certain higher and diviner “ Power in the Soul, that peculiarly correſpondeth with the Deity.” And the great *Pafchal*, in his *Thoughts*, obſerves, that “ there are *Pafchal*. “ three Means of Believing; Reason, Cuſtom, and Inſpiration. The “ Christian Religion, which alone has Reason on its Side, does yet “ admit none for its true Diſciples, who do not believe by Inſpiration. Nor does it injure Reason or Cuſtom, or debar them of “ their proper Force: On the contrary, it directs us to open our “ Mind by the Proofs of Reason; and confirm it by the Authority of

“ of Custom. But then, it chiefly engages us, with all Humility,
 “ to offer ourselves to the Divine Inspiration, which alone can pro-
 “ duce the true and salutary Effect.” And again, “ It is the Heart,
 “ and not the Reason, which has properly the Perception of GOD.
 “ God, sensible to the Heart, is the most compendious Description
 “ of true and perfect Faith.”

I return now to the Words from which I took occasion to treat of this Subject ; and observe, that our Lord does not reprove his Disciples for Want of Faith, till after he had convinced them, by many indubitable Arguments, that the Duty, he was then instructing them in, was what Reason plainly required : Yet, blaming their Failure in that Duty, he says, *O ye of little Faith!* Some may think, that, in Propriety of Speech, he should have said, *O ye of little Reason!* for he had shewn, that a Distrust of Providence is contrary to the clearest Dictates of Reason ; yet it is not the Defect of Reason, but of Faith, that he reproaches them with ; because Reason does its Office right enough, when we ourselves do not pervert it, and disown its plainest Inferences.

Reason, for Instance, sufficiently instructs us, that there is a GOD — There is a God, Creator, Governor, and Judge of the World. What Consequences do immediately flow ?—If we will suffer none of these to affect us, then our Reason becomes useless in the One great Concern, and the rest of Life is a perpetual Error. For Reasoning is a kind of Calculation, and when the capital Sum is omitted, when GOD is left out of the Account, what Errors must ensue? No wonder, then, that those, who, as St. Paul speaks, *do not retain God in their Knowledge; become vain in their Reasonings*^b, either reasoning *falsely*, or reasoning to no Purpose, even when they reason *right*.

As to the *Falsity* of Mens Reasonings ; All, who know Themselves or Others, must be sensible, how very apt Men are to find Reasons, such as they are, for every thing they are inclined to ; and that the Chapter of *False Reasonings* is the largest Chapter in the History of Human Nature.

Men have not the power to follow their own Reason.

But farther, even when Men reason *right* in Matters of Morality, we daily see them reason to no Purpose ; because they have not the *Power* to follow their Reason, when it represents, as it often does, the many Evils incurred by ungoverned Appetites and Passions. For there are sober Intervals, in which even the most Extravagant reason

^b For *Reasonings* our Translation has *Imaginations* ; but the Original is *διδασκαλίαις*. Rom. i. 21.

with

with themselves upon these Subjects, and conclude with good Purposes of Amendment. Yet nothing is more common than to see such Reasonings vain and fruitless, when they are not supported by Religion; by Religion, I say, wherein the Mind returns to its Dependence upon the Creator, and earnestly ^c cleaving to Him, with an humble Confidence in his Power and Goodness, draws down that Light and Assistance, which is the necessary Remedy for our Frailty, the proper Supplement for the Imperfections of our Nature.

Such devout Adherence to God is what the Scripture means by Faith; whereof there are many various Degrees, rising one above another like the Increase of Light from the Morning-Dawn to the Noon-day Splendors. And as, in the Human Sciences, learning one Lesson well, is a necessary Preparation for understanding the next, so certainly it is in Theology; The Revealed Doctrines can never be rightly understood by those, who have not earnestly applied themselves to practise the Duties of Natural Religion. We must be well exercised in Piety towards the *Creator*, before we can be duly sensible of our Obligations to the *Redeemer*: And it is only by the Progress we make in Natural Religion, that we come to feel our Want of a Saviour. *No one can come to me, says our Lord, unless my Father draw him*; and those, who will not worship the Great Father of the Universe, render themselves unworthy of his attractive Influence.

Faith in the Creator must precede Faith in the Redeemer.

John vi. 44.

^c Faith is the Beginning of cleaving unto God, Eccles xxv. 12.

I N T E R P R E T A T I O N .

C H A P. VII.

¹ **J**UDGE not, that ye be not judged. ² For, according as ye judge others, ye shall be judged yourselves; and ye shall receive such Measure as ye give. ³ Why do you observe the Mote which is in your Brother's Eye; and do not consider the Beam which is in your own Eye? ⁴ Or, how can you say to your Brother, Let me take the Mote out of your Eye, while there is a Beam in your own? ⁵ You Hypocrite, first remove the Beam from your own Eye; and then you will see clearly to take the Mote from your Brother's Eye. ⁶ Give not that which is holy to the Dogs; neither cast your Pearls before Swine; lest they trample on them, and, turning upon you, tear you. ⁷ Ask, and it

it shall be given you; seek, and ye shall find; knock, and the Door shall be opened to you: ^a For every one who asks, does receive; and he who seeks, does find; and to him who knocketh, shall the Door be opened. ^b Who of you, if his Son should ask Bread of him, would give him a Stone? ^c Or, if he should ask a Fish, would give him a Serpent? ^d If ye, then, bad as ye are, know how to bestow good Gifts upon your Children; how much more will your Heavenly Father give good Things to them who ask him? All Things, therefore, which ye would that Men should do for you, do ye the same for them; for this is the Substance of the Law and the Propbets. ^e Enter through the strait Gate: For wide is the Gate, and broad is the Way, which leads to Perdition; and they who pass through it, are many. ^f But the Gate is strait, and the Way narrow, which leadeth to Life; and those who find it, are few. ^g But beware of false Propbets, who come to you clothed as Sheep, but inwardly are ravenous Wolves: ^h Ye shall know them by their Fruits. Do Men gather Grapes off Thorns, or Figs off Thistles? ⁱ Even so every good Tree yields good Fruit; but a corrupt Tree yields bad Fruit. ^j A good Tree cannot produce bad Fruit, nor can a corrupt Tree produce good Fruit. ^k (Every Tree which does not produce good Fruit, shall be cut down, and cast into the Fire). ^l By their Fruits then, ye shall know them. ^m Not every one who says to me, Lord, Lord, shall enter into the Kingdom of Heaven; but only such as do the Will of my Father, who is in Heaven. ⁿ Many will say to me in That Day, Lord, Lord, have we not preached in thy Name? and cast out Demons in thy Name? and in thy Name wrought many Miracles? ^o Then will I declare to them, I never knew you: Depart from me, ye that have practised Iniquity. ^p Whosoever, then, bears these my Instructions, and puts them in Practice, I will compare him to a prudent Man, who built his House upon a Rock: ^q The Rain descended, the Floods came, the Winds blew, and beat upon that House; yet it fell not, for it was founded upon a Rock: ^r But every one who bears these my Instructions, and does not practise them, shall be compared to a foolish Man, who built his House upon the Sand: ^s The Rain descended, the Floods came, the Winds blew, and beat upon that House; and it fell, and

^a Ver. 13.] *The strait Gate* is the Law just before-mentioned, viz. *That we should do as we would be done by.*

^b Ver. 14, 15.] The Connexion here is remarkable. One Characteristic of false Propbets, i. e. Preachers, is, that they widen *the narrow Way.*

^c Ver. 22. *in that Day.*] The Day of Judgment (so called by way of Eminence), when the bad Trees, Ver. 19, shall be cast into the Fire,

great

great was the Fall of it. ²³ When Jesus had finished this Discourse, the People were astonished at his Doctrine: ²⁹ For he taught them as, having Authority, and not as the Scribes,

¹ Judge not, that ye be not judged, &c.

God proposes and recommends his Mercy to our Imitation: He commands us in This, in *Mercy*, to be *perfect as Himself*; but *Judgment* is his reserved Prerogative; and they shall feel the Weight of it, who rashly invade its Office. Of rash Judgment. Chap. v. 48.

To judge, is an Act of Sovereignty; it is an Exercise of such Authority, as is indeed very considerable, if we were really possessed of it. Pride, among its other Usurpations, arrogates to itself this Province; it raises us above our Brethren in an imaginary Tribunal, from whence we affect to distribute Praise or Blame in the Sentence we pass on them; and which is commonly to their Disadvantage, because the First-born of Pride is Malice. He that loves himself *more* than he ought, must love others *less* than he ought; and the same Principle, which makes us overvalue ourselves, makes us undervalue our Neighbour. For, as our Notions of Excellence are by Comparison, we cannot ascribe it so immoderately to ourselves, but upon a supposed Defect of it in others. Their Abasement seems to set us higher, and we erect Trophies to ourselves upon their Ruins. And this is the Reason why our Judgments err so much oftener to the Prejudice, rather than to the Advantage of our Neighbour. Mere Ignorance has an equal Chance either Way; what is thrown in the Dark, and at random, might as probably hit above, as below, the Mark. The Reason why we are so often under it, is the Malice of our Hearts, which makes us delight to find Faults in others, as Excuses for our own Faults, or Foils to our Virtues.

³ Why do you observe the Mote which is in your Brother's Eye, &c.

See Chap. v. 29. and vi. 22. where *Eye* signifies, as here, the *Intention*, which is the usual Subject of rash Censures; because Actions are self-evident, and thence not so liable to Misconstruction as the Intention wherewith they are performed. This latter is not apparent, and therefore leaves room for that rash Judgment, which our Lord had just before prohibited.

X

The

The Word, which we render *Mote*, signifies a Splinter or Shiver of Wood; in *Latin*, *Festuca*, whence the *English*, *Fescue*. This, and a *Beam*, as its Opposite, were proverbially used by the *Jews* to denote small Infirmities, or gross Faults, each of which proportionably obstruct the moral Discernment.

⁵ *You Hypocrite, &c.*

It is Hypocrisy to pretend a Zeal for others, if we have not first had it for ourselves. True Zeal is uniform, and even begins *within* to remove the *Beam* from our own Eye, which is its proper and peculiar Work, and a necessary Qualification for reforming others: And even when it is so qualified, yet still it must proceed with a prudent Caution; as our Lord instructs us in the next Verse, *Give not that which is holy to Dogs, &c.*

⁷ *Ask and it shall be given, &c.*

There is often a latent Connexion in the Discourses of our Lord, which obviates Difficulties, and answers Doubts that may arise upon what had been said. As here, when he had taught how They, who take upon them to instruct others, ought to be qualified; and cautioned them, who were so qualified, not to prostitute the precious Truths of Religion to such as were not in a Condition to profit by them; A Doubt might justly arise in their Minds how they should be able to discern who were proper, or not proper Subjects for Admonition; and to answer this, I conceive, he subjoined what immediately follows. *Ask and ye shall receive, &c.* When the Case is dubious, and the Monitor himself so far purified as to have no *Beam* in his own Eye, there will then be no danger of Enthusiasm, if, after lifting up his Heart to *the Father of Lights*, he in Simplicity does what he finds himself inclined to. *Ask and it shall be given, &c.*

²² *Have we not cast out Demons, &c.*

For *Demons* our public Translation has *Devils*: but as an evil Spirit is called by two different Names in the Original, *viz.* *Διάβολος*, where he is spoke of as the *Tempter*, or the *Accuser* of Mankind; and *Δαιμων*, where bodily *Possessions* are spoken of: I have rendered the first by *Devil*, and the second by *Demon*. There certainly is a material Difference, altho' we can give no Account of it.

I N T E R-

I N T E R P R E T A T I O N .

C H A P. VIII.

¹ **W**HEN he was come down from the Mountain, a great Multitude followed him. ² At the same time a Leper came, and adoring him said, Lord, if thou wilt, thou canst make me clean. ³ Then Jesus putting forth his Hand, touched him, saying, I will, Be thou clean. And instantly he was cured of his Leprosy. ⁴ And Jesus said to him, See that you tell no Man, but go, shew yourself to the Priest, and offer the Gift directed by Moses for a Testimony of your Cure. ⁵ When Jesus enter'd Capernaum, a Centurion came and besought him, ⁶ Saying, Lord, my Servant lies at home grievously afflicted with the Palsy. ⁷ And Jesus said to him, I will come and heal him. ⁸ The Centurion answered, Lord, I am not a fit Person that You should come under my Roof: Do but speak the Word, and my Servant will be cured. ⁹ For tho' I am under the Authority of Others; yet, as I have Soldiers under my Command, I say to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does it. ¹⁰ Jesus bearing this, wondered; and said to them who followed, I solemnly declare to you, that even in Israel I have not found so great a Faith. ¹¹ And I tell you that many shall come from the East and West, and sit down to table with Abraham, and Isaac, and Jacob in the Kingdom of Heaven; ¹² but the Children of the Kingdom shall be ejected into external Darknes: there shall be Weeping, and Gnashing of Teeth. ¹³ Then Jesus said to the Centurion, Go, and according to your Faith be it done to you. And his Servant was cured that very Hour. ¹⁴ After this Jesus went to Peter's House, where seeing his Wife's Mother lying sick of a Fever, ¹⁵ he touched her Hand, and the Fever left her. Then she arose, and served them. ¹⁶ When it was Evening they brought to him many that were possessed; and he cast out the evil Spirits with a word; and healed all that were sick: ¹⁷ Whereby that was fulfilled, which was said by the Prophet Esaias, "Himself took our ¹⁸ Infirmities, and bore our Diseases." ¹⁸ Jesus seeing a great croud about him, gave orders to pass over to the other

* Ver. 17. *Infirmities.*] The LXX and St. Peter 1 Ep. ii. 24. render this *Sins*. The Evangelist uses the ambiguous Word *Infirmities*, which may be understood of bodily or of mental Diseases, to inculcate what was our Lord's principal View in his miraculous Cures. See the Dissertation at the End of the ninth Chapter.

side of the Lake : ¹⁹ And a certain Scribe coming to him, said, Master, I will follow you where-ever you go. ²⁰ Jesus replied, The Foxes have holes, and the Birds of the Air have nests; but the Son of Man hath not where to lay his Head. ²¹ Another of his Disciples said to him, Lord, permit me first to go and bury my Father. ²² But Jesus said to Him, Follow me, and leave the Dead to bury their own Dead. ²³ Then going aboard the Vessel he was followed by his Disciples : ²⁴ And on a sudden there arose so great a Tempest in the Sea, that the Ship was covered with the Waves: But He was asleep. ²⁵ And his Disciples coming awoke him, saying, Lord save us: we are lost. ²⁶ He said to them, Why are ye afraid, O ye of little Faith? Then arising, he rebuked the Winds and the Sea, and there was a great Calm. ²⁷ And the Men were amazed, and said, What a Man is this, whom even the Winds and the Sea obey ! ²⁸ And when he was come to the other Side into the Country of the Gergesenes, there met him two Demoniacs, who came out of the Tombs ^b, and were so furious, that it was not safe for any to pass that way. ²⁹ And suddenly they cried out; saying, What have we to do with you, Jesus, Son of God, are you come hither to torment us before the time ? ³⁰ Now there was ^c at some distance from them a large herd of Swine, feeding. ³¹ So the Demons besought him saying, If you cast us out, permit us to enter into the herd of Swine : ³² He said to them, Go : accordingly, they coming out of the Men entered into the herd of Swine: and immediately the whole Herd rushed down a Precipice into the Sea, and were drowned, ³³ And those who had kept them, fled into the City, where they related the whole Matter, with what had happened to the Demoniacs. ³⁴ Upon which the whole City went out to meet Jesus; and when they saw him, they desired that he would leave their Country.

^b Ver. 28. Tombs.] The Sepulchers of the Jews were in subterraneous Grottos.

^c Ver. 30. at some distance.] Non longè. Vulgate.

Concerning the Faith of the CENTURION.

¹⁰ I have not found so great a Faith, &c.

I Have already treated of Faith in general, and more particularly as it concerns Natural Religion; The History here related is a remarkable Instance of it in that degree; and shews at the same time the natural Progression of that Virtue to greater Illumination.

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The Narrative which St. *Luke* gives of the *Centurion's* Behaviour, is larger and more distinct than this in St. *Matthew*, and therefore I shall put them both together; only premising, that as it is not unusual in all Languages, so in the *Hebrew* particularly it is very usual to ascribe to the Person himself what has been spoke or done by his Order*: And accordingly St. *Matthew* relates, as said by the *Centurion* himself, what was really spoke by Those whom he had deputed to address our Lord on his behalf: which sufficiently accounts for the seeming Difference that is found in the two Evangelists.

The *Centurion* was a Pagan, who attending to the Light of Nature with a solid Piety, had attained to the Knowledge of THE ONE GOD: and finding that fundamental Truth so well established in the *Jewish* Religion, had upon that account taken a great Affection to the *Jewish* Nation, and done them all the good Offices which lay in his Power. His Advancement in natural Religion made him ripe for the Revealed, and his Knowledge of God led him by a just Transition to the Knowledge of Christ, for whom he had so awful a Veneration, that when he was to apply to Him for the Cure of his Servant, he had recourse to the Intercession of the Elders of the *Jewish* Church, who, at his Request, came to *Jesus* to intreat him, that he would come and cure the sick Servant in consideration of his Master who had sent them, and to whom they acknowledged great Obligations. So we read, *Luke* vii. 4. "They besought him earnestly, saying, He, for whom we ask this Favour, is One who well deserves it; for he loves our Nation, and has himself built us a Synagogue." *Jesus* went along with them as they desired; but while he was yet on the Way, and not far from the House; the *Centurion*, who had refrained from addressing *Jesus* in person, out of an humble Sense of his own Unworthiness; (and perhaps too from having observed how the more religious among the *Jews* made a Scruple of conversing with the Heathen, such as he himself still was to outward Appearance); when he heard that Christ was actually coming to his House, reflected with himself, upon more enlarged Views of Faith, that the intended Visit was a needless Condescension in our Lord; and therefore sent some of his Friends to prevent it by the following Message in his Name. "Lord, do not give yourself farther trouble, for I am *Luke* vii. 6, not a fit Person that you should come under my Roof; and that *&c.*

* So Chap. xi. ver. 2, 3. "When *John* had heard in the Prison the Works of Christ, he sent two of his Disciples, and said unto him, Art thou he that should come? *&c.*" *John* said by the Mouth of his Disciples.

indeed:

“ indeed was the Reason why I judged myself unworthy to come to
 “ you myself. Do you but speak the Word only, and my Servant
 “ will be cured. For altho’ I am under the Authority of Others,
 “ yet, as I have Soldiers under me, I say to one, Go, and he goes ;
 “ to another, Come, and he comes ; and to my Servant, Do this,
 “ and he does it.” As if he should have said : I am but a Subaltern,
 and have only a delegated and subordinate Power ; yet what I bid be
 done, is immediately executed : You then, who are Lord of Nature,
 what cannot you do by your bare Command?—“ When *Jesus* heard
 “ this, he wondered : and turning about he said to the People that
 “ followed him, I profess that I have not found so great a Faith even
 “ among the *Jews* themselves.”

It is very remarkable that through the whole Gospel *Jesus* is never
 said to ^b wonder at any Thing but Faith. Now Things difficult, and
 rare, and extraordinary in their kind are the proper Objects of Admi-
 ration. But it may be said, Is not Faith *the Gift of God* ? And
 is God’s Bounty so penurious, and his Gifts so rare, that He himself,
 who has the Distribution of them, (our Lord I mean) should wonder
 to find a Mind greatly enriched by them ? To this we answer, that
 most indubitably Faith is *the Gift of God*, and that a Man might
 as soon create in himself a new Sense, as produce a true and lively
 Faith by his own Abilities. And it is not the Gift, but Man’s
 persevering Acceptance of that Gift which was the Subject of Christ’s
 Admiration. To pass over what was peculiar in the Case of this
Centurion, whereof we are not competent Judges, as Christ alone
 discerned his inward Sentiments—therefore to pass them over, and
 bring this Matter home to ourselves, we may upon due reflexion
 be convinced that *Divine Faith* in general, when it is actually received
 and embraced in the Heart of a Christian, produces there such
 strange and wondrous Effects, as cannot but raise our Esteem and
 Admiration. For Faith is a *Divine Light*, by which *Conscience* will
 presently read us our Duty, and urge such *mortifying* Consequences,
 that it is no wonder Men shut their Eyes against it : the Wonder is,
 when they persist to receive its Illumination, notwithstanding the
 deep Sentiments of Humiliation, of Remorse and Compunction,
 which it must necessarily excite in them. But I have found this

^b Wonder in Christ is to be interpreted as an high Expression of Esteem, such is that
 to the Woman of *Canaan*, *Matt. xv. 28. O woman, great is thy Faith : Be it unto
 thee even as thou wilt.*

Matter

Matter so emphatically represented by the judicious Dr. *Barrow* in his Discourses concerning *Faith*, that I have transcribed from him, as follows.

“ The first step into the Christian State is a Sight and Sense of
 “ our own Imperfection, Weakness, Baseness and Misery : We must
 “ discern, and feel, that our Mind is very blind, our Reason feeble,
 “ our Will impotent and prone to Evil : that our Life is void of
 “ Merit, and polluted with Guilt ; that our Condition is deplorably
 “ sad and wretched ; that of ourselves we are insufficient to think, or
 “ do any Good in order to our Recovery ; whence we are obliged
 “ to sore Compunction of Spirit for our Deeds, and our Case ; to
 “ humble Confession of our Sins, and Miseries ; to earnest Supplica-
 “ tion for Mercy, and Grace, to heal, and rescue us from our sad
 “ Estate. *Lord, have Mercy on me a Sinner : What shall I do to be*
 “ *saved? Wretched Man that I am, who shall deliver me from this*
 “ *Body of Death !* Such are the Ejaculations of a Soul teeming with
 “ FAITH.

“ He that entereth into the Faith, must therewith entirely submit
 “ his Understanding, and resign his Judgment to God as his Master,
 “ and Guide.” &c. The admirable Author goes on with his usual
 Copiousness, and Cogency of Argument. But I must stop here, and
 dismiss the Subject for the present, as I shall have Occasion to re-
 sume it.

INTERPRETATION.

CHAP. IX.

¹ *AND* returning into the Ship he crossed the Lake, and came to
 his own City; ² where they brought to him a Paralytic
 lying on a Bed; and Jesus seeing their Faith said to the Paralytic,
 Have Confidence, my Son, your Sins are forgiven. ³ Whereupon some
 of the Scribes said within themselves, This Man blasphemeth, ⁴ and
 Jesus perceiving their Thoughts, said, why think ye Evil in your
 Hearts? ⁵ for which is easier, to say, Your Sins are forgiven; or to
 say, arise and walk? ⁶ But that ye may know that the Son of Man
 hath Authority on Earth to forgive Sins (turning to the Paralytic he
 said) Arise, take up your Bed, and go to your House. ⁷ Then the Pa-
 ralytic

ralytic arose, and went to his House, ⁸ *and the Multitude was amazed at the Sight; and glorified God, who had given such Authority to Men.* ⁹ *And as Jesus passed along from thence, he saw a Man named Matthew, sitting at the Receipt of Custom; and said to him, follow me. And he arose and followed him.* ¹⁰ *And it happened afterwards that, as Jesus was at Table in the House^a, many Publicans and Sinners came, and sat down with him and his Disciples; ¹¹ which the Pharisees observing, said to his Disciples, Why does your Master eat with Publicans and Sinners? ¹² And Jesus hearing this, said to them, Those who are well, do not want a Physician, but those who are sick. ¹³ Go then and learn, what that means^b, " I will have Mercy, and not sacrifice." Moreover I am not come to call the just, but Sinners to Repentance ¹⁴ Then John's Disciples came to him, saying, Why do your Disciples never fast, whereas we, and the Pharisees fast often? ¹⁵ Jesus answered, Can the Attendants of the Bridegroom mourn, while the Bridegroom is with them? but the Days will come, when the Bridegroom shall be taken from them, and then they will fast. ¹⁶ No Man puts a Piece of new Cloth upon an old Garment: for the Piece put on will tear from the Garment, and a worse Rent will be made. ¹⁷ Nor do Men put new Wine into old Vessels; else the Vessels burst, the Wine is spilled, and the Vessels are lost: but they put new Wine into new Vessels, and both are preserved. ¹⁸ While he was thus discoursing, a certain Ruler came and worshipped him, saying, My Daughter is just now dead; yet come and lay your Hand upon her, and she shall live. ¹⁹ Then Jesus arose and followed him, as did also his Disciples. ²⁰ At the same time a Woman, who had been diseased with an Issue of Blood twelve Years, came behind him, and touched the Hem of his Garment. ²¹ For she said within herself, If I can but touch his Garment I shall*

^a Ver. 10. *In the House.*] Of Matthew, Luke v. 29.

^b Ver. 13. *I will have Mercy, and not Sacrifice, &c.*] *Mercy*, i. e. doing a good Work, such as converting Sinners, rather than *Sacrifice*, or any other Oblivance of the ceremonial Law. The Negation imports not a total Exclusion, but a comparative Preference. What follows is an additional Reason for our Lord's Conduct, *moreover I am not come to call, &c.* The Greek Particle *γὰρ* is sometimes an Affirmative, and may be rendered by *porro* in Latin.

^c Ver. 16, 17.] These shew the Necessity of accommodating Doctrines to States: the former must vary with the latter. Souls of an advanc'd Degree come under a different Discipline, which would be prejudicial to Novices in the *Heavenly Kingdom*, as Christ's Disciples yet were. The Fast which He predicts for *Them*, was of a far deeper Kind, than the bodily Abstinence which the Disciples of *John* practised, 'twas to be deprived of those vital Consolations with which they were now supported by his *sensible* Presence with them.

be

be cured. ²² But Jesus turned about, and beholding her, said, Have Confidence, Daughter, your Faith has cured you. And the Woman was cured from that Instant. ²³ And when Jesus was come to the Ruler's House, and saw the ^a Musicians and a tumultuous Crowd; ²⁴ he said to them, Withdraw, for the Maid is not dead, but sleepeth; and they derided him. ²⁵ But when the People were put out, He entering took the Maid by the Hand, and she arose. ²⁶ And the Fame of this was spread through all that Country. ²⁷ As Jesus departed thence, two blind Men followed him, crying, Son of David, have Mercy on us. ²⁸ And when he went into an House, the blind Men came to him; and Jesus said to them, Do ye believe that I am able to do This? They answered, Yes, Lord. ²⁹ Then he touched their Eyes, saying, according to your Faith be it done unto you; ³⁰ and their Eyes were opened, and Jesus gave them a strict Charge that no Man should know it. ³¹ However when they were gone, they spread his Fame through all that Country. ³² As these were going out, there was brought to him a dumb Man possessed with a Demon: ³³ and when the Demon was cast out, the Dumb-man recovered his Speech; and the People were amazed, and said, Nothing like this was ever seen in Israel; ³⁴ but the Pharisees said, He casteth out the Demons by the Prince of the Demons. ³⁵ And Jesus went about all the Towns and Villages, teaching in their Synagogues, preaching the Gospel of the Kingdom, and curing Diseases and Infirmities of every kind. ³⁶ And beholding the Multitudes, he had Compassion on them, because they were tired and lay down^e, as Sheep that had no Shepherd. ³⁷ Then he said to his Disciples, The Harvest indeed is plentiful, but there are few Labourers. ³⁸ Beseech therefore the Lord of the Harvest to send Labourers into his Harvest.

^a Ver. 23. Musicians.] or Pipers, who then were usual Attendants at Funerals.

^e Ver. 36. They were tired and lay down,] So the publick Translation in the Margin.

Concerning the Miraculous Cures wrought by CHRIST.

² He said to the Paralytic, Have Confidence, &c.

THE first and most obvious Use intended by the miraculous Cures, which our Lord performed, was to convince Men of the Truth of his Doctrine; and that they might have sure Ground to reason as

Y
Nicodemus

John iii. 2. *Nicodemus* did, when he said to him, “ *Rabbi*, we know that thou “ art a Teacher come from God : for no Man can do these Miracles “ which Thou dost, except God be with him.” The first Effect therefore which his Miracles ought to have with us, should be to make us cordially embrace his Doctrines, and exert our utmost Endeavours to put them in practice. Those who apply themselves to this with the greatest Fidelity and Earnestness, will sooner or later meet such Difficulties, or perhaps real Obstacles in their religious Course, as will convince them that mere *Instruction* is not sufficient ; that besides *Advice* they must have *Assistance* too, and that the same divine Power, which was exerted to convince them of the Truth of his Doctrine, must concur to enable them to practise it : and they will by Degrees come to feel such a Weight and Burden of Sin, as will greatly oppress, and not a little discourage them. Here then a second Lesson is to be learnt from the miraculous Cures wrought by Christ ; for those great Instances of his Goodness and Power will raise the languishing Hopes of his distressed Servants. And, as every Man naturally transfers the Notions he is full of to the Objects that come in his Way ; and our Minds are ever quick at applying Things to what we have most at heart : So when they reflect upon his Bounty to the diseased of every kind that were addressed to him in *Palestine* ; They too will hope for some Share in his Favours, and accordingly address themselves to Him as the great Physician of Souls. This is a general Consideration applicable to every miraculous Cure which he performed : but I choose to treat of it upon the Occasion of this Paralytic because Christ took that Occasion to explain his Intention to the Purpose I have now represented.

Luke v. 17. In St. *Luke's* Narration of this Miracle there is a very material Circumstance premis'd, *viz.* That “ some *Pharisees* and Doctors of “ the Law (who came out of every Town of *Galilee*, and *Judea*, “ and from *Jerusalem*) were sitting by him, while he was teaching : “ and the Power of the Lord was present to heal THEM,” *i. e.* those his Auditors, of their spiritual Maladies. And then it immediately follows : *And behold Men brought on a Bed one sick of a Palsy*, and because there was then no other Access to Christ by Reason of the Crowd that encompassed him, they let him down through the Tiling upon his Couch into the midst before *Jesus*, who, full as He was of the Divine *sanative* Power before-mentioned, and accordingly considering the Object so presented to him, not only with regard to his bodily Disease, but more especially with regard to his spiritual Infirmity

mity by the prevalent Power of Sin, which incapacitated his Mind for virtuous Actions, as the Palsy did his Body for the natural Functions.— Christ, I say, considering this, apply'd in the first place to what was most important, and releas'd him from the Power of Sin, saying, *Have Confidence, my Son, your Sins are forgiven*; or, as the Original signifies, *Your Sins are dismissed*, and shall no longer have dominion over you.

The Scribes, who were present, being disappointed in their Curiosity, for they expected to see an outward bodily Cure; and startled to hear our Lord express himself in such unusual Terms, took offence; and in their Hearts condemned him of Blasphemy for assuming to himself an Authority to dismiss Sin. *Who, say they, can forgive Sins, but God only? But Jesus perceiving their Thoughts, said, Why think ye Evil in your Hearts? for which is easier to say, Your Sins are forgiven; or to say, Arise, and walk? As Christ is the Almighty Word, which maketh all things by speaking them: so with Him to say and to do is the same thing, which he plainly signifies here in his manner of expressing himself. Whether is it easier to say to this Paralytick, " Thy Sins are dismiss'd." Or to say, " Arise and walk!" i. e. which is easiest to be perform'd, to set him free from Sin, or to deliver him from his Disease? but that ye may know that the Son of Man hath Authority on Earth to forgive Sins, (He added, turning to the sick of the Palsy) Arise, take up your Bed, and go home. And he did so.*

Our Lord, as I observ'd before, seeing *through* the diseas'd Object presented to him, and considering as well the spiritual, as the bodily Disorder that oppress'd him; first apply'd a Remedy where the Want was greatest, and delivered him from his Sins. But this was an invisible Operation, and altho' of a much higher nature than any bodily Cure, yet was it no Object of Sense, and consequently not discernible by the Spectators, some of whom were so far from believing Christ's Power to dismiss Sins, that they were scandaliz'd at him for assuming it: He therefore, to instruct them, and us, in a matter of so great Importance, reasoned in the following manner: " Which is easiest, " think ye, to deliver a Mind from the Power of Sin, or a Body " from Disease? To cure the Body is certainly the easiest Work. For " it requires another kind of Power to reach and operate upon the " Mind, to rectify its vicious Inclinations, and repair the Disorders " induc'd by Sin. This I have effected in the Paralytic here present: " I have dismiss'd his Sins, I have heal'd his distemper'd Soul. But

“ as this divine Operation is internal, and consequently not discernible
 “ to you that are Spectators, I will add a second Miracle, which,
 “ tho’ in all respects of an inferior nature, yet has the advantage of
 “ being visible, and therefore is a proper Proof of what I assert.
 “ Judge of my Power to heal Souls by the Cures I work upon
 “ Bodies. And that all may know the Authority I have to dismiss
 “ Sins, and cure the Depravations of the Mind, I say unto thee (*i. e.*
 “ to the Paralytic then present) I say unto thee, Arise, and,
 “ taking up thy Bed, return to thine own home.” The sick Person
 did so, and they were all amazed, and glorified God.

We may extend the same way of reasoning to all the miraculous Cures recorded in the Gospel, and infer from all and every one of them the Divine Power of our Saviour to reform the Souls of Men. When we read with what Success the Blind, the Lame, the Deaf, the Lepers, and in short the Diseas’d of every kind were address’d to him : so that no Patient ever came to him in vain, but all Distempers, tho’ of the most malignant nature, tho’ most obstinate and of many Years continuance, tho’ such as had baffled all other Remedies ; were infallibly cured by him—When I say we read these Instances of his Almighty Power and Goodness, our *own spiritual Infirmities* should occur to our Thoughts.

Have you nothing to ask of this Divine Physician? Do you not with a Sigh, and as it were some sort of Envy, think how fortunate they were, who had such easy access to him in *Palestine*? And does not their Success raise some hope in your Breast? In reason it ought to do so : for *spiritual Maladies* are his proper Province, and ’tis in the Cure of these that his Goodness principally delights to exert itself.

I say that to be a Healer of bodily Distempers was a foreign Character, which our Lord assum’d only to make way for what is his genuine Office, even *to heal Souls*. For he wrought the outward Cures only to convince us of his Divine Power, because such Cures were visible to all : they were, as he said himself to *John’s Disciples*, such things as *they could bear and see*: they were such gross palpable Proofs, as suited all Capacities : whereas the Operations of his Spirit are invisible, and are no ground of Faith to any, but those who experience them. In condescension therefore he gave those outward Demonstrations of Omnipotence, restoring Senses, Limbs, and Life itself : but these temporal Favours may be accounted as very trivial, even as *Crumbs that fall from his Table*, in comparison of what he then did, and still actually does in the Souls of those who apply to him

Matt. xi. 4.

him with the proper Dispositions. He cures the spiritual Blindness and Insensibility to divine Truth. He takes away hydropic Avarice; paralytic Laziness, the leprous Pruriency of foul Desires, and every evil Lust and Passion. To cure these is his Profession and Character: 'tis the Work for which he came into the World, as the Name *Jesus* testifies: And so the Angel, who appointed that Name, did at the same time explain it: *Thou shalt call his Name Jesus*, i. e. Saviour, *for He shall save his People from their Sins.*

Nor let us imagine that He is less powerful now that He sitteth at the right Hand of God, than He was formerly, when in the Days of his Flesh he sojourned in *Judea*. The Fulness of the Godhead does actually reside in him for our Use: I say the Fulness of the Godhead, i. e. Deity in its plenitude of Power, does actually reside in the Person of Christ for our use: and He is ready, He is ever desirous to communicate it; so that there is nothing wanting but Capacities on our part to receive it. What those are, I shall shew in the following Particulars.

First, whosoever would be cur'd of any spiritual Malady, must go to Christ.

'Tis a wretched Mistake of ordinary Christians that they consider Christ as *inaccessible* since his Ascension, and conceive of Him only as highly exalted, and remote, at an unmeasurable Distance from us: But this comes from not effectually believing, or, what amounts to the same thing, not considering the DIVINITY of our Saviour.

The Divine Nature of Christ has been treated of late as a speculative Question to dispute about: but it is really one of the most practical, as well as one of the most important Points of our Religion. For by this He is ever, *every-where* present: He is *in* all things: He is *in* every Man, as numberless Passages of Scripture testify. Every Man therefore is to seek Christ, where He is nearest at hand, i. e. within himself. But few Men look into themselves: their Soul is always abroad (if I may so speak) and converses only with outward Things. Those, who would approach to Christ, must turn away from the World and all outward sensible Objects to seek him inwardly, as in their Hearts, by devout Recollection; and they will then infallibly find him.

Christ, I say, by his divine Nature is Omnipresent: He is therefore present within our Minds, and we ought not to search after him, as far distant from us. So St. Paul to the *Romans*: *Say not in thine Heart, who shall ascend into Heaven?* (i. e. to bring Christ down from above)

above) Or who shall descend into the Deep? (i. e. to bring up Christ from the Dead) but Christ is nigh thee, even in thy Heart. By Devotion we enter into our Hearts, where Christ is present, where our Christ is present, I mean Christ for our use, to receive our Addresses and communicate his Graces.

Secondly, when by Devotion we are thus introduc'd into the Presence of Christ, we must declare our Wants to Him, we must humbly expose our Miseries before him with earnest Prayer for deliverance. For this there is no need of study'd Speeches: let us only imitate some of those diseas'd Persons whose Story we read in the Gospel: the Paralytic for instance, whose double Cure has been already mention'd. Altho' great Efforts, and even Violence, had been us'd to introduce him to *Jesus*; for the Roof of the House had been broke open, and he was let down through the Tiling: Yet when he was presented before our Lord, all the difficulty was over: his Circumstances spoke for him sufficiently, they needed no Interpreter: prostrate on his Bed he turned his Eyes to our Lord; and our Lord beheld him with compassion, He saw his Misery, his helpless Misery, and that he had no hopes, but in the Mercy of his Saviour. This sufficed to obtain his Mercy. All his Maladies were cured; his Sins, the Source of all, were dismiss'd; and he was restor'd to all that is valuable, *Health* and *Innocence*. We too shall find the same Success, if to the Dispositions before recommended we add,

In the third place, *Faith*, i. e. a worthy Opinion of Christ. This is apparently necessary, for to distrust his Power or his Goodness is an injurious Thought, which renders us unworthy of his Favour. And it is remarkable that he insists upon Faith, more than any other Qualification, in the Persons who apply to Him for relief.

In all divine Operations upon the Creatures God requires their Concurrence, as far as they are able. Consequently He requires of every Sinner a sense of his Guilt, a sincere Desire to be delivered from it, and (which is a necessary Effect of such Desire) that the Sinner do all that is possible on his part for his own Reformation: but as all his Endeavours are not sufficient, and God has vouchsafed to *promise* that He will make up what is wanting with the Succours of Grace; He farther requires our *Faith* in those *Promises*: We must do homage to the Divine Truth and Goodness with a sincere and pious Persuasion, that God will supply what is defective by his redundant Mercy; and help the real Infirmary of our Nature by supernatural Assistance.

This

This is having a worthy Opinion of God : and he demands it as a previous Disposition in all Subjects that are capable of it.

To teach us this (besides the apparent Reasonableness of the thing) our Lord in working his miraculous bodily Cures, which, as I said, are Emblems of his divine Operations on Souls, frequently requir'd a publick Declaration of such devout Confidence in his Goodness and Power, before he exerted them for the Relief of those who implor'd his Assistance. So when two blind Men had follow'd Him home, with Cries soliciting his Mercy ; He said unto them: *Believe ye that I am able to do this? they say unto Him, yea Lord. Then touched He their Eyes, saying, According to your Faith be it unto you. And straightway their Eyes were opened.* Mat. ix. 27, &c. We have another very edifying Instance of the Efficacy of Faith in disposing us for supernatural Graces, in the Man who besought our Lord for his Son, who had been distracted from his Infancy by the possession of a malignant Spirit, that had often endanger'd his Life. *If thou canst do any thing (said the Father, after representing the deplorable Condition of his Child) have compassion on us, and help us. Jesus said unto him ; if thou canst believe, all things are possible to him that believeth. And straightway the Father of the Child cried out, and said with Tears, Lord I believe, help Thou my Unbelief. Jesus accepted his humble Faith, and ratified it in the Cure of his Son.* Mark ix. 23, &c.

Many other Instances of the same kind are recorded in the Gospel for our Instruction and Encouragement, that we sink not into despair upon the sad Experiment of our Weakness and Misery ; but that we should approach with an holy Confidence to the Throne of Grace, secure in his Goodness, and careful only not to distrust Him.

And lest we should fondly imagine that the supernatural Assistance, which Christ communicates to Believers, was confin'd to the Days of his Flesh ; even after his Resurrection He declar'd to his Disciples, as a fundamental Principle of his Religion, *That all Power was given to Him in Heaven and in Earth.* Mat. xxviii. All Christians acknowledge his *Power in Heaven* : but many forget it *upon Earth* ; they forget to have recourse to it for their Sanctification, which is the Work in which he principally delights to exercise it. He therefore ordered his Apostles to publish it through the World : and at the same time that they instructed Men to obey his Commands, lest the Persons instructed should be discouraged with the seeming difficulty of his sublime Precepts, they were to deliver down as an Article of Faith to all his true Disciples, *That He would be with them always, even unto*

unto the end of the World: That He— He who hath all Power in Heaven and in Earth, He would be with them unto the end of the World.

Fourthly, and lastly, to obtain the Amendment, and finally perfect the Cure, which we seek from this Divine Physician; we must, as becomes every reasonable Patient, and the Nature of the Case requires; we must, I say, give ourselves up to his Management, abandon ourselves to his Care, and endure his Operations, tho' painful to our corrupt Nature. We must drink of the Cup which He presents to us, even the Cup of Suffering. Fear it not when his Hand administers it. He has tried the utmost force of it, and drank it to the dregs himself: but tenderly compassionate as He is, and conscious of our Weakness, He will administer it to us in such due Proportions, and with such sweet Infusion of heavenly Peace and Consolation, or other spiritual Support, that it will prove the Cup of Health, the Cup of Salvation.

Of the Kingdom of H E A V E N.

35 Jesus went about all the Towns and Villages, teaching in their Synagogues, preaching the Gospel of the Kingdom, and curing Diseases and Infirmities of every Kind.

THE Subject which Jesus Christ most insisted on, certainly deserves most to be insisted on in every Treatise of Christian Theology. I therefore treat again of that Kingdom which was the general Subject of his Sermons; for *He went about all the Towns and Villages, preaching the Gospel of the Kingdom.*

The *Kingdom*, so named here by way of Eminence and Distinction, is in most other places explained by calling it, sometimes *the Kingdom of God*, sometimes *the Kingdom of Heaven*, which are synonymous; for in the *Hebrew*, and most other Languages, *Heaven* is used to signify *God*, as in that Confession of the penitent Prodigal, *I Luke xv. 8. have sinned against Heaven.* And our Lord himself used the Word in the same Sense, when he demanded of the Pharisees concerning *Mat. xxi. 25. John's Baptism*, whether it were from *Heaven, or of Men, i. e.* whether it were of divine or human Institution. We say too in our own Language, *Heaven defend, bless, reward you, and the like.*

Perhaps

Perhaps one reason why in this Phrase, *the Kingdom of Heaven*, *Heaven* is often put instead of *God*, may be to distinguish the *peculiar* Government of God there spoke of, from his *universal* Kingdom, or Government of all Creatures by the uniform Course of Nature; in which Course of Nature they are passive, so that Reason and Choice on their part cannot interfere: whereas his *Kingdom of Heaven* implies, on the part of the Creature, such a liberal, generous Obedience, as the Angels pay in Heaven. Now somewhat of the same Nature commences, and is carried on to various Degrees of Improvement in all true Christians: for Christ came to infuse and cultivate in Men those holy Dispositions, which will, when perfected, actually render them fit Subjects of God's everlasting Kingdom in the Heavens. And with this view his Doctrine is called *the Word of the Kingdom*, and those who embrace it, or even are capable of it, are called *the Children of the Kingdom*; and when they do cordially receive and practise it, then they are said to *enter into the Kingdom of Heaven*, by which Kingdom we are not to understand a Place, but a State or mental Disposition, *near at hand*, as the Scripture speaks, *i. e.* attainable by All who are in this Life called to the Knowledge of Christ.

I have hitherto explain'd the *Kingdom of Heaven* only in this Sense, because this is our immediate and personal Concern; but there is another more general Sense, in which it signifies the Christian Church: for the Gospel treats of it in two different Respects; the one *singly* with regard to Individuals in whom it is to be established; the other *collectively* with regard to the whole Body of Believers: When it is spoke of *singly*, *i. e.* with regard to Individuals, we often find it opposed to the initiating Doctrines of Conversion, Repentance, and Obedience to the Moral Law: when it is used in the second Sense *collectively* of all Believers, it is often opposed to the Mosaic Dispensation, and signifies, as was said, the Christian Church. With this Distinction we shall be able to explain the many various Passages where the Kingdom of Heaven is mentioned in the New Testament; and most frequently we shall find the Phrase applicable in both Senses, there being a Similarity between the Church and its Members, which commonly renders the same Assertions equally true of both.

But committing the Church to the Care of that inscrutable Providence which conducts it, we shall continue to speak of this Kingdom according to the first Sense wherein it regards Individuals, and is opposed to the initiating Doctrines of Conversion, Repentance, and Obedience to the Moral Law; being a State of an higher Order,

Z

and

The Kingdom of Heaven put for the Christian Church.

and farther Attainment in Religion, to which no Man is admitted till he has made some Proficiency in that preparatory Discipline. I have already spoke at large of the Necessity of such a Preparation, and shall speak of it again in the Comment upon the next Chapter.

Matt. iii. 8. But as there are some who have truly repented, who have also brought forth the proper Fruits of Repentance, and thereby are actually prepared for this Divine Kingdom; it may reasonably be asked on their behalf, How shall they know when they enter into the Kingdom of God? What are the Tokens of it? or How can they discern it in themselves?

Of the Tokens of it.

Luke xvii. 20, &c.

We cannot answer this Question so as to gratify Curiosity, but our Lord's Discourses and occasional Answers upon this Subject will satisfy and instruct every honest Heart. We read in St. Luke that being enquired of by the Pharisees, when the Kingdom of God should come? He replied, *The Kingdom of God cometh not with Observation.* So our Translators, and in the Margin for *Observation* they have put *outward Shew.* The Sense of the Original is, that *it cometh not with sensible Marks whereby it may be discerned outwardly: nor (so our Lord proceeds) may Men say: see it is here; or, see it is there: for the Kingdom of Heaven is within you.* It is a spiritual Principle latent in the Heart of Man, which when it cometh, i. e. beginneth to exert itself, acts feebly, and slow as to our Apprehension, and is not perceptible to our gross Sensations.

Matt. xiii. 44, &c.

As in the Production of animal Life, in an Egg, for Instance, the Principle of Life lies hid: and when by Incubation it is kindled and actually exerts itself, yet no Sense can discern it, by reason of its secret Situation, and the Minuteness and Subtlety of the gradual Change that is wrought by it: so the spiritual Life (wherein is that *Kingdom of God* which we now treat of) has a secret Beginning, hid from selfish Inquisitiveness, yet felt by the Soul in such a manner as suffices to excite its Cooperation; for our Lord says of a Man in whom it commences, that, "he is like unto one who has discovered a Treasure hid in a Field, which Treasure engrosses all his Attention, and Care, and Desire; so that he sells all that he has to purchase that Field, and thereby get the beloved Treasure into his Possession." And again our Lord compares him to "a Merchant seeking goodly Pearls, who when he had found one Pearl of great Value, went and sold all that he had, and bought it."

The Truth taught in these Parables is of so great Importance, that I would fain add somewhat by way of Illustration: but they are in them-

themselves so full and clear, that I find nothing which may serve to explain or enforce them; nothing which can so feelingly represent how a Man, who is so far advanced in Religion as the Persons we now speak of, will break all other Engagements, and sacrifice all other Interests to that single Pursuit. He has found *the Pearl of great Price*: He has discovered his proper *Treasure*: This shall be his Portion in Time, and in Eternity.

The Disposition here expressed is what our divine Master always required as the indispensable Terms of Discipleship. He admitted none to follow him, but Those who would *leave all to follow him*. *Of such is the Kingdom of Heaven*, i. e. the Spirit of God begins to rule in their Hearts: the divine Seed is sown and taketh root there, hidden indeed and little to be notic'd; for our Lord compares it to the small Seed of Mustard, which in the Eastern Parts, where he Matt. xiii. taught, becomes one of the biggest of Shrubs, so as to lodge the Birds, ^{31.} and give Shade and Shelter to Passengers. In another place our Lord compares his Kingdom to *Leaven*, a few Particles of which, lodged Luke xiii. in a Quantity of Meal, insensibly diffuse a ferment through the whole ^{21.} Mass. And in other Places he repeats his Comparison of *Seed* as the most proper to represent the leisurely Progress of Regeneration. So Mark iv. 26. *is the Kingdom of God, as if a Man should cast Seed into the Ground: and while he is sleeping or waking, as well by Night as by Day, the Seed springs, and groweth up he knoweth not how. For the Earth bringeth forth Fruit of herself, first the Blade, then the Ear, after that the full Corn in the Ear.*

From this and many other Parables of the same Tendency, those who are called into *this Kingdom of God*, are instructed in the most important Lesson which they have to practise, *viz.* persevering *Faith* and *Patience* under the divine Operations, a Lesson of which there is great Occasion often to remind them.

I N T E R P R E T A T I O N .

C H A P. X.

² **A**N D having called to him his twelve Disciples, he gave them Power to cast out impure Spirits, and to cure every kind of Disease and Infirmary. ² Now the Names of the twelve Apostles are these: first Simon who is called Peter, and Andrew his Brother, James

the Son of Zebedee, and John his Brother, ³ Philip, and Bartholomew, Thomas, and Matthew the Publican, James the Son of Alphaeus, and Lebbeus whose surname was Thaddeus, ⁴ Simon the Cananite, and Judas Iscariot, even he who betray'd him. ⁵ These were the Twelve whom Jesus sent, after having given them the following Instructions. Do not go towards the Gentiles, nor enter any City of the Samaritans: ⁶ But rather go to the lost Sheep of the House of Israel. ⁷ And as you go, publish that the Kingdom of Heaven is near. ⁸ Heal the Sick, cleanse the Lepers, raise the Dead, cast out Demons. ⁹ Freely you have received, freely give. ⁹ Provide neither Gold, nor Silver, nor Brass in your Purses; ¹⁰ Nor Bag for your Journey, neither two Coats, nor Shoes, nor Staves: for the Workman deserves his Maintenance. ¹¹ And into whatever City or Town you enter, inform yourselves who in it is worthy to receive you; and lodge with him till you leave that Place. ¹² And when you come into an House, salute it^c: ¹³ And if the Family be worthy, let your Peace come upon it; but if it be not worthy, let your Peace return to you. ¹⁴ If any will not receive you, nor bear your Instructions; when ye depart out of that House or City, shake off the Dust of your Feet. ¹⁵ I declare to you, that at the Day of Judgment, Sodom and Gomorrah shall be treated with less Severity than that City. ¹⁶ Take notice that I send you forth as Sheep in the midst of Wolves: be you therefore prudent as Serpents, and simple as Doves. ¹⁷ But beware of Men: for they will deliver you up to the Consistories, and scourge you in their Assemblies. ¹⁸ And you shall be brought before Governors and Kings upon my Account, that you may bear Testimony of me before them, and before the Gentiles. ¹⁹ And when they deliver you up, be not anxious how, or what you shall speak; for at the very instant you shall be inspired what to say: ²⁰ For it is not ye that speak, but the Spirit of your Father, that speaketh in you. ²¹ A Brother shall deliver up a Brother to death, and a Father a Son, and Children shall rise up against Parents, and cause them to

^a Ver. 6. *Do not go towards the Gentiles, &c.*] Their Commission was thus confined, because the Vocation of the Gentiles was reserved till after the more copious Effusion of the holy Spirit on the Day of Pentecost.

^b Ver. 8. *Freely*] *Gratis*.

^c Ver. 12. *salute it* :] Here the Vulgate and many MSS. add, *saying, Peace be to this Family*, which Words we find in the parallel Place, *Luke x. 5*. I chose to mention them here, because they serve to explain the Verse following, which shews that this Salutation was no formal Compliment in the Mouths of the Apostles, but efficacious to Minds rightly disposed. A calm and composed Spirit, with a total silence of the Passions, is necessary for hearing the Word of God profitably.

be

be put to death. ²² And ye shall be hated by all for my Name's sake: but he that perseveres to the end shall be saved. ²³ When they persecute you in one City, flee to another: for I assure you that ye shall not have gone through the Cities of Israel till the Son of Man be come. ²⁴ The Disciple is not above his Master, nor the Servant above his Lord. ²⁵ It is enough that the Disciple be as his Master, and the Servant as his Lord. If they have called the Master of the House Beëlzebub, how much more will they call his Servants so? ²⁶ Therefore fear them not: for there is nothing hid, which shall not be discovered; or secret, which shall not be made known^d. ²⁷ What I tell you in private, declare it in publick; and what is spoke in your Ear, that proclaim upon the House-tops. ²⁸ And fear not those who can kill the Body, but are not able to kill the Soul: rather fear Him who is able to destroy both Soul and Body in Gehenna. ²⁹ Are not two Sparrows sold for a Farthing? yet one of them shall not fall to the Ground without the Permission of your Father. ³⁰ Even the Hairs of your Head are all numbered. ³¹ Fear ye not therefore: ye are of more value than many Sparrows. ³² Whosoever shall own me before Men, him will I also own before my Father who is in Heaven. ³³ But whosoever shall deny me before Men, him will I also deny before my Father who is in Heaven. ³⁴ Think not that I am come to send Peace upon Earth. I came not to send Peace, but a Sword. ³⁵ My Coming will occasion Discord between a Son and his Father, between a Daughter and her Mother, between a Daughter-in-law and her Mother-in-law: ³⁶ And a Man's own Domesticks shall prove his Enemies. ³⁷ He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me. ³⁸ And he that doth not take his Cross, and follow me, is not worthy of me. ³⁹ He that would preserve his Life, shall lose it: and he that loseth his Life for my sake, shall preserve it. ⁴⁰ He that receiveth you, receiveth me: and he that receiveth me, receiveth Him who sent me. ⁴¹ He that receiveth a Prophet because he is a Prophet, shall have a Prophet's Reward; and he that receiveth a just Man as such, shall have the Reward of a just Man. ⁴² And whosoever shall give a Cup of cold Water only, to one of these little Ones on account of his being a Disciple, I assure you that he shall not fail of his Reward.

^d Ver. 26. *there is nothing hid, &c.*] Every Calumny will be discovered, and your Innocence at last justified.

THE

The Connexion of this with the preceding Chapter.

THE Distinction of the Sacred Writings into Chapters and Verses, which is a modern Invention to facilitate References, has, with that Advantage, great Inconveniencies; because it often breaks that *Thread* of Discourse, which is the proper *Clue* to lead us into the Meaning of what follows. It will be seen how reasonable this Reflexion is, if we look back to the 36th Verse, &c. of the preceding Chapter, where we read that *Jesus beholding the Multitudes* [in their spiritual Capacities, which were ever the principal Object of his Regard] *had compassion on them, because they were tired and lay down, as Sheep that had no Shepherd. Then he said to his Disciples: The Harvest indeed is plenteous, but there are few Labourers. Beseech therefore the Lord of the Harvest, to send Labourers into his Harvest.*

After this, as He himself was ever foremost, on all proper Occasions, to do what he commanded others, he passed the following Night in Prayer: and the next Morning he chose Twelve from among his Disciples, whom he constituted *Apostles*, i. e. especial Messengers; and sent them forth with a peculiar Commission, as *Shepherds* to raise and guide those *dejected forlorn Sheep*, who had moved his Compassion; and as *Labourers* to be employ'd in the *Harvest*, which was now mature, and fit for *the Threshing-floor*.

Mat. iii. 12.
Luke x. 2.
John iv. 35.

The Language you see is figurative, and there is an absolute Necessity that it should be so, because the mental Dispositions here spoke of have no proper Names in human Language, which consists only of Terms that, in their first Signification, all belong to the Objects of Sense^a.

The Language therefore is figurative, and even different Figures are here made use of to express the same Object: which also cannot sometimes be avoided; for every Similitude is defective, and can shew but a part, because the Likeness holds but in part: therefore where one Similitude falls short, another may aptly supply its Deficiency, and represent by new Images the whole of what was intended. Thus in the Passage now under Consideration, the same mental Disposition is expressed by two Metaphors, both highly instructive, yet in different respects; for each gives a different Lesson: The first shews what kind of Persons are rightly disposed to be admitted into that last and peculiar Dispensation which is called *the Kingdom of Heaven*; and the second intimates to them who are to be admitted, what kind

^a See Mr. Locke of *Human Understanding*. Book III. cap. 1. §. 5.

of Treatment they are to expect there. I shall attempt to explain these two distinctly; and

First, of the allegorical *Sheep*, so called to denote their Temper and Frame of Mind. In the Account before given of *John the Baptist*, it was occasionally observed that "Men, quatenus Animals, have each of them a peculiar Resemblance to some particular Species of the other Animals. Which may be the Reason why *Jesus* is called the *Lamb of God*, or the *Divine Lamb*; and his Disciples, or those who are in such a State as renders them capable of becoming his Disciples, are named *Sheep*. As on the other hand, the politic *Herod* is called a *Fox*; and Persons noted for an insidious, ravenous, prophane, or sensual Disposition, are respectively named *Vipers*, *Wolves*, *Dogs* and *Swine*; which Terms, when they occur in the sacred Pages, are not the random Language of Passion, but a judicious and instructive Designation of the Persons meant by them." I now farther add, that these Appellations are upon no account to be taken for indelible Characters; but those to whom they are applicable at one time, may in the future Course of Life so far control their wrong Propensions by a steady Practice of the contrary Virtues, as to merit a quite opposite Character. To effect this is the proper Work of Repentance, thence called *μετανοια*, i. e. a *Change of the mental Disposition*, whereby the crafty, rapacious, mischievous, stubborn, or other savage Temper, may be transmuted into that Simplicity, Meekness, Harmlessness, and Ductility, which constitute the Character of *Sheep*, and will gradually qualify their Professors to be received into the Christian Fold. I say *gradually*, because it suffices not to have attained this inoffensive State, but they must persist in it with continual Endeavours after greater Improvement, till they have exhausted their active Force, and are become incapable of farther Advancement in their present Circumstances. This is intimated by the Situation our Lord is said to behold them in, viz. *tired, lying down, and without a Shepherd*. When, in consequence of this View, he directs his Apostles to go in quest of them, he calls them *the lost Sheep*, not that they had gone astray from their Shepherd, for they wanted one: but *lost* here imports that they were quite at a loss how to proceed, and actually perishing for want of a Guide. The Word in the Original for *lost*, is the same which the Disciples used, when they awoke our Lord in the Storm, saying, *Lord, save us: we perish*. We are lost, and despair of Safety, but from your Assistance.

Of those who are prepared to enter the Kingdom of Heaven.

Page 15.

Mat. viii. 25.

Such

Such were the Persons who had moved the Compassion of our Lord, and for whose sake he had sent forth his Apostles to *publish the glad Tidings of his Kingdom*, with Assurances, that Divine Power was at hand to take them under his more immediate Regency. And as that Kingdom was mental, and therefore not obvious to Sense, the Apostles were at the same time to give visible Proofs of its Reality by *healing the Sick, cleansing the Lepers, raising the Dead, and casting out Demons*. These miraculous Testimonies were, to those who were rightly disposed, a sure ground of Faith in Christ; and concurring with the Attractions of Heavenly Grace, or rather to use his John vi. 44. own Words, *the Drawings of his Father*, would induce them to resign themselves with an implicit Submission to the Conduct of his Spirit, even that *Divine Nature* which was incarnate in *Jesus*, and was from Him communicable to Those whose Hearts were prepared to receive it.

It is observable that the Apostles, in this their particular Commission, were not to say, as was usual upon more general Occasions, *Repent, for the Kingdom of Heaven is near*, but barely to notify the Nearness of that Kingdom, and that Access was now opened to it; because Those to whom they were now sent, had repented, and had brought forth the proper Fruits of Repentance, which *Fruits* were also come to Maturity, were ready for the *Harvest*, and to be carried Mat. iii. 11, 12. off the Ground they grew on, into the *Threshing-floor*, where the farther Purification foretold by *John* was to be accomplished.

The Metaphor, you see, is changed; the allegorical *Sheep* are now spoke of as *Corn ripe for the Harvest*, to intimate what kind of Treatment the Persons here signified were to expect, which has been already represented in the Comment upon the tenth and eleventh Verses of the third Chapter of this Gospel^b. But as this very pregnant Similitude of *Fruit growing from Seed*, is frequently used in Scripture to represent, first the Production of Virtue from its Principle, or *Seed*, which is Knowledge of the divine *Law*; and after that, in its state of *Maturity*, to express the farther Progress of Virtue in the *Gospel Dispensation*; I shall again treat of it in the following Dissertations.

^b See Page 25-34.

Of the Origin and Progression of Virtue through the Legal to the Evangelical Dispensation.

CERTAIN misanthrope Philosophers, who wantonly affect to display the Pravity of human Nature, taking for granted, as an allow'd Truth, that *Self-love* is the Source of all human Actions; infer that no genuine Virtue can be produced from so base a Principle. But these Men omit the Characteristic Excellence of Mankind, *viz.* the *Law of God* * notified in their Consciences by that Divine *Light*, which enlighteneth every Man that cometh into the World. This Law differs from Selfishness, as a Seed differs from the Earth in which it is sowed. The Earth is a dead Mass, and ever must remain so, till the Seed, containing a *vital* Principle, takes root in it, draws Nourishment from it, arises above it, and at length brings forth its Fruit of quite another Species than the vile Clod it sprung from. After the same manner in the production of moral Virtue the selfish Nature is as the Soil, quite distinct from, and in some respects opposite to *Divine Law*; yet, in other respects, susceptible of it, and disposed to embrace it by reason of the Rewards and Punishments with which it is accompanied. For Self-love, being an active restless Principle, vents itself in quest of Happiness by all the Appetites and Passions, as occasion offers: but as the Objects of these are vastly various, and often inconsistent; there is a Necessity that some of them must be renounced, in order to pursue others of a contrary Tendency. Thus the Desire of sensual Pleasure and the Desire of Health often interfere, and one of them must be denied, when the other is gratified. Man therefore has some Power over himself, and commonly can by his Free-will determine his Choice among the Objects which present themselves. Yet this alone could no more produce Virtue, than the Earth by its different Qualities could produce an Ear of Corn if Seed had not been cast into it.

But the divine Seed of God's Law is already sown in Conscience, and accommodates itself to the sordid Soil of Selfishness by the Hopes and Fears it suggests. Where the Motions of Conscience are totally disregarded, Self-love continually defeats its own general Purpose by

* Whosoever denies that there is such a Divine Law, denies what he and all other Men feel in themselves, their own Reflexions *accusing* or *excusing* them according to their Moral Conduct [*Rom. ii. 15.*] And altho' no Fruit or Effect of the Law may appear in their Actions, yet they give undeniable Proof of their Knowledge of the Law, when they judge, as they continually do, other Men by it.

giving way to some particular Inclinations, which are inconsistent with others of greater Importance. The poor Man (for instance) indulges Sloth; and Want with Infamy punish his Negligence: while the rich Man makes a Toil of his Pleasures, and suffers greater Mortification by their Excess, than the most rigorous Temperance would exact of him. It is needless to multiply Instances of this kind, since our own Experience must teach us, that our discordant Appetites and Affections constitute an Anarchy within, which renders Men their own Tormentors, as long as they continue under its Dominion. But the Law of God, by his Minister Conscience, offers itself for our Deliverance from these intestine Tyrants; and when we cordially embrace that Law, it enables us to assume our rightful Dominion over them, and directs us in the Exercise of it. For our Desire of Happiness is not opposed by the Law, but only turned to its proper Objects, at least the best that we can then relish and enjoy: and our Aversion to Pain concurs with that Desire to fortify us against those evil Inclinations, which might otherwise seduce us.

Thus Self-love becomes *a Kingdom divided against itself*, wherein, an higher Interest better understood controlling a lower, forbidden Pleasures are refused in view of the Pain and Remorse that must attend them; and painful Self-denials are compensated by the Joys of a good Conscience. Even temporal Happiness joins here to strengthen the Side of Virtue, and keep the Man steady in the right Choice he has made. For *Diligence in his Calling*, which is a capital Virtue, and especially to be cultivated in a state of Conversion, as a seasonable Defence from many Temptations which might prevail in a Mind unoccupied, and at leisure to hearken to their Suggestions—Diligence in his Calling, I say, will naturally be attended with Success in his honest Labours; and Plenty, and fair Fame, the Esteem at least of all whose Esteem is valuable, with probable hopes of worldly Prosperity will reward the Violence he does himself by his Perseverance. It is well known how Obedience to the Law is perpetually enforced by such Encouragements under the *Mosaic* Dispensation; and our own public Instructors still insist on the same very copiously, recommending Virtue to the Esteem and Practice of Men from the Consideration of its manifold Advantages even in this Life. Indeed they have Reason with regard to the far greater Part of their Auditors, to whom such Remonstrances are seasonable, in order to reclaim them from the Delusions of Sin: for it is indubitably certain that Moral Virtue is far more eligible with regard to our *temporal Interests*; than the unbridled

bridled Licence of those who are governed by their Appetites and Passions.

If any should here form an Objection from the *Christian Doctrines* of Renouncing the World and Ourselves, (i. e. *all temporal Interests*) of taking up the daily Cross, and being conformed to the Sufferings and Death of the Crucified Saviour: we answer that these are the *Christian Doctrines*, Doctrines of *Perfection*, peculiar to selected Spirits, who are able to drink of the Cup which Christ drank of, and to be baptized with the Baptism with which He was baptized. 'Tis not of these we now speak, but only of those who have happily entered the legal State by Repentance, who are yet Novices in Virtue, Infants whose feeble tender Minds require the soft Nutriment of *Milk*, and would be surfeited or suffocated with the *strong Meat* which is proper only for those who are Adult and in perfect Manhood. St. Paul, who was most zealous to propagate the Sublimities of Christianity, in comparison of which he has depreciated the servile Works of the Law in those well-known Terms which our Antinomian Fanatics have wrested (as another Apostle foretold they would) unto their own Destruction — St. Paul, I say, when he had Disciples of this lower Class under his Tuition, accommodates his Instructions to the Meanness of their Capacities, and sometimes plainly tells them so. For in his first Epistle to the Church at *Corinth*, reasoning about the Doctrines he had taught there, he says, “ I could not speak to you as to spiritual Persons, but as to carnal, even as unto Babes in Christ. “ I have fed you with Milk, and not with Meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet “ Carnal—and walk as Men.” We have elsewhere a more particular Account of those initiating Doctrines which are meant by the *Milk* here mentioned, or the *Rational Milk*, as St. Peter styles it; they are *Repentance from dead Works, Faith towards God* [the fundamental Article of all Religion] *the Doctrine of Baptisms, and laying on of Hands*, [i. e. such Doctrine as was taught the Catechumens who were preparing for Baptism and Confirmation.] *and of Resurrection of the Dead, and of eternal Judgment*, which are the most cogent Motives the Law can employ to allure, or terrify those who are under its Regency, the more spiritual Doctrines would be lost upon such; and not only lost, but become prejudicial and do much hurt, when they are misapprehended and misapplied.

^b 1 Pet. ii. 2. το λογικόν γάλα.

Our Lord himself warns us of this Danger where he says, “ No
 Mat. ix. 16, “ Man puts a Piece of new Cloth upon an old Garment; for the
 17. “ Piece put on will tear from the Garment, and a worse rent will
 “ be made. Nor do Men put new Wine into old Vessels; else the
 “ Vessels burst, the Wine is spilled, and the Vessels are lost: but
 “ they put new Wine into new Vessels, and both are preserved.”
 These Parables were very intelligible to the *Jews* of that Age, for we
 find in their Authors *the Old Nature* of Man used to express his cor-
 rupt unreformed Nature; and by *old and new Wine* they understood
 different Kinds of Doctrine suited to different Capacities, as may be
 seen in *Schoettgenius* his Annotation upon the Place, the Purport of
 which is to shew, that the *old* corrupt Nature of Man cannot at first
 admit those strong Emendations, which will afterwards be easily made,
 when his Mind is renewed by a due Proficiency in Repentance. And
 as to the second Metaphor of *old and new Wine*, we may see the
 Application of it in the Mischiefs, which ensue from a premature
 Knowledge of the Mysteries of Religion in those giddy Enthusiasts,
 who, being intoxicated with high Notions of the spiritual Life, and
 before they have well practised the first Lessons of Self-denial, set
 1 Tim. i. 7. themselves up for evangelical Teachers, altho’ *they understand neither
 what they say, nor whereof they affirm.*

It would therefore be a great Advantage to those who are addicted
 to Religion, if they had such intelligent Directors, as could set each
 Man his proper Lesson, *i. e.* such as suits his present Capacity; to
 which Lesson the docile Disciple should apply himself till he became
 so far Master of it as to want farther Instruction. A second Lesson
 well learnt and digested would prepare him for a third, and that
 third would facilitate what was to follow till the whole Course was
 finished.

We have indeed an infallible Director in the holy Scriptures: but
 as they contain a *complete System* of salutary Knowledge, they must of
 course propose to the Reader all *Kinds* of Instruction; not only *Milk*
 for Babes, but also *strong Meat* for those who have long been Pro-
 ficients in Religion. Now this *latter* is liable to a double Abuse,
 when Men assume it to themselves, or exhibit it to others before the
 proper *Season*.

For in the far advanc’d Stages of the spiritual Life, where the most
 refined Abnegations, and such as surpass all natural Abilities, are

^c Our Lord speaks with Commendation of such spiritual Directors, *Mat. xiii. 52. and
 xxiv. 45.*

essential

essential to Perseverance; there are annexed to *Them* peculiar PROMISES of extraordinary Assistance, and supernatural Protection, which Promises concern only those who are in the high Situation to which they relate: but presumptuous Novices, or merely nominal Christians, who were averse to all Self-denials, have been taught to LAY HOLD of those PROMISES in defiance of the Context, which would clearly evince their total Disqualification for what they rashly lay claim to.

And as *the Promises* have been abused, so also the sublimer Duties to which they appertain, have been grossly misapplied by undistinguishing Zealots, who exact the Performance of them from those who are in the lowest Class under the Tutorage of the Law. The new Convert has even in that Class a sufficient Task, yet such as is suited to his Abilities; and his Diligence in performing it will strengthen those Abilities by a gradual Improvement: but it is absurd to impose *Herculean Labours*, while *Hercules* is yet in his Childhood. He acted up to the height of his Character, when he strangled the Snake which insinuated itself into his Cradle. In like manner those who are yet in the infant State of Virtue, have their proper Conflicts wherein to signalize their Courage; for by the *Snake* in the Fable now alluded to, I mean the Malignancy of Self-love, whose poisonous Insinuations greatly endanger the Growth of Virtue, and will certainly destroy it, if not repressed with Vigour. But this needs farther Explanation.

Human Virtue has its Origin from a divine *Seed*, as was said before, which Seed is sowed in the selfish Nature, as natural Seeds are in the Ground. Now as rude indigested Earth cannot be incorporated with the growing Herbs which are rooted in it, and nourished by it: so Self-love cannot mingle with Virtue as a constituent Part, till its gross Nature be highly refined and subtilized; and even that which so enters, costs dear in a future Purification: but to keep to our present Subject, which is Virtue in its nascent State, wherein Self-love, then *divided against itself* by the new Hopes and Fears which the Law introduces, becomes favourable to the right Side, and coincides with Duty; yet still that Self-love must be greatly restrained and held subordinate to a higher Principle, even the Divine Command; or else no Virtue can ensue. An Instance will better explain this, than many speculative Reasonings. 'Tis a sure Maxim that *Honesty is the best Policy*: but he that is honest for no better Reason, may indeed prove a thriving Man, but can have no Pretensions to a virtuous Honesty.

How Self-love must be restrain'd.

Prov. xxvi.
14.

Honesty. The same may be said of Abstinence from sensual Pleasures: our Health, or Reputation, or discreet Frugality may exact it of us; and a reasonable Mind may fortify itself in the Hour of Temptation by such Considerations: but if the nobler Motive of Obedience to the Law of God be not the predominant Principle, no Virtue will be produced. Self-will gains on one hand what it loses on the other: the Change of Manners makes no real Amendment; but is, as that of *Solomon's Sluggard, like the Turning of a Door on its Hinges*: the Mind continues in the same Situation, still centered in Selfishness.

This is at best but mere worldly Prudence, and has its Reward in the more commodious Method of Life it prescribes. To obey the Law of God we must consider it as his Law, and raising up our Thoughts to Him our Creator, and our Judge, solemnly recognize his Right to our Subjection. We should consider that the Happiness we aspire to, is solely in his Disposal; so that it is absurd to seek it by any other Means than those which He has appointed: and therefore our Interest, as well as our Duty, obliges us to have recourse to Him. We must cultivate such Thoughts with great Assiduity, and they will naturally lead us to prostrate ourselves before the Divine Majesty in humble Prayers that He would *incline our Hearts to keep his Law*. We on our part must put forth all our Abilities, but they will nothing avail us without the gracious Aid of the Almighty Legislator, for it is a certain Truth, that if Piety does not keep pace with moral Virtue, it is not possible to proceed in it.

S E C T. II.

HUMAN Virtue is a wondrous Composition. On one hand it is of Heavenly Extraction, for its first Cause and Mover is Divine Will notified by the *Law*: on the other hand it is *Terrigena* Earth-born, rooted in Selfishness, and partly nourished by it; yet being cherished with assiduous Piety, and guarded by Prudence and Fortitude through the Inclemency of various Seasons which it passes through, at last it attains a state of Maturity, after which it is not capable of farther Improvement, till it is cut off from the sordid Root it grew from.

For *human* Virtue, like all sublunary Things, has its stated Period, to which some arrive in this Life, and then they are in that Condition which our Lord expresses by the Metaphor of *lost Sheep, tired, lay'd down,*

down, and unable to proceed, because *they have no Shepherd*, their former Guide, the Law, having now discharged its Office of conducting them: Or, as the Similitude is changed for farther Illustration, they are as ripe Corn, ready for the *Reaper*, who will cut them off from the *Earth* they grew in, to transport them into the *Threshing-floor*, where by a new Operation the pure Wheat will be separated from the Chaff, in order to be laid up in the Granary. My present Purpose is not to treat of that second Purification, but only to shew the Want of it by adding some farther Considerations concerning the Nature of moral Law, that from its Imperfection we may the better apprehend the Reason and Propriety of those Doctrines which are superadded by Christianity.

Moral Law is peculiar to Mankind, for good Angels do not want it, and the fallen Angels are not capable of it. Men also are fallen to a certain degree, yet as they have within them a SENSE OF DUTY, which is *the Law of God written in their Consciences*, they are there- Rom. ii. 15. by in a Capacity of resisting their depraved Desires; not indeed all at once, for that would be an impossible Task: but the Law, by the Hopes and Fears it suggests, being accommodated to their Infirmity, instructs and enables them to make a right Choice among the opposite Interests which solicit them. And altho' this right Choice may cost them dear by the Violence they must often do themselves in adhering to it, and suppressing contrary Inclinations: yet a rational View of their true Interest may support them under such Difficulties, and animate them to persist in the arduous Path of Duty.

Thus the Pravity of our Nature is the Subject in which Virtue is exercised; and the stronger our Inducements are to give way to evil Desires, the greater is our Desert in surmounting them. The very Name of VIRTUE implies an Effort, an Exertion of manly Vigor; and without this it is not possible to discharge our Duty, *i. e.* the daily Task imposed by the Law, which it is dangerous to neglect, and most advantageous to perform by reason of the certain Reward that will ensue. And upon this account the moral Law is called in Scripture the *Law of Works*, Works done for Hire, Works done with Toil and Labour. However, such Works are, in their Order, highly commendable, and argue much personal Desert in the Per- The Law of Works. Rom. iii. 27. former: but at the same time they argue an horrid Depravation in his Nature, which is so very inapt to Virtue, as to stand in need of such unworthy Motives; and even with their Assistance still to find so

so great Difficulties in doing merely what is just, and that too so very imperfectly. Such *Works* compared with pure and genuine Virtue, must appear very sordid and despicable. Yet this is all the Man can do in his present Situation.

No wonder that those who are got so far, do not rest here, but are greatly dissatisfied with themselves. For their *Sense of Duty* is exceedingly increased, and their Practice lags behind at a reproachful Distance. This is an insupportable Burden; they are *wearry, and heavy laden* under it. Much might be said of this disconsolate State: but it suffices to observe that such is the State of those whom Christ
 Mat. xi. 28, invites into his Kingdom, “Come unto Me, all ye that labour, and
 Ec. “are heavy laden, and I will give you Rest. Take my Yoke upon
 “you, and become my Disciples; for I am meek and lowly in
 “Heart: (or, I am a mild and condescending Master) and ye shall
 “find Rest to your Souls. For my Yoke is easy, and my Burden is
 “light.” This Yoke and Burden, compared with what they deliver
 us from, and supported, as they are, by the Spirit of Christ in all
 his true Disciples, are indeed light, and easy, and most desirable.

But once more to resume the Parable of Corn ripe for the Harvest, as it represents those whose Proficiency in moral Virtue renders them capable of the Christian Discipline: does not this demonstrate the Necessity of entering into the *legal State* in order to qualify us for the high Advantages of the Gospel Dispensation? For of what use can the *Reapers*, and the subsequent *Threshing-floor*, and the winnowing *Van*, and the *Fire* consuming the Chaff—of what use, I say, can these be, where the *Seed* has not yet taken root in the Ground?

I thought to have left off here, but recollecting what has been said concerning the *Works of the Law*, I have judged it necessary to take notice of an Error, which has been mischievously spread, and incautiously admitted, *viz.* that *Works of the Law* and *good Works* are the same^a: whereas the *former* are depreciated in Scripture as a low and impure Species of Virtue, even as Works of Childhood, which like other *childish Things* must be put away in the riper Age of Manhood: and the *latter*, *viz.* good Works, are highly commended,
 Works of the Law and good Works distinguished. 1 Cor. xiii. 11.

^a *The Works of the Law* are often named only *Works*, but the Context always shews those Works to be the same we are speaking of. Now these *Works* are not only distinguished from the Evangelical, which are called *good Works*; but they are expressly opposed to them, as Wrong is to Right, or what is defective to what is absolutely perfect. See particularly *Eph. ii. 9, 10.*

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and the best Actions of the best Men are called so. As this Error seems to be the Strong-hold of Antinomian Fanaticism, it is very material that it should be clearly examined and discussed.

A Work of the Law is such an Action as the Man would not have performed, if the Law had not obliged him to it; but allured by the Rewards, or standing in Awe of the Penalties denounced, he controls his natural Desire; and does a right Action notwithstanding his wrong Inclination. All who truly enter into a Course of Repentance must abound in such Works: these are their daily task, and their Proficiency depends upon the Performance of them. Indeed I cannot help commending them, for surely all Degrees of Virtue are amiable: yet these are of a low kind, by reason of the servile and mercenary Motives which concur to their Production. Such Works are constrained, and in some sort unnatural, because the Man acts contrary to what he is, consequently his Action must be feeble and imperfect, and would not be at all, but that the Law compels him.

What is meant by a Work of the Law.

On the other hand, a good Work is absolutely such: 'tis doing what we ought to do in the manner it ought to be done, *i. e.* from a worthy Motive. But Motives are such slim Notions in the Imaginations of most Men (tho', in reality, they are chiefly to be regarded in a true Estimation of Virtue) that for a farther Illustration of these two, a Work of the Law, and a good Work, I shall propose a Case wherein a Specimen of each will clearly shew their Distinction.

What by a good Work.

Immediately before the Taking of *Jericho*, *Joshua* published a Law, *Joshua vii.* that no *Israelite* should appropriate to his own Use any part of the Spoil, but that the Gold, Silver, and other Metals should be reserved for religious Uses. *Achan* transgressed this Law by seizing a considerable Part of the forbidden Treasure, and hiding it in his Tent. His Crime was discovered by an extraordinary Method, and he was punish'd, as he deserved. Now the Case I would put, in order to shew the Difference between a Work of the Law and a good Work, is as follows. There were, I suppose, many other *Israelites*, besides *Achan*, who saw the Plunder with covetous Desires, as he confessed that he had done; and they might like him have taken a part of it with present Impunity, in the Tumult and Confusion of a Town taken by Storm: but the Command of God restrained them; they had regard to the Law, they feared the Penalty; and therefore they kept back Nothing from the sacred Treasury. This was properly a Work of the Law, for it was purely owing to the Law; and if there had not been such a Law, they would have kept the Plunder for themselves. Now let

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us suppose that no such Law had been given, and yet some good *Israelite*, who had got a large Share of the Spoil, should with a pure Intention devoutly consecrate the Whole to religious Uses: This is what I understand by a *good Work*, as distinguished from a *Work of the Law*, because it proceeds from no foreign Motive, but merely from an internal Principle of Piety.

Concerning a National CHURCH.

These were the Twelve whom Jesus sent, after having given them the following Instructions, &c.

Of a national Church.

Mat. xxiii. 2, &c.

SOME fanatical Men have taken occasion from the singular Circumstances of this Apostolical Mission to censure the distinguished Habits of our Clergy in their sacred Functions, with other judicious Regulations now legally established in the Church. It may therefore be proper here to take notice that, at that Time, there was already a public National Church, constituted by divine Authority, which our Lord himself enforced, when he said, not only to *the Multitude*, but also to *his Disciples*, “ The Scribes and Pharisees sit in *Moses* Seat. All therefore which they bid you observe, that observe and “ do.” And to this Precept he added his own Example, by a punctual Observance of the religious Rites then legally enjoined. For these at that time, and afterwards others equivalent, but better suited to the changeable State of the World, were, and will be necessary for the Bulk of Mankind.

At that time there was the holy Temple, whose lofty and magnificent Fabric would naturally excite Reverence in those who approached it: its stately Ornaments and hallowed Furniture, with the sumptuous Vestments and solemn Demeanor of the Priests discharging their sacred Offices, were wisely designed to excite a reverential Awe in the Multitude; to call off their Thoughts from the busy Vanities of the World, to recollect and elevate their Sentiments, and open their minds to great Conceptions.

The same right Design was afterwards pursued in Christianity, when that became the national and fashionable Religion of diverse Countries. It is needless to mention the Excesses which Superstition has committed in the ornamental Part, since among us they are

are sufficiently retrenched : but the general Intention was certainly right. For the outward visible Church is not instituted only to convey the sacred Depositum of the sublimer Doctrines to those who are in a fit Disposition to profit by them ; but also, in its exterior Form, it must be suited to the Capacities of all Men. Its Ceremonies should be solemn and august, its general Doctrines adapted to the general Dispositions of those who are to be instructed, and all proper Means should be used to beget in them a docile Attention, with an high Veneration for Things sacred.

Thus every national Establishment of Religion should be furnished with all proper Allurements to Piety, suited to the general Conceptions of the great Majority. But those to whom the Apostles were sent, were, comparatively, a few private Persons, who wanted not such Motives ; for they had felt, and had exhausted all the Force of them. They wanted new Abilities from Heaven to advance in their spiritual Progress, which was now their only Concern. The Apostles too were ordained to be Examples of the Doctrine they taught, bearing the Cross while they were preaching it. And they gave ample Proof of the divine Power of the Gospel in the sacred Energy which accompanied their Declarations: for that *Peace of God which surpasseth all Conception*, overspread the Minds of their competent Auditors, and thereby disposed them to that total Resignation of themselves to the Spirit of Christ, which was necessary for the farther Purification which they were to undergo. Phil. iv. 7:

I N T E R P R E T A T I O N .

C H A P. XI.

¹ **W**HEN Jesus had finished his Instructions to his Twelve Disciples, he departed thence to teach, and preach in the Cities. ² Now *John* having heard in Prison the Actions of Christ, sent two of his Disciples, ³ to say to him ^a, Art thou He, that was to come; or are we to expect another? ⁴ Jesus answered, Go, and relate to *John* what you hear, and see: ⁵ The Blind recover their Sight, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, and the Poor have the Gospel preached to them. ⁶ And happy is he who shall not be offended at me. ⁷ When these were gone, *Jesus* said to the People, speaking of *John*, ^b What did you go to see in the desert? a Reed shaken with the Wind?— ⁸ What then did you go to see, a Man dressed in rich Apparel? why, they who are so arrayed are to be found in Courts. ⁹ But what did you go to see? a Prophet? Yes, I tell you, and more than a Prophet. ¹⁰ For this is He of whom it is written, “ Behold I send my Messenger before “ Thee, who shall prepare thy Way.” ¹¹ I declare to you that among them who are ^c born of Women, there never appeared a greater than *John the Baptist* (yet the Least in the Kingdom of Heaven is greater than He :) ¹² For from the Days of *John the Baptist* until now the Kingdom of Heaven is entered by force, and they who strive with all their Might, take it as by Violence. ¹³ For all the Prophets and the Law ^d prophesied until *John*; ¹⁴ And if ye are willing to receive ^e him, he is the *Elias* who was to come. ¹⁵ He who hath

^a Ver. 3. *to say to him*] Literal, and said to him.

^b Ver. 7. *What did you go to see, &c.*] I suppose that the Interrogation here imports a Negative. As if it had been said, “ When ye went to *John’s* Baptism, to what Purpose was it? ’twas not to see the Reeds waving upon the Banks of *Jordan*: Nor was it because he made a magnificent Figure, a Sight of that kind was not to be expected in the Desert. But if you went to see a Prophet, that indeed he was, and of greater Excellence than any that preceded him, &c.”

^c Ver. 11.] See *John* iii. 3.

^d Ver. 13. *prophesied until John*] To prophesy, in Scripture Language, is the same as to preach, and the Sense is, “ The Prophets and the Law were your Guides and Instructors till *John* came. Now God gives you another Master in me; and *John* is that *Elias* who was to prepare the Way before me:” or, in other Words, “ Repentance, such as *John* taught and practised, is the necessary Preparation for that Kingdom of God which I come to establish in the Hearts of Men.”

^e Ver. 14. *if ye are willing to receive him,*] Or to receive it. Neither is in the Original; but if *him* be the proper Supplement, we must understand that total perfect Repentance, which constitutes the common Character both of Him and *Elias*.

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Ears to hear let him hear. ¹⁶ But to what shall I compare this Generation? They are like Children sitting in the publick Places, calling to their Companions, ¹⁷ And saying, We have play'd to you on the Pipe, and ye have not danced: we have sung mournful Tunes, and ye have not lamented. ¹⁸ For *John* came with great Abstinence in Meat and Drink: and they say ^f He is mad. ¹⁹ The Son of Man doth not abstain from eating and drinking: and they say, See there a Glutton and a Sot, a Friend of Publicans and Sinners. But Wisdom is justified by her Children.

²⁰ Then began he to upbraid the Cities where his Powers had been most exerted, because they had not repented. ²¹ Wo unto thee, *Chorazin*, Wo unto thee, *Bethsaida*: for if the Powers which have been exerted in you, had been exerted in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes. ²² I farther declare to you, that *Tyre* and *Sidon* shall at the Day of Judgment be treated with less Severity than you. ²³ And thou, *Capernaum*, that hast been exalted to the Sky, shalt be brought to ^g utter Desolation: for if the Powers which have been exerted in thee, had been exerted in *Sodom*, it would have subsisted even to this Day. ²⁴ And I farther declare to you, that in the Day of Judgment the Land of *Sodom* shall be treated with less Severity than you. ²⁵ At the same time *Jesus*, continuing his Discourse, said, ^h I praise thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes. ²⁶ Even so, Father, for such has been Thy Will. ²⁷ All Things are delivered to me by my Father: and no one knoweth the Son, except the Father: nor does any one know the Father except the Son; and he to whom the Son vouchsafes to reveal him. ²⁸ Come to Me, all ye that are fatigued and burdened, and I will give you Rest. ²⁹ Take my Yoke upon you, and become my Disciples, for I am a mild and condescending Master; and ye shall find rest to your Souls; ³⁰ For my Yoke is easy and my Burden is light.

^f Ver. 18. *He is mad.*] Literal, He hath a Demon, he is a Fanatic.

^g Ver. 23. *utter Desolation.*] Greek, *Hades*, the Grave.

^h Ver. 25. *I praise Thee.*] Literal, *I confess Thee*, or *I acknowledge Thee*. To acknowledge God for what He is, is the highest kind of Praise.

C H A P. XII.

¹ AT that time as *Jesus* passed through the Corn on the Sabbath-day, his Disciples being hungry, plucked the Ears of Corn, and eat. ² But the Pharisees observing this, said to him, See, your Disciples are doing what it is not lawful to do on the Sabbath-day. ³ And he said to them, Have you not read what *David* did when he was hungry, and those who were with him, ⁴ How he entred the House of God, and did eat the Shew-bread, which it was not lawful for him to eat, neither for those who were with him, but for the Priests only? ⁵ Or have ye not read in the Law that the Priests incur no blame by working in the Temple upon the Sabbath-day? ⁶ And I tell you, that in this place there is one greater than the Temple. ⁷ If ye had known the Meaning of this, “^a I will have Mercy and not Sacrifice,” ye would not have condemned the Innocent. ⁸ For the Son of Man is Lord even of the Sabbath.

⁹ And departing thence he went into their Synagogue, ¹⁰ Where was a Man with a withered Hand: and they asked him whether it were lawful to heal on the Sabbath-day, that they might have whereof to accuse him. ¹¹ And he said to them, Who of you having one Sheep, if that should fall into a Pit on the Sabbath-day, would not get hold of it, and lift it out? ¹² Of how much greater Value is a Man than a Sheep! It is then lawful to do good on the Sabbath-days. ¹³ Then he said to the Man, Stretch forth thine Hand: and he stretched it out, and it was made as sound as the other. ¹⁴ Then the Pharisees went out of the Synagogue, and consulted among themselves how to destroy him. ¹⁵ But *Jesus* knowing it, withdrew from thence, and great Multitudes followed him, and he healed them all, ¹⁶ Charging them that they should not make him known: ¹⁷ Whereby that Prophecy of *Isaias* was fulfilled, ¹⁸ “Behold my Servant, whom I have chosen, my Beloved in whom my Soul delighteth: I will put my Spirit upon him, and he shall teach the Nations Judgment. ¹⁹ He shall not debate, nor clamour, neither shall his Voice be heard in the Streets. ²⁰ He shall not break a bruised

^a Ver. 7. *I will have Mercy, &c.*] *i. e.* Works of Mercy, Acts of Kindness and Beneficence, which are essential Duties, and preferable to all the ceremonial Law (named here from its principal Act, *Sacrifice*) when that comes in competition with them.

“ Reed,

“ Reed, nor extinguish a smoking Wick, ^b till he hath rendered Judgment victorious. ²¹ And in his Name shall the Nations trust.”

²² Then a Demoniack was brought to him both blind and dumb: and he cured him so that he recovered his Speech and Sight: ²³ Whereat all the People were amazed, and said, Is not this The Son of *David*? ²⁴ But when the Pharisees heard it, they said, He does not cast out Demons but by Beëlzebub the Prince of the Demons. ²⁵ And *Jesus* perceiving their Thoughts, said to them, Every Kingdom that is divided against itself, must become desolate: and no City or House divided against itself can subsist. ²⁶ Now if Satan cast out Satan, he is divided against himself; How then shall his Kingdom stand? ²⁷ And if I by Beëlzebub cast out the Demons, by whom do your Children cast them out? Therefore they shall be your Judges. ²⁸ But if I by the Spirit of God cast out Demons, then the Kingdom of God is come unto you: ²⁹ Or else how can one enter the House of ^c the strong One, and take away his Furniture, unless he first bind that strong One, and then indeed he may pillage his House. ³⁰ He that is not with me, is against me; and he that gathereth not with me, dissipates. ³¹ Wherefore I declare to you that every kind of Sin and Blasphemy shall be forgiven Men, but blaspheming the holy Spirit shall not be forgiven them. ³² And if any one speaks against the Son of Man, it shall be forgiven him: but whoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this World, nor in the next. ³³ Either allow the Tree to be good, and its Fruit good: or else say, the Tree is corrupt and its Fruit corrupt: for a Tree is known by its Fruit. ³⁴ Ye brood of Vipers, how can you, bad as you are, speak good Things? for the Mouth utters the overflowing of the Heart. ³⁵ A good Man from

^b Ver. 20. till he hath rendered Judgment victorious.] It is said at Ver. 18. that *He shall teach the Nations Judgment*, by which I understand that Self-Judgment (the *Nosce teipsum* reduced to Practice) which is the ground of all Morality, and commonly named Judgment in the Scripture. This at first must be greatly defective: Self-knowledge is then dim, as the *smoking Wick*; and good Purposes weak, as the *broken Reed*. Yet under the Conduct of Christ these unpromising Dispositions will improve by continual accessions of Light and Strength, while the *feeble contrite* Novices persist in their Endeavours to judge rightly of themselves, *i. e.* as God judges of them: and at length their Judgment will be conformed to the Divine Judgment, and they will condemn in themselves all that God condemns. At last Christ, by the Renovation of their Nature, will cause Judgment to pass in their Favour, which I take to be the Purport of that Phrase, *Rendering Judgment victorious*.

^c Ver. 29. the strong One.] The Demon. *Man* ought not here to be interpolated, See *Isa.* xlix. 24. The strong One is the same as the evil One, and the Prince of this World, &c.

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the good Store that is in his Heart, uttereth good Things; and an evil Man from his evil Store, uttereth evil Things. ³⁶ But I declare to you, that Men shall give an account at the Day of Judgment for every vain Word they speak; ³⁷ For by your Words you shall be justified, and by your Words you shall be condemned.

³⁸ Then some of the Scribes and of the Pharisees said, Master, we desire to see some ^d Sign wrought by thee. ³⁹ And he answered, A wicked and degenerate Race seeketh a Sign; but no other Sign shall be given it but that of the Prophet *Jonas*. ⁴⁰ For as *Jonas* was three Days and three Nights in the Belly of the Whale, so shall the Son of Man be three Days and three Nights in the heart of the Earth. ⁴¹ The Men of *Nineveh* shall rise in Judgment against this Generation, and condemn it: because they were converted at the Preaching of *Jonas*; and behold a greater than *Jonas* is here. ⁴² The Queen of the South shall rise in Judgment against this Generation, and condemn it: for she came from the extreme Parts of the Earth to hear the Wisdom of *Solomon*: and behold a greater than *Solomon* is here. ⁴³ When the unclean Spirit is gone out of a Man he roams about the Desarts, seeking Rest, but findeth none. ⁴⁴ Then saith he, I will return to my House which I have quitted; and coming he finds it vacant, swept, and adorned. ⁴⁵ Then he goes and takes with him seven other Spirits worse than himself, and they all entering dwell there: and the last State of that Man is worse than the first: even so shall it be to this wicked Generation.

⁴⁶ While he was yet speaking to the People, his Mother and his Brothers stood without, desiring to speak with him. ⁴⁷ And one said to him, Your Mother and your Brothers are without, desiring to speak with you. ⁴⁸ But he replied to him who told him, Who is my Mother? and who are my Brothers? ⁴⁹ Then pointing towards his Disciples, he said, See here my Mother, and my Brothers. ⁵⁰ For whosoever shall do the Will of my Father who is in Heaven, he is my Brother, and Sister, and Mother.

^d Ver. 38. *a Sign*] *i. e.* Some miraculous Proof of his Divine Mission. The Sequel may be applied to those who seek *Assurances*. There is no true ground of Assurance, but the Experience of a conformity to the Death of Christ. Those who do not understand this, can have no pretension to *Assurances*: and those who do understand it, will make no such Pretension.

C H A P.

C H A P. XIII.

THE same Day *Jesus* went out of the House, and sat by the Sea-side: ² But so great a Multitude gathered about him, that he went into a Ship, and sat there, while all the People stood on the Shore. ³ And he taught them many things in Parables saying, A Sower went out to sow. ⁴ And as he was sowing, some Seeds fell along the Highway, and the Fowls came and devoured them: ⁵ Some fell on stony Ground, where they had but little Earth; and they soon sprung up because the Soil was shallow: ⁶ So when the Sun was risen, they were scorched, and for want of Root withered away. ⁷ Other Seeds fell among Thorns, and the Thorns springing up choked them. ⁸ But others fell into good Ground and proved fruitful, some Grains yielding an Hundred, some Sixty, and some Thirty. ⁹ He that hath Ears to hear, let him hear.

¹⁰ And his Disciples coming to him said, Why do you speak to them in Parables? ¹¹ He answered, Because to you it is given to know the Mysteries of the Kingdom of Heaven, but to them it is not given. ¹² For whosoever has, to him shall be given, and he shall have Abundance: but whosoever hath not, from him shall be taken even what he hath. ¹³ Therefore I speak to them in Parables, because seeing, they do not see; and hearing, they do not hear, nor understand. ¹⁴ And that Prophecy of *Isaias* is fulfilled in them. "Tho' you hear with your Ears, you will not understand: and tho' you see with your Eyes, yet you will not perceive. ¹⁵ For the Heart of this People is become gross, and their Ears are dull of Hearing, and their Eyes they have shut; lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and be converted, and I should heal them." ¹⁶ But happy are your Eyes, because they see; and your Ears, because they hear. ¹⁷ For verily I say to you, that many Prophets and other just Men have desired to see what you see, and have not seen it; and to hear what you hear, and have not heard it. ¹⁸ Hear then the meaning of this Parable of the Sower. ¹⁹ When any one hears the Doctrine of the Kingdom and does not consider it; the evil One comes, and snatches away what is sown in his Heart: this is he who received the Seed, as if it had been sown along the high-way. ²⁰ He that received the Seed upon stony Ground, is one who hearing the Word, immediately receives it with Joy: ²¹ But as he has no root in him,

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he lasteth only for a while: and when trouble or Persecution come upon account of the Word, he is immediately offended, and falls away. ²² He that received the Seed among Thorns, is one who hears the Word: but Solitude about the things of this World, and the Deceitfulness of Riches stifle in him the Word, and render it unfruitful. ²³ But the good Ground, into which the Seed was received; represents those who hear the Word and consider it, and produce Fruit, some an hundred, some sixty, some thirty fold.

²⁴ He proposed to them another Parable, saying, ^a The Kingdom of Heaven may be compared to a Man who sowed good Seed in his Field: ²⁵ But while the Men slept, his Enemy came, and sowed Tares among the Wheat, and went away. ²⁶ But when the Corn was grown up, and bore Grain, the Tares also appeared. ²⁷ So the Servants came to their Master and said, Sir, did not you sow good Seed in your Field? Whence then has it Tares? ²⁸ He said to them, some Enemy hath done This. The Servants replied, Would you then have us go and pick them out? ²⁹ But he said, No, lest while ye pick out the Tares, ye root up the Wheat with them: ³⁰ Let both grow together till the Harvest, and then I will say to the Reapers, Gather first the Tares, and bind them in bundles to burn: then gather the Wheat into my Barn.

³¹ He proposed to them another Parable, saying, The Kingdom of Heaven may be compared to a Grain of Mustard-Seed, which a Man sow'd in his Field. ³² It is indeed one of the smallest Grains, but when it is grown, it is the greatest among Herbs, and becomes a Tree, so that the Birds of the Air come and lodge in its Branches.

³³ He spake to them another Parable. The Kingdom of Heaven may be compared to Leaven, which a Woman hid in three Measures of Meal, till the whole was leavened. ³⁴ Jesus spake all these Things to the People in Parables, and without a Parable spake he not to them. ³⁵ So that this Saying of the Prophet was fulfilled,

^a Ver. 24. *the Kingdom of Heaven may be compared, &c.*] Or literal, *is like to.* 'Tis a Phrase often used by our Lord to signify, that the following Parable in its principal Circumstances bears a resemblance to what comes to pass in the Kingdom of Heaven, *i. e.* the evangelical Dispensation. So when we say, The World is like or may be compared to a Stage-play; we mean that many Things happen in the course of the World after the same manner as in theatrical Representations, *viz.* That there are surprising Vicissitudes of Fortune, and that all we see is but fictitious: as also that the Merit of the Actors is not to be measured by the Characters they personate, but the Address with which they perform their Parts, &c. &c.

“ I will open my Mouth in Parables, I will utter Things which have
“ been kept secret from the Foundation of the World.”

36 Then *Jesus* leaving the Multitude, went into the House, and his Disciples coming to him, said, Explain to us the Parable of the Tares in the Field. 37 He answered them, He that soweth the good Seed is the Son of Man: 38 the Field is the World: the good Seed are the Sons of the Kingdom: but the Tares are the Sons of the evil One. 39 The Enemy who sow'd them is the Devil: the Harvest is the End of the World, and the Reapers are the Angels. 40 As the Tares therefore are gathered and burnt in the Fire, so shall it be at the End of this World. 41 The Son of Man shall send his Angels, and they shall gather out of his Kingdom all Things that offend, and those who do Iniquity; 42 and shall cast them into the Furnace of Fire: there shall be weeping, and gnashing of Teeth. 43 Then shall the Just shine out as the Sun in the Kingdom of their Father. He that hath Ears to hear, let him hear.

44 Again the Kingdom of Heaven is like a Treasure hid in a Field, which a Man finding, conceals: and going with Joy sells all that he has, and purchases that Field. 45 Again, the Kingdom of Heaven is like a Merchant looking out for fine Pearls; 46 who meeting with one of great Value, presently sold all that he had, and bought it.

47 Again the Kingdom of Heaven is like a Net which was cast into the Sea, and took in all Sorts of Fish: 48 And when it was full, they drew it to the Shore, and setting down they gathered the good into Vessels, but throw the bad away. 49 So shall it be at the End of the World; the Angels shall descend, and separate the wicked from among the just; 50 and shall cast them into the Furnace of Fire: there shall be weeping and gnashing of Teeth. 51 *Jesus* said to them, Do ye understand all these Things? They reply'd, Yes, Lord. 52 Then said *Jesus*, Therefore every Teacher who is rightly instructed in what relates to the Kingdom of Heaven, is like the Master of a Family, who brings out of his Store-house Things new and old.

53 When *Jesus* had finished these Parables, he departed thence: 54 And when he was come into his own Country, he taught them in their Synagogue after such a manner, that they were astonished, and said, Whence hath this Man such Wisdom, and such miraculous Powers? 55 Is not this the Carpenter's Son? is not his Mother

called *Mary*? are not *James, Joses, Simon and Judas*, his Brothers, ⁵⁶ and do not all his Sisters live among us? Whence then hath he all these Things? ⁵⁷ and they were offended at him. But *Jesus* said to them, A Prophet is not without Honour, except in his own Country, and his own Family. ⁵⁸ And he wrought not many Miracles there because of their Unbelief.

C H A P. XIV.

AT that time *Herod* the Tetrarch heard of the Fame of *Jesus*, ² and said to his Servants, This is *John* the Baptist, he is risen from the dead, and therefore the [divine] Powers exert themselves in him. ³ For *Herod* having seized *John* had bound him, and put him in Prison, upon account of *Herodias* the Wife ⁴ of his Brother *Philip*: ⁴ For *John* had said to him, It is not lawful for you to have her. ⁵ And he was desirous to put him to death, but stood in awe of the People, because they esteemed *John* as a Prophet. ⁶ But when *Herod's* Birth-day was kept, the Daughter of *Herodias* danced before the Assembly, and so pleased *Herod*, ⁷ that he bound himself by an Oath to give her whatsoever she would ask. ⁸ She, being before instructed by her Mother, said, Give me here in a Charger the Head of *John* the Baptist. ⁹ And the King was grieved: yet for the sake of his Oath, and of the Guests then present, he commanded it to be given her. ¹⁰ And he sent, and had *John* beheaded in the Prison: ¹¹ And his Head was brought in a Charger, and given to the Damsel; and she carried it to her Mother. ¹² And his Disciples came and took the Body and buried it; and then went and told *Jesus*: ¹³ Which when *Jesus* heard, he departed thence in a Ship into a desert Place apart, and the People hearing of it followed him on foot from the Cities: ¹⁴ And *Jesus* coming out, saw a great Multitude, and had Compassion on them, and healed their Sick: ¹⁵ And in the Evening his Disciples came to him, saying, This is a desert Place, and the Day is far spent, send therefore the Multitude away, that they may go to the Villages and buy themselves

² Ver. 3.] Philip was still alive, and had a Daughter by her. St. Luke informs us that He was Tetrarch of Iturea, when John began to preach: iii. 1.

Provisions.

Provisions. ¹⁶ But *Jesus* said to them, They need not go, do you give them to eat. ¹⁷ They answered, We have here only five Loaves and two Fishes. ¹⁸ He said, bring them hither to me. ¹⁹ Then having commanded the Multitude to sit down on the Grass, he took the five Loaves with the two Fishes, and looking up to Heaven, he gave thanks : and having broke the Loaves he gave them to his Disciples, and the Disciples to the Multitude, ²⁰ who all ate and were filled : and they took up of the Fragments that remained, twelve Baskets full. ²¹ Now they that had eaten were about five-thousand Men, besides Women and Children. ²² Presently after, *Jesus* obliged his Disciples to embark, and cross over to the other Side before him, while he should dismiss the Multitude. ²³ And when he had dismissed them, he retired by himself upon a Mountain to pray, and Night being come on, he was there alone. ²⁴ In the mean time the Ship was got half way over the Sea, and was violently tossed by the Waves, because the Wind was contrary. ²⁵ And in the fourth Watch of the Night *Jesus* went to them, walking on the Sea : ²⁶ And when the Disciples saw him walking on the Sea, they were troubled, saying, It is an Apparition : and they cried out for Fear. ²⁷ But *Jesus* immediately said to them, Have Confidence ; It is I ; Be not afraid. ²⁸ *Peter* answered, Lord, if it be you, bid me come to you on the Water : ²⁹ And he said, Come, and *Peter* getting out of the Ship, walked on the Water to go to *Jesus* ; ³⁰ but finding the Wind boisterous, he was afraid, and beginning to sink he cried out, Lord, save me : ³¹ And immediately *Jesus* stretching out his Hand, took hold of him, and said, O thou of little Faith, wherefore didst thou doubt ? ³² And when they were come into the Ship, the Wind ceased. ³³ Then they who were in the Ship came, and worshipped him, saying, Truly Thou art the Son of God.

³⁴ When they had passed over the Sea, they came to the Country of *Gennesareth* : ³⁵ And when the Inhabitants knew who he was, they sent about all the neighbouring Country, and brought to him all that were ill, ³⁶ and besought him that they might only touch the Hem of his Garment : and as many as touched it were perfectly cured.

CHAP.

C H A P. XV.

THEN the Scribes and Pharisees who were of *Jerusalem*, came to *Jesus*, and said, ² Why do your Disciples transgress the Tradition of the Elders? for they do not wash their Hands before Meals. ³ He answered, and why do you transgress the Commandment of God by your Tradition? ⁴ For the Command of God is, Honour thy Father and Mother: and he who curses Father and Mother, let him be put to Death. ⁵ But ye say, that whosoever will declare to his Father or Mother, that what he might assist them with is an Oblation ^b, shall thereby be free from his Obligation to maintain them. ⁶ Thus you invalidate the Command of God by your Tradition. ⁷ Ye Hypocrites, well did *Isaias* prophesy of you, saying, ⁸ This People approaches me with their Mouth, and honours me with their Lips; but their Heart is far from me: ⁹ For in vain do they worship me, while they teach for Doctrines the Commandments of Men. ¹⁰ And having called the Multitude he said to them, Hear and understand. ¹¹ Not that which enters at the Mouth, pollutes a Man; but that which pollutes a Man, is what comes out of his Mouth.

¹² Then came his Disciples and said to him, Are you aware that the Pharisees took Offence at what you said? ¹³ And he answered, Every Plantation, which my heavenly Father hath not planted, shall be rooted up. ¹⁴ Let them alone, they are blind Leaders of the blind; and if the blind lead the blind, both shall fall into the Ditch. ¹⁵ Then *Peter* said to him, Explain to us that Sentence. ¹⁶ And *Jesus* said, Are you also yet without Understanding? ¹⁷ Do you not yet comprehend, that what enters at the Mouth, passes to the Belly, and is ejected? ¹⁸ But those Things which come out of the Mouth, proceed from the Heart, and they pollute the Man: ¹⁹ For out of the Heart proceed ill Designs, Murders, Adulteries, Fornications, Thefts, false Witness, Calumnies: ²⁰ These are

^a Ver. 4. *Honour thy Father, &c.*] As the greater includes the less, so *Honour* here imports *Assistance* and *Maintenance* when they are wanted, as appears from Verse the 5th. Honour is used for Maintenance, 1 Tim. v. 17. and elsewhere.

^b Ver. 5. *Kai* in the Original is here redundant, as it often is. *Grotius* upon the Place gives several Instances.

^c Ver. 13. *Every Plantation*] i. e. Doctrine. The Metaphor was familiar in the Time of our Lord, and is still used by the Jewish Writers, with whom to *pull up Plantations*, signifies to deny Articles of Faith.

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the Things which pollute a Man, but to eat with unwash'd Hands does not pollute him.

²¹ *Jesus* departed thence towards the Coasts of *Tyre* and *Sidon*:
²² And there came a Woman of *Canaan* from those Parts, and cried unto him, saying, Have Mercy on me, O Lord, thou Son of *David*, my Daughter is in a grievous Manner possessed by a Demon.
²³ But he made her no Answer: Then his Disciples came and besought him, saying, Dismiss her, for she crieth after us. ²⁴ And to them he said, I am sent only to the lost Sheep of the House of *Israel*. ²⁵ She however came forward, and worshipping him, said, Lord help me. ²⁶ He answered, It is not right to take the Childrens Bread and throw it to Dogs. ²⁷ She replied, True, Lord, yet the Dogs eat the Crumbs which fall from the Table of their Masters.
²⁸ Then *Jesus* answered, O Woman, great is thy Faith: Be it unto thee even as Thou willest; and her Daughter was instantly cured.

²⁹ *Jesus* departing thence came near the Sea of *Galilee*, and going upon a Mountain, sat down there: ³⁰ And great Multitudes came to him, bringing with them the lame, the blind, the dumb, the maimed, and many others, whom they laid at the Feet of *Jesus*; and he cured them: ³¹ So that the Multitude was amazed, when they saw, that the dumb spoke, the maimed were made whole, the lame walked, and the blind saw: and they glorified the God of *Israel*. ³² Then *Jesus* called his Disciples and said, I have Compassion upon this Multitude, because they have now been with me three Days, and have nothing to eat; I will not send them hence fasting, lest they faint by the way. ³³ His Disciples said, Whence can we get Bread enough in a Desert to satisfy so great a Multitude?
³⁴ *Jesus* asked, How many Loaves they had? They answered, seven, and a few small Fishes: ³⁵ And he bid the People sit down on the Ground. ³⁶ Then taking the seven Loaves with the Fishes, and having given Thanks, he broke and distributed them to his Disciples, and they to the Multitude; ³⁷ who did all eat, and were satisfied: and they took up of the Fragments that remained seven Baskets full: ³⁸ And those who ate were four thousand Men besides Women and Children. ³⁹ And when he had dismissed the Multitude, he took Ship, and came to the Coasts of *Magdala*.

CHAP.

C H A P. XVI.

THEN the Pharisees and Sadducees came with an Intent to try him, and desired that he would shew them some miraculous Sign from Heaven. ² He answered them, In the Evening you say, It will be fair Weather, for the Sky is red. ³ And in the Morning, it will be foul Weather to day, for the Sky is red and lowring. O ye Hypocrites, you know how to judge of the Appearance of the Sky; but can ye not discern the Signs of the Times? ⁴ A wicked and degenerate Race, seeketh a Sign, and no Sign shall be given it, but that of the Prophet *Jonas*: And leaving them he went away.

⁵ Now his Disciples at their Departure to pass over to the other Side, had forgot to take Bread with them. ⁶ And *Jesus* said to them, Take heed and beware of the Leaven of the Pharisees and Sadducees; ⁷ whereupon they said to one another, This is because we have brought no Bread with us: ⁸ Which *Jesus* perceiving said, O ye of little Faith, why do you reason among yourselves about not bringing Bread? ⁹ Do you not yet understand? Have you forgot the five Loaves among the five thousand, and how many Baskets you took up? ¹⁰ Or the seven Loaves among the four thousand, and how many Baskets you took up? ¹¹ How is it that you do not perceive, that I did not speak of Bread, when I cautioned you against the Leaven of the Pharisees and Sadducees? ¹² Then they understood that he did not caution them against the Leaven of Bread, but against the Doctrine of the Pharisees and Sadducees.

¹³ When *Jesus* came into the Territories of *Cæsarea Philippi*, he questioned his Disciples, saying, Who do Men say, that I, the Son of Man, am? ¹⁴ They answered, Some say you are *John* the Baptist, others *Elias*, and others *Jeremias*, or one of the Prophets. ¹⁵ He said to them, but who say you that I am? ¹⁶ *Simon Peter* answered, Thou art THE CHRIST, the Son of the Living God. ¹⁷ And *Jesus* said, Blessed art thou, *Simon* Son of *Jona*, for Flesh and Blood hath not revealed this to thee, but my Father who is in Heaven. ¹⁸ And I also say to thee, that thou art *Peter*, and upon this Rock will I build my Church: and the Gates of *Hades* shall not prevail against it. ¹⁹ And I will give thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. ²⁰ Then

²⁰ Then he charged his Disciples, that they should not tell any one that he was the Christ.

²¹ From that time *Jesus* began to inform his Disciples that he must go to *Jerusalem*, and suffer many Things from the Elders, and Chief-Priests, and Scribes; and be put to Death, and be raised again the third Day. ²² Then *Peter* taking him aside, began to expostulate with him, saying, Mercy on thee, Lord! This shall never happen to thee. ²³ But He turning, said to *Peter*, Begone, ^a Satan, you offend me: for ^b you take no Interest in the Concerns of God, but only in those of Men. ²⁴ Then *Jesus* said to his Disciples, If any Man would come after me, let him deny himself, and take up his Cross, and follow me. ²⁵ For whosoever would save his Life, shall lose it: and he who will lose his Life for my sake, shall recover it. ²⁶ What Advantage is it for a Man to gain the whole World, if he forfeit his Life? or what shall a Man give as an Equivalent for it? ²⁷ For the Son of Man shall come in the Glory of his Father with his Angels; and then shall he render to every Man according to his Practice. ²⁸ I declare to you, that some here present shall not taste of Death, till they see the Son of Man coming in his Kingdom.

^a Ver. 23. *Satan.*] Adversary, or Enemy; for so Satan signifies.

^b Ver. 23. *You take no Interest.*] In our Translation of 1 Maccab. x. 20 ἡμεῖς τὰ ἡμῶν is rendered *to take our part.*

C H A P. XVII.

¹ ² **A**FTER six Days *Jesus* taking *Peter*, and *James*, and *John* his Brother, retired with them to a lonely Place on a high Mountain, ² and was transfigured before them; his Face was shining as the Sun; and his Garments were white as the Light: ³ And presently they saw *Moses* and *Elias* conversing with him. ⁴ Then *Peter* addressing himself to *Jesus*, said, Lord, it is good for us to stay here. If it be your Will, let us set up three Tents, one for you, and one for *Moses*, and one for *Elias*. ⁵ While he was yet speaking, a luminous Cloud overshadowed them, and a Voice out

^a *After six Days.*] St. Luke has, *about eight Days after.* The two Accounts differ only as if one should say that Christ appeared to his Disciples *after his Death*, another *after his Resurrection.* The Connexion with the End of the former Chapter must be attended to here, as in many other Places.

of the Cloud said, " This is my Beloved Son in whom I delight :
 " Hear ye Him." ⁶ And when the Disciples heard it, they fell on
 their Faces and were greatly afraid. ⁷ And *Jesus* coming to them,
 touched them, and said, Arise : Be not afraid. ⁸ Then lifting up
 their Eyes, they saw no Man, but *Jesus* only. ⁹ And as they came
 down from the Mountain, He charged them, saying, Tell the Vision
 to no Man, until the Son of Man be risen from the Dead. ¹⁰ And
 his Disciples asked, Why then do the Scribes say that *Elias* must
 first come? ¹¹ *Jesus* replied, *Elias* indeed cometh first, and shall
 set all Things right. ¹² But I tell you that *Elias* is already come,
 and they did not know him, but have done to him whatever they
 would : in like manner shall the Son of Man also suffer by them :
¹³ Then the Disciples perceived, that he had spoken of *John* the
 Baptist.

¹⁴ When they were come to the Multitude, there came a Man,
 who kneeling down to him, said, ¹⁵ Lord, have Mercy on my Son,
 for he is lunatic, and grievously afflicted : he often falls into the
 Fire, and often into the Water. ¹⁶ And I brought him to your
 Disciples, but they could not cure him. ¹⁷ Upon which *Jesus* said,
 O faithless and perverse Generation, how long shall I be with you ?
 how long shall I bear with you ? Bring him hither to me. ¹⁸ Then
Jesus rebuked the Demon, and he went out ; and the Child was
 instantly cured. ¹⁹ The Disciples then came to *Jesus* in private, and
 said, Why could not we cast out that Demon? ²⁰ *Jesus* replied,
 Because of your Unbelief : for I assure you, that if ye had Faith,
 as ^b a Grain of Mustard Seed, ye might say to this ^c Mountain, Re-
 move hence to yonder Place, and it should remove : and nothing
 would be impossible to you. ²¹ But this kind of Demon is not to be
 cast out but by Prayer and Fasting. ²² And while they abode in
Galilee, *Jesus* said to them, The Son of Man shall be betrayed into
 the Hands of Men ; ²³ They shall put him to Death, and the
 third Day He shall be raised again : and they were exceedingly
 grieved.

^b Ver. 20. *As a Grain of Mustard-Seed, &c.*] All inanimate Nature is passive
 to Deity, and therefore infallibly executes what it is design'd for. When Faith is
 consummate in the human Nature, That becomes alike susceptible of the divine
 Energy.

^c *To remove Mountains*, was a proverbial Phrase used familiarly by the Jews of that
 Age, and still retained in their Writings, to express the Performance of somewhat very
 difficult, and to Appearance impossible.

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²⁴ When they were come to *Capernaum*, those who gathered the Tribute came to *Peter* and said, Does not your Master pay Tribute? ²⁵ He said, Yes: And when he was come into the House, *Jesus* presented him, saying, What is your Opinion, *Simon*? Of whom do the Kings of the Earth take Tribute or Taxes? of their own Sons, or of Strangers? ²⁶ *Peter* said, Of Strangers. *Jesus* replied, Then the Sons are free. ²⁷ However, that we may give them no Offence, go to the Sea, throw in a Hook, and take the first Fish that comes: When you open his Mouth you will find in it a Piece of Money: take that, and give them for me and for yourself.

C H A P. XVIII.

¹ **A**T the same time the Disciples came to *Jesus*, saying, Which of us is greatest in the Kingdom of Heaven? ² And *Jesus* calling to him a Child, placed him in the midst of them, ³ And said, I assure you, that if you do not change, and become as Children, ye shall not enter the Kingdom of Heaven. ⁴ Whosoever therefore shall become humble as this Child, he shall be greater in the Kingdom of Heaven, [than any of you in your present Disposition of Mind.] ⁵ And whosoever shall in my Name receive one such Child, receives me. ⁶ But whoever shall offend one of these little ones who believe in me, it were better for him that a Mill-Stone were hanged to his Neck, and that he were drowned in the Depth of the Sea. ⁷ Wo to the World because of Offences. It is necessary that there should be Offences: but Wo to that Man by whom the Offence cometh. ⁸ And if your Hand or your Foot offends you [*i. e.* causes you to fall] cut them off, and cast them from you. It is better for you to enter into Life halt, or maimed; than having two Hands or two Feet to be cast into the eternal Fire. ⁹ And if your Eye offends you, pull it out, and cast it from you. It is better for you to enter into Life with one Eye, than having two Eyes to be cast into Hell-fire. ¹⁰ Beware that ye despise not one of these little ones: for I assure you that in Heaven their Angels do always behold the Face of my Father who is in Heaven. ¹¹ And the Son of Man is come to save that which is lost: ¹² If a Man has an hundred Sheep, and one of them should go astray, do not you think that he would leave the ninety and nine upon the Mountains, and go

in search of that which is strayed? ¹³ And if he find it, you may be sure, that it will give him more Joy than the ninety and nine which had not strayed. ¹⁴ In like manner, it is not the Will of your Father who is in Heaven, that one of these little ones should be lost.

¹⁵ Moreover if your Brother sin against you, go and expostulate with him in private. If he hearken to you, you have gained your Brother. ¹⁶ But if he will not hearken to you, then take with you one or two more, that whatever is said may be confirmed by the Testimony of two or three Witnesses. ¹⁷ But if he will not hearken to them, inform the Church: and if he refuses to hear the Church, from thenceforth regard him as a Pagan or Publican. ¹⁸ I declare to you, that whatsoever you shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven. ¹⁹ I say farther, that if two of you upon Earth shall agree in the same Petition, it shall be granted them by my Father, who is in Heaven. ²⁰ For where two or three are assembled in my Name, there am I in the midst of them.

²¹ Then *Peter* coming to him said, Lord, how often shall I forgive my Brother who injures me? shall I do it till seven times?
²² *Jesus* replied, I say not until seven times, but until seventy-times seven. ²³ In this respect the Kingdom of Heaven is likened to a certain King, who would settle Accounts with his Servants. ²⁴ And when he had begun to reckon; one was brought to him, who owed him ten thousand Talents. ²⁵ And as he had not wherewithal to pay, his Lord ordered that he, with his Wife and Children, and all that he had, should be sold for Payment. ²⁶ The Servant then falling prostrate besought him, saying, Lord, have Patience with me, and I will pay the whole. ²⁷ Then his Lord moved with Compassion released him, and forgave the Debt. ²⁸ But this very Servant going out met one of his Fellow-servants, who owed him an hundred Pence; and seizing him by the Throat, he said, Pay what you owe me. ²⁹ And his Fellow-servant falling down at his Feet besought him, saying, Have Patience with me, and I will pay the whole; ³⁰ And he would not; but immediately threw him into Prison till he should pay the Debt. ³¹ His Fellow-servants seeing this were greatly concerned, and they came and told their Lord all that had passed. ³² Then his Lord called for him, and said; O wicked Servant, I forgave you all that Debt, because you desired me. ³³ Ought not you also to have had Compassion on your Fellow-servants, even as I had
 had

had on you. ³⁴ Then his Lord with Indignation delivered him to the Executioners of Justice, till he should pay the whole Debt. ³⁵ In like manner will my heavenly Father also treat you if you do not from your Heart forgive each Man the Trespases of his Brother.

C H A P. XIX.

¹ **W**HEN *Jesus* had ended these Discourses he departed from *Galilee*, and came into the Confines of *Judea* beyond *Jordan*.
² And great Multitudes followed him, and he healed them there.
³ The Pharisees also came with an intent to try him, saying, Is it lawful for a Man to put away his Wife for every Cause? ⁴ And He answered, Have you not read that “ the Creator at the Beginning created them Male and Female?” ⁵ And ^a it was said, “ Therefore a Man shall leave Father and Mother, and adhere to his Wife: and they two shall be as one Person.” ⁶ So that they are no more two, but one. What therefore God had joined, let no Man separate.
⁷ They said, Why then did *Moses* direct to give a Bill of Divorce and put her away? ⁸ He answered, *Moses*, because of the hardness of your Hearts, permitted you to put away your Wives; but from the Beginning it was not so. ⁹ And I declare to you, That whosoever shall put away his Wife, except it be for Adultery, and shall marry another, is himself an Adulterer: and whoever marries her that is put away, becomes also an Adulterer. ¹⁰ His Disciples said to him, If this be the Case of a Man with his Wife, it is not expedient to marry. ¹¹ He replied, All Men are not capable of this, but only those to whom it is given. ¹² There are some Eunuchs who were such from their Birth; others who were made such by Men; and some there are who have made themselves Eunuchs for the sake of the Kingdom of Heaven. ^b He that is capable of this, let him receive it.

¹³ Then some Children were brought to him, that he should lay his Hands on them, and pray for them. And the Dis-

^a Ver. 5. *it was said*] I take *ἔειπεν* here for an impersonal Verb. 'Twas *Adam* who said so, not God.

^b Ver. 12. *He that is capable of this, let him receive it.*] Then he who is not capable of it, ought not to condemn it in those who are.

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ciples rebuked them. ¹⁴ But *Jesus* said, Let the Children alone, and hinder not their coming to me: for of such does the Kingdom of Heaven consist. ¹⁵ And when he had laid his Hands upon them, he departed thence.

¹⁶ Behold, one coming up to him said, Good Master, what good Things should I do to obtain eternal Life? ¹⁷ And He said to him, Why do you call me good, There is none good but One, even God. But if you would enter into Life, keep the Commandments. ¹⁸ He said, Which? *Jesus* replied, These, Thou shalt not commit Murder, Thou shalt not commit Adultery, Thou shalt not steal, Thou shalt not bear false Witness, ¹⁹ Honour thy Father and Mother, and thou shalt love thy Neighbour as thyself. ²⁰ The young Man said, All these have I observed ever since I was a Youth: Wherein am I still defective? ²¹ *Jesus* then said to him, If you would be perfect, go sell what you have, and give it to the Poor; and you shall have Treasure in Heaven: Then come and follow me. ²² But when the young Man heard those Words, he went away sorrowful: for he had great Possessions. ²³ Then *Jesus* said to his Disciples, I declare to you, that it will be difficult for a rich Man to enter into the Kingdom of Heaven. ²⁴ Again I assure you, that it is easier for a ^c Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God. ²⁵ When his Disciples heard this, they were greatly surprised, and said, Who then can be saved? ²⁶ But *Jesus*, looking on them, said, With Men this is impossible, but with God all Things are possible.

²⁷ Then *Peter* said to him, You see that we have quitted All, and followed you: What then shall we have? ²⁸ *Jesus* said to them, I declare to you, that you who have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, you also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*. ²⁹ And every one who has forsaken Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an hundred-fold, and inherit everlasting Life. ³⁰ But many shall be first that are last; and last, that are first.

^c Ver. 24.] *Camel* was at that time proverbially used, by way of Hyperbole, to express somewhat *vast*, being the largest Animal in those Parts. So xxiii. 24. *Strain out a Gnat, and swallow a Camel.*

C H A P. XX.

FOR the Kingdom of Heaven is like to a Master of a Family, who went out early in the Morning to hire Labourers for his Vineyard. ² And having agreed with the Labourers for a Penny a Day, he sent them into his Vineyard. ³ And he went out about the third Hour, and saw others standing unemployed in the Market-place; ⁴ And said to them, Go you also into the Vineyard, and I will give you what is reasonable. They accordingly went thither. ⁵ Again he went out about the sixth, and the ninth Hour, and did the same. ⁶ And about the eleventh Hour he went out, and found others standing unemployed, to whom he said, Why stand you here all the Day idle? ⁷ They said, because no Man has hired us. He said, Go you too into the Vineyard, and you shall receive what is reasonable. ⁸ When Evening was come, the Master of the Vineyard said to his Steward, Call the Labourers, and pay them their Hire, beginning from the last unto the first. ⁹ And when they came who had been hired about the eleventh Hour, they received each a Penny. ¹⁰ But when the first came, they supposed that they should receive more: and they likewise received each a Penny. ¹¹ But when they received it, they murmured against the Master, ¹² Saying, These last have worked but one Hour, and you have paid them as much as us, who have bore the burden and heat of the Day. ¹³ But he said to one of them, Friend, I do you no Wrong. Did not you agree with me for a Penny? ¹⁴ Take your own, and go your ways. It is my Will to give to this last as much as to you. ¹⁵ May I not do what I will with my own? are you envious, because I am bountiful? ¹⁶ Thus the last will be first, and the first last: for many are called, but few elected.

¹⁷ After this, as *Jesus* was going to *Jerusalem*, he took the twelve Disciples aside, and said to them, ¹⁸ We are now going to *Jerusalem*, and the Son of Man shall be betrayed to the Chief-Priests and Scribes, who will condemn him to Death, ¹⁹ And deliver him up to the Gentiles to be derided, and scourged, and crucified, and the third Day He shall rise again. ²⁰ Then the Mother of *Zebedee's* Sons came with them, and threw herself at his Feet, desiring a Favour of him. ²¹ He asked her, What she would have? She said to him, Give your Orders, that these my two Sons may sit, the one on your right Hand, and the other on the Left, in your Kingdom. ²² But *Jesus* answered, You know not what you ask: Are you able to drink of the Cup, which

which I am to drink of ; and to be baptized with the Baptism, that I am baptized with ? They said, We are able. ²³ Then said *Jesus*, You shall indeed drink of my Cup, and be baptized with the Baptism wherewith I am baptized : but to sit on my right Hand and on my Left is not mine to give to any, but those for whom it is prepared by my Father. ²⁴ The other ten Disciples hearing this, were moved with Indignation against the two Brothers. ²⁵ But *Jesus* called them to him, and said, You know that the Princes of the Gentiles exercise Dominion over them, and the Great treat them imperiously. ²⁶ But among you it must not be so : on the contrary, whoever would be Great among you, let him be your Servant ; ²⁷ And whoever would be Chief among you, let him perform the meanest Offices ; ²⁸ Even as the Son of Man came not to be served, but to serve, and give his Life a ransom for many.

²⁹ And as they were going from *Jericho*, a great Multitude followed him. ³⁰ And there were two blind Men sitting by the Way, who, when they heard that *Jesus* was passing, cried, Have Mercy on us, O Lord, thou Son of *David* ! ³¹ And the People rebuked them, to make them silent, but they cried the more, saying, Have mercy on us, O Lord, thou Son of *David* ! ³² Then *Jesus* stopped, and having called them, said, What would you have me to do for you ? ³³ They answered, Lord, that we may recover our Sight : ³⁴ And *Jesus* having pity on them, touched their Eyes, and immediately they recovered their Sight, and followed him.

C H A P. XXI.

¹ **A**ND when they drew nigh to *Jerusalem*, and were come to *Bethphage* by the Mount of Olives, then *Jesus* sent two Disciples, ² Saying, Go to the Village there before you, and you will immediately find a She-As tied, and the Colt with her ; loose her, and bring them to me. ³ And if any Man say any thing to you, you shall say the Lord wants them : And he will presently send them. ⁴ All this was done, that the Prophecy might be fulfilled, which says, ⁵ Tell ye the Daughter of *Sion*, Behold thy King cometh to thee meek, and sitting on an As, even a Colt the Fole of one used to the Yoke. ⁶ And the Disciples went, and having done as *Jesus* commanded, ⁷ They brought the As and the Colt, and having laid on their Garments, they seated him thereon. ⁸ And a very great Multitude

titude spread their Garments in the way: others cutting down Branches from the Trees, strewed them in the way. ⁹ And the Multitudes that went before, and that followed, cried, saying, Hosanna to the Son of *David!* Blessed be He that cometh in the Name of the Lord, Hosanna in the Highest. ¹⁰ And when he was come into *Jerusalem*, all the City was in a Commotion, saying, Who is This? ¹¹ And the Multitude said, This is *Jesus* the Prophet, who is of *Nazareth* in *Galilee*.

¹² Then *Jesus* went into the Temple of God, and drove thence all those who sold and bought in the Temple: and he threw down the Tables of the Money-changers, and the Benches of them who sold Doves; ¹³ And said to them, It is written, "My House shall be called an House of Prayer, but you have made it a Den of Thieves." ¹⁴ And the Blind and the Lame came to him in the Temple, and he cured them. ¹⁵ But when the Chief-Priests and Scribes saw the Wonders that He did, and the Children in the Temple crying, Hosanna to the Son of *David!* they were full of Indignation, ¹⁶ And said to him, Do you hear what these say? Yes, replied *Jesus*, and have ye not read, "Out of the Mouths of Babes and Sucklings thou hast perfected Praise?" ¹⁷ Then leaving them he went out of the City to *Bethany*, and lodged there.

¹⁸ In the Morning as he was returning to the City, he was hungry; ¹⁹ And seeing a Fig-tree ^a by the Road, he came to it, and finding nothing thereon but Leaves only, he said to it, Let no Fruit grow on thee for ever. And instantly the Fig-tree withered. ²⁰ And the Disciples seeing this were amazed, and said, How soon is the Fig-tree withered? ²¹ And *Jesus* said to them, I assure you, that if you have Faith, and doubt not, you shall not only do This, which is done to the Fig-tree; but also, if you shall say to this Mountain, Be thou removed, and cast into the Sea, it shall be done. ²² And whatsoever you shall ask in Prayer, believing, you shall receive.

²³ And when he was come into the Temple, the Chief-Priests and Elders of the People came to him as he was teaching, and said, By what Authority do you these Things? and who gave you that Authority? ²⁴ *Jesus* replied, I will ask you one Question, which if you answer me, I then will tell you by what Authority I do these Things. ²⁵ The Baptism of *John*, whence was it, from Heaven, or from Men? But they reasoned with themselves, and said, If we answer,

^a Ver. 19, &c.] This was a National Lesson, a symbolic Warning to the *Jews*.

From Heaven; he will say, Why then did not you believe him? ²⁶ And if we say, From Men; we have reason to fear the People, for they all regard *John* as a Prophet. ²⁷ So they answered *Jesus*, We cannot tell. Then he said, neither tell I you by what Authority I do these Things. ²⁸ But what think you of this? A Man had two Sons; and coming to the first he said, Son, go work to day in my Vineyard. ²⁹ He answered, I will not. But afterwards he repented and went. ³⁰ The Father coming to the other said to him the same. And he answered, I will go, Sir; but he went not. ³¹ Which of the two did the Will of his Father? They say, The first. *Jesus* replied, I declare to you, that the Publicans and Harlots go into the Kingdom of God before you: ³² For *John* came to you in the way of Justice, and you believed him not: but the Publicans and Harlots did believe him. And tho' you saw that, yet you did not repent, so as to believe him. ³³ Hear another Parable: There was a certain Householder who planted a Vineyard, and set a Hedge about it, and made a Wine-press, and built a Tower. Then he let it out to Husbandmen, and went into a far Country. ³⁴ And when the Season of Fruit drew near, he sent his Servants to the Husbandmen, that they might receive the Fruits of the Vineyard. ³⁵ And the Husbandmen seized his Servants, and beat one, and killed another, and stoned another. ³⁶ Again he sent other Servants more than the first: and they treated them after the same manner. ³⁷ At last he sent to them his Son, saying, They will reverence my Son. ³⁸ But the Husbandmen, when they saw the Son, said among themselves, This is the Heir, come, let us kill him, and seize on his Inheritance. ³⁹ So they took him, and turned him out of the Vineyard, and slew him. ⁴⁰ When therefore the Owner of the Vineyard comes, what will he do to those Husbandmen? ⁴¹ They answered, He will miserably destroy those wicked Men, and will let out his Vineyard to other Husbandmen, who will render him the Fruits in their Seasons. ⁴² *Jesus* said to them, Did you never read in the Scripture, "That very Stone which the Builders rejected, is become the Head of the Corner. This is done by the Lord, and we see it with Admiration." ⁴³ Therefore I say to you, The Kingdom of God shall be taken from you, and given to a Nation, who will bring forth the Fruits thereof. ⁴⁴ And whosoever shall fall on this Stone, shall be bruised: but on whomsoever It shall fall, it will crush him to pieces. ⁴⁵ And when the Chief-Priests and Pharisees had heard his Parables, they perceived that he spoke of them. ⁴⁶ But when they sought to lay hands

hands on him, they were afraid of the People, because they thought him a Prophet.

C H A P. XXII.

AND *Jesus* continuing his Discourse spoke to them again in Parables, saying, ² The Kingdom of Heaven is like a King, who made a Wedding-feast for his Son, ³ And sent his Servants to call those who were invited to the Wedding, but they would not come. ⁴ Again he sent other Servants, saying, Tell them who are invited, Behold, I have prepared my Feast: my Oxen and Fatlings are killed, and all Things are ready: Come to the Marriage. ⁵ But they slighted the Message, and went their ways, one to his own Farm, another to his Traffick: ⁶ The rest having seized his Servants, abused them, and slew them. ⁷ But when the King heard it, he was angry, and sending his Troops he destroyed those Murderers, and burnt their City. ⁸ Then said he to his Servants, The Wedding-feast is ready; but they who were invited were not worthy. ⁹ Go therefore into the most frequented Streets, and invite to the Marriage all ye find. ¹⁰ The Servants accordingly went into the Streets, and brought in all they met, both bad and good; and the Wedding-feast was furnished with Guests. ¹¹ And when the King came in to view the Guests, he saw there a Man who had not on a wedding Garment: ¹² And said to him, Friend, how came you here, not having a wedding Garment? And he was speechless. ¹³ Then said the King to those who attended, Bind him Hand and Foot, take him hence, and cast him into outer Darknes, there shall be weeping and gnashing of Teeth. ¹⁴ For many are called, but few are elected.

¹⁵ Then went the Pharisees, and consulted how they might ensnare him in his Discourse. ¹⁶ And they sent to him their Disciples with the *Herodians*, who said, Master, we know that you are an upright Man, and teach the way of God in Truth, nor are you influenced by respect to any Man: for you regard not the outward quality of Men. ¹⁷ Tell us therefore your Opinion, Is it lawful to pay Tribute to *Cæsar* or not? ¹⁸ But *Jesus* perceiving their Malice, said, Why do you tempt me, ye Hypocrites? ¹⁹ Shew me the Tribute-money; and they brought him a Penny. ²⁰ And he said, Whose Image and Inscription is this? ²¹ They answered, *Cæsar's*. He said, Render then to *Cæsar* the Things which are *Cæsar's*, and to God, the

which are God's. ²² When they heard this, they were struck with Admiration, and leaving him went away.

²³ The same Day the Sadducees, who say there is no Resurrection, came and questioned him, saying, ²⁴ Master, *Moses* said, If a Man die having no Children, his Brother shall marry his Wife, and raise up Issue to his Brother. ²⁵ Now there were with us seven Brothers, the first married, and dying without Children, left his Wife to his Brother: ²⁶ The same happened to the second, and the third, and so on to the seventh. ²⁷ And last of all the Woman also died. ²⁸ Therefore in the Resurrection, whose Wife shall she be of the seven? for they all had married her. ²⁹ *Jesus* answered them, You are in an Error, not knowing the Scriptures nor the Power of God. ³⁰ For in the Resurrection there will be no Marriages, but they will be as the Angels of God in Heaven. ³¹ But as to the Resurrection of the Dead, have you not read what was spoke by God himself, when he said, ³² "I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*?" Now God is not the God of the Dead, but of the Living. ³³ And the Multitude hearing this, were astonished at his Doctrine. ³⁴ And the Pharisees hearing that he had silenced the Sadducees, assembled: ³⁵ And one of them, a Doctor of the Law, tempting him, asked this Question; ³⁶ Master, which is the great Commandment in the Law? ³⁷ *Jesus* reply'd, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. ³⁸ This is the first and great Commandment. ³⁹ The second, which is like it, is, Thou shalt love thy Neighbour, as thyself. ⁴⁰ Upon these two Commandments the whole Law and the Prophets depend.

⁴¹ While the Pharisees were yet assembled, *Jesus* asked them, ⁴² What is your Opinion concerning the Christ? Whose Son is he? They answered, *David's*. ⁴³ He said, How comes it then, that *David* by Inspiration calls him Lord, in these Words, ⁴⁴ The LORD said unto my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool. ⁴⁵ If *David* then call him Lord, how is he *David's* Son? ⁴⁶ But no Man was able to answer him a Word, nor durst any one from that Day ask him any more Questions.

C H A P.

C H A P. XXIII.

THEN *Jesus* speaking to the Multitude and to his Disciples,
² said, The Scribes and Pharisees sit on the Chair of *Moses* :
³ Therefore whatsoever they bid you observe, that observe and
 practise ; but do not imitate their Works, for they say, and do not.
⁴ They bind up grievous and insupportable Burdens, which they lay
 on Mens Shoulders, but they themselves will not put a Finger to
 them. ⁵ They do all their Actions, that they may be taken notice of
 by Men : they make their Phylacteries broad and the Fringes of
 their Garments large, ⁶ They love the uppermost Places at
 Feasts, and the first Seats in the Synagogues, ⁷ And to be saluted
 in the publick Places, and to be called ^a Rabbi, Rabbi. ⁸ But
 be not ye called Rabbi : for you have but one Master, who is
 the Christ, and ye all are Brethren. ⁹ And call no Man upon Earth
 your Father, for you have but one Father, who is in Heaven.
¹⁰ Neither be ye called Masters : for ye have but one Master, who is
 the Christ. ¹¹ He that is greatest among you, shall be your Servant.
¹² And whosoever will exalt himself, shall be humbled : and he who
 humbleth himself, shall be exalted.

¹³ But wo unto you Scribes and Pharisees, Hypocrites, because
 you shut the Kingdom of Heaven against Men : for you neither go
 in yourselves, nor suffer them who are entring to go in. ¹⁴ Wo
 unto you Scribes and Pharisees, Hypocrites, because you make long
 Prayers, and under that Pretence you devour Widows Houses ; there-
 fore you shall be more severely punished. ¹⁵ Wo unto you Scribes
 and Pharisees, Hypocrites, because you traverse Sea and Land to make
 one Profelyte, and when he is made, you render him ^b a more hypo-
 critical Reprobate than yourselves. ¹⁶ Wo unto you, ye blind Guides,
 who say, if a Man swears by the Temple, he is not bound ; but if
 he swears by the Gold of the Temple, he is bound by his Oath.
¹⁷ Ye fools and blind : which is most considerable, the Gold, or
 the Temple that sanctifies the Gold ? ¹⁸ Again you say, If a Man
 swears by the Altar, he is not bound ; but if he swears by the Gift
 that is upon the Altar, he is bound by his Oath. ¹⁹ Ye fools and
 blind, which is most considerable, the Gift, or the Altar that conse-
 crates the Gift ? ²⁰ Whosoever therefore swears by the Altar, swears

^a Ver. 7, 8, 9, 10. *Rabbi--Father--Master.*] These were Titles affected by the
Jewish Doctors, and then newly introduced.

^b *Διπλοος* opposed to *ειπλοος*.

not

not only by the Altar, but also by all Things which are thereon. ²¹ And whosoever swears by the Temple, swears not only by the Temple, but also by Him, who dwelleth therein. ²² And he who swears by Heaven, swears by the Throne of God, and by Him who sitteth thereon. ²³ Wo unto you Scribes and Pharisees, Hypocrites; because ye pay Tithe of Mint, and Anise, and Cummin; and have omitted the weightier Matters of the Law, Judgment, Kindness, and Faith: these you ought to have done, and not to have omitted those. ²⁴ Ye blind Guides, who strain out a Gnat, but swallow a Camel. ²⁵ Wo to you Scribes and Pharisees, Hypocrites; because you make clean the outside of the Cup and Dish, but within^c they are full of Extortion and Excess. ²⁶ Thou blind Pharisee, cleanse first what is within the Cup and Dish, that the outside of them may be clean too. ²⁷ Wo to you Scribes and Pharisees, Hypocrites; because you are like whited Sepulchres, which indeed appear beautiful without, but are within full of dead Mens Bones and all sort of Impurity. ²⁸ Even so you also outwardly seem just to Men, but within you are full of Hypocrisy and Iniquity. ²⁹ Wo to you Scribes and Pharisees, Hypocrites; because you build the Tombs of the Prophets, and adorn the Sepulchres of the Just, ³⁰ And say, if we had lived in the Days of our Fathers, we would not have been accessory with them to the death of the Prophets: ³¹ So that hereby you acknowledge that you are the Children of those who killed the Prophets. ³² Fill ye up the measure of your Fathers. ³³ Ye Serpents, ye brood of Vipers, how can ye escape the Judgment of Hell? ³⁴ Wherefore behold, I send to you Prophets, and wise Men, and Scribes; and some of them you will kill and crucify, and some of them you will scourge in your Synagogues, and persecute them from City to City. ³⁵ And so upon you shall come all the innocent Blood shed on the Earth from the Blood of *Abel* the just, to the Blood of *Zacharias* Son of *Barachias*, whom you slew between the Temple and the Altar. ³⁶ I declare to you, that all these things shall come upon this Generation. ³⁷ O *Jerusalem, Jerusalem*, thou that killest the Prophets, and stonest those who are sent to thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not! ³⁸ Know, that

^c Ver. 25. *they are full of Extortion and Excess.*] The Censure here is double, viz. that what filled their Cups and Dishes was got unjustly, and used intemperately. No wonder that Tables so furnished prove a Snare, as many find by sad Experience. Luxury punishes Fraud, and feeds Disease with the Fruits of Injustice.

your

your Habitation shall be left a Desert: ¹⁹ For I declare to you, that ye shall not see me after this time, till ye say, Blessed is He that cometh in the Name of the Lord.

C H A P. XXIV.

¹ **J**ESUS went out of the Temple, and was departing, when his Disciples came, desiring that he would take a view of the Buildings of the Temple. ² And *Jesus* said to them, See you not all this? I tell you for certain, that there shall not be left here one Stone upon another, no not one, which shall not be thrown down. ³ After this, as he was sitting upon the Mount of Olives, the Disciples came to him in private, saying, Tell us when these Things shall be? and what shall be the Sign of thy coming, and of the End of the World? ⁴ And *Jesus* said, Take heed that no Man seduce you: ⁵ For many shall come in my Name, saying, I am the Christ: and shall seduce many: ⁶ And ye shall hear of Wars, and Rumours of Wars: take heed that ye be not dismayed: for these Things must come to pass, but the End is not yet: ⁷ For Nation shall rise against Nation, and Kingdom against Kingdom: and there shall be Famines, and Pestilences, and Earthquakes in divers Places. ⁸ All these are the Beginning of Sorrows: ⁹ Then shall they deliver you up to Torments, and Death: and you shall be hated by all the Nations for the sake of my Name: ¹⁰ And then shall many apostatize, and betray, and hate one another: ¹¹ And many false Prophets shall arise, and seduce many: ¹² And because Iniquity shall abound, the ^a Charity of many shall grow cold: ¹³ But he who shall endure to the End, shall be saved: ¹⁴ And this Gospel of the Kingdom shall be preached in all the World for the Information of all Nations, and then shall the End come. ¹⁵ When ye therefore shall see the Abomination of Desolation mentioned by *Daniel* the Prophet standing in the holy Place (let him that reads consider it well;) ¹⁶ Then

^a Ver. 12. *Charity.*] The Word originally signifies Love in general, but in the Christian Stile it is become a technical Term, and is commonly appropriated to signify *the Love of God*; and when it is used in that very important Sense, it may be proper to keep to the same Term, because different Words in the Version, put for the same Word, and where the Sense is precisely the same in the Original, may cause Obscurity and Mistake, as has happened in this very Instance, for in common Acceptation Charity has dwindled down to mean no more than Alms-giving.

let

let Them who are in *Judea*, flee into the Mountains : ¹⁷ Let him who is on the House-top, not come down to move any thing out of his House : ¹⁸ Neither let him who is in the Fields, return back to take his Coat : ¹⁹ And wretched will they be who are with Child, or give suck in those Days : ²⁰ But pray ye that your Flight be not in the Winter, or on the Sabbath-Day : ²¹ For then shall be great Tribulation, such as never was from the Beginning of the World to this time ; no, nor ever shall be : ²² And except those Days should be shortned, no Flesh would be saved : but for the sake of the Elect, those Days shall be shortned.

²³ Then if any Man shall say to you, See, here is the Christ, or, there : believe it not : ²⁴ For there shall appear false Christs, and false Prophets, who shall shew great Signs and Prodigies so as to deceive, if it were possible, even the Elect. ²⁵ Behold, I have foretold you this. ²⁶ Wherefore, if they say to you, See, he is in the Desert ; go not forth : see, he is in the private Chambers ; believe it not : ²⁷ For as the Lightning cometh from the East, and shineth even to the West : so shall the Coming of the Son of Man be : ²⁸ Wheresoever the Carcase is, there will the Eagles be assembled.

²⁹ Immediately after the Distress of those Days, the Sun shall be darkned, and the Moon shall not give her Light ; the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken : ³⁰ Then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth lament, and shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory : ³¹ And he shall send his Angels with a Trumpet of a loud Sound, and they shall gather together his Elect from the four Winds, from one End of Heaven to the other. ³² Now learn a Parable taken from the Fig-tree : when its Branch becomes tender, and putteth forth Leaves, you know that Summer is near : ³³ So likewise ye, when ye shall see all these Things, know that the Son of Man is near, even at the Door. ³⁴ I assure you that this Generation shall not pass away, till all these Things be fulfilled. ³⁵ Heaven and Earth shall pass away, but my Words shall not pass away.

³⁶ As to ^b that Day and Hour, no Man knows it, no, not even the Angels of Heaven, but my Father only. ³⁷ The same which

^b Ver. 36. *That Day.*] A common Phrase for the Day of Judgment, the important, decisive Day, described in the next Chapter.

happened

happened in the Days of *Noe*, shall also happen at the coming of the Son of Man: ³⁸ For as at the Time just before the Flood, they were eating and drinking, marrying themselves and their Children, till the Day that *Noe* entered the Ark, ³⁹ And were not aware, till the Flood came and destroyed them all: So shall the Coming of the Son of Man be. ⁴⁰ Then shall two be in the Field; the one shall be taken, and the other left: ⁴¹ Two Women shall be grinding at the Mill; the one shall be taken, and the other left: ⁴² Watch therefore, for ye know not at what Hour your Lord shall come: ⁴³ And consider, that if the Master of the House knew at what Time of the Night the Thief would come, he would watch, and not suffer his House to be broke open: ⁴⁴ Be ye therefore prepared: for at an Hour which you think not of, will the Son of Man come.

⁴⁵ If then there be a faithful and prudent Servant, whom his Lord has set over his Family to give them their Food in due Season; ⁴⁶ Happy is that Servant, whom his Lord, when he comes, shall find so employed. ⁴⁷ I assure you, that he will make him Steward of his whole Estate. ⁴⁸ But if, being a bad Servant, he shall say in his Heart, my Lord delayeth his coming; ⁴⁹ And shall abuse his Fellow-Servants, and eat and drink with the Drunkards: ⁵⁰ The Lord of that Servant shall come on a Day when he does not expect him, and at an Hour that he is not aware of, ⁵¹ And shall cut him asunder^c, and appoint him his Portion with the Hypocrites: there shall be weeping and gnashing of Teeth.

^c Ver. 51. *Shall be cut asunder, and appoint him his Portion with the Hypocrites, &c.*] It seems by this and several other Passages that Hell is made chiefly for Hypocrites. Men incur great Guilt by their other Vices, but that Guilt is infinitely aggravated by the habitual Lie of their Pretensions to Virtue and Honour.

As to this and other Circumstances here mentioned it is to be observed, that as rich Mines sometimes grow up even to the Surface of the Earth, so in the Parables of our Lord the spiritual Sense sometimes breaks through the literal, which it interrupts with a sudden Transition to the Application.

C H A P. XXV.

THEN may the Kingdom of Heaven be compared to ten Virgins, who took their Lamps, and went out to meet the Bridegroom: ² Five of them were wise, and five foolish: ³ They that were

F f

were foolish took their Lamps, and took no Oil with them : ⁴ But the wise took Oil in their Vessels with their Lamps : ⁵ While the Bridegroom tarried, they all slumber'd and slept : ⁶ And at midnight there was a Cry made : See, the Bridegroom is coming ; go out to meet him : ⁷ Then all those Virgins arose, and trimmed their Lamps : ⁸ And the foolish said to the wise, Give us of your Oil, for our Lamps are going out : ⁹ But the wise answered, Go rather to those who sell, and buy for yourselves, lest there should not be enough for us and you : ¹⁰ And while they were gone, the Bridegroom came, and those who were ready, went in with him to the Wedding-feast, and the Door was shut : ¹¹ Afterward came also the other Virgins, saying, Lord, Lord, open to us : ¹² But he answered, Truly I know you not. ¹³ Watch therefore, for you know neither the Day nor the Hour wherein the Son of Man will come.

¹⁴ For the Kingdom of Heaven ^a is as a Man going into a foreign Country, who called his Servants ^b, and delivered to them his Effects : ¹⁵ And to one he gave five Talents, to another two, to another one, to each Man according to his respective Ability, and then set out on his Journey. ¹⁶ Now he who had received five Talents, immediately employed them in Trade ; and made of them five Talents more : ¹⁷ So he who had received two, gained likewise two more : ¹⁸ But he who had received one, went and digged in the Earth, and there hid his Lords Money. ¹⁹ After a long time the Lord of those Servants came, and reckoned with them. ²⁰ He who had received five Talents, brought other five Talents, saying, Lord, you delivered to me five Talents : besides those, here are five other Talents which I have gained : ²¹ His Lord said to him, Well done, good and faithful Servant ; you have been faithful over a few Things, I will make you Ruler over many Things : enter into the Joy of your Lord. ²² He also who had received two Talents, came ; and said, Lord, you delivered to me two Talents : besides those, here are two other Talents which I have gained. ²³ His Lord said to him, Well done, good and faithful Servant, you have been faithful over a few Things, I will make you Ruler over many Things : enter into the Joy of your Lord. ²⁴ Then he who had received the one Talent came, and said, Lord, I knew that you were a hard Man, reaping where you have not sown, and gathering where you have not strewed : ²⁵ And I

^a Ver. 14. *The Kingdom of Heaven.*] This is here repeated from the first Verse.

^b Ver. 14. *His Servants.*] τῶν ἰδίων δούλων, his peculiar Servants.

was afraid, and went and hid your Talent in the Earth : See, you have your own : ²⁶ His Lord answering said to him, Thou wicked and slothful Servant, thou knewest that I reap where I sowed not, and gather where I have not strewed : ²⁷ Thou oughtest therefore to have put my Money out to Use, and then at my Return I should have received my own with Interest. ²⁸ Take therefore the Talent from him, and give it to him who has ten Talents : ²⁹ For to every one that hath, shall be given, and he shall have abundance : but from him that hath not ^c, shall be taken away even that which he hath : ³⁰ And cast that unprofitable Servant into outward Darkness : there shall be weeping and gnashing of Teeth.

³¹ When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory : ³² And all the Heathen ^d shall be assembled before him ; and he shall separate them one from another, as a Shepherd separates the Sheep from the Goats : ³³ And he shall set the Sheep on his right Hand, but the Goats on the left. ³⁴ Then the King shall say to those on his right Hand, Come, ye blessed of my Father, possess the Kingdom prepared for you from the Foundation of the World : ³⁵ For I was hungry, and ye gave me Meat : I was thirsty, and ye gave me Drink : I was a Stranger, and ye took me in : ³⁶ Naked, and ye clothed me : I was sick, and ye looked after me ^e : I was in Prison, and ye visited me. ³⁷ Then shall the just answer him, saying, Lord, when saw we thee hungry, and fed thee ? or thirsty, and gave thee Drink ? ³⁸ When saw we thee a Stranger, and took thee in ? or naked and clothed thee ? ³⁹ Or when saw we thee sick, or in Prison, and visited thee ? ⁴⁰ And the King will reply, I declare to you, that in as much as you have done it to one of the least of these my Brethren ^f, ye have done it to me. ⁴¹ Then He shall also say to them on the left Hand, Depart from me, ye cursed, into everlasting Fire prepared for the Devil and his Angels. ⁴² For I was hungry, and ye gave me no Meat ; I was thirsty, and ye gave me no Drink :

^c Ver. 29. *From him that hath not.*] A Man is said not to have what he does not make use of. *Avaro tam desit quod habet, quam quod non habet.*

^d *The Heathen.*] ἔθνη, whence I take the English Word *Heathen* to be derived. The two former Parables represent the Judgment of Christians, who constitute the Church or Kingdom of Heaven. See ver 1: *Virgins*, and ver. 14. His proper Servants, ἰδίως δούλους.

^e Ver. 36. *Looked after me.*] Assisted me.

^f Ver. 40. *These my Brethren*] The Saints who shall come in Christ's Train to the last Judgement.

43 I was a Stranger, and ye took me not in: naked, and ye clothed me not: sick and in Prison, and ye visited me not. 44 Then will they answer, Lord, when saw we thee hungry, or thirsty, or a Stranger, or naked, or sick, or in Prison, and did not serve thee? 45 Then shall he reply, I declare to you, that in as much as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go into eternal Punishment: but the Just into Life eternal.

C H A P. XXVI.

1 NOW when *Jesus* had finished all these Discourses, he said to his Disciples: 2 You know that two Days hence the Passover will be kept, then the Son of Man shall be delivered up to be crucified.

3 At the same time the Chief-Priests and the Scribes, and the Elders of the People, assembled in the Palace of the High-Priest, whose Name was *Caiaphas*, 4 And consulted how they might take *Jesus* by Fraud, and put him to Death: 5 But said they, This must not be done on the Festival, for fear of some popular Commotion.

6 Now when *Jesus* was in *Bethany* at the House of *Simon* the Leper, 7 There came to him a Woman having a Vessel of odoriferous Liquor of great Value, which she poured on his Head as he was at Table: 8 But his Disciples seeing this, were angry, and said, To what Purpose is this Waste? 9 For that would have fetched a great Price, which might have been given to the Poor. 10 When *Jesus* perceiv'd it, he said, Why trouble ye the Woman? for this is a good-Work which she hath done upon me. 11 (As to the Poor, ye have them always with you; but me ye have not always.) 12 For when she poured this Balsam upon my Body, she did it towards my Burial. 13 I declare to you, that wheresoever this Gospel shall be preached in the whole World, there what this Woman has done shall be related for a Memorial of her.

14 Then one of the twelve, called *Judas Iscariot*, went to the Chief-Priest's, 15 And said, What will you give me, and I will deliver him unto you? and they agreed with him for thirty Pieces of

of Silver : ¹⁶ And from that time he sought an Opportunity to betray him.

¹⁷ Now the first Day of unleavened Bread, the Disciples came to *Jesus*, and said, Where would you have us make the Preparations for the Paschal Supper ? ¹⁸ And he said, Go into the City to such a one, and say to him, The Master says, My Time draws near, I will keep the Passover at your House with my Disciples : ¹⁹ And the Disciples did as *Jesus* ordered them, and made ready the Passover.

²⁰ Now when the Evening was come, he sat down with the twelve : ²¹ And as they were eating, he said, I tell you for certain, that one of you shall betray me : ²² And they being exceedingly grieved, began each of them to say to him, Lord, Is it I ? ²³ And he answered, He that dippeth his Hand with me in the Dish, he will betray me. ²⁴ The Son of Man ^a is going indeed, according to what is written of him : But wo to that Man by whom the Son of Man is betrayed : it had been good for that Man, if he had not been born. ²⁵ Then *Judas* who betrayed him, said, Master, is it I ? *Jesus* reply'd, Thou hast said it.

²⁶ And as they were eating, *Jesus* took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat ; this is my Body : ²⁷ And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it : ²⁸ For this is my Blood of the new Testament, which is shed for many for the Remission of Sins. ²⁹ But I say unto you, I will not drink henceforth of this Product of the Vine, till that Day when I shall drink it new with you in my Father's Kingdom.

³⁰ And when they had sung an Hymn, they went to the Mount of Olives : ³¹ Then *Jesus* said to them, This Night ye will all be offended upon my account : for it is written, " I will smite the " Shepherd, and the Sheep of the Flock shall be scattered : " ³² But after I am risen again, I will go before you into *Galilee*. ³³ *Peter* thereupon said, Tho' all Men should be offended upon your Account, yet will I never be offended. ³⁴ *Jesus* said to him, I assure you, that this Night, before the Cock has done crowing ^b, you will deny me thrice : ³⁵ *Peter* reply'd, Tho' I should die with you, yet I will not deny you : And so said all the Disciples.

^a Ver. 24. *Is going.*] is departing, or near his Death.

^b Ver. 34. *Has done crowing.*] For the Cock crows at different Times of the Night.

After

³⁶ After this *Jesus* went with them to a place called *Gethsemane*, and said to his Disciples, ^c Sit ye here, while I go yonder to pray. ³⁷ And he took with him *Peter*, and the two Sons of *Zebedee*, and began to be sorrowful, and in great anguish. ³⁸ Then he said to them, My Soul is exceeding sorrowful, even to death: stay here and watch by me. ³⁹ And advancing a little further, he fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless, not as I will, but as Thou willest. ⁴⁰ Then he came to his Disciples, and finding them asleep, he said to *Peter*, What, could ye not watch by me one Hour? ⁴¹ Watch, and pray that ye may not fall into Temptation: the Spirit indeed is willing, but the Flesh is weak. ⁴² He went again a second time, and prayed, saying, O my Father, if this Cup may not pass away from me except I drink it, Thy Will be done. ⁴³ And he came, and found them asleep again: for their Eyes were heavy. ⁴⁴ And he left them, and went away again, and prayed a third time, saying the same Words. ⁴⁵ Then returning to his Disciples, he said to them, ^d Sleep on now and take your Rest: See, the Hour is come, and the Son of Man is betrayed into the Hands of Sinners. ⁴⁶ Rise, let us be going: See, he approaches who betrays me.

⁴⁷ And while he was yet speaking, behold, *Judas*, one of the Twelve, came, and with him a great Crowd with Swords and Clubs from the Chief-Priests and Elders of the People. ⁴⁸ Now he who betray'd him, had given them this Signal, The Person, that I shall kiss, is the Man, seize him. ⁴⁹ And immediately coming to *Jesus*, he said, Hail Master: and kissed him. ⁵⁰ *Jesus* said to him, ^e Friend, wherefore are you come? At the same time others coming forward, seized upon *Jesus*, and secured him. ⁵¹ Whereupon one of those who were with *Jesus*, laying his Hand upon his Sword, drew it, and smiting a Servant of the High-Priest, took off his Ear. ⁵² Then said *Jesus* to him, Put up your Sword: for all they who use the Sword, shall fall by the Sword. ⁵³ Think you that I cannot now pray to my Father, and he shall instantly send me more than ^f twelve Legions of Angels? ⁵⁴ But how then shall the Scriptures be fulfilled, that thus it must be,

^c Ver. 36. *Sit ye here, &c.*] They are the Words of *Abraham* to his Servants when he went to offer *Isaac*, *Gen. xxii. 5.* in the LXX.

^d Ver. 45. *Sleep on now and take your Rest.*] One Translation has this with a Point of Interrogation. Do ye sleep on still and take Repose?

^e Ver. 50. *Friend*] Literal, Companion.

^f Ver. 53. *twelve Legions of Angels?*] Instead of twelve deserting Apostles.

⁵⁵ Presently

55 Presently after *Jesus* said to the Multitude, Are ye come out as after a Robber, with Swords and Clubs to take me? I sat teaching daily with you in the Temple, and ye did not lay hold on me. 56 But all this has been done, that the Writings of the Prophets might be fulfilled. Then all the Disciples forsook him, and fled.

57 And they who had apprehended *Jesus*, led him away to *Caiaphas* the High-Priest, where the Scribes and Elders were assembled. 58 But *Peter* followed him at a distance to the Palace of the High-Priest, and going in, sat with the Officers to see the Event.

59 Now the Chief-Priests, and Elders, and all the Council endeavoured to get false Evidence against *Jesus*, that they might put him to Death, 60 But [at first] they found none. And [after] tho' many false Witnesses came, yet found they none that was sufficient. At last there came two false Witnesses, 61 Who charged him with saying, "I am able to destroy the Temple of God, and to build it "in three Days." 62 Then the High-Priest stood up, and said to him, Do you answer nothing to what these depose against you? 63 But *Jesus* was silent. And the High-Priest said to him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God. 64 *Jesus* reply'd, I am: moreover I declare to you, that ye shall hereafter see the Son of Man sitting on the right Hand of Power, and coming upon the Clouds of Heaven. 65 Then the High-Priest tore his Clothes, saying, He has spoken Blasphemy: what further need have we of Witnesses? You yourselves have now heard his Blasphemy, 66 What is your Opinion? They answered, He deserves to die. 67 Then they spit in his Face, and struck him with their Fists, and others smote him with Sticks, 68 Saying, Shew thyself a Prophet now, thou Christ, and ^h tell us, who it was that struck thee.

69 In the mean time *Peter* was sitting in the Court without: and a Servant-maid came to him, and said, You too was with *Jesus* of Galilee. 70 But he denied before them all, saying, I know not what you mean. 71 And when he was going out to the Porch, another Maid saw him, and said to those that were present, This Man also was with *Jesus* of Nazareth. 72 And he again deny'd it, and swore that he did not know him. 73 Soon after they who stood by coming

^g Ver. 64. *I am.*] Literal, *you have said*, which imports a direct affirmative of the Question proposed; as appears from the Parallel, *Mark* xiv. 62.

^h Ver. 68. *Tell us, who it was, &c.*] *Jesus* was then blinded, as we learn from *St. Mark* and *St. Luke*.

up to *Peter* said, Certainly you are one of them, for your Language discovers you. ⁷⁴ Then he began to make Imprecations, and to swear that he did not know the Man. And immediately the Cock crew. ⁷⁵ And *Peter* remembered the Words of *Jesus*, who had said to him, Before the Cock has done crowing, you shall deny me thrice. And he went out, and wept bitterly.

C H A P. XXVII.

¹ **W**HEN the Morning was come, all the Chief-Priests and Elders of the People consulted together against *Jesus* to put him to death. ² And when they had bound him, they led him away, and delivered him to *Pontius Pilate* the Governor.

³ Then *Judas* who had betrayed him, when he saw him condemned, was touched with Remorse, and carried back the Thirty Pieces of Silver to the Chief-Priests and Elders, ⁴ Saying, I have sinned in betraying innocent Blood. And they said, What is it to us? you must look to that. ⁵ Then he throwing down the Pieces of Silver in the Temple, departed, and went and ^a hanged himself.

⁶ And the Chief-Priests took the Money and said, It is not lawful to put it into the sacred Treasury, because it is the Price of Blood.

⁷ And after consulting together they bought with it the Potters-field to be a Burying-ground for Strangers. ⁸ For which reason that Field is called the Field of Blood to this Day. ⁹ Then was fulfilled what the Prophet said, “ And they took the Thirty Pieces of Silver, “ the Price of Him who was offered to sale, and upon whom the “ Children of *Israel* had set a Price: ¹⁰ And gave them for the “ Potters-field, as the Lord had ordered me.”

¹¹ *Jesus* then appeared before the Governor, and the Governor examined him, saying, Are you the King of the *Jews*? And *Jesus* answered I am. ¹² But when he was accused by the Chief-Priests and Elders, he made no answer. ¹³ Then *Pilate* said to him, Do you not hear how many things they lay to your Charge? ¹⁴ But he made no answer to any thing that was said, so that the Governor was very much surpris'd.

¹⁵ Now it was customary at that Festival for the Governor to release to the People one Prisoner at their Choice. ¹⁶ And they had

^a Ver. 5. *hanged himself.*] Perhaps it should be choked, suffocated, or burst with Passion. In *French*, *crevé*.

then

then in custody a notorious Criminal named *Barabbas*. ¹⁷ Therefore when they were assembled, *Pilate* said to them, Whom will ye that I should release to you? *Barabbas*, or *Jesus* who is called Christ?

¹⁸ For he knew that out of Malice they had prosecuted him.

¹⁹ While he was sitting on the Tribunal, his Wife sent to him, saying, Have nothing to do with that just Man: for to-day I have suffered much upon his account in a Dream. ²⁰ In the mean time the Chief-Priests and Elders persuaded the Multitude that they should

ask *Barabbas*, and have *Jesus* put to death. ²¹ So when the Governor said to them, Which of the two would you have me release? they said, *Barabbas*.

²² *Pilate* said, What shall I do then with *Jesus* who is called Christ? They all said, Let him be crucified.

²³ Then the Governor said, Why? what harm has he done? But they cried out the more saying, Let him be crucified!

²⁴ When *Pilate* saw that he could not prevail, but that on the contrary the Tumult increased; he took Water, and washed his Hands before the Multitude, saying, I am innocent of the Blood of this just Person: you are answerable for it. ²⁵ Then all the People said, His Blood be on us, and on our Children.

²⁶ Then he released *Barabbas* to them: but having scourged *Jesus*, he delivered him to be crucified. ²⁷ Then the Soldiers of the Governor took *Jesus* into the common Hall, and gathered about him their whole Band.

²⁸ And having stripped him, they put on him a scarlet Robe: ²⁹ And when they had wreathed a Crown of Thorns, they put it on his Head, and a Reed in his right Hand: then falling

on their Knees before him they derided him, saying, Hail, King of the *Jews*! ³⁰ And they spit upon him; and taking the Reed, they smote him on the Head. ³¹ And when they had thus insulted him, they took off the Robe, and put his own Clothes on him, and led him away to crucify him.

³² As they were going along they met a Man of *Cyrene* named *Simon*, and they compelled him to carry the Cross of *Jesus*. ³³ And when they were come to a Place called *Golgotha*, that is to say, a

Place of a Skull, ³⁴ They gave him Vinegar mingled with Gall to drink; and when he had tasted it, he would not drink. ³⁵ After they had crucified him, they shared his Garments, casting Lots: So that what had been said by the Prophet was fulfilled, They shared my Garments among them, and upon my Coat did they cast Lots.

³⁶ And sitting down they watched him there. ³⁷ And they set up

over

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over his Head his Accufation written, **THIS IS JESUS THE KING OF THE JEWS.**

³⁸ At the fame time two Thieves were crucified with him, one on the right Hand, and the other on the Left. ³⁹ And they that paffed by reviled him, fhaking their Heads, ⁴⁰ And faying, Thou that deftroyeft the Temple, and buildeft it in three Days, fave thyfelf: if thou art the Son of God, come down from the Crofs. ⁴¹ Alfo the Chief-Priefts with the Scribes and Elders deriding him in the fame manner, faid, ⁴² He faved others, cannot he fave himfelf? if he be the King of *Israel*, let him now come down from the Crofs, and we will believe him. ⁴³ He confided in God: if then God loves him, let him now deliver him; for he faid, I am the Son of God. ⁴⁴ And even the Thieves, who were crucified with him, repræached him in like manner.

⁴⁵ Now from the fixth Hour there was Darknefs over all the Land unto the ninth Hour. ⁴⁶ And about the ninth Hour *Jesus* cried with a loud Voice, faying, Eli, Eli, lama Sabachthani? that is to fay, My God, My God, why haft thou forfaken me? ⁴⁷ Which fome of the Standers-by hearing, faid, This Man calls for *Elias*. ⁴⁸ And one of them immediately ran, and took a Sponge, which he filled with Vinegar, and putting it on a Reed gave him to drink. ⁴⁹ But the reft faid, Stay, let us fee whether *Elias* will come to fave him. ⁵⁰ When *Jesus* had again cried with a loud Voice, he yielded up the Ghoft.

⁵¹ At the fame instant the Vail of the Temple was rent in two from the top to the bottom; the Earth trembled, the Rocks were fplit, ⁵² The Graves opened, and the Bodies of many Saints, who fleep, arofe, ⁵³ And coming out of the Graves after his Refurrection, entered the Holy City, and appeared to many. ⁵⁴ Now when the Centurion, and thofe who were with him watching *Jesus*, had feen the Earthquake, and what had happened, they were exceedingly afraid, and faid, Certainly This was a Son of God.

⁵⁵ And many Women were there, looking on at a Difance, who had followed *Jesus* from *Galilee*, ferving him; ⁵⁶ Among whom was *Mary Magdalene*, and *Mary* the Mother of *James* and *Jofes*, and the Mother of the Sons of *Zebedee*.

⁵⁷ In the Evening there came a rich Man of *Arimathea* named *Joseph*, who alfo himfelf was a Difciple of *Jesus*: ⁵⁸ He went to *Pilate*, and asked the Body of *Jesus*, which *Pilate* ordered to be delivered

delivered to him. ⁵⁹ And when *Joseph* had taken the Body, he wrapped it in a clean linen Cloth, ⁶⁰ And laid it in his own new Tomb, which he had hewn out in the Rock: and having rolled a great Stone to the Entrance of the Sepulchre, he departed: ⁶¹ But *Mary Magdalene* and another *Mary* were there, sitting over-against the Sepulchre.

⁶² Now ^b the next Day, which followed the Day of the Preparation, the Chief-Priests and Pharisees came together to *Pilate*, ⁶³ And said, Sir, we remember that this Impostor, when he was alive, said, After three Days I will rise again. ⁶⁴ Give orders therefore that the Sepulchre may be secured till the third Day, lest his Disciples coming by Night steal him away, and then say to the People, that he is risen from the dead: so the last Imposture shall be more dangerous than the first. ⁶⁵ *Pilate* said to them, You have a Guard; go then, and make it as secure as you can. ⁶⁶ Accordingly they went and secured the Sepulchre, sealing the Stone, and posting Guards about it.

^b Ver. 62. *the next Day, which followed the Day of the Preparation,*] See *Mark* xv. 42. The Day of Preparation was the Day before the Sabbath, whereon they were to prepare for the celebration of it: the next Day then was the Sabbath according to the Jewish Stile; but the Evangelist here expresses it by this circumlocution, *the Day which followed the Day of the Preparation*; because the Jewish Sabbath was then abolished, and a new Order succeeded. The Christian Sunday is the Octave of that Week.

C H A P. XXVIII.

¹ **A**FTER the Sabbath was over, as it began to dawn towards the first Day of the Week, *Mary Magdalene* and the other *Mary* went to view the Sepulchre. ² Now there had been a great Earthquake, for an Angel of the Lord descending from Heaven was come, and had rolled away the Stone from the Entrance of the Sepulchre, and was sitting upon it. ³ His Aspect was like Lightning, and his Raiment white as Snow: ⁴ The Guards shook for fear of him, and became as dead Men.

⁵ But the Angel spoke to the Women, and said, Be not ye afraid: for I know that ye are seeking *Jesus*, who was crucified. ⁶ He is not here, for he is risen according to his own Prediction: come and see the Place where the Lord was laid; ⁷ Then hasten to tell his Disciples, that he is risen from the dead, and goes before you into *Galilee*: there ye shall see him. Behold I have informed you.

G g 2

⁸ And

⁸ And they hastily went out of the Sepulchre with Fear and great Joy, and ran to tell his Disciples. ⁹ But as they were on the way to them, *Jesus* himself met them, saying, [in the usual form of Salutation] Rejoice. And they came, and embracing his Feet worshipped him. ¹⁰ Then *Jesus* said to them, Be not afraid: go bid my Brethren repair to *Galilee*, and there shall they see me.

¹¹ Now when they were gone, some of the Guards went into the City, and informed the Chief-Priests of all that had happened.

¹² And when they were assembled with the Elders, and had consulted together, they gave a large Sum of Money to the Soldiers, ¹³ saying, Do you give it out that his Disciples came by Night, and stole him away, while you were asleep. ¹⁴ If this comes to the Governor's Ears, we will pacify him, and indemnify you. ¹⁵ So they took the Money, and did as they were instructed: and this Report is still current among the *Jews* to this Day.

¹⁶ Then the eleven Disciples went into *Galilee* upon the Mountain, where *Jesus* had appointed them. ¹⁷ And when they saw him, they worshipped him: but some there were that doubted. ¹⁸ And *Jesus* coming up to them said, All Power in Heaven and on Earth has been given to me. ¹⁹ Go therefore and instruct all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things which I have commanded you. Lo, I am with you always, even to the end of the World. Amen.

Of St. M A R K.

C H A P. I.

¹ THE Gospel of *Jesus Christ* the Son of God ² began as the Prophets foretold in their Writings, "Behold I send my Messenger before your appearance, who shall prepare your way before you." ³ The Voice of Him who cries in the Desert, Prepare ye "the way of the Lord, make his Paths straight." ⁴ Accordingly *John* actually was baptizing in the Desert, and preaching the Baptism of Repentance for the Remission of Sins. ⁵ And all *Judea* with the Inhabitants of *Jerusalem* went out to him: and having confessed their Sins, they were all baptized by him in the River *Jordan*. ⁶ Now

⁶ Now *John* was clothed in Camels Hair, with a leathern Girdle about his Waste: and his Food was Locusts and wild Hony. ⁷ And he preached, saying, There cometh after me, One more powerful than I, the latchet of whose Shoes I am not worthy to stoop down and unloose. ⁸ I indeed have baptized you with Water: but He shall baptize you with holy Wind.

⁹ At that time *Jesus* came from *Nazareth* of *Galilee*, and was baptized by *John* in *Jordan*: ¹⁰ And directly, as he came up out of the Water, he saw the Heavens opened, and the Spirit descending as a Dove upon him: ¹¹ And a Voice came from Heaven, saying, "Thou art my beloved Son, in whom I delight:" ¹² And immediately the Spirit led him into the Desert. ¹³ And he continued in that Desert forty Days, being tempted by Satan. He lived among the wild Beasts, and the Angels served him.

¹⁴ But after *John* was put in Prison, *Jesus* went into *Galilee*, preaching the glad Tidings of the Kingdom of God, ¹⁵ saying, The time is accomplished, and the Kingdom of God is near: Repent, and believe the Gospel.

¹⁶ Now as he walked by the Sea of *Galilee*, he saw *Simon*, and *Andrew* his Brother, casting their Net into the Sea (for they were Fishers.) ¹⁷ And *Jesus* said to them, Follow me, and I will make you Fishers of Men. ¹⁸ Immediately they left their Nets, and followed him. ¹⁹ And when he had gone a little further, he saw *James* the Son of *Zebedee* and *John* his Brother, who also were in a Ship mending their Nets: ²⁰ These also he called at the same time, and they followed him, leaving their Father *Zebedee* with the hired Servants in the Ship.

²¹ And they entered into *Capernaum*, where he immediately began to instruct publickly in the Synagogue, to which he went on the Sabbath Days. ²² And they were astonished at his Doctrine: for he taught them, as one who had Authority, and not as the Scribes. ²³ Now there was in their Synagogue a Man with an unclean Spirit, who cried out, ²⁴ saying, Let us alone, what have we to do with thee, thou *Jesus* of *Nazareth*? Art thou come to destroy us? I know thee who thou art, the holy One of God. ²⁵ And *Jesus* rebuked him, saying, Be silent, and come out of him. ²⁶ Then the unclean Spirit having put him into Convulsions, with a loud Cry, came out of him. ²⁷ At which they were all so amazed, that they questioned among themselves, saying, What is this? What new Doctrine is this? for with Authority he commands even the unclean Spirits, and they obey

obey him. ²⁸ And his Fame presently spread abroad, throughout all *Galilee*.

²⁹ As soon as they were come out of the Synagogue, they went with *James* and *John* into the House of *Simon* and *Andrew*, ³⁰ where *Simon's* Wife's Mother lay sick of a Fever, and they presently told *Jesus* of her Case. ³¹ And he came, and taking her by the Hand, lifted her up: whereupon the Fever instantly left her, and she served them at Table.

³² In the Evening after Sun-set they brought to him all their Sick, and such as were possessed with Demons. ³³ Now all the City was assembled before the Door: ³⁴ And he cured many who were afflicted with divers Diseases, and cast out many Demons; nor would he permit the Demons to say that they knew him.

³⁵ And in the Morning rising up a great while before Day he went out, and having retired into a solitary Place, he there prayed. ³⁶ *Simon* with his Company followed after him: ³⁷ And having found him, they said, All are seeking for you. ³⁸ And he said to them, Let us go into the neighbouring Villages, that I may preach there also: for therefore I went out. ³⁹ And he preached in their Synagogues throughout all *Galilee*, and cast out Demons.

⁴⁰ And there came to him a Leper, who falling on his Knees besought him, saying, If you will, you can make me clean. ⁴¹ *Jesus* then moved with Compassion, held out his Hand, and touching him, said, I will, be thou clean. ⁴² And while *Jesus* was speaking, the Leprosy instantly left him, and he was cleansed. ⁴³ And *Jesus* immediately sent him away with a strict Charge, ⁴⁴ saying, Be careful not to speak of this to any Man: but go, shew yourself to the Priest, and offer the Gift commanded by *Moses* for a Testimony of your Cure. ⁴⁵ But he, as soon as he was gone, published and spread it abroad to such a degree, that *Jesus* could no more go publickly into the City, but stayed without in solitary Places, whither the People resorted to him from all Quarters.

* Ver. 38. *Therefore I went out.*] See Ver. 35. *Jesus* had gone out early in the Morning to dispose himself for Preaching by Prayer in a solitary Place.

CHAP.

C H A P. II.

AFTER some Days he returned to *Capernaum*, and when it was known that he was ^a in the House, ^b so great a Company assembled, that there was not room for them even about the Door: and he preached to them the Word of God. ³ At that time there was brought to him one sick of the Palsy, carried by four: ⁴ Who when they could not come nigh him for the Crowd, uncovered the Roof over the Part where he was, and having opened it, they let down the Bed whereon the Paralytic lay. ⁵ When *Jesus* saw their Faith, he said to the sick Man, Son, your Sins are forgiven you. ⁶ Now there were some of the Scribes sitting there, who said in their Minds, ⁷ Why does this Man speak such Blasphemy? Who can forgive Sins but God alone? ⁸ But *Jesus* immediately perceiving in his Spirit what their Thoughts were, said to them, Why have you such Thoughts in your Hearts? ⁹ Which is easier, to say to this Paralytic, Your Sins are forgiven; or to say, Arise, take up your Bed, and walk? ¹⁰ But that you may be convinced, that the Son of Man hath Power on Earth to forgive Sins, (turning to the Paralytic he said,) ¹¹ I say to you, Arise, take up your Bed, and go home. ¹² And he instantly arose, and having taken up his Bed, went out in the Presence of them all, insomuch that they were all amazed, and glorified God, saying, We never saw any thing like this. ¹³ Thence *Jesus* returned to the Sea-side, and all the Multitude resorted to him, and he taught them. ¹⁴ And as he passed along, he saw *Levi* the Son of *Alpheus*, sitting at the receipt of Custom, and said to him, Follow me. And he arose, and followed him. ¹⁵ It came to pass afterwards, that as *Jesus* sat at Table in the House of *Levi*, many Publicans and Sinners sat down with him and his Disciples; for many of them had followed him. ¹⁶ When the Scribes and Pharisees saw him eating with that Company, they said to his Disciples, How is it that he eats and drinks with Publicans and Sinners? ¹⁷ *Jesus* hearing this, said to them, They that are in

^a Ver. 1. *in the House,*] of *Peter*, Chap. I. 29.

^b Ver. 9. *Which is easier, to say, &c.*] To say and to perform were the same to Christ. What he here said, he did, remitting Sin and curing Disease by his Word. To forgive Sins is comparatively a more difficult, tho' invisible, Miracle; and therefore he added the outward Cure to confirm it.

health

health have no need of a Physician, but they that are sick. I came not to call the Just, but Sinners to Repentance.

¹⁸ The Disciples of *John* and of the Pharisees, who used to fast, came, and said to him, Why do the Disciples of *John* and of the Pharisees fast often, but your Disciples not at all? ¹⁹ *Jesus* answered, Can the Children of the Bride-chamber fast, while the Bridegroom, is with them? As long as they have the Bridegroom with them they cannot fast. ²⁰ But the Time will come, when the Bridegroom shall be taken from them, and then shall they fast. ²¹ No Man seweth a piece of new Cloth upon an old Garment: else the new Piece tears from the old, and the Rent is made worse. ²² And no Man putteth new Wine into old Vessels; else the new Wine does burst the Vessels, the Wine is spilled, and the Vessels destroy'd: but new Wine must be put into new Vessels.

²³ Another time, as he was going through the Corn-fields on the Sabbath-day, his Disciples, as they went along, began to pluck the Ears of Corn. ²⁴ And the Pharisees said to him, See; why do they what is not lawful to be done on the Sabbath-day? ²⁵ He said to them, Have you never read what *David* did in his Necessity, when he and his Company were pressed with Hunger? ²⁶ How he went into the House of God in the Days of *Abiathar* the High-Priest, and did eat the Shew-bread, which none but the Priests could lawfully eat, and also gave it to them who were with him? ²⁷ He said to them further, The Sabbath was made for Man, and not Man for the Sabbath: ²⁸ Therefore the Son of Man is Lord even of the Sabbath.

C H A P. III.

¹ **A**NOTHER time he went into the Synagogue, where there was a Man who had a withered Hand: ² And they watched him whether he would heal the Man on the Sabbath-day, that they might accuse him. ³ And he said to him who had the withered Hand, Arise, stand forth in the midst. ⁴ Then he asked, Is it lawful to do good, or to do hurt on the Sabbath-day? to save Life, or to destroy it? but they were silent. ⁵ Then looking round with great Displeasure, and withal grieving for the hardness of their Hearts, he said to the Man, Stretch out your Hand: and he stretched out his Hand, and it

it was restored found as the other. ⁶ Hereupon the Pharisees withdrew, and immediately consulted with the *Herodians* how to destroy him.

⁷ But *Jesus* retired with his Disciples towards the Sea. And a great Multitude followed him from *Galilee*, and *Judea*, ⁸ from *Jerusalem*, and *Idumea*, and from beyond *Jordan*: also great Numbers from *Tyre* and *Sidon*, having heard how great things he had done, came to him. ⁹ And he ordered his Disciples that a small Ship should attend him because of the Multitude, lest they should throng him: ¹⁰ For as he had healed many; therefore all, who were afflicted with grievous Distempers, thrust about him, that they might touch him. ¹¹ And when the impure Spirits saw him, they fell down before him, and cried, Thou art the Son of God. ¹² But he strictly charged them not to make him known.

¹³ At length he went up a Mountain, and called to him whom he would; and they came to him. ¹⁴ And he ordained Twelve, that they should be with him, and that he might send them forth to preach: ¹⁵ And that they should be endowed with Power to cure Diseases, and to cast out Demons. ¹⁶ These Twelve were *Simon*, whom he surnamed *Peter*, ¹⁷ *James* the Son of *Zebedee*, and *John* the Brother of *James*, (and he surnamed them *Boanerges*, that is to say, the Sons of Thunder.) ¹⁸ *Andrew*, *Philip*, *Bartbolomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Thaddeus*, *Simon* the *Canaanite*, ¹⁹ and *Judas Iscariot* who betrayed him.

²⁰ When these were come with him into the House, so great a Crowd again assembled about them, that they could not take Sustenance. ²¹ When his Relations heard of this, they went thither to lay hold of him: for they said, He is beside himself. ²² But the Scribes, who came from *Jerusalem*, said, He hath *Beëlzebub*: and he casts out Demons by the Prince of the Demons. ²³ Whereupon *Jesus* called them to him, and said in Parables, How can Satan cast out Satan? ²⁴ If a Kingdom be divided against itself, that Kingdom cannot stand. ²⁵ And if a Family be divided against itself, that Family cannot subsist. ²⁶ And if Satan rise up against himself, and be divided, he cannot subsist, but must come to an end. ²⁷ No one can enter the House of ^a the strong One, and take away his Goods; unless he first bind that strong One, and then he will strip his House.

^a Ver. 27. *the strong One,*] Satan, rightly so called from his Power in the Hearts of Men.

²⁸ I declare to you in truth, that all the Sins, which the Sons of Men commit, and Blasphemies which they utter, shall be forgiven them : ²⁹ But he who shall blaspheme against the Holy Ghost, shall not be forgiven ; but hath incurred eternal Condemnation. ³⁰ *Jefus* spoke this with regard to those who had said, He hath an impure Spirit.

³¹ In the mean time his Mother with his Brethren came, and standing without ^b [by reason of the Crowd,] sent for him. ³² Now the Multitude sat about him, when it was told him that his Mother and Brethren were without, inquiring for him. ³³ And he reply'd, who are my Mother, or my Brethren ? ³⁴ Then looking round on those who sat about him, he said, See here my Mother, and my Brethren. ³⁵ For whosoever does the Will of God, he is my Mother, and Sister, and Brother.

^b Ver. 31. *by reason of the Crowd.*] See *Luke* viii. 19.

C H A P. IV.

¹ **A** GAIN he was teaching by the Sea-side, where so great a Multitude gathered about him, that he went into a Ship, and sat there, while the People stood on the Shore. ² And he taught them many things by Parables, and in the course of his Doctrine said, ³ Attend : A Sower went out to sow : ⁴ And it came to pass, that as he sowed, some Seeds fell on the Highway, and the Birds of the Air came and ate them : ⁵ And some fell on stony Ground, where they had not much Earth ; and immediately they sprung up, because the Soil was shallow : ⁶ But when the Sun was up, they were scorched, and for want of Root, withered. ⁷ And some fell among Thorns, and the Thorns growing up choked them, so that they proved fruitless. ⁸ And others fell on good Ground, and sprung up, and became so fruitful, that some Grains brought thirty, some sixty, and some an hundred. ⁹ And then he added, He who has Ears to hear, let him hear.

¹⁰ When he was in private, those about him with the Twelve, asked him the Meaning of the Parable. ¹¹ He said, ^a It is given to you

^a Ver. 11.] Every Science, even every Trade has its *Mystery*, which is not understood by *Those without*, i. e. Those who are not yet admitted to the Knowledge of it by Instruction and Experience, both which are necessary to a perfect Apprehension of it. The Instructor must upon many Occasions explain himself by Similitudes taken from

you to know the Mystery of the Kingdom of God: but to them who are without, all is treated of in Parables: ^b ¹² So that tho' they see with their Eyes, yet they will not perceive; and tho' they hear with their Ears, yet they will not understand, lest they should be converted, and released from their Sins. ¹³ Do you not understand this Parable? (said he) how then will you understand all Parables?

¹⁴ The Sower is he that sows the Word. ¹⁵ They who receive the Seed on the Highway, are those who have no sooner heard the Word, but Satan comes and takes away the Word that was sown in their Hearts. ¹⁶ In like manner, they who receive the Seed on stony Ground, are such as upon hearing the Word, do immediately receive it with Joy: ¹⁷ But having no root in themselves, they endure only for a short Time; and when Trouble or Persecution comes upon account of the Word, they immediately stumble and fall away. ¹⁸ They who receive the Seed among Thorns, are such as hear the Word, ¹⁹ But the Cares of this World, and the Deceitfulness of Riches, and inordinate Desires of other Things interfering, stifle the Word, and it proves fruitless. ²⁰ And they which receive the Seed on good Ground, are such as hear the Word, and receive it, and bring forth Fruit, some thirty-fold, some sixty, and some an hundred.

²¹ And he said to them, Is a Lamp brought to be put under a Bushel, or under a Bed? Is it not to be set on a Stand? ^c ²² For there is nothing concealed, which shall not be discovered; nor is any thing taught in secret, but that it should be made publick. ²³ If any one has Ears to hear, let him hear.

²⁴ He also said to them, Consider well what you hear: for ^d you shall be served with the same Measure which you use; and even more shall be given to you that are attentive. ²⁵ For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

²⁶ He also said, So is the Kingdom of God, as if a Man should cast Seed into the Ground: ²⁷ And whether he is asleep, or awake,

from Things with which the Novice is already acquainted; but those Similitudes can convey only an imperfect Knowledge, till the Understanding of the Learner be farther opened by Practice and Exercise.

^b Ver. 12.] See *Mat.* xiii. 14, 15, from whence it appears that it was only their own Act that hinder'd their Conversion.

^c Ver. 22.] See *Mat.* x. 26, &c. Christ explain'd his Parables to the Apostles, that they should divulge the Sense of them.

^d Ver. 24.] The sense is, God will proportion his Lights to the measure of our Diligence. A momentous Truth!

by Night, as well as by Day, the Seed springs, and grows up, he knows not how : ²⁸ For the Earth of herself produces, first the Blade, then the Ear, after that the full Corn in the Ear : ²⁹ But when the Fruit is ripe, presently the Sickle is applied, because the Harvest is come.

³⁰ He said also, To what shall we compare the Kingdom of Heaven? Or by what Parable shall we represent it? ³¹ It is like a Grain of Mustard-Seed, which, when sown in the Earth, is less than any other Grain that is sown there : ³² But after it is sown, it grows up, and becomes the greatest of Plants, and shoots out large Branches, so that the Birds of the Air may lodge under its Shade.

³³ Thus he instructed the People with many Parables suited to their Capacity : ³⁴ And he spoke not to them without a Parable : but when he was in private with his Disciples, he explained every thing.

³⁵ The same Day in the Evening he said to them, Let us cross over to the other Side : ³⁶ And when they had dismissed the People, the Bark he was in, set sail in company with other lesser Barks. ³⁷ And there arose a great Storm which drove the Waves into the Ship, so that it was now full : ³⁸ And he was in the hinder Part of the Ship asleep on a Pillow : They awaked him, and said, Master, is it no Concern to you, that we are perishing? ³⁹ Then he arose, and rebuked the Wind, and said to the Sea, Peace, be still. And the Wind was laid, and there was a great Calm : ⁴⁰ And he said to them, Why are ye so fearful? How comes it that ye have no Faith? ⁴¹ And they were greatly afraid, and said one to another, Who can this be, that even the Wind and the Sea obey him?

C H A P. V.

¹ A N D they came to the other Side of the Sea, into the Country of the *Gadarenes*. ² And as *Jesus* was going from the Ship, immediately there came towards him out of the Tombs, a Man possessed with an impure Spirit, ³ Who dwelt among the Tombs, and no one could confine him, not even with Chains. ⁴ For tho' he had often been bound with Fetters and Chains, yet he had rent the Chains, and broke the Fetters : nor could any Man tame him. ⁵ Night and Day

Day he was ever in the Mountains, and among the Tombs, crying out, and bruising himself with Stones. ⁶ But when he saw *Jesus* afar off, he ran and worshipped him, ⁷ And crying with a loud Voice, said, What have I to do with thee, *Jesus*, thou Son of the most high God? I adjure thee by God not to torment me. ⁸ (For *Jesus* had said to him, Come out of the Man, thou impure Spirit) ⁹ And He asked him, What is your Name? he answered, my Name is Legion: for we are many. ¹⁰ And he earnestly intreated *Jesus* not to send them away from that Country. ¹¹ Now there was a great Herd of Swine feeding near the Mountains: ¹² And all the Demons besought him, saying, Send us to the Swine, that we may enter into them. ¹³ *Jesus* immediately gave them leave; and the impure Spirits leaving the possessed Person, entered into the Swine; and the Herd which consisted of about two thousand, rushed down a Precipice into the Sea, and were drowned. ¹⁴ Then they who fed the Swine fled, and told it in the City and about the Country: and the People went out to see what had been done. ¹⁵ And they came to *Jesus*, and saw him who had been possessed with the Legion of Demons, sitting, with his Clothes on, and in his right Mind, and they were afraid. ¹⁶ And when those, who had been Eye-witnesses, had related to them what had passed with respect to the Demoniack and the Swine, ¹⁷ They besought him to depart out of their Coasts. ¹⁸ As he was going into the Ship, the Man who had been possessed, prayed that he might be permitted to continue with him. ¹⁹ And *Jesus* would not permit him, but said, Go home to your Friends, and tell them what great Things the Lord has done for you, and how he has had Compassion on you. ²⁰ Then he departed, and published in *Decapolis* what *Jesus* had done for him: and all were filled with Admiration.

²¹ When *Jesus* was again passed over by Ship to the other Side, a Multitude gathered about him, while he was yet near the Sea. ²² And one of the Rulers of the Synagogue, *Jairus* by Name, came, and as soon as he saw him, falling at his Feet, ²³ Earnestly intreated him, saying, My little Daughter lies at the point of Death: Pray come and lay your Hands on her to heal her, and she will recover. ²⁴ So *Jesus* went with him: and a great Multitude followed, and crowded about him.

²⁵ Among these there was a Woman, who had an Issue of Blood twelve Years, ²⁶ And had suffered much by several Physicians, and after spending all she had, instead of finding Relief, was rather grown

grown worse: ²⁷ She having heard of *Jesus*, came behind him in the Crowd, and touched his Garment. ²⁸ For she said, If I do but touch his Clothes I shall be cured. ²⁹ And instantly the Source of her Disease was dried up, and she felt in her Body that she was cured of her Malady. ³⁰ But *Jesus* immediately being conscious that his Power had exerted itself, turned about in the Crowd, and said, Who touched my Clothes? ³¹ His Disciples said to him, You see the Multitude press about you, and do you ask, Who touched you? ³² And he looked round to see her who had done it. ³³ But the Woman, knowing what had been effected in her, came trembling for Fear, and falling down before him, owned to him all the Truth: ³⁴ And he said to her, Daughter, your Faith has cured you. Go in Peace, and continue free from your Malady.

³⁵ While he was speaking, some came from the Ruler of the Synagogue's House, who said, Your Daughter is dead; why do you give the Master any further Trouble? ³⁶ *Jesus* hearing this, immediately said to the Ruler of the Synagogue, Be not afraid, only believe: ³⁷ And he permitted no Man to follow him except *Peter*, and *James*, and *John* the Brother of *James*: ³⁸ And when he was come to the House of the Ruler of the Synagogue, he saw a tumultuous Assembly of Persons who wept and lamented loudly: ³⁹ And entering the House he said to them, Why do you make this Disturbance? Why do you weep? The Damsel is not dead, but asleep: ⁴⁰ And they derided him; but he having put them all out, took with him the Father and the Mother of the Damsel, with those who had accompanied him, and entred where the Damsel was lying: ⁴¹ And taking her by the Hand, he said, *Talitha kumi*, which signifies, Damsel, I say to thee, arise: ⁴² And immediately the Damsel arose, and walked; for she was twelve Years old, and they were struck with great Astonishment: ⁴³ But he strictly charged them not to mention it to any one: and he ordered that something should be given her to eat.

C H A P. VI.

DEparting thence he went to his own Country, and his Disciples followed him: ² And when the Sabbath was come, he taught in the Synagogue; and many who heard him were astonished, and

and said, Whence has he these Abilities? What Wisdom is this wherewith he is endowed? And how are so great Miracles wrought by his Hands? ³ Is not this the Carpenter, the Son of *Mary*, the Brother of *James* and *Joses*, of *Juda* and *Simon*? and are not his Sisters here with us? And they were offended at him. ⁴ But *Jesus* said to them, A Prophet is not without Honour except in his own Country, and among his Kindred, and in his own Family: ⁵ And he could not work any Miracle there, excepting the Cure of a few Sick by laying his Hands upon them. ⁶ He was amazed at their Unbelief, and went thence to teach in all the neighbouring Villages.

⁷ And he called to him the twelve, and ⁸ sent them out by two and two, giving them Power over impure Spirits: ⁹ And he commanded them that they should take nothing for their Journey, but a Staff only: no Bag, nor Bread, nor Money in their Purse: ¹⁰ But be shod with Sandals: and not put on two Coats: ¹¹ And he said to them, Wherever you enter into an House, abide in that House till you depart from that Place: ¹² And wherever they will not receive you, nor hear you, when you depart thence, shake off the Dust from your Feet for a Testimonial against them. I assure you, that *Sodom* and *Gomorrab* shall be less severely treated in the Day of Judgment than that City. ¹³ Then they departed, and preached that Men should repent: ¹⁴ And they cast out many Demons, and anointed with Oil many that were sick, and cured them.

¹⁵ Now the Fame of *Jesus* being spread abroad, King *Herod* heard of him, and said, *John* the Baptist is risen from the Dead, and therefore the [divine] Powers are exerted in him: ¹⁶ Others said, 'Tis *Elias*: Others, 'Tis a Prophet, like those of former Time: ¹⁷ But when *Herod* heard of him, he said, It is *John*, whom I beheaded: he is risen from the Dead.

¹⁸ For *Herod* had himself ordered *John* to be seized, and had imprisoned him for the sake of *Herodias* the Wife of his Brother *Philip*, whom he had married: ¹⁹ Whereupon *John* had said to him, It is not lawful for you to have your Brother's Wife: ²⁰ Therefore *Herodias* formed Designs against him, and would have had him murdered, but could not compass it: ²¹ (For *Herod* knowing *John* to be a just and holy Man, stood in awe of him, and protected him: he even did many Things by his Advice, and heard him with Plea-

¹⁸ Ver. 7. *Sent them.* [Literal, began to send, but] *Appropos scpe nihil addit Verbo ad quod adficiatur.* Lexicon.

(sure.)

sure.) ²¹ However, there happened for her a favourable Opportunity, when *Herod* on his Birth-day made a Feast for his Lords and principal Officers, and the most considerable Persons of *Galilee*: ²² And the Daughter of that *Herodias* came in, and danced, and so pleased *Herod*, and them who sat with him, that he said to her, Ask of me whatsoever you will, and I will give it you. ²³ He also swore, that whatever she asked, he would give it her, tho' it were the half of his Kingdom: ²⁴ She withdrew, and consulted her Mother what she should ask, who said, The Head of *John* the Baptist: ²⁵ Then she returned with haste to the King, and said, My Request is, that you would immediately give me in a Charger the Head of *John* the Baptist: ²⁶ And the King was exceedingly concerned; however, in regard to his Oath, and to those who were at Table with him, he would not refuse her: ²⁷ But immediately sent one of his Guard with Orders to bring the Head of *John* the Baptist: he went accordingly, and beheaded *John* in the Prison: ²⁸ And in a Charger he brought his Head, and gave it to the Damsel, and the Damsel gave it to her Mother. ²⁹ When *John's* Disciples heard this, they came and carried away his Corps, and laid it in a Sepulchre.

³⁰ Now the Apostles [being returned from their Mission] came together to *Jesus*, and related to him all that had passed, both what they had done, and what they had taught: ³¹ After this he said to them, Come, retire yourselves privately to some solitary Place, that you may take some Repose: for there were such Crowds coming and going, that they had not even time to eat: ³² So they took Ship, and privately retired to a desert Place: ³³ But the People saw them departing, and several knew him: so they ran thither afoot from all the Towns, and getting there before the Ship, they gathered about *Jesus* at his Arrival. ³⁴ He, seeing so great a Multitude, had Compassion on them, because they were as Sheep that had no Shepherd, and he himself gave them many Instructions: ³⁵ And when the Day was far spent, his Disciples came to him, and said, This is a desert Place, and it is late: ³⁶ Send the People away, that they may go to the neighbouring Farms and Villages, to buy Provisions, for they have nothing to eat. ³⁷ He replied, Do ye give them to eat. They said, Shall we go and buy two hundred Penny-worth of Bread, and give them to eat? ³⁸ Then *Jesus* asked them, How many Loaves have ye? Go, and see. And when they had informed themselves, they said, Five, and two Fishes: ³⁹ And he ordered them to make the People sit down by Companies upon the Grass: ⁴⁰ And they

they sat down in Ranks, by hundreds, and by fifties : ⁴¹ And when he had taken the five Loaves, and the two Fishes, looking up to Heaven he gave thanks, and broke the Loaves, and gave them to his Disciples to set before them ; he also distributed the two Fishes among them all : ⁴² So that they all did eat, and were satisfied : ⁴³ And they took up twelve Baskets full of the Fragments of Bread, and of the Fishes ; ⁴⁴ Tho' those who had eaten, were about five thousand Men.

⁴⁵ Presently after this *Jesus* obliged his Disciples to go into the Ship, and pass over before him to the other Side of the Lake, towards *Bethsaida*, while he should dismiss the People : ⁴⁶ And when he had dismissed them, he retired upon a Mountain to pray.

⁴⁷ At Night, when the Ship was in the midst of the Sea, and *Jesus* alone on the Land, ⁴⁸ He saw his Disciples labouring at the Oar ; for the Wind was against them. And about the fourth Watch of the Night he came up with them, walking upon the Sea, and would have passed by them : ⁴⁹ And when they saw him walking upon the Sea, they thought it was an Apparition, and cried out ; ⁵⁰ (For they all saw him, and were terrified :) but *Jesus* immediately spoke to them, and said, Have Confidence, it is I, be not afraid : ⁵¹ And he went into the Ship to them ; upon which the Wind ceased : and they were excessively amazed : ⁵² ^b For they had not been sufficiently affected by the Miracle of the Loaves, through the Insensibility of their Hearts : ⁵³ And when they had passed over, they arrived at the Land of *Gennesareth* : ⁵⁴ And as they were coming ashore, some of the Inhabitants presently knew *Jesus*, ⁵⁵ And running through that whole Country, they brought in Beds those that were sick, to the Places where they heard he was : ⁵⁶ And to whatever Cities, Towns, or Villages he went, they laid the Sick in the Streets, and besought him, that they might touch, if it were but the Border of his Garment : and as many as did so, were cured.

^b Ver. 52.] They ought to have been so convinced of Christ's Omnipotence, by the Miracle of the Loaves, which had been wrought but a few Hours before, that no new Instance should surprize them.

C H A P. VII.

¹ **T**HEN the Pharisees and some of the Scribes who came from *Jerusalem*, gathered about him : ² And blamed some of his Disciples

Disciples, whom they had seen eating with impure, *i. e.* unwash'd Hands: ³ For the Pharisees, and indeed all the Jews, in conformity to the Tradition of the Elders, do not eat, till they have washed their Hands after the Manner prescribed: ⁴ And [especially] when they return from the Market, they eat nothing till they have washed themselves: And many other Traditions they observe, such as the washing of Cups and Pots, and brazen Vessels and Tables: ⁵ And this was the Reason, why these Pharisees and Scribes expostulated with *Jesus* concerning his Disciples, saying, Why do they not observe the Tradition of the Antients, but eat without washing their Hands? ⁶ He answered, *Esaias* has rightly described you Hypocrites in his Prophecy, where it is written, " This People honoureth me with their Lips: but their Heart is far from me. ⁷ In vain do they worship me, teaching for Doctrines the Institutions of Men:" ⁸ For neglecting the Commandment of God, you stick to the Tradition of Men about purifying Pots and Cups, and many other like Practices. ⁹ Ye do mighty well indeed, to reject the Command of God that ye may keep your own Tradition. ¹⁰ So *Moses* said, " Honour thy Father and thy Mother: and whoever curses Father or Mother, let him be punished with Death:" ¹¹ But you say, that if a Man will declare to his Father and Mother, that what he might assist them with, is *Corban*, *i. e.* an Oblation, [he shall be free from farther Obligation] ¹² And you discharge him from doing any thing more for his Father and Mother. ¹³ Thus, by the Traditions which you have established, you set aside the Word of God. And you do the same in many other Cases.

¹⁴ Then *Jesus* having called to him all the People said to them, Hearken to me all of you, and consider what I say: ¹⁵ There is no outward thing which entering into a Man can pollute him: but those things which proceed from within the Man, they only can pollute him. ¹⁶ If any Man has Ears to hear, let him hear.

¹⁷ When *Jesus* had left the Multitude, and was entered into the House, his Disciples asked him the meaning of that Sentence: ¹⁸ And he said, Are you too so void of Understanding? Do you not know that every outward thing, which enters into a Man, cannot pollute him, ¹⁹ Because it enters not into his Heart, but into the Belly, where the impure Parts of the Aliment are separated, and cast away? ²⁰ But (said he) That which cometh out of the Man, 'tis That defileth the Man: ²¹ For from within, out of the Hearts of Men proceed evil Thoughts, Adulteries, Fornications, Murders, ²² Thefts, Covetous-

Covetousness, Malice, Fraud, Lewdness, Envy, Calumnies, Pride, Folly : ²³ All these Evils come from within, and defile the Man.

²⁴ *Jesus* departing thence, went into the Borders of *Tyre* and *Sidon*; and entering into a House, desired that it should not be known he was there; but he could not be concealed: ²⁵ For a Woman, whose Daughter was possessed with an impure Spirit, having heard of him, came, and fell at his Feet. ²⁶ Now the Woman was a *Gentile*, a *Syrophœnician* by Nation, and she besought him that he would cast the Demon out of her Daughter: ²⁷ But *Jesus* said to her, Let the Children first be fed: for it is not reasonable to take their Bread, and throw it to the Dogs: ²⁸ She answering, said, Yes, Lord: for the Dogs under the Table eat of the Childrens Crumbs. ²⁹ He replied, For the sake of that Saying, go, the Demon is departed from your Daughter: ³⁰ And when she came home, she found that the Demon was dispossessed, and her Daughter laid upon the Bed.

³¹ Then departing from the Coasts of *Tyre* and *Sidon*, and passing through the Country of *Decapolis*, he came back to the Sea of *Galilee*: ³² And they brought to him a Man, who was deaf, and had an Impediment in his Speech, desiring that he would lay his Hands upon him: ³³ *Jesus*, when he had taken him aside from the Multitude, put his Fingers into his Ears; and having spit, he touched his Tongue: ³⁴ Then lifting his Eyes toward Heaven he sighed, and said to him, *Ephphatha*, i. e. be opened: ³⁵ And instantly his Ears were opened, and his Tongue was loosed, and he spoke plain. ³⁶ And *Jesus* charged them not to mention it to any one: but the more he charged them, the more they published it: ³⁷ For they were transported with Admiration, and said, He does all things excellently: he makes both the deaf to hear, and the dumb to speak.

C H A P. VIII.

¹ **A**BOUT the same time, there being a great Multitude with *Jesus*, and they having nothing to eat, he called his Disciples to him, and said, ² I have Compassion on this Multitude, because they have now been with me three Days, and have nothing to eat: ³ And if I send them home fasting, they will faint by the way:
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for some of them came from far : 4 His Disciples answered, Whence can any Man here in this Desert get Bread to satisfy such a Multitude ? 5 And he asked them, How many Loaves have ye ? They said, seven : 6 Then he commanded the People to sit down on the Ground : and taking the seven Loaves, after giving thanks, he broke and gave them to his Disciples to set before the People ; which they accordingly did. 7 They had besides a few small Fishes, which when he had blessed, he commanded them also to be set before the People. 8 So they did eat, and were satisfied : and they took up of the broken Meat that was left seven Baskets : 9 Now those who had eaten were about four thousand, and he sent them away.

10 Soon after he entred into a Ship with his Disciples, and came into the Parts of *Dalmanutha* : 11 Here the Pharisees coming to him began to dispute with him ; and tempting him, desired that he would give them some Sign from Heaven. 12 He, after fetching a deep Sigh, said, Why does this Generation desire a Sign ? I assure you there shall no Sign be given to this Generation : 13 Then leaving them, he returned to the Ship, and passed to the other Side.

14 Now the Disciples having forgot to take Provisions with them, had but one Loaf in the Ship : 15 So when he charged them to be carefully aware of the Leaven of the Pharisees, and the Leaven of *Herod* : 16 They reasoned among themselves, saying, It is because we have not more Provisions : 17 Which *Jesus* knowing, said, Why do you talk about not having Provisions ? Do you not yet perceive, nor comprehend ? Is your Heart still insensible ? 18 Having Eyes, do you not see ? having Ears, do you not hear ? Have you lost your Memory too ? 19 When I distributed the five Loaves among five thousand, how many Baskets full of Fragments did you take up ? They answered, Twelve : 20 And when the seven among four thousand, How many Baskets full of Fragments did you take up ? They answered, Seven : 21 And he said to them, How then do you not understand what I spoke of ?

22 When he was come to *Bethsaida*, they brought to him a blind Man, and desired that he would touch him. 23 *Jesus* taking the blind Man by the Hand, led him out of the Village ; and when he had applied his Spittle to the Man's Eyes, and laid his Hands upon him, he asked him if he saw any thing : 24 And the Man looking up, said, I see Men walking, who appear to me as Trees. 25 After that *Jesus* again put his Hands upon his Eyes, and made him look up : whereupon his Sight was so perfectly restored, that he saw
People

People at a distance very distinctly. ²⁶ Then he sent him home with a charge not to enter the Village, nor mention it to any of its Inhabitants.

²⁷ From thence *Jesus* went with his Disciples to the Villages of *Cesarea Philippi*: And while they were on the way, he asked them, Who do Men say, that I am? ²⁸ And they answered, *John* the Baptist; but some say *Elias*; and others, One of the Prophets. ²⁹ Then he said to them, But whom do you take me to be? *Peter* answered, Thou art the Christ: ³⁰ Whereupon he gave them a strict Charge not to say that of him to any Man.

³¹ At the same time he began to inform them that the Son of Man must suffer much, and be rejected by the Elders, and Chief-Priests, and Scribes, and be put to death, and rise again after three Days.

³² This he declared openly; upon which *Peter* took him aside, and began to chide him: ³³ But he turning about, and looking on his Disciples, thus rebuked *Peter*: Begone, Satan; for you take no interest in the Concerns of God, but only in those of Men.

³⁴ Then having called to him the People together with his Disciples, he said, Whosoever will come after me, let him deny himself, and take up his Cross, and follow me. ³⁵ For whosoever will save his Life, shall lose it: and he who shall lose his Life for my sake, and for the sake of the Gospel, shall recover it. ³⁶ What advantage is it for a Man to gain the whole World, if he forfeit his Life? ³⁷ Or what shall a Man give as an Equivalent for it? ³⁸ For if any one be ashamed of me, and of my Doctrine in this adulterous and sinful Generation, the Son of Man will likewise be ashamed of him, when He comes in the Glory of his Father with the holy Angels.

C H A P. IX.

¹ **A**ND *Jesus* said to them, I declare to you for a certainty, that some who are here present, shall not taste of Death, till they have seen the Kingdom of God come with Power:

² And after six Days He took with him *Peter*, *James*, and *John*; and led them up alone to a solitary Place upon an high Mountain: and he was transfigured in their Presence: ³ And

* Ver. 1.J. This was verified in the Transfiguration which follows:

his:

his Raiment became shining, exceeding white as Snow, and such as no Fuller on Earth could imitate. ⁴ And there appeared to them *Elias*, with *Moses*: and they conversed with *Jesus*. ⁵ *Peter* then addressing himself to *Jesus* said, Master, it is good for us to ^b stay here: let us set up three Tents; one for you, one for *Moses*, and one for *Elias*: ⁶ For he knew not well what he said, because they were greatly terrified. ⁷ And there came a Cloud, which overshadowed them; and a Voice came out of the Cloud, which said, "This is my beloved Son: Hear Him." ⁸ And instantly looking round they no more saw any Person, but only *Jesus* with them. ⁹ And as they were coming down the Mountain, he charged them, that they should not tell any Person what they had seen, till the Son of Man was risen from the dead. ¹⁰ And they kept the Matter secret, yet they questioned among themselves, what was meant by the rising from the dead.

¹¹ And they asked him, Why do the Scribes say that *Elias* must first come? ¹² He answered, It is true, that *Elias* must first come, and set all things to right, and that he must suffer much, and be despised, as it is also written concerning the Son of Man. ¹³ But I tell you that *Elias* is already come, according to the Prediction, and they have done to him whatsoever they would.

¹⁴ When *Jesus* was returned to the other Disciples, he saw a great Multitude about them, and certain Scribes debating with them. ¹⁵ And all the People ^c when they saw him, were struck with great Awe; and presently ran to salute him. ¹⁶ Then he asked the Scribes, What were you debating about? ¹⁷ And one of the Multitude answered, Master, I have brought unto you my Son, who is possessed with a dumb Spirit: ¹⁸ Which, wherever it seizes him, dashes him against the Ground: then the Child foams, gnashes his Teeth, and is quite spent. And I have desired your Disciples to cast out this Spirit; but they were not able. ¹⁹ *Jesus* said to them, O ye Unbelievers, how long shall I be with you? how long shall I suffer you? Bring him to me. ²⁰ And they brought the Child to him: and as soon as he saw *Jesus*, the Spirit threw him into Convulsions, and he fell on the Ground, where he wallowed foaming. ²¹ *Jesus*

^b Ver. 5. *stay here*:] Literal, *be here*. I understand it of *staying*, from the proposal *Peter* makes of setting up Tents for their continuance there.

^c Ver. 15. *when they saw him, they were struck with great awe*:] It should seem that the Transfiguration had left an Impression of some uncommon Majesty in his Appearance.

asked

asked the Father, How long is it that he has been in this Condition? He answered, From his Infancy: ²² And the Spirit has often thrown him into the Fire, and into the Water to destroy him. If then you can do any thing for our Relief, have compassion on us, and help us. ²³ If you can believe, said *Jesus*, all things are possible to him that believeth. ²⁴ Immediately the Father of the Child cried out, and said with Tears, Lord, I do believe; ^d help Thou my Unbelief. ²⁵ When *Jesus* saw that the People came running together, He rebuked the impure Spirit, saying, Thou deaf and dumb Spirit, I command thee, come out of him, and never more enter into him. ²⁶ Then the Spirit came out exclaiming, and convulsing the Child with great Violence, so that he was left as dead. Many even said, He is dead. ²⁷ But *Jesus* taking him by the Hand, lifted him up, and he arose. ²⁸ When *Jesus* was come into the House, his Disciples asked him privately, Why could not we cast out that Demon? ²⁹ He said, This kind cannot be cast out, but by Prayer and Fasting.

³⁰ Departing thence they passed through *Galilee*; and *Jesus* would not be known on the way: ³¹ For he had informed his Disciples, saying, The Son of Man is going to be delivered into the Hands of Men, who will put him to death: and the third Day after he is put to death, he shall rise again. ³² But they did not comprehend what he said, and feared to ask him about it.

³³ And he came to *Capernaum*, where being in the House he asked them, What was it that you were discoursing about by the way? ³⁴ But they made no answer, because upon the Road they had been disputing, who of them was the greatest. ³⁵ Then he sat down, and calling the Twelve, he said, He who desires to be first, he must be the last of all, and the Servant of all. ³⁶ Then taking a Child, he placed him in the midst of them: and when he had taken him in his Arms, he said to them, ³⁷ Whosoever shall receive a Child like this in my Name, receiveth me: and whosoever shall receive me, receiveth not [only] me, but Him who sends me.

³⁸ Then *John* said to him, Master, we saw one, who did not follow us, casting out Demons in your Name: and because he did not follow us, we forbid him. ³⁹ But *Jesus* said, Forbid him not: for no Man who works a Miracle in my Name, can at the same

^d Ver. 24. help Thou my Unbelief.] Or, supply the defect of my Faith,

time speak evil of me. ^e 40 For he that is not against you, is for you. 41 And whosoever shall give you to drink even a Cup of Water in my Name, because you belong to Christ, I assure you he shall not lose his Reward. 42 But whosoever shall offend one of the little Ones who believe in me, it were better for him that a Millstone were hanged about his Neck, and he thrown into the Sea. 43 If even your Hand offend you, cut it off: it is better for you to enter into Life having but one Hand, than having both to go into Hell, into the unextinguishable Fire: 44 Where their Worm does not die, and the Fire is not extinguished. 45 And if your Foot offend you, cut it off: It is better for you to enter into Life having but one Foot, than having both to be cast into Hell, into the unextinguishable Fire: 46 Where their Worm does not die, and the Fire is not extinguished. 47 And if your Eye offend you, pull it out: It is better for you to enter into ^f the Kingdom of God having but one Eye, than having both to be cast into Hell-fire: 48 Where their Worm does not die, and the Fire is not extinguished. 49 For every one shall be salted with Fire, and every Sacrifice shall be salted with Salt. 50 Salt is good: But if the Salt become insipid, wherewith will you season it? Have Salt in yourselves, and Peace with one another.

^e Ver. 40.] 'Tis one of those Maxims which take different Senses as they are applied to different Subjects; the Circumstances determine the Signification. The Reasons why I prefer *ὕμων* to *ἡμῶν* may be seen in *Bengelius*, and other Collectors of various Readings.

^f Ver. 47. *the Kingdom of God*] Note, this and *Life* the same, as appears by the Context.

C H A P. X.

THEN ^a He arose, and went thence towards *Judea* through the Country beyond *Jordan*: and the People resorted to him again, and he again taught them as usual. ^b The Pharisees also came, and with an intent to ensnare him, asked, Whether it is lawful for a Man to put away his Wife? ^c To which he answered, What Direction did *Moses* give you? ^d They said, *Moses* allowed a Bill of Divorcement, and so to put her away. ^e *Jesus* replied, It was for the hardness of your Hearts that *Moses* wrote that Precept: ^f But when

^a Ver. 1. *He arose*] See Ver. 35. of the last Chapter.

God

God first created them, He made them Male and Female. ⁷ For this Reason a Man shall leave Father and Mother, and adhere to his Wife: ⁸ And they Two shall be as one Person: So that they are no more Two, but One. ⁹ What therefore God had joined, let not Man separate.

¹⁰ When they were in the House the Disciples asked him again concerning this Matter. ¹¹ And he said to them, Whosoever puts away his Wife, and marries another, commits Adultery against her. ¹² And if a Woman puts away her Husband, and marries another, she commits Adultery.

¹³ Then they brought young Children to him, that he should touch them; but the Disciples rebuked those who brought them. ¹⁴ Which when *Jesus* saw, he was much displeas'd, and said to them, Let the Children come to me, do not hinder them: for the Kingdom of God consists of such. ¹⁵ I assure you, that whosoever does not receive the Kingdom of God with the Dispositions of a Child, shall not enter into it. ¹⁶ And he took them in his Arms, laid his Hands on them, and blessed them.

¹⁷ At his Departure thence, as he was upon the Road, one came running, who kneeled down before him, and said, Good Master, what shall I do to obtain eternal Life? ¹⁸ *Jesus* said, Why do you call me Good? No one is good, but God alone. ¹⁹ You know the Commandments, Do not commit Adultery, Do not kill, Do not bear false Witness, Defraud not, Honour your Father and Mother. ²⁰ He replied, Master, all these I have observed ever since I was a Youth. ²¹ Then *Jesus* looking upon him, loved him; and said, One thing is still wanting: Go, sell all you have, and give it to the Poor, and you shall have Treasure in Heaven; then come, take up the Cross, and follow me. ²² But he was griev'd at this Answer, and went away sorrowful, for he had a great Estate. ²³ *Jesus* looking round about said to his Disciples, With what difficulty shall those who have Riches enter into the Kingdom of God! ²⁴ The Disciples were amazed at his Words: But *Jesus* said to them again, Children, how difficult a thing is it for those who put their trust in Riches, to enter into the Kingdom of God! ²⁵ It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God. ²⁶ And they were yet more amazed, saying among themselves, Who then can be sav'd? ²⁷ And *Jesus* looking upon them said, With Men this is impossible, but not with God: for with God all things are possible.

K k

²⁸ Where-

²⁸ Whereupon *Peter* said to him, You see we have left all, and have followed you. ²⁹ And *Jesus* reply'd, I assure you, there is no Man who has left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for the sake of me and the Gospel, ³⁰ but he shall receive an hundred-fold now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, in the midst of Persecution; and in the World to come, eternal Life. ³¹ But many that are first, shall be last, and the last first.

³² And as they were on the Road going up to *Jerusalem*, *Jesus* went before them, and they were amazed, and followed him with fear. Then he again called to him the Twelve, and began to tell them what should befall him, ³³ Now, said he, we are going up to *Jerusalem*; and the Son of Man shall be delivered to the Chief-Priests, and the Scribes, who will condemn him to death, and deliver him to the Gentiles; ³⁴ And they will deride him, and scourge him, and spit on him, and murder him: but on the third Day he shall rise again.

³⁵ Then *James* and *John* the Sons of *Zebedee* came to him, and said, Master, we desire that you would grant us what we shall now request of you. ³⁶ He said, What would you have me do for you? ³⁷ They said, Grant that we may sit, one on your right Hand, and the other on your left, in your Glory. ³⁸ But *Jesus* said to them, Ye know not what ye ask: Can ye drink the Cup that I drink, and be baptized with the Baptism that I am baptized with? ³⁹ They said, We can. And *Jesus* reply'd, Ye shall indeed drink the Cup that I drink, and be baptized with the Baptism that I am baptized with: ⁴⁰ But to sit on my right Hand, and on my left, is not mine to give to any, but those for whom it is prepared.

⁴¹ And the other ten Disciples, when they heard this, were much displeas'd with *James* and *John*. ⁴² Whereupon *Jesus* called them to him, and said, You know that those, who are respected as Princes of Nations, tyrannize over them, and their Great ones treat them imperiously: ⁴³ But it shall not be so among you; but whosoever would become great among you, must be your Servant: ⁴⁴ And whosoever would be the Chief, must be the Slave of all. ⁴⁵ For even the Son of Man himself is not come to be served, but to serve, and to give his Life a Ransom for many.

⁴⁶ At length they came to *Jericho*; and as he was departing thence with his Disciples, and a great number of People, blind *Bartimeus* (i. e. the Son of *Timeus*) sat by the Highway-side, begging: ⁴⁷ And when

when he heard that it was *Jesus* of *Nazareth*, he began to cry out and say, *Jesus*, Son of *David*, have pity on me! ⁴⁸ But many with Rebukes would have silenced him: yet he cried out with more Vehemence, O Son of *David*, have pity on me! ⁴⁹ Then *Jesus* stopped, and ordered him to be called: so they called to the blind Man, saying, Have confidence, arise, he calls you. ⁵⁰ Upon which he, casting off his Cloke, rose, and went to *Jesus*. ⁵¹ Who said to him, What would you have me do for you? The blind Man said, Lord, that I may have my Sight. ⁵² And *Jesus* said to him, Go, your Faith has cured you. And immediately he had Sight, and followed *Jesus* in the way.

C H A P. XI.

¹ **W**HEN they came near to *Jerusalem*, about *Bethphage* and *Bethany*, by the Mount of Olives, he sent two of his Disciples, ² saying, Go to the Village there before you: as soon as you enter it, you will find a Colt tied, whereon never Man sat; loose him, and bring him to me. ³ And if any one ask, why you do this? say, the Lord wants him; and immediately he will send him hither. ⁴ Accordingly they went, and having found the Colt tied before a Door without, in a Place where two Ways met, they loosed him. ⁵ Whereupon some of the Standers-by said, Wherefore do you unty the Colt? ⁶ They answered as *Jesus* had directed them; and were permitted to lead him away. ⁷ Then they brought the Colt to *Jesus*, and when they had laid on their Garments, He sat upon him. ⁸ Many spread their Garments in the Road: and others cut Branches off the Trees, and strewed them in the Road. ⁹ Those that went before, and those that followed, cried, saying, Hosanna, Blessed be He who cometh in the Name of the Lord. ¹⁰ Blessed be the Kingdom of our Father *David*, which cometh in the Name of the Lord: Hosanna in the Highest.

¹¹ *Jesus* having thus made his Entrance into *Jerusalem*, went into the Temple; and after he had surveyed the whole, it being then late, he departed with the Twelve to *Bethany*.

¹² The next Day as they were coming out of *Bethany*, he was hungry. ¹³ And seeing at a distance a Fig-tree, that had Leaves, he went up to it to see if he could find any Fruit on it: and when he came, he found nothing but Leaves; for it was not the Season of Figs. ¹⁴ There-

upon he said, May never Man eat Fruit of thee. And this was in the Hearing of his Disciples.

¹⁵ When they were come to *Jerusalem*, *Jesus* went into the Temple, and began to drive out those who bought and sold in the Temple, and he overthrew the Tables of the Money-changers, and the Benches of them who sold Doves: ¹⁶ And he would not suffer any Man to carry a ^a Burden through the Temple. ¹⁷ At the same time he instructed them, saying, Is it not written, My House shall be called by all Nations the House of Prayer? but you have made it a Den of Thieves. ¹⁸ The Scribes and Pharisees, upon hearing this, sought how they might destroy him; for they stood in awe of him, because all the People admired his Doctrine. ¹⁹ But in the Evening *Jesus* went out of the City.

²⁰ The next Morning, as they passed by, they saw the Fig-tree withered to the Roots. ²¹ *Peter* remembering what had passed said, See, Master, the Fig-tree, which you cursed, is withered away. ²² *Jesus* said to them, Have ^a Faith in God. ²³ For whosoever shall say to this Mountain, Be removed, and cast into the Sea; and not doubt in his Heart, but believe that what he says shall be effected, I assure you what he says, shall be effected. ²⁴ Therefore I say to you, whatsoever you ask in Prayer, believe that you shall receive it, and it shall be granted. ²⁵ But when you go to pray, if you have cause of Complaint against any Man, forgive him, that your Father who is in Heaven, may also forgive you your Trespases. ²⁶ For if you do not forgive others, neither will your Father who is in Heaven forgive you.

²⁷ When they were returned to *Jerusalem*, as he was walking in the Temple, the Chief-Priests, and Scribes, and Elders came to him, ²⁸ And said, By what Authority do you these things? and who gave you such Authority? ²⁹ *Jesus* replied, I will also ask you one Question. Do you answer me, and I will tell you by what Authority I do these things. ³⁰ Was the Baptism of *John* from Heaven, or of Men? Answer me. ³¹ And they reasoned thus with themselves: If we say, From Heaven, he will say, Why then did you not believe him? ³² But if we say, Of Men, we have reason to fear the People, (for they all held *John* for a true Prophet.) ³³ Therefore they answered, We cannot tell. Then *Jesus* said, Neither do I tell you by what Authority I do these things.

^a Ver. 16. *Burden*] Literal, Vessel or Utensil.

^b Ver. 22. *Faith in God.*] Or a divine Faith. Literal, the Faith of God.

C H A P. XII.

¹ **A**ND he began to speak to them by Parables. A Man planted a Vineyard, and made a Fence about it, and digged a Place for the Wine-fat, and built a Tower, and let it out to Husbandmen, and went into a far Country. ² And at the Season he sent to the Husbandmen a Servant, who should receive from them the Profits of the Vineyard. ³ But they seized on him, and beat him, and sent him away empty. ⁴ And again he sent to them another Servant: and him they wounded in the Head with Stones; and sent him back with Ignominy. ⁵ He sent again a Third, whom they killed: And of many more, who were sent, they beat some, and slew others. ⁶ At last having an only Son, whom he loved tenderly, he sent him also to them, saying, They will reverence my Son. ⁷ But those Husbandmen said among themselves, This is the Heir; come, let us kill him, and the Inheritance will be our own. ⁸ So they seized him, and killed him, and cast him out of the Vineyard. ⁹ What therefore will the Lord of the Vineyard do? He will come and destroy the Husbandmen, and put his Vineyard into other Hands. ¹⁰ Have ye not read this Scripture, "That very Stone, which the Builders rejected, is become the head of the Corner: ¹¹ This is done by the Lord, and we see it with Admiration." ¹² Upon this they sought how they might seize him, for they perceived that he had spoke that Parable upon their account; but for fear of the People they left him, and went away.

¹³ Then they sent some of the Pharisees and of the *Herodians* to insnare him in his Discourse. ¹⁴ When these were come, they said to him, Master, we know that you are sincere, and not influenced by any Man, for you regard not the outward quality of Men, but teach the way of God according to Truth. Is it lawful to pay Tribute to *Cæsar*, or not? ¹⁵ Shall we pay, or shall we not pay? But he perceiving their Hypocrisy, said, Why do you tempt me? Bring me a Penny that I may see it. ¹⁶ When they brought it, he asked them, Whose Image and Inscription is this? they answer'd, *Cæsar's*. ¹⁷ And *Jesus* said, Render to *Cæsar* the Things which are *Cæsar's*, and to God the Things which are God's. And they heard him with Admiration.

¹⁸ Then the Sadducees, who deny the Resurrection, came and asked him, saying, ¹⁹ Master, *Moses* has in the Scripture ordered, that,

that, if any Man having a Brother, dies, and leaves his Wife childless, the Brother should marry the Widow, and raise up issue to his Brother. ²⁰ Now there were seven Brothers: the first married a Wife, and died without Issue. ²¹ Then the second married her; and he too died without Issue. The third too did the same. ²² And successively the Seven married her, yet left no Children: last of all the Woman died also. ²³ At the Resurrection therefore, when they shall rise, whose Wife shall she be of the Seven? for they all had her to Wife. ²⁴ *Jesus* said unto them, Does not the Error you are fallen into arise from your Ignorance, both of the Scriptures, and of the Power of God? ²⁵ For after the Resurrection there will be no marrying: but they will be as the Angels in Heaven. ²⁶ And as to the Resurrection of the dead; have you not read in the Book of *Moses*, how at the Bush God said to him, "I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*?" ²⁷ He is not the God of the Dead, but the God of the Living: and you therefore are in a great Error.

²⁸ Then one of the Scribes, who had heard their Dispute, observing how well *Jesus* had answered them, came, and proposed this Question, Which is the principal Commandment of all? ²⁹ *Jesus* answered, The principal Commandment is, Hear, O *Israel*, the Lord our God is ^a the only God. ³⁰ You shall therefore love the Lord your God with all your Heart, with all your Soul, to the utmost of your Understanding, and with the force of all your Faculties. This is the first Commandment. ³¹ The second, which is like to the first, is, You shall love your Neighbour as yourself. There is no other Commandment greater than these. ³² And the Scribe replied, Right, Master, you have said the Truth: for there is one God, and there is no other but He. ³³ And to love Him with all the Heart, and with all the Understanding, and with all the Soul, and with the force of all its Faculties; and to love our Neighbour as ourselves, is more than all Wholeburnt-offerings and Sacrifices. ³⁴ *Jesus* seeing that he had answered judiciously, said to him, You are not far from the Kingdom of God. And no Man after that durst ask him any Question.

³⁵ As *Jesus* continued to teach in the Temple, he said, Why do the Scribes say, that the Christ is the Son of *David*? ³⁶ For *David* himself, by the Holy Ghost, speaks thus; The LORD

^a Ver. 29. *the only God.*] I here follow the Vulgate, which has good Authorities in the *Greek MSS.* and ancient Versions, and is confirm'd by the Scribe's Answer, at Ver. 32.

said

said to my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool. ³⁷ Now since *David* himself calls him Lord; how can he be *David's* Son? And as there was a great Multitude who heard him with pleasure, ³⁸ He taught them saying, Beware of the Scribes, who affect to walk about in long Robes, and to be saluted in publick Places, ³⁹ and to be seated uppermost in the Synagogues, and at Feasts: ⁴⁰ Who making long Prayer for a Pretence, devour Widows Houses. These shall receive greater Condemnation.

⁴¹ Afterwards as *Jesus* was sitting over-against the Treasury, he observed how the People put Money into the Chest: and many who were rich put in large Sums. ⁴² And there came a poor Widow, who put in two Mites, which make a Farthing. ⁴³ Whereupon calling to him his Disciples, he said, I assure you that this poor Widow has given more than any of those who have put into the Chest. ⁴⁴ For all the others have contributed only a part of their Superfluity; but she, poor as she is, has given all she had, even all her Livelihood.

C H A P. XIII.

¹ AS he was going out of the Temple, one of his Disciples said to him, Master, See what Stones, and what Buildings! ² *Jesus* reply'd, You see these magnificent Buildings: they shall all be demolished, so that one Stone shall not be left on another. ³ And when he was sitting upon the Mount of Olives over-against the Temple, *Peter, James, John, and Andrew*, said to him in private, ⁴ Tell us when shall these Things be? and by what Sign shall we know when all these Things are upon the point of being accomplished? ⁵ To which *Jesus* answered, Take care that no man seduce you; ⁶ For many shall take upon them any Name, saying, I am the Christ; and shall seduce many. ⁷ And when you shall hear of Wars and rumours of Wars, be not troubled: for this must happen; but the End is not yet. ⁸ For Nation shall rise against Nation, and Kingdom against Kingdom: and there shall be Earthquakes in divers Places, and there shall be Famines and Commotions: these are the beginning of Sorrows. ⁹ But do you look to yourselves: for they will deliver you up to the Consistories, and you shall be scourged in the Synagogues: and you shall be brought before Governors and Kings upon my Account, to bear witness of me before them. ¹⁰ And the Gospel.

Gospel must first be published among all the Gentiles. ¹¹ But when they shall lead you to deliver you up, be not solicitous beforehand about what you should say, nor premeditate upon it: but speak that which shall be suggested to you at the instant; for it is not you that speak, but the Holy Ghost. ¹² Then the Brother shall betray the Brother to death, and the Father the Son; and Children shall rise up against their Parents, and cause them to be put to death. ¹³ And you will be hated by all Men for the sake of my Name: But he who shall endure to the end, shall be saved.

¹⁴ But when you shall see the Abomination of Desolation, spoken of by *Daniel* the Prophet, take place where it ought not to be, (let him who reads [the Prophecy] well consider it) then let them who are in *Judea* flee to the Mountains. ¹⁵ Let him that is on the House-top not go down into the House, let him not enter it to move any thing thence. ¹⁶ And let not him that is in the field return back to take his Coat. ¹⁷ And wretched will they be who are with Child, or give suck in those Days. ¹⁸ Pray that your Flight be not in the Winter: ¹⁹ For the Distress of those Days will be such as never was since the beginning of the World which God created to this time, nor ever shall be, ²⁰ And except the Lord had shortened those Days, no Flesh would be saved: but He hath shortened the Days for the sake of his Elect.

²¹ Then if any one shall say to you, The Christ is here; or, he is there: believe it not. ²² For false Christs, and false Prophets shall appear, and shall shew Signs and Wonders, so as to seduce even the Elect, if that were possible. ²³ Be you therefore upon your guard: I have informed you of all beforehand.

²⁴ But in that time, and after that Distress, the Sun shall be darkened, and the Moon not give her light: ²⁵ The Stars of Heaven shall fall, and the Powers that are in Heaven be shaken: ²⁶ Then shall they see the Son of Man coming in the Clouds with great Power and Glory. ²⁷ And then shall he send his Angels, and assemble his Elect from the four Winds, from the remotest part of Earth to the remotest part of Heaven. ²⁸ This you may learn by a Parable taken from the Fig-tree: When its Branch becomes tender, and putteth forth Leaves, you know that Summer is near: ²⁹ So likewise, when you shall see these things come to pass, know that ^b He is near, even at the Door.

^a Ver. 18. *in the Winter.*] Or in stormy Weather.

^b Ver. 29. *He*] The Son of Man. See Ver. 26.

³⁰ I assure you that this Generation shall not pass away, till all these Things be done. ³¹ Heaven and Earth shall pass away, but my Words shall not pass away.

³² But as for that Day and Hour, no Man knows it, no not the Angels in Heaven, nor even the Son, but the Father only. ³³ Take care, watch and pray : for you know not when the time is. ³⁴ The case is the same, as when a Man travels into foreign Parts : at leaving his House, he gives the Conduct of his Affairs to his Servants, he appoints to each of them his proper Work, and charges the Porter to be vigilant. ³⁵ Be you therefore vigilant (for you know not when the Master of the House will return ; whether at Evening, or at Midnight, or at the Cock-crowing, or in the Morning,) ³⁶ Left coming suddenly he find you sleeping : ³⁷ And what I say to you, I say to all, Be vigilant.

C H A P. XIV.

THE Festival of the Passover and of unleavened Bread was but two Days off, when the Chief-Priests and the Scribes sought how they might seize him by Fraud, and put him to Death ; ² But they said, It must not be done during the Festival, for fear of a popular Insurrection.

³ Now *Jesus* being in *Bethany*, in the House of *Simon* the Leper, as he sat at Table, there came a Woman with a Vessel of Balsam of Spikenard which was very costly ; and breaking the Vessel, she poured the Balsam on his Head : ⁴ Whereupon some were moved with Indignation, and said, To what Purpose was the Balsam thus wasted ? ⁵ For it would have sold for more than three hundred Pence, which might have been given to the Poor. And they murmured against her. ⁶ But *Jesus* said, Let her alone, Why do you trouble her ? This is a good Work which she has done upon my Account : ⁷ You have the Poor always with you, and may relieve them whenever you please : but Me you have not always : ⁸ She has done what she could : she has before-hand embalmed my Body for the Burial. ⁹ I assure you that wheresoever this Gospel shall be preached through the whole World, This which she has done, shall be related in Memory of her.

¹⁰ Then *Judas Iscariot*, one of the twelve, went to the Chief-Priests in order to betray him to them : ¹¹ And they rejoiced to hear his Proposal, and promised him Money ; whereupon he sought an Opportunity to betray him.

¹² On the first Day of unleavened Bread, when the Paschal Lamb was to be sacrificed, his Disciples said to him, Where would you have us go to prepare for your eating the Passover ? ¹³ Upon which he sent two of them, saying, Go to the City, where you will meet a Man carrying a Pitcher of Water : follow him : ¹⁴ And wherever he enters, say to the Owner of the House, The Master says, where is the Apartment in which I shall eat the Passover with my Disciples ? ¹⁵ And he will shew you a large upper Room ready furnished ; there prepare for us. ¹⁶ His Disciples went, and when they came into the City, found as he had told them : and they prepared the Passover.

¹⁷ In the Evening He came thither with the twelve : ¹⁸ And as they sat eating, *Jesus* said, I tell you for certain, that one of you who eat with me, shall betray me. ¹⁹ They were seized with Sorrow, and each of them asked, Is it I ? ²⁰ He answered, It is one of the twelve, who puts his Hand to the Dish with me. ²¹ The Son of Man is going indeed according to what is written of him ; but wo to that Man by whom the Son of Man is betrayed : good were it for that Man, if he had never been born.

²² While they were eating, *Jesus* took Bread, and blessed, and brake it, and gave to them, Saying, Take, eat : this is my Body. ²³ And he took the Cup, and when he had given thanks, he gave it to them : and they all drank of it : ²⁴ And he said to them, This is my Blood of the new Testament, which is shed for many. ²⁵ I assure you that I will no more drink of the Product of the Vine, until that Day when I shall drink it new in the Kingdom of God.

²⁶ Then, having sung an Hymn, they went to the Mount of Olives : ²⁷ Where *Jesus* said to them, This Night you will all be offended because of me : for it is written, " I will smite the Shepherd, and the Sheep shall be scattered : " ²⁸ But after I am risen, I will go before you into *Galilee*. ²⁹ Hereupon *Peter* said, Although all should be offended, yet I will not. ³⁰ *Jesus* said to him, I tell you for certain, that to-day, even this Night, before the Cock crow twice, you will deny me thrice : ³¹ (But he insisted more positively,

ly, saying, Tho' I should die with you, I will not deny you: And all of them affirmed the same.

³² They came to a Place called *Gethsemane*, and he said to his Disciples, sit you here while I pray. ³³ But he took with him, *Peter*, *James*, and *John*; and he began to be in a great Conster-nation and Anguish of Mind, ³⁴ And said to them, My Soul is exceeding sorrowful even to Death, stay here and watch. ³⁵ Then advancing a little further he fell on the Ground, and prayed, that if it were possible the Hour might pass from him: ³⁶ O my Father (he said) all things are possible to Thee, take away this Cup from me: yet not what I will, but what Thou willest.

³⁷ Then he returned, and finding them asleep, he said to *Peter*, ^a *Simon*, do you sleep? Could you not watch one Hour? ³⁸ Watch and pray, that you fall not into Temptation. The Spirit indeed is willing, but the Flesh is weak.

³⁹ Again he went away and prayed, uttering the same Words. ⁴⁰ Then he returned, and again found them asleep, for their Eyes were heavy, and they knew not what to answer him: ⁴¹ After this he came a third time, and said to them, Sleep on now and take your Rest: it is enough; the Hour is come: the Son of Man is betrayed into the Hands of Sinners. ⁴² Rise, let us go: See, he that betrays me approaches.

⁴³ Immediately while he was yet speaking, *Judas Iscariot*, one of the Twelve, came, having with him a great Multitude with Swords and Staves from the Chief-Priests, and Scribes, and Elders. ⁴⁴ Now the Traitor had given them a Signal, saying, He whom I shall kiss, is the Person: seize him, and carry him off carefully. ⁴⁵ So when he was come thither, he went directly up to *Jesus*, saying, Master, Master; and kissed him: ⁴⁶ And they laid Hands on him, and se-cured him. ⁴⁷ Then one of those who stood by, drew a Sword, and smote a Servant of the High-Priest, and cut off his Ear. ⁴⁸ *Jesus* said to them, Are you come as after a Robber, with Swords, and Staves to apprehend me? ⁴⁹ I was daily with you teaching in the Temple, and you took me not then. But thus it is, that the Scriptures may be fulfilled. ⁵⁰ Then all his Disciples forsook him and fled.

^a *Simon*.] *Jesus* calls him by his first Name, that of *Peter* did not then suit him; he was degenerated from it.

51 But a certain Youth, who had only a Linen Cloth wrapped about him, followed *Jesus*, and the Soldiers laid hold on him :
 52 And he leaving the Linen Cloth, fled from them naked.

53 They led away *Jesus* to the High-Priest, with whom all the Chief-Priests, and the Scribes, and Elders were assembled : 54 And *Peter* followed him at a Distance into the Palace of the High-Priest, where sitting by the Fire with the Officers, he warmed himself.

55 In the mean time the Chief-Priests, and all the Council sought for Evidence against *Jesus*, upon which they might condemn him to die : but they found no such Evidence : 56 For tho' many deposed falsely against him ; yet their Evidence did not agree : 57 At last there rose up some, who bore false Witness against him, saying,
 58 We heard him say, I will destroy this Temple made with Hands, and within three Days I will build another not made with Hands.
 59 But neither was this their Evidence found consistent. 60 Then the High-Priest standing up in the midst of the Assembly, said to *Jesus*, Do you answer nothing ? What is it which these depose against you ? 61 But he was silent, and answered nothing. The High-Priest again interrogated him, saying, Art Thou the Christ, the Son of the Blessed ? 62 *Jesus* said, I am. And you shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. 63 Then the High-Priest rent his Clothes, and said, What Occasion is there for more Witnesses ? 64 You have heard the Blasphemy : What is your Opinion ? and they all passed Sentence, that he deserved Death.

65 Then some began to spit on him, and to cover his Face, and to buffet him, saying to him, Now shew thyself a Prophet : and the Servants smote him.

66 In the mean time *Peter* being in the Court below, one of the Maids of the High-Priest came thither : 67 And seeing *Peter* warming himself, she looked him in the Face, and said, You too was with *Jesus* of Nazareth : 68 But he denied it, saying, I do not know him, nor do I understand what you talk about. Then he went out to the Porch, and the Cock crew. 69 The Maid saw him again, and said to the Standers-by, This is one of them : 70 And he denied it a second time. Soon after, they who stood by, said again to *Peter*, Certainly you are one of them, for you are a *Galilean*, and your Pronunciation is of that Country. 71 But he began to make Imprecations, and swore, I do not know this Man of whom you speak : 72 And the Cock crew a second time. Then *Peter* remembered

membred the Words of *Jesus*, who had said to him, " Before the Cock crow twice, you will deny me thrice." And he burst into Tears.

C H A P. XV.

¹ **A**S soon as it was Morning the Chief-Priests having held a Consultation with the Elders, Scribes, and all the Consistory, and having caused *Jesus* to be bound, led him away, and delivered him to *Pilate* : ² And *Pilate* asked him, Art thou the King of the *Jews*? And he answered, I am. ³ Then the Chief-Priests accused him of many Things : but he made no reply. ⁴ *Pilate* again questioned him, saying, Do you make no Answer? See, how many Things they charge you with. ⁵ But *Jesus* still made no Reply ; whereat *Pilate* wondered.

⁶ Now at that Festival *Pilate* used to release one Prisoner at the People's Choice : ⁷ And there was then one call'd *Barabbas*, who was in Prison with other seditious Persons, for having committed Murder in the Sedition : ⁸ And the Multitude with loud Clamours desired that he would release to them a Prisoner, as he used to do. ⁹ *Pilate* said to them, Would you have me release the King of the *Jews*? ¹⁰ (For he was sensible that the Chief-Priests had prosecuted him out of Malice.) ¹¹ But the Chief-Priests incited the People to ask, that he would rather release *Barabbas*. ¹² *Pilate* again said to them, What then would you have me do with him, whom you call King of the *Jews*? ¹³ And they again cried, Crucify him. ¹⁴ Then *Pilate* said to them, But what Harm has he done? Yet they cried out more furiously, Crucify him : ¹⁵ So *Pilate*, willing to humour the People, released to them *Barabbas* : and having caused *Jesus* to be scourged, he delivered him to be crucified.

¹⁶ Then the Soldiers carried him away into the Hall called *Pretorium*, where they assembled their whole Company. ¹⁷ There they clothed him with Purple, and having made a Wreath of Thorns, they put it on his Head, for a Crown. ¹⁸ Then they began to salute him, saying, Hail, King of the *Jews* : ¹⁹ And they smote him on the Head with a Cane, and spit upon him, and bowing their Knees they worshipped him.

²⁰ When

²⁰ When they had thus derided him, they strip'd him of the Purple Robe, and having put his own Clothes on him, they led him away to be crucified: ²¹ And as a certain Man of *Cyrene* named *Simon*, the Father of *Alexander* and *Rufus*, was passing that way in his Return from the Country, they compelled him to carry the Cross of *Jesus*: ²² At length they brought him to a Place called *Golgotha*, which signifies the Place of a Scull. ²³ There they offered him Wine with Myrrh infused to drink: but he did not take it. ²⁴ And when they had crucified him, they shared his Garments*, casting Lots for them, to decide what each Man should take.

²⁵ Now it was the third Hour, when they crucified him: ²⁶ And the Inscription wrote over him to declare his Crime, was, **THE KING OF THE JEWS**: ²⁷ At the same time they crucified two Robbers, one on his right Hand, the other on his left: ²⁸ And thus those Words of Scripture were fulfilled, "And he was counted with Malefactors."

²⁹ And they that passed by reproached him, shaking their Heads, and saying, Ah! Thou that destroyest the Temple, and buildest it in three Days, ³⁰ Save thyself, and come down from the Cross. ³¹ The Chief-Priests with the Scribes also insulted him, saying to one another. He saved others: he cannot save himself. ³² Let the Christ, the King of *Israel*, descend now from the Cross, that we may see and believe. They also that were crucified with him, reviled him.

³³ Now from the sixth Hour unto the ninth there was Darkness over the whole Land. ³⁴ And at the ninth Hour *Jesus* cried with a loud Voice, saying, *Eloi, Eloi, lama Sabachthani?* that is, My God, My God, why hast thou forsaken me? ³⁵ Which when some who were present heard, they said, See, he calleth *Elias*: ³⁶ At the same time one ran, and filled a Sponge with Vinegar, which he fastned to a Cane, and offered him to drink: while some said ^b, Stay, let us see whether *Elias* will come to take him down. ³⁷ But *Jesus* uttering a loud Cry, expired.

³⁸ Immediately the Vail of the Temple was rent in two from the Top to the Bottom: ³⁹ And the *Centurion* who stood over-against him, observing that he expired with such a Cry, said, Certainly this Man was the Son of God. ⁴⁰ There were also several Women

* Ver. 24. *They shared, &c.*] Or they divided his Garments into Lots, and drew among themselves which of them each should have.

^b Ver. 36. *While some said.*] So the *Syriac* Version.

looking

looking on at a Distance : among whom was *Mary Magdalene*, and *Mary* the Mother of *James* the less and of *Joses*, and *Salome* ;
 42 Who had attended *Jesus*, and served him when he was in *Galilee* : besides many other Women, who came up with him to *Jerusalem*.

43 As soon as it was Evening, because it was then the Preparation-Day, that is, the Day before the Sabbath ; 44 *Joseph of Arimathea*, an honourable Counsellor, who also himself waited for the Kingdom of God, went boldly to *Pilate*, and begged the Body of *Jesus*. 45 *Pilate* wondered that he should be dead so soon, and sending for the Centurion, asked him, if he had been dead any time : 46 And being informed by the Centurion that he was dead, he granted the Body to *Joseph*, 47 Who bought fine Linen, and having taken down *Jesus*, wrapped him in the Linen, and laid him in a Sepulchre which was hewn out of a Rock, and rolled a Stone to the Entrance of the Sepulchre : 48 And *Mary Magdalene* and *Mary* the Mother of *Joses* saw where he was laid.

C H A P. XVI.

1 WHEN the Sabbath was passed, *Mary Magdalene*, and *Mary* the Mother of *James* and *Salome*, having bought sweet Spices to embalm *Jesus*, 2 went out very early in the Morning of the first Day of the Week, and came to the Sepulchre at the rising of the Sun : 3 And they said to one another, Who will roll us away the Stone from the Entrance of the Sepulchre ? 4 (For it was very great ;) and lifting up their Eyes, they saw that the Stone was rolled away : 5 And entering into the Sepulchre they saw a Youth sitting on the right Side clothed in a white Robe ; and they were affrighted. 6 But he said to them, Be not frightened : you seek *Jesus of Nazareth* who was crucified : He is risen ; he is not here : Behold the Place where they laid him : 7 And now do you go, tell his Disciples, particularly *Peter*, that he is gone before you into *Galilee* : there shall you see him, as he told you. 8 They presently came out, and fled from the Sepulchre, being so seized with Fear and Amazement, that they spoke not a Word to any Man.

9 Now *Jesus* being raised again early, on the first Day of the Week, he appeared first to *Mary Magdalene*, whom he had dispossessed

possessed of seven Demons : ¹⁰ She went and told Those who had accompanied him, and were then mourning and weeping. ¹¹ But they when they heard that he was alive, and had been seen by her, believed it not. ¹² After that he appeared in another Form to two of them on the way, as they were going into the Country : ¹³ And they went, and told the rest : but neither did they believe them : ¹⁴ Afterward he appeared to the Eleven, as they were sitting at Table, and upbraided them with their Unbelief and Hardness of Heart, because they believed not those who had seen him since his Resurrection.

¹⁵ And he said to them, Go into all the World, and preach the Gospel to all Men. ¹⁶ He who believes, and is baptized, shall be saved : but he who disbelieves, shall be condemned : ¹⁷ And these Signs shall accompany those who believe ; In my Name they shall cast out Demons, they shall speak new Languages, ¹⁸ They shall handle Serpents, and if they drink any poisonous thing, it shall not hurt them ; they shall lay hands on the sick, and the sick shall recover.

¹⁹ So then after the Lord had spoken to them, he was taken up into Heaven, and sat on the right Hand of God : ²⁰ As for the Disciples, they went and preached in all Parts ; the Lord cooperating with them, and confirming their Doctrine by the Miracles that accompanied it.

Of St. L U K E.

C H A P. I.

WHEREAS several Persons have undertaken to compose a History of the Things which have been accomplished among us, ² According to the Account given us by Them, who from the Beginning were Eye-witnesses, and were themselves made Ministers of the Word : ³ I too have thought fit, after having accurately examined every thing from the very first, to write an orderly Narration to you, most excellent *Theophilus*, ⁴ That you may know the Certainty of those Doctrines, wherein you have been instructed.

In

IN the time of *Herod* the King of *Judea*, there was a certain Priest named *Zacharias* of the Family of *Abia*^a: whose Wife, named *Elizabeth*, was of the Race of *Aaron*.⁶ They were both just before God, and led a blameless Life, observing all the Commandments and Ordinances of the Lord:⁷ And they had no Child, because *Elizabeth* was barren; and they both were now advanced in Years.⁸ When it was his Turn to officiate in divine Service, it happened:⁹ That (according to the Custom of distributing the Sacerdotal Functions) the Lot fell upon him to enter into the Sanctuary, and offer Incense:¹⁰ And while the Incense was offering, all the People were praying without:¹¹ At this time there appeared to him an Angel of the Lord, standing on the right Side of the Altar of Incense.¹² And *Zacharias* was startled at the Sight, and was afraid.¹³ But the Angel said to him, Fear not, *Zacharias*; for your Prayer is heard, and your Wife *Elizabeth* shall bear you a Son, whom you shall name *John*.¹⁴ He shall be your Joy and great Delight: and many shall rejoice at his Birth:¹⁵ For he shall be great before the Lord: He shall drink neither Wine, nor any spirituous Liquor: and he shall be filled with the holy Spirit, even from his Mother's Womb.¹⁶ He shall convert many of the Children of *Israel* to the Lord their God:¹⁷ And he shall go before Him^b in the Spirit and Power of *Elias*, to turn the Hearts of the Fathers to the Children, to reduce the disobedient to the Wisdom of the and just, to prepare for the Lord a People well disposed.

¹⁸ Then *Zacharias* said to the Angel, How shall I be assured of this? for I am an old Man, and my Wife is advanced in Years.¹⁹ And the Angel answered, I am *Gabriel* who attend in the Presence of God: and am sent to bring you these glad Tidings:²⁰ You shall now become dumb, and you shall not be able to speak, till the Day whereon these things shall be performed; because you believed not my Words, which in due time shall be accomplished.

²¹ In the mean time the People were waiting for *Zacharias*, and wondered at his staying so long in the Temple.²² But when he came out, he could not speak to them: and they perceived that he had seen a Vision in the Temple; for he made Signs to them, and continued dumb:²³ And when the time of his officiating in the Temple was ended, he departed to his own House.

^a Ver. 5. Family.] Greek, Course.

^b Ver. 17. Before him] i. e. *Jesus Christ*, here stiled the Lord their God.

²⁴ Some time after his Wife *Elizabeth* conceived, and she concealed herself five Months, saying, ²⁵ This is what the Lord has done for me at the time, wherein He regarded me, to take away my Reproach among Men.

²⁶ In the sixth Month the Angel *Gabriel* was sent by God to a City of *Galilee* named *Nazareth*, ²⁷ To a Virgin espoused to a Man of the Family of *David*, whose Name was *Joseph*, and the Virgin's Name was *Mary*. ²⁸ The Angel came to her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art Thou among Women. ²⁹ *Mary* was startled at the Sight of the Angel, and at his Words, and revolved in her Mind what this Salutation should mean: ³⁰ But the Angel said to her, Fear not, *Mary*: for Thou hast found Favour with God: ³¹ And Thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*. ³² He shall be great, and shall be called the Son of the most High: and the Lord God will give to him the Throne of his Father *David*. ³³ He shall reign over the House of *Jacob* for ever, and of his Kingdom there shall be no End^c. ³⁴ Then said *Mary* to the Angel, How shall this be, seeing I know not a Man? ³⁵ And the Angel answering, said, The Holy Ghost shall descend upon thee, and the Power of the most High shall overshadow thee: wherefore thy sacred Offspring^d shall be called the Son of God: ³⁶ Also thy cousin *Elizabeth* hath already conceived a Son in her old Age: and this is the sixth Month with her, who was called barren: ³⁷ For nothing is impossible to God: ³⁸ And *Mary* said, I am the Servant of the Lord, be it unto me according to thy Word. And the Angel disappeared.

³⁹ Soon after this, *Mary* set out to go with speed into the Hill-Country, to a City of *Judah*: ⁴⁰ And entering into the House of *Zacharias*, she saluted *Elizabeth*: ⁴¹ And when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped within her: and *Elizabeth* was filled with the holy Spirit. ⁴² And raising her Voice, she said aloud, You are blessed among Women, and the Fruit of your Womb is blessed: ⁴³ And whence is this to me, that the Mother of my

^c Ver. 33. *Of his Kingdom there shall be no End.*] This is not a bare Repetition of what may seem to have been said just before: for the original Word, which we render *for ever*, signifies not strictly *Eternity*, and I know no Word in modern Languages that answers to it.

^d Ver. 35. *Offspring.*] το γέννημα, in the Neuter Gender meaning, The Humanity of Christ. Literal, *That which shall be born of thee.*

Lord

Lord should visit me? ⁴⁴ As soon as I heard your Voice when you saluted me, the Babe leaped within me for Joy. ⁴⁵ And blessed is she who believed that there shall be a Performance of those Things, which were told her from the Lord.

⁴⁶ And *Mary* said, My Soul doth magnify the Lord: ⁴⁷ And my Spirit hath rejoiced in God my Saviour: ⁴⁸ For he has regarded the low Estate of his Servant: And from henceforth all Generations shall call me blessed, ⁴⁹ Because the All-mighty has wrought great Things for me: His Name is holy: ⁵⁰ And his Mercy to them that fear Him extends through Generations of Generations. ⁵¹ He hath exerted Strength with his Arm, He hath scattered the Proud in the Imagination of their Hearts. ⁵² He hath deposed Potentates from Thrones, and exalted those of low Degree. ⁵³ He hath filled the Hungry with good Things, and hath sent the Rich empty away. ⁵⁴ He hath taken his Servant *Israel* into his Protection, remembering the Mercy: ⁵⁵ Which he had promised to our Fathers, to *Abraham* and his Posterity for ever,

⁵⁶ And *Mary* stay'd three Months with *Elizabeth*, and then returned to her own House: ⁵⁷ When *Elizabeth* was gone her full Time, she was delivered of a Son: ⁵⁸ And her Neighbours and Relations heard that the Lord had shewn great Mercy unto her, and they congratulated her thereupon. ⁵⁹ And on the eighth Day they came to the Circumcision of the Child; and would have named him *Zacharias*, after the Name of his Father: ⁶⁰ Whereupon his Mother said, Not so; but he shall be called *John*. ⁶¹ They said to her, There is none of your Family of that Name: ⁶² And then they demanded by Signs of his Father, how he would have him called: ⁶³ And when he had got wherewithal to write, he did write, signifying that his Name should be *John*; whereat they all wondered: ⁶⁴ And his Mouth was at that Instant opened, and his Tongue loosed, and he spake, and praised God: ⁶⁵ All the Neighbours were filled with Reverence; and the Fame of these Things spread through all the Hill-Country of *Judea*.

⁶⁶ All who heard them, laid them up in their Hearts, and said, What will this Child one Day prove? For the Hand of the Lord was with him.

⁶⁷ And his Father *Zacharias*, being filled with the holy Spirit, prophesied, saying, ⁶⁸ Blessed be the Lord, the God of *Israel*, for He hath visited, and redeemed his People, ⁶⁹ And hath raised up for us a powerful Saviour in the House of his Servant *David*; ⁷⁰ As

He promised by his holy Prophets, which have been from the beginning: ⁷¹ To save us from our Enemies, and from the Hand of all who hate us: ⁷² To exercise his Mercy towards our Fathers, and to remember his holy Covenant: ⁷³ Even the Oath which He made to our Father *Abraham*, ⁷⁴ That He would grant, that we being delivered out of the Hands of our Enemies, should serve Him without Fear, ⁷⁵ all the Days of our Life in Holiness and Justice, as in his Presence: ⁷⁶ And thou, Child, shalt be the Prophet of the most High; for thou shalt go before the Lord to prepare his Ways, ⁷⁷ And to teach his People how they may be saved by the Forgiveness of their Sins, ⁷⁸ Through the tender Mercy of our God; whereby the rising Sun has visited us from on high, ⁷⁹ To enlighten those who sit in Darkness and the Shadow of Death, and to direct our Feet into the way of Peace.

⁸⁰ So the Child grew, and was strengthened in Spirit: and he continued in the Deserts till the Time when he was shewed to *Israel*.

C H A P. II.

¹ **A**T that time an Edict was published by *Cæsar Augustus*, that all the Provinces of the Roman Empire should be register'd: ² (This Register was made before *Cyrenius* was Governor of *Syria*;) ³ And all went to be register'd, each one to his own City. ⁴ Now as *Joseph* was of the House and Lineage of *David*, he also went from the City of *Nazareth* in *Galilee*, to the City of *David* called *Bethlehem* in *Judea*, ⁵ In order to be register'd with *Mary* his espoused Wife, who was then big with Child: ⁶ And while they were there, the Time came that she should be delivered: ⁷ And she brought forth her first-born Son, and swathed him, and laid him in a Manger, because there was no room for them in the Inn.

⁸ There were in that Country Shepherds abiding in the Fields, and taking their Turns to watch their Flock by Night. ⁹ On a sudden an Angel of the Lord appeared to them, and a divine Glory shone around them: and they were greatly affrighted. ¹⁰ But the Angel said to them, Fear not: for behold I bring you good Tidings,

* Ver. 1. Register'd.] Or enrolled, as in the Margin of our Version.

Tidings

Tidings of great Joy, which shall be to all the People: ¹¹ For to you is born this Day in the City of *David*, a Saviour, who is Christ the Lord. ¹² And by this you shall know him; You shall find a Babe swathed, lying in a Manger.

¹³ At the same instant a great Company of the heavenly Host joined the Angel, praising God, and saying, ¹⁴ Glory to God in the Highest, and on Earth ^b Peace to Men of good Will.

¹⁵ As soon as the Angels were returned into Heaven, the Shepherds said to one another, Let us now go to *Bethlehem* and see this Thing which the Lord hath made known to us. ¹⁶ And they hastened thither, and found *Mary*, and *Joseph*, and the Babe lying in a Manger: ¹⁷ Whom when they had seen, they published what had been told them concerning that Child. ¹⁸ And all who heard it, wondered at those things which were told them by the Shepherds. ¹⁹ And *Mary* attentively remarked all these things, and pondered them in her Heart. ²⁰ And the Shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it had been told them.

²¹ On the eighth Day, when the Child was to be circumcised, he was named *Jesus*; which Name had been appointed by the Angel before his Conception.

²² And when the time for her Purification, according to the Law of *Moses*, was come, they brought the Child to *Jerusalem* to present him to the Lord: ²³ (As it is written in the Law of the Lord, "Every first-born Male-child shall be held sacred to the Lord.") ²⁴ And to offer the Sacrifice prescribed by the Law, which was a Pair of Turtle-doves, or Two young Pigeons.

^b Ver. 14. *Peace to Men of good Will.*] Besides the MSS. and ancient Versions which authorise the Lesson which I here prefer to that in the printed *Greek*, Mr. *Beaufobre* has added the following Reasons to maintain it. "If the Words *ἰν ἀνθρώποις εὐδοκίᾳ*, are a third Clause in the Period, and not to be joined with the second, they would have been distinguished by a new *καί*, as the two first are. And besides, the Sense requires that this *Peace on Earth* should be only for *Men well pleasing to God*, i. e. acceptable to him: *ἀνθρώποις εὐδοκίᾳς* is the same as *ἀνθρώποις εὐδεκνῆτος*. See *Ecclesiasticus* xv. 15. *πίσις εὐδοκίᾳς* is the same as *πίσις εὐδεκνῆτος*."

In fact the Birth of Christ has not been the occasion of *Peace on Earth* to any, but *Men of good-will*, i. e. Men acceptable to God, and Objects of the Divine Complacence [*εὐδοκίᾳς*, as *Matt.* iii. 17.]: nor is it matter of Joy to any others; and therefore the Angel had before specified these at the tenth Verse, by their usual Denomination, *The People*, so called here by way of Eminence, as elsewhere the peculiar People and the People of God, to distinguish them from the Heathen. See a remarkable Instance, *Acts* xxvi. 17, and 23. When *all Men* are meant, *ἄνδρες* is used in the Plural, as at Ver. 31. of this Chapter, the following Verse so explains it,

²⁵ There-

²⁵ There was then at *Jerusalem* a just and devout Man, named *Simeon*, who waited for the Consolation of *Israel*, and the holy Spirit was upon him. ²⁶ It had been revealed to him by the holy Spirit, that he should not die, before he had seen the Lord's Christ. ²⁷ He came by the Spirit into the Temple: and when the Parents brought the Child *Jesus*, to perform on his behalf what was customary by the Law, ²⁸ He took him in his Arms, and blessed God, and said, ²⁹ Now, Lord, thou dost dismiss thy Servant in Peace, according to thy Word: ³⁰ For mine Eyes have seen thy Salvation; ³¹ Which thou hast prepared to be exhibited to all the Nations: ³² A Light which shall enlighten the Gentiles, and be the Glory of thy People *Israel*.

³³ While *Joseph* and the Mother of *Jesus* stood in admiration at the Things which were spoken concerning him, ³⁴ *Simeon* also blessed Them, and said to *Mary* his Mother, This Child is set for the Fall and for the Recovery of many in *Israel*; and to be a Butt for Contradiction: ³⁵ (Yea a Sword shall pierce through your Soul also) that the Thoughts of many Hearts may be discovered.

³⁶ There was likewise one *Anna*, the Daughter of *Phanael*, of the Tribe of *Aser*, who had the Gift of Prophecy: She was of a great Age; having been married to a Husband who lived with her but seven Years: ³⁷ Since that time she had continued a Widow, and was now about fourscore and four Years old: She departed not from the Temple, but served God Night and Day with Fasting and Prayer. ³⁸ This holy Woman coming up at the same time with *Simeon*, she also publickly praised the Lord, and spake concerning *Jesus* to all them who waited for the Redemption of *Israel*. ³⁹ And when they had performed all things according to the Law of the Lord, they returned to *Galilee*, to the City *Nazareth*, where they had before dwelt. ⁴⁰ And the Child grew, and was strengthened in Spirit: He was filled with Wisdom, and the Grace of God was upon him.

⁴¹ Now his Parents, who went yearly to *Jerusalem* at the Festival of the Passover, ⁴² when He was twelve Years old, went thither as was usual at the time of that Festival. ⁴³ And after it was over, they returned: but the Child *Jesus* staid at *Jerusalem*, without the knowledge of *Joseph* and his Mother: ⁴⁴ Who, supposing him to be in the Company, went a Day's Journey; and then sought him among their Relations and Acquaintance: ⁴⁵ But not finding him, they re-

c Israel.] So the Margin of our Bibles agreeable to the Vulgate. See Ver. 25.

turned

turned to *Jerusalem* in search of him. ⁴⁶ After three Days they found him in the Temple sitting among the Doctors, attending to them, and asking them Questions. ⁴⁷ All who heard him were astonished at his Understanding and Answers. ⁴⁸ And when his Parents saw him, they were amazed: and his Mother said to him, Son, why have you thus dealt with us? Your Father and I have been looking for you with great Concern. ⁴⁹ And he said to them, Wherefore did you seek me? Know ye not that I ought to be employed ^d in what concerns the Service of my Father? ⁵⁰ But they did not comprehend what he said.

⁵¹ And he went down with them, and came to *Nazareth*, and was subject unto them: but his Mother kept all these things in her Heart. ⁵² And *Jesus* improved in Wisdom, and Stature, and Favour with God and Man.

^d Ver. 49. in what concerns the Service of my Father? The Syriac Version has, in my Father's House, i. e. the Temple. Grotius and others have shew'd that the Original may very properly be so render'd.

C H A P. III.

¹ NOW in the fifteenth Year of the reign of *Tiberius Cæsar*, *Pontius Pilate* being Governor of *Judea*, and *Herod* being Tetrarch of *Galilee*, and his Brother *Philip* Tetrarch of *Iturea* and the Region of *Trachonitis*, and *Lysanias* the Tetrarch of *Abilene*, ² *Annas* and *Caiaphas* being the High-Priests, ³ the Word of God came to *John* the Son of *Zacharias* in the Desert. ⁴ And he went into all the Country about *Jordan*, preaching the Baptism of Repentance for the Remission of Sins; ⁵ As it was written by the Prophet *Isaias* in these Words, The Voice of him who cries in the Desert, Prepare ye the way of the Lord, make his Paths straight. ⁶ Every Valley shall be filled, and every Mountain and Hill shall be brought low; the crooked shall be made straight, and the rough Ways shall be made smooth: ⁷ And all Flesh shall see the Salvation of God.

⁷ He said therefore to the People, who came in Crowds to be

² Ver. 2. the Word of God came to John] i. e. he received a divine Commission to teach publicly.

baptized

baptized by him, Ye brood of Vipers, who has warned you ^e to flee from the Wrath to come? ⁸ Now bring forth the proper Fruits of Repentance, and begin not to say within yourselves, We have *Abraham* for our Father: for I tell you that God is able of these Stones to raise up Children to *Abraham*. ⁹ The Ax is already laid to the Root of the Trees: every Tree therefore, which does not produce good Fruit, shall be cut down, and thrown into the Fire.

¹⁰ And the People asked him, saying, What shall we do then? ¹¹ He answered, He that has two Coats, let him impart to him that has none; and he that has Meat, let him do in like manner. ¹² Then came also Publicans to be baptized, and said to him, Master, what shall we do? ¹³ And he said to them, Exact no more than what is appointed you. ¹⁴ And the Soldiers also enquired of him, saying, And what shall we do? He answered, Injure no Man by Violence or Falshood, and be contented with your Pay.

¹⁵ As the People were in suspense, and all Men reasoned in their Hearts concerning *John* whether he were the Christ or not. ¹⁶ *John* said to them all, I indeed baptize you with Water, but One is coming, who is more powerful than I, the latchet of whose Shoes I am not worthy to unloose: He will baptize you with holy Wind and Fire. ¹⁷ His Fan is in his Hand, He will thoroughly cleanse his Floor, and will gather the Wheat into his Granary; but he will burn the Chaff with Fire unquenchable. ¹⁸ And with many other Exhortations he ^d preached the Gospel to the People.

¹⁹ But *Herod* the Tetrarch, having been reproved by him upon the account of *Herodias* his Brother *Philip's* Wife, and for all the Crimes which he had committed, ²⁰ added yet this to all the rest, that he shut up *John* in Prison.

²¹ Now in the time when all the People were receiving baptism, *Jesus* also was baptized, and while he was praying, the Heaven was opened: ²² And the holy Ghost descended in a corporeal Form, as a Dove, upon him; and a Voice came from Heaven, which said, Thou art my beloved Son, in Thee I take delight.

^e Ver. 7. *to flee from the Wrath to come*] A mere servile Fear of Punishment was not a sufficient Motive to a total Reformation, and would soon wear out of their Minds: he therefore censures it as defective.

^d Ver. 18. *preached the Gospel*] The Doctrine of a second Baptism or Purification, &c. is purely evangelical.

²³ And

²³ And *Jefus* himself had then ^e lived in Subjection about thirty Years, being, ^f as was supposed according to Law, the Son of *Jofeph*, the Son of *Heli*, ²⁴ the Son of *Matthat*, the Son of *Levi*, the Son of *Melchi*, the Son of *Janna*, the Son of *Jofeph*, ²⁵ the Son of *Mattathias*, the Son of *Amos*, the Son of *Naum*, the Son of *Efli*, the Son of *Nagge*, ²⁶ the Son of *Maath*, the Son of *Mattathias*, the Son of *Semei*, the Son of *Jofeph*, the Son of *Juda*, ²⁷ the Son of *Joanna*, the Son of *Rhesa*, the Son of *Zorobabel*, the Son of *Salatbiel*, the Son of *Neri*, ²⁸ the Son of *Melchi*, the Son of *Addi*, the Son of *Cofam*, the Son of *Elmodam*, the Son of *Er*, ²⁹ the Son of *Jofe*, the Son of *Eliezer*, the Son of *Jorim*, the Son of *Matthat*, the Son of *Levi*, ³⁰ the Son of *Simeon*, the Son of *Juda*, the Son of *Jofeph*, the Son of *Jonan*, the Son of *Eliakim*, ³¹ the Son of *Melea*, the Son of *Menan*, the Son of *Mattatha*, the Son of *Nathan*, the Son of *David*, ³² the Son of *Jesse*, the Son of *Obed*, the Son of *Booz*, the Son of *Salmon*, the Son of *Naaffon*, ³³ the Son of *Aminadab*, the Son of *Aram*, the Son of *Effrom*, the Son of *Pbares*, the Son of *Juda*, ³⁴ the Son of *Jacob*, the Son of *Isaac*, the Son of *Abraham*, the Son of *Thara*, the Son of *Nachor*, ³⁵ the Son of *Saruch*, the Son of *Ragau*, the Son of *Phaleg*, the Son of *Heber*, the Son of *Sala*, ³⁶ the Son of *Cainan*, the Son of *Arpaxad*, the Son of *Sem*, the Son of *Noe*, the Son of *Lamech*, ³⁷ the Son of *Mathufala*, the Son of *Enoch*, the Son of *Jared*, the Son of *Maleleel*, the Son of *Cainan*, ³⁸ the Son of *Enos*, the Son of *Setb*, the Son of *Adam*, the Son of G O D.

^e Ver. 23. *lived in Subjection*] or *had been governed*. The Sense is the same as before, Chap. ii. 51. ἢ ὑποτασσόμενος; for ἄρχων signifies a Governor, so ἀρχόμενος here means one governed. See the Lexicon. I had this Amendment of our Translation, and not only of ours but of all the Translations I have yet seen, from Page 27, &c. of *The critical Examination of the holy Gospels*, &c. published 1738, by the Author of *The Vindication of the History of the Septuagint*.

^f Ver. 23. *as was supposed according to the Law.*] Greek, ὡς ἐνομίετο. *Jefus* was esteemed according to Law the son of *Jofeph*, and his Mother *Mary* was the Daughter of *Heli*, through whose Ancestors his Pedigree here is traced in a lineal ascent to *Adam* and the Creator. The Genealogy we have in *St. Matthew* is that of *Jofeph* from *Abraham* downward. The Subject has much exercised the Pens of learned Men. I have read only some of the late Writers, who, I take for granted, have profited of what was said before, and they appear very satisfactory.

C H A P. IV.

JESUS being full of the Holy Ghost returned from *Jordan*, and ¹ was led by the Spirit into the Desert, ² where he was forty Days; and he was tempted by the Devil. During those forty Days he ate nothing: but when that Time was expired, he at last hungred. ³ Then the Devil said to him, If you are a Son of God, bid this Stone become Bread. ⁴ *Jesus* answered him, It is written, that Man shall not live by Bread alone, but by every word of God. ⁵ Then the Devil carried him to the Top of an high Mountain, from whence shewing him in an instant all the Kingdoms of the World, ⁶ he said, I will give you all this Power and the Glory of these Kingdoms: for that is put into my Hands, and I bestow it upon whom I please. ⁷ If then you will worship me, All shall be your own. ⁸ But *Jesus* answered, Depart from me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. ⁹ Then the Devil brought him to *Jerusalem*, and having placed him upon a Pinnacle of the Temple, said, If you are a Son of God, throw yourself down from hence: ¹⁰ For it is written, He will charge his Angels to preserve you: ¹¹ And that they should bear you up in their Hands, that you may not strike your Foot against a Stone. ¹² But *Jesus* replied, It is said, Thou shalt not tempt the Lord thy God. ¹³ And when the Devil had tried him with every kind of Temptation, he departed from him for a time.

¹⁴ *Jesus* returned in the Power of the Spirit into *Galilee*, where his Fame spread over all the Country: ¹⁵ For he taught in their Synagogues with universal Applause. ¹⁶ Being come to *Nazareth*, where he had been brought up, he went, as his Custom was, into the Synagogue on the Sabbath-day, and stood up to read. ¹⁷ Whereupon the Book of the Prophet *Isaias* was presented to him; and upon opening the Book he found the Place where it was written, ¹⁸ “ The Spirit of the Lord is upon me, because he has anointed me: “ he has sent me to declare glad Tidings to the Poor, to heal the “ Broken-hearted, to preach deliverance to the Captives, to restore “ Sight to the Blind, to set at liberty them who are bruised with.

^a Ver. 1. *was led into the Desert forty Days.*] *Dies quadraginta* vulgo constituitur cum tentatus: atqui Tentator, quum *Jesus* consummatis XL. diebus esuriret, demum accessit. Matt. iv. 3. ergo construendum est cum *ducebatur in desertum*, & in deserto erat *quadraginta dies*. Similiter concisa locutio, cap. xx. 9. *Abiit*, ut abesset *tempora longa*. Apoc. xx. 2. *ligavit eum*, ut esset *ligatus mille annos*. *Bengelius in locum*.

“ their

“ their Chains, ¹⁹ and to proclaim the favourable Year of the Lord.”
²⁰ Then having closed the Book and returned it to the Minister, he sat down : and the Eyes of all the Congregation being fixed on him,
²¹ he said, The Scripture which you have now heard, is this Day accomplished. ²² And all declared their Approbation, and admiring the gracious Words he spake, they said, But is not this *Joseph's* Son?
²³ Upon which he said, Doubtless you will apply to me this Proverb, Physician, heal thyself: Do such things here in your own Country, as we hear you have done in *Capernaum*. ²⁴ But ^b in truth, added he, No Prophet was ever well received in his own Country. ²⁵ Yes, in truth I tell you, that there were many Widows in *Israel* at the time of *Elias*, when the Heaven was shut up three Years and a half, and there was a great Famine through all the Land: ²⁶ Yet to none of those was *Elias* sent, but only to a Widow in *Sarepta* a City of *Sidon*. ²⁷ And there were many Lepers in *Israel* at the time of *Elisha* the Prophet; yet none of them were cured, but only *Naaman* the *Syrian*. ²⁸ Upon hearing this, all they in the Synagogue were incensed against him: ²⁹ And rising up they drove him out of the City, and led him to the brow of the Hill whereon their City was built, in order to cast him thence headlong. ³⁰ But he passed through the midst of them, and went away.

³¹ And he came down to *Capernaum* a City of *Galilee*, and taught them on the Sabbath-days: ³² And they were astonished at his manner of teaching, for his Discourse was powerful. ³³ Now there was in the Synagogue a Man possessed with an impure Demon, and he cried out with a loud Voice, ³⁴ saying, Let us alone: what have we to do with thee, thou *Jesus* of *Nazareth*, art thou come to destroy us? I know thee who thou art, The Saint of God. ³⁵ *Jesus* rebuked him, saying, Be silent, and come out of him. Upon which the Demon threw him down in the midst of the Assembly, and came out without doing him any harm. ³⁶ They were all amazed, and said to one another, What a thing is this? For with Authority and Power he commandeth the unclean Spirits and they come out. ³⁷ And his Fame spread through all the neighbouring Country.

³⁸ At his Departure from the Synagogue he went into the House of *Simon*, whose Wife's Mother was seized with a violent Fever: and they besought him on her behalf. ³⁹ And standing close by her, he

^a Ver. 24. *in truth*] Ἀμὴν, the same as ἐν ἀληθείᾳ in the next Verse.

rebuked the Fever, and it left her, so that she immediately rose and served them.

⁴⁰ When the Sun was set, all they that had any sick of whatever kind of Disease, brought them to him, and he laid his Hands on every one of them, and healed them. ⁴¹ Demons also came out of many, crying and saying, Thou art the Christ, the Son of God: but he rebuking them would not permit them to tell, that they knew him to be the Christ.

⁴² When it was Day, he went out, and retired into a desert Place: Whereupon the People sought after him, and came to the Place where he was: and whereas they would have detained him, being desirous that he would not leave them: ⁴³ He said to them, I must declare the glad Tidings of the Kingdom of God to other Cities also, for therefore am I sent. ⁴⁴ And he continued to preach in the Synagogues of *Galilee*.

C H A P. V.

¹ **A**ND it came to pass that the People, being assembled to hear the Word of God, pressed upon *Jesus*, as he was standing by the Lake of *Gennesareth*. ² Whereupon he, seeing two Vessels by the Shore, out of which the Fishermen were gone to wash their Nets, ³ went into one of them which belonged to *Simon*, and desired him that he would put off a little from the Shore: then he sat down, and taught the People from the Ship. ⁴ When he had ended his Discourse, he said to *Simon*, Lanch out into the Deep, and let down your Nets for a Draught. ⁵ *Simon* answered, Master, we have toiled all the Night without taking any thing: nevertheless at your Word I will let down the Net. ⁶ When this was done, they inclosed so great a multitude of Fishes that their Net broke. ⁷ Then they made a Signal to their Partners in the other Vessel, that they should come to their Assistance: They came, and both the Vessels were so filled that they could scarce keep above Water. ⁸ When *Simon Peter* saw this, he fell down at the Knees of *Jesus*, saying, Lord, depart from me, for I am a sinful Man. ⁹ For he and all that were with him, were astonished at the Draught of Fishes which they had taken: ¹⁰ So also were *James* and *John* the Sons of *Zebedee*, who were Partners with *Simon*. But *Jesus* said to *Simon*, Fear not; from henceforth

forth you shall catch Men. ¹¹ And when they had brought their Vessels to Land, they forsook all, and followed him.

¹² As *Jesus* was in a certain City, a Man full of Leprosy seeing him, fell on his Face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. ¹³ Then *Jesus* stretching out his Hand, touched him, and said, I will, Be thou clean; and immediately the Leprosy was cured. ¹⁴ And he charged him to tell no Man; but go (he said) and shew yourself to the Priest, and offer for your Cure what *Moses* has commanded, that it may be a Testimony to them. ¹⁵ Yet his Fame spread more and more: and great Multitudes assembled to hear him, and to be cured of their Infirmities. ¹⁶ But he retired into Solitude, and prayed.

¹⁷ One Day some Pharisees and Doctors of the Law (who came out of every Town of *Galilee*, and *Judea*, and from *Jerusalem*) were sitting by him, while he was teaching: and ^a the Power of the Lord was present to heal them. ¹⁸ At the same time some Persons brought upon a Bed one who was sick of a Palsy, and they sought means to bring him into the House, that they might lay him before *Jesus*: ¹⁹ But when they could not find access below because of the Crowd, they went upon the top of the House, and let him down through the Tiling with his Couch, into the midst before *Jesus*: ²⁰ Who seeing their Faith, said to him, Man, thy Sins are forgiven thee. ²¹ But the Scribes and Pharisees began to reason, saying, Who is this that speaks Blasphemies? Who can forgive Sins but God alone? ²² *Jesus* perceiving their Thoughts said to them, Why do you reason so in your Hearts? ²³ Whether is easier to say, Thy Sins are forgiven thee, or to say, Rise up and walk? ²⁴ But that you may know that the Son of Man hath Power upon Earth to forgive Sins (he said to the sick of the Palsy,) I say to thee, Arise, take up thy Couch, and go home: ²⁵ And immediately he rose up before them all, and took up that whereon he lay, and returned to his own House, glorifying God. ²⁶ They were all amazed, and glorified God: and being struck with a great awe, they said, We have seen wonderful things to day.

²⁷ After these things *Jesus* went thence, and seeing a Publican named *Levi* sitting at the Receipt of Custom, he said to him, Follow me. ²⁸ And he left all, rose up, and followed him. ²⁹ And *Levi*

^a Ver. 17. *the Power of the Lord was present to heal them.*] Not only to heal bodily Diseases, but the spiritual Infirmities of the Persons present, which our Lord strongly inculcates in the Cure of the Paralytic which immediately ensued.

made a great Entertainment for him at his own House, where there was a great company of Publicans, and others who sat at Table with them: ³⁰ Whereupon the Scribes of that Place, and the Pharisees murmured, saying to the Disciples of *Jesus*, Why do you eat and drink with Publicans and Sinners? ³¹ But *Jesus* answered, and said to them, Those who are in health do not want a Physician, but those who are sick. ³² And I came not to call the Just, but Sinners to Repentance.

³³ Then they said to him, How comes it that the Disciples of *John*, and likewise those of the Pharisees, fast and pray frequently; but yours eat and drink? ³⁴ And he said to them, Can you make the Attendants of the Bridegroom fast, while the Bridegroom is with them? ³⁵ But the Time will come, when the Bridegroom shall be taken from them, and then shall they fast.

³⁶ He also spoke a Parable to them, No Man puts a Piece of a new Garment upon an old Garment: if he does, then both the new Garment has a Breach made in it, and the Piece taken out of the new does not suit with the old. ³⁷ And no Man puts new Wine into old Vessels; else the new Wine will burst the Vessels, so the Wine will be spilled, and the Vessels spoiled. ³⁸ But new Wine must be put into new Vessels, and thereby both will be preserved. ³⁹ No Man also drinking old Wine, will presently choose to have new; for he says, The old is better.

C H A P. VI.

¹ **O**N a certain Sabbath-day, as *Jesus* was passing through the Corn-fields, his Disciples plucked the Ears and rubbing out the Corn between their Hands, they ate it. ² Some of the Pharisees said to them, Why do you that which it is not lawful to do on the Sabbath-day? *Jesus* answered them, and said, Have you not read what *David* did, when he himself was hungry, and they who were with him: ⁴ How he went into the House of God, and took and ate, and also gave to those who were with him, the Shew-bread, which none but the Priests may lawfully eat? ⁵ He farther added, The Son of Man is Lord even of the Sabbath.

⁶ And on another Sabbath-day, he went into the Synagogue and taught: and there was a Man whose right Hand was withered.

⁷ Now

7 Now the Scribes and Pharisees were upon the watch to see, whether he would work a Cure on the Sabbath-day; that they might find matter of Accusation against him. 8 But he knew their Thoughts, and said to the Man whose Hand was withered, Rise up, and stand forth in the midst. He arose, and did so. 9 Then *Jesus* said to them, I will put one Question to you, Is it lawful on the Sabbath-day to do good, or to do evil? to save Life, or to destroy it? 10 And having looked round upon them all, he said to the Man, Stretch out your Hand. He did so, and that Hand was restored sound as the other. 11 But they were filled with Rage: and they consulted together what they should do against *Jesus*.

12 About that time *Jesus* retired upon a Mountain to pray, and continued all Night ^a in prayer to God. 13 When it was Day he called to him his Disciples, and out of them he chose Twelve, whom he also named Apostles: 14 *Simon* (whom he named *Peter*) and *Andrew* his Brother, *James* and *John*, *Philip* and *Bartholomew*, 15 *Matthew* and *Thomas*, *James* the Son of *Alpheus*, and *Simon* called *Zelotes*, 16 and *Judas* the Brother of *James*, and *Judas Iscariot*, even him who was the Traitor.

17 And when he was come down with them he stayed in the Plain; and a company of his Disciples, and a great multitude of People out of all *Judea* and *Jerusalem*, and from the Sea-coast of *Tyre* and *Sidon*, resorted thither to hear him, and to be healed of their Diseases: 18 They also, who were possessed with impure Spirits, came, and were cured. 19 And all the People sought to touch him, because a Power proceeded from him, which healed them all.

20 Then lifting up his Eyes on his Disciples he said, Blessed are ye poor: for yours is the Kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and treat you as infamous for the Son of Man's sake: 23 Then rejoice and exult, for a great Reward attends you in Heaven: for their Fathers also treated the Prophets after the same manner.

24 But wo to you that are Rich: for ye have your Comforts in this Life. 25 Wo to you that are full: for ye shall suffer hunger:

^a Ver. 12. *in prayer to God.*] Literal, *in the Prayer of God*, the Phrase is singular and emphatical to import an extraordinary and sublime Devotion. So the high Mountains and great Cedars, are in Scripture called *the Mountains of God* and *the Cedars of God*. *Jesus* was to appoint his Apostles the following Day.

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Wo to you that laugh now: for ye shall mourn and weep. ^{e6} Wo to you, when all Men shall speak well of you: for their Fathers also treated the false Prophets after the same manner.

²⁷ But I say to you who hear me, Love your Enemies, do good to them who hate you: ²⁸ Bless them that curse you, and pray for them who despitefully use you. ²⁹ To him who strikes you on one Cheek, offer also the other: and him that takes away your Cloke, hinder not from taking your Coat also. ³⁰ Give to every Man that asks of you: and of him who takes away your Goods, ask them not again. ³¹ As ye would that Men should behave towards you, do ye also so behave towards them. ³² For if ye love them who love you, what thanks are ye entitled to? even Sinners love those who love them. ³³ And if ye do good to them who do good to you, what thanks are you entitled to? for even Sinners do the same. ³⁴ And if ye lend to them, of whom ye hope to receive, what thanks are you entitled to? for Sinners also lend to Sinners, that they may receive an Equivalent. ³⁵ But love ye your Enemies; do good, and lend, hoping for nothing again: and your Reward shall be great, and ye shall be the Children of the most High: for He is kind to the ungrateful and the wicked. ³⁶ Be ye therefore merciful, even as your Father is merciful.

³⁷ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. ³⁸ Give, and it shall be given to you: they shall give into your Lap good Measure, pressed down, shaken together and running over: for with the same Measure wherewith you serve others, you yourselves shall be served.

³⁹ He also made use of this Comparifon: Can the Blind lead the Blind? shall they not both fall into the Ditch? ⁴⁰ The Disciple is not above his Master; but every one shall be conformed to his Master.

⁴¹ Why do you spy the Mote that is in your Brother's Eye, but take no notice of the Beam that is in your own Eye? ⁴² Or how can you say to your Brother, Brother, let me take out the Mote that is in your Eye, when you yourself do not discern the Beam which is in your own Eye? Hypocrite, first remove the Beam out of your own Eye, and then you will see clearly to take the Mote out of your Brother's Eye.

⁴³ That is not a good Tree which produces bad Fruit; nor is it a bad Tree which produces good Fruit: ⁴⁴ For every Tree is known by its own Fruit: Men do not gather Figs from Thorns, nor
Grapes

Grapes from a Bramble-bush. ⁴⁵ A good Man out of the good Treasure of his Heart produces what is good: and an evil Man out of the evil Treasure of his Heart, produces what is evil: for out of the abundance of the Heart his Mouth speaketh.

⁴⁶ Why call ye me Lord, Lord, and do not the Things which I say? ⁴⁷ I will shew you to whom that Man is like, who comes to me, and hears my Discourse, and practises it: ⁴⁸ He is like a Man who when he was to build a House, digged deep, and laid the Foundation on a Rock: when there was an Inundation, the Current beat vehemently upon that House, yet could not shake it, for it was founded on a Rock. ⁴⁹ But he who hears my Discourse, and does not practise it, is like a Man who without laying a Foundation built his House on the Earth; against which the Current beat vehemently, and immediately it fell, and the Fall of that House was great.

C H A P. VII.

¹ **W**HEN *Jesus* had ended this Discourse in the audience of the People, he entred *Capernaum*: ² Where the Servant of a certain Centurion, who much valued him, lay sick, and at the point of death. ³ This Centurion having heard the fame of *Jesus*, sent to him the Elders of the *Jews* to intreat him that he would come and cure his Servant. ⁴ When they came to *Jesus*, they earnestly besought him and said, He, for whom we crave this Favour, is a deserving Person: ⁵ For he loves our Nation, and has himself built us a Synagogue. ⁶ Then *Jesus* went with them. And when he was not far from the House, the Centurion sent some Friends to him, saying, Lord, do not give yourself the trouble of coming, for I am not worthy that you should enter under my Roof: ⁷ Wherefore neither thought I myself worthy to come to you. Say but a Word, and my Servant shall recover. ⁸ For tho' I am but a Man subject to the Authority of others, yet, as I have Soldiers under me, I say to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does it. ⁹ When *Jesus* heard this, he admired him. And turning about he said to the People that followed him, I declare to you that even in *Israel* I have not found so great a Faith. ¹⁰ And they that were sent, returning to the House, found the Servant, who had been sick, perfectly recovered.

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¹¹ The

¹¹ The day after *Jesus* went to a City called *Nain*; and many of his Disciples went with him, and much People. ¹² When he came near the Gate of the City, there was a dead Man carrying out to be buried, who was his Mother's only Son, and she a Widow: and much People of the City were with her. ¹³ When the Lord saw her, he had compassion on her, and said to her, Do not weep. ¹⁴ Then coming up to the Coffin he touched it: and the Bearers standing still he said, Young Man, I say to thee, Arise. ¹⁵ And he that was dead sat up, and began to speak: And *Jesus* delivered him to his Mother. ¹⁶ All the Persons present were seized with dread, and glorified God, saying, A great Prophet is risen up among us, and God has visited his People. ¹⁷ And this Opinion concerning him spread through all *Judea*, and all the neighbouring Countries.

¹⁸ And *John* was informed of all these things by his Disciples: ¹⁹ Whereupon he called two of them, and sent them to *Jesus*, saying, Are you He who was to come, or are we yet to expect another? ²⁰ When these were come to *Jesus*, they said, *John* the Baptist has sent us to ask, Whether you are He who was to come, or must we yet expect another? ²¹ At that very time *Jesus* cured many of their Distempers and Maladies; he dispossessed evil Spirits, and gave Sight to many that were blind: ²² Then for answer to *John's* Disciples he said, Go and tell *John* what you have seen and heard, that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, the Gospel is preached to the Poor: ²³ And blessed is he whosoever shall not be offended in me.

²⁴ When the Messengers of *John* were departed, he said to the People with relation to *John*, What did ye go to see in the Desert? A Reed shaken with the Wind? ²⁵ But what did ye go to see? A Man clothed in rich Apparel? Those who are sumptuously dressed and live delicately are in Kings Courts. ²⁶ What then did ye go to see? A Prophet? Yes, I tell you, and much more than a Prophet. ²⁷ This is He, concerning whom it is written, Behold I send my Messenger before your appearance, who shall prepare your way before you: ²⁸ For I declare to you, Among those who are born of Women, there is not a greater Prophet than *John* the Baptist: but he who is least in the Kingdom of Heaven, is greater than he. ²⁹ And all the People, even the Publicans, who heard him a justified God, being baptized with the Baptism of *John*: ³⁰ But the Pharisees

* Ver. 29. *justified God*] Ver. 30, and 35.

and

and Doctors of the Law, being not baptized by him, rejected the Will of God towards them.

³² And the Lord said, Whereunto then shall I compare the Men of this Generation? and to what are they like? ³² They are like Children sitting in the publick Places, calling to one another, and saying, We have play'd to you on the Pipe, and ye have not danced: we have sung mournful Tunes, and you have not wept. ³³ For *John* the Baptist came with great abstinence both in Meat and Drink, and you say, He is mad. ³⁴ The Son of Man does not abstain from eating and drinking, and you say, See there a Glutton and a Drunkard, a Friend of Publicans and Sinners. ³⁵ But Wisdom is justified by all her Children.

³⁶ And one of the Pharisees invited him to eat with him: and he went to the Pharisee's House, and sat down to Table. ³⁷ At the same time a Woman of that City, who was a Sinner, as soon as she knew that *Jesus* ^b sat at Meat in the Pharisee's House, came thither with an alabaster Box of Balsam; ³⁸ And stood at his Feet behind him, weeping; and she watered his Feet with her Tears, and wiped them with the Hairs of her Head; she kissed his Feet, and poured on them the Balsam. ³⁹ When the Pharisee who had invited him, saw this, he said in himself, If this Man were a Prophet, he would have known who, and what kind of Woman this is who touches him: for she is a Sinner. ⁴⁰ Then *Jesus* said to him, *Simon*, I have something to say to you. He replied, Master, say on.

⁴¹ There was a certain Creditor, who had two Debtors: the one owed five hundred Pence, and the other fifty. ⁴² But as they had nothing to pay, he freely forgave them both. Tell me now, which of them will love him most? ⁴³ *Simon* answered, I suppose that he to whom he forgave most. *Jesus* reply'd, You have rightly judged. ⁴⁴ Then turning to the Woman he said to *Simon*; Do you see this Woman? Tho' I am a Guest in your House, yet you gave me no Water for my Feet: but she hath watered my Feet with Tears, and wiped them with the Hairs of her Head. ⁴⁵ You gave me no Kiss: but she, ^c since she came in, has not ceased to kiss my Feet. ⁴⁶ You did not anoint my Head with Oil; but she has anointed my Feet

^b Ver. 36. *sat down*] Literal, *lay down* according to the Custom of those Times, which is noted here to shew how the Woman *stood at his Feet behind him*, Ver. 38.

^c Ver. 45. *since she came in*] So the Vulgate, with MSS. of good Authority. See Verse 37. by which it appears that *Jesus* had been some time in the House of the Pharisee before she came.

with Balsam. ⁴⁷ Wherefore I tell you, Her Sins, which are many, have been forgiven; and ^d that is the Reason why she has loved much: but he loves less, to whom less is forgiven. ⁴⁸ Then he said to her, Your Sins are forgiven. ⁴⁹ Those who sat at Table with him said among themselves, Who is this Man, who even forgives Sins? ⁵⁰ But he said to the Woman, Your Faith has saved you. Go in Peace.

^d Ver. 47. *that is the Reason*] ὅτι, for διότι propterea.

C H A P. VIII.

¹ **A**FTER this *Jesus* went from City to City, and from Village to Village, preaching and declaring the glad Tidings of the Kingdom of God: and the Twelve were with him; ² As were also certain Women, who had been delivered from evil Spirits and Infirmities, *Mary* called *Magdalene*, out of whom seven Demons went; ³ *Joanna* the Wife of *Chuzza*, *Herod's* Steward; *Susanna*, and many others, who assisted him with their Substance.

⁴ And when much People were assembled, being come to him from every City, he spoke by a Parable: ⁵ A Sower went out to sow his Seed: and as he sowed, some fell along the Road, and it was trampled on and devoured by the Fowls of the Air. ⁶ Some fell on a Rock, and as soon as it was sprung up, withered for want of Moisture. ⁷ Some fell among Thorns, and the Thorns springing up with it choked it. ⁸ And some fell on good Ground, and sprung up, and bore Fruit an Hundred-fold. And having spoke this, he raised his Voice and said, He that hath Ears to hear, let him hear.

⁹ When his Disciples asked him the Meaning of this Parable, ¹⁰ he said, To you it is given to know the Mysteries of the Kingdom of God, but to others they are proposed in Parables, so that seeing they do not perceive, and hearing they do not understand. ¹¹ Now the Meaning of the Parable is this: The Seed is the Word of God; ¹² Those along the Road, are they who hear the Word, but the Devil soon cometh and taketh away the Word out of their Hearts, lest they should believe and be saved. ¹³ Those on the Rock, are they, who when they hear, receive the Word with joy; but not having Root, their Faith is only temporary and transient, and they relapse in
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the time of Temptation. ¹⁴ And as to that which fell among Thorns, that relates to those who when they have heard the Word, still going on under the Cares and Riches, and Pleasures of this Life, are choked, and bring no Fruit to Maturity. ¹⁵ But that on the good Ground relates to them, who having heard the Word retain it in an honest well-disposed Heart, and bring forth Fruit by their patient Perseverance.

¹⁶ No Man when he has lighted a Lamp, covers it with a Vessel, or puts it under a Bed, but sets it on a Stand, that they who enter may see the Light. ¹⁷ For there is nothing secret, which shall not be made manifest: nor any thing hid, which shall not be known and published. ¹⁸ Take heed therefore how ye hear: for to him that hath, more shall be given; and from him who hath not, even that shall be taken which he seemeth to have.

¹⁹ Then came his Mother and his Brethren, but they could not get near him because of the Crowd. ²⁰ And it was told him by some, who said, Your Mother and your Brethren stand without, desiring to see you. ²¹ But he answered, My Mother and my Brethren are those who hear the Word of God and practise it.

²² One Day he went into a Ship with his Disciples, and said to them, Let us go over to the other side of the Lake; so they put to Sea. ²³ Now as they sailed he fell asleep. In the mean time such a Storm of Wind blew on the Lake that the Ship was filled with Water, and they were in danger. ²⁴ Whereupon they came and awoke him, saying, Master, Master, we are perishing. Then he arose, and rebuked the Wind and the Waves; and they were still, and there was a Calm. ²⁵ And he said to them, Where is your Faith? But they being seized with Fear and Wonder, said to one another, Who can this Man be? for he commands even the Winds and the Sea, and they obey him.

²⁶ And they arrived at the Country of the *Gadarenes*, which is over-against *Galilee*. ²⁷ When *Jesus* was come ashore, there met him out of the City a certain Man, who had for a long time been possessed with Demons: he wore no Clothes, nor dwelt in any House, but in the Tombs. ²⁸ When he saw *Jesus*, he cried out, and fell down before him, and with a loud Voice said, What have you to do with me, *Jesus*, Son of the most high God? I beseech you, torment

^a Ver. 28.] He seemeth to have, because it was given him: but he hath not, because he did not receive it.

me not. ²⁹ (For he had commanded the impure Spirit to come out of the Man, who was often-times seized by it with such Violence; that altho' he had been kept bound with Chains and in Fetters; yet he had broke the Bonds, and been driven by the Demon into Defarts.)
³⁰ *Jesus* asked him, What is your Name? and he answered, Legion: because many Demons were enter'd into him. ³¹ And they besought him, that he would not command them to go into the Abyſs. ³² But there being a great herd of Swine then feeding on the Mountain, they besought him that he would suffer them to enter into them. And he suffered them. ³³ Then went the Demons out of the Man, and enter'd into the Swine: and the Herd ran violently down a steep place into the Lake, and were drowned. ³⁴ The Keepers seeing what was done, fled, and told it about in the City and in the Country: ³⁵ From whence many went out to see what had happened: when these came to *Jesus*, and found the Man, from whom the Demons were departed, sitting at the Feet of *Jesus*, clothed and in his right Mind; they were astoniſhed. ³⁶ They also who had seen it, related to them how the Demoniac had been cured.

³⁷ Then all the *Gadarenes* who were there assembled, intreated him to depart from their Country, for a great Dread had seized on them: so he went into the Ship, and returned. ³⁸ Now the Man, out of whom the Demons were departed, prayed him that he might be permitted to continue with him; but *Jesus* sent him away, saying, ³⁹ Return to your House, and relate how great things God has done for you. He departed then, and published through all the City how great Things *Jesus* had done for him.

⁴⁰ *Jesus* at his Return was received by a Multitude of People, who were all waiting for him.

⁴¹ And there came a Ruler of the Synagogue, named *Jairus*, who fell down at the Feet of *Jesus*, and desired him to come to his House; ⁴² For his only Daughter, about twelve Years of Age, lay at the point of Death. As *Jesus* was going thither the People thronged him: ⁴³ And a Woman, who had been afflicted with an Issue of Blood twelve Years, and had spent all her Substance upon Physicians, none of which could cure her, ⁴⁴ came behind him, and touched the Border of his Garment: and instantly her Indisposition was removed. ⁴⁵ Then *Jesus* said, Who was it that touched me? As all denied they had done it, *Peter* and those who were with him said, Master, the Multitude throng and press you: and you ask, Who touched me? ⁴⁶ And *Jesus* said, Somebody did touch me, for I have

have perceived that my Power exerted itself. ⁴⁷ The Woman, finding that she was discovered, came trembling, and falling on her Knees, declared to him before all the People, why she had touched him, and how she was instantly cured. ⁴⁸ And he said to her, Daughter, be not under any Concern: your Faith has cured you; go in Peace. ⁴⁹ While he was yet speaking, one came from the Ruler of the Synagogue's House, who said, Your Daughter is dead; give the Master no farther trouble. ⁵⁰ But *Jesus* hearing this, said to *Jairus*, Fear not: only believe, and she shall recover. ⁵¹ And when he was come to the House he suffered no body to enter but *Peter*, *James*, and *John*, with the Father and Mother of the Maiden. ⁵² And as all those in the House were in Tears lamenting for her; he said, Weep not, she is not dead, but sleepeth. ⁵³ But they knowing that she was dead, derided him. ⁵⁴ *Jesus* having put them all out of the Room, took her by the Hand, and said aloud, Maiden, arise. ⁵⁵ Whereupon her Spirit came again, and she immediately arose: and he ordered that something should be given her to eat. ⁵⁶ Her Parents were astonished: but he commanded them that they should tell no Man what was done.

C H A P. IX.

HAVING assembled his twelve Disciples he gave them Power over all Demons, and to cure Diseases. ² And he sent them to preach the Kingdom of God, and to heal the Sick. ³ And said to them, Take nothing for your Journey, neither Staves, nor Bag, nor Bread, nor Money; nor more than one Coat for each: ⁴ And into whatsoever House you enter, there abide till you leave the Place. ⁵ And wheresoever they will not receive you, when you depart from their City shake off the very Dust from your Feet for a Testimony against them. ⁶ Accordingly they departed, and went through the Villages preaching the Gospel and performing Cures where-ever they came.

⁷ In the mean time *Herod* the Tetrarch being informed of the Actions of *Jesus*, was in Perplexity, because some said that *John* was risen from the dead; ⁸ Some that *Elias* had appeared; and others that one of the ancient Prophets was come again. ⁹ And
Herod

Herod said, I have beheaded *John*; but who is this, of whom I hear such things? And he was desirous to see him.

¹⁰ When the Apostles were returned, they related to *Jesus* all that they had done: and he taking them with him retired into a desert Place belonging to the City called *Bethsaida*. ¹¹ The People having notice of it, followed him: he received them, and instructed them concerning the Kingdom of God, and healed those who wanted a Cure.

¹² When the Day began to decline, the Twelve came and said to him, Dismiss the Multitude that they may go into the Towns and Country round about and lodge, and get Victuals, for we are here in a desert Place. ¹³ But he said, Do you give them to eat. They reply'd, We have but five Loaves, and two Fishes; unless we should go and buy Provisions for all this People: ¹⁴ For they were about five thousand Men. And he said to his Disciples, Make them sit down by Fifties in a Company. ¹⁵ They did so, and made them all sit down. ¹⁶ Then he took the five Loaves, and the two Fishes, and looking up to Heaven he blessed them, and broke and gave to his Disciples to be distributed among the People. ¹⁷ And they did eat, and were all satisfied: and there was taken up of the Pieces that remained twelve Baskets.

¹⁸ Afterwards when he was retired into a lonely Place for Prayer, and his Disciples were with him; he asked them saying, Who do the People say that I am? ¹⁹ They answered, *John* the Baptist: but some say *Elias*, and others, that one of the ancient Prophets is risen again. ²⁰ He said to them, But who do ye say that I am? *Peter* answering, said, The Christ of God. ²¹ And *Jesus* strictly charged and commanded them not to tell that to any Person: ²² Because, said he, the Son of Man must suffer many things, and be rejected by the Elders and Chief-Priests and Scribes, and be put to death, and rise again the third Day. ²³ But he said to all, If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me. ²⁴ For whosoever would save his Life, shall lose it: but whosoever shall lose his Life for my sake, shall save it. ²⁵ What advantage is it for a Man to have gained the whole World, if he lose himself and perish? ²⁶ For whosoever shall be ashamed of me and of my Doctrine, of him will the Son of Man be ashamed, when he shall come in his own Glory, and in the Glory of his Father and of the holy Angels. ²⁷ And I tell you for certain, that there are some

some here present who shall not taste of Death, till they see the Kingdom of God.

²⁸ About eight Days after holding this Discourse, *Jesus* taking with him *Peter*, *John*, and *James*, went upon a Mountain to pray.

²⁹ And as he prayed, the appearance of his Countenance was altered: and his Raiment became white and shining.

³⁰ And suddenly there appeared two Persons conversing with him: these were *Moses* and *Elias*:

³¹ They appeared in Glory, and told the Exit which he was to accomplish at *Jerusalem*.

³² *Peter* the while and those with him were heavy with Sleep: but awaking they saw his Glory, and the two Men who stood with him.

³³ And when they were departing from him, *Peter*, not well knowing what he spoke, said to *Jesus*, Master, it is good for us to stay here: let us then set up three Tents, one for you, one for *Moses*, and one for *Elias*.

³⁴ While he was speaking, there came a Cloud which covered ^a them: and the Apostles were afraid when they saw them entering the Cloud.

³⁵ And a Voice issued from the Cloud, saying, This is my beloved Son, hear him.

³⁶ When the Voice was heard, *Jesus* only was found there. The Apostles kept this a Secret, and at that time informed no Person of what they had seen.

³⁷ The next Day as they came down from the Mountain, a Multitude met him.

³⁸ And presently one of the Company cried out, saying, Master, I beseech you, look upon my Son, for he is my only Child.

³⁹ A Spirit seizes him, which makes him suddenly cry out: then it throws him into Convulsions, so that he someth; and it does not leave him but with difficulty, and after having much bruised him.

⁴⁰ I have desired your Disciples to cast out this Spirit, but they could not.

⁴¹ Then *Jesus* said, O faithless and perverse Generation, how long shall I be with you, and bear with you? Bring your Son hither.

⁴² As the Child was coming, the Demon threw him down, and convulsed him: but *Jesus* rebuked the unclean Spirit, cured the Child, and delivered him to his Father.

⁴³ They were all amazed at the mighty Power of God. And while they were admiring all the things which *Jesus* had done, he said to his Disciples,

⁴⁴ Give great Attention to these Words, The Son of Man shall be delivered into the Hands of Men.

⁴⁵ But they understood not what he said: it was hid from them, so that they comprehended it not; and they feared to ask him about it.

^a Ver. 34. *them*] *Moses* and *Elias*.

⁴⁶ Then there arose a Reasoning among them, which of them should be the greatest. ⁴⁷ And *Jesus* perceiving the thought of their Heart, took a Child, and set him by him: ⁴⁸ Then said to them, Whosoever shall receive this Child in my Name, receives me: and he who receives me, receives Him who sent me: For he who is least among you all, he shall be great.

⁴⁹ Then *John* said to him, Master, we saw one casting out Demons in your Name, and we forbid him, because he followeth not with us. ⁵⁰ But *Jesus* said to him, Forbid him not: for he who is not against us is for us.

⁵¹ As the Time, when he was to be taken out of the World, drew nigh, he fixed his Resolution to go to *Jerusalem*: ⁵² And sent Messengers before him, who went and enter'd into a Village of the *Samaritans* to prepare for him: ⁵³ But they would not receive him, because they perceived that he was going to *Jerusalem*. ⁵⁴ When his Disciples *James* and *John* saw this, they said, Lord, is it your Will that we should command Fire to come down from Heaven, and consume them, even as *Elias* did? ⁵⁵ But he turning rebuked them, and said, Ye know not what kind of Spirit ye are of. ⁵⁶ For the Son of Man is not come to destroy Mens Lives, but to save them. And they went on to another Village.

⁵⁷ As they were going on in the Way a certain Man said to him, Lord, I will follow you, wherever you go. ⁵⁸ And *Jesus* said to him, The Foxes have Holes, and the Birds of the Air have Nests; but the Son of Man hath not where to lay his Head. ⁵⁹ But he said to another, Do you follow me: and he reply'd, Lord, permit me first to go and bury my Father. ⁶⁰ *Jesus* said to him, Let the Dead bury their Dead: but do you go, and preach the Kingdom of God. ⁶¹ And another also said, Lord, I will follow you: but permit me first to go and bid them farewell who are at home at my House. ⁶² And *Jesus* said to him, No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God.

C H A P. X.

¹ **A**FTER this the Lord appointed other Seventy also, and sent them two and two before him into every City and Place whither he himself was to come. ² And he said to them, The Harvest

Harvest indeed is great, but the Labourers are few: pray ye therefore the Lord of the Harvest to send Labourers into his Harvest. ³ Go then: I send you as Lambs among Wolves. ⁴ Carry neither Purse, nor Bag, nor Shoes: and salute no Man by the way: ⁵ And whatever House you go into, say first, Peace be to this Family: ⁶ And if ^a a Son of Peace be there, your Peace shall rest upon him: if not, it shall return to you. ⁷ Continue in the same House, and eat and drink whatever it affords: for the Labourer deserves his Wages. Go not from House to House. ⁸ In like manner whatever City you go into, if they receive you, eat such things as are set before you. ⁹ Heal the Sick you find there, and say to them, The Kingdom of God is come nigh unto you. ¹⁰ But if, when you are entred any City, they will not receive you, go into the Streets, and say, ¹¹ Even the very Dust of your City, which cleaveth to us, we wipe off and leave with you: however know this for certain, that the Kingdom of God came nigh unto you. ¹² I declare to you, that *Sodom* shall be treated with less Severity ^b in the Day of Judgment, than that City. ¹³ Wo unto thee *Chorazin*, wo unto thee *Bethsaida*: for if those Miracles, which have been wrought in you, had been wrought in *Tyre* and *Sidon*, they had long since repented, sitting in Sackcloth and Ashes. ¹⁴ Therefore *Tyre* and *Sidon* shall be treated with less Severity than you at the Judgment. ¹⁵ And thou *Capernaum*, which hast been exalted to the Sky, shalt be utterly destroyed. ¹⁶ He that heareth you, heareth me: he that despiseth you, despiseth me: and he that despiseth me, despiseth Him who sent me.

¹⁷ At length the Seventy returned with Joy, saying, Lord, even the Demons are subject to us through your Name. ¹⁸ And he said to them, I saw Satan fall from Heaven, as the Lightning. ¹⁹ Behold I give you Power to tread on Serpents and Scorpions, and all the Power of the Enemy, so that nothing shall hurt you: ²⁰ However rejoice not in this, *viz.* that the Spirits are subject to you: but rather rejoice because your Names are written in Heaven. ²¹ At the same time *Jesus* rejoiced in Spirit; and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Learned and Wise, and hast revealed them to Babes: even so it is, Father, because such has been thy Will. ²² All things are committed

^a Ver. 6. *a Son of Peace*] *i. e.* one worthy of it. So *a Son of Death* means one who deserves to die.

^b Ver. 12. *in the Day of Judgment*] Literal, in that Day.

to me by my Father : and no Man knows, who the Son is, but the Father ; and who the Father is, but the Son, and he to whom it is the Son's Will that he should be revealed. ²³ Then turning to his Disciples in particular, he said, Happy are the Eyes which see the things that you see : ²⁴ For I tell you, that many Prophets and Kings have desired to see those things which you see, and have not seen them ; and to hear those things which you hear, and have not heard them.

²⁵ And a certain Doctor of the Law stood up, tempting him and said, Master, what shall I do to inherit eternal Life ? ²⁶ *Jesus* said to him, What is written in the Law ? what do you read there ? ²⁷ He replied, Thou shalt love the Lord thy God with all thy Heart, and all thy Soul, with all thy Force, and all thy Mind ; and thy Neighbour as thyself. ²⁸ *Jesus* said to him, You have answered right : do this, and you shall live.

²⁹ But he being desirous to pass for a just Man, said to *Jesus*, And who is my Neighbour ? ³⁰ To which *Jesus* answered, A certain Man going down from *Jerusalem* to *Jericho* fell among Thieves, who stripped and wounded him, and then went off leaving him half dead. ³¹ A certain Priest happened to be travelling that way, who looked on him, and then passed on. ³² In like manner a *Levite* also, being come to the same place, went to him, look'd on him, and then passed on. ³³ But a certain *Samaritan*, as he was on his Journey, came where he was : and when he saw him, he was moved with Compassion : ³⁴ He went up to him, and after pouring Oil and Wine into his Wounds, he bound them up : then set him upon his own Beast, brought him to an Inn, and took care of him. ³⁵ When he was to continue his Journey the next Day, he took out two pieces of Silver, and giving them to the Host, said, Take care of him ; and whatever you lay out more, I will repay you at my return. ³⁶ Now which of these three do you think was Neighbour to him who fell among the Thieves ? ³⁷ The Doctor answered, He who treated him with so much Kindness. Then said *Jesus*, Go, and do thou likewise.

³⁸ Another time, as they were on a Journey, he entred into a Village, where a Woman named *Martha* received him into her House. ³⁹ She had a Sister called *Mary*, who sitting at the Feet of *Jesus* attended to his Discourse : ⁴⁰ But *Martha* being perplexed with much Business came to him, and said, Lord, do you not observe that my Sister has left me to serve all alone ? speak to her therefore that she may

may come and help me. ⁴¹ *Jesus* answered, *Martha, Martha*, you are folicitous and troubled about many things: ⁴² But one only thing is necessary. Now *Mary* has chosen that good Part, and it shall not be taken from her.

C H A P. XI.

¹ **O**NE Day that he had been at Prayers in a certain place, when he had ended, ² one of his Disciples said to him, Lord, teach us to pray, even as *John* taught his Disciples. ³ He said, When ye pray, say, Our Father who art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. ⁴ Give us day by day our daily Bread. ⁵ And forgive us our Sins; for we also forgive every one who is indebted to us. And expose us not to Temptation, but deliver us from Evil. ⁶ Then he said to them, If one of you had a Friend, to whom he should go at midnight, and say to him, Friend, lend me three Loaves: ⁷ For a Friend of mine in his Journey is come to my House and I have nothing to set before him: ⁸ And he from within should answer, Do not trouble me now, my Door is made fast, and my Family are all in Bed; I cannot get up to supply you. ⁹ If the other shall continue knocking, I tell you, though he will not rise to supply him, because he is his Friend: yet because of his Importunity he will at last rise, and give him all he has occasion for. ¹⁰ I therefore say to you, Ask, and it shall be given you: Seek, and ye shall find: Knock at the Door, and it shall be opened. ¹¹ For every one that asketh, receives: he that seeketh, finds: and he that knocketh, has admittance. ¹² What Father among you would give his Son a Stone, when he asked for Bread? Or if for a Fish, instead of a Fish would he give him a Serpent? ¹³ Or instead of an Egg, would he offer him a Scorpion? ¹⁴ If ye then, bad as ye are, know how to give good Gifts to your Children: how much more shall your heavenly Father give the holy Spirit to them who ask him?

¹⁴ Another time *Jesus* was casting out a Demon, which was dumb:

^a Ver. 1. *one of his Disciples*] One of the Seventy. He had taught his Apostles before, *Matt. vi.*

^b Ver. 8. *If the other shall continue knocking*] These Words are added from the Vulgate, because they make the Sense clearer.

and

and when the Demon was gone out, the dumb Man spoke, and the People wondred: ¹⁵ But some among them said, He casteth out Demons through Beëlzebub the Prince of the Demons: ¹⁶ And others, tempting him, desired he would give them some miraculous Sign from Heaven. ¹⁷ But he knowing their Thoughts, said to them, Every Kingdom divided against itself, will soon be desolate: and a Family divided against itself, will fall to ruin. ¹⁸ If then Satan be divided against himself, how can his Kingdom subsist? for you say that I cast out Demons by Beëlzebub. ¹⁹ But if I cast out Demons by Beëlzebub; by whom do your Sons cast them out? wherefore they themselves shall be your Judges. ²⁰ But if I by the^c apparent Power of God cast out Demons, then assuredly the Kingdom of God is come to you. ²¹ While the strong One armed guards his Palace, all that he has there is secure. ²² But when a stronger than he shall come upon him, and subdue him; he will take from him all his Armour wherein he trusted, and distribute his Spoils. ²³ He that is not with me, is against me: and he that gathereth not with me, scattereth. ²⁴ When the impure Spirit is gone out of a Man, he wandereth through dry Places, seeking Rest; but not finding it, he saith, I will return to my House whence I came out. ²⁵ And when he comes, he finds it swept and adorn'd. ²⁶ Then he goes, and takes with him seven other Spirits more wicked than himself: and they enter in, and dwell there: and the last State of that Man becomes worse than the first.

²⁷ As he was thus discoursing, a certain Woman of the Company raised her Voice, and said to him, Blessed is the Womb that bare thee, and the Breasts which thou hast sucked! ²⁸ But he said, Yea, rather blessed are they who hear the Word of God, and keep it.

²⁹ And as the Crowd grew more numerous, he said, This is an evil Generation: it seeks a Sign, and no other Sign shall be given it, but that of the Prophet *Jonas*. ³⁰ For as He was a Sign to the *Ninevites*, so shall also the Son of Man be to this Generation. ³¹ The Queen of the South shall rise up in the Judgment with the Men of this Generation, and condemn them: for she came from the remote Parts of the Earth to hear the Wisdom of *Solomon*; and now a greater than *Solomon* is here. ³² The Men of *Nineve* shall rise up in the Judgment with this Generation, and condemn it: for they repented at the preaching of *Jonas*; and now a greater than *Jonas* is here.

^c *Vet.* 20. *apparent Power*] *Literal*, Finger.

33 No Man when he has lighted a Lamp, puts it into a secret Place, nor under a Bushel, but on a Stand, that they who come in may see the Light. 34 The Eye is the Lamp of the Body : when therefore your Eye is single, your whole Body is enlightened : but when your Eye is evil, your whole Body also will be in Darknes. 35 Take heed then, that the Light which is in you be not Darknes. 36 If then your whole Body be enlightened, and no Part of it dark ; your whole Conduct will be rightly directed, as when the Light of a Lamp directs all your Motions.

37 While he was speaking, a Pharisee asked him to dine at his House : he went thither, and sat down to Table. 38 But the Pharisee was surpris'd to see, that he had not washed before Dinner : 39 Whereupon the Lord said to him, Ye Pharisees do^d now make clean the outside of the Cup and the Dish : but your own Inside is full of Rapaciousness and Wickedness. 40 Ye senseless Men, did not He who made that which is without, also make that which is within ? 41 And besides, do but give Alms in proportion to your Substance : and then all things are clean unto you. 42 Wo to you Pharisees ; for you pay Tithes of Mint and Rue, and all sorts of Herbs ; and you neglect Judgment, and the Love of God : these you ought to have done, without omitting those. 43 Wo to you Pharisees : for you love the uppermost Seats in the Synagogues, and to be saluted in the publick Places. 44 Wo to you Scribes and Pharisees, Hypocrites : for you are as Graves which appear not, and over which Men walk without being aware of them.

45 Then one of the Doctors of the Law said unto him, Master, you reproach us too by this Discourse. 46 And Jesus said, You also, the Doctors of the Law, are in a deplorable Condition : for you load Men with insupportable Burdens, which you yourselves do not touch with one of your Fingers. 47 You are in a deplorable Condition : for you build the Sepulchres of the Prophets whom your Fathers killed. 48 Certainly you shew, that you approve what your Fathers have done : for they indeed killed them, and you build their Tombs. 49 Wherefore also the Wisdom of God has said, I will send them Prophets and Apostles : some of them they will kill, and persecute others : 50 That the Blood of all the Prophets, which was shed from the Foundation of the World, may be required of this Generation ;

^d Ver. 39. *now*] At that time when by novel Traditions Religion was made principally to consist of legal and exterior Purity.

51 From the Blood of *Abel* to the Blood of *Zacharias*, who perished between the Altar and the Temple : yes, I tell you, it shall be required of this Generation. 52 You Doctors of the Law are in a deplorable Condition, because, having ^e taken the Key of Knowledge, you entred not yourselves, and have hindred those who were entring.

53 As he said these things to them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying Snares for him, and endeavouring to draw something from his own Mouth, whereof they might accuse him.

^e Ver. 52. *having taken the Key of Knowledge,*] At the creation of Doctors of the Jewish Law, it was the Custom to put a Key into their Hands.

C H A P. XII.

1 **I**N the mean time, when there was assembled a numberless Multitude of People, insomuch that they trod on one another, he first spoke particularly to his Disciples, saying, Beware of the Leaven of the Pharisees, which is Hypocrisy: 2 For there is nothing concealed, which shall not be discovered; nothing secret, which shall not be known: 3 For whatsoever you have spoken in Darkness shall be told in the Light: and that which you have whispered in Closets, shall be proclaimed on the House-tops. 4 I say then to you who are my Friends, Be not afraid of them that kill the Body, and after that can do no more. 5 But I will teach you whom you should fear: Fear Him, who after he has killed, has Power to cast into Hell. Yes, I say, fear Him. 6 Are not five Sparrows sold for two Farthings? yet not one of them is forgotten by God. 7 Nay the very Hairs of your Head are all numbred. Fear not therefore: you are of more value than many Sparrows. 8 Moreover I say to you, that whosoever shall acknowledge me before Men, the Son of Man shall also own him before the Angels of God: 9 But he that denieth me before Men, shall be denied before the Angels of God. 10 And whosoever shall speak a Word against the Son of Man, shall be forgiven: but he who blasphemeth the holy Ghost, shall not be forgiven. 11 When you shall be brought into the Synagogues, and before Magistrates and Rulers, be not solicitous about how you shall defend yourselves, or what you shall say: 12 For the holy Ghost shall teach you in that instant what you ought to say.

13 Then

¹³ Then one of the Company said to him, Master, speak to my Brother, that he give me my Share of our Inheritance. ¹⁴ And he said to him, Man, who made me a Judge, or Arbitrator between you? ¹⁵ Then he said to those who were present, Beware, and guard against all kinds of Covetousness: for in whatever Abundance a Man may be, yet his Life does not depend upon what he possesseth. ¹⁶ Hereupon he proposed to them this Parable, The ground of a certain rich Man brought forth plentifully. ¹⁷ And he thus reasoned with himself: What shall I do, because I have no room where to store up my Harvest? ¹⁸ Then he said, This will I do: I will pull down my Barns and build greater, and there I will lay up all the Fruits of my Lands, and my good Things. ¹⁹ And I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine ease, eat, drink, and be merry. ²⁰ But God said to him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those things be which thou hast provided? ²¹ Such is the Man who lays up Treasure for himself, and is not rich towards God.

²² He said at the same time to his Disciples, Therefore I advise you not to be solicitous about your Life, what you shall eat, nor for the Body what ye shall wear. ²³ The Life is more than Meat, and the Body than Raiment. ²⁴ Consider the Ravens: for they neither sow, nor reap, they have neither Store-house nor Barn; and God feedeth them: Of how much greater Value are you than the Fowls? ²⁵ Who of you by his Solitude can prolong his Life one moment? ²⁶ Since therefore you are not able to do so small a matter, why are you anxious for the rest? ²⁷ Consider the Lilies how they grow: they neither labour, nor spin: and yet I tell you, that *Solomon* in all his Glory, was not arrayed like one of them. ²⁸ If then God so clothes an Herb, which is to day in the Field, and to morrow is thrown into the Oven: how much more will he clothe you, O ye of little Faith?

²⁹ Be not then careful about what you shall eat, or what you shall drink: suffer not your Minds to be held in suspense by such Cares: ³⁰ 'Tis for the Gentiles of the World to be solicitous about all these things: but your Father knows that you have need of them. ³¹ Do you therefore seek the Kingdom of God, and all these things shall be superadded. ³² Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom. ³³ Sell your Possessions, and give Alms: provide yourselves Purfes which will not wear out, a never-

^a Ver. 25.] See *Mat.* vi. 27.

falling Treasure in Heaven, where no Thief approaches, nor Moth spoils. ³⁴ For where your Treasure is, there will your Heart be also.

³⁵ Let your Loins be girded, your Lamps burning: ³⁶ And be like Men who wait for their Lord's return from the Wedding, that when he comes and knocks at the Door, they may instantly open it. ³⁷ Happy are those Servants whom the Lord when he comes shall find watching: I assure you that he will gird himself, and make them sit at Table, and will come to serve them. ³⁸ And if he comes at the second or the third watch of the Night, and finds them in that state, happy are those Servants. ³⁹ Now consider, that if the Master of the House knew at what Hour the Thief would come, he would watch, and not suffer his House to be broke open. ⁴⁰ Be you therefore likewise prepared: for the Son of Man will come at an Hour when you think not.

⁴¹ Then *Peter* said to him, Lord, do you speak this Parable to us, or to all in general? ⁴² And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall set over his Family, to give them their portion of Food in due Season? ⁴³ Happy is that Servant, whom his Lord at his Return shall find so employed. ⁴⁴ I assure you that he will make him Ruler over all his Possessions. ⁴⁵ But if on the contrary that Servant say in his Heart, My Lord delayeth his Coming; and shall begin to beat the Men-servants and Maidens, and to eat, and drink, and be drunken: ⁴⁶ The Lord of that Servant will come on a Day when he did not expect him, and at an Hour which he knows not, and will cut him asunder, and appoint him his Portion with the Unbelievers. ⁴⁷ And that Servant who knew his Lord's Will, and prepared not himself, nor obey'd his Will, shall be beaten with many Stripes. ⁴⁸ But he that knew not, and committed things that deserve Chastisement, shall be beaten with few Stripes; for to whom much is given, of him shall much be required: and the more a Man is trusted with, the more will be demanded of him.

⁴⁹ I am come to send Fire on the Earth, and what do I desire, but that it were already kindled? ⁵⁰ I myself have a Baptism to be baptised with, and how am I ^b straitned till it be accomplished? ⁵¹ Do you imagine that my Coming will produce Peace on the Earth? I tell you, No; but rather Division. ⁵² For the future, where there are five

^b Ver. 50. *straitned*] or in Pain.

Persons in one Family, they will be divided, three against two, and two against three. ⁵³ The Father will be at variance with the Son, and the Son with the Father: the Mother with the Daughter, and the Daughter with the Mother: the Mother-in-law with the Daughter-in-law, and the Daughter-in-law with her Mother-in-law.

⁵⁴ He said also to the People, When you see a Cloud rise out of the West, you presently say, A Shower is coming; and so it proves. ⁵⁵ And when ye see that the South Wind blows, you say, There will be Heat; and so it happens. ⁵⁶ Hypocrites that ye are, ye can judge of the Appearances on the Earth, and in the Sky: how is it then that you do not discern this time? ⁵⁷ And why do you not even of yourselves discern what is just? ⁵⁸ As you are going with your Adversary to the Governor, endeavour to satisfy him, and ^c get your Discharge, while you are yet on the way, lest he carry you by force before the Judge, and the Judge deliver you to the Officer, and the Officer cast you into Prison. ⁵⁹ I tell you, that you will not come out thence till you have paid the very last Farthing.

^c Ver. 58. *get your Discharge, while you are yet on the way,*] We are all *on our way* to Judgment. Altho' we had no divine Revelation nor supernatural Testimonies concerning it, yet if we will but *discern what is just* (Ver. 57.) by the mere light of Conscience, we must see the Necessity of reconciling ourselves to our Adversary even the great God: for he must be our Adversary as long as we continue in wilful Disobedience, his Justice has Claims that nothing without Repentance can satisfy.

C H A P. XIII.

¹ **A**T the same ^a time some there present gave *Jesus* an account of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices. ² Upon which *Jesus* said to them, Do you think that these *Galileans* were more wicked than the rest of their Countrymen, because they were so treated? ³ I declare to you, that they were not: and if you do not repent, you shall all likewise perish. ⁴ Or those eighteen Persons, upon whom the Tower in *Siloam* fell, do you think that they were more wicked than the other Inhabitants of *Jerusalem*? ⁵ I tell you they were not: and if you do not repent, you shall all likewise perish.

^a Ver. 1. *At the same time*] Seasonably to the Warning just before given not to delay Repentance.

Q q 2

6 He

⁶ He also spake this Parable : A certain Man who had a Fig-tree planted in his Vineyard, came to look for Fruit on it, but found none. ⁷ Then he said to the Keeper of his Vineyard, 'Tis now the third Year that I have looked for Fruit from this Fig-tree, yet I find none : cut it down, why doth it render the Ground useles? ⁸ To which he answered, Lord, let it alone this one Year more, till I shall dig about it, and dung it : ^b ⁹ Perhaps it may bear Fruit ; but if it does not, then after that it shall be cut down.

¹⁰ As he was teaching on the Sabbath-day in one of the Synagogues, ¹¹ A Woman was there who had for eighteen Years had ^c an Infirmity caused by a Spirit, and she was bowed together, and could by no means raise herself up. ¹² When *Jesus* saw her, he called her to him, and said, Woman, you are freed from your Infirmity. ¹³ At the same time he laid his Hands on her, and instantly she was made straight, and glorified God. ¹⁴ But the Ruler of the Synagogue being angry, that *Jesus* had wrought a Cure on the Sabbath-day, said to the People, There are six Days for work : come then on those Days for Cure, and not on the Sabbath. ¹⁵ Whereupon the Lord said to him, You Hypocrite, does not any of you on the Sabbath-day loose his Ox or his Ais from the Stall, and lead them away to watering? ¹⁶ And must not this Daughter of *Abraham*, whom Satan has held bound these eighteen Years, be released from this bond on the Sabbath-day? ¹⁷ At his saying this, all his Enemies were ashamed : but all the People were highly delighted with the many glorious Actions which he performed.

¹⁸ He also said, To what is the Kingdom of God like? and whereunto shall I compare it? ¹⁹ It is like a Grain of Mustard-seed, which a Man took and sow'd in his Garden : it grew, and became a great Tree, so that the Birds of the Air lodged in its Branches. ²⁰ He said again, Whereunto shall I compare the Kingdom of God? ²¹ It is like Leaven, which a Woman took and hid in three measures of Meal, till the whole was leavened.

²² Thus he went through the Cities and Villages teaching, and continuing his journey toward *Jerusalem*. ²³ And one having proposed this Question to him, Lord, are there but few saved? He said to them, ²⁴ Strive to enter in at the narrow Gate : for I declare to

^b Ver. 9. *Perhaps it may bear Fruit ; but if it does not, &c.*] Literal, and if it bear Fruit---but if it does not, &c.

^c Ver. 11. *an Infirmity caused by a Spirit*] See Ver. 18.

you,

you, that many will seek to enter in, and not be able. ²⁵ When once the Master of the House ^d is risen, and has shut the Door, you will be standing without, and knocking at the Door you will say, Lord, Lord, open to us ; but he will answer, I know not whence you are : ²⁶ Then you will say, We have eat and drunk in your Presence, and you have taught in our Streets. ²⁷ But he will answer, I tell you, I know not whence ye are ; begone from me, all ye workers of Iniquity. ²⁸ There will be weeping and gnashing of Teeth, when you shall see *Abraham*, and *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and yourselves expelled. ²⁹ They shall come from the East and from the West, and from the North and from the South, and shall sit down in the Kingdom of God. ³⁰ Then will you see those who were last become first, and those who were first become last.

³¹ The same Day some of the Pharisees came to him and said, Get away, depart hence : for *Herod* has resolved to kill you. ³² And he said to them, Go, tell that Fox, that to-day and to-morrow I am casting out Demons, and performing Cures, and the third Day I shall be consummated. ³³ In the mean time I must continue my course to-day, and to-morrow, and the Day following : for a Prophet cannot be put to death any where but at *Jerusalem*. ³⁴ O *Jerusalem*, *Jerusalem*, that killest the Prophets, and stonest those who are sent to thee : how often would I have gathered thy Children together, as a Hen gathers her Brood under her Wings, and you would not ? ³⁵ Behold your Habitation shall be left a Desert : and I declare that you shall not see me, till the time come when you shall say, Blessed is He that cometh in the name of the Lord.

^d Ver. 25. *is risen*] Suppose *from Supper*. The Vulgate here has *intraverit, gone in*, alluding to *Matt. xxv. 10.*

^e Ver. 29. *They shall come, &c.*] This is said in answer to the Question at Ver. 23. *Are there but few saved ?*

C H A P. XIV.

¹ **O**N a Sabbath-day *Jesus* went to eat at the House of one of the chief Pharisees ; and while they were watching him, ² A Man who had the Dropsy appeared before him : ³ Whereupon *Jesus* said to the Doctors of the Law and the Pharisees, Is it lawful to perform a Cure on the Sabbath-day ? ⁴ But they were silent. So he took

took the Man, cured him, and dismissed him. ⁵ Then addressing his Discourse to them he said, Who of you, whose Ass or Ox should fall into a Pit, would not immediately pull him out, tho' it were on the Sabbath-day? ⁶ And they were not able to make any reply,

⁷ He having observed how several of the Guests had chosen the higher Places at Table, spoke to them the following Parable. ⁸ When you are invited to a Marriage, do not take the highest Seat: lest some more considerable Person should be a Guest; ⁹ And he, who invited you both, should come, and bid you give him place: and then you should have the disgrace to be put in the lowest Seat. ¹⁰ But when you are invited, go and sit down in the lowest Seat; that when he who invited you comes, he may say to you, My Friend, go up higher: and that will do you honour before all the Company. ¹¹ For whosoever exalteth himself, shall be humbled; and he who humbleth himself, shall be exalted.

¹² He said also to him who had invited him, When you give a Dinner or a Supper, do not invite your Friends, or your Brethren, or Kinsmen, or rich Neighbours, lest they also invite you again, and that should be your Recompence. ¹³ But when you make a Feast, invite the Poor, the Infirm, the Lame, and the Blind: ¹⁴ And you shall be happy in not receiving a Requital from them: for you shall be recompensed at the Resurrection of the Just.

¹⁵ One of the Company hearing this, said to him, Happy is he who shall eat in the Kingdom of God. ¹⁶ Then Jesus said to him, A certain Man made a great Supper, and invited many. ¹⁷ At Supper-time he sent his Servant to tell those who were invited, to come, because all was ready. ¹⁸ But they all with one consent began to make excuse. The first said, I have bought a piece of Ground, and I must needs go and see it: pray have me excused. ¹⁹ Another said, I have bought five yoke of Oxen, and I am going to make trial of them: pray have me excused. ²⁰ And another said, I have married a Wife, and therefore I cannot come. ²¹ So the Servant returned, and told his Master. Then the Master being angry said to his Servant, Go speedily into the publick Places and the Streets of the City, and bring in hither the Poor, the Infirm, the Lame, and the Blind. ²² And the Servant said, Sir, it is done as you ordered, and still there is room. ²³ Then the Master said to the Servant, Go into the High-ways and along the Hedges, and compel them to come in, that my House may be filled. ²⁴ For I declare to you, that none of those who were invited shall taste of my Supper.

²⁵ When

²⁵ When a great Multitude were going along with him, he turned, and said to them. ²⁶ If any one comes to me, and does not hate his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, and even his own Life, he cannot be my Disciple. ²⁷ And whosoever does not bear his Cross, and come after me, cannot be my Disciple. ²⁸ For who of you intending to build a Tower, would not first sit down and count the Expence, to see whether he have wherewithal to finish it? ²⁹ Lest after he has laid the Foundation, and is not able to finish it, all that see it deride him, ³⁰ and say, There is a Man, who began to build, but was not able to finish. ³¹ Or what King going to make War against another King, would not first sit down, and consult whether he be able with ten Thousand to encounter him, who comes against him with twenty Thousand? ³² Or else, while the other is yet at a distance, he sends an Embassy, and desires conditions of Peace. ³³ So likewise whosoever he be of you, that forsaketh not all he has, he cannot be my Disciple. ³⁴ Salt is good: but if the Salt become insipid, wherewith shall it be seasoned? ³⁵ It is fit neither for the Land, nor for the Dunghill, but only to be thrown away. He that has Ears to hear, let him hear.

C H A P. XV.

THEN all the Publicans and Sinners approaching *Jesus* to hear him, ² The Scribes and Pharisees murmured, saying, This Man receives Sinners, and eats with them. ³ But he proposed to them the following Parable: ⁴ Who of you having an hundred Sheep, does not, upon the loss of one of them, leave the Ninety-nine in the Wilderness, and go after that which is strayed, till he find it? ⁵ And having found it, he lays it on his Shoulders with joy. ⁶ And when he comes home, he calls together his Friends and Neighbours, saying to them, Rejoice with me, for I have found my Sheep which was lost. ⁷ I tell you, that in like manner there shall be more joy in Heaven for one Sinner that repenteth, than for ninety-nine just Persons, who do not need Repentance.

⁸ Or what Woman, having ten Pieces of Money, if she lose one of them, does not light a Lamp, sweep the House, and search carefully till she find it? ⁹ And when she has found it, she calls her
Friends

Friends and Neighbours together, saying, Rejoice with me, for I have found the Piece which I had lost. ¹⁰ I tell you, that in like manner there is joy among the Angels of God for one Sinner that repenteth.

¹¹ Again he said, A Man had two Sons: ¹² Whereof the younger said to his Father, Father, give me my Portion. And he allotted to each of them their Portion. ¹³ Soon after the younger Son having got together all he had, travelled into a remote Country, and there squandered his Substance in riotous living. ¹⁴ When he had spent all, there happen'd a great Famine in that Country, and he was reduced to want. ¹⁵ So he put himself into the Service of one of the Inhabitants, who sent him to his Farm to keep Swine. ¹⁶ There he would gladly have filled his Belly with what the Swine fed on: but no Man gave him. ¹⁷ At length coming to himself he said, How many hired Servants of my Father have Food enough, and to spare, and I perish with hunger! ¹⁸ I will arise and go to my Father, and I will say to him, Father, I have sinned against Heaven and you: ¹⁹ I am no longer worthy to be called your Son: treat me as one of your hired Servants. ²⁰ So he arose, and was returning to his Father: but while he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his Neck, and kissed him. ²¹ The Son said, Father, I have sinned against Heaven and you: I am no longer worthy to be called your Son. ²² But the Father said to his Servant, Bring hither the best Robe and put it on him, and put a Ring on his Hand, and Shoes on his Feet. ²³ Take also the fatted Calf and kill it: Let us eat, and rejoice: ²⁴ For this my Son was dead, and is alive again; he was lost, and is found. So they rejoiced.

²⁵ In the mean time the elder Son was in the Field: at his return, when he came near the House, he heard musick and dancing. ²⁶ So he called one of the Servants, and asked what that meant. ²⁷ The Servant reply'd, Your Brother is come; and your Father has killed the fatted Calf, because he has received him safe and sound. ²⁸ Then he was angry, and would not go in: wherefore his Father came out to persuade him. ²⁹ But he said to his Father, I have served you these many Years, nor did I ever disobey your Orders: yet you never gave me a Kid to treat my Friends: ³⁰ Whereas this Son of yours, who has spent your Substance with Harlots, is no sooner returned, but you have killed for him the fatted Calf. ³¹ The Father said, Son, you are ever with me, and all I have is yours: ³² But it was highly proper

proper to feast and rejoice : because this your Brother was dead, and is alive again ; he was lost, and is found.

C H A P. XVI.

JESUS also said to his Disciples, A rich Man had a Steward, who was accused to him for wasting his Estate. ² He therefore sent for him and said, What is this which I hear of you ? give an account of your Stewardship, for you must be no longer Steward. ³ Then the Steward said within himself, What must I do now that my Master takes from me the Stewardship ? I cannot dig ; and I am ashamed to beg. ⁴ I am resolved what to do, that when I am put out of the Stewardship, there may be some who will receive me into their Houses. ⁵ So calling for his Master's Debtors separately, he said to the first, How much do you owe to my Master ? ⁶ He said, An hundred Measures of Oil. The Steward said, Take again your Bill, sit down, and quickly write another Bill for fifty. ⁷ After this he said to another, How much do you owe ? He answered, An hundred Measures of Wheat. The Steward said, Take again your Bill, and write another for fourscore. ⁸ And the Master commended the unjust Steward, because he had acted prudently : for the Children of this World are ^a in their temporal Affairs more prudent than the Children of Light. ⁹ I advise you in like manner to procure yourselves Friends by ^b the false Mammon, that when you ^c fail, they may receive you into everlasting Tabernacles. ¹⁰ He who is faithful in that which is least, will also be faithful in a great Concern : and he who is unjust in that which is least, will also be unjust in a great Concern. ¹¹ If therefore you have not been faithful in the false Mammon, who will trust you with the true ? ¹² And if you have been unfaithful in that which is another's, who will give you that which is your own ? ¹³ No Servant can serve two Masters : for either

^a Ver. 8. *in their temporal Affairs*] Literal, *in their Generation*.

^b Ver. 9. *the false Mammon*] Literal, *Mammon of Injustice*. So in the Verse next before, *Steward of Injustice*. And in the Chapter next but one, Ver. 6. *Judge of Injustice*, which may be rightly rendered *the unjust or the false Judge*, false Steward, and false Mammon. For Truth and Justice with their Derivatives, are often convertible Terms in Scripture, and sometimes in modern Languages. The Opposition to *true* at the 11th Verse, shews that *false* is here intended.

^c Ver. 9. *fail*] Or *become bankrupt*.

he will hate the one, and love the other ; or, if he adheres to one, he will neglect the other. You cannot serve God and Mammon.

¹⁴ But the Pharisees who were covetous, having heard all this, derided him. ¹⁵ And he said to them, You make yourselves esteem'd in the World as just Men ; but God knoweth your Hearts : and that which is highly esteemed in the World, is abomination in the Sight of God. ¹⁶ The Law and the Prophets were until *John* : since that time the Gospel of the Kingdom of God is preached, and all who enter it, enter it by violence. ¹⁷ For it is easier that Heaven and Earth should pass away, than that one tittle of the Law should fail, and be without effect. ¹⁸ Whosoever puts away his Wife and marries another, is an Adulterer : and whoever marries her that is put away, is an Adulterer.

¹⁹ There was a ^dcertain rich Man, who was clothed in Purple and fine Linen, and feasted splendidly every day. ²⁰ And there was a certain poor Man named *Lazarus*, who was laid at his Gate, full of Sores, ²¹ And desiring to be fed with the Crumbs which fell from the rich Man's Table : and even the Dogs came and licked his Sores. ²² At length the poor Man died, and was carried by Angels into *Abraham's* Bosom : the rich Man also died, and was buried. ²³ And being in Torments in Hell he lift up his Eyes, and saw *Abraham* afar off, and *Lazarus* in his Bosom. ²⁴ And he cried and said, Father *Abraham*, have pity on me, and send *Lazarus* that he may dip the tip of his Finger in Water, and cool my Tongue : for I am tormented in this Flame. ²⁵ But *Abraham* said, Son, remember that you in your life-time received your good things, and likewise *Lazarus* evil things : but now he is in Joy, and you are in Torments. ²⁶ And besides all this, between us and you there is a great Gulf fixed : so that they who would pass from hence to you, cannot ; nor can they pass to us, who would come from thence. ²⁷ Then he said, I pray you then, Father, that you would send him to my Father's House : ²⁸ Where I have five Brothers, that he may bear witness of these things to them, lest they also come into this place of Torment. ²⁹ *Abraham* said to him, They have *Moses* and the Prophets : let them hear them. ³⁰ And he said, No, Father *Abraham* : but if one went to them from the dead, they would repent. ³¹ *Abraham*

^d Ver. 19.] The Pharisees had derided our Lord for his Discourse about Riches, Ver. 14. he therefore here shews them the Event, when Riches are employ'd only in Luxury.

reply'd,

reply'd, If they hear not *Moses* and the Prophets, neither will they be persuaded though one rose from the dead.

C H A P. XVII.

THEN said he to the Disciples, It is impossible but Offences will come: but miserable is that Man by whom they come.

² It were better for him that a Millstone were put about his Neck, and he thrown into the Sea, than that he should offend one of these little ones. ³ Take heed to yourselves [that you do not offend others:] But if your Brother trespass against you, rebuke him; and if he repent, forgive him. ⁴ And if he trespass against you seven times in a Day, and seven times in a day return to you, saying, I repent; you shall forgive him.

⁵ And the Apostles said to the Lord, Increase our Faith. ⁶ And the Lord said, If you had Faith as a Grain of Mustard-seed, you might say to this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea, and it should obey you. ⁷ But who of you having a Servant that plows or feeds your Cattle, will immediately upon his coming from the Field say to him, Go and sit down to Table? ⁸ Will he not rather say, Make ready my Supper, gird yourself, and serve Me, till I have done eating and drinking; and after that you shall do the same? ⁹ Does he thank that Servant for doing what he was ordered? I think not. ¹⁰ So likewise you, when you have done all that is commanded you, say, We are unprofitable Servants: we have only done what was our duty to do.

¹¹ *Jesus* going to *Jerusalem* passed through the midst of *Samaria* and *Galilee*. ¹² And as he enter'd into a certain Village, there met him ten Lepers, who stood at a distance: ¹³ And cried aloud, *Jesus*, Master, have mercy on us. ¹⁴ When he saw them, he said, Go, shew yourselves to the Priests. And as they went, they were cleansed. ¹⁵ And one of them, when he perceived that he was cured, returned praising God with a loud Voice: ¹⁶ And he fell down on his Face at the Feet of *Jesus*, giving him thanks: now this Man was a *Samaritan*. ¹⁷ *Jesus* said, Were there not Ten cleansed? where then are the other Nine? ¹⁸ Are there none returned to give glory to God, but only this Stranger? ¹⁹ And to him he said, Arise, go your way; your Faith has cured you.

R r 2

²⁰ *Jesus*

²⁰ *Jesus* being asked by the Pharisees, when the Kingdom of God would come; he answered, The Kingdom of God does not come with outward shew. ²¹ Nor shall Men say, See it is here; or see it is there: for take notice, the Kingdom of God is within you.

²² And he said to his Disciples, The time will come when you shall desire to see one of the days of the Son of Man, and you shall not see it. ²³ Then some will say to you, See he is here, or see he is there: Go not thither, nor follow them. ²⁴ For as the Lightning flashes from one extremity of the Sky to the other: so shall also the Son of Man be in his Day. ²⁵ But first he must suffer many things, and be rejected by this Generation. ²⁶ And as it was in the days of *Noah*, so shall it be also in the days of the Son of Man. ²⁷ They were eating and drinking, they were marrying themselves and their Children, till the day that *Noah* enter'd into the Ark, when the Flood came and destroyed them all. ²⁸ Likewise also as it was in the days of *Lot*, they were eating and drinking, buying and selling, planting and building: ²⁹ But the very day that *Lot* went out of *Sodom*, it rained Fire and Brimstone from Heaven, and destroyed them all. ³⁰ Even thus shall it be in the day when the Son of Man shall be revealed. ³¹ In that day let not him who is on the House-top, come down to remove his Furniture: and he that is in the Field, let him likewise not return back. ³² Remember *Lot's* Wife. ³³ Whosoever shall seek to save his Life, shall lose it: and whosoever will lose his Life, shall preserve it. ³⁴ I tell you, in that Night, of two Persons that lie in the same Bed, one shall be taken, and the other left. ³⁵ Two Women shall be grinding together; the one shall be taken, and the other left. ³⁶ Two Men shall be in the Field; the one shall be taken, and the other left. ³⁷ And they said to him, Where, Lord? and he reply'd, Where the Body is, there the Eagles will be assembled.

C H A P. XVIII.

¹ **H**E also taught them by a Parable, that Men ought to persevere in Prayer, and not be discouraged; ² saying, In a certain City there was a Judge who neither feared God, nor regarded Man. ³ There was also a Widow in that City, who came to him, saying, Do me justice upon my Adversary. ⁴ He long refused to do it: but at length he said in himself, Though I neither fear God, nor regard man;

man ; ⁵ Yet because this Widow is so troublesome, I will do her Justice, lest at last she come and ^a abuse me. ⁶ The Lord here added, Observe what the unjust Judge saith. ⁷ And shall not God avenge his own Elect, who cry Day and Night to him, altho' he use delay with them? ⁸ I tell you that he will avenge them speedily. Nevertheless, when the Son of Man comes, shall he haply find faith upon Earth?

⁹ He also spoke the following Parable concerning certain Persons, who trusted in themselves that they were just, and despised others. ¹⁰ Two Men went to the Temple to pray, the one a Pharisee, and the other a Publican. ¹¹ The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of Men, who are Robbers, Cheats, Adulterers ; nor such as this Publican. ¹² I fast twice in the Week ; I give the Tenth of all that I have. ¹³ But the Publican standing afar off, would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner ! ¹⁴ I tell you, that this Man went home justified, and not the other : for every one who exalteth himself shall be humbled ; and he who humbles himself shall be exalted.

¹⁵ Then some brought Children to him that he should touch them ; which when his Disciples saw, they rebuked them. ¹⁶ But *Jesus* called them to him and said, Let the Children come to me, and hinder them not : for of such is the Kingdom of God. ¹⁷ I assure you that whoever does not receive the Kingdom of God as a Child, shall not enter therein.

¹⁸ Then a certain Ruler asked him, saying, Good Master, what shall I do to inherit eternal Life? ¹⁹ *Jesus* replied, Why do you call me Good? none is good but God alone. ²⁰ You know the Commandments, Do not commit Adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy Father and thy Mother. ²¹ He said, All these have I kept ever since I was a Youth. ²² *Jesus* hearing this, said to him, You yet want one thing : sell all you have, and distribute it to the Poor, and you shall have a treasure in Heaven : then come and follow me. ²³ When he heard this, he was very sorrowful, for he was very rich. ²⁴ *Jesus* seeing that he was very sorrowful, said, How difficult is it for them who have Riches to enter into the Kingdom of God? ²⁵ It is easier for a Camel to pass through the Eye of a Needle, than for a rich Man to enter into the

^a Ver. 5. *abuse me.*] Or insult me. Literal, slap my Face.

Kingdom

Kingdom of God. ²⁶ They who heard this, said, Who then can be saved? ²⁷ He reply'd, The things which are impossible with Men, are possible with God.

²⁸ Then *Peter* said to *Jesus*, You see that we have left all, and have followed you. ²⁹ *Jesus* said to them, I declare to you, that there is no Man that has left House, or Parents, or Brethren, or Wife, or Children, for the Kingdom of God's sake, ³⁰ Who shall not receive abundantly more in this present time, and in the World to come Life everlasting.

³¹ Afterwards *Jesus* took the Twelve aside, and said to them, We are now going up to *Jerusalem*, where all that has been written by the Prophets concerning the Son of Man shall be accomplished: ³² For he shall be delivered to the Gentiles, who shall treat him with Scorn and Outrage, who shall spit on him, ³³ Scourge him, and put him to Death: and the third day he shall rise again. ³⁴ But they understood none of these things: what he said, was hid from them, and they could not comprehend it.

³⁵ When he was near *Jericho*, a blind Man, who sat begging by the way-side. ³⁶ Hearing the Multitude pass by, asked what the matter was. ³⁷ As soon as he was told that *Jesus* of *Nazarath* was passing by: ³⁸ He cried, saying, *Jesus*, thou Son of *David*, have mercy on me. ³⁹ Those who were foremost, bid him hold his Tongue: but he cried so much the more, Thou Son of *David*, have mercy on me. ⁴⁰ *Jesus* then stopping, ordered him to be brought to him: and when the blind Man was near, he asked him, ⁴¹ What would you have me to do for you? He said, Lord, that I may recover my Sight. ⁴² Recover your Sight, said *Jesus*, your Faith has cured you. ⁴³ And instantly he recovered his Sight, and followed him, glorifying God: and also all the People who were present, gave praise to God.

C H A P. XIX.

¹ *JESUS* entred and passed through *Jericho*. ² Now there was there a rich Man, named *Zaccheus*, the chief of the Publicans: ³ Who endeavoured to see the Person of *Jesus*, but could not for the Crowd, he being of a low Stature. ⁴ So he ran before, and climbed up into a *Sycamore*-tree to see him: for he was to pass that way. ⁵ When *Jesus* was come to the Place, looking up, he saw him,

him, and said, *Zaccheus*, make haste down, for to day I must abide at your House. ⁶ So he came down with haste, and received him joyfully. ⁷ All who saw this murmured, saying, That *Jesus* was gone to be entertained by a Man that is a Sinner. ⁸ But *Zaccheus*, presenting himself before the Lord said, Behold, Lord, the half of my Estate I give to the Poor: and if I have done any wrong to any Man, I restore fourfold. ⁹ Then *Jesus* said to him: This Day Salvation is come to this House; because he also is the Son of *Abraham*. ¹⁰ For the Son of Man is come to seek and to save that which was lost.

¹¹ They being attentive to these things, he added a Parable, because he was nigh to *Jerusalem*, and because they thought that the Kingdom of God should immediately appear. ¹² He said therefore, A certain Nobleman, who was going to a remote Country to take possession of a Kingdom, and after to return; ¹³ called ten of his Servants, and delivered to them ten Pounds, saying, Traffick with that till I come. ¹⁴ But his Citizens hated him, and sent a Message after him, saying, We will not have this Man to reign over us. ¹⁵ Nevertheless, after having been put in possession of the Kingdom, he returned, and then sent for his Servants to whom he had given the Money, that he might know how much every Man had gained by trading. ¹⁶ Then came the first, who said, Lord, your Pound has gained ten Pounds. ¹⁷ He said to him, It is well done, my good Servant, because you have been faithful in this small Trust, I give you the Government of ten Cities. ¹⁸ Then the second came and said, Lord, your Pound has produced five Pounds. ¹⁹ To him his Master said, And be you Governor of five Cities. ²⁰ But another came, who said, Lord, see here is your Pound, which I have kept laid up in a Napkin: ²¹ For I feared you, because you are a rigid Man, who exact what you never gave, and reap where you have not sown. ²² And he said to him, I will convict you by your own Words, you wicked Servant. You knew that I was a rigid Man, who exact what I never gave, and reap where I have not sown: ²³ Wherefore then did you not put my Money into the Bank, that at my coming I might have called it in with Interest. ²⁴ Then he said to them that stood by, Take from him that Pound, and give it to him who has ten Pounds. ²⁵ But they said, Lord, he has ten Pounds. ²⁶ I tell you, [said the Master,] that to every one who hath shall be given: and from him who hath not, even that which he hath shall be taken away. ²⁷ As for those my Enemies,
who

who would not that I should reign over them, bring them hither, and slay them before me.

²⁸ After this Discourse *Jesus* went foremost toward *Jerusalem*.
²⁹ And when he was come nigh to *Bethphage* and *Bethany*, at the Mount called the Mount of Olives, he sent two of his Disciples,
³⁰ saying, Go into the Village over-against you; in which, at your entring, you will find a Colt tied, whereon never man yet sat: loose him, and bring him hither. ³¹ If any Man should ask you, why you loose him, say, Because the Lord hath need of him. ³² Those who were sent, went, and found the Colt as *Jesus* had told them. ³³ And as they were loosing him, the Owners said, Why do you loose the Colt? ³⁴ They replied, Because the Lord hath need of him. ³⁵ So they brought him to *Jesus*: and having laid their Garments upon the Colt, they set *Jesus* thereon: ³⁶ And as he passed on, they strewed their Garments in the way.

³⁷ When he was come near to the descent of the Mount of Olives, the whole multitude of the Disciples transported with joy, began to praise God with a loud Voice, for all the Miracles which they had seen, ³⁸ saying, Blessed be the King who cometh in the Name of the Lord: Peace in Heaven, and Glory in the highest! ³⁹ Whereupon some Pharisees, who were in the Company, said to him, Master, rebuke your Disciples. ⁴⁰ But he answered, I tell you, that if these were silent, the Stones would cry out.

⁴¹ When he was come near the City, beholding it, he wept over it, ⁴² saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy Peace! but now they are hid from thine Eyes. ⁴³ For the Time will come woful to thee, when thine Enemies will surround thee with a Trench: they shall shut thee in, and press thee on every side: ⁴⁴ They shall lay thee with thy Inhabitants in ruins, and not leave thee one Stone upon another; because thou wouldest not know the time of thy Visitation.

⁴⁵ After this, when he was entred into the Temple, he began to drive out them who bought and sold there, ⁴⁶ saying, It is written, My House is the House of Prayer, but you have made it a den of Robbers. ⁴⁷ And he taught daily in the Temple. In the mean while the Chief-Priests and Scribes, with the Rulers of the People, sought to destroy him, ⁴⁸ But could not find how to attempt it; because all the People heard him with great admiration.

C H A P.

C H A P. XX.

ONE day, as he was in the Temple instructing the People and preaching the Gospel, the Chief-Priests and Scribes with the Elders came to him, ² and said, Tell us by what Authority you do these things, and who has given you such Authority? ³ He replied, I will also ask you one Question, and do you answer me: ⁴ The Baptism of *John*, was it from Heaven or of Men? ⁵ Hereupon they reasoned thus with themselves: If we should say from Heaven; he will say, Why then did you not believe him? ⁶ But if we say, Of Men; all the People will stone us; for they are persuaded that *John* was a Prophet. ⁷ So they answered, that they could not tell whence it was. ⁸ *Jesus* replied, Neither will I tell you by what Authority I do these things.

⁹ Then he spoke this Parable to the People: A certain Man planted a Vineyard, and let it out to Husbandmen, and then went into a foreign Country for a long time. ¹⁰ At the Season he sent a Servant to the Husbandmen to receive of them the fruit of the Vineyard: but the Husbandmen beat him, and sent him away empty.

¹¹ Again he sent another Servant, and they beat him also, and abused him, and sent him away empty. ¹² Again he sent a third; and they wounded him also, and drove him away. ¹³ Then said the Lord of the Vineyard, What shall I do? I will send my beloved Son: it may be they will reverence him, when they see him. ¹⁴ But when the Husbandmen saw him, they said to one another, This is the Heir: come, let us kill him, that the Inheritance may be our own. ¹⁵ So they cast him out of the Vineyard, and slew him. What therefore shall the Lord of the Vineyard do to them? ¹⁶ He will come and destroy these Husbandmen, and give the Vineyard to others. But when they heard it, they said, God forbid. ¹⁷ Then *Jesus* looking upon them, said, What then is meant by this Passage of Scripture, That very Stone which the Builders rejected, is become the head of the corner? ¹⁸ Whosoever shall fall upon that Stone, shall be bruised: but on whomsoever it shall fall, it will crush him to pieces.

¹⁹ The Chief-Priests and Scribes were sensible that he had spoke this Parable upon their Account, and therefore were desirous to have seized on him at that very time: but they were afraid of the People. ²⁰ So they watched him, and sent to him Spies, who should feign themselves just Men, that they might take hold of his Words, and so

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betray him to the Power and Authority of the Governor. ²¹ These Spies then thus address'd him : Master, we know that what you say and teach is right, and that without any personal regards you truly teach the way of God. ²² Is it lawful for us to pay Tribute to *Cæsar*, or no? ²³ But he perceiving their Artifice, said, Why tempt ye me? ²⁴ Shew me a piece of Money : Whose Image and Inscription has it? They answered, *Cæsar's*. ²⁵ Then said he, Render to *Cæsar* the things which are *Cæsar's*, and to God the things which are God's. ²⁶ So they not being able to take any advantage from his Words before the People, and being themselves surpris'd at his Answer, made no reply.

²⁷ Then some of the Sadducees, who deny the Resurrection, came and questioned him, ²⁸ saying, Master, *Moses* has wrote, that if any Man has a married Brother who dies childless, he is obliged to take the Widow, and raise Issue to his Brother. ²⁹ Now there were seven Brothers : the first took a Wife, and died without Children. ³⁰ And the second took her to Wife, and he died childless. ³¹ Then the third took her ; and in like manner all the Seven : who all died without leaving any Children. ³² At last the Woman too died. ³³ At the Resurrection therefore, to which of them will she be Wife? for she had been married to all the Seven. ³⁴ *Jesus* answered, The Children of this World marry one another : ³⁵ But among them who shall be found worthy of that World, and the Resurrection from the dead, there is no such thing as Marriage. ³⁶ For they can die no more, because they are equal to the Angels, and being the Children of the Resurrection, they are the Children of God. ³⁷ Now that the dead are raised, even *Moses* shew'd at the Bush, when he called the Lord, The God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*. ³⁸ He is not a God of the dead, but of the living : for they all live to him. ³⁹ Then some of the Scribes said to him, Master, you have spoke very well. ⁴⁰ And after that they did not venture to ask him another Question.

⁴¹ But he said to them, Why do they say that the Christ is *David's* Son? ⁴² Since *David* himself says in the Book of *Psalms*, The LORD said unto my Lord, Sit thou on my right Hand, ⁴³ Till I make thine Enemies thy Footstool. ⁴⁴ *David* therefore calls him Lord, how is he then his Son?

⁴⁵ Then in the Audience of all the People he said to his Disciples, ⁴⁶ Beware of the Scribes, who affect to walk in long Robes, and love to be saluted in the publick Places, and to have the highest Seats
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in the Synagogues, and the uppermost Places at Feasts : ⁴⁷ Under the Pretence of an extraordinary Devotion they devour Widows Houses : wherefore they shall be punished with greater Severity.

C H A P. XXI.

¹ **A**S *Jesus* was observing the Rich putting their Offerings into the Treasury of the Temple, ² He saw a poor Widow, who put in two small Pieces of Money. ³ Whereupon he said, I assure you that this poor Widow has put in more than they all : ⁴ For all these have given to God only some part of their Superfluity ; but she poor, as she is, has given all she had to live upon.

⁵ Some having said of the Temple that the Stone-work was fine, and that it was adorned with precious Offerings : ⁶ He said, The time will come when all these Things which you see shall be so demolished, that there shall not be left one Stone upon another : ⁷ Thereupon they said, Master, but when shall these Things be ? and by what Sign shall it be known when they are near their accomplishment ? ⁸ He replied, Take heed that you be not seduced : For many shall come in my Name, saying, I am the Christ ; and the time draweth near, but do not you follow them. ⁹ And when you shall hear of Wars and Commotions, be not terrified, for these things must first happen : but the End will not be so soon. ¹⁰ Then Nation, said he, shall rise against Nation, and Kingdom against Kingdom : ¹¹ There shall be in divers Places great Earthquakes, and Famines, and Pestilences, with terrible Appearances, and great Prodiges from Heaven : ¹² But before all this they will seize upon you, and persecute you ; they will deliver you up to the Synagogues, and to Prisons ; they will carry you before Kings and Governors for the sake of my Name : ¹³ And thereby you shall become my Witnesses : ¹⁴ Fix it therefore in your Minds, not to premeditate what you shall answer : ¹⁵ For I will give you such Utterance with such Wisdom, as all your Adversaries shall not be able to contradict or withstand : ¹⁶ You shall be betrayed by Parents, Brethren, Kinsmen, and Friends : and some of you they shall put to Death : ¹⁷ And you shall be hated by all Men upon my Account : ¹⁸ However one Hair of your Head shall not be lost. ¹⁹ In your Patience you shall possess your Souls.

²⁰ Now when you shall see *Jerusalem* encompassed with Armies, know that its Desolation is near: ²¹ Then let them that are in *Judea* flee to the Mountains: Let those who are in the City, depart out of it, and those who are in the Country not return to it. ²² For these are the Days of Vengeance, wherein all things that are written shall be accomplished. ²³ But wretched will be the Women, who are with Child or give suck in those Days: for there shall be great Distress in the Land, and Wrath upon this People. ²⁴ And they shall fall by the Edge of the Sword, and shall be led away captive into all Nations: and *Jerusalem* shall be trampled on by the Gentiles, until the times of the Gentiles be fulfilled. ²⁵ There shall also be Signs in the Sun and the Moon, and in the Stars; and upon the Earth Distress of Nations with Perplexity, the Sea and the Waves roaring; ²⁶ Mens Hearts failing them for Fear and Apprehension of those things which are coming on the World: for the Powers of Heaven shall be shaken. ²⁷ Then shall they see the Son of Man coming on a Cloud with great Power and great Glory: ²⁸ When these things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh.

²⁹ And he proposed to them this Similitude, Consider the Fig-tree; and all the Trees: ³⁰ When they put forth their Buds, you seeing that, know of yourselves that Summer is near. ³¹ In like manner, when you shall see these things come to pass, know that the Kingdom of God is near: ³² I assure you that this Generation shall not pass away, till all these things are accomplished: ³³ Heaven and Earth shall pass away, but my Words shall not pass away. ³⁴ Take heed therefore to yourselves that your Hearts be not weigh'd down with Excess of Meat or Wine, or with anxious Cares for this Life; and so that Day come upon you unawares: ³⁵ For it shall come as a * Net upon all the Inhabitants of the Earth: ³⁶ Watch therefore and pray incessantly, that you may be found worthy to escape all these future Evils, and to stand in the Presence of the Son of Man.

³⁷ Thus *Jesus* taught in the Temple by Day: but at Night he withdrew thence, and lodged-on the Mount of Olives. ³⁸ And early in the Morning the People came to the Temple to hear him.

* Ver. 35. *A Net*] Literal, Snare.

C H A P. XXII.

NOW the Festival of unleavened Bread, which is called the Passover being nigh, ² The Chief-Priests and Scribes sought how they might kill *Jesus*: for they feared the People. ³ But Satan enter'd into *Judas Iscariot* one of the Twelve: ⁴ And he went to the Chief-Priests and the Officers of the Temple, and propos'd to them the Manner how he would deliver *Jesus* to them. ⁵ They rejoiced at this, and agreed to give him a Sum of Money: ⁶ So he engag'd himself, and sought an Opportunity to betray him to them, so as there might ensue no Tumult among the People.

⁷ When the Day of unleavened Bread was come, whereon the Paschal Lamb was to be sacrificed, ⁸ *Jesus* sent *Peter* and *John*, saying, Go, and prepare us the Passover, that we may eat it. ⁹ They asked him Where he would have it prepared: ¹⁰ And he answer'd, At your Entrance into the City you will meet a Man carrying a Pitcher of Water; follow him to the House where he goes in: ¹¹ And there say to the Owner of the House, The Master has sent to ask for a Room, where he may eat the Passover with his Disciples: ¹² And he will shew you a large upper Room furnished: there prepare the Passover for us. ¹³ So they went, and found as he told them: and they made ready the Passover.

¹⁴ When the Hour was come, he sat down, and the twelve Apostles with him: ¹⁵ And he said to them, I have ardently desired to eat this Passover with you before I suffer: ¹⁶ For I declare to you, that I will not any more eat thereof, till it be fulfilled in the Kingdom of God: ¹⁷ Then taking the Cup he gave thanks, and said, Take this and distribute it among yourselves, ¹⁸ For I declare to you that I will no more drink of the Product of the Vine, until the Kingdom of God shall come.

¹⁹ After this he took Bread, and having given thanks he brake it, and gave it to them, saying, This is my Body which is given for you: this do in Remembrance of me. ²⁰ In like manner he gave them the Cup after Supper, saying, This Cup is the new Testament in my Blood, which is shed for you: ²¹ Nevertheless there is the Hand that shall betray me now at the Table with me. ²² The Son of Man is going indeed, as it was determin'd: but wo to that Man by whom he is betrayed.

* Ver. 16.] The Paschal Lamb was a Type, fulfilled by the Death of Christ.

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23 Hereupon they began to enquire among themselves, which of them it was that should do this Thing: 24 And there was also a Strife among them, which of them should be accounted the greatest: 25 But he said to them, The Kings of the Nations domineer over them, and they who exercise Authority upon them are called Benefactors: 26 It must not be so with you: but the greatest of you must be as the junior: and he that governs, as he that serves. 27 For who is greater, he that sits at Table; or he that waits? Is it not he who sits at Table? Yet I am among you as one who serves: 28 You are they who have continued with me in my Trials. 29 And as my Father hath appointed me a Kingdom; so I appoint it you: 30 That you may eat and drink at my Table in my Kingdom, and, seated on Thrones, may judge the twelve Tribes of *Israel*.

31 Again the Lord said, *Simon, Simon*, Satan hath much desired to have you, that he might sift you as Wheat: 32 But I have prayed for thee, that thy Faith fail not: and when thou hast recovered thyself, strengthen thy Brethren: 33 He replied, Lord, I am ready to go with you both to Prison and to Death: 34 But *Jesus* said, I tell you, *Peter*, that the Cock will not crow this Day before you will thrice deny that you ever knew me.

35 Then he said to them, when I sent you without Purse and Bag and Shoes, did you want any thing? They answered, Nothing: 36 But now, said *Jesus*, he that has a Purse, let him take it, and likewise his Bag: and he that has not, let him sell his Garment, and buy a Sword: 37 For I tell you, that there is still to be fulfilled in my Person that Scripture, "He was number'd among the Male-factors," for all things that are written concerning me must be accomplished: 38 They said, Lord, here are two Swords. He replied, It is enough.

39 Then he went out, and retired, as usual, to the Mount of Olives; and his Disciples followed him: 40 When he was come thither, he said to them, Pray, that ye may not enter into Temptation: 41 He himself withdrew from them about a Stone's Cast, and kneeling down, prayed 42 Thus, Father, if it be thy Will to remove this Cup from me, nevertheless not my Will, but thine be done: 43 And an Angel from Heaven appeared to him, and strengthened him: 44 And he being in an Agony prayed more earnestly: and his Sweat was as it were great Drops of Blood falling down to the

^b Ver. 31. *You*] In the plural, meaning all the Apostles, of whom *Simon* was chief, and probably in greatest Danger, as we may judge from the Sequel.

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Ground. ⁴⁵ When he rose from Prayer, he came to his Disciples and found them asleep, oppressed with Grief: ⁴⁶ And he said to them, Why sleep ye? Rise and pray, that ye may not enter into Temptation.

⁴⁷ While he was yet speaking, a Multitude appeared, and *Judas*, one of the Twelve, going before them, drew near to *Jesus*, to kiss him: ⁴⁸ But *Jesus* said to him, *Judas*, do you betray the Son of Man with a Kiss? ⁴⁹ When they who were about him saw what would follow, they said to him, Lord, shall we smite with the Sword? ⁵⁰ And at the same time one of them smote the Servant of the High-Priest, and cut off his right Ear: ⁵¹ Whereupon *Jesus* said, Let alone; go no farther. And he touched his Ear and healed him. ⁵² Then *Jesus* said to the Chief-Priest and Officers of the Temple, and the Elders who were come to take him: You are come hither as against a Robber with Swords and Staves: ⁵³ While I was daily with you in the Temple, you did not offer to seize me; but this is your Hour, and the Power of Darknes [now prevails.]

⁵⁴ But they having seized him carried him away to the House of the High-Priest, and *Peter* followed at a Distance. ⁵⁵ Now a Fire being lighted in the middle of the Court, People were sitting round it, and *Peter* sat down among them: ⁵⁶ But a certain Maid seeing him by the Fire, looked earnestly upon him, and said, This Man was also with him: ⁵⁷ And he denied him, saying, Woman, I know him not: ⁵⁸ And after a little while another saw him, and said, You are also one of them: But *Peter* replied, Man, I am not: ⁵⁹ About an Hour after, another confidently affirmed, saying, Certainly this Fellow was with him; for he is a *Galilean*. ⁶⁰ But *Peter* said, Man, I know not what you mean; and instantly, while he was yet speaking, the Cock crew. ⁶¹ And the Lord turned and looked on *Peter*; then *Peter* remembered the Word of the Lord, how he had said to him, Before the Cock crew, you shall deny me thrice: ⁶² And *Peter* went out, and wept bitterly.

⁶³ In the mean while those who held *Jesus*, treated him with Derision, and smote him: ⁶⁴ And when they had blindfolded him, they struck him on the Face, and said, Shew yourself a Prophet now, and tell who it is that struck you: ⁶⁵ And many other Things blasphemously spoke they against him.

⁶⁶ As soon as it was Day the Elders of the People, the Chief-Priests and the Scribes being assembled, had *Jesus* brought before their Council, ⁶⁷ And said, Are you the Christ? tell us; but he answered,

answered, If I tell you so, you will not believe it. ⁶⁸ And if I should ask you Questions, you will neither answer me, nor let me go: ⁶⁹ Yet hereafter shall the Son of Man sit on the right Hand of the Power of God. ⁷⁰ Then said they all, Are you the Son of God? He replied, ^c Ye say true; I am. ⁷¹ Then they said, What need have we of further Evidence? for we ourselves have heard it from his own Mouth.

^c Ver. 70. *Ye say true.*] Literal, *ye say it*, which Words are an Affirmation, as appears from many other Places and the Sequel here.

C H A P. XXIII.

¹ T H E whole Assembly rose, and having brought *Jesus* before *Pilate*, ² They accused him, saying, ^a We found this Man subverting the Nation, forbidding to pay Tribute to *Cæsar*, and asserting that he himself is Christ a King: ³ *Pilate* asked him, Are you the King of the *Jews*? He replied, You say true: ⁴ At last *Pilate* said to the Chief-Priests, and to the People, I find no fault in this Man: ⁵ But they were the more vehement, and said, He causes Disturbances among the People, by spreading his Doctrine through all *Jewry*, from *Galilee* to this Place. ⁶ When *Pilate* heard of *Galilee*, he asked whether the Man were a *Galilean*. ⁷ And finding that he belonged to *Herod's* Jurisdiction, he sent him to *Herod*, who was then at *Jerusalem*.

⁸ When *Herod* saw *Jesus*, he was highly pleased; for he had long desired to see him, because he had heard much of him, and hoped to see him perform some Miracle: ⁹ He therefore put many Questions to him: but *Jesus* made him no Answer. ¹⁰ The Chief-Priests and Scribes persisted in their Accusation with great Vehemence: ¹¹ Then *Herod* with his Retinue treated him with contempt, and having in derision dressed him up in a splendid Robe, he sent him back to *Pilate*: ¹² And from that Day *Herod* and *Pilate* became Friends, for before they had been at enmity.

¹³ *Pilate* then having assembled the Chief-Priests, the Rulers, and the People, ¹⁴ Said to them, You have brought this Man before

^a Ver. 2.] From his Doctrine they themselves draw an imaginary Consequence which He had expressly denied and taught the contrary of. Those who oppose his Followers still use the same Method.

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me as a seditious Person ; yet having examined him myself in your presence, I have not found him guilty of any of the Crimes you charge him with : ¹⁵ Neither has *Herod* : for I referred you to him, and you see he has not treated him as one that deserves a capital Punishment. ¹⁶ I will therefore chastise him, and then release him. ¹⁷ For *Pilate* was obliged to release to them one Prisoner at that Festival : ¹⁸ But they all cried out, Put this Man to Death, and release to us *Barabbas* ; ¹⁹ (One who lay in Prison for making an Infurrection in the City, and committing a Murder.)

²⁰ *Pilate* therefore desirous to release *Jesus*, spoke to them a second time : ²¹ But they cried, saying, Crucify him, Crucify him. ²² Yet he said to them the third time, Why, what Evil has he done ? I have found nothing in him that deserves Death : I will therefore chastise him, and let him go. ²³ But they persisted with loud Cries, demanding that he should be crucified : and as the People and Chief-Priests redoubled their Clamours, ²⁴ *Pilate* determined that it should be done as they required. ²⁵ So he released the Prisoner they desired, even him who was committed for the Infurrection and Murder ; but he gave up *Jesus* to their Will.

²⁶ And as they led him away, they laid hold on one *Simon* a *Cyrenian* coming out of the Country, and on him they laid the Cross, that he might bear it after *Jesus* : ²⁷ And there followed him a great Company of People, and many Women, who beat their Breasts, and lamented him : ²⁸ But *Jesus* turning to them, said, Daughters of *Jerusalem*, weep not for me, but weep for yourselves and for your Children : ²⁹ For the time is coming, when they shall say, Happy are the barren who never bare, and the Breasts which never gave suck : ³⁰ Then shall they say to the Mountains, fall on us ; and to the Hills cover us : ³¹ For ^b if these things are done in green Wood, what shall be done in the dry ?

³² At the same time they led along with him two other Men, who were Malefactors, to be put to Death : ³³ And when they were come to the Place called *Calvary*, they crucified him there, and the Malefactors, the one at his right hand, and the other at his left. ³⁴ Then said *Jesus*, Father, forgive them, for they know not what they do.

^b Ver. 31. *If these things are done in green Wood, &c.*] It is a proverbial Expression used by the *Jews*, who compare a good Man to a green Tree, and a bad Man to a dead one. I take the Sense to be, “ If good Men suffer so much, what Vengeance will be-tide the wicked ? ” See Prov. xi. 31. and 1 Pet. iv. 17, 18.

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They in the mean while were dividing his Clothes, and casting Lots for them.

³⁵ The People stood beholding : and with them the Rulers also derided him, saying, He saved others, let him save himself, if he be the Christ, the chosen of God. ³⁶ The Soldiers too insulted him, coming to him, and offering him Vinegar, ³⁷ And saying, If you are the King of the *Jews*, save yourself. ³⁸ There was also an Inscription put over his Head in *Greek*, in *Latin*, and in *Hebrew*, THIS IS THE KING OF THE JEWS.

³⁹ And one of the Malefactors who were crucified, reviled him, saying, If you be the Christ, save yourself, and us. ⁴⁰ But the other reprehended him, saying, Have you too no fear of God, you, that are now suffering the same Punishment? ⁴¹ And we indeed justly ; for we receive the due Reward of our Crimes : but this Man had done nothing amiss. ⁴² Then he said to *Jesus*, Lord, remember me, when you enter into your Kingdom. ⁴³ And *Jesus* said to him, I assure you that to day you shall be with me in ^d Paradise.

⁴⁴ It was about the sixth Hour, and there was Darkness over all the Earth till the ninth Hour : ⁴⁵ The Sun was darkened, and the Vail of the Temple was rent in two. ⁴⁶ At the same time *Jesus* cried with a loud Voice, Father, into thy Hands I commend my Spirit ; and having spoke these Words, he expired.

⁴⁷ The Centurion having seen what had passed, glorified God, saying, Certainly this was a just Man : ⁴⁸ And all the People that were come together to that Sight, considering what had passed, went away, smiting upon their Breasts : ⁴⁹ And all his Acquaintance, and the Women who followed him from *Galilee*, stood at a distance, beholding these things.

⁵⁰ There was likewise present a Counsellor named *Joseph*, a good and just Man, ⁵¹ Who had not consented to their Designs and Practices. He was of *Arimathea*, a City of the *Jews*, and one of those who waited for the Kingdom of God : ⁵² This Man went to *Pilate*, and begged the Body of *Jesus* : ⁵³ Having taken it down, he wrapped it in Linen, and laid it in a Sepulchre hewn in the Rock, wherein never Man before was laid ⁵⁴ (This was on the Eve of the Sabbath, when the Sabbath itself drew on.) ⁵⁵ And the Women, who came with *Jesus* from *Galilee*, having followed *Joseph*, observed

^c Ver. 40. *Have you too no fear of God.*] No more than those others who were insulting *Jesus*.

^d Ver. 43. *Paradise.*] The same as *Abraham's Bosom* in the Story of *Lazarus*.

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the Sepulchre, and how his Body was laid. ⁵⁶ Then they returned, and prepared Spices and Balsams: and they rested the Sabbath-day according to the Commandment.

C H A P. XXIV.

¹ ON the first Day of the Week very early in the Morning these Women, with some others, came to the Sepulchre bringing the Spices which they had provided. ² And finding the Stone rolled away from the Sepulchre, ³ They entred in; but found not the Body of the Lord *Jesus*. This threw them into great Perplexity, when on a sudden two Men appeared before them in shining Garments. ⁵ And as they were struck with great awe, and bowed down their Faces to the Earth, the Men said to them, Why seek ye among the dead him who is alive? ⁶ He is not here, but is risen. Remember how he told you, when he was yet in *Galilee*, ⁷ That the Son of Man must be delivered into the Hands of sinful Men, and be crucified, and the third day rise again. ⁸ Then they remembered his Words; ⁹ And when they were returned from the Sepulchre, they related all these things to the Eleven, and the rest of the Disciples. ¹⁰ It was *Mary Magdalene*, and *Joanna*, and *Mary* the Mother of *James*, and other Women that were with them, who gave the Apostles this account. ¹¹ But it appear'd to them a mere Delusion; and they gave no credit to the Women. ¹² However *Peter* arose, and ran to the Sepulchre, where stooping down, he saw nothing but the linen Clothes lying there, and he went away, wondring in himself at that which was come to pass.

¹³ The same day two of them were going to a Village called *Emmäus*, which was distant about threescore Furlongs from *Jerusalem*. ¹⁴ And they were discoursing together about all the things which had lately happened. ¹⁵ While they were thus conferring and debating together, *Jesus* himself joined them, and went along with them. ¹⁶ But their Eyes were so restrained that they did not know him. ¹⁷ He said to them, What is the subject of your Conversation on the way? And why are you so sad? ¹⁸ One of them, whose name was *Cleopas*, answered, Are you alone such a Stranger in *Jerusalem*, as not to know the things which have so lately happened there? ¹⁹ He said to them, What things? They replied, Those concerning

Jesus of Nazareth, who was a Prophet powerful in Miracles and Doctrine before God and all the People: ²⁰ And how the Chief-Priests and our Rulers have delivered him to be condemned to death, and have crucified him. ²¹ Tho' we expected that he was the Person who should be the Redeemer of *Israel*: and besides all this, to day is the third Day since these things were done. ²² Indeed some Women of our Company have amazed us; for they, having been this Morning early at the Sepulchre, ²³ And not finding his Body there, came back and told us, that they had seen a Vision of Angels, who said that he was alive. ²⁴ Thereupon some of us went to the Sepulchre, and there found things just as the Women had related; but him they did not see. ²⁵ Then he said to them, O thoughtless Men, and slow of Heart to believe what the Prophets have foretold: ²⁶ Ought not the Christ to suffer these things, and after that enter into his Glory? ²⁷ Then beginning at *Moses* he explained to them all the Passages there, and in all the Prophets, which related to himself. ²⁸ And when they came near the Village they were going to, he seemed as if he would have passed on further. ²⁹ But they pressed him, saying, Stay with us, for it is towards Evening, and the Day is far spent. So he went in to tarry with them. ³⁰ And as he sat at Table with them, he took Bread and blessed it, and broke and gave to them. ³¹ Then their Eyes were opened, and they knew him; but he became invisible to them.

³² Upon this they said one to another, Did not our Heart burn within us while he talked with us by the way, and while he opened to us the Scriptures? ³³ And the same Hour they set out and returned to *Jerusalem*, where they found the Eleven and the rest of their Company gathered together; ³⁴ Who said to them, The Lord is actually risen, and has appeared to *Simon*. ³⁵ They on their part told what had happened to them in the way, and how he was known by them in the breaking of Bread.

³⁶ While they were thus speaking, *Jesus* himself stood in the midst of them, and said, Peace be unto you. ³⁷ But they being troubled and afraid, imagined they saw a Spirit. ³⁸ And he said to them, Why are ye troubled? and why do such Thoughts arise in your Hearts? ³⁹ Behold my Hands and my Feet, it is I myself: handle me, and see: A Spirit has not Flesh and Bones, as you see me have. ⁴⁰ And saying this, he shewed them his Hands and his Feet. ⁴¹ But as the Joy and Amazement they were in rendered them still diffident, he said to them, Have you any thing here to eat? ⁴² And they

they gave him a piece of a broiled Fish, and of an Honey-comb:
 b 43 Which he took and ate in their Presence. 44 Then he said to them, This is what I told you while I was yet with you, that all things which were written concerning me in the Law of *Moses*, and the Prophets, and the Psalms must be accomplished. 45 Then he opened their Minds, that they might understand the Scriptures. 46 Thus, said he, it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third Day: 47 And that Repentance and Remission of Sins should be preached in his Name to all the Nations, beginning at *Jerusalem*. 48 Ye are the Witnesses of these things. 49 And I am going to send you what my Father has promised: but do you keep yourselves quiet in the City of *Jerusalem*, till you be endued with Power from on High.

50 He then led them out of the City as far as *Bethany*; and lifting up his Hands, he blessed them: 51 And while he was blessing them, he was parted from them, and carried up into Heaven. 52 And they worshipped him, and with great Joy they returned to *Jerusalem*: 53 And were continually in the Temple praising and blessing God. Amen.

b Ver. 43.] The Vulgate adds to this Verse, *sumens reliquias dedit eis*.

Of St. J O H N.

C H A P. I.

1 **I**N the Beginning was ^a the Word, and the Word was with God, and the Word was God. 2 He was in the Beginning with God. 3 All Things were made by Him; and without him no one Thing was made. 4 That which was made in ^b Him was Life; and the Life was the Light of Men. 5 And the Light shineth in the Darkness, and the Darkness did not receive it.

^a Ver. 1. *The Word*] Or *Reason*, for so the *Greek* imports. “*Melius Græci dicunt λόγον quam vos Verbum sive Sermonem. λόγος enim et Sermonem significat et Rationem, quia Ille est Vox & Sapientia Dei. Hunc Sermonem Divinum ne Philosophi quidem ignoraverunt, siquidem Zenon rerum naturæ Dispositorem atque Opificem universitatis λόγον prædicat, &c. Lactant. lib. 4. n. 9.*”

^b Ver. 3, 4. *That which was made in Him was Life.*] Besides the many Authorities which have been already produced by the Collectors of various Readings, for this Construction, I have observed that *Thomas Aquinas* so understood it. The Creatures were made *by* Him, but the Prototypes of those Creatures were made *in* Him.

• There

⁶ There was a Man sent from God, whose Name was *John*.
⁷ He came to serve for a Witness, that he might give information concerning the Light, that by his means all might believe. ⁸ This Man was not the Light; but he was sent to give information concerning the Light. ⁹ HE alone was the true Light, who enlighteneth every Man that cometh into the World. ¹⁰ He was in the World, and the World was made by him, and the World knew him not. ¹¹ He came to his own, and his own received him not. ¹² But as many as received him, to them gave he power to become the Sons of God, even to them who believe on his Name: ¹³ Who were born, not of Blood, nor of the desires of the Flesh, nor of the will of Man, but of God.

¹⁴ And the Word was made Flesh, and dwelt among us, full of Grace and Truth: and we saw his Glory, such as is the Glory of the only-begotten of the Father. ¹⁵ (It is of Him that *John* bore witness when he declared with a loud Voice, "This is He, of whom " I said, He that cometh after me, is preferred before me, for He " is my Superior.") ¹⁶ And of his Fulness have we all received, and ^c Grace instead of Grace. ¹⁷ For the Law was given by *Moses*; but the Grace and the Truth came by *Jesus Christ*. ¹⁸ No one ever saw God; the only-begotten Son, who is in the Bosom of the Father, he has made him known.

¹⁹ This is the Testimony which *John* gave, when the *Jews* sent Priests and *Levites* from *Jerusalem* to ask him, who he was. ²⁰ He professed and denied not, but professed publickly, I am not the Christ. ²¹ And they asked him, What then? ^d Are you *Elias*? He said, I am not. Are you the Prophet? He answered, No. ²² Then they said, Who are you? that we may give an answer to those who sent us: what account do you give of yourself? ²³ He said, ^e I am the Voice of one crying in the Wilderness, Make straight the way of the Lord, as said the Prophet *Isaias*.

Now those who were sent, were of the Sect of the Pharisees.
²⁵ And they farther questioned him, Why do you then baptize, if

^c Ver. 16. *Grace instead of Grace:*] Or *Grace after Grace*, viz. a second Favour succeeding the first, and as it were effacing it. The Law is the first Grace, which when it has been cooperated with, is followed by that of the Gospel.

^d Ver. 21. *Are you Elias? He said, I am not.*] He was not *Elias* the *Tishbite*, of whom they spoke.

^e Ver. 23. *I am the Voice, &c.*] I am the Person of whom *Isaias* spoke, when he said, *The Voice of one crying, &c.*

you

you be not the Christ, nor *Elias*, nor the Prophet? ²⁶ *John* answered, I baptize with Water: but in the midst of you standeth He, whom ye know not: ²⁷ He it is who coming after me, is preferred before me, the latchet of whose Shoes I am not worthy to unloose. ²⁸ These things were done in *Bethabara* beyond *Jordan*, where *John* was baptizing.

²⁹ The next Day He saw *Jesus* coming to him, and said, Behold the Lamb of God, who taketh away the Sin of the World. ³⁰ This is He, of whom I said, "After me cometh a Man, who is preferred before me, for he is my Superior." ³¹ And I knew him not: but I am therefore come baptizing with Water, that he may be made known to *Israel*.

³² *John* also gave this further Testimony. I saw the Spirit descending from Heaven like a Dove, and it abode upon him. ³³ And I knew him not: but he who sent me to baptize with Water, said to me, Upon whom you shall see the Spirit descending and remaining on him, the same is He who baptizeth with a holy Spirit. ³⁴ This I saw myself, and thence I am become a Witness, that He is the Son of God.

³⁵ The next day after, *John* was again there with two of his Disciples: ³⁶ And looking upon *Jesus* as he walked, he said, Behold the Lamb of God. ³⁷ The two Disciples hearing this, followed *Jesus*. ³⁸ Then *Jesus* turned about, and seeing that they followed him, said, What do you seek? they answered, Rabbi (that is to say, Master,) where do you dwell? ³⁹ He said, Come and see. So they went and saw where he dwelt, and abode with him that day. It was then about the tenth Hour. ⁴⁰ *Andrew* the Brother of *Simon Peter* was one of the Two, which followed *Jesus* upon hearing what *John* had said. ⁴¹ He first found his own Brother *Simon*, and said to him, We have found the Messias (that is to say the Christ.) ⁴² And he brought him to *Jesus*. And when *Jesus* beheld him, he said, You are *Simon* the Son of *Jona*: you shall be called *Cephas*, (that is to say, *Peter*.)

⁴³ The day following, *Jesus* designing to go into *Galilee*, met *Philip*, and said to him, Follow me. ⁴⁴ Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*. ⁴⁵ He meeting *Nathanael* said to him, We have found Him, of whom *Moses* in the Law, and

[†] Ver. 41. *He first found, &c.*] Hence it should seem that both those Disciples sought *Peter* different Ways.

also

also the Prophets did write : 'tis *Jesus* of *Nazareth* the Son of *Joseph*.
 46 But *Nathanael* said to him, Can any good thing come out of *Nazareth*? *Philip* replied, Come and see. 47 *Jesus* saw *Nathanael* coming to him, and said of him, Behold an *Israelite* indeed, in whom there is no guile. 48 *Nathanael* said, How do you know me? *Jesus* replied, I saw you while you were under the Fig-tree, before *Philip* called you. 49 *Nathanael* answered, Rabbi, you are the Son of God: you are the King of *Israel*. 50 *Jesus* said to him, You believe, because I told you, that I had seen you under the Fig-tree: 8 you shall see greater things than those. 51 He also added, I declare to you, that you shall henceforth see the Heaven opened, and the Angels of God ascending and descending upon the Son of Man.

8 Ver. 50. *you shall see greater things than those.*] It is supposed that under the Fig-tree *Nathanael* had some Revelation, or divine Impression upon his Mind concerning the *Messias*, which our Lord here alludes to. *Schoettgenius* proves that it was then the Hour of Prayer.

C H A P. II.

1 **T**HREE 2 days after there was a Marriage in *Cana* of *Galilee*, and the Mother of *Jesus* was there. 2 *Jesus* also, and his Disciples, were invited to the Marriage. 3 And when they wanted Wine, the Mother of *Jesus* said to him, They have no Wine. 4 *Jesus* said to her, Woman, 5 what is there between me and you? my Hour is not yet come. 5 His Mother said to the Servants, Do whatever he bids you. 6 Now there were six Water-pots of Stone placed there for the use of the *Jews* in their Purifications; containing two or three Measures apiece. 7 *Jesus* said to them, Fill the Pots with Water. And they filled them up to the brim. 8 Then he said, Draw now, and carry it to the Ruler of the Feast: which they did. 9 When the Ruler of the Feast had tasted the Water which was changed into Wine, not knowing whence it was (but the Servants who drew the Water knew) he called to the Bridegroom: 10 And said to him, It is usual to serve the best Wine at first, and afterward,

2 Ver. 1. *Three days after*] after what was just before related.

5 Ver. 4. *what is there between me and you?*] Or, *what have I to do with you?* He had been subject to her till the time of his Ministry, (See *Luke* iii. 23.) but in the exercise of his Ministry he was not to be under her Influence.

when

when Men have well drunk, that which is not so good : but you have reserved the best Wine till now. ¹¹ This was the first Miracle which *Jesus* wrought in *Cana of Galilee*, whereby he manifested his Glory ; and his Disciples believed on him.

¹² After this he went down to *Capernaum* with his Mother, his Brethren, and his Disciples, and they continued there not many Days : ¹³ For the Passover of the *Jews* being near, *Jesus* went up to *Jerusalem*, ¹⁴ And having found those who sold Oxen, Sheep, and Doves, and also the Changers of Money sitting in the Temple, ¹⁵ He made a Scourge of small Cords, and drove them all out of the Temple with their Sheep and Oxen ; he also threw down the Changers of Money, and overturned their Tables : ¹⁶ And he said to them who sold Doves, Take these things hence : make not my Father's House a Market-House. ¹⁷ And his Disciples remembered that it was written, The Zeal for thy House has prey'd upon me. ¹⁸ Hereupon the *Jews* said to him, By what Miracle do you shew your Authority to do these things ? ¹⁹ *Jesus* answered, ^c Destroy this Temple, and in three Days I will raise it up. ²⁰ Then said the *Jews*, forty and six Years has this Temple been in building, and will you rear it up in three Days ? ²¹ But he spoke of the Temple of his Body. ²² When therefore *Jesus* was risen from the dead, his Disciples remembered that he had said this : and they believed the Scripture, and the Word which he had spoke.

²³ Now when he was in *Jerusalem* at the Festival of the Passover, ^d many believed in his Name, when they saw the Miracles which he did : ²⁴ But *Jesus* did not trust them with a full Revelation of himself, because he knew them all, ²⁵ And wanted not that any should give him Information concerning Men, for he himself knew what was in Men.

^c Ver. 19. *Destroy.*] or, *Ye will destroy,* &c. In the prophetic Stile, the imperative is often used for the future.

^d Ver. 23, 24.] *Many believed in his Name when they saw the Miracles which he did: but Jesus did not trust them,* &c.] He did not trust to those who believed merely upon account of his Miracles, *necessitate Rationis*, as the Schoolman speaks. This is exemplified in the following Account of *Nicodemus*. See ver. 2. of the next Chapter.

C H A P. III.

¹ **A**ND one of the Pharisees, named *Nicodemus*, a principal Person among the *Jews*, ² came to *Jesus* by night and said to him,
U u
Rabbi,

Rabbi, we know that you are a Teacher sent from God ; for no Man could do these Miracles which you do, if God was not with him. ³ *Jesus* answered, I declare to you, that unless a Man be born from above, he cannot see the Kingdom of God. ⁴ *Nicodemus* said, How can a Man be born when he is old ? can he enter the second time into his Mother's Womb, and be born ? ⁵ *Jesus* answered, I declare to you, that unless a man be born of Water and the Spirit, he cannot enter into the Kingdom of God : ⁶ That which is born of the Flesh, is Flesh ; and that which is born of the Spirit, is Spirit : ⁷ Be not surprised that I say, You must be born from above : ⁸ The ^a Wind blows where it pleases, and you hear the Sound of it ; but you know not whence it comes, or whither it goes : so it is with every one that is born of the Spirit. ⁹ *Nicodemus* answered, How can these things be ? ¹⁰ *Jesus* replied, Are you a Master of *Israel*, and know not these things ? ¹¹ I declare to you, that we speak what we know, and testify what we have seen ; yet you receive not our Testimony. ¹² If, when I have told you earthly things, you believe not, how will you believe, if I tell you heavenly things ? ¹³ No Man has ascended up to Heaven, but He that came from Heaven, even the Son of Man who is in Heaven : ¹⁴ And as *Moses* lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up : ¹⁵ That whosoever believes in Him, may not perish but have eternal Life. ¹⁶ For God so loved the World, that He gave his only-begotten Son, that whosoever believeth in him may not perish, but have eternal Life. ¹⁷ For God sent not his Son into the World to condemn the World, but that the World through Him might be saved : ¹⁸ He who believes on him, is not condemned : but he who believes not, is condemned already, because he has not believed on the Name of the only-begotten Son of God : ¹⁹ And ^b this is the Condemnation, that Light is come into the World ; and Men loved Darkness rather than Light, because their Actions were evil : ²⁰ For every one who does Evil, hateth the Light, and shunneth the Light, lest his Actions should be censured : ²¹ But he who does Truth, comes to the Light, that his Actions may appear, because they are performed in God.

^a Ver. 8. *the Wind.*] or *the Spirit* ; it must be remembered that the Terms are both included in the Original.

^b Ver. 19. *This is the Condemnation.*] *i. e.* the Cause of Condemnation. They will not receive the Light of the Logos, *i. e.* right Reason, the God of Christians ; because they will not obey Him.

²² After

²² After this *Jesus* and his Disciples went into the Country of *Judea*, where he staid some time with them, and ^e baptized. ²³ *John* at the same time was baptizing in *Enon* near *Salim*, because there was much Water at that place: so People came thither, and were baptized. ²⁴ For *John* was not yet cast into Prison. ²⁵ There arose then a Dispute between some of *John's* Disciples, and ^d some of the *Jews*, about ^e Baptism: ²⁶ Whereupon they went to *John*, and said, Rabbi, He who was with you beyond *Jordan*, and to whom you bore Testimony, He is now baptizing, and all go to him. ²⁷ *John* answered and said, ^f A Man must not take to himself more than is given him from Heaven: ²⁸ You yourselves can bear me witness, that I said, I am not the Christ, but was only sent before him. ²⁹ He who has the Bride is the Bridegroom: as for the Friend of the Bridegroom, who is near and hears him, he greatly rejoices at the Voice of the Bridegroom: upon this account my Joy is compleated: ³⁰ He must grow, but I must decline. ³¹ He that cometh from above, is above all: he that is of the Earth is earthly, and his Language is earthly: he that cometh from Heaven is above all; ³² And He testifies what he has seen and heard; yet his Testimony is not received. ³³ He who has received his Testimony, ^g has set his Seal to this, that God is true: ³⁴ For as God has sent him, so he speaks the Words of God: for to Him God giveth not the Spirit ^h by measure: ³⁵ The Father loveth the Son, and hath given all things into his Hand: ³⁶ ⁱ He who believes on the Son, has eternal

^e Ver. 22. *baptized.*] *Jesus* himself never baptized any Person with Water, as appears Chap: IV. ver. 2. but his Disciples administer'd that kind of Baptism in his Name, and by his Order.

^d Ver. 25. *some of the Jews.*] Literal, *the Jews*, in many ancient MSS. we read *a Jew*. It is not material whether one only, or more engag'd in the Dispute; but it should be observed, that *Jew*, in this place and some others, does not mean one of that Nation in general, but one of the Country of *Judea* (See ver. 22.) where Baptism had just then been administer'd under the Direction of *Jesus*; whereas most of *John's* Disciples were of *Galilee*. It was natural for Persons of these two Schools to bring their respective Disciples into Competition, and that a *Jew* or Man of *Judea*, baptized under Christ, should by some invidious Comparison raise the Jealousy of a *Galilean* baptized by *John*.

^e Ver. 25. *Baptism.*] *Greek*, Purification.

^f Ver. 27. *A Man must not take, &c.*] *John* here speaks of himself, "I cannot pretend to any Authority, but what is deriv'd from Heaven."

^g Ver. 33. *has set his Seal.*] It was customary among the *Jews*, for the Witness to set his Seal to the Testimony he had given.

^h Ver. 34. *by measure.*] *i. e.* with any reserve.

ⁱ Ver. 36. *He who believes on the Son* is opposed to him who disobeys the Son. The Sense of the Word *Faith* which was familiarly used among the *Jews*, when Christ and his Disciples first taught, began to be perverted when St. *John* wrote his Gospel, and therefore he guards the primitive Sense by the Antitheton.

Life : and he who disobeys the Son, shall not see Life ; but the Wrath of God remaineth on him.

C H A P. IV.

WHEN ^a therefore *Jesus* knew that the Pharisees had heard that he made and baptized more Disciples than *John*. ² (Tho' *Jesus* himself did not baptize, but only his Disciples) ³ He left *Judea*, and returned to *Galilee*. ⁴ And being obliged in his way thither to pass through *Samaria*, ⁵ He came to a City of *Samaria* called *Sicar*, near the piece of Ground which *Jacob* gave to his Son *Joseph*. ⁶ Now *Jacob's* Well was there. *Jesus* therefore being tired with his Journey, sat down by the Well, it being about the sixth Hour : ⁷ At which time a *Samaritan* Woman coming to draw Water, He said to her, Give me to drink. ⁸ For his Disciples were gone to the City to buy Provisions. ⁹ But the *Samaritan* Woman said to him, How comes it that you, who are a *Jew*, ask drink of me, who am a *Samaritan*? (for the *Jews* have no Dealings with the *Samaritans*.) ¹⁰ *Jesus* replied, If you knew ^b the Gift of God, and who it is that says to you, Give me to drink; you would have asked of Him, and He would have given you living Water. ¹¹ The Woman said, Sir, you have nothing to draw with, and the Well is deep : whence then have you that living Water? ¹² Are you greater than our Father *Jacob*, who gave us the Well, and drank thereof himself, and his Children, and Cattle? ¹³ *Jesus* answered, Whosoever drinks of this Water, will be thirsty again : ¹⁴ But whosoever drinketh of the Water which I shall give him, shall not thirst for ever : for the Water which I shall give him, shall become in him a fountain of Water springing up into everlasting Life. ¹⁵ The Woman said, Sir, give me this Water, that I thirst not, nor come hither to draw. ¹⁶ *Jesus* said to her, Go call your Husband, and come back hither. ¹⁷ The Woman answered, I have no Husband. *Jesus* replied, You were in the right to say, I have no Husband : ¹⁸ For you have had five Husbands, and he whom you now have, is not your Husband : in that you said true. ¹⁹ The Woman said to him, Sir, I perceive

^a Ver. 1. *When therefore, &c.*] This seems to refer to the 25th Verse of the Chapter foregoing.

^b Ver. 10.] *the Gift of God*] See Chap. iii. ver. 35.

that

that you are a Prophet. ²⁰ Our Fathers worshipped upon this Mountain; and ye say that in *Jerusalem* is the Place where Men ought to worship. ²¹ *Jesus* said to her, Woman, believe me, the time is coming when it shall be neither on this Mountain, nor yet at *Jerusalem*, that ye shall worship the Father. ²² Ye worship ye know not what: we worship what we know: for ^c Salvation is from the *Jews*. ²³ But the time is coming, and even now is, when the true Worshippers shall worship the Father in Spirit and in Truth: for the Father requires such Worshippers. ²⁴ God is a Spirit, and they who worship him must worship him in Spirit and in Truth. ²⁵ Then said the Woman, I know that the Messias (that is to say, the Christ) is coming, and when He comes, he will tell us all things. ²⁶ *Jesus* answered, I that spake to you, am he.

²⁷ By this time his Disciples were come, and they wondered that he talked with a Woman: but none of them enquired what he asked of her, or about what he was talking with her. ²⁸ The Woman then left her Water-pot, and went into the City, where she said to the People, ²⁹ Come and see a Man, who has told me all that ever I did: is not this the Christ? ³⁰ They went then out of the City, and came to him.

³¹ In the mean while his Disciples prayed him, saying, Master, eat. ³² But he said to them, I have Meat to eat which you know not of. ³³ Whereupon the Disciples said one to another, Hath any Man brought him Meat? ³⁴ *Jesus* said to them, My meat is to do the Will of Him that sent me, and to finish his Work. ³⁵ ^d Say you not, There are yet four Months to the Harvest? but I say to you, Lift up your Eyes, and look on the Fields, for they are white already for Harvest. ³⁶ And he that reapeth receiveth Wages, by gathering Fruit unto eternal Life: that the Sower and the Reaper may both rejoice together. ³⁷ And herein is that Saying verified, One soweth, and another reapeth. ³⁸ I sent you to reap that whereon you bestowed no Labour: others have laboured, and you are entred into their Labours.

³⁹ Now many *Samaritans* of that City believed on him upon what the Woman had said, who testified, that he had told her all that ever she did. ⁴⁰ So when these *Samaritans* were come to him, they desired that he would tarry with them: and he abode there two Days.

^c Ver. 22. *Salvation is from the Jews.*] By reason of the Messiah's Birth from them.

^d Ver. 35.] The *Samaritans* were coming to him, See Ver. 39.

^e And

⁴¹ And many more believed for having heard him speak himself:
⁴² And said to the Woman, We do not now believe, because of what you said: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World.

⁴³ Two days after he departed thence, and went into *Galilee*.
⁴⁴ (Altho' He himself declared that a Prophet hath no Honour in his own Country.) ⁴⁵ When he came into *Galilee*, he was well received by the *Galileans*, who had seen all that he did at *Jerusalem* during the Festival: for they likewise had been at the Festival. ⁴⁶ So *Jesus* came again into *Cana of Galilee*, where he had changed the Water into Wine. Now there was a certain Nobleman, whose Son lay sick at *Capernaum*. ⁴⁷ He having heard that *Jesus* was come from *Judea* to *Galilee*, went to him, and besought him, that he would come down and heal his Son: for he was at the point of death. ⁴⁸ *Jesus* then said to him, ' if ye do not see Miracles and Prodigies, ye will not believe. ⁴⁹ The Nobleman said to him, Come, Lord, before my Child be dead. ⁵⁰ *Jesus* said to him, Go, your Son shall live. And the Man believed what *Jesus* said to him, and departed. ⁵¹ While he was yet on the Road his Servants met him, and told him, that his Son was recovered. ⁵² Then he enquired of them the Hour when his Son began to amend: they answered, Yesterday at the seventh Hour the Fever left him. ⁵³ So the Father knew that it was at the same Hour in the which *Jesus* had said, Your Son shall live; and he himself believed, and all his Family. ⁵⁴ *Jesus* did this second Miracle at his return from *Judea* into *Galilee*.

' Ver. 48.] The *Samaritans* had believed without the cogency of Miracles.

C H A P. V.

¹ **S**OME time after this there was a Festival of the *Jews*, and *Jesus* went up to *Jerusalem*. ² Now there is at *Jerusalem* by the Sheep-gate a Bath, which is called in the *Hebrew* Tongue *Betbesda*, having five Porticos. ³ In these lay a great Number of impotent Persons, as blind, lame, and others with withered Limbs, waiting for the moving of the Water. ⁴ For an Angel descending at certain Times into the Bath, agitated the Water: and whoever first after the agitation of the Water stepped in, was cured of whatever Disease he had.

⁵ Now

⁵ Now a certain Man was there, who had been sick eight and thirty Years: ⁶ *Jesus* seeing him lie there, and knowing that he had been sick a long time, said to him, Do you desire to be cured? ⁷ The sick Man answered, Sir, I have nobody to put me into the Bath when the Water has been agitated; but while I am coming, another steppeth down before me. ⁸ *Jesus* said to him, Rise, take up your Bed, and walk. ⁹ And immediately the Man was cured, and took up his Bed, and walked: but that day being the Sabbath, ¹⁰ the *Jews* said to him who was cured, It is the Sabbath-day; it is not lawful for you to carry your Bed. ¹¹ He replied, He that cured me, said to me, Take up your Bed and walk. ¹² Then they asked him, Who is he who said to you, Take up your Bed and walk? ¹³ But the Man that was cured, knew not who he was: for *Jesus* had conveyed himself away, a Multitude being in that place. ¹⁴ Afterwards *Jesus* met him in the Temple, and said to him, You are now in health: sin no more, lest somewhat worse happen to you. ¹⁵ The Man departed, and informed the *Jews*, that it was *Jesus* who had cured him. ¹⁶ And upon this account the *Jews* persecuted *Jesus*, and sought to put him to death, because he did such things on the Sabbath-day.

¹⁷ But *Jesus* answered them, Hitherto my Father operates incessantly, and I do the same. ¹⁸ Therefore the *Jews* were more eager to kill him, because he had not only broken the Sabbath, but had also said, that God was his Father in a peculiar manner, making himself equal with God. ¹⁹ Then *Jesus* answered, Verily verily I say unto you, The Son cannot of himself do any thing, but what he seeth the Father do: for whatever the Father does, that also the Son does likewise. ²⁰ Because the Father loveth the Son, and communicates to him all things which he himself does: and he will communicate to him greater Operations than these, so that ye will be surpris'd to see them. ²¹ For as the Father raiseth up the Dead, and giveth them Life: even so the Son giveth Life to whom he pleases. ²² Also the Father judges no Man, but hath committed all Judgment to the Son: ²³ That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent him. ²⁴ Verily verily I say unto you, He that heareth my Word, and believeth on Him who sent me, hath everlasting Life, and shall not incur Condemnation; but is pass'd from death into life. ²⁵ Again I declare to you, The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God: and

and they that hear shall live. ²⁶ For as the Father hath Life in himself; so hath he given to the Son to have Life in himself: ²⁷ And has given him Authority to execute Judgment also, because he is the Son of Man. ²⁸ Wonder not at this: for the time will come, when all that are in the Graves shall hear his Voice, ²⁹ And shall come forth, those who have done good shall rise to the possession of Life; and those who have done evil, shall rise to their Condemnation.

³⁰ I can do nothing of myself: as I hear, I judge: and my Judgment is just; because I seek not my own Will, but the Will of the Father who sent me. ³¹ If I bear witness of myself, my witness may appear not valid. ³² There is another that testifies concerning me, and I know that his Testimony on my behalf is valid. ³³ You yourselves sent to *John*, and he bore witness to the Truth. ³⁴ Not that I borrow the Testimony of Men: but I say this for your sakes, that you may be saved. ³⁵ He was a burning and a bright Lamp: and ye were willing for a short time to enjoy his Light. ³⁶ But I have a greater Testimony than that of *John*: for the Works which the Father has given me to perform, those very Works which I now do, they witness for me, that the Father hath sent me. ³⁷ And the Father who sent me, hath himself born witness of me. Ye have neither heard his Voice nor seen his Form. ³⁸ And ye have not his Word dwelling in you: because ye do not believe him, whom he hath sent.

³⁹ Ye search the Scriptures, because ye think to have eternal Life by their means: and they are the Writings which testify of me: ⁴⁰ Yet ye are not desirous to come to me, that ye may have Life. ⁴¹ I seek not Honour from Men: ⁴² But I discern in you, that ye have not the Love of God. ⁴³ I am come in my Father's Name, and ye receive me not: if another should come in his own Name, him you will receive. ⁴⁴ How can you believe, who are receiving Honour from one another, and seek not the Honour which cometh from God alone? ⁴⁵ Think not that I will accuse you to the Father: *Moses* himself, in whom you confide, will be your Accuser. ⁴⁶ For had you believed *Moses*, you would have believed me: for he wrote of me. ⁴⁷ But if you believe not his Writings, how will you believe my Words?

CHAP.

C H A P. VI.

AFTER these things *Jesus* went over the Sea of *Galilee*, which is also called the Sea of *Tiberias*. ² And a great Multitude followed him, because they saw the Miracles which he did upon those who were diseased. ³ But he went up to a Mountain, and sat there with his Disciples. ⁴ 'Twas when the Passover, a Festival of the *Jews*, was near.

⁵ *Jesus* then lifting up his Eyes, and seeing a great Company coming to him, said to *Philip*, Where shall we buy Bread to feed this People? ⁶ (And this he said, trying him: for he himself knew what he intended to do.) ⁷ *Philip* answered, Two hundred penny-worth of Bread would not be sufficient, to give each of them a little. ⁸ One of his Disciples, *Andrew* the Brother of *Simon Peter*, said to him, ⁹ There is a Lad here, who has five Barley-loaves, and two small Fishes: but what are they among so many? ¹⁰ But *Jesus* said, Make the Men sit down. Now there was much Grass in the place. So the Men sat down in number about five thousand. ¹¹ Then *Jesus* took the Loaves, and when he had given thanks, he distributed to the Disciples, and the Disciples to them that were sat down; and likewise of the Fishes as much as they would. ¹² When they were filled, He said to his Disciples, Gather up the Pieces which remain, that nothing be wasted. ¹³ They therefore gathered them, and filled twelve Baskets with the Pieces of the five Barley-loaves, which remained after they had all done eating. ¹⁴ Then those Men having seen the Miracle which *Jesus* had performed, said, Doubtless this is that Prophet who was to come into the World. ¹⁵ But *Jesus* perceiving that they would come and take him by force, to make him a King, again retired upon the Mountain all alone.

¹⁶ In the Evening his Disciples went down to the Sea, ¹⁷ And entred into a Ship to pass over to *Capernaum*: it was now dark, and *Jesus* was not come to them. ¹⁸ And the Sea ran high, by reason of a great Wind that blew. ¹⁹ But when they had got about five and twenty or thirty Furlongs from the Shore, they saw *Jesus* who walked on the Sea, and was come near the Ship: and they were frightened. ²⁰ But he said to them, It is I, be not afraid. ²¹ Then they were desirous to receive him into the Ship: and immediately the Ship was at the Place to which they were bound.

²² The Day following; the People who staid on the other Side of the Sea, took notice that there had been no other Vessel there, but that

that one into which the Disciples were entered, and that *Jesus* went not with them into the Boat, but that his Disciples were gone away alone: ²³ (However, other Boats from *Tiberias* were come nigh to the place where they had eaten Bread, after the Lord had given thanks.) ²⁴ When the People therefore saw that *Jesus* was not there, nor his Disciples, they also took shipping, and came to *Caper-naum*, seeking *Jesus*.

²⁵ And when they had found him on the other side of the Sea, they said to him, Rabbi, when came you hither? ²⁶ *Jesus* answered, Verily verily I say unto you, Ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled: ²⁷ Work not for the Food which perisheth, but for that Food which endureth to everlasting Life, which the Son of Man shall give you: for ²⁸ Him hath God the Father sealed. ²⁹ They said then, What shall we do that we may work ^b the Works of God? ³⁰ *Jesus* replied, This is the Work of God, that ye believe on him whom he hath sent.

³¹ They therefore said to him, What sign then do you shew, that seeing it we may believe you? What do you perform? ³² Our Fathers did eat Manna in the Desert, as it is written, He gave them Bread from Heaven to eat. ³³ Then said *Jesus*, Verily verily I say unto you, *Moses* gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven. ³⁴ For the Bread of God is that which cometh down from Heaven, and giveth Life to the World. ³⁵ Then said they, Lord, evermore give us this Bread. ³⁶ And *Jesus* said to them, I am the bread of Life: he who comes to me, shall never hunger; and he who believes on me, shall never thirst. ³⁷ But I have already told you, that tho' ye have seen me, ye do not believe. ³⁸ All that my Father giveth me, shall come to me; and him who cometh to me, I will in no wise reject. ³⁹ For I came down from Heaven, not to do my own Will, but the Will of Him who sent me. ⁴⁰ Now the Will of the Father who sent me is this, that of all which He hath given me, I should lose nothing, but should raise it up again at the last Day. ⁴¹ This, I say, is the Will of Him who sent me, that every one who ^c recognizes the Son, and believes on him, should have everlasting Life: and I will raise him up at the last day.

^a Ver. 27. *Him hath God the Father sealed.*] i. e. given him his Credentials.

^b Ver. 28. *the Works of God.*] i. e. Works pleasing to God. So *Psalms* li. 19. the Sacrifices of God, &c.

^c Ver. 40. *recognizes*] Sees so as to know, *blasphemes*.

42 The Jews then murmured at him, because he said, I am the Bread which cometh down from Heaven. 43 And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? Why then does he say, I came down from Heaven? 44 Jesus replied, Murmur not among yourselves. 45 No Man can come to me, unless the Father who has sent me, draw him: and I will raise him up at the last day. 46 It is written in the Prophets, And they shall be all taught of God. Every Man therefore who hath heard, and hath learned of the Father, cometh to me. 47 Not that any Man has seen the Father, except him who is come from God, He hath seen the Father. 48 I assure you, He that believeth in me, hath everlasting Life. 49 I am that Bread of Life. 50 Your Fathers ate Manna in the Wilderness, and died: 51 This is the Bread which cometh down from Heaven, that whoever eats thereof may not die. 52 I am the living Bread which cometh down from Heaven: if any Man eat of this Bread he shall live for ever: and the Bread which I will give, is my Flesh, which I will give for the Life of the World.

53 Upon this the Jews debated among themselves, saying, How can this Man give us his Flesh to eat? 54 But Jesus said to them, Verily verily I say unto you, Unless you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you. 55 He who eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last day. 56 For my Flesh is Meat indeed, and my Blood is Drink indeed. 57 He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him. 58 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 59 This is the Bread which cometh down from Heaven: not as the Manna which your Fathers ate, and are dead: he who eats of this Bread shall live for ever.

60 These things he said in the Synagogue as he taught in Capernaum: 61 But many of his Disciples who heard them, said, This is a hard Doctrine, who can hearken to it? 62 When Jesus knew in himself that his Disciples murmured at it, he said to them, Does this offend you? 63 What and if you should see the Son of Man ascend up where he was before? 64 It is the Spirit that giveth Life, the Flesh profiteth nothing: the Things of which I speak, they are Spirit, and they are Life. 65 But there are some of you who do not believe. (For Jesus knew from the beginning who they were that did not believe, and who should betray him: 66 And he said,) Therefore said I unto you, that no Man can come unto me, except it be given him of my Father.

⁶⁶ From that time many of his Disciples withdrew, and no longer followed him. ⁶⁷ Then *Jesus* said to the Twelve, Will not you likewise go away? ⁶⁸ Then *Simon Peter* answered, Lord, to whom shall we go? you have the Words of eternal Life: ⁶⁹ And we have believed, and known assuredly, that you are the Christ, the Son of the living God. ⁷⁰ *Jesus* replied, Have I not chosen you Twelve, and yet one of you is a ^a Devil. ⁷¹ He spoke of *Judas Iscariot* the Son of *Simon*: for it was he that would betray him, being one of the Twelve.

^a Ver. 70. Devil.] Διάβολος, a malicious Informer.

 C H A P. VII.

^a AFTER this *Jesus* continued in *Galilee*, for he would not reside in *Judea*, because ^a the *Jews* sought to kill him. ² Now the *Jews* Festival of Tabernacles was drawing nigh. ³ And his Brethren said to him, Leave this place, and go into *Judea*, that the Disciples you have there may also see the Works which you do: ⁴ For no Man acts in private who desires to be publicly known: since you do these things, shew yourself to the World: ⁵ For neither did his Brethren believe in him. ⁶ *Jesus* said to them, My time is not yet come: but any time will suit you. ⁷ The World cannot hate you; but me it hateth, because I plainly shew that its Works are evil. ⁸ Go ye up to this Festival: I do not yet go up, because my time is not yet fully come. ⁹ Thus he said, and continued in *Galilee*. ¹⁰ But when his Brethren were gone, then he likewise went to the Festival, not openly, but privately.

¹¹ The *Jews* then during the Festival sought for him, and enquired after him: ¹² And the People were much divided in their Opinion concerning him: for some said, He is a good Man: others said, He is not; but he seduces the People. ¹³ However, no Man spoke openly in his Favour for fear of the *Jews*.

¹⁴ It was now about ^b the middle of the Festival, when *Jesus* went into the Temple, and taught. ¹⁵ The *Jews* were surpris'd at his Discourse, and said, How comes he by such Learning, having never

^a Ver. 1. the *Jews*.] Here and in some other places by *Jews*, are meant the Inhabitants of *Judea*, as distinguished from those of *Galilee*.

^b Ver. 14. the middle of the Festival.] that Festival lasted eight Days.

studied?

studied? ¹⁶ *Jesus* answered, The Doctrine I deliver, is not my own, but his who sent me. ¹⁷ If any Man is inclined to do his Will, he shall know whether the Doctrine be from God, or whether I speak from myself. ¹⁸ He who speaks from himself, seeks his own Glory: but he who seeks the Glory of Him who sent him, speaks the Truth, and there is no Deceit in him. ¹⁹ Did not *Moses* give you the Law, and yet none of you live up to the Law? Why do you seek to kill me? ²⁰ The People answered, You have a Demon: Who seeks to kill you? ²¹ *Jesus* replied, I have done one Cure [on the Sabbath-Day] and you are all alarmed. ²² You yourselves circumcise a Man even on the Sabbath-day, because *Moses* enjoined Circumcision, (not that it is of *Moses*, but of the Patriarchs.) ²³ If you then circumcise on the Sabbath-day, that the Law of *Moses* may not be violated; why are you angry at me, because ^c I have wrought the total Cure of a Man on the Sabbath-day? ²⁴ Judge not according to appearance, but ^d make the right Judgment.

²⁵ Then some of those who dwelt at *Jerusalem*, said, Is not this he whom they seek to kill? ²⁶ Yet there he is speaking in publick, and they say nothing to him: Is it that the Rulers know for certain that this is indeed the Christ? ²⁷ But we know this Man whence he is: whereas, when the Christ comes, it will not be known whence he is. ²⁸ Hereupon *Jesus*, who was then teaching in the Temple, raised his Voice, and said, You know both who I am, and whence I am: I am not come of myself; but He is true who sent me, whom you know not: ²⁹ But I know him, for I am from him, and he hath sent me.

³⁰ Then they design'd to seize him: yet no Man laid hands on him, because his Hour was not yet come. ³¹ But many of the People believed on him, and said, When the Christ comes, will he do more Miracles than this Man has done? ³² When the Pharisees heard the People talking in this manner among themselves concerning him, they and the Chief-Priests sent Officers to take him. ³³ Then said *Jesus*, yet a little while I am with you, and then I go to him who sent me: ³⁴ You shall seek me, and shall not find me, and

^c Ver. 23. *I have wrought a total Cure*] both in Mind and Body, as may be collected from the 14th Verse of the fifth Chapter: The Person spoken of is the sick Man who had lain so many Years at the Bath of *Bethesda*, as is there related.

^d Ver. 24. *Make the right Judgment.*] There may be many wrong Judgments of the same Matter, but the *right* can be but one: therefore *the right Judgment.*

where

where I go, thither you cannot come. ³⁵ Then said the Jews among themselves, Whither will he go that we shall not find him? Will he go to those who are dispersed among the Greeks, and teach them? ³⁶ What does he mean by saying, Ye shall seek me, and shall not find me: and where I go, thither you cannot come?

³⁷ On the last Day, the most solemn Day of the Festival, Jesus stood up, and with a loud Voice said, If any Man thirst, let him come to me, and drink. ³⁸ He that believeth on me, out of his Bosom shall flow Rivers of living Water, as the Scripture has said. ³⁹ (By this he meant the Spirit, which those who believed in him were to receive: for the holy Spirit was not yet [given] because Jesus was not yet glorified.) ⁴⁰ Many of the People therefore, when they heard this Discourse, said, Certainly this Man is the Prophet: ⁴¹ Others said, This is the Christ; but some said, Shall the Christ come out of Galilee? ⁴² Hath not the Scripture said, that the Christ shall be of the Race of David, and of the Town of Bethlehem, where David dwelt? ⁴³ So the People were divided in their Opinions concerning him: ⁴⁴ And some of them would have seized him; but no Man laid hands on him. ⁴⁵ So the Officers returned to the Chief-Priests and Pharisees, who said to them, Why have you not brought him? ⁴⁶ The Officers answered, Never did Man speak like this Man. ⁴⁷ The Pharisees answered, What are you too seduced? ⁴⁸ Have any of the Rulers, or the Pharisees believed on him? ⁴⁹ But this Populace, who know not the Law, are execrable. ⁵⁰ Thereupon Nicodemus, he who had come to Jesus by night, and was then one of the Assembly, said to them, ⁵¹ Can we according to our Law judge any Man without hearing him, and knowing what he has done? ⁵² They answered him, Are you also a Galilean? Search the Scriptures, and see there, that out of Galilee ariseth no Prophet. ⁵³ So every Man went to his own House.

^e Ver. 34, and 36. where I go,] *quid vada, not quid sum.*

^f Ver. 35. Those who are dispersed among the Greeks, and teach them.] viz. the Hellenist Jews.

^g Ver 37, 38. On the last Day of the Festival Jesus said, If any Man thirst, let him come to me and drink: He that believeth on me, out of his Bosom shall flow Rivers of living Water, as the Scripture has said.] The Festival was that of Tabernacles, when the Scripture here quoted was read in the public Service. 'Tis Zech. xiv. 6. And on that last Day, the Custom was to bring Vessels of Water from the Bath of Siloam into the Sanctuary, which Vessels are here alluded to; so that our Lord's Discourse was very intelligible to that Audience, as the sequel farther shews.

C H A P. VIII.

BUT *Jesus* went to the Mount of Olives : * And early in the Morning he returned to the Temple, where all the People came to him; and being sat down, he instructed them. ³ Then the Scribes and Pharisees brought to him a Woman taken in Adultery, and when they had set her in the middle of the Assembly, ⁴ They said to him, Master, this Woman was taken actually committing Adultery : ⁵ Now *Moses* has commanded in the Law, that such Women should be stoned : but what do you say ? ⁶ This they spoke tempting him, that they might have wherewith to accuse him. But *Jesus* stooping down wrote with his Finger on the Ground : ⁷ And as they persisted in asking him, he raised himself, and said to them, Let the Man of you who is sinless himself, be the first that throws a Stone at her. ⁸ Then stooping down again he wrote on the Ground : ⁹ But they who heard this, being convicted by their own Conscience, all went off, old and young, one after another, so that *Jesus* was left alone, and the Woman standing where she had been placed. ¹⁰ Then *Jesus* raising himself, and seeing none but the Woman there, said to her, Woman, where are your Accusers ? has no Man condemned you ? ¹¹ She said, No Man, Lord. And *Jesus* said to her, Neither do I condemn you : go and sin no more.

¹² *Jesus* again spoke to them, saying, I am the Light of the World : he who followeth me shall not walk in Darkness, but shall have the Light of Life. ¹³ The Pharisees therefore said to him, You bear witness of yourself, your Evidence is not valid. ¹⁴ *Jesus* replied, Tho' I bear Evidence concerning myself, yet my Evidence is valid : for I know whence I came, and whither I go ; but you know not whence I came, or whither I go. ¹⁵ You judge after the Flesh, I judge no Man. ¹⁶ And yet, if I did judge, my Judgment would be valid : for I am not alone, but the Father who sent me, is with me. ¹⁷ Even in your Law it is written, that the Testimony of two Men is valid. ¹⁸ I bear witness of myself, and also the Father who sent me, beareth witness of me. ¹⁹ Then they said to him, Where is your Father ? *Jesus* answered, Ye neither know who I am, nor who my Father is : if ye knew who I am, ye would have also known who my Father is.

²⁰ These Words spake *Jesus* in the Treasury as he taught at the Temple : and no Man laid hands on him, for his Hour was not yet come.

²¹ *Jesus*

²¹ *Jesus* then said again to them, I go my way, and ye shall seek me and shall die in your Sins : whither I go you cannot come. ²² Then the *Jews* said, What, will he kill himself? that he says, whither I go, you cannot come: ²³ And he said to them, You are from beneath, I am from above: you are of this World, I am not of this World. ²⁴ I therefore said to you, that you shall die in your Sins: for if you do not believe me to be what I am, you shall die in your Sins. ²⁵ Then said they, Who are you? *Jesus* answered, Even the same that I said to you from the beginning. ²⁶ I have many things to say, and to judge of you: but [I say only this] He who sent me is worthy of Belief; and what I have heard of Him, that only I publish to the World. ²⁷ But they did not conceive ^a that he spoke to them of the Father. ²⁸ *Jesus* therefore said to them, When you have lift up the Son of Man, then shall you know what I am, and that I do nothing of myself, but speak as my Father has instructed me. ²⁹ And He, who sent me, is with me: the Father has not left me alone, because I always do those things which please Him. ³⁰ Upon this Discourse many believed in him.

³¹ *Jesus* therefore said to those *Jews* who believed him, If you persist in my Doctrine, then you will be my Disciples indeed; ³² ^b And you shall know the Truth, and the Truth shall make you free. ³³ They answered, We are *Abram's* Offspring, and were never Slaves to any Man: why then do you say you shall be made free? ³⁴ *Jesus* answered, I declare to you, That whosoever is ^c a committer of Sin, is a Slave to Sin: ³⁵ And the Slave does not always continue in the Family: but the Son continueth always. ³⁶ If the Son therefore shall make you free, you will be free indeed. ³⁷ I know that you are the Offspring of *Abram*: but you seek to kill me, because my Doctrine has not admittance into your Hearts. ³⁸ I speak that which I have seen with my Father: and you do that which you have seen with your Father. ³⁹ They answered, *Abram* is our Father. *Jesus* replied, If you were *Abram's* Children, you would act like *Abram*. ⁴⁰ But now you seek to kill me, a Man who hath told you the Truth which I have received from God: *Abram* did not

^a Ver. 27. *that he spoke of the Father.*] The Vulgate and several MSS. have here, *That he called God his Father.* Quia Patrem ejus dicebat Deum.

^b Ver. 32.] See Ver. 34.

^c Ver 34. *a committer of Sin*] ἰ ποιῶν τὴν ἀμαρτίαν, *operarius Iniquitatis*, a worker of Iniquity. To *Do* in the Hebrew Dialect imports, not the present Act only, but the habit of doing.

act

act thus. ⁴¹ You do the Actions of your Father. At this they replied, We are not born of Fornication ; we have but one Father, who is God. ⁴² *Jesus* said to them, If God were your Father, you would love me: for I proceeded from God, and from him am I come. I came not of myself, but he sent me. ⁴³ Why do ye not understand my Language? 'tis because ye will not obey my Doctrine. ⁴⁴ You have the Devil for your Father, and your Will is to execute the Desires of your Father: he was a slayer of Men from the beginning, and abode not in the Truth; for there is no Truth in him: therefore when he speaketh a Lie, he speaketh of his own: for he is a Liar and the Father of Lies. ⁴⁵ As for me, because I tell you the Truth, ye believe me not. ⁴⁶ Which of you can convict me of Sin? if then I speak Truth, why do ye not believe me? ⁴⁷ He that is of God, observeth God's Words: ye therefore observe them not, because ye are not of God.

⁴⁸ Then answered the *Jews*, Say we not rightly that you are a *Samaritan*, and have a Demon? ⁴⁹ *Jesus* replied, I have not a Demon; but I honour my Father, and ye do dishonour me. ⁵⁰ ^d I seek not my own glory: there is one that seeketh, and judgeth. ⁵¹ Verily verily I say unto you, If a Man observes my Doctrine, he shall not die for ever. ⁵² Then said the *Jews*, Now we plainly perceive that you have a Demon. *Abraham* is dead, and the Prophets too; yet you say, If a Man observe my Doctrine, he shall not die for ever. ⁵³ Are you greater than our Father *Abraham*, who is dead? the Prophets likewise are dead: who do you pretend to be? ⁵⁴ *Jesus* answered, If I honour myself, my honour is nothing: it is my Father who honoureth me, of whom ye say, that He is your God. ⁵⁵ Yet ye have not known Him; but I know him: and if I should say, I know him not, I should be a Liar like you: but I know him, and observe his Word. ⁵⁶ Your Father *Abraham* ardently desired to see my day: and he saw it, and was glad. ⁵⁷ Then said the *Jews* to him, You are not yet fifty Years old, and have you seen *Abraham*? ⁵⁸ *Jesus* said to them, I declare to you, that before *Abraham* was born, I AM. ⁵⁹ Then took they up Stones to cast at him: but *Jesus* concealed himself, and went out of the Temple, passing through the midst of them, and so departed.

^d Ver. 50. *I seek not my own glory, &c.*] i. e. I do not act with any view to my own Glory, or I consult not my own Glory; there is One that will consult it and judge accordingly.

C H A P. IX.

AS *Jesus* was passing along, he saw a Man who was blind from his Birth. ² And his Disciples asked him, saying, Was it for his own Sins, or for the Sins of his Parents, that this Man was born blind? ³ *Jesus* answered, It was not for his own Sins, nor for the Sins of his Parents; but that the Works of God should be displayed in his Person. ⁴ I must perform the Works of him who sent me, while it is Day: the Night is coming when no Man can work. ⁵ While I am in the World, I am the Light of the World. ⁶ Having said this, he spit on the Ground, and made Clay with the Spittle, and anointed the Eyes of the blind Man with the Clay. ⁷ Then he said to him, Go, wash in the Bath of *Siloam* (which signifies, Sent). So he went, and washed, and came seeing. ⁸ The Neighbours therefore, and those who before had seen him blind, said, Is not this he who used to sit begging? ⁹ Some said, This is he: others said, He is like him: but he said, I am the Man. ¹⁰ Thereupon they asked him, How were your Eyes opened? ¹¹ He answered, A Man called *Jesus*, made Clay, and anointed my Eyes, and said to me, Go to the Bath of *Siloam*, and wash: I went, I washed, and I saw. ¹² Then said they, Where is he? He replied, I know not. ¹³ Then they brought the Man who had been blind to the Pharisees. ¹⁴ ('Twas on the Sabbath-day that *Jesus* had made the Clay, and opened his Eyes.) ¹⁵ The Pharisees likewise asked him how he had received his Sight. He said to them, He put Clay upon my Eyes, and I washed, and do see. ¹⁶ Thereupon some of the Pharisees said, This Man is not of God, because he does not observe the Sabbath. Others said, How can a Man that is a Sinner do such Miracles? and they were divided in their Opinions about him: ¹⁷ And therefore again asked the blind Man, What do you say of him for having opened your Eyes? He answered, That He is a Prophet. ¹⁸ Therefore the *Jews* would not believe that he had been blind, and received his Sight, till they had sent for his Parents, ¹⁹ Whom they examined, saying, Is this your Son, who you say was born blind? how then doth he now see? ²⁰ His Parents answered, We know that this is our Son, and that he was born blind: ²¹ But by what means he now sees, we know not; or who opened his Eyes, we know not: he is of age, ask him, he will speak for himself. ²² His Parents said this, because they feared the *Jews*: for the *Jews* had before agreed, that

if

any Man owned *Jesus* to be Christ, he should be excommunicated.
 23 This was the reason why his Parents said, He is of age, ask him.

24 Therefore they again called the Man that had been blind, and said to him, ^a Give glory to God: we know that this Man is a Sinner.
 25 He answered, Whether he be a Sinner or no, that I cannot tell: one thing I know, that whereas I was blind, I now see. 26 Then they questioned him again, What did he to you? how opened he your Eyes? 27 He answered, I have told you already, and ^b ye did not hear: why would you hear it again? will ye also be his Disciples?
 28 Then they reviled him, and said, Thou art his Disciple: but we are the Disciples of *Moses*. 29 We know that God spake to *Moses*: but as for this Man, we know not whence he is. 30 The Man replied, This is very strange, that ye should not know whence he is, altho' he has opened my Eyes. 31 Now we know that God heareth not Sinners: but if a Man be a worshipper of God, and doth his Will, him he heareth. 32 It was never heard since the World began, that any Man opened the Eyes of one that was born blind. 33 If this Man were not of God, he could do nothing. 34 They answered, You was altogether born in Sin, and do you teach us? And then they excommunicated him.

35 *Jesus* heard that he was excommunicated, and meeting him, said to him, Do you believe on the Son of God? 36 He answering said, Who is He, Lord, that I may believe on him? 37 *Jesus* said, You have not only seen him; but it is he himself who now talks with you. 38 Then he said, Lord, I believe. And he worshipped him. 39 *Jesus* said, For judgment am I come into the World: that they who see not, may see, and that they who see, may become blind. 40 Some of the Pharisees that were with him, hearing this, said to him, Are we likewise blind? 41 *Jesus* said to them, If ye were blind, ye would have no Sin; but now ye say, We see; therefore your Sin remaineth.

^a Ver. 24. Give glory to God] Or, In the name of God confess the Truth.

^b Ver. 27. ye did not hear:] In the Vulgate and some MSS. we read, Ye did hear. Which suits well with *Why would you hear it again?*

C H A P. X.

VERILY verily I say unto you, He who entereth not by the Door into the Sheepfold, but climbeth up some other way, is a Thief and a Robber. ² But he who enters by the Door, is the Shepherd of the Sheep. ³ To him the Porter openeth; and the Sheep hear

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hear his Voice : he calleth his own Sheep by name, and leads them out. ⁴ When he has put forth his own Sheep, he goeth before them, and the Sheep follow him ; because they know his Voice. ⁵ They will not follow a Stranger, but will flee from him ; because they know not the Voice of Strangers. ⁶ This Parable spake *Jesus* to them : but they did not understand the Meaning of what he said. ⁷ Therefore he farther added, I declare to you, that I am the Door of the Sheep. ⁸ All that came before me, are Thieves and Robbers : but the Sheep did not hear them. ⁹ I am the Door : if any Man enter in by me, he shall be saved ; he shall go in and out, and find pasture. ¹⁰ The Thief comes only to steal, to kill, and to destroy : I am come that they may have Life, and that they may have it abundantly. ¹¹ I am the good Shepherd : the good Shepherd giveth his Life for the Sheep. ¹² But he that is an Hireling, and not the Shepherd, whose own the Sheep are not, when he sees the Wolf coming, leaves the Sheep, and flies away : so the Wolf seizes them, and disperses the Flock. ¹³ The Hireling flies, because he is an Hireling, and careth not for the Sheep. ¹⁴ I am the good Shepherd : I know my Sheep, and my Sheep know me. ¹⁵ (Even as the Father knows me, and I know the Father :) and I lay down my Life for the Sheep. ¹⁶ I have also other Sheep, which are not of this Fold : I must likewise bring them ; they will hear my Voice, and there shall be one Flock, and one Shepherd. ¹⁷ Therefore doth my Father love me, because I lay down my Life, that I might take it again. ¹⁸ No Man taketh it from me, but I voluntarily lay it down : I have Power to lay it down, and I have Power to take it again. Such is the Commission which I have received of my Father.

¹⁹ At this Discourse the *Jews* were again divided in their Opinion about him : ²⁰ For many of them said, He has a Demon, and is mad ; why do ye hear him ? ²¹ Others said, This is not the Language of one possessed : Can a Demon open the Eyes of the blind ?

²² The Festival of the Dedication was kept at *Jerusalem*, and it was Winter. ²³ As *Jesus* was walking in the Temple in *Solomon's* Porch, ²⁴ The *Jews* came about him, and said, How long will you keep us in suspense ? If you are the Christ, tell us plainly. ²⁵ *Jesus* answered them, I have told you, and ye do not believe me : The Works which I do in my Father's Name, they testify of me. ²⁶ But, as I said before, ye do not believe, because ye are not of my Sheep. ²⁷ My Sheep hear my Voice, I know them, and they follow me : ²⁸ It is I that give them eternal Life, and they shall never perish, neither shall any one force them out of my hand. ²⁹ My
Father,

Father, who gave them to me, is greater than all, so that no one is able to force them out of my Father's Hand. ³⁰ I and my Father are One. ³¹ Then the *Jews* again took up Stones to stone him. ³² *Jesus* said, Many good Works have I shew'd you from my Father: for which of those Works would you stone me? ³³ The *Jews* answered, It is not for any good Work, that we stone you: but for Blasphemy, inasmuch as you, being a Man, pretend to be God. ³⁴ *Jesus* replied, Is it not written in your Law, I said, ye are Gods? ³⁵ Now if the Law stiles them Gods, to whom the word of God came, and if the Scripture is infallible: ³⁶ How can ye say, that I blaspheme, (I whom the Father hath sanctified, and sent into the World;) because I said, I am the Son of God? ³⁷ If I do not the Works of the Father, believe me not? ³⁸ But if I do, tho' ye believe me not, yet believe the Works: that ye may know, and believe, that the Father is in me, and I in him. ³⁹ Thereupon they again endeavoured to seize him: but he escaped out of their Hands: ⁴⁰ And returning over *Jordan* he went to the place where *John* at first baptized; and there he abode. ⁴¹ And many resorted to him, who said, *John* did no Miracle: but every thing that he spoke concerning this Man was true. ⁴² And many believed on him there.

C H A P. XI.

¹ NOW a certain Man was sick, named *Lazarus*, who was of *Bethany*, the Town of *Mary* and her Sister *Martha*. ² (It was that *Mary* who poured Balsam on the Lord, and wiped his Feet with her Hair, whose Brother *Lazarus* was sick.) ³ Therefore his Sisters sent to *Jesus*, saying, Lord, He whom you love, is sick. ⁴ When *Jesus* heard this, he said, The Disease is not to be mortal, but for the Glory of God, that ⁵ the Son of God may be glorified thereby. ⁵ Now *Jesus* loved *Martha*, and her Sister, and *Lazarus*. ⁶ Having then heard that he was sick, he continued still two Days in the same Place where he was. ⁷ And after that he said to his Disciples, Let us return to *Judea*. ⁸ The Disciples said to him, Master, the *Jews* very lately attempted to stone you; and are you going thither again? ⁹ *Jesus* answered, Are there not twelve hours in the day? he who travels by day, does not stumble, because he has the Light of this World to see by. ¹⁰ But if a Man travels by night he stumbles, because he wants Light. ¹¹ Thus he spoke: and after that he said to

² Ver. 4. *the Son of God*] Not as on most other Occasions, *the Son of Man*.

them

them, Our friend *Lazarus* is asleep, but I am going to awake him. ¹² The Disciples said, Lord, if he sleeps, he will do well. ¹³ But *Jesus* spoke of the Death of *Lazarus*: whereas they understood it of the natural Rest in sleep. ¹⁴ Then *Jesus* told them plainly, *Lazarus* is dead. ¹⁵ And I am glad upon your account, for the confirmation of your Faith, that I was not there; but now let us go to him. ¹⁶ Then said *Thomas* ^b (that is *Didymus*) to his Fellow-disciples, Let us also go, that we may ^c die with him.

¹⁷ When *Jesus* came to *Bethany*, he found that *Lazarus* had then been four days in the Grave. ¹⁸ Now *Bethany* being within less than two Miles distance from *Jerusalem*, ¹⁹ Many of the *Jews* were come to *Martha* and *Mary* to console them upon the Death of their Brother. ²⁰ Yet *Martha*, as soon as she heard that *Jesus* was coming, went to meet him: but *Mary* sat still in the House. ²¹ *Martha* then said to *Jesus*, Lord, if you had been here, my Brother had not died. ²² But yet even now whatsoever you will ask of God, I know that God will grant it to you. ²³ *Jesus* said to her, Your Brother shall rise again. ²⁴ *Martha* replied, I know that he shall rise again in the Resurrection at the last day. ²⁵ *Jesus* said to her, I am the Resurrection and the Life: he that believeth in me, tho' he were dead, yet shall he live: ²⁶ And whosoever liveth, and believeth in me, shall not die for ever. Do you believe this? ²⁷ She answered, Yes, Lord: I believe that you are the Christ, the Son of God, who was to come into the World. ²⁸ Having said this, she went away, and privately called her Sister *Mary*, saying, The Master is come, and calls for you. ²⁹ As soon as *Mary* heard this, she arose with speed, and came to him: ³⁰ For *Jesus* was not yet come into the Town, but staid at the Place where *Martha* met him. ³¹ The *Jews* then who were with *Mary* in the House to comfort her, when they saw that she rose in such haste, and went out, followed her, saying, She is going to the Grave to weep there. ³² *Mary* being come to the place where *Jesus* was, as soon as she saw him, fell down at his Feet, and said, Lord, if you had been here, my Brother had not died. ³³ When *Jesus* therefore saw her weeping, and the *Jews* also weeping who came with her, he fetch'd a deep groan, and was troubled, ³⁴ and said, Where have ye laid him? They said to him, Lord, come and see. ³⁵ Then *Jesus* wept. ³⁶ Upon which the *Jews* said, See

^b Ver. 16. *that is Didymus*] *Didymus* in *Greek*, as *Thomas* in *Hebrew*, signifies a Twin.

^c Ver. 16. *die with him*] i. e. with *Jesus*, whose Life they thought in danger by going to *Jerusalem*. See Ver. 8.

how

how he loved him, ³⁷ But some of them said, This Man who opened the Eyes of the Blind, could not he have prevented the Death of *Lazarus*? ³⁸ *Jesus* then again groaning inwardly came to the Sepulchre. It was a Cave, and a Stone lay upon it. ³⁹ *Jesus* said, Take away the Stone. *Martba*, the Sister of the Deceas'd, said to him, Lord, by this time the Smell must be offensive: for he has been buried four Days. ⁴⁰ *Jesus* said to her, Did not I tell you, that if you would believe, you should see the Glory of God? ⁴¹ Then they took away the Stone from the place where the Corps was laid. And *Jesus* lifting up his Eyes, said, Father, I thank Thee, that thou hast heard me. ⁴² I know that thou hearest me always; but I say this because of the People here present, that they may believe that thou hast sent me. ⁴³ And when he had thus spoke, he cried with a loud Voice, *Lazarus*, come forth. ⁴⁴ Then he that was dead, came forth, bound Hand and Foot with Grave-clothes, and his Face was wrapt about with a Napkin. *Jesus* said to them, Loose him, and let him go. ⁴⁵ Many therefore of the *Jews* who were come to *Mary*, and had seen what *Jesus* had done, believed on him.

⁴⁶ But some of them went to the Pharisees, and told them what *Jesus* had done. ⁴⁷ Then the Chief-Priests and Pharisees assembled in Council, and said, What shall we do? for this Man performs many Miracles. ⁴⁸ If we let him go on thus, all will believe on him; and the *Romans* will come and destroy both our Temple and Nation. ⁴⁹ And one of them named *Caiaphas*, being the High-Priest that Year, said to them, Ye are ignorant in this matter, ⁵⁰ And do not consider, that it is expedient for us that one Man should die for the People, and that the whole Nation should not be ruined. ⁵¹ Now he spoke not this of himself: but being High-Priest that Year, he prophesied, that *Jesus* should die for the Nation: ⁵² And not for that Nation only, but also that he should gather into one Body the dispersed Children of God. ⁵³ So from that day they were contriving how they might put him to death. ⁵⁴ For which reason *Jesus* no more appeared publickly among the *Jews*, but retired to a Country near the Desert, into a City called *Ephraim*, and there continued with his Disciples.

⁵⁵ As the *Jewish* Passover was near, many of that Country went up to *Jerusalem* before the Passover to purify themselves. ⁵⁶ These enquired after *Jesus*, and as they were in the Temple, said to one another, What do you think, will he not be at the Festival? ⁵⁷ Now the Chief-Priests and Pharisees had published an Order, That if any Man knew where he was he should inform them, that they might apprehend him.

CHAP.

C H A P. XII.

¹ **S**IX days before the Passover, *Jesus* came to *Bethany*, where *Lazarus* was who had been dead, and whom *Jesus* had raised to Life again. ² There a Supper was provided for him, at which *Martba* served : but *Lazarus* was one of those who sat at Table with him. ³ As to *Mary*, she taking a Pound of Balsam of Spikenard, which was of great Value, anointed the Feet of *Jesus*, and wiped his Feet with her Hair : and the House was filled with the odour of the Balsam. ⁴ Whereupon one of his Disciples, *Judas Iscariot*, *Simon's* Son, who was to betray him, said, ⁵ Why was not this Balsam sold for three hundred *Roman* pence and given to the Poor? ⁶ This he said, not out of any concern for the Poor ; but because he was a Thief, and bearing the Purse, had in his keeping what was put into it. ⁷ Then *Jesus* said, Let her alone : against the day of my Burial hath she kept this. ⁸ The Poor ye will always have with you ; but me ye will not always have.

⁹ A great number of *Jews* knowing that he was there, went thither, not only for the sake of *Jesus*, but also that they might see *Lazarus*, whom he had raised from the dead. ¹⁰ In the mean time the Chief-Priests consulted how to destroy *Lazarus* too ; ¹¹ Because upon his account many of the *Jews* had left them, and believed in *Jesus*.

¹² The next day a crowd of People that were come to the Festival, having heard that *Jesus* was on the road to *Jerusalem*, ¹³ took branches of Palm-trees, and went to meet him, and cried, Hosanna, Blessed is he that cometh in the name of the Lord, He is the King of *Israel*. ¹⁴ Now *Jesus* having got a young Ass, was riding thereon ; as it is written, ¹⁵ Fear not, daughter of *Sion* : behold thy King cometh sitting on an Ass's Colt. ¹⁶ (The Disciples did not think of this Passage at first : but when *Jesus* was glorified, then they remembered that these Words related to him, and that they had treated him according to the Prediction.) ¹⁷ Those who had been present when he called *Lazarus* out of the Grave, and raised him from the dead, testified concerning that Miracle. ¹⁸ And it was upon the fame of it that the Crowd came to meet him. ¹⁹ The Pharisees therefore said among themselves, It appears that what we have done avails nothing : See, the world is gone after him.

²⁰ Now among those that came to worship at the Festival there were certain *Greeks* : ²¹ Who came to *Philip* of *Bethsaida* in *Galilee*,

like, and said, Sir, we desire to see *Jesus*. ²² *Philip* went to tell *Andrew*: and then both of them mentioned it to *Jesus*. ²³ And *Jesus* made them this Answer, The Time is come, when the Son of Man is to be glorified. ²⁴ Verily verily I say unto you, If the Grain of Wheat that falls into the Ground, dieth not, it remains there a single Grain: but if it die, it becometh very fruitful. ²⁵ He that loveth his Life, shall lose it: and he that hateth his Life in this World, shall preserve it to Eternity. ²⁶ If any Man be my Servant, let him follow me; and where I am, there also shall my Servant be: if any Man serve me, him will my Father honour.

²⁷ Now is my Soul troubled, and what shall I say? Father, save me from this Hour: but I came on purpose for this Hour. ²⁸ Father, glorify thy Name. Then a Voice came from Heaven, saying, I have glorified it, and will again glorify it. ²⁹ The People that were present, and heard the Voice, said, It was Thunder: others said, An Angel spake to him. ³⁰ *Jesus* said, This Voice came not for my sake, but for yours. ³¹ Now is the Crisis of this World: now shall the Prince of this World be cast out. ³² And as for me, when I shall be lifted up from the Earth, I will draw all Men to myself. ³³ (This he said, to indicate what Death he should die.)

³⁴ Hereupon some of the Company said to him, We are taught by the Law, that the Christ is to live for ever: why then do you say, That the Son of Man must be lifted up? who is this Son of Man? ³⁵ *Jesus* answered, Yet a little while is the Light with you: walk while ye have the Light, lest Darkness overtake you: for he that walketh in Darkness, knows not whither he goes. ³⁶ While ye have the Light, believe in the Light, that ye may be the Children of Light. After having said these things, *Jesus* retired, and concealed himself from them.

³⁷ For though he had done so many Miracles in their Sight, yet

^a Ver. 31, 32. *Now is the Crisis of this World: now shall the Prince of this World be cast out. And as for me, when I shall be lifted up from the Earth, I will draw all Men to myself.* It appears from Ver. 27. that our blessed Saviour had been in great Trouble on account of his approaching Sufferings, by which he was to redeem the World. He was now about to accomplish that great Work: therefore *Now is the Crisis of this World*, wherein its Fate would be decided, the Usurper ejected, and the Redeemer established in the Acquisition he makes of it by his Death. For so he proceeds: *When I shall be lifted up from the Earth, I will draw all Men to myself.* To be lifted up from the Earth is an Hebraism to signify *Dying*. We have met with it twice before in this Gospel, and that it was then familiar and commonly understood appears from the immediate Answer of the *Jews*, who use it in the same Sense. *We are taught by the Law, say they, that the Christ is to live for ever: why then do you say that the Son of Man must be lifted up? i. e. die.* They meant only Death in general, for that was all the Phrase imported: but our Lord made use of this rather than other Phrases that were equivalent, because it so well suited the Manner of his Death on the Cross.

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they believed not on him. ³⁸ So that those Words of the Prophet *Isaias* were fulfilled, Lord, who hath believed our Report? and to whom hath ^b the Arm of the Lord been revealed? ³⁹ Therefore ^c they could not believe, according to what *Isaias* says in another Place, ⁴⁰ He hath blinded their Eyes, and hardened their Heart; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. ⁴¹ These things said *Isaias*, when he saw his Glory, and spoke of him.

⁴² Nevertheless, there were many even among the chief Rulers who believed in him; but because of the Pharisees they did not own it, lest they should be excommunicated. ⁴³ For they loved the Glory which comes from Men, more than that which comes from God. ⁴⁴ [With regard to these Persons] *Jesus*, raising his Voice, said aloud, He who believes in me, 'tis not in me he believes, but in Him who sent me. ⁴⁵ And he that contemplates me, contemplates Him who sent me. ⁴⁶ I am come a Light into the World, that whosoever believes in me, might not continue in Darknes. ⁴⁷ If any Man hear my Words, and ^d does not practise them, I do not judge him: for I came not to judge the World, but to save the World. ⁴⁸ He who despises me, and does not embrace my Doctrine, has one that judgeth him: the Doctrine which I have delivered, that shall be his Judge at the last Day. ⁴⁹ For I have not spoken of myself; but the Father who sent me, He gave me a Commandment what I should say, and how I should speak. ⁵⁰ And I know that his Commandment is Life everlasting: the things then which I speak, I speak them as the Father has directed me.

^b Ver. 38. *The Arm of the Lord*] *i. e.* the Power of God manifested in the Miracles wrought by our Saviour.

^c Ver. 39. *They could not believe, &c.*] *i. e.* by the just Judgment of God for their Obstinacy and wilful Resistance to the Truth, they were so hardened, that the Doctrine and Miracles of our Lord could make no Impression on them, as *Isaias* had foretold, &c.

^d Ver. 47. *Does not practise them*] Instead of *practise* the printed *Greek* Copy has *believe*; but this Discourse was to those who in some sort did believe, (Ver. 42.) but with so defective a Faith that they had not the Courage to own it, which is a principal Point of *Practise*. I therefore here have chose to follow the *Vulgate* which is authorized by all other ancient Versions, and many of the most authentic *Greek MSS.*

C H A P. XIII.

¹ **N**OW before the Festival of the Passover, *Jesus* knowing that his Hour was come, when he was to pass out of this World to the Father, having loved his own which were in the World, he loved them unto the end. ² So while they were at Supper, (the Devil having now put it into the Heart of *Judas Iscariot*, the Son of *Simon*,

Simon, to betray him) ³ *Jesus*, altho' he was conscious that the Father had given all things into his Hands, and that he was come from God, and returning to God, ⁴ Arose from Supper, and having put off his Garment, took a Towel, and wrapt it about him. ⁵ After that, he poured Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. ⁶ He came then to *Simon Peter*, who said to him, Lord, would you wash my Feet? ⁷ *Jesus* answered, You do not at present comprehend what I am doing; but you shall know hereafter. ⁸ *Peter* said, You shall never wash my Feet. *Jesus* answered, If I do not wash you, you cannot partake with me. ⁹ *Simon Peter* said to him, Lord, not my Feet only, but also my Hands and Head. ¹⁰ *Jesus* said to him, He who has been bathed, needs only that his Feet should be washed, and he is intirely clean: and ye are clean, but not all. ¹¹ For he knew who would betray him; and therefore said, Ye are not all clean.

¹² After he had washed their Feet, he took his Garment, and sitting down again, said to them, Do you comprehend what I have been doing? ¹³ Ye call me Master, and Lord: and ye are in the right; for so I am. ¹⁴ If I then your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet. ¹⁵ For I have given you an Example, that ye should do as I have done to you. ¹⁶ Verily Verily I say unto you, The Servant is no greater than his Lord, nor he that is sent, greater than he that sent him. ¹⁷ If ye know these things, happy are ye if ye do them.

¹⁸ I say not this of you all; for I know whom I have chosen: but so that this Scripture must be fulfilled, He that eateth Bread with me, hath lift up his Heel against me. ¹⁹ I now tell you before it happens, that when it does happen, you may believe me what I am. ²⁰ Verily Verily I say unto you, Whosoever receiveth him whom I send, receiveth me: and he that receiveth me, receiveth Him who sent me.

²¹ *Jesus* having said this, was troubled in Spirit, and he solemnly declared and said, I assure you, that one of you shall betray me. ²² Then the Disciples looked one on another, doubting of whom he spoke. ²³ Now ^e there was lying in the Bosom of *Jesus*, one of his Disciples, whom *Jesus* loved. ²⁴ *Simon Peter* therefore beckned to him, that he should ask whom he meant? ²⁵ He then leaning on the Breast of *Jesus*, said to him, Lord, who is it? ²⁶ *Jesus* answered, He it is to whom I shall give a Sop, when I have dipped it.

^e Ver. 23. *There was lying in the Bosom of Jesus] i. e. sat next to Jesus at Table,* the Phrase in the Text only expresses the then customary Posture at Meals.

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And when he had dipped the Sop, he gave it to *Judas Iscariot* the Son of *Simon*. ²⁷ And after the Sop, Satan entred into him. *Jesus* then said to him, What you do, do quickly. ²⁸ But none at the Table knew what he meant by saying so. ²⁹ For as *Judas* had the Purse, some thought, that *Jesus* had order'd him to buy what was necessary against the Feast, or give something to the Poor. ³⁰ *Judas* then having received the Sop, immediately went out: and it was Night.

³¹ When he was gone, *Jesus* said, Now is the Son of Man glorified, and God is glorified by him. ³² As God is glorified by him, so shall he be glorified by God himself, and that speedily. ³³ My dear Children, I am with you but for a little while. Ye shall seek me, and as I said to the *Jews*, so now I say to you, Where I go, ye cannot come. ³⁴ I give you a new Commandment: 'Tis, that you love one another; that you so love one another, as I have loved you. ³⁵ By this shall all Men know, that ye are my Disciples, if ye love one another.

³⁶ *Simon Peter* said to him, Lord, where are you going? *Jesus* answered him, You cannot at present follow me where I am going; but hereafter you shall follow me. ³⁷ *Peter* said, Lord, why cannot I now follow you? I will lay down my Life for you. ³⁸ Will you lay down your Life for me! said *Jesus*, I assure you, the Cock shall not crow, till you have thrice denied me!

C H A P. XIV.

¹ **L**ET not your Heart be troubled: ye believe in God, believe also in me. ² In my Father's House are many Mansions; if there were not, I should have told you so: I am going to prepare a Place for you. ³ And after I am gone, and have prepared a Place for you, I will come again, and take you to myself, that where I am, there ye may be also. ⁴ And where I am going, ye know, and the Way ye know. ⁵ *Thomas* said to him, Lord, we know not where you are going, how then can we know the Way? ⁶ *Jesus* said to him, I am the Way, and the Truth, and the Life: no Man cometh to the Father but by me. ⁷ If ye had known me, ye would likewise have known my Father: from henceforth ye know him, and have seen him.

⁸ *Philip* said to him, Lord, shew us the Father, and it sufficeth us. ⁹ *Jesus* said to him, Have I been so long with you, and do you not know me? *Philip*, he that has seen me, has seen the Father; why

why then do you say, shew us the Father? ¹² Do not you believe that I am in the Father, and the Father in me? the Words that I speak to you, I speak not of myself: and the Works that I do, it is the Father dwelling in me, that performs them. ¹³ Believe ^e in me, because I am in the Father, and the Father is in me: if not for that Reason, [at least] believe in me upon account of the Works which I perform. ¹⁴ I assure you, He that believes in me, shall likewise perform the Works that I do, even greater Works than these shall he perform; because I go to my Father. ¹⁵ And whatsoever ye shall ask in my Name, I will do it, that the Father may be glorified in the Son. ¹⁶ If ye ask any thing in my Name, I will do it.

¹⁷ If ye love me, keep my Commandments. ¹⁸ And I will ask the Father, and he shall give you another ^f Comforter, to abide with you for ever; ¹⁹ Even the Spirit of Truth, whom the World cannot receive, because it neither sees nor knows him: but ye know him, for he dwelleth with you, and shall be in you. ²⁰ I will not leave you ^h Orphans; I will come to you. ²¹ Yet a little while, and the World shall see me no more: but ye shall see me: because I live, ye shall live also. ²² At that Day ye shall know that I am in my Father, and you in me, and I in you. ²³ He that hath received my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father, and I will love him, and manifest myself to him.

²⁴ Judas (not Iscariot) said to him, Lord, how is it that you will manifest yourself to us, and not to the World? ²⁵ Jesus answered, If a Man love me, he will keep my Word: and my Father will love him, and we will come unto him, and make our abode with him. ²⁶ He that loveth me not, doth not keep my Words: and the Word which you have heard, is not mine, but the Father's who sent me.

²⁷ This is what I had to tell you, while I am yet present with you. ²⁸ But the Comforter, the holy Spirit, whom the Father will send in my Name, He shall teach you all things, and make you remember all that I have told you. ²⁹ Peace I leave with you, my Peace I give unto you, not as the World giveth, give I unto you: let not your Heart be troubled, neither let it be afraid. ³⁰ You have

^f Ver. 11. *Believe in me, because I am in the Father, and the Father in me: if not for that Reason, [at least] believe in me upon account of the Works which I perform.* The whole Trinity acts in each individual Christian in such measure as he is susceptible of its Operations. Thus *Christ in the Father, and the Father in him*, are the internal Ground of Faith; the *Works* are external: Both are valid, but the former preferable.

^a Ver. 16. *Comforter*] *παρηγορητης*, which also signifies an Instructor, Encourager, and Advocate.

^h Ver. 18. *Orphans*] He had called them his *dear Children*, Ver. 23. of the last Chapter. heard:

heard me say, that I am going away, and shall come again to you. If ye loved me, you would rejoice at my saying, That I go to my Father : for my Father is greater than I. ²⁹ This I have told you now before it come to pass, that when it is come to pass, ye may believe. ³⁰ I shall not henceforth have much conversation with you : for the Prince of the World is coming ; not that he has any claim in me. ³¹ But only that the World may know that I love the Father, and that I obey whatever He commands me. Arise, let us go hence.

C H A P. XV.

¹ I AM the true Vine, and my Father is He who cultivates it. ² Every Branch in me that beareth not Fruit, he takes away : and every Branch that beareth Fruit, he pruneth, that it may be more fruitful. ³ Ye are already duly prepared through the Word I have spoken to you. ⁴ Abide in me, and I will abide in you. As the Branch cannot bear Fruit of itself, unless it continue united to the Vine : so neither can ye, except ye continue united to me. ⁵ I am the Vine, ye are the Branches : He who abideth in me, and I in him, bringeth forth much Fruit : but severed from me, ye can do nothing. ⁶ If a Man does not continue united to me, he will be cast away as Branches cut off, which wither, and are gathered up to be thrown into the Fire, where they are burned. ⁷ If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be granted you. ⁸ Herein is my Father glorified, that ye bear much Fruit, and thereby shew that ye are my Disciples.

⁹ As the Father hath loved me, so have I loved you : ^a continue in my Love. ¹⁰ As long as ye keep my Commandments, ye shall continue in my Love ; even as I have kept my Father's Commandments, and thereby continue the object of his Love. ¹¹ I have given you these Instructions that I may have my delight in you, and your joy may be complet.

¹² This is my ^b Commandment, that ye love one another, as I have loved you. ¹³ There cannot be greater love than that of a Man who lays down his Life for his Friends. ¹⁴ Ye are my Friends, if ye do what I have commanded you. ¹⁵ Henceforth I do not treat you as Servants : for the Servant knoweth not his Master's Affairs :

^a Ver. 9. *continue in my Love.*] or keep your place in my Affection, continue to deserve my Love. So again in the next Verse, *Ye shall continue in my Love,* i. e. ye will behave so that I shall continue to love you.

^b Ver. 12.] Those who are sensible of the importance of the Precept, will not think this Tautology.

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but I have treated you as Friends; for I have communicated to you all that I learnt from my Father. ¹⁶ Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should be lasting: so that whatsoever ye shall ask of the Father in my Name, he may give you.

¹⁷ The Commandment which I give you is, that ye love one another. ¹⁸ If the World hate you, consider, that it hated me, before it hated you. ¹⁹ If ye were of the World, the World would love its own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. ²⁰ Remember what I told you, The Servant is not greater than his Master. If they have persecuted me, they will also persecute you: if they have kept my Word, they will also keep yours. ²¹ But all this will they do to you out of hatred to my Name, because they know not Him who sent me.

²² If I had not come and informed them, they would have been innocent: but now they have no excuse for their Sin. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done among them such Works as no other ever did, they had not sinned: but now they have seen, and hated both me and my Father. ²⁵ And thus that Passage in their Law is fulfilled, They hated me without cause. ²⁶ But when the Comforter is come, whom I will send you from the Father, even the Spirit of Truth who proceedeth from the Father, He shall testify of Me. ²⁷ And ye also shall testify, because ye have been with me from the beginning.

C H A P. XVI:

I HAVE told you these things that ye may not be offended. ² You shall be expelled the Synagogue: yea the Time is coming, when it shall be thought an act of Piety to destroy you. ³ And thus will they treat you, because they have not known the Father nor Me. ⁴ But I have told you of these things, that when the time shall come, you may remember that I had told you of them. I did not give you any such distinct Information at the beginning, because I was then to be with you. ⁵ But now I am going to Him who sent me, and none of you ask me, Whither are you going? ⁶ But Sorrow has filled your Heart, because I told you these things.

⁷ Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you. ⁸ And when He is come, He will convince the World concerning Sin, concerning Justice, and concerning Judgment: ⁹ Concerning Sin, because they believe not

not in me; ¹⁰ Concerning Justice, because I go to my Father, and ye no longer see me; ¹¹ And concerning Judgment, because the Prince of this World is judged. ¹² I have yet many things to say to you; but ye cannot bear them now. ¹³ But when He, the Spirit of Truth is come, ^a He will guide you into all Truth: for He will not speak of himself; but all that he shall hear will he speak, and acquaint you with what is to come. ¹⁴ He shall glorify me: for he shall take of what is mine and communicate it to you. ¹⁵ All that the Father hath, is mine: that is the reason why I said, He shall receive of what is mine, and communicate it to you.

¹⁶ Within a little while ye shall not see me: and a little while after, ye shall see me again; because I go to the Father. ¹⁷ Then some of his Disciples said among themselves, What means this which he saith to us, "Within a ^b little while ye shall not see me: and a little while after ye shall see me again; because I go to the Father." ¹⁸ What is meant by the "little while" he speaks of? we cannot understand what he says.

¹⁹ *Jesus* therefore perceiving that they were desirous to ask him, said, Ye enquire among yourselves about my saying, "Within a little while ye shall not see me: and a little while after, ye shall see me again." Verily verily I say unto you, that ye shall weep and lament, but the World shall rejoice: ye shall be sorrowful, but your Sorrow shall be turned into Joy. ²⁰ A Woman, while she is in child-birth, suffers Pain, because her time is come: but as soon as she is delivered of the Child, she forgets the anguish, for joy that a Man is born into the World. ²¹ So ye are afflicted at present: but I will see you again, and your heart shall rejoice, and no one shall deprive you of your Joy. ²² In that day ye shall not question me about any thing. Verily verily I say unto you, Whatsoever ye shall ask the Father in my Name, He will give you. ²³ Hitherto ye have asked nothing in my Name: ask, and ye shall receive, that your Joy may be complete.

²⁴ I have spoke these things to you in Parables: but the time is coming, when I shall no longer speak in Parables, but plainly declare to you concerning the Father. ²⁵ At that day ye shall ask in my Name: and I say not, that I will pray the Father for you: ²⁶ For

^a Ver. 13.] The Father, Son, and Holy Ghost, are considered as three subordinate Masters in the breast of Believers. The internal Agency of the holy Ghost is commonly admitted: that of the Father and the Son, as represented in this Gospel, greatly deserves to be attended to.

^b Ver. 17. *little while*] Those who are in the deserted State here spoke of, think this *little while* of a tedious Length: they are apprehensive that it will never end: But let them, as well as they can, animate their Hopes by reflecting, that the Master calls it a *little while*. It will be found a short time indeed, compared with the happy Eternity to which it is the Passage.

the

the Father himself loveth you, because ye have loved me, and have believed that I came out from God. ²⁸ I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father. ²⁹ His Disciples said, Now you speak plainly, and not in Parables. ³⁰ Now we are convinced that you know all [our Difficulties] and do not want that we should propose them to you: by this we believe that you came forth from God. ³¹ *Jesus* replied, Ye do now believe. ³² But the time is coming, yea, it is already come, that ye shall be scattered, every Man to take care of himself, and will leave me alone: and yet I am not alone, because the Father is with me. ³³ These things have I spoken to you, that ye might have peace in me. In the world ye shall have Tribulation: but take courage, I have overcome the World.

C H A P. XVII.

¹ *JESUS* having spoke this, lift up his Eyes to Heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee. ² According to the Power which thou hast given him over all Flesh, that he should grant eternal Life to all that thou hast given him. ³ And this is life eternal, to know Thee the only true God, and *Jesus Christ* whom thou hast sent. ⁴ I have glorified thee on the Earth: I have finished the Work which thou gavest me to do. ⁵ And now, O Father, do thou glorify me with thine own self, with the Glory which I had with thee before the World was. ⁶ I have manifested thy Name to the Men whom thou gavest me out of the World: thine they were, and thou gavest them to me; and they have kept thy Word. ⁷ Now they know that all things which thou hast given me, came from thee. ⁸ For I have given them ^a the Words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me. ⁹ It is for them I pray: I pray not [now] for the World, but for those whom thou hast given me, for they are thine. ¹⁰ And all mine are thine, and thine are mine, and I am glorified in them. ¹¹ And now I am no longer in the World, but they are in the World, and I come to thee. Holy Father, keep through thine own ^b Name those whom thou hast given me, that they may be

^a Ver. 8. *the Words*] *ῥήματα*, things.

^b Ver. 11. *Name*] or Power.

One, as we are. ¹² While I was with them in the World, I kept them in thy Name: those whom thou gavest me, have I kept, and none of them is lost but the Son of Perdition; whereby the Scripture was to be fulfilled. ¹³ Now that I am coming to thee, while I am yet in the World, I speak these things that they may have my Joy compleated in themselves. ¹⁴ I have given them thy Word; and the World hath hated them, because they are not of the World, even as I am not of the World. ¹⁵ I pray Thee not to take them out of the World, but to preserve them from the Evil. ¹⁶ They are not of the World, even as I am not of the World. ¹⁷ Sanctify them by thy Truth: thy Word is Truth. ¹⁸ As thou hast sent me into the World, even so have I also sent them into the World. ¹⁹ And for their sakes ^c I sanctify myself, that they also may be sanctified through the Truth. ²⁰ Neither pray I for these alone; but for those also who shall believe on me through their Word: ²¹ That they all may be One, as thou Father art in me, and I in thee, that they also may be one in us: that the World may believe that thou hast sent me. ²² And the Glory which thou gavest me, I have given them: that they may be One, even as we are One. ²³ I in them, and thou in me, that they may be made perfect in Unity, and that the World may know, that thou hast sent me, and that thou hast loved them, as thou hast loved me. ²⁴ Father, I desire that they also whom thou hast given me, may be with me where I am; that they may behold my glory, which thou hast given me: because thou lovedst me before the foundation of the World. ²⁵ O just Father, the World hath not known thee; but I have known thee, and these have known that thou hast sent me. ²⁶ And I have declared unto them thy Name, and will declare it: that thou mayst love them with the love wherewith thou hast loved me, I myself being in them.

^c Ver. 19. *I sanctify myself*] I devote myself as a Victim to be sacrificed.

C H A P. XVIII.

¹ **W**HEN *Jesus* had spoke these Words, he went out with his Disciples, and passed over the Brook *Cedron*, where was a Garden, into which he entred with them. ² Now *Judas*, who was to betray him, knew the place: for *Jesus* often resorted thither with his Disciples. ³ *Judas* then having got a company of Soldiers and Officers sent by the Chief-Priests and Pharisees, came thither with Lanterns, Torches, and Arms.

⁴ But

⁴ But *Jesus* knowing every thing that should happen to him, advanced and said to them, Whom do ye seek? ⁵ They answered, *Jesus* of *Nazareth*. *Jesus* said, I am he. And *Judas* who betrayed him, stood among them. ⁶ Upon *Jesus* his saying, I am he, they retreated backward and fell to the ground. ⁷ Then he again asked them, Whom do ye seek? and they said, *Jesus* of *Nazareth*. ⁸ *Jesus* answered, I have told you that I am he. If therefore ye seek me, let these go their way: ⁹ So was verified what he had said, Of those whom thou gavest me, I have lost none. ¹⁰ Hereupon *Simon Peter* having a Sword, drew it, and struck off the right Ear of *Malchus*, a Servant belonging to the High-Priest. ¹¹ But *Jesus* said to *Peter*, Sheath thy Sword: the Cup which my Father hath given me, shall I not drink it?

¹² Then the Soldiers, and the Captain, with the Officers of the *Jews*, seized on *Jesus*, and having bound him, ¹³ They brought him first to *Annas*, for he was Father-in-law to *Caiaphas*, who that Year was High-Priest. ¹⁴ The same *Caiaphas*, who in Council had told the *Jews*, That it was expedient that one Man should die for the People.

¹⁵ Now *Simon Peter* followed *Jesus*, with another Disciple, who being known to the High-Priest, entered into his Palace at the same time with *Jesus*. ¹⁶ But Peter stood without at the Door: therefore that other Disciple, who was known to the High-Priest went, and having spoke to a Maid who kept the Door, brought *Peter* in, ¹⁷ But the Maid who let him in said to him, Are not you also one of this Man's Disciples? He answered, I am not. ¹⁸ The Servants and Officers there stood warming themselves by a Fire they had made, for it was cold; and *Peter* stood among them warming himself.

¹⁹ In the mean time the High-Priest examined *Jesus* concerning his Disciples, and concerning his Doctrine. ²⁰ *Jesus* answered, I spoke openly to the World; I was continually teaching in the Synagogue and in the Temple, whither all the *Jews* resort, and I have said nothing in secret. ²¹ Why then do you question me? ask them who heard me, what I have said to them: they well know what I said. ²² At these Words, one of the Officers who stood by, struck *Jesus* on the Face, saying, Answerest thou the High-Priest so? ²³ *Jesus* replied, If I have spoken ill, ^a shew wherein; but if well, why do you strike me? ²⁴ (Now *Annas* had sent him bound to *Caiaphas* the High-Priest.)

²⁵ And *Simon Peter* was standing there at the Fire: some then said to him, Are not you also one of his Disciples? which he denied, and said,

^a Ver. 23. *shew wherein*] Or, give it in evidence to the Court.

I am not. ²⁶ Then one of the Servants of the High-Priest, a Kinsman to him whose Ear *Peter* had cut off, said, Did not I see you in the Garden with him? ²⁷ But *Peter* again denied it, and immediately the Cock crew.

²⁸ Early in the Morning they led *Jesus* from *Caiaphas* to the Palace of the Governor: but they themselves would not enter the Palace, lest they should be defiled, and so not in a Condition to eat the Passover. ²⁹ *Pilate* therefore went out to them, and said, What Accusation do ye bring against this Man? ³⁰ They answered, If he were not a Malefactor, we should not have delivered him to you. ³¹ Then said *Pilate*, Do you take him, and judge him yourselves according to your own Law. But the *Jews* said to him, It is not lawful for us to put any Man to death: ³² And so was verified what *Jesus* had said, to signify what death he should die.

³³ Then *Pilate* returned into his Palace, and having called *Jesus*, said to him, Are you the King of the *Jews*? ³⁴ *Jesus* answered him, Do you say this of yourself, or did others tell it you of me? ³⁵ *Pilate* answered, Am I a *Jew*? your own Nation, even the Chief Priests, have put you into my Hands: What have you done? ³⁶ *Jesus* answered, My Kingdom is not of this World: if my Kingdom were of this World, then would my Servants have fought, to prevent my being delivered to the *Jews*: whereas my Kingdom is of another Nature. ³⁷ Upon this *Pilate* said, You are a King then? *Jesus* answered, You say right, for I am a King. To this End was I born, and for this Cause came I into the World, that I should bear witness to the Truth: every one that is of the Truth, heareth my Voice. ³⁸ *Pilate* said to him, What is Truth? and upon saying this he again went out to the *Jews*, and said to them, I do not find that he is guilty of any Crime. ³⁹ But as it is customary for me to release to you some one Prisoner at this Festival of the Passover: would you have me upon that account release the King of the *Jews*? ⁴⁰ Whereupon they all cried out again, Not him, but *Barabbas*. Now *Barabbas* was a Robber.

C H A P.

C H A P. XIX.

THEN *Pilate* therefore ordered *Jesus* to be scourged. ² And the Soldiers platted a Crown of Thorns, which they put on his Head : they also put a purple Robe on him, ³ And said, Hail King of the *Jews* : and they struck him on the Cheeks. ⁴ *Pilate* went out again, and said to them, Take notice I bring him here before you, that ye may know that I find no Fault in him. ⁵ Then *Jesus* came forth, wearing the Crown of Thorns, and the purple Robe : and *Pilate* said to them, Behold the Man. ⁶ As soon as the Chief Priests and their Officers saw him, they cried out, Crucify him, crucify him. *Pilate* said, Take him yourselves and crucify him : for I find no Fault in him. ⁷ The *Jews* answered, We have a Law, and by our Law he ought to die, because he pretended to be the Son of God. ⁸ *Pilate* hearing this, was still more afraid. ⁹ So he returned into the Palace, and said to *Jesus*, ^a Whence are you? but *Jesus* gave him no Answer. ¹⁰ Then *Pilate* said to him, Will you not give me an Answer? Do you not know, that I have Power to crucify you, and have Power to release you? ¹¹ *Jesus* answered, You could not have any Power over me, unless it were given you from above : therefore he who delivered me to you has the greater Guilt. ¹² Upon this *Pilate* sought to release him : but the *Jews* cried out, If you let this Man go, you art not *Cesar's* Friend : whoever pretends to be a King, opposes *Cesar*.

¹³ When *Pilate* therefore heard those Words, he had *Jesus* brought forth, and sat on his Tribunal, in a Place called the Pavement, but in *Hebrew*, *Gabbatha*. ¹⁴ (It was then the Preparation of the Passover and about ^b the sixth Hour) and he said to the *Jews*, Behold your King, ¹⁵ But they cried out, Away with him, away with him, crucify him. *Pilate* said to them, Shall I crucify your King? The Chief Priests answered, We have no King but *Cesar*.

¹⁶ Whereupon he delivered him to them to be crucified : so they took *Jesus* and led him away. ¹⁷ And he bearing his Cross, went to a Place called the Place of a Scull, which in *Hebrew* is named *Golgotha*. ¹⁸ Where they crucified him, and two others with him, one on each Side, and *Jesus* in the Middle. And *Pilate* caused an Inscription to be put over the Cross in these Words, JESUS OF NAZARETH THE KING OF THE JEWS. ²⁰ Now many of the *Jews* read

^a Ver. 9. *Whence are you*] Who was your Father?

^b Ver. 14. *The sixth Hour*] Ancient MSS have here *the third Hour*, which probably is the true reading.

this

this Inscription : for *Jesus* was crucified nigh to the City, and it was written in *Hebrew, Greek, and Latin.* ²¹ Thereupon the Chief Priests of the *Jews* said to *Pilate*, Write not, The King of the *Jews*, but that he said, I am the King of the *Jews.* ²² *Pilate* answered, What I have written, I have written.

²³ The Soldiers, after they had crucified *Jesus*, took his Garments (and made four Shares, to each Soldier his Part) and also his Coat : now the Coat was without Seam, woven from the Top throughout. ²⁴ They therefore said among themselves, Let us not tear it, but cast Lots for it, whose it shall be : so that the Scripture was fulfilled, which saith, “ They “ parted my Raiment among them, and for my Coat they did cast Lots.” The Soldiers accordingly did so.

²⁵ In the mean time the Mother of *Jesus*, and her Sister *Mary* the Wife of *Cleophas*, and *Mary Magdalene*, were standing by his Cross. ²⁶ *Jesus* then seeing his Mother, and his beloved Disciple standing by, said to his Mother, Woman, behold thy Son. ²⁷ Then he said to the Disciple, Behold thy Mother. And from that time the Disciple took her to his own [Home].

²⁸ After this, *Jesus* knowing that all was now accomplished, that the Scripture might be fulfilled, said, I thirst. ²⁹ Now a Vessel full of Vinegar was set there : so the Soldiers filled a Sponge with Vinegar, and putting it on a Stalk of Hyssop, held it to his Mouth. ³⁰ Then *Jesus* having taken the Vinegar, said, It is finished : and bowing his Head, he expired.

³¹ Now, lest the Bodies should remain on the Cross upon the Sabbath-day, for it was then the Eve of the Paschal Sabbath, which was a high Festival, the *Jews* desired *Pilate* that their Legs might be broken, and that they might be taken away. ³² Accordingly the Soldiers came, and broke the Legs of the first, and of the other who was crucified with him. ³³ But when they came to *Jesus*, and found that he was already dead, they did not break his Legs. ³⁴ But one of the Soldiers pierced his Side with a Spear, and immediately Blood and Water issued out. ³⁵ He who relates this was an Eye-witness of it, and his Relation is true : and he is so assured what he says is true, that you may rely upon it. ³⁶ For these things were done, that the Scripture should be fulfilled, “ A Bone of him shall not be broken.” ³⁷ And again the Scripture says elsewhere, “ They shall look on him whom they pierced.”

³⁸ After this, *Joseph* of *Arimathea*, who was a Disciple of *Jesus*, but a concealed one for fear of the *Jews*, asked *Pilate's* Leave that he might take away the Body of *Jesus*; and *Pilate* gave him Leave: so he
went

went and took the Body of *Jesus*. ³⁹ *Nicodemus* too, who formerly had been with *Jesus* by Night, came and brought a Mixture of Myrrh and Aloes, about an hundred Pound weight. ⁴⁰ So they took the Body of *Jesus*, and wrapped it in linen Clothes, with the Spices, according to the Manner of Burial among the *Jews*. ⁴¹ Now near the Place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, in which no Body had ever yet been laid. ⁴² As then this Sepulchre was near, they laid *Jesus* therein, because it was then the Eve of the *Jewish* Sabbath.

C H A P. XX.

THE first Day of the Week *Mary Magdalene* went out to go to the Sepulchre very early while it was yet dark, and she found the Stone taken away from the Sepulchre. ² Whereupon she ran to *Simon Peter*, and that other Disciple whom *Jesus* loved, and said to them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. ³ Then *Peter* departed with that other Disciple, and went to the Sepulchre. ⁴ They both set out together, but the other Disciple out-ran *Peter*, and came first to the Sepulchre. ⁵ Where stooping down, he saw the linen Clothes lying, but he did not go in. ⁶ When *Simon Peter* who followed him, came up, he went into the Sepulchre, and saw the linen Clothes lying there, ⁷ And the Napkin that was about his Head, not lying with the linen Clothes, but wrapped together in a Place by itself. ⁸ Then that other Disciple too, who came first to the Sepulchre, went into it, and he saw, and believed, ⁹ For hitherto they had not understood from the Scripture, that he must rise again from the Dead.

¹⁰ After this the Disciples went home again: ¹¹ But *Mary* stood at the Entrance of the Sepulchre, weeping: and as she wept, she stooped down, to look into the Sepulchre, ¹² And saw two Angels in white, sitting where the Body of *Jesus* had lain, the one at the Head, and the other at the Feet. ¹³ And they said to her, Woman, why do you weep? She answered, Because they have taken away my Lord, and I know not where they have laid him. ¹⁴ Having thus said, she turned about, and saw *Jesus* standing, but knew not that it was *Jesus*. ¹⁵ *Jesus* said to her, Woman, why do you weep? whom do you seek? she supposing him to be the Gardener, said to him, Sir, if it be you that have convey'd him

him hence, tell me where you have laid him, and I will take him away. ¹⁶ *Jesus* said to her, *Mary!* She turned herself, and said to him, *Rabboni*, that is, *Master!* ¹⁷ *Jesus* said to her, *Touch me not:* for I am not yet ascended to my Father: but go to my Brethren, and say to them, I ascend to my Father, and your Father, even my God, and your God. ¹⁸ So *Mary Magdalene* went and told the Disciples, that she had seen the Lord, and that he had said these things to her.

¹⁹ The same Day, which was the first of the Week, in the Evening, the Doors of the House where the Disciples were assembled being shut for fear of the *Jews*, *Jesus* came and stood in the midst, and said to them, *Peace be unto you.* ²⁰ And having said this, he shewed them his Hands and his Side. Then were the Disciples glad when they saw the Lord. ²¹ *Jesus* again said to them, *Peace be unto you:* as the Father hath sent me, even so send I you. ²² And when he had said this, he breathed on them, and said to them, *Receive ye the holy Spirit.* ²³ Whose soever Sins ye remit, they are remitted to them: and whose soever Sins ye retain, they are retained.

²⁴ But *Thomas*, called *Didymus*, one of the twelve, was not with them when *Jesus* came. ²⁵ The other Disciples therefore said to him, *We have seen the Lord:* but he said, *Except I see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and put my Hand into his Side, I will not believe.*

²⁶ Eight Days after, when the Disciples were again in private, and *Thomas* with them: the Doors being shut, *Jesus* came and stood in the midst, and said, *Peace be unto you.* ²⁷ Then he said to *Thomas*, *Reach hither your Finger, and examine my Hands; and reach hither your Hand, and put it into my Side, and be not faithless, but believe.* ²⁸ Then *Thomas* answered in these Words, *Thou art my Lord, and my God.* ²⁹ *Jesus* said to him, *Thomas, you have believed, because you have seen me: blessed are they who see not, and yet believe!* ³⁰ *Jesus* performed many other Miracles in the Presence of his Disciples, which are not written in this Book. ³¹ But these are written, that ye may believe that *Jesus* is the Christ the Son of God, and that believing ye may have Life through his Name.

C H A P.

C H A P. XXI.

AFTERWARDS *Jesus* again shewed himself to his Disciples at the Sea of *Tiberias*: and the Manner of his Appearance was thus: ² *Simon Peter*, *Thomas* called *Didymus*, *Nathanael* of *Cana* in *Galilee*, the two Sons of *Zebedee*, and two other of his Disciples, were assembled. ³ *Simon Peter* said to them, I am going a fishing. They said to him, We too will go with you. So they went directly into the Ship; but that Night they caught nothing. ⁴ As soon as it was Morning, *Jesus* stood on the Shore: but the Disciples did not know that it was *Jesus*. ⁵ Then he said to them, Children, have ye there any thing to eat? They answered, No. ⁶ And he said to them, Cast the Net on the right Side of the Ship, and ye shall find. They did so, and the Net inclosed such a Multitude of Fish, that they were not able to draw it. ⁷ Thereupon the Disciple whom *Jesus* loved, said to *Peter*, It is the Lord. As soon as *Peter* heard that it was the Lord, he put on his upper Coat (for he was stript) and threw himself into the Sea. ⁸ And the other Disciples came in the Bark drawing the Net full of Fish, for they were but about two hundred Cubits distant from Land. ⁹ When they came ashore, they saw a Fire made, and Fish laid thereon, and Bread. ¹⁰ *Jesus* said to them, Bring some of the Fish which ye have now taken. ¹¹ *Simon Peter* went aboard, and drew the Net to Land full of great Fishes, an hundred fifty and three: and notwithstanding there were so many, yet the Net was not broken. ¹² *Jesus* said to them, Come and dine. And none of the Disciples offered to ask him, Who he was? knowing that it was the Lord. ¹³ *Jesus* then drew near, and taking the Bread, gave them some, and Fish likewise. ¹⁴ This was the third time that *Jesus* appeared to his Disciples, after he was risen from the Dead.

¹⁵ When they had dined, *Jesus* said to *Simon Peter*, *Simon* Son of *Jonas*, do you love me more than these? He replied, Yes, Lord, you know that I love you. *Jesus* said to him, Feed my Lambs. ¹⁶ He said to him again the second time, *Simon* Son of *Jonas*, do you love me? He replied, Yes, Lord, you know that I love you. He said to him, Feed my Sheep. ¹⁷ *Jesus* said to him the third time, *Simon* Son of *Jonas*, do you love me? *Peter* was grieved at his asking him the third time, Do you love me? and he said, Lord, you know all things, you know that I love you. *Jesus* said to him, Feed my Sheep. ¹⁸ Verily Verily I say unto you, When you were young, you girded yourself, and walked whither you would: but when you shall be old, another shall gird you, and

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carry

carry you whither you would not. ¹⁹ This he said, to signify to *Peter* by what Death he should glorify God: And having spoken this, he said to him, Follow me. ²⁰ *Peter* turning about, saw the Disciple whom *Jesus* loved, following: (the same Disciple who at the Supper leaned on *Jesus*, and said, Lord, which is he that is to betray you?) ²¹ Upon seeing him, *Peter* said to *Jesus*, Lord, and what is to become of this Man? ²² *Jesus* said to him, If it be my Will that he stay till I come, how does that concern you? Do you follow me. ²³ Hence it was reported among the Brethren, that that Disciple should not die: yet *Jesus* did not say, He shall not die: but, If it be my Will that he stay till I come, how does that concern you? ²⁴ This is the Disciple who testifieth of these things, and wrote these things, and we know that his Testimony is true. ²⁵ There are besides many other things performed by *Jesus*, which if they were all to be particularly described, I think the World itself would not contain the Books that might be written. *Amen.*

F I N I S.

S E L E C T
D I S C O U R S E S
O N T H E
P R I N C I P A L P O I N T S
O F
R E V E A L ' D R E L I G I O N .

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DISCOURSE I.

Natural Religion the Foundation of Reveal'd.

J O B xxxvi. 2, 3.

Suffer me a little, and I will shew thee; that I have yet to speak on God's behalf: I will fetch my knowledge from afar, and will ascribe Righteousness to my Maker.

SUCH is the connexion of religious Truth, that any part of it receiv'd and practis'd will gradually lead to the rest: like a Circle, wherever we enter it, persevering we shall pass the whole Circumference. The ordinary Christian, who, with an honest Heart receiving the Truths commonly taught, makes the Gospel his rule of Life; must, by his humble Acquiescencē therein, reap great Benefit: but if Others more difficult, or curious, or misapprehending some reveal'd Doctrines, cannot readily embrace them; it is their Duty to go back to first Principles, *to fetch their Knowledge from afar*, and begin in what is called *Natural Religion*. If they really begin, and seriously endeavour to conform their Practice to such their reason'd notions of Duty, they will soon get new views of Truth; and a due Perseverance will certainly dispose them to receive whatever Revelations God has made of himself.

The Term, *Natural Religion*, is us'd by modern Writers in two different Senses. Sometimes they mean by it *all* Obligations rising from the Nature of Things; at other Times, *only such* Obligations, as are discoverable by the Light of Nature.

I shall begin to treat of it according to the first Sense, as it imports all Obligations arising from the Nature of Things. As such, it has been verbosely recommended by Considerations of the *Proportion, Harmony,*

* A a a 2

Harmony, Beauty, and Order, which it would establish. Such Notions are right indeed, but too subtle and slim to curb the unruly Appetites and Passions of Men. The famous Author of *the Religion of Nature delineated*^a, has, I think, set it in a more advantageous Light, by shewing it to consist in a *Conformity to Truth*, as he has evinced and demonstrated with a peculiar Accuracy: and indeed he has so exhausted the Subject, that it is superfluous to treat farther of it in that Light. I would only subjoin that the same Notion was long since inculcated in numberless Passages of Scripture, wherein *Truth* is proposed as the Substance of Duty; the divine Precepts are called *the Laws of Truth*; and the fulfilling them is stiled *walking in the ways of Truth; doing the Truth; obeying the Truth*, and the like. On the other hand, the fall of Lucifer is ascribed to *his not abiding in the Truth*: and he, as the Principle of Evil, is called the *Father of Lies*: and all Transgressors are called *Liars*, because in Action they are *Liars*, every Sin being a *Lye* in practice.

Nehem. ix.
13. Mal. ii.
6. Ps. cxix.
151. John
xvi. 13.
John iii. 21.
1 Pet. i. 22,
&c.
John xxviii.
37. John
viii. 44, &c.
Apocal. xxi.
27. τολμή
ἄιδε.

Thus is *Truth* often proposed in Scripture as the Substance of Duty; but the Term more generally used there to express the whole Duty of Man, is *Justice, or Righteousness*, which is the same thing, and the same Word in the Originals, and in all Translations (that I have seen) besides our own. The Theorists in Morality will find this Term *Justice*, altogether as philosophical as that of *Truth*: yet it gives a more familiar notion, and is consequently more intelligible, which is a material Advantage in subjects of abstract Speculation. It may therefore serve as a farther Illustration of the Religion of Nature, if we consider it in this second Light as *Justice*, and at the same time compare it with the former, that of *Truth*. For these two Terms, *Truth* and *Justice*, are, in some respects, synonymous; as when they are taken for a Rule, or Law: they differ only as they respect different faculties in Man, *viz.* the Understanding and the Will. *Truth* is the Rectitude of the Understanding, by which we know Things for what they are: this *Truth*, impress'd upon the Will, becomes *Justice*.

To treat each thing, *as being what it is*, is the same as to do each thing *Justice*: for the Office of Justice is to render to each thing its due; and the Measure of what is due consists in the Nature of the Thing, or *what it is*.

If Men were consistent with themselves and acted uniformly, *Truth* and *Justice* would be inseparable. But see here the Defect and the

^a Mr. Woolaston.

Reproach.

Reproach of our Natures. Truth in the Understanding, often rests there a barren Notion and empty Speculation, without ever passing into the Will and Affections, so as to produce *Justice*. That is its proper Office, which if it does not perform, it becomes totally vain and useless.

Truth therefore, to be effectual, must govern all our Sentiments and Affections, but principally *Love*, which, rightly directed, is in Scripture stil'd *Charity*. *Love* is the Master-passion, to which the other Passions or Affections of the Mind conform so punctually, that they may be consider'd only as *Love* diversified, according to the different situation of the Object. Thus *Grief* laments the Absence, and *Fear* apprehends the Loss, of what we love. *Desire* pursues it; *Hope* has it in View; *Anger* rises against Obstruction, and *Joy* triumphs in Possession.

“*Amor meus est pondus meum* (saith *St. Austin*), *ed feror quo- cunque feror.*” *My Love is my Weight, by that I gravitate; by that I am carried wheresoever I am carried.* The Metaphor of a Weight here applied to Love is surprisngly proper: For, as in the natural World *Gravitation* is the universal Agent, which controls every particle of Matter, with infinitely various Effects, according to their various Situation; infomuch, that the firm adhesion of Parts in a Diamond, and the intestine agitation of Parts in a chymical Effervescence, are both accountable from the same Principle: So in the spiritual World *Love* excites, and governs all the Motions of the Mind; and is alone the Source of every other Passion and Affection. And therefore, *To love things Amiable in the degree they are Amiable*, is another summary of Natural Religion, which also coincides with those before-nam'd, *viz. Truth and Justice*; for it is treating Things according to their Nature, and rendring them their proper due. *Truth* and *Justice* may be speculative Notions, but if our Affections are regulated, if the Heart be set right, then actual Virtue must ensue.

This *must* be the End of all Religion, whether Natural or Reveal'd: Reason and Scripture agree in this; and the Philosopher must conclude as the Apostle does, that *the End of the Commandment is Charity*; or, as the same is expressed more at large by Christ himself, *Thou shalt love the Lord thy God, with all thy Heart, and all thy Soul, and all thy Mind: and thy Neighbour as thyself.* On these two Commandments hang all the Law and the Propbets, i. e. all the Doctrines of Revelation tend only to establish and enforce these two Commandments,

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ments, which, being the Substance of our Religion, I shall farther illustrate by the Doctrine of Gravitation before-mentioned.

By the Laws of Gravitation all Bodies tend to their Center, and at the same time they attract, and are attracted by each other. The Center draws them all, so as comparatively to supersede their mutual Attraction; yet, in reality, they have such Attraction: and if the Center be with respect to each of them, as almost Infinite to a Unit; yet they keep still the Proportion of Units among themselves: and the nearer they approach to the Center, the nearer they approach to each other, and thereby increase their mutual Influence.

Analogous to this universal Law of the material World, Religion enjoins *Charity*, i. e. *to love God with all our Hearts: and our Neighbour as ourselves.* By this all pure Spirits, I mean Spirits in a state of Perfection, tend to God as their Center with an unparallel'd Vehemence. The Force here is as Infinite to One: And their respective Action is as Unites among themselves, inasmuch as they are Individuals of the same Nature, and upon that account equally amiable. For *Self-love* is innocent and reasonable in its proper Degree; and then only becomes criminal, when it becomes *Partial*; when it appropriates more than its due, and thereby detracts from that equal measure of Love which we owe to others. At the rate Men commonly love themselves, it is not possible to love others as themselves; but we ought to bring down Self-love to such a Moderation, and raise Brotherly-love to such a Pitch, that both may come to be adjusted in the same Level.

Upon the whole, if this Principle, *Love*, was exerted according to the *Nature* of its Objects, it would maintain *Order* in the spiritual World, as Gravitation or Attraction does in the Material.

And thus we may consider Natural Religion, as comprehended in the general Notions of *Truth*, *Justice*, and *Charity*; in which several Views of it, Duty is the mere result of the *Nature of Things*; and Religion, in this Sense, is but another Name for the *Law of Nature*, or that Law, which the Nature of Things prescribes and requires.

It may, perhaps, farther illustrate this Subject, to observe with what an inviolable Fidelity the *Laws of Nature* are maintain'd in the material World. All inanimate Beings, from the Sun, Stars, and Planets, down to the minutest Spire of Grass, continue immutably in the order prescribed by the great Creator. The same Immutability might have been established in the spiritual World. Man might
have

have been endow'd with such clear and invincible Impressions of *Truth*, as would have determin'd his Will and sway'd his Affections in such a manner, as to have render'd him incapable of error in Judgment or Practice. In such a state that divine *Concursus*, which maintains the Laws of Nature unvaried in the *material* World, would have taken place in the *Spiritual*; and established *Truth* and *Justice* as it were mechanically, and by what is called a fatal Necessity.

A superficial and arrogant Thinker may possibly wonder, why this is not the case; but he will cease to wonder, when he considers that *species of Excellence*, to which the divine Will has been pleas'd to appoint human Nature. Had Man been made Passive, as brute Matter is, he would have been a mere Machine, that must *go true* indeed, but would be absolutely incapable of Praise or Blame, Virtue or Vice, Reward or Punishment; whereas it is evident that Man was created in a state, wherein he might yield a voluntary Homage, not a forc'd Subjection. He is therefore endow'd with *Free Will*, which is the Image of God in Man, and renders him as independent, as is compatible with the nature of a created Being. Instead of those invincible Impressions of Truth, which would have captivated the Will, God gave him *Reason*, by which he might examine the Objects presented to his Choice. Man was placed in such a Situation, and the supreme Good was so obscur'd; or appear'd so remote, and consequently diminished, as made a possibility for temporal Goods to come in competition with it. And hereby the Freedom of the Will was preserv'd, which would have been annihilated in a perfect view of Truth: but, as the Case now stands, as some Objects, altho' of the utmost importance, affect the Mind but feebly, or may be wholly disregarded; while others, tho' exceedingly trivial, by their immediate presence and vigorous action upon the Senses, raise considerable Emotions in us; there becomes room for *Choice*, after Reason has deliberated, and given its Verdict.

This is the Province of Religion in the second Sense, and which I propos'd for the second Head of this Discourse. Hitherto Religion has been treated, as containing all possible Duty in all possible Beings: But in this second Sense, which indeed is the more usual, we understand by it *the Duty of Man as discoverable by the Light of Reason*. In this, as every Man must answer for himself, so every Man must judge for himself. Each may declare his own Discoveries, and point out to others the Prospect he has taken; but that is all: for this Religion of Nature, like the suppos'd State of Nature, knows no Submission to authority. It

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It has been observ'd already, that the Law of Nature is punctually fulfill'd in the *material* Part of the Creation, while it is notoriously transgress'd in the *Rational*. Why then do the higher Faculties so often miscarry, while brute *Matter* never deviates from the Truth of Things? To answer this, we should consider in the first place, why *Matter* is so regular, the reason of which is the continual *Concurfus* of the Deity. For the Laws of Nature in the material World are therefore unerringly accomplish'd, because the God of Nature himself puts them in execution. Those who have studied Nature most, and penetrated deepest into her hidden Recesses, have discover'd themselves, and demonstrated to others, "That every Particle of Matter is actuated
 " by the Deity residing in all his Works: that the Heavens and the
 " Earth, the Stars and the Planets, move and gravitate by virtue of this
 " great Principle within them: that all the dead Parts of Matter are
 " invigorated by the Presence of their Creator, and by him made
 " capable of exerting their respective Faculties." Now God is equally present in all spiritual Beings: but his Presence there is not, as in the former Case, always efficacious; because *Matter* being merely passive, the divine Energy takes place there without impediment: but *Spirits* being endow'd with freedom and self-activity, God, who treats all Things according to the Nature He has endow'd them with, requires their *voluntary Concurrence*: This is as necessary on their Part, as mere Passivity is in inanimate Matter.

I observed before, that, according to *Justice*, all Creatures have a necessary Dependence upon God: but by *Free-will*, it is in the power of Man whether he will act suitable to such Dependence or not. Altho' the Presence of God maintains him in Existence; altho' by this he moves, altho' by this the Blood circulates, and the animal Life performs all its Functions; yet the Mind of Man can, in some Sense, exclude God, can obstruct his benign Influences, can quite neglect or forget Him, and *live* (as the *Psalmist* speaks) *without God in the World*.

No wonder then that such Men live as they do; no wonder that Minds broke loose from their Dependence upon the supreme Wisdom, commit such Follies and Crimes as justly render them contemptible to each other. This account of Things, and this alone explains the mad Scene of human Affairs: for Folly and Vice must proceed from wilful Ignorance of God as necessarily, as Night follows Sun-set.

The first Means to be used towards dissipating this Darkness, is *Prayer*, i. e. the Minds seeking God, and returning to an actual Dependence

pendence upon him. The Duty of Prayer is a fundamental Article of Natural Religion as its accurate *Delineator*^b has demonstrated with his usual solidity: concluding in express Terms, “ That never to pray to God is equivalent to this Assertion: *There is no God, who governs the World, to be pray'd to.*”

Give me leave therefore to observe here, that those who neglect the Offices of Devotion, are not to be reckon'd among the Disciples of Natural Religion. And it is great pity they should deceive themselves with so specious a Name. The Advantages of Natural Religion, which are confessedly very great, cannot belong to those who do not practise it, by setting aside a certain Portion of their Time daily, wherein to pay their solemn Homage to the great Creator. If this were done regularly with such attention of Mind, such desire of Heart, and such Perseverance as bears any Proportion to *the Nature of Things*; they would find their Notion of God, which has hitherto been obscure, insipid, and unaffecting: they would, I say, find their Notion of God improv'd and animated: It would grow the predominant Thought, and gradually the predominant Passion of the Mind.

Devout Meditation would produce this Effect both on the part of Man, and on the part of God.

On the part of Man, because “ Perceptions are heighten'd by Reflection and the Practice of Thinking. By reflecting we exercise our Capacity of apprehending; and such Use and Exercise of it will increas and extend that Capacity.”

These Dispositions there are in Man for the Knowledge of God. And on the other hand the infinite Goodness of the Deity must incline Him to manifest Himself to those, who thus seek Him in Sincerity. For as Reason dictates Prayer, so Reason dictates Trust in God, I mean an humble Assurance that our Prayer shall find Acceptance. *He who made the Eye, shall not He see? He who made the Ear, shall not He hear? He who made the Heart of Man, shall He reject its only just Desires?* He will not reject them, nor long hide his Face from the pious Distress of his Creatures.

To Pray, as I shew'd before, is a Doctrine of Natural Religion; and if it were faithfully practis'd, we are confident that it would lead Men into the Doctrines of Revelation. We desire only that Christianity may be put to this Test: we need not, we ought not to ask more of our Hearers. The Interest they have at stake well deserves

^b *Woolaston*, p. 18.

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that the Experiment should be made; for our Scriptures charge
 John viii. 47. all Infidelity upon the want of Natural Religion. *He that is of
 God (says our Saviour) beareth my Words: ye therefore bear them
 John vi. 44, not, because ye are not of God. Every one that hath heard of the
 45. Father, and learned, doth come unto me: but no Man can come unto
 me unless the Father draw him.* His Apostles too declare to the
 John iv. 6. same Purpose. *We are of God. He that knoweth God, beareth us.
 He that is not of God, beareth not us.* So necessary is the Practice
 of Natural Religion to prepare the Mind for evangelical Truth.
 And that it should be so, is perfectly agreeable to the celebrated
Law of the Nature of Things. For *to follow the Light we have,*
 is a requisite Disposition for farther Discoveries; which Discoveries
 the divine *Mercy*, as well as *Justice*, denies to those who are not so
 qualified.

God, in his *Justice*, refuses greater Manifestations of himself to
 those, who abuse the Means of Knowledge already given. Nor is
 it less an act of *Mercy* to withhold greater Conviction from those,
 whom such Conviction would render yet more guilty, and conse-
 quently more miserable.

To conclude, true Religion, of whatever Denomination, is to be
 practis'd. Only to talk and dispute about it, is in some sort to
 profane it. It was not instituted to amuse us with barren Specula-
 tions, but to bend our Heart low in a reverential Awe of the Deity:
 and transfer us from the initiating Principles of Natural Religion,
 to the Consummation of it in the Gospel Dispensation. We shall not
 then need to *fetch our Knowledge from afar* in abstract unaffecting
 Reasonings; but enlightened by divine Grace we shall perceive the
 Presence of the Deity within us to assist our Weakness, and accept
 our Homage.

DISCOURSE.

D I S C O U R S E II.

Of ORIGINAL SIN.

ROM. v. 18.

As by the Offence of One, Judgment came upon all Men to Condemnation: even so by the Righteousness of One, the free Gift came upon all Men unto Justification.

AS the Fall of Man happened in a higher, and very different Order of Nature from the present, it is not possible for us to have a clear and adequate Knowledge of it. But there are numberless Degrees between a perfect Knowledge and a total Ignorance. We are told all that it concerns us to know; and That we should attend to as an important Part of our own History. In forming our Notion concerning it from the Account given in Scripture, we must make due Allowance for the Imperfection of human Language, which cannot express spiritual Things otherwise, than by Figures founded in that Analogy, which subsists between the visible and the invisible World. And there is the greater Reason to make such Allowance for a Book so ancient as that of *Genesis*, which was wrote when Language had been little cultivated, and the Generality of Mankind were very gross and incapable of sublime Speculations: so that the sacred Historian was obliged to represent intellectual Things by sensible Images, which he uses, if I may so speak, as a kind of Hieroglyphics. Such in particular is the *Tree of Knowledge*, which appears to have been a well-chosen Symbol, and well understood by the *Jews*, because a *Tree* or *Plant*, is still frequently used by the *Jewish* Writers to signify some principal Point of Knowledge *implanted* in the Mind. Hence the famous *Arbor Cabbalistica*, on which their System of the Divine Attributes, called *Sephiroth*, is distributed: hence the Rabbies call their Articles of Faith *plantationes* or *plantas*: and hence our Lord himself, after reprobatng some false Doctrines of the Pharisees, adds; *Every Plant, Matt. xv. 13; which my Father hath not planted, shall be rooted up.* i. e. Every Doctrine, which is not of Divine Institution, shall be eradicated—

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and,

Of ORIGINAL SIN.

and, if it be not an Instance too light to be joined with those before-mentioned, I would remind you, that the same Symbol is made use of at the End of our public Grammar.

When therefore we read that the first Man was placed in a fruitful Garden, we must infer that his Mind too had its *Paradise* suited to its Capacities, and abounding with various Objects of Knowledge; which were as necessary to it (the Mind), as corporeal Food was to the Body. For every kind of Life must have its proper and homogenous Nourishment. Life is, as a Fire, always spending itself, and requiring fresh Fuel, which it devours, digests, transubstantiates, and then perspires to make way for successive Circulations. Thus the earthly Body is recruited with the Productions of its Mother Earth, while the Mind feeds on Thought, and requires a continual Supply of suitable Entertainment as verily as the Body does. The Parallel too holds with regard to the Effects of Diet. Good Thoughts nourish and meliorate the Mind, as evil Thoughts corrupt and poison it. For Meditation does the Office of Digestion, and transmutes its Objects into the Substance of the Soul. In Paradise Man found not only outwardly every Tree that is pleasant to the Sight, and good for Food: but also inwardly all Branches of Knowledge pleasing to Speculation, and good for Food to the Soul. He had there, not only savoury and delightful, but also wholesome and substantial Truths, on which he might *ruminate*, and by which he might nourish and improve.

Beside these there was within his Reach one Set of Notions, which he was forbid to meddle with, called *the Knowledge of Good and Evil*. Or perhaps we shall speak more properly, if we say he was forbid to take Things in one certain Point of View, which would discover the Knowledge of Good and Evil. In some sort indeed he knew Good from the Moment of his Creation, for all was Good about him: but he knew it only, as one may be said to know Health, who never felt Disease: or to know Light, who never knew the Want of it, who never was in Darkness. Such a Man's Idea of Light (if he has any) will scarce deserve the Name of Knowledge, for want of that Distinction, which is found only in comparing it with its Opposite. We, who have experienced Darkness, have quite another Notion of Light than such a Person would be capable of. It was this experimental Knowledge which was forbidden, a Knowledge of Good by its Contrary: so that in a proper Sense Evil only was prohibited.

For it may be farther observed, that *Good* and *Evil* are relative Terms, whose Sense is to be determined by the Circumstances to which they

they refer. Thus *David* says of himself, that *it was good for him that he had been afflicted*. Doubtless Affliction is in itself Evil, yet he rightly calls it Good, by reason of the greater Evil it delivered him from. Now *Adam*, in his state of Innocence, could have no such Notion. The Absence of Evil left no room for the relative Good. As he knew not Disease, so neither had he a Notion of Medicine; and after the same manner he, in all other respects, enjoy'd a fortunate Ignorance. He was therefore commanded to *keep this his first Station*, and not depart from that true View of things which was set before him.

But it may be asked: whence then came Evil into the World? This has been deem'd a Question of great Intricacy; but it may be solved by considering only whence *moral* Good proceeds. Does it not arise from the right Use, which a free Agent makes of his Liberty, when he chuses that which is proper for him, and rejects the contrary? Now Evil comes from the same Fountain that Good comes from, even the Free-will. Take away Free-will, and there can be no moral Good in Man, as there is no moral Good in a Mill or other Machine. As Good therefore proceeds from the Freedom of the Will, so the Possibility of Evil evidently flows from the same Cause, and it is needless to seek it elsewhere.

From that Possibility Man called forth Evil into Existence; and thereby fell from *Righteousness*, i. e. Justice largely taken, as involving all Duty. By Justice the Creature belongs to the Creator, and can have no right to dispose of itself. The only Use man ought to make of his Will, is to surrender it to God perpetually in a generous Obedience. And the Freedom of the Will should serve only to remove Servility, and give a kind of Merit to his Subjection; to make it an Homage-worthy God, as coming from a Being that might possibly refuse it; yet pays it freely, and returns the use of all its Faculties to him, from whom it received them.

Adam acted otherwise, and thereby *pulled down Destruction upon himself*, as the wise Man expresses it: He disobeyed his Creator, and he had the Punishment he deserved. So far, I think, there is no ground for Objection. But the Consequence of his Fall involving all his Race, and *making Infirmary permanent* (as *Esdra*s speaks); this is a great Offence to many, and furnishes matter of Complaint to almost all. We are apt to say with him, *That it had been better not to have given the Earth to Adam* (not to have trusted him with the Fate of his Posterity); or *else, when it was given him, to have restrained*

frained him from sinning. This Sentiment, tho' a rash one, is very natural to our Frailty and Ignorance; as is also the exclamation which follows: *O Adam, what hast thou done! for tho' it was Thou that sinned, thou art not fallen alone, but we all that come of Thee.* Such Complaints, and such Expostulations have been common among serious Men; but it is common to complain without Reason; and if we saw the whole Plan of Providence with relation to Mankind, I am fully persuaded, that we should find this Complaint very unreasonable, and even ungrateful to our Redeemer; who has made abundant Compensation for all Damages arising from *Adam's* Transgression, by atoning, not only for Original Sin, but also for the many actual Offences of Mankind, as is shew'd at large in the Context.

2 Efd. vii.
48.

I would only observe in this place that the Reason, why we are so prone to complain and lament ourselves, is, because we now feel the Inconveniences of our present State, and are not sufficiently apprised of many of its Advantages, nor of the greater Disadvantages, which other *initiating States* may be liable to. It is very probable, that every intelligent Being has a Time of Trial or Probation. Some of the Angels are fallen, for ought we know, irreparably. Our Father *Adam* was placed in a lower Station than they: his Fall consequently was less, and by the Mercy of our great Mediator, He, and *Eve*, the Companion of his Fall, are now fully restored. We find ourselves, not by our own Fault, at the Bottom. But a Ray of *Light* reaches down to us, and a *Way* is opened for our Ascent. That *Light* and that *Way* is our dear Redeemer, who is ever present with us, and in us, to enlighten, guide, and assist us in our Passage.

Pfal. viii. 5.

Wisd. x. 1.

John viii. 12.
and xiv. 16.

As to the Corruption of our Nature, That, strictly speaking, is not our Sin, nor shall we, through the Merits of Christ, be answerable for it. On the contrary, at the Day of Judgment it will be brought to our Account on the favourable Side, and all due Allowance made for it. In the mean time it has its Office admirably contrived by Providence, in affording us continual Occasions wherein to exercise Virtue. It is a source of evil Desires; and these evil Desires are the Enemies which we have to combat; consequently, to those who combat them, they are the Subject of Victory and Triumph. To have such Enemies is not our Crime: our Crime lies only in basely submitting to them. The Grace of God is ever ready to assist our Endeavours, and, as the Apostle speaks, to *make us more than Conquerors through Christ that loveth us.* Take away these Enemies, otherwise than by our conquering them; and you take away that which

Rom. viii.
37.

which constitutes the proper Excellency of human Nature in the present State; which Excellency consists in resisting evil Inclinations, in overcoming ourselves, and approving our Fidelity to the Creator amidst all the Temptations which surround us.

Those therefore who complain of Original Sin, as if they were hardly dealt with, should consider well the Answer which the Angel gave to *Esdras*, when he complained of *Adam* in those Words before mentioned: *O Adam, what hast Thou done! for tho' it was Thou that sinned, Thou art not fallen alone; but we all, that come of Thee.* To which the Angel answered: *This is the Condition of the Battle,* ^{2 Esd. viii} *which Man that is born upon the Earth shall fight: that if he be overcome, 57, 58. he shall suffer; but if he get the Victory, he shall receive eternal Glory.*

Such is *the Condition of the Battle*; such are the Terms prescribed; such is the Trial, or State of Probation, which we must pass through. But if some were to speak their Thoughts, we should hear Objections against all such Trials. Why (would it be said) why did not God make us happy at once? Why would He suffer his Creatures to run any Hazard of being miserable? He might have made Justice as natural and necessary, as Respiration; and thereby spared us all the Pains, which we must now be at, before we can be Happy upon the Terms which He has set us.

To this we might answer in the Words of the Apostle: *Nay but, O Man, who art thou that repliest against God? Shall the Thing Rom. ix. 20, formed say unto Him, who formed it; Why hast Thou made me thus? &c. Hath not the Potter power over the Clay, &c.* Thus we might answer, and thereby satisfy a pious Mind: altho' these Words were spoke only concerning Gods electing a peculiar People, called to the distinguished Privileges of the Gospel Dispensation; and were not intended to be apply'd, as they have since scandalously been, to the Bulk of Mankind, whose Sentence at the last Day will depend only on their own Works and Deservings; which I remark here, because this way of arguing, which resolves Difficulties by vouching Divine Supremacy, has been so profanely abused to maintain impious Misrepresentations of the Deity, as absurdly arbitrary and tyrannical, that Men of Sense have good cause to distrust it. To those therefore who move this Question; "Why did not God make us happy at once, without our passing through any state of Probation?" It will be more satisfactory if we can intelligibly unfold this Knot, instead of cutting it by dint of sovereign Power.

The

The Objectors would be dispensed from all probationary States; they would take no trouble, and run no hazard: they would have nothing to do, but to enjoy; they would be immutably, eternally, infinitely *happy*. They want no more of God: they have no other Cares, or Desires.

Let it now be considered, whether such Desires are reasonable. Are they not on the contrary most ungenerous and base, arguing a Frame of Mind quite unworthy of the Favour to which it makes Pretension? We are all *Children* of the Almighty Father; and consequently under such Obligations as that Relation infers. Suppose then a Son quite averse to giving himself any trouble about pleasing his Father: one who thinks it a Hardship to be bid do any thing, but what he himself inclines to: who grudges that any Service should be required of him; yet wants an Inheritance, wants that his Father should do all he can for him. Such are they who make the Objection: and God, who bids us *not to cast Pearls before Swine*, will not squander his Blessings upon such unworthy, selfish Spirits.

The Word *Merit* has been so misapplied, or misunderstood; that one is almost afraid to use it, even upon proper Occasions. But we cannot be mistaken in asserting, that God, in his Justice, requires of every Man *such Merit*, as He himself has made him capable of. A Man can stop a covetous Desire from breaking out into Theft or Fraud, *i. e.* he can keep the eighth Commandment: (and the same may be said of the rest). Now, if from a dutiful Regard to God, the Man maintains his Integrity, God will reward his Obedience: for so far as he is a Creature fit to be made Happy, he is a *proper Object*: and it will be found in the Event, that the Divine Wisdom has provided effectual Means to render all Objects of the Divine Bounty *proper Objects* before their final Beatification.

Even in this state of Confusion we think it *wrong*, when a worthless Man is possessed of great Wealth or Preferment. Tho' these are far from being any real Good, yet, as Men value them, they judge them misplaced in the Hands of a Fool. In the Kingdom of Heaven there will be no such preposterous Distribution: but Excellence shall be the Measure of Bliss, and *none shall be crowned, but Those who have conquered*.

And this may serve for an Answer to those, who are inclined to charge God foolishly, for permitting the Influence of the first Man's Transgression to infect all his Race. This Infection we commonly call

call *Original Sin*, which has been denied by some, and misrepresented by others with such gross Aggravations, as render it offensive to common Sense, and inconsistent with the revealed Doctrines, particularly those of this Epistle.

As for those who deny it, I shall not dispute with them; for who would debate with a blind Man about Darknes? And they must be blind indeed, who perceive not Evil in their Natures. The Truth here is to be felt, and needs no foreign Proof. All that seems farther necessary for their Conviction, who scruple to admit it, is to remove the just Prejudices conceived against it from the spurious Additions made by those, who have misrepresented it.

Whatever the Cause may have been, it is certain in effect, that among the Professors of Christianity there has long been a strange Proneness to Credulity, and a preposterous Humour of making Things that are difficult in themselves still more difficult to be understood. Subjects, that were naturally obscure, have been rendered quite dark, and unintelligible. It would have been well, if Men had stopped even here: and surely it was high time, when the Premises were become absurd, not to advance Consequences, and plunge farther in Nonsense. Yet this has been done notoriously, and Men from their own Mistakes have made or admitted Inferences, at which themselves stood amazed; and yet have not scrupled to avow them.

As I intend by this Reflection no Invective, but a friendly Complaint; I shall instance in a Person, whom I honour exceedingly, I mean Mr. *Pascal*, who, as far as I can judge, has contributed more to the Defence of Christianity, than any other Man in the last Ages. Yet in his Thoughts upon Original Sin, which are, generally speaking, most excellent and satisfactory, he has the following Paragraph. "The Transmision of Original Sin from *Adam* to his Descendents Page 28. " appears to us, not only impossible, but also most unjust. For what " is more contrary to the Rules of our wretched Justice, than to " damn eternally an Infant incapable of Will, for a Sin, in which he " seems to be so little concerned, that it was committed Six thousand " Years before he came into Existence? Nothing certainly is more " rudely shocking than this Doctrine: and yet without this, (which " is the most incomprehensible of all Mysteries) we are incompre- " hensible to ourselves." The Conclusion is a great Truth; but the Premises are clog'd with needless Absurdities.

As first, he says, That the Transmision of Original Sin seems an *Impossibility*. Now the Scripture Account is, that *Adam*, after his

* C c c

Fall

Gen. v. 3. **Fall and Recovery to a Capacity of working out his Salvation, *begat a Son in his own Likeness, after his Image*, i. e. with the same evil Dispositions, and with the same infused Principle of Grace to combat them, as *Adam* himself was then endowed with. I see here no Impossibility, but on the contrary, a regular Course of Nature, according to which all Animals produce their Like.**

To this pretended Impossibility, the Author adds its apparent Injustice. For *what (says he) is more contrary to the Rules of our wretched Justice, than to damn eternally an Infant incapable of Will?* Here he calls the Notions, by which we judge of this Doctrine, *the Rules of our wretched Justice*.—Our Practice of Justice is indeed very *wretched*: but our speculative Rules of Justice are right enough, for Ezech. xviii. 19, 25, 29. **God himself appeals to them by the Prophet *Ezechiel*, upon the very Point in Question. Our Notions of Justice are not of our own Production, but a Transcript of the Eternal Law graven in our Conscience; and according to these we ourselves shall be judged at the last Day. We may therefore safely trust to their Judgment concerning an *Infant incapable of Will*, and consequently of Law: since St. Rom. v. 13. *Paul* declares, that *Sin is not imputed, where there is no Law*. And again; that *where there is no Law, there is no Transgression*. To which we may add, that where there is no Transgression, there can be no Punishment; seeing Punishment is a relative Term, which always supposes Transgression, and cannot subsist without it.**

This is a sure Conclusion, altho' the Scripture had been silent, as it is in a great measure, concerning what the Redeemer shall accomplish in the future State. But the same divine Authority, which teaches the innate Distemper of Mankind; teaches also its Remedy, and frequently declares it to be adequate to the Disease: For the second *Adam* will repair all Damages done by the first, and Himself answer for all Those, who have no unrepented Crimes of their own to answer for. [See Rom. v. 12—21.]

I shall now speak of another account of Original Sin authorized in our own Church; which tho' it was made with a good Intention, to render us the more sensible of our Obligations to the Redeemer; and is expressed in Terms, which are literally true in a certain Sense; yet may easily be mistaken, and thence render the Doctrine absurd. As where it is said, [The IXth Article] that Original Sin is not only the *Corruption*, but the *Fault of the Nature of every Man*, and *deserves Condemnation*. When we call it a *Fault*, we must remember,

as I observed before, to distinguish it from our own actual Faults; and remark that the Article calls it only *the Fault of our Nature*. *Fault* is used here, as we apply it to inanimate Beings, and in the same Sense, as when we say of a Vessel, that it is *faulty*, i. e. defective, useless, deserving to be rejected and cast away: yet, as we did not concur to the breaking it, this is not, in strictness of Speech, our proper Fault, our personal Crime: nor will the Guilt of it be lay'd to our Charge. However, for the present it has spoiled us, it makes us abominable: for a Fault is a Fault, and Corruption is Corruption, which ever way it came, or whatever *Use* may be made of it. It has happened without our Crime; and it may have an Issue unspeakably to our Advantage. But neither of these are here considered. Regard is had only to the present Nature of Man in his unregenerate State, which is notoriously unjust, and as such deserves Censure, as a *dead Tree cumbring the Ground*, if there were no *reviving Power*, if there were no *Redeemer*. But this is putting a Case, which never was, nor could have been. For the Almighty, *who inhabiteth Eternity*, and whose All-seeing Eye reaches through the whole Extent of it, foreknowing the Lapse of the first *Adam*, had, *before the Foundation of the World*, provided a second Head of human Nature, through whom to derive his Blessings to the whole Race, when the first Channel was polluted and spoiled. And as by the first Channel *Death* came into the World, so *Resurrection* proceeds from the Second: for *as in Adam all die, so in Christ shall all be made alive. And those, who have done Good, shall come forth to the Resurrection of Life: and they that have done Evil, unto the Resurrection of Condemnation.* 1 Pet. i. 20.

The present Life is our Time of Trial, during which our gracious Redeemer administers proper Assurances to each Man particularly, according to his Capacity. For as *He has tasted Death for every Man, so He is the Saviour of all Men, and the Light of all Men, having wrote the Law in their Hearts.*

As for us, who beside the general Law of Nature, have the additional Lights of Revelation; we have so much more to answer for. Let us not then waste our Time in vain Complaints, or absurd Cavils at the Divine Dispensation. We see indeed but little of God's Ways, yet what we see is sufficient for our Conduct, and to silence all reasonable Objections: since we are assured, that the Merits of Christ are coextended with the Demerits of *Adam*, and that every Man at the last Day shall be judged only according to his own Deeds and Deservings.

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servings. Then the Mercy, as well as the Justice of God, will be exerted in a manner that far transcends all Notions we can now form of them: the Clouds, which now cover the Ways of Providence, will be dissipated: Wisdom will be justified of her Children; and even those who shall be then reprobated, will be forced to acknowledge the Equity of their Condemnation.

D I S C O U R S E III.

Of the Tree of KNOWLEDGE.

G E N. ii. 17.

*Of the Tree of the Knowledge of Good and Evil thou shalt not eat :
for in the day that thou eatest thereof, thou shalt surely die.*

IN my last Discourse I had occasion to mention this remarkable Prohibition, and among other Reasons for it, observed, “ That “ Good and Evil are relative Terms, whose Sense is to be determined “ by the Circumstances to which they refer. Thus *David* says of “ himself, that *It was Good for him, that he had been afflicted.* Doubt- “ less Affliction is in itself Evil, yet he rightly calls it Good, by reason “ of the greater Evil it delivered him from. Now *Adam*, in his “ state of Innocence, could have no such Notion. The Absence of “ Evil left no room for the relative Good. As he knew not Disease, “ so he had no Notion of Medicine : and after the same manner he, “ in all other respects, enjoyed a fortunate Ignorance. He was “ therefore commanded to *keep this his first Station, and abide in the “ Truth, i. e. not depart from that true View of Things which was “ set before him.*”

Some may be curious to know more distinctly what that View was ; but tho’ it should be delineated in the properest Terms that human Language can furnish, yet, I fear, the Description would be little relished: the *Many* would slight its great Advantages, and perhaps treat them as a refined and subtle Speculation, void of that Solidity and Importance which they imagine in their present Prospects and Pursuits.

Pursuits. Even as the highest Mountains appear as Clouds or bluish Mists to those who are at a great Distance from them : so the Distance at which Men look back towards the State of primitive Innocence, renders it hard to be perceived ; and often little to be valued when it is perceived. Yet, however, as any tolerable Representation of it may serve farther to solve the Difficulty in question, *viz.* why the Knowledge of Good and Evil was prohibited ; I shall essay to trace out the gross Lineaments or Outlines of that primitive State, which is sometimes called *the State of Innocence* ; sometimes *the State of original Righteousness*. The first is a negative Account of it : the second is positive and explicit, therefore fittest to be insisted on.

The Terms *original Righteousness* [*Justice*] import that *Adam*, in his first Situation, was in a Capacity of doing *Justice* to every Object that occurred to his Notice : or (to speak in the modern philosophic Language, which emulates the Plainness of algebraic Equations) the *original Justice* of *Adam* consisted in this : that he knew Things for what they were, and could treat them as being what they were : or, in other Words, he knew the Nature of Things, and could behave towards them according to such their Nature, *i. e.* give to each Thing its due, *i. e.* do it Justice.

You observe here that the original *Justice* of *Adam* proceeded from his Knowledge, I mean those right Impressions which *Truth* made on his Understanding : and while those first Impressions lasted, they necessitated him to value all things truly, *i. e.* each according to their intrinsic Merit. All Things then had their proper Place in his Esteem : and therefore the same Rank which GOD holds in his Universe, that same Rank the Notion of God held in the Mind of Man ; consequently it was the ruling predominant Thought, to which all his other Thoughts were adjusted and kept in a due subordination ; for every other *Thought* was as dependent on That, as ever other *Thing* was dependent on the Creator. God was then known as the First, and the Final Cause of all Things ; as their Author, and their End. Now this *Sense* of their Relation to God ought to have been preserved as inviolably in the Mind of Man, as that Relation really and incessantly exists in the Nature of Things : and the Divine Will, which made them what they were, each in their Order ; the same Divine Will was the Rule by which they were to be estimated.

Thus Evil was quite excluded ; it was no where to be found in all the Works of God : and accordingly we find it repeated at the close of each Article of the *Mosaic* Account of the Creation, that *God saw that*

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that it was Good. The Cedar, and the smallest Spire of Grass; the Radiancy of the Sun and the glimmering Light of the Glow-worm, were equal in this respect; for Goodness, as was noted before, is a relative Term, and all things were equally good for the several Purposes to which God intended them.

And thus Things must appear while seen in their true Light, *i. e.* as the Creatures of God, produced by him, and dependent upon him. But when frail *Adam* turned away from this sublime, yet only rational View of Things; and, disregarding the Creator, considered Himself as having a distinct Interest of his own; then he would estimate the Creatures by the Service and Use he imagined they might be to Himself: and then immediately More and Less, Better and Worse, Good and Evil, would present themselves. For when God was set aside, then *Self* succeeded in the place of God to supply the immense Void made in the Mind of Man by that horrid Omission. Here was now a new Standard by which he form'd his Judgment of Things. And as Justice consists in the practice of Truth, so Injustice must be the Consequence of rejecting it: for when Man desisted from considering himself and all about him as the Creatures of God; he must at the same time cease to be *thankful* for them, he must lose the *Sense* of his Obligations to the Divine Bounty: and hence would ensue a general Revolution in all his Sentiments.

In all his Sentiments Gratitude must have been a predominant Principle, as long as he continued in that first State, which is rightly named, The State of *Original Justice*. For Justice is universal Virtue, and Gratitude is a more delicate kind of Justice, acting by the pure Motive of Love, which Love is the genuine Source of Happiness. Thus, while Man gratefully considered the Creatures, as the Gifts of God; besides their proper Value, they became more valuable to him as *TOKENS* of Gods Love to him, which would more and more excite his Love to God. And as the Love of God gained the Ascendant in his Mind, that would more endear to him the Gifts of God, and double his Enjoyment of them: this greater Delight would still increase his Love of God, and that Love of God, reciprocally increasing his Delight, would lead him forwards to the utmost Bliss he was capable of.

Such was the natural Course of Things, if Man had persisted in his original Rectitude. But, frail as he was, he deviated from this straight ascending Path; and too attentive to the Gifts of God, he forgot the Donor: Being diverted from that sublime, yet only true View
of

of Things, which set God always before him, he lost Sight of God, he turned his Back on Him, if I may so speak; and became Ungrateful to his Benefactor. *Ingratum si dixeris Omnia dixeris.* Ingratitude implies all kinds of Guilt. This was fully verified here. For when Man no longer considered his own Existence and that of All within his Power, as the Gifts of God; he of course took All to Himself. The Creator's Right being set aside, he accounted All his own: Possession was the ready Title by which he usurped an uncontrollable Dominion over them; and his Heart was elated with a spurious Joy in the new Acquisition of his imaginary Riches. Thus when he ceased to be *thankful* for them, he grew *proud* of them. Where Gratitude stopped, there Self-complacency with Pride began: and so the Preacher accounts for the Origin of Evil, *The Beginning of* Eccclus x. 12.
Pride is when one departeth from God, and his Heart [Affection] is turned away from his Maker: for Pride is the Beginning of Sin, and Covetousness and Envy, and every Species of Injustice are its certain Consequences.

This seems to me a satisfactory Account of the Prohibition we are treating of, and I find it confirmed by those of the *Jewish* Commentators, who are most distinguished for Piety, Parts and Learning. *Philo Judæus* upon this Subject writes as follows. "By Paradise we are to understand the principal Faculty of the Soul, which is filled with numberless Opinions, as a Forest with Plants. By the Tree of Life, is meant Piety or Godliness, that principal Virtue which renders the Soul immortal. And by the Tree of Knowledge of Good and Evil is meant^b such a View of Things, as distinguishes their Difference and Contrariety among themselves, without regard to the End to which they ought to be referred. These two were placed as opposite Extremes in the Soul; and God, presiding as Judge, observed to which of these Man would addict himself. And when He saw that Man, neglecting Holiness and Piety, turned aside to Cunning" [the *Greek* Word imports what is contrary to Simplicity, *viz.* a crafty regard to selfish Ends.] "He then rejected him, as was fitting, and drove him out of Paradise."

^a Edit. ult. Vol. 1. p. 37. De Mundi Opificio.

^b *Such a View of Things, &c.*] This Period would not be intelligible in a literal Translation, and therefore I was obliged to render it by a Paraphrase, which, I think, fully expresses the Sense of the Original. The Author himself explains *ἁβρότης* by *ὁραε διαβολας, visus Animi*, Vol. 2. p. 10. And the Effect of the *ἁβρότης ἢ μισου*, which he here speaks of, is that *ἁβρότης σαρκος* which is mentioned in our IXth Article of Original Sin.

Such

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Such is the Account which *Philo* gives of the Fall, and I conceive that *Maimonides* too intended the same Notion. *More Nevochim*, Part I. Chap. 2. where he interprets *Job* xiv. 20. as spoke concerning *Adam*. *When he turned his Face, Thou didst cast him out.* So he translates the Original, and explains it, by shewing that the *Hebrew* Word for *Face* signifies the Intention, and whatever the Mind is principally attentive to ; and infers, that when *Adam* changed his View of Things, and applied his Attention to That which he was forbid to attend to, [*viz.* a Comparison of the Creatures among themselves, exclusive of their Relation to the Deity] then God drove him out of Paradise.

The Cause then of all this Ruin is Want of Piety, Want of that devout Regard to the Creator which constitutes the Whole Duty of Man. I say *the Whole Duty of Man*; for as God alone is the first Cause of all Existence, so He alone ought to be the first Cause, or Motive of all moral Agency. The Relation which We and our Fellow-Creatures stand in to Him, ought to be the sole Rule of our Conduct ; and *to act contrary to that Relation* is practical Atheism. 'Tis the Original Sin, and the Cause of all Sin that was, or is, or can be committed. *To act contrary to the Relation which we bear to God*, is an abstract Way of speaking, the Importance of which, I fear, may not be duly apprehended. Let it therefore be considered what it is for Men to act in contradiction to the very inferior Relations which they bear to one another in civil Society. If a *Servant*, laying aside all thought of his Master, deserts his Service ; and disposes of himself, and of All he can get of his Master's into his hand, as if it were his own, his unquestionable Property.—If a *Son*, casting off the Reverence and Obedience due to his Parents, and mindless of his Obligations to them and Dependence on them ; follows his own Devices in Defiance of their Authority—If a *Wife*, departing from her Husband, places her Affections upon another Man, &c.—These shew what Enormities follow from the Creatures acting contrary to the Relations which they bear respectively to one another : But when Man acted in contradiction to that high Relation which he bore to God, this was consummate Guilt ; this was a total Apostasy from Truth and Goodness. The Crime proved its own Punishment : He had forsaken God, and was forsaken by him. Thus the Sentence denounced, *viz. In the day that thou eatest thereof thou shalt surely die*, was punctually executed on the very day of Transgression.

For

For Death is not a loss of Existence, (probably there is no such thing in Nature,) Death, I say, is not a loss of Existence; but it is an Alteration in the manner of Existing, whereby the Scene is changed: we lose our accustomed View of Things, and can no longer have that Intercourse which had been maintained during that kind of *Life*, whereof such *Death* is the Extinction. For as it was noted before concerning Good and Evil, that they were relative Terms; so it is with the Words *Life* and *Death*, which are always to be understood with regard to that Scene of Action, to which the Life spoke of is the Introduction, and from which the Death is the Exit. *Our prime Faculties are the Understanding and the Will: the Use of these is LIFE, which accordingly consists in Perception and Activity with regard to the Objects within its Sphere.* Thus the Angelical Life is conversant with Things Celestial and Divine; while the Animal Life is occupied in Things terrestrial, to which its Perception and Activity is confined. For,

As there are different *Senses* in the same Life, appropriated to the different Qualities of its Objects; the Eye, for instance, discerns Colours, the Ear Sounds, &c. so there are different Lives in the same Person, appropriated to the different Worlds to which they appertain. And as the Loss of one Sense does not extinguish the rest, but, on the contrary, it is found by Experience, that the Loss of one Sense may render those which remain more lively and acute, the Stock of Animal Spirits obstructed in one part, venting itself more copiously in others: so, when the Spiritual Life was quenched in *Adam*, the Animal Life was so far from being extinguished by that Loss; that, on the contrary, it was greatly enlarged, and became enormous. For those higher Affections, which were suited and originally belonged to the Divine Life, being destitute of their proper Objects, sunk down into the animal Principle, and applied themselves with their innate Vigour to the low Concerns of the animal Life. *Life*, as it was said before, *consists in Perception and Activity*, and Man in the Fall having lost his *Perception* of Heavenly Things, (which Loss is the Death denounced in the Text:) his *active Force* still subsisting, vented itself upon Things temporal with an Intensity most disproportionate to such inferior Objects. And hence ensued all the Follies and Miseries which have disgraced the human Nature.

But when we essay to represent the Disorders of the lapsed State, the same Difficulties recur which were complained of in the beginning of this Discourse: for as the great Distance at which we stand

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from

from the state of Innocence, makes us not relish, or even perceive its Excellence: so, as we ourselves are actually in the State of the fallen *Adam*; its Nearness, or rather Identity with our own, makes us not sensible of its Deformity. Men, ignorant of their proper Bliss, do not resent the loss of it: for their proper Bliss consists in the Knowledge and Love of God, which the Scriptures rightly call *Eternal Life*: and the Loss of this is the *Death* we treat of. But Men wholly occupied about their temporal Concerns, acquiesce in that wretched State; they are reconciled to their Misery, and may say, as those mentioned by *Isaiab*, *We have made a Covenant with Death, and with Hell we are at Agreement*. For altho' they still have a Perception of what is just, and right to be done; they use it only to blame or complain of others; and not taking it for the Rule of their own Conduct, they are quite unconcerned about their gross Deviations from it.

John xvii. 3.

Isaiab xxviii.
15.

Even they who are of a better Mind, and being convinced of their Errors, seriously endeavour to reform their Lives; even these, I say, do not at first, and all at once, discover the deep Corruption of their Nature: Nor is it convenient that they should do so, because a full View of it might greatly discourage them, and would be useless in their present Situation: It suffices that they practise what they know, and then farther Knowledge will be the Reward of their Perseverance. It is not reasonable to have a second Lesson, till the first is learn'd. The innate Depravation therefore is commonly discovered by Degrees in the Measure they strive against it; and the moral Light increases only as they follow its Guidance. As in traveling, we are always shifting our Horizon, and Objects, which were scarcely visible at a Distance, magnify when we approach them: so in the Road of Virtue, what before seemed a vain Refinement, becomes an essential Part of Duty, when we attain a Capacity to perform it.

As for those who give themselves up to other Pursuits, and neglecting Virtue do not regret their Want of it: to such the Doctrine of Original Sin infecting the human Race, commonly appears a needless Absurdity, which offends their Pride, and is not consistent with the high Opinion they have of their own Excellence. Yet some there have been, Men of acute Parts and a fine Discernment, whose Pride took a different Turn, and, instead of concealing their natural Depravity, rendered them inquisitive to search it out, and industrious to divulge it. These treating it as a matter of mere Speculation, have,

• *Rochefaucant, Mandeville, &c.*

with

with Gaiety and a kind of Triumph over the rest of their Species, so described the deep and universal Corruption of Mankind, and so exposed the Defects, or, if one may so speak, the Viciousness of human Virtues, that they have scandalized Many, and surpris'd All, but the Few, who by their own Experience in their religious Progress, were already apprised of it: and yet even those severe Diffectors of the Heart of Man, after having exhausted all their Sagacity in Discoveries, which, generally speaking, were true and well grounded; have professed, as they had great Reason, that there remained still a *Terra incognita*, which they could not penetrate.

The just Reproach of these Writers is, that they have represented Man only by the dark Side, and have omitted the Mixture of Goodness that is in him, I mean that innate Instinct to Justice and Piety, whereby the Creator has in part restored his lapsed Powers, and put him in a Capacity to deny himself, to withstand the wrong Propensities of his Nature, and do good Works in spite of bad Inclinations.

The Omission of this salutary Truth is very blameable in these pretended Philosophers, because in consequence of that Omission, they have represented the Acquisition of true Virtue as an impracticable Project: however they give proper Evidence in the Cause for which they are here alleged, *viz.* to prove the great Corruption of the human Nature, which ensued upon the spiritual Death of our grand Progenitor.

DISCOURSE IV.

Of CONSCIENCE.

R O M. ii. 14, 15.

When the Gentiles, which have not the Law, do by Nature the things contained in the Law; these, having not the Law, are a Law unto themselves: who shew the work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another.

IT is here asserted, that some among the Gentiles (who had no knowledge of a reveal'd Law) have, by the Light of Nature, discovered and perform'd the principal Duties which the reveal'd Law enjoin'd. The Apostle says, that *not having the Law, they were a Law to themselves*, and thereby shew'd, that what was prescrib'd by the Law, was also *wrote in their Hearts*, as their Conscience testified by the Sentence it pass'd within them of Approbation or Condemnation of their Actions.

The Text therefore imports, that Conscience gives decisions agreeable to a divine Law impress'd upon the Mind of Man. This then is the first Revelation made to us of the Divine WILL, and all farther Discoveries of it presuppose This, as a fundamental Principle. Yet even This has been disputed, and Difficulties have been rais'd, to obviate which is the Purport of the following Discourse.

The term *Conscience* has been lamentably abus'd and perverted to cover Motives that have no relation to it: and not only Hypocrisy, but Fanaticism, with many Follies, and Vices too, have taken Sanctuary in the Name of Conscience. For when sinful Men, industrious to deceive themselves and others, seek to justify the Wrong they do; they give for their excuse *good Reasons* instead of *true ones*: and therefore, as the Plea of Conscience, where it is real, is ever a sufficient Justification, this Plea has been often made, where Conscience had no share; but would have prevented the Wrong, if it had been attended to. And hence arises a farther Mischief, *viz.* that other bad Men, reluctant to the Restraints of Conscience, gladly take such Oppor-

Opportunities to decry it, and harden themselves in neglecting it. They tell us gravely, that to follow Conscience is a dangerous Way, and subject to gross Delusions: and to confirm this, they have at hand many Stories, some tragical, and some ridiculous; wherein great Follies, and even Vices are charg'd upon the score of Conscience. If we examine the ground of this Charge, we shall find it to be only the false Excuse which the Guilty make for themselves; which derogates nothing from Conscience, and would certainly be rejected as frivolous, if there were no private Reasons for admitting it. But Men, as I said, standing in awe of Conscience, and uneasy under its Censures, readily embrace whatever may lessen its authority, and serve for a pretext to dispense with their subjection to it.

Thus Imposture on one hand, and wilful self-deceiving Credulity on the other, have concurred with Atheism^a, to depreciate Conscience. The Imposture indeed has commonly been so gross, as to require a great degree of Credulity; and could never have pass'd upon any, but such as thought it their interest to believe it. For what has an aukward, spiritless, or perverse Shiness; what have Spleen, Melancholy, a distemper'd Imagination, Cowardise, or other complexional infirmities of Mind to do with Conscience? Yet all these have been imputed to it: as also Enthusiasm and Superstition, *i. e.* Madness and Folly; with Persecution and Rebellion, two of the greatest Crimes; these too have been ascrib'd to Conscience, and its sacred Authority vouch'd for Actions that proceed from most opposite Principles. That bad Men say what is false to excuse themselves is no wonder: but if we had a right Notion of Conscience, we should know these to be such improbable Falshoods, that it is just matter of wonder that any should give credit to them.

As for those who do give credit to them, and thence raise Arguments to justify their own neglect of Conscience, they do not act sincerely; for they think themselves in no danger of Bigotry, or Fanaticism, or a merciless persecuting Spirit, altho' they should, in the strictest manner, perform all that their Conscience requires of them. They have so good an Opinion of themselves, that they are under no apprehension of the brain-sick Follies they object. They fear not these for themselves. Their only fear at bottom is the pain

^a Whoever denies Conscience, will be proved to deny God by an inevitable Consequence, according to the Reasoning of Mr. *Woolaston*, p. 18. and 121. especially if we receive that of *Menander*, which I think true in a qualified Sense: *Ἐπειὸς ἄρα αὐτὸν οὐκ ἔστιν ἄπειρος, οὐκ ἔστιν ἄπειρος, οὐκ ἔστιν ἄπειρος, οὐκ ἔστιν ἄπειρος.* Cunctis mortalibus Conscientia est Deus,

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of following Conscience: they fear it not as a Deluder, but as a rigid exacter of Truth and Justice: and thence they treat it as an enthusiastic Principle.

And yet, as mean an Opinion as Men profess to have of Conscience, when they are pressed to follow its guidance; upon other Occasions they speak of it with Respect, and in some Phrases the Name is held in veneration. As when a Man says; that *he thinks so in his Conscience*, he means by *Conscience*, that *serious unprejudic'd posture of Mind, which is an immediate disposition for perceiving Truth*. And to say of a Man that *he has no Conscience*, is the worst of Characters: and the Person to whom it is apply'd will resent it as highly injurious. So that all Men would be thought to have Conscience: but if we should ask many what use they make of it? they would be at a loss for an Answer.—What Answer would they give?—

But to return whence we digress'd. It was said, that Men sometimes put a value upon Conscience: they look upon the want of it in others as an unpardonable Defect: and when they desire most to establish the Truth of what they assert, they vouch for it the testimony of their Conscience. There are other Occasions in which they shew not only a high Opinion of it, but even put the utmost Confidence in its Authority. For when they feel themselves notably injur'd, they will often appeal to the *Conscience* of an Adversary: The Reasons with which he defends himself go for nothing—there is, they say, no end of Reasoning: and they have recourse directly to his *Conscience*, the Conscience of an Adversary; they require *that alone* to give Judgment between them, with a perfect Assurance, that if their Adversary will but hearken to his own Conscience, *that will condemn him, that will do them Justice*.

Whence comes it to pass, that Men can divine so precisely what will be the Opinion of Conscience in another Person? Whence, I say, comes it to pass, that they appeal with such Assurance to the Sentence which Conscience will pass in the Breast of an Enemy, upon the Subject in Debate, even against his Interest? If Conscience were in his Power, as Reasoning is; would not he make that too speak in his favour? Here Men plainly look upon Conscience as an infallible Judge, as a sovereign Arbitrator; they require only that it may be fairly consulted; and where wrong is done them, they are secure of being righted by the Sentence it will pass in the Breast of him that injures them.

Such Homage do Men pay to Conscience in general, altho' they themselves in their particular Conduct have little regard to it. They know

know what Advantage to make of the Conscience of other Men, altho' they pretend sometimes not to know what Use to make of their own.

But there are times in which Men are oblig'd to submit to the force even of their own Consciences ; as in Cases of great Distress ; especially when some afflicting Circumstances bear such relation to a former Crime, that Providence seems to execute the Law of Retaliation, and marks the Fault in the Punishment. So when the Brethren of *Joseph*, altho' twenty Years after they had sold him a Prisoner into *Egypt*, were themselves seiz'd and imprisoned in *Egypt*, presently their Conscience reproach'd them with their cruel Usage of their Brother: *And they said one to another, we are verily guilty concerning our Brother, Gen. xlii. in that we saw the anguish of his Soul, when he besought us, and we would not bear, therefore is this Distress come upon us—behold his Blood is required.* So naturally do Afflictions, suited to the Crime, make the Voice of Conscience heard.

Danger too has the same Effect, especially when Life is concern'd. For as Death will put us under the full dominion of Conscience, and subject us to all the rigours of its Discipline: (Conscience being that Worm which never dies, that Fire which is not quenched) as Death, I say, will establish Conscience in all its Powers; so the approach of Death begins to set it at liberty: Many Self-deceptions and false Reasonings, which beclouded it, are dissipated, as the Passions decay, and Life draws to an end; leaving the Man defenceless and appall'd, a Prey to Fear and Remorse.

There are besides these other Occasions wherein this divine Principle is felt and submitted to even by those, who have long harden'd themselves against its Remonstrances. A prudent Reproof, for instance, seasonably urg'd by proper Authority, will sometimes pierce to the quick, and cause such Pangs, as for a while interrupt the lethargy of Sin. So when *St. Paul* preach'd to *Felix* the Governor; it is said, that *as He reasoned of Justice, and Temperance, and Judgment to come; Felix trembled.* The Judge trembled at the Words of his Prisoner.

Many other Instances might be brought from profane as well as sacred Story; but they are needless, and I appeal to your own Experience: and I do so the rather, because the Subject now treated of is better known by our inward feeling and experience, than any definition of Divines or Metaphysicians. Conscience is something so subtle and spiritual, that the grossness of human Language serves ill to define it. Words are not capable of such precision, as will exclude
all

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all Cavils: and one of the ways Men have of escaping from Conscience, is to dispute about it. While Men, reluctant to its Censures, are canvassing its Nature in abstract Speculations, they easily elude its force: for altho' the Voice of Conscience is distinct enough, when the Mind is attentive and prompt to obey: yet the Heart being indispos'd it is presently drowned in the noise of Controversy.

Conscience, in her Instructions, barely signifies her Will, too delicate to insist, much less to debate and contend: and as her Dictates are, so is her Nature, too subtle to be grasp'd by a rude Disputant, whereof the Casuists have given strange proof.

No definition of Light can give an Idea of it to a blind Man, or improve the Sight of him who sees. What Light is, cannot be taught, but must be felt. And so it is with Conscience. But as Persons, whose Eyes are weak and sore, avoid the Light: so many avoid the light of Conscience; they shrink from it, because they are hurt by it, and then perhaps, as in their own Defence, they call its Validity in question.

Truth, Reason, Justice, are still Names in vogue; while the term *Conscience* with many favours of delusion: but the terms *Truth, Reason, Justice*, have been us'd in such loose, unpractical Senses, that Men are come to treat them as mere Speculations. While the Term *Conscience* tends directly to practice; it calls the Man *inwards*; and points out to every Individual his peculiar Duty, more distinctly, and with more sensible Obligations, than those other *Names*, which vulgar Use has extended to general unaffecting Notions.

But after all (it may be ask'd) is it not true in Fact, that Men have run into strange Follies while they believ'd themselves under the guidance of Conscience? And is there not such a thing as an erroneous Conscience, which we ought heedfully to guard against? To both which Questions we answer severally:

First, that it is not possible to prescribe any Rule, that may not be abus'd. We can propose no Doctrine, but what may be perverted: and when Men are dispos'd to deceive themselves, there is no Advice upon Earth, that can hinder them. Those, who are at all acquainted with the Heart of Man, know the strange Power he has to persuade himself of what he has a mind to believe. To deceive others may

^b Conscience is used in different Senses (as what Word is not?) according to some of which it is rightly said to be *defiled, erroneous, &c.* But I have taken it in the Sense which it bears in the Text, where the *Law of God, written in the Hearts of Men*, is declared the only ground of its Testimony: and such Testimony is not fallible.

require

require some Art and Caution: but to deceive ourselves, when we are inclin'd to it, is as easy as to sleep, when we are inclin'd to it. For when Men give into Self-delusion, the Understanding is the dupe of the Will: Reason becomes the Tool of Inclination, and being degraded from its office of *Judge*, fervilely plays the Advocate of those Passions, which it ought to control.

As to the term *Erroneous Conscience*, that may be considered as a figurative Expression of the same kind, as when we say a *falsè Diamond*, by which we mean what is actually no *Diamond*, but a Counterfeit. So what is called an *erroneous Conscience*, is not really the Conscience which *St. Paul* speaks of in the Text, but a Delusion; and such a Delusion, as can never hurt any, who have not concurred to their own Deception. And, as I said before, when a Man is desirous to deceive himself, he will effect it, notwithstanding any Method we can prescribe.

Having thus endeavour'd to revive the Authority of Conscience by removing some of the Mistakes, which have often contributed to diminish it: give me leave to exhort you to hearken to, and obey its Dictates. Conscience is *the Law of God written in our Hearts*: and God has not wrote his Laws in vain. If they do not govern us, they will condemn us; they will make us one Day condemn ourselves with inexpressible Confusion. For tho' we may for the present stifle the Voice of Conscience, it will not long be in our Power: It will assume its Rights with an absolute Sway: and those who do not receive it as their Guide and their Lawgiver, shall feel it as a Judge and an Avenger.

For it is an Emanation of the Deity, and has its Origin in that supreme universal *Reason*, which *St. John* in the beginning of his Gospel calls The WORD, the Divine LOGOS: and after declaring Him the Creator of all Things, adds immediately, that *He is the Light of Men*. And lest we should not heed sufficiently a Truth of so exceeding great Importance, he presently repeats it, *He was the true Light, which lighteth every Man, that cometh into the World*. And this is said of the *Logos* before his Incarnation: this therefore is spoke of his divine universal Essence, whereby, as the *Sun of Righteousness*, He diffuses Light through all Spirits in such measure as they are capable of it. In Mankind it is at first a glimmering feeble Light, discovering only the frontiers of Virtue, and the entrance of Religion. This is a wise and merciful Dispensation: for hereby God accommodates Himself to each Person's Capacity, giving them as much as they want,

Ver. 4.

Ver. 9.

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even all they can use in their present Dispositions; and withholding a useles Abundance of Light, which if rejected, would render the Soul more guilty, and its return to Him more difficult. Hence it is, that what we term *Conscience*, in Men, is so very various. The Prov. xx. 27. Wise Man calls it the *Candle of the Lord*: and in different Men it enlightens after a different manner, according to their different Capacities. In some it shines with an unclouded Brightness; while in others it faintly distinguishes Good from Evil: and in the obstinate Sinner it seems totally obscur'd. Yet in the worst of Men there still remains all the Light he is capable of, *i. e.* as much as he can use: and if he will seriously try the Experiment, if he will recollect his Thoughts, and in earnest consult his Heart upon the Subject of moral Duty: This Spark of Divinity, still residing within him, will assuredly shew him the next immediate Steps which are to be taken: and if he perseveres in them, the Light will increase abundantly. With his new Views he will acquire new Powers and Abilities. For the *Light* of Conscience, when we actually use it, does not stop in Speculations; but is an *active Principle* to enable us to *do* what it directs.

But I stop here, and refer you to the greatest of all Instructors, Conscience; which is a Ray of the Deity, shining in our Hearts to shew us the Way to Heaven. Happy those who follow its guidance: they will advance from less to greater degrees of Light, till at length they arrive at the Beatific Fountain. But they who neglect it, will not neglect it with Impunity: For this (saith our Lord) *this is the* John iii. 19, 20. *Condemnation, that Light is come into the World, and Men loved Darknes rather than Light, because their Deeds were evil: for every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved.*

DISCOURSE

D I S C O U R S E V.

Of the Ceremonial LAW.

M A R K ii. 27.

The Sabbath was made for Man.

AS Man consists of two Parts, Animal, and Rational; so, corresponding to these, Religion has two Parts, *viz.* Ceremonial, and Moral; both necessary, tho' of a very different Nature and Importance. For Ceremonies are to Morality only as Means to an End, and all their Value is to be estimated in promoting it. Yet many Men in all Ages have been apt to over-value them: while others, especially in these latter Times, have as rashly depreciated them; and, because they are not our principal Duty, treat them as no Duty at all.

These are dangerous Extremes, as will appear by treating of Religious Ceremonies in general, so as to explain their Nature and Use; which I shall endeavour to do by applying to the whole Ceremonial Law, what our Lord has determin'd concerning one capital Article of it, *viz.* the Observation of the Sabbath. *The Sabbath was made for Man.* So we may say of all the *ceremonial Law*, that It was made for Man, for his Use and Assistance towards attaining *the End for which he himself was made*, even the Duties of the *moral Law*. For these Man was made. To fulfil the moral Law is the end of our Creation: and they live in vain, who do not make this their principal Study, their main Pursuit, as it is the only necessary business of Life.

To direct and assist us in this, the Ceremonial Law was instituted. It was *made for Man*, a help to his Frailty: it was contrived on purpose to facilitate the practice of essential Duties. And when Men totally neglect the essential Duties of Religion, it is natural to disregard its accessory Rites, which then become insipid, useless, and burdensome.

Upon which account in those Countries, where Fashion and Vogue still compel Men to frequent the public Worship, it has been found expedient to adorn and illustrate the Religious Offices with great Mag-

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nificence;

nificence; and bribe the Attention of the Audience by elaborate Entertainments of Shew, and Musick. I will not venture to blame, what may perhaps be well intended, and what possibly may have a good effect upon some, who coming to Church upon a less worthy Motive, are however in the way of Duty, in the way of being affected with the great Truths of Religion. However, to speak in general, Religious Ceremonies, where they are too numerous, or too pompous, must be less edifying. Instead of recollecting the Mind, they distract and dissipate it. Like too thick a Medium, they obstruct the Sight: and may be compared to painting upon Glass, which is intended to adorn it, but in event obscures it, and keeps out the Light. This will appear from a representation of the ground and nature of Religious Ceremonies, which I take to be as follows.

There are many things, which, tho' indifferent in themselves, yet bear so near a relation to moral Duties, that it is proper they should be brought under some certain Regulation; which, when it is established, becomes itself a Rule, and obliges us to conform to it, not for its own sake, but for the sake of those real Duties to which it relates.

Take for an instance the first and greatest of all Laws, that of worshipping the Creator, which is a Duty always seasonable: but as Men are apt to put things off, for which they have no great relish: and what may be done at any time, is often done at no time, because no certain Time was fixt for it: therefore it was found proper, even at the beginning of the World (as there is good reason to believe) to set apart every seventh Day for the offices of Religion, and to forbid on that Day all other Business, that Men might be quite at leisure to pay their Homage to the Creator.

So again, in the act of paying this Homage, Men have by nature such an unaffecting Sense of God, that at first they find it difficult to keep it in their Minds. The thought of God is soon thrust out by numberless Vanities, in which their poor Heart takes a more feeling Interest. To help themselves therefore against this shameful Frailty they invented, or were taught religious Ceremonies, which might be of service to engage, or prolong their Attention by the Mediation of sensible Objects. Here would follow a series of Actions, which, as they were significative of their holy Intentions, so they were meant to continue such Intentions alive, and in act, for a considerable space of time, and thereby gradually render them habitual.

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Thus a Mind, endeavouring to be grateful to the universal Benefactor, was not content with mere Speculations concerning God's Goodness; for it found such Speculations soon flag and vanish; and therefore (as Exercise is the greatest Improver) Ways were contrived to exercise, and express Mens Gratitude by religious Oblations and Sacrifices; wherin they returned to the Almighty a part of his Gifts, a part for the whole, as an Acknowledgment that they received *All* from *Him*; that *All* were due to *Him*, and ought to be employed in his Service. Some, while they assisted at the Sacrifice, would consider that themselves are not *their own*: That the Work belongs to the Maker, and ought to have no other Will or Desire. While the Mind was occupied in such pious Thoughts, and the Passions suspended in Devotion; Conscience would have a favourable Audience, and its just Remonstrances would be heard, and attended to. Men in these Dispositions would feel with Regret and Compunction the Injustice and the Turpitude of their evil Inclinations; they would earnestly desire Deliverance; they would in Imagination substitute those evil Inclinations in the Place of the Victim, and invoke the Almighty to destroy and annihilate them. Some, more advanced, would, after the same mental Manner, even substitute *themselves* in the Place of the Victim, with Hope and Faith of a Renovation, when the animal or sensual Part of their Nature was sacrificed and extinguished.

And thus the Senses and the Imagination, which are the two great Inlets of Evil into the Mind, would be brought to oppose it with better Success, than perhaps could be effected by naked Theory, in that gross Noviciate of Religion which we now speak of. For then the animal Part in Man predominates; and in religious Ceremonies the animal Part has its proper Employment; the Senses minister to the Imagination; and although, That is a low Faculty, yet the Exercise of it is then more easy, more lasting, and more affecting than that of Reason. In abstract Reasonings upon divine Subjects the Mind is as it were upon the stretch, and consequently cannot without Difficulty persist long in its Attention; and while it does persist, the Truths in View appear so subtle and remote, that they very feebly work upon our Affections. But if the same Truths can be represented in the Imagination, which is the Aim of religious Ceremonies, they have then quite a different Effect upon us: They get Life, and Colouring, and Force: The Mind can contem-

contemplate them at leisure, and commonly takes a Delight in being affected with them.

Heb. viii.
&c.

Nor are we here to think that the Mind proceeds upon arbitrary and groundless Fictions. There is an Analogy betwixt the visible and invisible World, which the Scriptures declare to be the Foundation of the *Mosaic* Rites, and from which other religious Ceremonies receive their Fitness and Utility. The Terms *unclean, defiled, polluted*, are applicable to Minds as well as Bodies, and that with a Propriety which is easier felt than explained. The correspondent Terms of *cleansing, baptizing, purifying* with *Water*, or with *Fire*, as the Cause may require, or the Subject can bear; these too have a just and obvious Signification in Morals as well as Naturals; for the Systems of both Worlds run parallel, so that the Realities in the Superior have their respective Shadows in the Inferior, and are fitly represented by them.

To conclude, Religious Ceremonies are outward Expressions of inward Sentiments, inculcating, entertaining, strengthening, and prolonging such Sentiments, and thereby tending to make them Habitual.

The Jewish Ceremonies, as also the Christian, both relate to our Redemption by Jesus Christ; but as to prefigure Things future, and to commemorate the same when passed, require different Expressions: So it was necessary that the Mosaic Institution should be succeeded by the Rites and Discipline of the Christian Church; which, together with the Rules or Method of Life that every reasonable Man will prescribe to himself, constitute that Part of the Law which is called Ceremonial, and which is by no Means confined to the Mosaic Institution, but belongs as I said to all Ages of the World: For it had been practised by the Patriarchs before the Jewish Law was given; and since that was abrogated, still subsists, as constituting the Rights and Discipline of the present visible Church, together with those Rules and Methods of Life, which every private Man ought to prescribe to himself, so as may best suit his own Condition and Circumstances.

Such is the Ceremonial Law, subordinate to the Moral as Means to an End; for if that End be not attained, it will prove a frivolous Amusement at best, and may lead to dangerous Superstitions, whereof there are numberless Instances, which have deformed the Face of Religion, and given great Offence, when ecclesiastical Rites have been brought into Competition with, or even been prefer'd

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to moral Duties: Whereas all their Merit consists in promoting the moral Duties. They are, as was said before, only Means to an End: They are Helps for the human Infirmity, to raise and assist the Mind in the Practice of true Religion and Virtue. Like military Exercises, they prepare for real Combats, they put the Man in the best Postures for defending himself, and offending the Enemy: They render him more active, dextrous, and vigorous. But after all, a thorough Coward will be little the better for them, and a genuine Courage will do Wonders without them.

I have treated hitherto only of Ceremonies in general. What I have farther to add shall be confined to two remarkable ones: This *Day* and this *Place*. This Day is called the Lord's Day, and this Place is called the Lord's House; both Names of great Significance. For altho' all Places, and all Times are His, who created, and who possesses them, *filling Heaven and Earth* and *inhabiting Eternity*; yet He has been pleased, in Condescension to the low and narrow Capacity of Mankind, that certain *Days*, and certain *Places*, should more immediately bear his Name, and be appropriated to his Service.

As to the first of these, the Lord's Day, the religious Observation of it is enjoined, as well by the civil, as the ecclesiastical Authority; yet we see to our Grief, how great a Part of the Nation neglect and prophane it, absenting themselves from this holy Place, and thereby frustrating our Endeavours to admonish and reclaim them. We must content ourselves with lamenting what we cannot redress, and confine our Care to the Instruction of those who still favour us with their Attention.

To these we represent that, altho' all Days are strictly speaking, God's Days; and Persons of an advanced Piety do actually pass them as such, making Religion overspread their whole Time, and serving God *in Holiness and Righteousness before Him all the Days of their Life*: Yet the Christian Church has, for the Reasons before mentioned under the general Head of the Ceremonial Law, wisely imitated the Mosaic Institution, and distinguished the first Day of every Week, by the glorious Appellation of the Lord's Day, a Day on which, He only is to be served, and in which all servile Labours are prohibited, that they may not interrupt our Devotion, and that our Minds may be totally vacant to the Offices of Religion.

For

Of the Ceremonial Law.

For this End we assemble in this Place, which also on the same Account is called *God's House* being consecrated, i. e. solemnly appropriated to his Service. All Places are in themselves indifferent, but take their Dignity and Excellence from the Uses to which they are applied. Those to which this Edifice is dedicated are the noblest and most sublime that can employ the Mind of Man; for this is a House of Prayer, and a School of Wisdom. * The Fabrick too is worthy of the sacred Offices for which it was erected by the Piety of our Forefathers, and the seasonable Care and Bounty of the Publick has repaired and beautified it with Elegance and Magnificence. Nor have the Head and the principal Members of this Royal Foundation been wanting, on their Part, to compleat the Work in such a Manner as it became them.

The Use and End of all is, that we give a *religious* Attendance upon the holy Ordinances which are here celebrated for publick Worship and Instruction. In the first we unite, or ought to unite, with Heart and Voice, in Prayers and Praises to our common Creator; and in the second we are taught, at least we are reminded of our Duty towards Him. These two are of divine Institution, as needful helps for the Infirmary and Ignorance of Men: And our Lord has vouchsafed to promise his peculiar Presence and Benediction upon such Congregations as are met together in his Name, and his Apostle blames those who absent themselves, as the *Manner of some was even* in his Days; and in ours their Number is greatly multiplied upon different Motives and Pretences. Some are openly prophane, and averse to all religious Exercises, as well private as publick. Others (from whom we hope better Things) say, that they can be as well employed at Home, as at the Church; that they may use the same Forms of Prayer in private, and that they can read a better Discourse than what they shall hear from the Pulpit. This may be true, yet the Inference they would draw from it is erroneous; for they must remember, that they are Members of a religious Community, which their way of reasoning would dissolve. "That Christ himself has instituted this Community, called the visible Church; and has promised his more peculiar Presence with those who devoutly frequent it." That it is not an Author read, or Sermon heard, that can effectually make any solid Change in our Minds; but that

* Westminster Abbey, where this was preached, A. D. 1747.

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the Spirit of Christ is necessary to sanctify our Hearts, and that those can have no Reason to hope for that Spirit, who seek it not in the Way which he himself has appointed.

You know the History of *Naaman*, to whom *Elisha* prescribed the Waters of *Jordan* for the Cure of his Leprosy : But *Naaman* blinded by delusive Reasonings, and disdainng a Prescription which he judged vulgar and trivial, said : *Are not Abana and Pharpar, Rivers of Damascus, better than all the Waters of Israel? May I not wash in them, and be clean?* So he turned and went away with Indignation; till being better advised by his more considerate Servants, he reflected, that no Waters whatever could heal his Leprosy by their own intrinsic Virtue, and that a Cure was to be expected only from the Benediction of Heaven, in the punctual Use of the Means which itself had appointed. Repenting therefore of his hasty and presumptuous Reasonings, he went to *Jordan*; and, washing there as directed, by his humble Obedience obtained not only a bodily Cure, but his Mind too was so purified by that Baptism, that he renounced the Idolatry in which he was educated, and became a faithful Profelyte to the true Religion.

The Application which we ought to make of this Story is so obvious, that I think it needless farther to insist on it, and therefore I conclude with the usual Prayer that God would vouchsafe to give a Blessing to what has been now delivered in his Name, for the Sake and through the Mediation of our Lord Jesus Christ, to whom, &c.

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DISCOURSE

DISCOURSE VI.

The Connexion of Religion with Morality.

M I C A H vi. 8.

He hath shewed thee, O Man, what is good; and what doth the Lord require of thee but to do justly, and to love Mercy, and to walk humbly with thy God.

WHAT is good, i. e. what will make us happy? is the most interesting Question that can be proposed. It deserves the most solemn Consideration, and Reason and Religion should both be attended to for the Solution of it. But without consulting these, Men prepossessed in behalf of some imaginary Goods lay out all their Passions upon them. And it is only in the Disappointment of those Passions that they become in a Condition seriously to enquire, what is that *Real Good* which will ensure to them the Happiness they pant after. Here the Men of Speculation all agree, that Virtue is the *Summum Bonum*, the chief Good of Man. But then there are different Opinions concerning this Virtue: What Kind, or Degrees of it are necessary. Some, considering only our mutual Obligations as we stand related to each other, make the whole Duty of Man to consist in what they call, *Moral Virtue*. Others of more just and extensive Views, looking backward to their Original, and forward into the Eternity that awaits them, conceive a new Scheme of Duties towards that Supreme BEING, of whom they received their Existence, to whom they owe all their present Enjoyments, and from whom they expect their Portion in the future everlasting State. From these Views arise the Obligations of *Religion*, as those of *Morality* spring from a Regard to the Good of Society.

The Perverseness of Mankind has separated these, as if they were two Things that could exist apart. Some suppose that a Man may be morally good without Religion. Others, more palpably absurd, think they may be religious without Morality. They tear asunder the *two Tables*, but at the same time break both;

both ; for in this Case to separate is to destroy.—For no Man can discharge his Duty toward his Neighbour, who neglects the Worship of God ; and no Man can be a true Worshipper of God, who neglects his Duty towards his Neighbour. In the Text, which is an Abridgment of all that God requires of us, these two Duties are united. *To do justly, and love Mercy* ; that is Morality. *To walk humbly with thy God* ; that is Religion. It is plain that both are necessary, because God *requires* them ; it is my Purpose now to shew that they are also inseparable, and that

There can be no true Religion without Morality :

Nor can there be sound Morality without Religion.

It may seem needless to prove the first of these, *viz.* That no Man can be sincerely religious who is not morally virtuous, i. e. that he cannot be a faithful Servant of God, who does not obey the Commands of God. It may be said ; this is so evident a Truth, that no Man can be so weak as to doubt of it. It should seem so indeed ; yet there are Men so infatuated as to value themselves upon their Religion, though they are notoriously deficient in point of common Honesty. Such Persons are sometimes exact to a superstitious Scrupulosity in certain Ceremonies and Formalities of Will-worship : they frequent religious Ordinances, even Sacraments, and are commonly remarkable for a violent Zeal for the Sect or Party they belong to, altho' their Lives are a great Disgrace to it. The *Pbarisees* in our Saviour's Time were of this Character, and the Gospel records many Woes which he denounced against them. All such Pretensions to Religion, without the Vouchers of Morality, are *vain* and *scandalous*. *Vain*, because they want the Substance of Religion, i. e. such solid uniform Piety as should produce Obedience : *Scandalous*, because they dishonour Religion, and vilify Christianity in the Esteem of the World.

Even without Reasoning Men feel this Truth, that moral Virtue is a necessary Effect of Piety, and consequently that there can be no true Religion without Morality : But what I added in the second Place, *viz.* That there can be no sound Morality without Religion, this is not so evident. The contrary Opinion is maintained by many, who flattering themselves with some Appearances of natural Probity, love to *talk* of morality, and, as they persuade themselves, to practise it ; but they account the Knowledge of religious Truths an useless Speculation, because, say they, it is of no importance to the Welfare of Society, For they suppose that the Good of Society is the *only*

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Measure of Virtue ; but this Supposition is false and groundless. If Mankind had made itself, or was made only for itself ; if we had no Obligations but to one another, nor a Dependence upon any other Being ; then the social Duties might be the whole Duty of Man. *But God made us, and not we ourselves ; we are His, and therefore our principal Business is to serve and to please him.*

We may best learn the Measure and Extent of Virtue from our Lord's Conversation with the *Jewish Doctor*, who asked, *which is the great Commandment in the Law ?* *Jesus said unto him : Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind ; this is the first and great Commandment ; and the second is like unto it : Thou shalt love thy Neighbour as thyself.* God is so transcendently amiable for the Excellency of his Nature, and has such Claims to our utmost Affection by innumerable and inestimable Benefits daily conferred upon us, that there is no Obligation which bears any Proportion to that of loving Him. But he has vouchsafed of his infinite Goodness to transfer as it were some part of his Right upon our Fellow-Creatures ; requiring us for his Sake to love them as ourselves ; which, if we look only to their Merits, we might sometimes with Justice think ourselves not obliged to : but *the Love of God constraineth us*, Religion enforces Morality, making our Duty towards our Neighbour a part of our Service to God. And to this Purpose it is observable that our Saviour, who was incomparably the greatest Benefactor to Mankind, and, as his Gospel speaks, *went about doing Good*, never assigns that, *the doing Good*, as the primary Cause of his Actions ; but asserts that *He was about his Father's Business, and doing the Will of Him that sent Him.* To benefit Men was but a secondary View, subordinate to his main Design, which was purely the Glory of God ; and he considered the Redemption of the World only as the Means to accomplish it. This will appear undeniably to those who consult his Gospel ; but mere Moralists are little influenced by Arguments brought from thence. They love to propose to themselves some heathen Pattern of Virtue ; a *Cato*, or *Aristides*, or *Socrates* ; as if Christianity could furnish no Examples, as if the Son of God, who took our Nature on purpose to set us an Example, was not worthy their Imitation.

Let us therefore reason with them upon their own Principles ; and as *Socrates* is universally acknowledged the most glorious Instance of Virtue in the Pagan World, let us examine whether his Piety was not as remarkable as his Morality. We have his Sentiments recorded by

by two of the greatest Authors of Antiquity, who frequently declare it to have been his settled Opinion, that Morality was not to be obtained but by the Practice of Religion. I shall mention only a few Passages of many that might be produced. In *Plato's* first Dialogue concerning human Nature, *Socrates* is introduced treating of that necessary Fundamental of all Morality *know thyself*, and he says, " That we can know ourselves only by contemplating the divine Nature, of which our Soul is an Image—and he makes the Knowledge of God as necessary to the Knowledge of ourselves, as that is to good Morality." He says farther, " But if you act unjustly, and instead of regarding God and the true Light, you regard that which is without God and full of Darkness, you cannot but do Works of Darkness, i. e. Works full of Iniquity, because you do not know yourself." This is a literal Translation of his Words, tho' they sound so like Phrases of Scripture. You cannot know yourself, while you are ignorant of God; as a Servant cannot know himself for what he is, *viz.* a *Servant*, if he does not know that he has a Master. Man is a dependent Being, and cannot possibly form any right Judgment of himself, but in such measure as he considers his Relation to God, and the Obligations that result from it.

Again *Socrates* not only teaches the Duty of Prayer, but shews the Necessity of *divine Assistance* for the right Performance of it, the same which in Christian Style we call *the Spirit's helping our Infirmities*, because we know not what to pray for as we ought; and he shews convincingly that, " God only can prepare our Hearts to pray worthily, by dispelling the Darkness of the Soul, and purifying it, so that it may distinguish rightly between Good and Evil." To this his Pupil replies, " May that God then dissipate and destroy my Darkness, and work his whole Will in me. I resign, I abandon myself to his Conduct, I am ready to obey all his Commands, provided I may become a better Man."

From these and many other Passages it appears, that this pious Philosopher was fully apprised of the Connexion there is between Religion and Morality, that they are one and the same in their Origin, and will ever thrive or decay together. The same Principle, doubtless a divine one, which so eminently reformed the Morals of this egregious Man, did as remarkably reform his Notions of Religion, and inspired him with the Sentiments of Christianity near four hundred Years before the Birth of Christ, and that too in a Place and Age infamous for the grossest Superstitions and Idolatries.

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As a farther Proof of that inseparable Relation which Religion bears to Morality, St. Paul in the Beginning of his Epistle to the *Romans*, treating of the Progress of Vice in the Heathen World, imputes, not only their Idolatries, but also their gross Immoralities to the Neglect of true Religion. For, says he, *as they did not like to retain God in their Knowledge* (which by the way is an admirable Expression of true Religion, which implies an habitual Sense of God, or as it is here called *a retaining God in our Knowledge*; but forasmuch as they failed in this) *God gave them over to a reprobate Mind, to Uncleanneſs, and vile Affections, they became vain in their Imaginations, and their foolish Heart was darkened.* And hence he derives all the abominable Vices which overspread the Heathen World, as a judicial Consequence of their Impiety.

Chap. xiv.
14.

The same Observation had been before made in the Book of Wisdom, where, in a very elegant Description of the Rise and Progress of Idolatry, it is particularly remarked that the Loss of Religion was immediately followed by the Loss of Morality. *The devising of Idols* (says that Author) *was the Beginning of Fornication; and the Invention of them, the Corruption of Life*; and again, *after Men had ascribed to Stocks and Stones the incommunicable Name, they kept neither Lives nor Marriages any longer undefiled.* To this he adds a copious Description of the Vices of the Heathen World, and all to prove that the Corruptions in Religion always end in Corruption of Manners.

And indeed how can it be otherwise? for he that sins against God, whom will he not offend? Will a twine Thread bind him, whom Fetters cannot hold? Can ought besides avail, where infinite Goodness, Wisdom, and Power lose their Influence? *Justice* is the first Law of Morality; and will it not be Weakness and Absurdity to expect that he will be *just* to his Fellow-Creatures, who is unjust to his Maker? There can be no Debt comparable to that which we owe to God; and he who neglects to make suitable Returns of Gratitude and Obedience for such immense Obligations, must renounce all Pretensions to Justice. I mean not but that he may pay his Debts, or answer some other Obligations with Exactness; but I say that he does not this from a Principle of Justice. Some Persons are said to be very punctual in paying their Losses at play, while they are deaf to the Sollicitations of honest Creditors: And would it not be highly

(a) *Spiritual* is here added by our Translators without Reason, and is not consistent with ver. 23, 24.

ridiculous if these Men should boast of their Justice? Justice is an uniform Principle, rendering to every Claim its due; and as it will not neglect the least, so it is proportionably careful to satisfy the greatest.

Generosity is another Virtue which some mere Moralists value themselves upon. This is their chief Boast; they talk with great Satisfaction of the Joy and the Glory of *doing Good*. I am almost unwilling to speak against any Appearance of a Virtue, whose Reality is so amiable; but they ought to be informed that they must be *just*, before they can be *generous*; they must learn of Religion, *from Whom* they receive, and *to Whom* they are accountable for the use of those Goods, which they make a *Merit* of bestowing. Religion too must teach them that only Motive which can sanctify their Benevolence, even the pleasing God, and not their own Humour and Vanity. They must give only for *His Sake*, from whom they receive; and not usurp a *Property* in that, which is but a *Trust*. Suppose the Steward of one of these generous Benefactors should of his own Head bestow very considerable Sums of his Master's Money, in his own Name, and without once mentioning to others, or reflecting with himself to whom they belong: Would you commend his Liberality, or blame his Presumption? Such, and so absurd is a Generosity, which has not Religion for its Foundation.

Another Excellency, which some Advocates of mere Morality arrogate to themselves, is the *right Use of Reason*; but surely they have little Title to it, who see not the Reasonableness of Religion. For what is Religion? is it not to love God with all our Hearts, to devote ourselves to his Service; and to live only *for Him*, *by whom* we live? and is not this a *reasonable Service*? Those who judge otherwise, do yet think the Pursuits of Pleasure or Profit *reasonable*, whilst they account all Improvement in Virtue a needless Care: They judge it prudent to make provision for a short uncertain Remnant of Life; tho' they see no Reason in preparing for Eternity: They approve the studying Nature and the visible World, as a rational Entertainment; but the Knowledge of that God, who made the World, is to them an insipid Speculation.

Yet these are the Men who boast of their Reason.—To neglect and forget that Almighty BEING, from whose Bounty they have received All that they *have*, and *are*, and to whose Justice they are accountable; is to act against all Principles of Reason, all Sense of Gratitude, all Motives even of Interest and Self-preservation, and consequently a great Folly; but to call themselves *reasonable* in so doing,

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is a surprising Absurdity. I would intreat and conjure all such Persons seriously to examine the Nature of our Religion ; which if they would do with such Attention, as is requisite in so weighty a Matter, they will be obliged to confess with^b one of the greatest Masters of Reason in the last Age, “ That there are but two Sorts of Persons, “ who deserve to be stiled Reasonable ; either those who *serve* “ God with all their Hearts, because they *know* Him ; or those, who “ *seek* God with all their Hearts, because as yet they *know* Him “ not.”

The few plausible Objections which they make to Religion would soon vanish, if they gave themselves the leisure duly to apprehend its Nature, which I shall now briefly represent in explaining those last Words of the Text, *To walk humbly with thy God*; or, as it is literally and much better rendered in the Margin ; *To humble thyself to walk with thy God*.

To walk with God is a Phrase used frequently in holy Writ, to signify an habitual Sense of God, a continual Regard to him ; such a Regard, and such a Sense, as Children have of their Parents, while they are in Company with them. The Child does not every Moment reflect distinctly that he is in his Father's Sight, but he has such a general Consciousness of his Presence, as influences his whole Behaviour. Such *walking with God* is that pious Habit of Mind, which the Scripture calls *Faith*. The same Expression does also import *Charity*, or the Love of God, without which it is not possible to persevere in a Sense of his Presence. We all find by Experience, that when we love any thing with a considerable Degree of Affection, our Mind is ever present with it, and conversant about it : I mean we are always thinking of it, admiring it, and concerning ourselves in its Interests : It is ever uppermost in our Minds, it habitually possesses us ; 'tis like the Consciousness of our own Existence, and we may as easily forget ourselves, as lose the Remembrance of it. In this Sense, holy Men are said *to walk with God* ; for loving Him with all their Heart, they in some sort always think of him. God is ever the predominant Notion in their Minds, the uninterrupted Desire of their Souls, the ruling Object, and final Aim of all their Actions, upon which Account it is the common Character of the Saints of the Old Testament that they *walked with God* : In the Text is added *humbly*, but, as I said, the literal Translation of the *Hebrew* is, *to humble thyself to walk with thy God*.

(b) Mr. Pascal.

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Which Words contain an important Sense, instructing us in the necessary Disposition towards walking with God, which is here said to be *humbling ourselves*, or Humility. *The Beginning of Pride, saith the Son of Sirach, is when one departeth from God; and his Heart is turned away from his Maker. For Pride is the Beginning of Sin*, making us forget God, and substituting *self* in his stead. By Pride we are always thinking of ourselves; we delight in, we admire, we love, we seek to please ourselves; so that Pride leaves no Room for God in our Hearts. Self usurps his Altar there: it becomes our Idol, to which we pay that Homage, and give that Preference which is only due to God. And hence it clearly appears, why God requires that we should *humble ourselves* to walk with him. Humility dethrones the Idol which prophaned His Temple, and leaves Him his proper Place in our Esteem and Affection. *It casts down all Imaginations* (as St. Paul speaks) *and every high Thought that exalteth itself against the Knowledge of God.* God cannot be known to the Soul, but as her sovereign Good; and whatsoever besides him she chooses as such, is here said to *exalt itself against the Knowledge of God*, because it really excludes the Knowledge of Him; for not to know Him as infinitely desirable, is to be ignorant of Him, according to that of St. John, *He that loveth not, knoweth not God*; for God is our supreme Good; and the Soul cannot be said to know Him, who does not apprehend Him as such; nor can she apprehend Him as such, as her supreme Good, while any created Good has the Preference in her Esteem, and therefore this Expression of St. Paul may be applied very properly to shew how Humility prepares the Heart for the Knowledge of God. *It casts down all Imaginations, and every high thing that exalteth itself against the Knowledge of God; and brings into Captivity every Thought to the Obedience of Christ.* And then God graciously vouchsafes to manifest himself to our Souls, causing there an inward and lively Sense of his Presence. Happy those who know this by their own Experience; but those who have not yet attained to it, have the Encouragement of many gracious Promises, such as that by *Isaiab: Thus saith the high and lofty One, who inhabiteth Eternity, whose Name is Holy: I dwell in the High and Holy Place; with Him also that is of an humble and contrite Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.* And Christ himself assures us, that in Consequence of our dutiful Submission to his Will, *He will manifest himself unto us; that his Father will love us; that he and his Father will come unto us, and make their abode with us.* In a literal Sense indeed local Motion is not

Eccl. x. 12.

2 Cor. x. 5.

Isa. lvii. 15.

John xiv. 21,

23.

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applicable

applicable to God, and we cannot say that he *comes to, or goes from any Thing*; because he incessantly pervades all his Works: and in this Sense God is present in the worst of Men, even in the proudest: But they are in God's Presence, as blind Men in the Light.——God is present in humble Souls after a quite different Manner: He partly reveals Himself to them, and fills them with his Knowledge and Love, which are accompanied with that Tranquillity of Spirit, that inward Peace of God, which passes all Understanding. This happy State is the Reward of persevering Virtue, and God requires of us, that we should humble ourselves so as to become capable of it.

I know not any Objection that can be made to this, but what arises from Mens inward Sensations. In their natural State they feel themselves (if I may so speak) at such a Distance from God, so estranged from him, that they cannot conceive, and therefore are very backward to believe, that such Knowledge of God is attainable. Upon serious Reflection with themselves they find, as it were, a vast Gap, an immense Gulf, which intercepts all Communication betwixt Man and God; and so far they judge right. This is the natural State of Man. *Our Sins have separated between us and our God,* but herein is founded the Necessity of a Mediator, and from hence the whole System of Christianity takes its Rise. *No Man (saith St. John) hath seen God at any time*; how then can he know Him, or walk with Him? the Apostle answers, *The only begotten Son, who is in the Bosom of the Father, He hath declared Him.* The Divine and human Nature, however distant, are united in the Person of Christ. He possesses at once both Extremes, and opens the Communication between Earth and Heaven. *For God is in Christ reconciling the World unto Himself.* All the Knowledge of God which we can attain, is the Work of Christ in our Hearts. He is, as He speaks, *The Way*; and *no one cometh to the Father but by Him.* In a word, there is no Way of communicating with God but by Him our Mediator. He is *Emanuel, God with us*; a God who possesses the Hearts of his Servants, who unites Himself with their Spirits, replenishing them with Humility and Joy, Affiance and Love, and making them perceive and know that He is their only *Good.*

This is true Religion, and the certain Consequence of this will be found Morality; for hereby we become the Temples of the Living God, which his Presence will sanctify: His Spirit will become our Guide and Governor. It will purify our Desires, regulate our Passions, and rectify all the Springs of Action in their Source.

D I S-

D I S C O U R S E VII.

Of the Blessedness of not being offended at CHRIST.

M A T T. xi. 4, 5, 6.

Jesus said unto them: Go and shew John again those Things which ye do bear and see. The blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear; the Dead are raised up, and the Poor have the Gospel preached to them; and blessed is he whosoever shall not be offended in me.

SUCH was our Lord's Answer to the important Question *whether He was. the Messiah*; and among the many Apologies for Christianity this of its Author justly has the Preeminence, as carrying the greatest Authority, and giving the fullest Satisfaction; for in vain would others employ their Parts or Learning in the Defence of it, if He himself had not laid the Foundation for them to build upon. It is also reasonable to expect from Him the *wisest* Answer, as well as the strongest Proofs: were Men guided only by Reason, there would need nothing but Reason to convince them; but this is not the Case. Passions and Prejudice sway their Judgment, both which our Lord had Regard to in: the admirable Account he here gives of Himself; which begins with an Appeal to their Senses for the Truth of his Miracles: *Go, and shew again those Things which ye do bear, and see.* He then enumerates them; Senses and Limbs, Health and Life itself restored in a Way altogether supernatural, were Actions that bespoke a *Messiah*. *Goodness* and *Power* are the two most obvious Attributes of the Deity; and he who exerted them so eminently produced indisputable Credentials of a divine Mission.

It may be farther observed, that this Answer of our Lord is expressed in the Words of *Isaiab* prophesying of the *Messiah*: So that he reminded them at the same time of that other great Argument of his being the Christ, his fulfilling the Prophecies. He shewed them, not only that He wrought Miracles, but that He wrought those very Miracles which the Prophets had foretold the *Messias* should perform. This he intimates with a peculiar Force by

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giving

Isa. xxix. 18.
and xxxv. 5,
6.

giving an Account of himself in the Terms of the Prediction, and converting Prophecy into History. *The Blind receive their Sight, and the Lamé walk, the Lepers are cleansed, the Deaf hear, and the Dead are raised up.* These Arguments for Christianity have been often, and amply insisted on; that which follows has been less attended to, yet is it of great Weight, which I shall endeavour to represent in the following Discourse.

To the Evidence of Miracles and Prophecy our Lord adds, *The Poor have the Gospel preached to them; and blessed is he who soever shall not be offended in me.*

The Poor have the Gospel preached to them: By the *Poor* we may understand those who are literally such in their outward Circumstances; or else in a spiritual Sense, those who are *poor in Spirit*.

When we understand this literally, the meaning is, that there was no worldly, no political Design; no human Views; no Partiality to the Rich, or Prejudice to the Poor, in the Gospel Dispensation; that those Regards to secular Interest, which are inseparable from the Character of a false Prophet, had no place here. Where selfish Interests are the Motive, the Rich and Powerful will chiefly be applied to, and they will be little minded, who have little to bestow; but where the Good of Souls is the only thing in View, as Souls are all of equal Value in the Sight of God, they will be all equally applied to, and the Poor will have the Gospel preached to them.

So we understand this Passage if applied to outward Poverty; but our Lord, who considered Men principally with regard to their inward State and Dispositions of Mind, commonly speaks of them only in that View, as they appear in the Sight of God, i. e. such as they really are; and by the *Poor* he intends those whom he calls elsewhere *the Poor in Spirit*. So that his meaning is, the Gospel, i. e. *glad Tidings* are declared to all who are thus qualified, even *Poor in Spirit*; which Words contain the proper Characteristic of Christianity, and are the best Description of our Religion, as well as the most satisfactory Proof of it; which will appear if they are distinctly considered.

First, of being *Poor in Spirit*. Poverty is a State in which a Man hath nothing of his own, and if we add that he is in Debt, and has nothing to pay, this is a superlative Degree of Poverty. And such is the State of Man with regard to his Maker. He not only has nothing of his own, being the *Steward* and not the Proprietor of what he possesses; but also he is much indebted to the divine Justice by the Abuse

Abuse of his Talents; yet few are duly aware of this, the Generality of the World are not sensible of their absolute Dependence upon God; of their incessant Obligations to him; and that Return which Reason, Justice, and Gratitude demand. They see indeed distinctly enough the Folly, and Wickedness of the World about them; these they are affected with, these they would have reformed; while themselves err in the same or greater Degrees without Regret, even without any Consciousness of their Errors.

But he who is *Poor in Spirit*, is truly sensible of his Want of Wisdom, as well as Virtue. He knows well the Weakness of his Head, and the Corruption of his Heart; he knows too, as he has found by sad Experience, his Inability to amend either, without the divine Aid. He finds himself subjected to his Appetites, a Slave to his Passions, and so entirely under the Dominion of evil Habits, that without a divine Deliverer, who should assist and rescue him in this calamitous Situation, he stands exposed to utter Misery.

Such is the Man who is *Poor in Spirit*. He alone, who is duly conscious of this his spiritual Poverty, thoroughly comprehends that noted Maxim of Wisdom *Know thyself*, a Maxim the most generally assented to in Theory, and rejected in practice of all the Truths of Morality. He that *knows himself*, will find little Ground for Self-Complacence; he will become truly humble, and being sensible of his Wants, will fly with Earnestness to what only can relieve them.

It is, in this Sense principally, our Lord here uses the Word *Poor*. *The Poor have the Gospel preached to them*; for the Doctrine of Christ is not *glad Tidings* to any but the Poor in Spirit.—*Gospel* is an old Saxon Word, signifying *glad Tidings*; and the Doctrine of Christ is not glad Tidings to any but the Poor in Spirit; because they only know their want of a Saviour. The Man who is not sensible of his Bondage, will not care to hear of a Redeemer; he knows not any need he has for one. He who thinks himself in Health will despise a prescribing Physician, will take it ill to be confined in an Infirmary, and treated as an Invalid. He who thinks himself rich, will be affronted at the offer of an Alms; for which Reason our Lord adds, *and blessed is he whosoever shall not be offended in me*.

It is remarkable that the first Beatitude in the Gospel is annexed to Poverty in Spirit. *Blessed are the Poor in Spirit*. The same Benediction is here repeated, though not directly, yet the Connexion plainly shews it. *The Poor have the Gospel preached to them, and Blessed*

Matt. v.

Blessed is he whosoever shall not be offended in me; implying that all others, but the Poor in Spirit, will be offended at Christ and his Doctrine.

Isa. viii. 14.

A strange kind of Benediction this! He does not say; Blessed is he that loves me, or obeys me, or even believes in me; but Blessed is he whosoever is not offended in me. To offend, to choke and stumble Men was so remarkable a part of the *Messias* his Character, that this, as well as his Miracles, was foretold by *Isaias* and other Prophets. *He shall be for a Stone of stumbling, and a Rock of Offence to the House of Israel.* The Event but too well justified the Prediction; for tho' he went about doing Good, and distributing Blessings wherever he came; tho' he spake, as never Man spake, and lived as never Man lived; with such Simplicity, and such Innocence, as to a discerning Mind were a greater Miracle than any he wrought upon others; yet he offended the World; and still, alas, offends it.

That he should have given so much Offence, is a fresh Offence to weak Minds. It may be apprehended, that so extraordinary a Person must needs have displayed such superior Merit, as could not but captivate the Hearts of Men. If he was the divine Person our Religion bespeaks him, how came it to pass, that such conspicuous Excellence did not extort the Approbation of Mankind, and overbear the Stubbornness of the most incredulous? at least how is it possible that it should disgust and offend the World to such a Degree, that there should be this distinguishing Blessing pronounced upon those who are not scandalized at it? In Answer to this we shall enquire why the Excellence of *Jesus Christ*, altho' in the strictest Sense Divine, did not only fail of general Approbation, but even gave Offence.

As to the first, why he failed of Approbation, we may observe that Excellence is of different Kinds according to the different Qualities in which it is exerted. One Kind, for instance, we may call *sensible*, and in certain respects *corporeal*; wherein are included Nobility, Wealth, Extent of Power, great Exploits, and whatsoever is esteemed in Heroes or Conquerors. Another kind of Excellence may be termed *intellectual*, which we admire in learned and speculative Men. A third kind of Excellence may be called *spiritual*. It consists in the Practice of Truth, Conformity to Order, or whatever other Name we give to the Performance of what is most conducive to the Perfection of our Nature. Now each particular Kind of Excellence has its proper Sphere, in which it is esteemed, and beyond which its Beauties are unknown. *Learning* is one kind of Excellence, and

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outward *Grandeur* is another ; that which charms the Man of Letters, may seem trifling to the Admirer of Pomp and Magnificence ; the Scholar too in his turn often despises and ridicules many Things, which the other sets his Heart upon. It may happen indeed that the same Person may excel in both Characters, and accordingly have a relish of both, but that is accidental ; they are distinct in themselves, and generally speaking the Excellencies of *Science* are undiscernible to Men of another Character, as the Pleasures of *Grandeur* and *Magnificence* may be unaffecting to those who are engaged in the Pursuits of Knowledge.

The Excellency of Christian Virtue, that *Wisdom which cometh from above*, whereof the Doctrine of Christ is the Rule, and the Life of Christ is the Example and Standard ; this kind of Excellency is absolutely distinct from the two former ; so that these three Characters constitute three Species, three several Orders of Men ; and no one is a proper Judge of what is *great* in any one of these Orders, unless he in some Degree partake of it. He must be a Man of some *Genius*, who can taste the Beauties of a sublime Poet or Orator. He must have a Mind somewhat great and heroic, whose Breast warms at the Recital of the Toils and Dangers of some illustrious Conqueror. And without some Tincture of true Piety, no Man can discern the proper Excellence of a *Saint*, and above all of the *King of Saints* our adorable Redeemer ; concerning whom his Apostle *Paul* saith that *He is to the Jews a stumbling-block, and to the Greeks foolishness* : By the *Jews* he means such as those above-named, who relish only secular *Grandeur* : By the *Greeks* those who admire Wit and Science ; which were the respective Characters of those two Nations. To both these our Lord *had no Form or Comeliness*, that they should admire or *desire Him* ; no Beauty discernible to their gross Apprehensions. On the contrary, his Poverty and Sufferings were a *stumbling-block* to the one, and the plain Simplicity of his Doctrine seemed *foolishness* to the other. But these Sufferings and this Simplicity are so far from diminishing the proper Excellence of his Character, that on the contrary they heighten and illustrate it with Glories peculiar, and such as no other Circumstances were capable of. Riches, Power, and Fame may sooth mean and superficial Minds with a Sense of *Pleasure* ; but Want, and Hardship, Persecution, Conflict and Sufferings in every Form, such as are recorded in the History of *Jesus* ; these furnish the proper Scenes for the Display of genuine Excellence.

Nor are the Speculations of Science (such as the *Greeks* boasted of) less foreign to the Perfection of our Nature ; they may serve to entertain

certain Leisure, gratify Curiosity, and feed Vanity; but they do not rectify the Heart. The *Greeks* with all their Wisdom (as *St. Paul* observes) *knew not God*, i. e. they knew not the principal Point of true Wisdom, without which Life is a continual Series of Error and Vanity. And therefore our Lord, altho' in his divine Capacity he was the Source of *Power* and of *Knowledge*; yet when he appeared in the World as its *Saviour*, rejected those frivolous Embellishments which vain Men had been intent upon, to the neglect of Piety and Virtue: I say he rejected these, to shine only in his proper and superior Sphere, Himself the *Sun of Righteousness*, as his Prophet styles Him. His *Riches* were divine Graces to rescue and reform depraved Mankind: His *Conquests* were over Sin, Death, and Hell: His *Arts* such as made Men *wise to Salvation*.

But these are Glories which worldly minded Men have no proper Notions of; these are Things above their Capacities, till their Minds are enlightened, and their Hearts enlarged by divine Wisdom. Our Lord was well aware of this, when he repeated so often in the Conclusion of his Sermons those memorable Words, *He that hath Ears to hear, let him hear*, as knowing that there was a certain pious Disposition of Mind, a certain Relish of divine Things, a spiritual Discernment required for the right Apprehension of his sublime Doctrines. There are many other Passages in the Gospel, and in the Writings both of Prophets and Apostles to the same Purpose. I shall mention only one from *St. Paul*, *Our Gospel is hid to those that are lost, in whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.*

2 Cor. iv. 3,
&c.

That the Minds of Men are thus blinded, is certain from Experience: How this comes to pass may in some Degree be accounted for, if we look back, and trace the common Progress of the Mind through the earlier Stages of Life.

It is evident, that in the beginning of Life we have no Ideas but from the material World, because we receive no Information but by our Senses; and we fix our Notions of *Good* and *Evil* upon Objects, according to the present Pleasure or Pain they give us. By this means the World gets the first Possession of our Hearts, before we are in a Capacity to defend ourselves from its Delusions. Knowing only sensible Objects, we lay out all our Passions upon them; and our sensual Appetites, those noted Foes of Virtue, are strengthened

ened exceedingly by Exercise, and gain the Force of Habits; before right Reason can come to our Succour.

Those erroneous Prejudices are unhappily confirmed in us by the Fallacy of vulgar Opinion, and the vain Conversation of the World. The Manner in which Men speak of *Beauty*, and *Greatness*, and *Riches*; of *Glory*, of *Infamy*, and *Affronts*; does irritate the respective Passions much beyond what those Objects would naturally effect; so that here we have a second Source of Error, which strangely multiplies Delusion. And thus are we fortified against Truth both within and without; by Nature, Custom, and Example; so that Christianity finds us prepossessed, and under another Power, before we are in a Capacity to give her Proposals an Audience. And then they appear so different from, so inconsistent with, so destructive of our former Opinions, that notwithstanding the Concurrence of divine Aid, it is with great Difficulty, by many little Steps, and gradual Conquests, that Religion can recover its Prerogative, and subject the whole Man to its Dictates.

See the Man in his State of Nature, wholly intent upon the Things of this Life, and prosecuting his Projects of Avarice, Sensuality, or Ambition with all his might. To *this* the Bias of depraved Nature draws him; to *this* worldly Objects, present to his Senses, and thereby powerfully exciting the Passions, daily sollicit him; to *this* rooted inveterate Habits enslave him; in *this* the almost universal Example of Mankind confirm him; when *Jesus Christ* coming in his Gospel-Revelations contradicts all his Notions, and forbids all his Pursuits; commands that he renounce those Things which he had hitherto doted on; and embrace, at least be contented with many Things, for which he has the strongest Aversion. He tells him that there are other *good* Things to be desired, other *Evils* to be feared, in comparison of which all the Good or Evil Things of this Life are very trivial. In a word that there is *another State*, which should make us indifferent about what passes in this. That therefore the Man has hitherto lived in Error and Delusion; but that now he must unravel his past Life in austere Repentance, must condemn himself of Guilt and Folly, and begin a new Course through the narrow Paths of self-denial.

Now the Man who will not be persuaded to make so total and difficult a Change of his Sentiments and Habits, must in his own Defence reject the Authority that would engage him to it: he must for his present quiet delude himself into a Disbelief of these harsh Truths; for he is under a Necessity to condemn himself, or to con-

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Of the Nativity of our LORD.

demn the Gospel; to be offended at his past Life, or to be offended at Christ.

Few are so ingenuous as to take Shame to themselves; few are so just as to pronounce Sentence against themselves; fewer still have that noble Fortitude, which is necessary to conquer their Inclinations, and do violence to themselves in regulating their Conduct according to the Doctrines of the Gospel; and therefore they reject it, and endeavour to justify themselves by condemning that Law which condemns them. And hence we may perceive that notwithstanding the concurrent Evidence of Prophecies and Miracles attesting his divine Character to the Reason and even the Senses of Mankind, our blessed Saviour had great Cause, from his intimate Knowledge of our depraved Nature, to add this seemingly strange Benediction, *Blessed is he, whosoever shall not be offended in me.*

D I S C O U R S E VIII.

Of the Nativity of our LORD.

L U K E ii. 12.

This shall be a Sign unto you; ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger.

TWAS on the sacred Night wherein the Saviour of the World was born, that the Shepherds of *Bethlehem*, simple industrious Men, then intent upon their painful Calling, and watching their Flocks in the open Field, at Midnight, in the depth of Winter; were surpris'd with a sudden Blaze of Light and Glory, out of which an Angel proclaimed to them, as Persons best disposed for divine Revelations, the joyful News of our Lord's Nativity. *Behold* (said he) *I bring you good Tidings of great Joy, which shall be to all People; for unto you is born this Day in the City of David a Saviour, who is Christ the Lord.* Thus at length were so many Oracles accomplished, so many Prophecies fulfilled, so many Types verified. The *Desire of Nations*, the *Hope and Glory of Israel* was come: Christ, the Lord, was born a Saviour. *And this shall be a Sign unto you* (so the Angel proceeded)

proceeded) *This shall be a Sign unto you : ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger.* A preposterous Sign this (may some think) of the great *Messias* ; of the only Son of God, and Lord of Men. *Ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger!* The *Manger* for a Cradle was a Sign of great Poverty, a Sign indeed distinguishing enough, for few of *Adam's* Sons were born in such mean Circumstances: But was it a proper Sign for the Lord of Glory? He is now become a Babe, a helpless Babe; no Splendor, no innate Majesty, no effulgent Rays appear about him; and he is distinguished from other Infants only by a singular Degree of Meanness and Poverty. Yet such was the Sign which the Angels gave to the Shepherds; such was the *Token* they were to know him by. I do not wonder indeed that it was a Sign (as *Simeon* said) *which should be spoken against*, should be objected Luke ii. 34. to, should shock and offend many, as a very improper and unworthy Sign of the Son of God Incarnate. And yet, upon due Consideration, it will appear, that this Sign was most natural, most proper to the Occasion, most expressive of the Thing signified; and consequently most worthy of God's Choice, and our Approbation.

For this is not the Sign of the *Messias*, as He is the divine *Word* or *Idea* by which all Things were at first created; nor, as He shall hereafter appear, *the Judge of the Universe*. But this Sign refers to his Character of Saviour. *Unto you* (said the Angel) *is born a Saviour*; and this shall be a Sign unto you, that such a Saviour is born; *ye shall find a Babe wrapped in Swadling-Clothes, lying in a Manger.* This Sign then, I say, was the fittest that could be chosen to signify that Character, which necessarily implied two Things; first, *that He should expiate Sin*; and secondly, *that he should reform the Sinner*. For the Justice of God and the Iniquity of Men being the Obstacles to our Salvation, there was a double Task incumbent on Him as Saviour, *viz.* first, to reconcile God to Men by satisfying the divine Justice; and secondly, to reconcile Men to God, by curing them of those evil Affections whereby *they were alienated from Him*. He discharged the first, when by his meritorious Suffering, He satisfied the Justice of God; and He discharged the second, by doing all that was possible towards reforming the evil Inclinations of Men. And hence will appear the great Congruity of the Sign to the Thing signified; because the Circumstances of Poverty, Humility, and Sufferings, in which the Shepherds found our Lord, were a proper Token that he was a Saviour, as they answered those two

Ends which the Saviour was to accomplish, viz. Satisfaction for past Sins, and all proper Means to prevent future Transgressions. The distinct Consideration of these will be the Subject of the following Discourse, and suggest to your Meditation many Things seasonable and pertinent to the present Festivals.

First, then I say that the State in which the Shepherds found our Lord was a proper Sign of his being the Saviour; for herein he began his great Work of Expiation.

Crime and Punishment are connected by a natural Necessity and the indissoluble Laws of Justice. Of this Men were intimately conscious, insomuch that the Sense they had of Debt to the divine Justice gave occasion to those expiatory Sacrifices, which were used before the coming of our Lord, not only by the *Jews*, but also by all the Nations of Earth; wherein it was intended to appease the offended Deity by substituting some other Creature to suffer instead of the Sinner. None of these indeed could effectually satisfy the injured Majesty of God for the Violation of his Laws; and even those appointed by himself in the *Mosaic* Dispensation were only typical, prelude to the one great expiatory Oblation made by the Saviour of the World. But what I would say is much better expressed by St. Paul, *The Law having a Shadow of future good Things, and not the Substance of the Things, can never with those Sacrifices, which they offer Year by Year continually, make the Comers thereunto perfect — Wherefore, when He, i. e. Jesus Christ, cometh into the World, He saith: Sacrifice and Offering thou wouldst not; but a Body hast thou prepared me.* Pray observe these last Words, they are very remarkable. *When he cometh into the World, i. e. in his Incarnation, at the sacred Time, which we now commemorate. When He cometh into the World, He saith: Sacrifice and Offering thou wouldst not, i. e. of Bulls and Goats; but a Body hast thou prepared me. In burnt Offerings, and Sacrifice for Sin thou hast no Pleasure; then said I: Lo I come (in the Volume of the Book it is written of me) Lo I come to do thy Will, O God. He taketh away the first, that he may establish the second.*

Thus the true Sacrifice, so long and often prefigured by the Types and Shadows of the Old Testament, began to be offered. The holy Babe, as soon as he came into the World, lying in the Manger, as on an Altar, made there for the first time a solemn Oblation of himself for the Sins of Mankind. God would no longer receive the vain Offerings of slaughtered Cattle: No Victim from among the
Flock

Heb. x. 1,
&c.

Flock or Herd would be accepted ; *but a Body he had prepared*, the Body of the Infant *Jefus*. This was *the Lamb of God*, a Victim worthy of God, worthy to expiate the Sins of the World.

The Fathers often fpeak of this early Sacrifice at his Nativity. *A partu Virgineo effectus* *Hofbia* fays *Tertullian* ; a Saviour sacrificed, as foon as born, a Victim from the Womb ; and *St. Chryfoftom* warns us not to imagine that the Oblation of the Lamb of God was the laft, or only the laft Action of his Life. His fuffering began from his Birth, and in the Stable of *Bethlehem* He offered the First-fruits of that Sacrifice, which he compleated upon Mount *Calvary*.

The Condition the Shepherds found Him in, was an evident Sign that He had begun the great Work ; it was a State of uncommon Hardship and Distrefs. His Virgin Mother, big with her facred Burden, had been obliged to travel up to *Bethlehem* ; for the Emperor then reigning had iffued a Decree, *that all the World fhould be taxed* ; and that all might be regiftered, each in his proper Place, they were ordered to refort to thofe Towns which belonged to their refpective Tribes and Families. *Joseph*, obedient to the Command of publick Authority, *went up to Bethlehem the City of David, becaufe he was of the Houfe and Lineage of David, to be taxed, with Mary his ef-poufed Wife, being great with Child.*

The Crowd of thofe of the Lineage of *David* ; who met here upon the fame Occafion, was fo great, that, altho' *the Days were accomplifhed* for the Delivery of the blessed Virgin, fhe could not get room in the Inn ; but was forced in her Distrefs to retire to a Stable, where fhe brought forth the Saviour of the World, *rejected of Men, and an outcaft of the People.*

Here the Shepherds found Him ; and inftructed as they were by the Angel, recognized their Saviour by his Sufferings, with which He was then expiating their Sins, our Sins, and the Sins of all the World. Laid in the fordid Manger, He did Penance for Mankind : He there fhed his Tears, as He afterwards fhed his Blood upon the Crofs, to be a Propitiation for our Offences. By thefe His meritorious Sufferings, he has fatisfied his Father's Juftice. He has rendered God propitious to us. This fecond *Adam* has repaired all the Evils induced by the firft. His Humility, Poverty and Patience, have atoned for the Pride, Avarice, and Sensuality of Men. In a word, our Sins are expiated, our Pardon fealed, and the Circumftances of our Lord's Nativity are a *Sign*, an evident Token that this is done for us. All that is required of us, and lefs could not be required, is, that we amend for the

the future, and renounce those evil Inclinations *which have separated between us and our God.*

Heb. i. 3.

And for this also has our Lord done all that was possible, as the Circumstances of his Nativity plainly declare; which was the second Argument proposed to prove that they were a proper *Sign* of the Birth of a Saviour, because they were a Sign that He was duly qualified to be the *Reformer* of Mankind, which is the other necessary Branch of the Saviour's Character: And therefore I must again remind you not to consider this Babe, cradled in a Manger, as the *Brightness of his Father's Glory, and express Image of his Person; as the Lord of Heaven and Earth, or Judge of Quick and Dead*: He is indeed all these; but none of these are his present Character; nor does there appear any the least Sign of them in the Condition He assumed. *He is born a Saviour*, as such He is to be the *Reformer* of Mankind; and the Sign the Angel gave of this was most fitly adapted to the Office He was to discharge. He was born to save us from that which ruins us, which makes us wretched; from Pride, Sensuality, and Covetousness, the three grand Enemies of Mankind, and Sources of all our Misery.

Now the State into which our Lord descended, and wherein He appeared at his Nativity, was of all others the most proper to save Men from this triple Evil. Could there be Humility more profound, Poverty more destitute, or a more rigorous Austerity, than that which He exhibited in the Stable of *Bethlehem*. So early was *He about his Father's Business*, preparing the World by his Example, for the sublime Doctrines which He was afterwards to preach.

St. *Matthew* introduces his Relation of the Birth of Christ with an Account of his Genealogy, which is adorned with whatever appears great and illustrious in the Eyes of the World. We find among his Ancestors, the brightest Instances of Grandeur, Dominion, Riches, and Science. Yet all these ceased from his Family before his Appearance in it. The Splendor of his Pedigree was useful to prepare the Attention of Mankind to his Person and Doctrine; but He himself would receive no Advantage from it. All his Lustre was employed only for our Benefit; to render him discernible and conspicuous to us; but not the least Ray of it was reflected back upon himself. For tho' He might count nineteen Kings among his Progenitors, and was Himself a King by Descent, wanting not the Power, had he had the Will to assert his Claim; yet He made his Entrance among Mankind in the most astonishing Circumstances of Meanness and Poverty.

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Let ordinary Men, whose Fortunes are not their Choice, and who are confined to the low Station in which Providence has fixed them ; let such, I say, extol an *honest Poverty*, or declaim against Grandeur and high Stations, as dangerous to Virtue, with the most cogent Arguments ; yet shall they not persuade the great and opulent, who will impute such invectives to Envy, and the poor Satisfaction some find in maligning what they despair to attain. But when we see the Son of God, the Lord of the Universe choosing the lowest Place among Men, born in the meanest Circumstances of Want and Obscurity ; and at the same time we hear of the Concerts of Angels, who did him Homage ; and that the Heavens put forth a new Star, to inform the remotest Nations of his Birth, and carry the glad Tidings round the World, in the daily Revolutions of the Globe ; there can after this be no farther Objection. It is evident that his Choice is voluntary ; and if we have any Deference for his Judgment, we must renounce all ambitious Projects, all our fond Desires of secular Greatness. In this Thought the Man of low Degree will be contented, will be pleased with a State, that has the Recommendation of his Saviour's Choice ; and the Man of high Degree will grow *Poor in Spirit*, with a Heart disengaged from all Fondness for the Riches and Dignities he is possessed of ; and far from Pride or Insolence upon that Account, He will rather be modestly discountenanced, and ashamed to find himself in so much better Circumstances than his Saviour.

Such at least would be the Effects of a lively Faith in this Mystery : I say, such at least would be the Effects of it, because it has often produced much greater. It made the primitive Christians, and many Christians since the primitive Times, sell all they had to give to the Poor, and resemble their Saviour at any Rate, even in his outward Circumstances ; happy, as they thought, if they could make any Advancement *in Poverty of Spirit* at the Expence of all their worldly Goods.

What shall we say then of those, who now-a-days call themselves Christians, yet dread *Poverty* more than *Sin*, and prefer *Riches* even to Virtue ; when the God they pretend to worship chose the extremest Poverty, the greatest Hardships, the most inglorious Obscurity ? He who made all Nations, and is King of the Kings of the Earth, chose the Lowliness of poor *Mary* : And He who created all Things, chose the Stable of *Betlehem*, because even the Carpenter's Home afforded more Conveniencies, than his exemplary
Virtue

Virtue would admit of. And this He did to cure our effeminate Luxury, affected Delicacy, and fond Attachment to Wealth and high Stations ; to reconcile us to every State, which his Providence should dispense ; and to recommend to us the lowest as the best, in as much as it is the more advantageous for the Exercise of Virtue.

The Depravation of Mankind consists in their inordinate Love of this World, its Honours, Riches, or Pleasures. This is their Disease, which *Jesus Christ* came to cure. He came to convince Men of the Emptiness and Vanity of these transient Goods, and engage them in the Pursuit of more solid and substantial Joys : Now how could our divine Master better teach us that important Lesson, than by a perfect Neglect of those Things, which the World is so fillily fond of? What could He do, that would be better adapted, more agreeable to the great Design of his coming, which was to destroy in us the false Love of the Creatures ; than to divest Himself of all Use of them, but what was absolutely necessary? Thus does his Example anticipate his Precepts, and every Part of his History is a Comment and Illustration of his Doctrine. He might have prefaced and enforced all his Instructions, as He does those of Meekness and Humility : *Learn of me ; for I am meek, and lowly of Heart.* He that commands us to renounce the Poms and Vanities of the World, and devoutly submit to the severest Dispensations of Providence ; was Himself born in a Stable, and first laid to rest, perhaps on a little Straw, in a Manger.

The Consequence which we ought to draw from his Example is very obvious. But that Consequence so contradicts the depraved Sentiments of Mankind, that many, rather than admit it, will reject the Principle on which it is founded. They will doubt if this simple Babe be the Son of God, possessed of infinite Power and Dignity ; for they judge by a carnal Reason, I mean, they estimate the greatest Things by all the Disadvantages of outward Appearances. To such the *Swadling-Clothes and the Manger* are no *Sign* of a *Messias*. They would expect such *Signs*, as suit their vain Glory ; such Magnificence, as they would choose for themselves, if they were to act the Part : Pomp, and Noise prelude, Palaces prepared, and Monarchs waiting his Advent.—Mistaken Men! Had it been intended to suit in any Degree the Place of his Reception to his Quality, all Palaces were alike unfit, infinitely unsuitable, disgraceful as the Hovel he was born in. But He foresaw an Excellency there, which Palaces were not capable of, as it was a proper Scene for all the Virtues. 'Twas the
Temple

Temple of Humility, of Patience, of heroic Fortitude; of Faith, Resignation, and the most disinterested Charity. All the Virtues, as St. *Ambrose* speaks, were there incarnate in his Person, and those Circumstances opened the largest Field to exert them in.

How ill do we judge of States, and what a Condition should we be in, if we could obtain our foolish Desires? It would be such as left no room for true Virtue, such as allowed no Opportunities of Improvement. To be at ease, and in plenty; to be served, honoured, and applauded may be Pleasure; but it is not Virtue, nor a likely Means to attain it. Want and Hardship, and Suffering; such Circumstances in a word, as those of our Lord's Birth, are the proper School to learn it in. But few Men love Virtue enough to sacrifice their Ease for acquiring it; and therefore the greater Part see no Glories in a Condition, which is so much their Abhorrence.

The Angels, who best understand the Nature of true Virtue, admired and applauded the exalted Degree in which our Lord practised it in the Circumstances of his Nativity; and they gave those very Circumstances, as *Tokens* to assure the Shepherds that their Saviour was born: *Ye shall find a Babe wrapped in Swaddling-Clothes, lying in a Manger.*

What I have said upon this Occasion has been so practical, that it needs no other Application but what you must make yourselves. And I pray God you may do it effectually by the Amendment of your Lives, that so you may secure an interest in these glad Tidings, that *to you is born a Saviour, which is Christ the Lord.*

DISCOURSE IX.

The EPIPHANY.

1 TIM. iv. 10.

We trust in the Living God, who is the Saviour of all Men, especially of those that believe.

WE this Day celebrate the Manifestation of Christ to the *Gentiles*. The Promises of his Advent made to the Patriarchs, and continued by a Succession of Prophets in the *Jewish* Church, were at length accomplished in his Nativity; and the eastern Magi, as Proxies of the Heathen World, were called to do Homage at his Cradle.

Without farther entering into the Particulars of the History, which you have heard in the Service for the Day, let us now consider only the principal Point proposed to our Attention, from which the Festival has its Name, *viz.* that the Knowledge of the *Messias*, which had hitherto been confined to the People of *Israel*, was henceforth to be diffused among all Nations; and that, to indicate this, these wise Men, as the *First-fruits* of the *Gentiles*, were led miraculously from a remote Country to recognize their new born Saviour.

The pious Christian thankfully commemorates this early Vocation of the wise Men, as the Earnest and Prelude of the succeeding Publication of the Gospel through the World; whereby he himself has been happily called to participate of its unspeakable Advantages: but others, who yet know not Christ but by Hearsay, find in it ample Matter for Objection. They ask, why the Knowledge of Christ was ever confined to one Nation? and why, since it is diffused, it is not equally diffused through all Nations? Is not this Cruelty on the one hand, and fond Partiality on the other? Cruelty to those who never hear of Christ; and fond Partiality to those, who, according to the Christian System, are by an *especial* Grace or Favour called to the Knowledge of Him? This Difficulty, which is in itself plausible, has been excessively aggravated by gross Misrepresentations of the revealed Doctrines; according to which Misrepresentations, a Sentence of everlasting Punishment is passed upon all who have not
in

in this Life the Benefit of outward Revelation ; and even of those to whom the Gospel is preached, only a few are *elected* to future Bliss by an arbitrary and *irresistible* Grace of the Almighty.

The Subject therefore requires that we first distinguish the spurious Additions, wherewith the Truth has been clogged, from the Truth itself, in order to their Confutation. And then lay before you what Revelation plainly teaches upon this Head, with such Reflexions, as will, we hope, remove those Prejudices, which upon this Account may have been unwarily conceived against it.

When we say that *God is the Saviour of all Men*, we mean that God has put all Men in a Capacity of Salvation : Thus much at least the Words import ; that God has put all Men in a Capacity of Salvation, so that no Man shall be condemned at the last Day but for his own proper Guilt, and personal Misbehaviour.

The most rigid of those who have confined Salvation within the Pale of the Christian Church, readily acknowledge that God will at the last Day *judge* those who have not in this Life heard of Christ ; for they go farther, and maintain that He will then condemn them. Since then it is admitted that God is their Judge ; I infer, that God is therefore their Saviour ; for if he were not, *i. e.* if he had not put them in a Capacity of Salvation, there could be no possible Ground of judging them.

The very Notion of Judgment implies a Law before promulged, and a Question of Fact decided, *viz.* whether the Person accused, all Circumstances being considered, deserves to be acquitted, or condemned. An arbitrary Discharge might be granted, or arbitrary Pains might be inflicted without regard to the Merit or the Demerit of the Person impeached. But this is not *judging*. To judge any one implies, as was said, the previous Obligation of a known Law. An unknown Law is no Law, and *where there is no Law* (says St. Rom. iv 15: Paul) *there is no Transgression* ; and consequently nothing to judge of: And therefore God has wrote his Law in the Conscience of all Men, to the end that they may thereby be qualified for the future Judgment, or (to borrow the Words of the same Apostle) that they may thereby *become subject to the Judgment of God*. The Rom. iii. 19. Words in our Translation are ; *That all the World may become guilty before God* ; which seems a strange Reason for giving a Law : but the Greek *υπόδικος* signifies *subject to the Judgment of God*, as may be seen in the Lexicon and even in the Margin of our Version, where the Translators have put those very Words, *subject to the Judgment of*

of God. The Apostle had before laid it down as a fundamental Truth, that the Law he speaks of had been sufficiently promulgated; Rom. i. 19, for he asserts that " what Men are concerned to know of the Deity, 20. " is by Him manifested within them, and from without inculcated Rom. ii. 15. " by all the Creatures; that his Law is wrote in their Hearts; " and Rom. ii. 1. he proves that all Men know it by a very palpable Argument, viz. because without such Knowledge they could not, as they do, censure others for the Breach of it.

This Law indeed has very various Degrees according to Mens different Capacities and Situations in the World, which will more seasonably be considered in the Sequel, and need not be attended to here; since every Man will be judged by his own Law, that Law I mean which God has interwoven into his Nature on purpose to make him capable of being judged at the last Day, when *God shall render to every Man* (not according to his Faith, which belongs to a peculiar Dispensation, but) *according to his Works* as St. Paul the great Doctor of Faith assures us; adding, " that God will give eternal " Life to those, who seek it by a patient Perseverance in well- " doing; but Anger and Anguish to every Man who does Evil, " whether he be *Jew* or *Gentile*." And, as if he foresaw, and would prevent, the monstrous Opinions which some have conceived, as that all the Heathen were to be damned; and farther, as some minute Sectarians dream, that all Christians but those of their own Party were to be damned; (Opinions most injurious to Religion, and shocking to common Sense:) To prevent these, I say, he repeats again, " that God will give Glory and Honour and Peace to every Man " that doth Good, to the *Jew* first, and after to the *Gentile*; for " there is no Respect of Persons with God."

Rom. ii. 6,
&c.

After these Declarations of St. Paul, I shall remind you of the Account which *Jesus Christ*, who is the appointed *Judge*, as well as the Saviour of all Men, himself gives of his own Procedure at the *last Judgment*, as it is related, *Matt. xxv. 31, &c.* where he declares, that after dividing those who then appear at his Tribunal into two Classes, according to their different Characters, and placing the good on his Right-hand, and the bad on his left; He will appoint the former to eternal Life for the sake of their pass'd Acts of Humanity and Compassion; and pronounce a Sentence of Condemnation upon those on his left Hand, for their pass'd Acts of Inhumanity and Hardheartedness. The Passage is so well known, that I give here only the Substance of it. But what points directly to our present Purpose is, that this last Scene of

of divine Judgment relates *solely* to the Heathen. By Heathen we are here to understand all those who have not actually been called to the real Knowledge of Christ; and I say that to these only this last Scene of divine Judgment relates; for in the same Chapter our Lord had before represented, how those, who had been called to genuine Christianity, were to be treated, by his two Parables of *the Virgins*, and *the Servants intrusted with Talents*. His Words are: *Then shall the Kingdom of Heaven be likened to ten Virgins, &c. Kingdom of Heaven* is his usual Phrase for the Christian Church as distinguished from the rest of Mankind; and the Name of *Virgins* given the Persons here spoke of, suggests that they were Souls of an uncommon Candor and Purity. Yet part of these, having been remiss in their Duty, were shut out from *the Marriage Feast*; which is a negative Punishment, and implies that they were deprived of some high Degree of Bliss, to which they were called, and would have been admitted, if they had not forfeited it by their Negligence.

The next Parable represents a lower Order of Christians, who are compared to Servants, Servants intrusted with Talents, each a different Number, according to their various Abilities. Those who had rightly employ'd their Talents, were rewarded proportionably to the Improvement they had made; but the wicked and slothful Servant, who had made no Improvement, was sentenced to *outer Darkness*; which certainly intimates some grievous Punishment, yet lighter than that, which was to be decreed against the cruel and hardhearted.

Thus far our Lord related the future Fate of those, who are *especially* called to the Knowledge of the Gospel, and constitute the Christian Church. And it was necessary that their Case should be determined before the last and general Judgment, because the principal of them *who had followed Jesus in the Regeneration* shall then come in his Retinue, his Assessors, to judge the rest of the World, ^{Matt. xix. 28.} as we are assured in many very express Declarations of Scripture: ^{Jude ver. 14.} And accordingly Christ in the first Place relates the two Parables of ^{1 Cor. vi. 2,} *the Virgins*, and of the *Servants* to whom Talents were committed; ^{&c.} and after these, beginning a new Account, he adds, *When the Son of Man shall come in his Glory, and all the ^a holy Angels with him, then* ^{Dan. vii. 10,} ^{Zechar. xiv.} *shall* ^{5.}

^a These are called *the Angels of the Son of Man*, Matt. xvi. 27. By His Angels we are to understand His Saints, as above, who shall then be *ισάγγελοι*, equal unto the Angels, Luke xx. 36.

Besides

Wis. iii. 8. *shall He sit upon the Throne of his Glory, and before Him shall be gathered all Nations.* The Original for Nations, has *Edm the Heathen*
 Luke xxii. 30. (*'tis the very Term from which the English Word Heathen is derived*)
 Revel. ii. 26. *before him shall be gathered all the Heathen, who shall then be appointed to Salvation, or Perdition, according to their moral Behaviour in this Life; and those who have recommended themselves to his Favour by Deeds of Good-nature and Beneficence, shall upon that Account be set on his Right-hand, and hear those gracious Words, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

There are in holy Writ so many other Proofs demonstrating *our Saviour* to be *the Saviour of all Men*, that really one cannot but wonder how the contrary Opinion, offensive as it is to Piety and our innate Notions of Justice, could ever spread, and grow popular; which surely it could not have done without that cruel Infatuation of Self-Love, whereby Men are not content to fancy their own State better than it is, but will also think the State of others to be worse than it is, that their imaginary Superiority may be more conspicuous. This Delusion has acted powerfully *both ways*; for it has not only occasioned their rash Condemnation of the Heathen, but has also given birth to that other spurious Addition to the revealed Doctrines, *viz.* That, of those to whom the Gospel is preached, only some are *elected* to future Bliss by an arbitrary and *irresistible Grace* of the Almighty.

That there is a *divine Vocation and Election* to Christianity, with *especial Graces* to those who practise it, is the undoubted Doctrine of the Gospel; and upon this Account it is that God is said in the Text to be *especially the Saviour of those who believe*. What we here accuse as surreptitious is the presumptuous Conceit of those, who in the latter Ages have taught concerning this especial Choice and Favour of God toward Christians, that their *Election*, not only to the Knowledge of the Gospel, but also to future Bliss, is absolute, and unconditional; and that the Evangelical *Grace* is necessitating, and cannot be withstood.

Besides different *Judgments*, the Scriptures also mention different *Resurrections*, as 1 Cor. xv. 23. *In Christ shall all be made alive, but every Man in his own Order. Christ the First-fruits, afterwards they that are Christ's at his Coming [qui in adventu ejus crediderunt, Vulgate] Then cometh the End, &c.* And 1 Thess. iv. 16. *The Dead in Christ shall rise first.* And again, Rev. xx. 5, 6.—*This is the first Resurrection. Blessed and holy is He who has part in the first Resurrection.*

All

All true Christians are frequently stiled in Scripture *the Elect*; but that Term does no where imply, that they are destined to eternal Happiness by an absolute Decree; it implies only that they are Persons capable of the Christian Doctrines, and as such chosen by God to the Practice of them. Those who faithfully correspond to the heavenly Choice, who renouncing the World, and denying themselves, live up to the sublime Precepts of Christianity, will finally be elected to those sublime Degrees of Glory which are prepared for such in Eternity. But it is notorious that this latter kind of Election is conditional, and that all will fall short of it, who do not fulfil the Terms.

Election therefore is of two Kinds, to the Means, and to the End; all, who are chosen to the first, are conditionally chosen to the second. But many, alas, do not use the Means so as to attain that End, and of elect become reprobate. Even Judas was *elect* in the first Sense; for Christ himself says that He had *elect* him. Our Version there uses the synonymous *chosen*; but the Original has the Term in Question, the same which has since pass'd for an indelible Character of Sanctity, and an indefeasible Right to the Kingdom of Heaven; which clearly shews that the Word *Elect*, as used in Scripture, is not there intended in the narrow and invidious Sense, which has prevailed in the Schools, and which has been so much abused by fanatic Teachers to the great Scandal of Christendom.

Another Error falsely imputed to the Christian System, relates to the *Grace, i. e.* Favour of God; which has been misrepresented in both Extremes; so scanty and defective to some, that they want the necessary Means of performing what God requires of them; yet so redundant and lavish to others, that it is not in their Power to resist it; they being impelled by a happy Violence, which no Infidelity on their part can defeat.

The former Part of this Calumny has been already obviated in the Scripture Account of the Day of Judgment, and it were easy to shew, that the latter concerning irresistible Grace contradicts the whole Tenor of Revelation; but as the time will not permit a larger Discussion of this Subject, I shall mention only one Passage, wherein it is formally disproved, and in such Terms, as I think must appear conclusive to every one that understands the State of the Question. *The just shall live by Faith; but if he draw back, my Soul shall have no Pleasure in him.* Here is a plain Supposition that a just Man, a Man so just that he lives by Faith, may draw back, and incur

incur divine Displeasure. Our Version has inserted here *any Man*; *if any Man draw back*; but *any Man* is printed in *Italics*, to shew that those Words are not in the Original. Indeed they are not; nor ought such an Interpolation to be admitted, as all who consult the *Greek* will be fully satisfied.

Such are the spurious Additions to Christianity, wherewith unwary Men have lamentably disguised, and deformed it; for while by very false Arguments they extolled, as they thought, the Religion they professed; they have in reality sapped the Foundation of all Religion, which is *the moral Character of the Deity*.

Nor on the other hand do they less offend against *the natural Prerogative*, I mean, the absolute Sovereignty of God, who deny him the free Exercise of his Bounty, as they seem too much inclined to do, who are backward to believe that great Disparity among Mankind with regard to the future State, which Revelation always supposes, and often declares in many Assertions at least equivalent to this in the Text, “*That God is especially the Saviour of them which believe.*” His Mercy is over all his Works, but that Mercy abounds to some much more than to others, according to the inscrutable *Counsel of his own Will*. Nor is there a Shadow of Injustice in such unequal Distribution of his Favours. The Term Favours, implies Freedom in bestowing them; else they were not Favours, but Debts.

The Almighty Maker is Master of all his Productions. Both *Matter* and *Form* are his: All is Gift, all is Bounty; nor may the Lizard complain of his Size, because there are Crocodiles; nor is the Worm injured by the Creation of an Eagle.

The Divine Will is the Cause, and the Reason of all Things: At their Entrance into Existence they *are*, because He wills; and they *are, what they are*, only because He wills them such. There is *then* no other Reason; and if in the Revolutions they may pass through, free Agents introduce new Reasons into their own Nature, those Reasons take place, and have their due Effect under His Conduct, in whom Justice and Goodness, Wisdom and Power incessantly concur. But those Reasons in many Respects are to us inscrutable; for what can we comprehend of that *ἀμόρφη ὕλη*, *informis materia, Matter without Form, out of which the Almighty Hand created the World*, as we read in the eleventh Chapter of the Book of Wisdom. Do we know the Secrets of Chaos, or what may have preceeded it?
Infinitely

Infinitely various are the Works of God, wherein the Riches of his Wisdom and Power display themselves with such Redundancy and Profusion, as becomes the Magnificence of their Author. Altho' we should take off our Thoughts from the great Universe, to confine them to the diminutive Globule which we inhabit; altho' we should here too pass over the countless Diversity of Plants and Animals, wherewith it is replenished, and attend only to the endless Variety of Figure, Temper, Capacity, Improvement, and outward Circumstances, which appears in the human Species; how vast and amazing is the Speculation! It is more than probable that such a Variety will not cease with this World. A flat and nauseous *Sameness* cannot succeed to a Scene so wondrously diversified. And altho' we are almost totally ignorant of what shall come to pass in the following Stage, or Stages of our Existence; yet, as we know in general that the Condition of every individual Man or Woman will then be the Result of their moral Characters; we may in that alone discern a Ground sufficient to keep up the Distinction in as boundless a Variety, as that which we now experience.

Among the promiscuous Splendors of that *numberless* Host, gathered Rev. vii. 9. from all Nations and Kindreds, and People; who shall then inherit the Kingdom purchased for them by the universal Redemption of Christ; the *especial* Salvation of those, who during this Life have believed in Him, shall then shine forth with supereminent Degrees of Glory. It shall then be known what a wondrous Change has been wrought in those, who have followed Jesus in the Regeneration. Matt. xix. 28. And They who derided them here, shall then be amazed at the *Strangeness* of their Salvation so far beyond all that they looked for. Wisd. v. 2. Of these shall be constituted the Church of the First-born, whom the great Father of Lights bath of his own Will begotten with the WORD of Truth, that ^b they should be a kind of First-fruits of his Creatures. Heb. xii. 23. James i. 18. The mysterious Oeconomy of Providence in selecting these chosen Spirits for the peculiar Advantages of Revelation will then be fully manifested; and the divine Wisdom, who is said now to go about Wisd. vi. 16. seeking such as be worthy of Her; shall then be justified of her Children.

^b Εἰς τὸ ἄνω ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων, ut simus Primitiæ ex reliquo hominum acervo Deo selectæ, ac præcipua Pars totius Creaturæ ejus. Corn. a Lap. in locum. One French Translation renders the Text thus: *Afin que nous tenions en quelque sorte le premier rang parmi ce qu'il a créé.*

* K k k

Such

The EPIPHANY.

Such are *the Believers*, of whom it is said in the Text that God is *especially*, or in a peculiar Manner, *their Saviour*. Nor may we apply their distinguished Privileges to the common Herd of Christian Professors, but only to such *Believers*, as the Apostle had in view, when he wrote this Epistle. Now they were *Christians* indeed, who had not believed the Gospel with a cheap historical Opinion, as handed down by Tradition, and obtruded upon the Credulity of Childhood; but against the Prejudices of Education, against the Vogue and Fashion of the World about them, and against the Seductions of Pride, and of Interest, and of Sensuality (so just was their Sense of Virtue, so keen was their Search after it) They had recognized their Saviour through the Disguise of his Humiliations, and embraced the Cross in its genuine Infamy.

There is not leisure now to compare our Times with those of these Primitive Christians, and distinguish the several Advantages, or Disadvantages of each Season; which perhaps, if they could be duly balanced, would be found nearly equal upon the whole. But this we may be assured of, that altho' the Obstacles to Faith are different in different Periods, yet Faith is still the same in its Efficacy; and if it have not in us somewhat of that Vigour and Energy to produce Obedience, which it had in the first *Believers*; we shall not only be excluded from that *especial Salvation*, which belongs to *those who believe*; but our speculative barren Knowledge of the revealed Doctrines will be an Aggravation of our Guilt at the last Day.

DISCOURSE

D I S C O U R S E X.

The Obedience of JESUS to JOSEPH and MARY.

LUKE ii. 51.

He went down with them, and came to Nazareth, and was subject unto them.

WHEN we consider the Grandeur of *Jesus Christ* at, and before his Nativity; what Expectation of him had been raised in Mankind by a Succession of Prophets from the Creation; what Messages had been sent by Angels to reveal the miraculous Birth of his Harbinger, *John the Baptist*, and appoint or direct many Circumstances relating to himself: — When we remember the Hymns of the heavenly Host glorifying God, and congratulating Mankind upon his Nativity; the Appearance of a new created Star to carry the glad Tidings round the World in the daily Revolutions of the Globe; the Homage paid at his Cradle by the Eastern Princes, and his glorious Reception in the Temple by *Simeon*, and *Anna*, who had pass'd their Lives in Expectation of him, and at his Appearance publicly prais'd God, *because their Eyes had seen his Salvation*: — When, I say, we consider these Things, it seems very surprizing that his History should here, as it were on a sudden, stop short; and (except the small Sally of his Wisdom in the Disputation with the *Jewish Doctors*) near thirty Years of so important a Life should elapse with scarce any other Account of it than what I have now read: *He went down with them, i. e. Joseph and Mary, and came to Nazareth, and was subject unto them.*

For St. *Luke* only adds in the next Chapter, that this Subjection lasted as I said about thirty Years; 'tis at the 23d Verse of the third Chapter of his Gospel, which our Translation renders, *Jesus began to be about thirty Years of Age*; but there is nothing of *Age* in the Original, and the Word they translate *began*, signifies also, *was subject*, as may be seen in the Lexicon. All that the Evangelist intended was, to have it observed that *Jesus*, before he entered on his

* K k k 2

Ministerial

Ministerial Office to teach others, had himself lived thirty Years in Subjection^a.

The Dispute I mention'd in the Temple, when he was but twelve Years old, serves to evince sufficiently, that he wanted not Capacity for what the World accounts its highest Stations; and the Evangelist remarks that in his Childhood *He waxed strong in Spirit, and was filled with Wisdom, and that the Grace of God was upon him*; and again, that *he increased in Wisdom, and Stature, and in Favour with God and Man*. And yet, during the long Interval of thirty Years (and he lived but three Years more) there is nothing farther added in any of the Gospels but his Obedience. *He was subject unto them*.

It is my present Purpose to shew that this his Conduct is most Reasonable, Excellent, and Exemplary.

In order to this it is to be remembered that by *Disobedience* the first Man fell; and thereby entail'd upon his Posterity *the Spirit of Disobedience*, I mean that wretched Affectation of Independence, which is the Source of all our Guilt, and all our Misery. To be *independent* is the sole Prerogative of God, incompatible to a created Nature: yet This is what we aspire after; we would be unconfined in our Desires, uncontrol'd in our Actions.

To recover us from this deprav'd State, when *Jesus Christ* appeared in the World, He made *Obedience*, as it were, the only Business of the far greater Part of his Life: *That as by one Man's Disobedience many were made Sinners; so by the Obedience of one Man many might be made Righteous*: That he might counteract the Rebellion of *Adam* with all its fatal Consequences, and by his Example instruct and engage us in this universal and indispensable Duty.

To set this Example in its proper Light, it seems requisite that we here state the true Notion of religious Obedience, the *Essence* of which is to have *God for its Object*, I mean, to perform its Services for God's sake, and in obedience to His Commands; without this there may be a *civil, or politick, or servile Submission*; but not a *Christian Obedience*; which is a *Sacrifice of our Liberty to God*, and Oblation so precious, as ought to be reserved intire for his Altar.

^a I had this Amendment of our Translation, and not only of ours, but of all the Translations I have yet seen, from Page 27, &c. of *The Critical Examination of the holy Gospels, &c.* published 1738, by the Author of the *Vindication of the History of the Septuagint*.

In this Sense *Jesus* obey'd only his heavenly Father, and in this Sense he says in the Gospel, *Call no Man your Father upon Earth; for One is your Father, which is in Heaven; neither be ye called Masters, for One is your Master, even Christ*; signifying that all ^{10.} Obedience must ultimately terminate in God.

How then (may it be said) was he subject to *Joseph* and *Mary*? To which the Answer is, that as in the natural World God works by second Causes, to which He in the Beginning communicated such Powers, as would effectually accomplish his Will; so also in the Government of the moral World, God does not appear and act immediately, in Person, to issue out his Commands and Prohibitions, but has appointed a Subordination among Men, wherein, by a Deputation of his Power to some over others, He as effectually reveals his Will to us, as if it were pronounced audibly from his Throne in Heaven: and as Religion obliges us to see, and acknowledge the *Hand* of God in all Events, tho' produced by the Mediation of natural Agents; so it requires that we hear the *Voice* of God in all lawful Commands of our Superiors; for They are the Commands of God: He speaks by their Mouths, and what *St. Paul* says of civil Magistrates, is equally, and upon the same Grounds, true of all whom God has set over us, Parents, Masters, and all other Superiors. *Let every Soul be subject to the higher Powers; for there is no Power but of God, the Powers that be, are ordained of God; whosoever therefore resisteth the Power, resisteth the Ordinance of God; for he is the Minister of God to thee for Good.* And *St. Peter* gives the same Advice. *Submit yourselves to every Ordinance of Man, for the Lord's sake—unto your Governors, as them that are sent by him.* And accordingly, when the Children of *Israel* in the Wilderness had murmured against *Moses* and *Aaron*, they said to them, *The Lord beareth your Murmurings, which you murmur against Him; and what are we? Your Murmurings are not against us, but against the Lord.* And when the same People would no longer obey *Samuel*, God said unto him; *They have not rejected thee, but they have rejected Me, that I should not reign over them.* And to conclude these Testimonies, our Lord himself has commanded that even the Scribes and Pharisees of his Days should be obey'd; because, as he expresses it, *they sat in Moses's Seat*, i. e. *Matt. xxiii.* because they were still invested with that Authority, which God first gave *Moses*; and their Directions were therefore to be complied with as the Voice of Providence, by whose Permission they were raised to that Station.

These

The Obedience of JESUS to JOSEPH and MARY.

These Instances shew sufficiently our Obligations to obey God in the Commands He gives by the Mediation of publick Governours, whether Civil or Ecclesiastical; but the Duty of private Obedience in domestick Life, I mean the habitual Submission to Parents, Masters, or others who have the more immediate Inspection over us, as the Occasions of it occur more frequently, so it is more difficult, and I fear much oftener transgressed: And therefore *Jesus Christ*, who was to be the universal Pattern to all Ages, all Conditions, and all Ranks in Life; tho' he occasionally submitted both to *Cæsar* and the Synagogue, yet laid the main Stress of his Example in his thirty Years Domestick Obedience to *Joseph and Mary*.

In them he heard his *Father's* Voice. In serving them he was about his *Father's* Business. He, who was to teach the Will of God to all Mankind, learn'd, or seem'd to learn that Will from Moment to Moment in their Directions. He stay'd, or went, or came; he did, or suffer'd purely as they commanded him; so his every Minute was spent in the actual Exercise of Virtue: for he never did his own Will, but the *Will of him who sent him*, as declared by those, whom He had set over him.

Angels were sometimes sent to *Joseph and Mary* to direct their Conduct of the *Messias*, as in their Retreat into *Ægypt*, and their Return to *Nazareth*; but He needed no other Angel than themselves: their Mouths were to him as the Oracles of the Sanctuary, and he humbly did the Will of God upon Earth, tho' reveal'd, I had almost said, *obscur'd* by such inferior Ministers, with the same Alacrity and Fervour, as the Angels do it in Heaven, where it shines forth in unclouded Majesty, and stands inforc'd with the visible Ensigns of Omnipotence.

Such humble Deference to the Substitutes of God is a necessary Ingredient of Christian Obedience, for That looks up to God, and considers only His Orders, without cavil or exception to the Meanness of the Person by whom they are given. And indeed there is a divine Wisdom in the Oeconomy of Providence, which has appointed such a Subordination among Men, as best fits them to suggest their Maker's Will to each other. For if God should always utter his Commands immediately from his own Person, the awful Splendor of his Presence would not only exclude the Virtue of Faith, but it would extinguish all Virtue; for it would ravish, it would extort our Obedience, and overbear the Stubbornness of the most obdurate. God requires of us

a liberal, generous, ingenuous Submission. To obtain this he has delegated his Authority to Men over Men; and commands us in Obedience to Him to obey one another. And to engage us to this, *Jesus Christ*, the Lord of Life and Glory, *when he was found in Fashion as a Man, humbled himself, and became obedient to Man.* He who did not disdain the Virgin's Womb, did not disdain the Virgin's Commands; did not disdain the Orders of *Joseph*.

How can we enough admire such Condescension? What Words can express it? What Instances can be found in Nature, that may be compared unto it? When the Sun stood still, obedient to the Voice of *Josua*; it was indeed a great and extraordinary Spectacle, such as would strike the most gross and sensual: But in the Eyes of Faith, in the Sight of God and good Angels, it was infinitely more noble and excellent to see, in the sacred Family of Nazareth, That *Jesus*, to whom every Knee in Heaven, in Earth, and under the Earth shall bow, obsequious to the Call of *Joseph*, subject to the Commands of *Mary*. So low his Love had sunk him, so low his Desire of our Salvation, and Zeal for his Father's Glory had reduc'd him. Here God was truly honoured, and Mankind instructed, in such a Manner as should, one would think, reclaim; but if not, will certainly, at the last Day, confound all the *Children of Disobedience*.

Nor let vain Men censure this Submission as mean and unworthy of the *Messias*. Obedience is the noblest Sacrifice that Man can offer, or God accept. It is the Sacrifice of ourselves, of our Hearts, of our Wills, of our whole Powers and Faculties; 'tis our proper Homage to the Creator: And *Jesus*, who was to repair his Rights violated by the Rebellion of Man, by these Circumstances of his Submission, paid that Homage in such a Manner, as gave it its utmost Merit and highest Lustre.

To teach others Obedience, as he afterwards did, was a Work of no great Difficulty. To work Miracles was but the natural Issue of his Power; and I think it no Wonder, that when He commanded, the Winds and the Seas obey'd him. But to see Him in Subjection, thirty Years in Subjection to *Joseph* and *Mary*: this was more extraordinary: this was a greater Miracle than any he wrought upon others.

I observ'd before that the Evangelist records, that from his Infancy he *was filled with Wisdom*: and could that Wisdom be no better employ'd than in the Service of a Carpenter? No, for his was true *Wisdom*; which taught him, and should teach us, that the
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State in which Providence places us is the best and most desirable; that without Obedience there is no Virtue; and that to go out of our Vocation upon Pretences of doing God greater Service, is not Zeal, but Presumption.

He wanted not Capacity, even in his Childhood, to have determined the Controversies of the learned World, or decided the Quarrels of the ambitious. He might Then have filled *Judea* with the Fame of his Eloquence and his Miracles. But every thing was indifferent to him, but *Obedience*; and that gave an infinite Merit to all his Actions. For he was as truly *Great before God*, when by *Joseph's* Direction, *be put his Hand to the Nail, and his Right-hand to the Workman's Hammer*, as when he afterward communicated Health with a Touch, cast out Devils, or called forth *Lazarus* from the Grave.

Judges v. 26.

Let this suffice for the exemplary Obedience of our Lord, which is so instructive and persuasive, that it might well supersede the Use of any other Argument. It may not however be improper to add to the Example of Christ those Precepts of his Apostles; wherein they have made particular Applications of this Duty to particular Ranks of Men.

Eph. vi. 1,
&c.

As first to Children whom *St. Paul*, in his Epistle to the *Ephesians*, thus exhorts. *Children, obey your Parents in the Lord*, or in other Words, *Obey the Lord in your Parents*; for *their* Commands have the Sanction of *his* Authority, and your Obedience to them is accepted as to his own Person. The Apostle adds, *for this is right, i. e. your bounden Duty. Honour thy Father and thy Mother, which is the first Commandment with Promise, that it may be well with thee, and thou mayest live long in the Earth.* He then subjoins the Duty of Parents, which is the best Guardian of the Children's Duty: *Ye Fathers provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.*

Coloss. iii. 22.

The next he applies to are Servants, at the 5th Verse. *Servants, be obedient unto them that are your Masters according to the Flesh, in Singleness of Heart, i. e. with a pure Intention, with one, only, simple Design, viz. that of serving God; for so he explains it, in Singleness of Heart, as unto Christ; not with Eye-service, as Men pleasers: but as the Servants of Christ, doing the Will of God from the Heart, with good Will doing Service, as to the Lord, and not to Men.* And again, *Servants obey in all Things your Masters according to the Flesh, not as Men-pleasers with Eye-service, but in Singleness of Heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not*

not unto Men : knowing that of the Lord ye shall receive the Reward of the Inheritance, for ye *serve the Lord Christ*. Then follows the Duty of Masters, whom he commands to *give unto their Servants that which is just and equal, as knowing that themselves have a Master in Heaven*.

Nor must I here omit another Rank, to whom the Apostle addresses himself with this Consideration, that they should pay their Obedience, as to God, in the relative Duties which they owe. *Wives, submit yourselves unto your own Husbands, as unto the Lord ; Eph. v. 22. for the Husband is the Head of the Wife, even as Christ is the Head of the Church. Therefore, as the Church is subject unto Christ, so let the Wives be subject unto their own Husbands in every thing.* And then he adds the Obligations of the other Party, *Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it.*

You may observe in this, and indeed almost all Passages relating to our present Subject, that St. Paul joins both Duties together, that of those who govern, with that of those who obey ; and Wo be to them who separate them ; I mean who require Duty, without paying it ; who domineer, and play the Tyrants in Power, forgetting that they themselves have a Master in Heaven, to whom they are accountable, and who will severely punish their Usurpations. If we were to obey them only for their own Sakes, for ought I see, we might lawfully reject their Authority, when they have long abused it. But I have told you through this whole Discourse, that it is not to Men, but God, that our Obedience is ultimately due ; and we must for *his* Sake submit to those, whom he sets over us, altho' they may require things very unreasonable and contrary to our Inclination : in short, in all Cases whatever, wherein their Commands are not absolutely contrary to the Commands of God : in which Circumstance their pretended Authority cannot bind us, because that receives all its Force from their being God's Ministers, which they cease to be, when they enjoin what He himself has forbidden. Yet even here, we should oppose them with great Meekness, and Modesty, and humble Remonstrances ; signifying that we withdraw our Subjection purely from a Sense of superior Obligations.

In all other Cases we must remember and practise the Advice of St. Peter, *to be subject, not only to the good and gentle, but also to the froward ;*

The Humility of JESUS.

froward; for this is thank-worthy, if a Man for Conscience towards God endure Grief, suffering wrongfully—for even hereunto were ye called: because Christ also suffered for us, leaving us an Example that we should follow his Steps.

D I S C O U R S E XI.

The Humility of JESUS.

M A T T. xi. 29.

Learn of me, for I am meek and lowly in Heart.

IF ever any Circumstances could exempt Men from Temptations to Pride, and dispense with their learning this Lesson; they were those of the Apostles. Their Condition in either State, that of Nature or of Grace, disposed them to Humility the most that was possible. They were poor, illiterate, simple, pains-taking Men; and had the least Temptations to Pride by the Privilege of their Meanness: they were on the other hand chosen Disciples, long taught by the Doctrine and consummate Example of our Lord, and ordain'd by him to the Apostleship with an uncommon Effusion of Gifts and Graces, which must strongly incline them to Humility. Thus had they all possible Advantages for learning this Lesson. They were the lowest of Men in one Character, and had the least to be proud of: they were the highest in the other, and had the greatest Engagements to be humble. Yet still they were *Men*, and by the common Depravation very backward at learning Humility, and frequently fail'd in the Practice of it.

Nor should we wonder at them, since by Nature all Men are born *the Children of Pride*: the least are very liable to it; the greatest most exposed. No Temper of Constitution, nor State of worldly Circumstances can confer Humility. It must be *learnt*, as our Lord here

here commands; for naturally we are as destitute of it, as of any Art or Science. It must be an Acquisition of Labour, a Product of long Discipline in the School of Christ, who has taken all Methods possible to instruct us in it: for He has taught it in the clearest Precepts, and inforc'd it with the strongest Reasons: yet, lest they should not be sufficient, He made his whole Life here one continual Lecture upon this Virtue, and to this he refers in the Text: *Learn of me, for I am meek and lowly in Heart.*

To teach by Example is usually difficult to the Master; but always more commodious for the Disciple than any other Method of Instruction. For what Precepts teach in an abstracted notional Manner, in several disjointed Parts, with Variety of Exceptions in particular Cases; that, as in a Picture, Example at one View sets before our Senses, cloth'd with all the Circumstances of Time, Place, and Person; which make vigorous and lasting Impressions on our Minds.

The Example here propos'd is of all others most instructive, it is the Example of God become Man, on purpose to shew Men how they ought to behave themselves: this He has done abundantly in all the Virtues; but in the Text he singles out his Humility, and in a particular Manner proposes it to our Imitation.

Let us contemplate therefore the exemplary Humility of our Lord in its principal Instances, whereof the first is found as early as possible, even in his Incarnation.

The Incarnation indeed is a Mystery peculiarly incomprehensible, and fitter to be ador'd with silent Wonder, than nicely examin'd or reason'd about. Yet St. Paul declares, that even here Christ sets us an Example, and that we are oblig'd to entertain the same Sentiments by which he acted when he became incarnate. The Words of St. Paul are, *Let this Mind be in you, which was also in Christ Jesus, who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation,* so our Translation: but the Original signifies *He emptied himself.* He laid aside all the Glories of the Godhead, put off as it were, and renounc'd all Privileges and Advantages of the divine Nature. The Infinity of Godhead was relinquish'd for a human Body in which he confin'd himself. The Eternal WORD, the Eternal Wisdom of God was chang'd for the State of an Infant, without Speech, without Reason. His supreme Sovereignty was laid down that He might *take the Form of a Servant,* and all his Glory forsaken for the Misery of our vile Condition. Thus *emptying himself* as his Apostle speaks, putting

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off his Majesty, deserting all his Prerogatives; shrunk from the immense Extent of Infinity to the narrow point of Creature; sinking down to our low pitch, and becoming upon the level with the Sons of *Adam*, He gave us an Example of Humility.

Such an Example indeed, as cannot strictly be imitated by us: such Degrees of that Virtue are not required of us, nor are we capable of them. We are not oblig'd, we cannot like him empty ourselves of any intrinsic Worth, renounce any just Claims, or lessen ourselves below our real Value. All we are commanded is not to over-rate ourselves, not to swell with vain Conceits, not to think of ourselves above what we ought to think, *but to think soberly and the Truth*. For Humility requires nothing but the strictest Truth. It appoints us that Rank and Character which is justly our due. It is indeed a Descent with respect to the Disorders of Pride, but it therefore only degrades us, because we are out of our proper Place.

By Humility our Lord emptied himself of most intrinsic Excellence, but requires of us only that we empty ourselves of vain Conceits, and arrogant Imposture: and that quitting all false Pretensions, we appear to the World and ourselves what we really are.

He descended from above all Height, his proper Place, to that low Rank which Sin has made ours, that he might reduce us thither, that he might lure us down from the giddy Heights of Pride, and settle us upon the sure Ground of Humility, where only we can find Rest and Security, where only we can lay a Foundation of true Happiness.

He *emptied* himself of most substantial Bliss, superlative Excellence, the infinite Prerogatives of the Godhead. He exerted all his Omnipotence to work this Miracle of Condescension: and if we are not wrought upon by his Example to cast Pride out of our Hearts, to rid ourselves of its vain Delusions, and recognize our true Condition; when He shall appear at the last Day, as our Judge, with Majesty reassum'd, He will eternally confound all those He could not humble, allotting them their Portion in utter Darkness, with him who is *the Father of Lies, and King over all the Children of Pride*.

The Incarnation was the first great Step of his Humility whereby he became Man. In his Nativity he took the lowest Place among Men. The consecrated Race from which He sprung was indeed ennobled with the most illustrious Instances of Wisdom, Grandeur, and Magnificence that are recorded in Story. Patriarchs, Prophets,
Kings,

Kings and Conquerors fill his Genealogy; but before his Appearance in the sacred Family, He had reduc'd it to such Circumstances of Meanness and Poverty as were most proper to give the largest Scope to his boundless Humility, and set his Example of that Virtue in the strongest Light. Who can think of that Stable, that Hovel in *Bethlehem*, where the King of Glory made his Entrance among Mankind, where he was first laid to rest, among the Cattle, perhaps upon a little Straw, in a Manger; attended only by a poor Maiden, and an ordinary Tradesman: where only a few simple Shepherds came to congratulate his Arrival; while the great ones of the Earth, *Greece* and her wise Men, *Rome* and her Cæsars, *Jerusalem* and her Princes had no Notice of it from the Angel that brought the glad Tidings. Who I say can consider this Stable at *Bethlehem*, the Place of his Nativity, which may be called the Temple of Humility; and not feel his Vanity at least suspended for a time, and his ambitious Projects interrupted with some humble Thoughts of his Unworthiness? If we would seriously and frequently represent in our Imagination this or the like Scenes wherein our Lord's Humility is display'd, it would certainly have a powerful Influence upon our Lives. His whole Life was one continued Instance; his Circumcision as a Sinner, tho' He was perfectly free from all Impurity; his Flight into *Egypt*, as unable to protect himself, tho' he could have summon'd Myriads of Angels to his Defence; and afterwards his Baptism in *Jordan*, as a publick Penitent, tho' He knew no Sin, are Actions in which Humility was a principal ingredient. We have farther Proofs of it in his continual avoiding all publick Honours. The far greatest part of his Life was spent in the strictest Privacy: and excepting his Dispute with the *Jewish* Doctors, we have no other Account of him from his Infancy till he was near thirty Years old, but that He was humble, and obedient to his Parents. *He was subject unto them*, saith St. *Luke*, and in that Subjection spent the far greater part of his Life, while unknown and unregarded he lay concealed in the House of a Carpenter. How would a worldly Spirit blame this Conduct? How many Occasions were neglected, which the Wisdom of the Flesh, always forward to shew itself, would have judged improveable to the Glory of God? But *Jesus* better understood his own Religion: his chief Business was to teach Humility the Foundation of all Virtue, and for that such his Silence was most eloquent.

When at last, for the Glory of God, and the good of Mankind, He produced himself in the World; you find Him carefully avoiding
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all Occasions of publick Esteem. In vain did his Friends press him to a farther Publication of himself. *Shew thyself to the World*, say they; but you see through his whole Behaviour an affected Neglect and Averfion to being openly known and admired. And when, for the Discharge of his Commission, to rouse the Attention of Mankind, and confirm their Faith in him by disclosing some Rays of his Divinity through the Cloud of his Humiliations, he wrought such Miracles as would necessarily gain Applause, we often find him industriously endeavouring to conceal them.

When He was to cure a Man deaf and dumb, he took him aside from the Multitude, and after restoring him to hearing and speech, He charged him, *that he should tell no Man*, nor make use of the Voice that was given him to publish the Praises of the Donor. The same Charge is given to the Leper whose Cure we read, *Matt. viii. See thou tell no Man* (saith Christ) *but give God the Glory.*

Again, when he restor'd the Daughter of *Jairus* to Life, he shut out the Multitude, and straightly charged those that were present, *that no Man should know it.*

When the evil Spirits publish'd his Praises by the Mouths of the possess'd, He exerted the same Power to silence them, by which He cast them out. And when the Voice of God, the Voice of his Father declar'd the same Truth upon the Banks of *Jordan*, at the Baptism of *John*, He soon retir'd from the Crowd and their Acclamations, and hid himself in the Desert for forty Days, where he encountred the foulest Temptations of the Devil, and among others rejected the Empire of the World and the Glory of all its Kingdoms.

When in the Presence of three of his Disciples some Rays of his Glory appear'd in his Transfiguration upon Mount *Tabor*, He used all his Authority over them, to oblige them to conceal it; and during the whole time of the Discharge of his ministerial Office in instructing Mankind, and curing the Diseases both of Body and Soul, He never assum'd to himself any share of the Glory of the Doctrines he taught, or Miracles he perform'd; but ascribed it whole and intire to his Father, and therefore was careful to inform his Disciples, *that He did nothing of Himself. The Words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doth the Works.*

And thus all parts of his Life are adorn'd with Lowliness and Self-abasement; but lest what I have already mentioned should not be sufficient to cure our Pride, He was pleas'd the Night before his Crucifixion

cifixion to add one farther Instance, which in the Language of the Fathers, we may call the Sacrament of his Humility: I mean the washing his Disciples Feet, of which we read the Account in the 13th chap. of St *John*; 'tis a very remarkable Passage, and the Evangelist prefaces it with an exact Observation of every thing that might serve to set off the profound Humility of Christ in that Action. He tells us expressly *that the Devil had already put it into the Heart of Judas to betray him*; whence appears the infinite Love, Meekness, and astonishing Condescension of the Son of God, who chose to wash the Feet of that Miscreant, then hatching Treason against him. St. *John* adds, *Jesus knew that the Father had put all things into his Hands: That He came forth from God, and that He was returning to God*: Yet thus abounding as He was in Glory and Power, conscious of all his Prerogatives, he chose to humble himself before his own Disciples, and perform for them the lowest the most servile Office in life, even to wash their Feet. Thus did He indeed take upon him the Form of a Servant, not in Profession only, as is current in the Language of Civility; but in the literal, degrading Sense of the Word. How just, how highly reasonable is the Inference he made upon this Occasion. *Ye call me Master and Lord, and ye say well, for so I am. If I then your Master and Lord have washed your Feet: ye ought also to wash one anothers Feet; for I have given you an Example, that ye should do as I have done unto you. Verily verily, I say unto you: the Servant is not greater than his Lord. If ye know these Things, happy are ye if ye do them.*

His Passion, which immediately follow'd this washing the Feet of his Disciples, is one continued Scene of Humiliations, which were all as voluntary, as much his Choice, as that very Action; for had he not chose to suffer, Legions of Angels had flown to his rescue: That Word, which still'd the Tempests, which ejected Devils, would immediately have scattered his Enemies, and dash'd all their Projects against him. But he chose to humble himself to that extreme Degree, that He might teach proud Man Humility; that he might recommend that neglected Virtue by his own Example, in the most difficult Instances of it, which the Power of Men or the Malice of Devils could contrive.

We read indeed one Passage in his Life, wherein He was attended with publiok Honours and Applause. I mean at his last Entrance into *Jerusalem*, when he was accompanied by Multitudes crying *Hosannah*, spreading their Garments, and strewing Branches in the

Way

Zech. ix. 9.
Matt. xxi. 5.

Way before him; but never was any Spectacle more distinguish'd from the Poms of the World; nor is there any Action in his Life, wherein his Humility was more conspicuous than in this his Triumph. All the Circumstances of his mean Equipage and humble Procession exactly verified *what was spoken by the Propbet saying, Tell ye the Daughter of Zion: behold thy King cometh unto thee meek, sitting upon an Ass, and a Colt the Fole of an Ass.* He was so far from being elated with the Acclamations of the officious Multitude, that at his Approach to *Jerusalem*, He wept over it, regardless of the Honours that were done him, and affected only with Compassion for the Folly and Misery of obstinate Sinners: *O Jerusalem, Jerusalem (he cry'd) if thou hadst known, even thou, at least in this thy Day the Things that belong unto thy Peace! but now they are hid from thine Eyes.*

We may farther observe, that in the midst of all these Shouts and Applauses of the People He well knew, and had it then in his Thoughts, that this publick Entry into *Jerusalem* was in order to his Crucifixion, and that these Applauses of the People would farther provoke the Envy and Malice of the *Pharisees* against him. He knew at the same time the fickleness and inconstancy of the Crowds, who were now so loud in his Praises; and that the same Mouths, which now sang *Hosannab*, would within five Days demand his Blood, and cry with the same Vehemence, *Crucify him, Crucify him.*

Human Grandeur would not be so dangerous to Virtue, as it often proves, if those who enjoy it were thus appris'd, and reflected on the fickleness and uncertainty of popular Applause: but such Considerations offend our Pride, and therefore worldly Men reject them, and therefore Christ recommends them by his own Example, as seasonable Preservatives against Vain-glory.

Such is the Pattern which Christ gives us, and in the Text exhorts us to imitate. But it may still be ask'd why of all the Virtues that adorn Him, his Humility is singled out, and recommended so particularly. *Augustine* put the Question, *What, Lord, are all the Treasures of Wisdom and Knowledge, laid up in Thee, reduced to this, that Humility is the principal Thing to be learn'd of Thee?* Yes, this is the principal Thing, if we learn this, we learn all. For Humility is the Capacity for all the Virtues; and no true Virtue can possibly be attained without it: for Virtue is the Gift of God, the Effect of divine Grace working in our Hearts. *Now God resisteth the Proud, and giveth Grace only to the Humble,* and that because the humble only are duly qualified

qualified to receive his Grace : they are the only Persons that will not abuse it. Every proud Man arrogates to himself the Merit of his Talents, and Actions. Such an one is not fit to be trusted, he corrupts all that comes into his Hands, he converts it to his own Glory, and strengthens himself in his Pride.

Such have too much to answer for in the Abuse of their natural Endowments. God reserves the Gifts of his Spirit, the Blessings of his Right-hand, for humble Souls ; these He delights to adorn with Wisdom and Goodness, because they will be just and faithful in the use of his Gifts, not arrogating any Glory to themselves, but acknowledging God's Bounty, and making suitable Returns of Praise and Thanksgiving.

When I say that God gives Grace only to the humble, I do not mean preventing Grace, which is common to all ; but the Graces of proficiency in Virtue, which doubtless are refus'd till the former is cooperated with by some Advancement in Humility.

D I S C O U R S E XII.

Of taking up the CROSS.

L U K E ix. 23.

He said to them all ; If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.

Sacrifice was always esteem'd a principal Part of Religion. The Jewish Altars smok'd with slaughter'd Animals ; but these, being only typical and significative of the Death of Christ, were fulfilled and abolish'd by it. Yet the Obligation to sacrifice still remains ; for St. Peter says of Christians, that *they are a holy Priesthood to offer up spiritual Sacrifices* ; not, as under the Law, *the Blood of Bulls or Goats* ; but their own *Flesh and Blood, i. e.* their Appetites, their Passions, in a word *themselves* both Souls and Bodies, to do and suffer the Will of God at the Expence of all that is near and dear

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Heb. ix. 10. to them. Our Lord *took away the first* of these, the Jewish Offerings, which prefigured his Death; *that he might establish the second*, the Christian Sacrifice, which imitates it with a much nobler Resemblance.

This is the daily Sacrifice, to which our Lord's Doctrine and Example indispensably engage us; for *He said to them all; If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me. If any Man will come after me: i. e. if he would go to Heaven, for thither Christ leads. Let him deny himself;* this supposes *Self inclin'd to Evil*, or else there would be no need for denying it. It supposes that distemper'd State of Mind, which all Men feel, and all good Men lament and strive against. The only Remedy is this here prescribed. *We must deny ourselves, and take up our Cross.*

When Crosses happen, Nature shrinks from them as Evils; the Judgment disapproves, and the Will rejects them; but we must deny both our Judgment and our Will to accept them; for this is the *spiritual Sacrifice* which God requires of us: *we must renounce ourselves*, and so confide in his Wisdom and Goodness, as to approve as good, and choose as eligible, what his Choice has prescrib'd as best for us. Thus *denying ourselves* both in Understanding and Will, and renouncing our own Opinions and Inclinations, *we take up our Cross*, we follow Christ, and imitate the Oblation He made of himself to his heavenly Father.

We must, as I said, daily deny ourselves, *i. e. oppose our natural Desires*, because they are wrong; they are like a deprav'd Appetite, which longs only for what will nourish our Disease. But as to *deny* all our Desires, while we have it in our Power to gratify them, would be a Work of insuperable Difficulty; therefore the merciful Providence of God, to help our Infirmities, furnishes us with daily Occasions of denying ourselves, in the many cross Accidents that happen to us.

Every Event that contradicts our Will, is a *Cross* sent by God for that End; when we willingly accept it, we then *take up that Cross*, thereby *we deny ourselves*, *i. e. we renounce our own Will* in a voluntary Endurance of the Burden laid on us.

As to the Term *Cross*, it literally signifies that Instrument on which our Lord died, and from which He figuratively called all the Sufferings of Christians their Crosses, meaning thereby to remind them of *his Sufferings*, and to engage them to bear their own with that Conformity

formity to his Example, which constitutes the Character of a Christian. I say, he calls our Sufferings by the Name of his own, to remind us of the Pattern which he set us in the Consummation of his Sacrifice. And whereas that must necessarily have been the *last* Act of his Life, that he might not therefore, while he taught here on Earth, lose the Advantage of so edifying an Allusion, He thought fit to anticipate his History, and predict the grievous Circumstances of his Passion. This He does, as in many other Places, so particularly in the Verse preceeding the Text; and then, that his Followers might not, (as too many have done) think themselves exempted from Sufferings by his suffering for them; after foretelling his own Cross, He adds, *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.*

Whoever would dispose himself to practise this Doctrine, must first have a true Notion of *this World*; for Men are very apt to mistake the World for quite another Place than what it really is; and hence come the frequent Complaints we hear of it. Men conceive of the World as a Scene of Pleasure, or a Theatre for Vanity and Ambition; they think that the Business of Life here, is only to pass their Time agreeably, and please themselves. For such an End indeed this World is very ill contriv'd. But to judge of it aright, we must consider it as a Place of Discipline, as a School of Wisdom, wherein the Perverseness of our Will is to be broke and subdued by long and laborious Exercises of Mortification.

We may upon this Account well compare the World to an Hospital; wherein strict Diet and painful Operations of various Kinds are necessary. Now if we suppose a Patient here ignorant of his Condition; not knowing the Nature of the Place, nor the Reason of such Treatment, he must needs think himself and his Fellow-Sufferers very unaccountably dealt with. But if he were made thoroughly sensible of his Situation; if he were shew'd the fitness of such Remedies for his Case, and fully assured of the Skill and Goodness of the Physician who administer'd them; then his Complaints would turn to Thankfulness, and all his Care would be to submit to the Methods prescrib'd for his Recovery.

Religion, not only reveal'd, but natural universal Religion sufficiently instructs us upon this head. If we look into ourselves, we must perceive that our Souls are in a disorder'd distemper'd State. If we look to the great Author of our Being, we must acknowledge Him the Governor of the World; and consequently that all Accidents be-

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falling us are the Dispensations of his Providence. He that made us, and gave us Life, and Health, and all other Enjoyments; He only has Power over his own Gifts; and tho' he employ Creatures, as second Causes, as Instruments to accomplish his Will, yet we must know and remember that they act only by his Permission.

This Consideration will be of great Force to persuade our Acceptance of the daily Crosses that attend us. It was this supported *Job* under his heavy Load of Calamities; for he ascribed all to the first Cause, and patiently acquiesc'd in the divine Appointment. *The Lord gave* (he said) *and the Lord hath taken away.* Such also was the Language of good old *Eli*, *It is the Lord, let Him do what seemeth Him good.* After the same Manner did the pious *David* express his Resignation, when the Rebel *Shimei* reviled and insulted him. *Let him* (said that exemplary King) *Let him curse, because God hath said unto him, curse David.* And to sum up all such was the Sentiment of Christ himself at the Approach of his Passion: *The Cup, which my Father hath given me, shall I not drink it?* The thought that it was his Father's doing supported him in all his Agonies, and made him submit, consent to, and acquiesce in all the Horrors of his Crucifixion.

Thus must we learn to see all Occurrences in the Light of Faith, as proceeding from God, without whose Care and Inspection even *a Hair does not fall from our Head, nor a Sparrow to the Ground*, as our Saviour testifies. All Crosses therefore come from God, who inflicts them with a Force most exactly proportioned to the Wants or Capacities of his Patients; and I insist so much upon this important Truth, because the due Consideration of it will engage us, not only the more willingly to accept the Cross; but it will also much contribute to alleviate the Weight of it. For when we consider our Suffering as coming merely from our Fellow-creatures, the part they have acted in bringing it on, is often more grating than the Suffering itself. The apparent Baseness and Unreasonableness of an Adversary, the Treachery of a Friend, the Ingratitude, the Calumny, or the Insolence of an inferior much oblig'd, add Weight to the Burden that is brought upon us by Means so provoking: but if we behold the Cross, as Christian Patience requires we should, as coming from God; we shall be less affected with those aggravating Circumstances, and feel no more than our proper Burden; and even under that, our Grief must be respectful, while we see the Hand that lays it on. For can we believe any thing to be God's doing, and doubt its being well

well done? *Shall not the Judge of all the Earth do right?* Can infinite Wisdom err? Can the eternal Truth falsify his Promises that *all things shall work together for Good to those that love God, and put their Trust in him.*

I say for Good, our chief our eternal Good, which is our Improvement in Virtue; for in our present State, without the Cross, there is no place for the Exercise of Virtue, since Sufferings are the Opportunities which God affords us of approving our Obedience. Are not Fortitude and Temperance, Meekness, Humility, Diligence, are not these laborious Virtues all? and are not Desires restrain'd, Appetites mortified, Passions subdued, Pains of Body and Reluctances of Mind the Subjects in which they are exercis'd? So that in this Life Crosses are essential to Virtue; and we cannot form any Notion of Virtue but as exerted in bearing them.

How ill do we judge of the State of human Life? and what a Condition should we be in, if we could obtain our foolish Desires? 'twould be such as excluded all Virtue, and admitted no Occasions of Improvement.

To be at Ease, and meet no Opposition; to suffer nothing from the Weakness, the Perverseness, the rapacious Insatiableness of Men (if such a State were here possible) might be *Pleasure*; but it is not *Virtue*, nor a likely way to attain it; Difficulties, and Reproach, and Contradiction; Distress and Conflict, in a word, Sufferings of every Sort, by which we may deny and renounce Selfishness, these are the Subjects in which Virtue is learn'd and practis'd. But few Men so well understand their true Interests, as to make a just Estimate of these Opportunities; the greater Part murmur at Crosses, they strive against them as Injuries, and by their Impatience multiply Crimes, where they might largely have increas'd their Virtues. *Wherefore (saith Solomon) is there a Price in the Hand of a Fool to get Wisdom, Pro. xvii. 16. seeing he hath no Heart to it?* Sufferings are the *Price* with which we should purchase Wisdom, the only Means of attaining her. This Price is now put into our Hand by an over-ruling Necessity. God forces us into his School, whether we will learn there or no; we must have Crosses, whatever use we make of them. Yet such is the Folly of Men, they often pay the *Price of Wisdom* without making the Purchase of it. *They have no Heart to it (saith Solomon)* they have not the *Sense* to discern that every Event is the *Will* of God, and that the *Will* of God ought to be submitted to; they have not the Courage to sacrifice their own Will, altho' it comes in Competition with

with the declar'd Will of their Maker: Reasonable as this is, they *have not the Heart* to do it. So they suffer in vain, and pass their Life in unprofitable Calamities; for Crosses are inevitable, neither Grandeur, nor Wisdom, nor Innocence can escape from them; and they are Burdens to all, but they are Benefits only to those who *take them up*, and break their self-will by a voluntary Acceptance of them.

Is there in Nature a more self-evident Truth than this, that the Creature ought to submit and conform his Will to the Will of the Creator? Now such Submission cannot take place, when the Dispensations of Providence concur with human Wishes; but in *Crosses* it is put to the Trial: and they who upon such Occasions refuse to give God the Preference—the best we can hope for them is, that they may live to repent it.

What Pity is it that we should lose such Advantages, and instead of laying up Treasure in Heaven by a patient Endurance, increase our Punishment by a wilful Resistance to the Means which God has appointed for our Sanctification. For by these we must begin our Union with Christ; *we must suffer with Him, that we may be glorified with Him. Hereunto* (saith St. Peter) *we are called, because Christ also suffer'd for us, leaving us an Example, that we should follow his Steps.* Contemplating his Cross, we must patiently endure our own, we must present ourselves as a *free-will Offering* to the Justice of God, arguing as the good Thief upon the Cross: *We indeed suffer justly, for we receive the due Reward of our Deeds.*

But may it not be thought that I debase the Cross of Christ by applying it to the slight Evils we are obnoxious to? Are the little Contradictions we meet with, to be named with his Sufferings? Our Troubles indeed are not to be named with His, with regard to the unparallel'd Greatness of his; but they may, and ought to be consider'd with his, as the Rule, Pattern and the Source of Grace for our Endurance of them. His Sufferings were like himself, supreme, and above all Comparison; whereas our light Afflictions are suited to our Weakness: and whatever our Cross is, we must *take it up to follow him, i. e.* to follow his Example, for he admits no other Terms of Discipleship.

Let us then upon all Occasions lift up our Hearts to the crucified *Jesus*, whose Death, when contemplated in Faith, will sanctify all our Troubles; not only those which are great and rare, but also the more trivial and ordinary: for as it is the Glory of divine Providence
to

to superintend the meanest Objects, and appoint the minutest Events that happen to us; so it is the Prerogative of the Cross of Christ to sanctify all those Events, even the smallest Troubles of his Creatures, who come under its Influence by a due Regard to Him in the bearing them: and what he said of his sacramental Cup, may be well applied to the Cup of Suffering. *Do this, as often as ye shall drink it, in Remembrance of me.*

To conclude: All who own the Obligations of our Religion, must own the Necessity of Self-denials; but as we have not the Judgment to discern which are properest for us, God therefore takes us in hand, and by the merciful Oeconomy of his Providence sends us daily Crosses, such as we want, and such as we can bear. By these we are to practise the self-denial he has enjoin'd; by bearing these patiently we advance in Virtue, we follow Christ, and shall at length arrive, where he is ascended before us: *for if we suffer with Him, we shall also be glorified with Him.*

D I S C O U R S E XIII.

The P A S S I O N.

HEB. ii. 10.

It became Him, for whom are all Things, and by whom are all Things, to make the Captain of their Salvation perfect through Sufferings.

Perfection is the most reasonable Object of our Desire; *Sufferings* are the most natural Object of our Aversion: and yet we are intimately conscious that Perfection cannot be attained but through Sufferings. For in moral Qualities, and such only we have now in view, That which costs nothing, we esteem worth nothing: where there is no Self-denial, there is no ground for Praise, and the *Merit* of a good Action is to be estimated by the Counterpoise of Obstacles which it overcomes. Now the Perfection of a Creature implies the *biggest*

biggest Merit, and consequently the highest Fortitude in *Suffering*. Herein the Essence of Virtue is founded. What we call Heroick Virtue rises only in proportion to the Difficulties it surmounts; and where those Difficulties cease, the Hero too ceases to be the Object of our Admiration. Other Beings possibly may conceive *actual* Merit consistent with *pure* Bliss: but Men cannot, and the Lustre of Virtue is not visible to human Eyes, but as surrounded with the Shade of Distress.

It became therefore the Almighty Father, *to make the Captain of our Salvation perfect through Sufferings*. As there was never Virtue like unto the Virtue of *Jesus*: *so there was never any Sorrow like unto his Sorrow*. His whole Life might be called his *Passion*, tho' we confine that Term to the Conclusion of it, which in this solemn Week we daily commemorate.

It will be a seasonable Entertainment for your Devotion to recapitulate the principal Circumstances in a plain Narration.

The first that presents itself, passed in the Garden of *Gethsemane*, where He accepted, deliberately, with a clear Knowledge and full Consent accepted, all the Miseries that were to ensue. The distinct View of them was indeed almost insupportable, and threw him into an Agony, wherein his *Sweat was as it were great Drops of Blood falling down to the Ground*. In all other Instances of human Sufferings that are excessive, previous Ignorance, and present Tumult in the Article of Distress, hide much of the Difficulty: and Necessity and Despair carry Men through per-force, where mere Fortitude could never have made its Way. But the Virtue of *Jesus* admitted not such Alleviations: neither Ignorance concealed, nor Tumult diminished, nor Necessity supported any part of his Burden. He will'd, He chose the Whole; but with such Reluctance and Revolt of Nature, such mental Conflict and Agony, that He *sweat Blood*, which issuing in large Drops trickled down to the Earth, on which he lay prostrate.

Some have accounted this strange Symptom to be natural; and I cannot but think their Opinion probable: for the Passion of Fear makes the Blood retire hastily inwards, to fortify the Heart; and thereupon ensues paleness, and trembling, and great weakness of the Limbs so suddenly drained of the vital Flood. And on the contrary in the Efforts of Courage the Blood runs to the extreme Parts with great Impetuosity, whence the Limbs become more vigorous, the Face of a sanguine red, and the Eyes sparkling. Now in the Conflict

fluct of Passions which distracted the Heart of *Jesus*, He suffered both these Effects in the highest Degrees that are possible. One while through an Excess of *Fear* the Blood ran back to his Heart with the utmost Precipitation : when presently a contrary Exertion of *Courage* repelled its Course, and surmounting *Fear*, drove the Blood outwards with a rapid Violence. Again *Fear* took place : and again *Courage* overbore it. *Fear* prevailed by the clearest Apprehension of his approaching Sufferings, presenting to his Mind Horrors that we can have no Notion of : then his ardent Love of Mankind, and unsatiable Desire of his Father's Glory control these Horrors, and urge Him to his arduous Enterprize with irresistible Vehemence. He long stood the Shock of these contending Passions with a perpetual Flux and Reflux of his Blood, which at last boiling with such continual Agitation forc'd the Capillary-Vessels, and issuing through the Pores moistened his Garments and trickled down to the Ground. This seems a rational Account of his bloody Sweat, which perhaps was purely natural and without any other Miracle than his surviving it. We read in History many Instances wherein single Passions have been fatal ; and Men have died suddenly under extreme Degrees of Fear, or Grief, or even of Joy. Joy excepted, all the other Passions raged here with the utmost Fury and Contention : But the *Heart of Jesus* stood this Tempest, till the strange Ferment of his Blood, which could not make a Rupture *there*, rebounding with equal Violence, stretch'd the extreme Arteries, and occasion'd this marvellous Sweat of Blood.

At length this Conflict came to an End, reluctant Nature was subdued, Resignation triumph'd, and *Jesus* was ready to compleat his Sacrifice. *Judas* now appeared with an armed Multitude : and coming forward, at some Distance from them, with his traiterous Kiss marked our Lord for their Prey. *Jesus* meekly rebuked his Treachery : and then advancing toward the Band that came to apprehend him, asked them whom they sought. They were abashed at his Presence : the mild Majesty he appear'd in suspended their Rage, and they timorously replied, *Jesus of Nazareth*. *Jesus said unto them, I am He.* John xviii. 6. *As soon then as he had said unto them, I am He ; they went backward and fell to the Ground.* This was done to shew that *Jesus* made a voluntary Oblation of himself : and therefore staying till they were recovered from their Amazement, He again asked them *Whom seek ye ?* and they said, as before, *Jesus of Nazareth*. *Jesus answered : I have told you that I am He ; if therefore ye seek me, let these go their way.*

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way. Tho' he surrendered *himself* so freely, yet he still exerted his Authority in Defence of his Followers, and his Enemies durst not refuse him Obedience; for there can be no other Reason given why they let his Disciples escape, inclosed as they were in the Garden; especially *Peter*, who at that Instant signally provok'd them, for when *Malchus*, a Servant of the high Priest, was advancing to seize our Lord, the fervent *Peter* asked if he should smite with the Sword! and according to his usual Impetuosity, not staying for an Answer, he smote *Malchus*, and cut off his right Ear. Then said *Jesus* to *Peter*, *Put up thy Sword. The Cup which my Father hath given me, shall I not drink it? &c.*—then he touched the Servant's Ear and healed him. And turning to the chief Priests and Captains of the Temple whom He saw among the Rabble, He mildly reprov'd them for that needless Tumult. *Be ye come out* (said he) *as against a Thief with Swords and Staves? when I was daily with you in the Temple, ye stretched forth no Hand against me; but the Scripture must be fulfilled. This is your Hour and the Power of Darkness.* The Power indeed of *Darkness*, which could blind the Minds of Men, even under the present Conviction of a Miracle: *Jesus* consented to endure its utmost Efforts, and therefore yielded himself to the mad Multitude, who bound Him, and hurried Him along with Tumult and Uproar, first to the House of *Annas*, and thence to that of *Caiaphas*, where his Enemies altho' it was then Midnight, were assembled in Expectation of Him.

Caiaphas began with examining our Lord upon two heads, of his *Disciples* and of his *Doctrine*. *Jesus* said nothing to the first, that of his *Disciples*. He could say little good of them, for they had all deserted him. So he answered only concerning his *Doctrine*, which was the principal Point by which all others would be determined. Of this He said, with great Modesty and Ingenuity, that he was not the proper Person to be enquired of, seeing He had always taught publicly; and therefore He desired that those, who had heard him, might be examined. His Words were these, *I spake openly to the World, I ever taught in the Synagogue and the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them who heard me—behold they know what I said. And when He had said this, one of the Officers which stood by, struck Jesus with the Palm of his Hand.* Yet *Jesus* shew'd no Resentment, but replied with a mild Expostulation and a charitable Reproof, directing him to inform the Court, if he had spoke amiss; and not usurp their Authority.

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If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? His Persecutors thus disappointed of their insidious Design, to find Occasion against our Lord out of his own Mouth, have at last recourse to Witnesses: but those they produced were confused and various, contradicting not only the Truth, but one another, so that their Evidence was of no use: and therefore the high Priest had again recourse to the former Artifice of intangling him in his own Words. But *Jesus* held his Peace, and tho' much solicited, would give no Answer, but such as justified his Silence: till the malicious *Caiaphas* attacked him with the Solemnity of Religion, saying, *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.* Then his Reverence for his Father's Name again opened his Mouth, to bear Testimony to the Truth. He answered, *that He was the Christ*; and added: *Nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven.* These last Words were an Answer, not to their Question, but to their Thoughts. *Nevertheless, i. e.* notwithstanding your present Infidelity, you shall one Day be convinced, when you see Me coming to judge the World. At this the high Priest, colouring the Malice of his Heart, with a hypocritical Zeal, *rent his Clothes, saying: He hath spoken Blasphemy, what think ye? They replied, He is guilty of Death.* But as the civil Power was in the Hands of the *Romans*, their Sentence was of no Force till ratified by *Pilate*: and as it was not yet Day-light; they must wait the proper Time to address him; and in the mean while, lest *Jesus* should have any rest, they gave him up to be harrass'd and worried by their Servants and Soldiers, *who mocked him, and spit on him, and smote him: and when they had blindfolded him they struck him on the Face, and asked him, saying, Prophecy who it is that smote thee? and many other Things blasphemously spake they against him: till at length, the Day appearing, the Priests and Elders again assembled, and leading Jesus their Prisoner, went in a Body to solicit the Consent of Pilate. Pilate demanded what Crimes were laid to his Charge? They seemed to take this ill, as expecting that their Accusation should be sufficient, and that the secular Arm should execute their Sentence without farther Enquiry. They said unto him, If he were not a Malefactor, we would not have delivered him unto thee. But Pilate would not decree in a Cause which he had not heard; and so they were obliged to produce some particulars of their Charge. They began to accuse him, saying, we found this Fellow perverting the Nation,*

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and forbidding to give Tribute to Cæsar: saying that He himself is Christ, a King. Knowing that *Pilate* was obliged to be jealous of the Rights of *Cæsar*, and that a Crime against the State was most likely to make an Impression on him; they therefore now accuse *Jesus* of Sedition and Rebellion, Crimes whereof the *Roman Governor* was bound to take especial Cognizance. These Imputations were false and groundless; for *Christ* always taught Obedience to the civil Powers. He had raised Money by a Miracle to pay Tribute for himself and *Peter*, and fled from the officious Multitude who by force would have made him their King. But his Accusers only considered what would best serve to prejudice the Governor against him. He immediately calling for *Jesus*, examined him what kind of Royalty he assumed, or at least was charged with assuming; to which our Lord returned such an Answer, as sufficiently cleared him in the Opinion of *Pilate* from an Accusation which had so little Ground as his affecting Royalty in any such Sense as might give Umbrage to *Cæsar*. So *Pilate* went out again, and said to the chief Priests and to the People; *I find no Fault in this Man: and they were the more fierce* (as it is common to supply the want of Reason with Passion) *and said, He stirreth up the People, teaching throughout all Jewry, from Galilee to this Place.*

At the Mention of *Galilee*, *Pilate* gladly laid hold of this Occasion to shift off so troublesome an Affair, and sent *Jesus* away to *Herod*, as belonging to his Jurisdiction.

Herod had been long desirous to see *Jesus*, and was glad of this Opportunity, because he hoped to see some Miracle wrought by him. But as this *Herod* had lately apostatised from the Doctrine of *John* the Baptist, and at the Instigation of *Herodias* had murdered him; *Jesus* would not prostitute miraculous Power to satisfy his vain Curiosity; and tho' *Herod* questioned him in many Words, yet he answered nothing. This was interpreted Weakness or Idiotism, and to signify as much, *Herod* with his Courtiers, after many Insults, dressed him up in mock Ensigns of Kingship, and in that ridiculous Habit sent him back to *Pilate*, an Object of publick Scorn.

Pilate was in a fresh Perplexity to find the Judgment of *Jesus* again remitted to his Tribunal: his Conscience pressed him to absolve him, while the *Jews* with incessant Cries solicited his Condemnation. In this Difficulty the coward Judge bethought himself of an Expedient, proper enough for his Design, but infinitely disgraceful to our Lord:
'twas

'twas that, whereby the notorious *Barabbas* was brought in Competition with *Jesus*, and preferred to him by the Voice of the Multitude. *Pilate* surpris'd at this unnatural Choice, and griev'd to see his Expedient fail him; meanly betakes himself to a new Contrivance, and commits a lesser Injustice to prevent a greater. Since he could not withstand their Fury, he endeavours to compound with it, and mollify it, by reducing *Jesus* to such a Condition as might move their Pity; for St. *John* remarks immediately after the Preference of *Barabbas*, that *Pilate therefore took Jesus and scourged him*. Fastened then to the infamous Pillar, not by the feeble Cords they tied him with, but the inviolable Bands of immense Charity, He stood the Proxy of a guilty World: He stood in our stead, the Substitute for our Offences; and heavenly Justice smote by every Hand that wounded him.

When this was over, the unrelenting Executioners give him no Respite, but add to the Cruelties of Scourging a strange and new invented Torture. For as the Soldiers of *Herod*, to deride the Royalty of *Jesus*, had dress'd him up in a gorgeous Robe, as a mock Ensign of Majesty: so these to improve upon their Insults, add a Reed for a Scepter, and a platted Wreath of Thorns for a Crown or imperial Diadem.

While they were acting these impious Buffooneries *Pilate* enter'd, and seeing *Jesus* in this Condition, thought that now at least the Rage of his Enemies would be satiated, and that the most envenomed Heart would relent at the Appearance of so sad a Spectacle. Therefore (saith St. *John*) *Pilate went forth again to the Jews, and said, Behold, I bring him forth to you, that ye may know that I find no Fault in him. Then came Jesus forth, wearing the Crown of Thorns and the purple Robe, and Pilate said to them, BEHOLD THE MAN!* He said no more, concluding that the deplorable Condition to which *Jesus* was reduced would plead sufficiently on his Behalf, and extort Compassion from the most obdurate. It was indeed a moving Sight: his Body torn with Scourges, his Head pierced with Thorns, and the Blood flowing from so many Wounds down his Face and Hair, rendered him at once an Object of Pity and Horror.

But nothing could move the Priests. They thirsted for all his Blood, and stirred up the Rabble to join with them in louder Cries to solicit his Crucifixion: *Pilate* filled with Indignation, said, *Take ye him and crucify him; for I find no Fault in him. The Jews answered,*

swered, we have a Law, and by our Law he ought to die, because he made himself the Son of God.

Pilate was startled at this ; for as he was prepossessed with the fabulous History of the Heathen Gods, and had just before been alarm'd by the strange Warning from his Wife upon her divining Dream ; he began to apprehend, that Christ, who had indubitably wrought many Miracles, might possibly be the Offspring of some of the Divinities he worshipped. And *therefore* (as the Evangelist remarks) *John xix. 8.* *when he heard that Saying, that Jesus made himself the Son of God, he was the more afraid with a religious Dread ; and presently called for Jesus to enquire of him concerning his Birth and Parentage. Whence art thou ? said he ; but Jesus gave him no Answer. Then said Pilate, speakest thou not unto me ? Knowest thou not that I have Power to crucify thee ? and Power to release thee ?* Here *Jesus* meekly rebuked his Vanity and Insolence in presuming that His Fate was in his Hands. *Thou couldest* (said he) *have no Power at all against me, except it were given thee from above.* 'Twas not the Judgment of Men, but the eternal Decrees of his *Father*, that our Lord had in view : and he considered *Pilate* and all other Agents in his Passion, only as the Ministers and Executioners of those Decrees : But when *Pilate* fondly treated him as if his Life was dependent on *his Will* : *Jesus* took the Ascendant that was proper to his Dignity, and checked his vain Presumption. *Thou couldest have no Power at all against me, unless it were given thee from above.* *Pilate* felt the Force of this Reproof, and continued his Endeavours to release him, but all in vain ; for being intimidated with Threatnings of *Cæsar's* Resentment, he at last, after a publick Declaration of his own Innocence, as well as that of *Jesus*, consented to his Crucifixion.

Thus *Jesus* was delivered to the Will of his Enemies, who brought him forth from the Judgment-hall, sadly fatigued indeed, and almost spent with the various Torments he had endured ; yet not dejected, or dismayed. He still wore the Crown of Thorns ; and now they load him with the Cross, on which he was to be suspended. He carried it, or dragged it along through the Streets of *Jerusalem* ; but when he came out of the City his Strength failing him, they compelled one *Simon of Cyrene* to assist him in bearing it.

At length he climbs *Mount Calvary*, a Place infamous and noisome with Slaughter, that had its Name from the wretched Remains of executed Criminals.

The

The appointed Soldiers dig the Hole, in which the Cross was to be erected.

The Nails and the Hammer are ready.

The Cross is placed on the Ground :

And *Jesus* lies down upon that Bed of Sorrows.

They nail him to it.

They erect it.

His Nerves crack.

His Blood distils.

He hangs upon his Wounds, a Spectacle to Heaven and Earth !

It is not unusual for those who speak in publick, to profess that their Subject surpasses their utmost Efforts : and when they have exhausted their Abilities in saying all they possibly can, to break off in Interjections, and abrupt Exclamations of Wonder and Astonishment. Whatever may have given Occasion to these passionate Figures of Speech, it is sure that they can never find their Place so properly as here.

You heard in the Text, that *it became Him, for whom are all Things, and by whom are all Things; to make the Captain of our Salvation perfect through Sufferings.* But what Tongue of Man or Angel can suffice to tell the *Depth*, and the *Height*; the *Profundity* of His *Sufferings*, and the *Sublimity* of *Perfection* to which They raised Him !

We must here adore in Silence what we cannot comprehend.

DISCOURSE

DISCOURSE XIV.

Of the RESURRECTION.

ISAIAH. xi. 10.

— His Rest shall be Glorious.

The whole Verse runs thus.

In that Day there shall be a Root of Jesse, which shall stand for an Ensign to the People; to it shall the Gentiles seek; and his Rest shall be Glorious.

FOR Rest the Vulgate has *Sepulchre*, the Place of Rest. *Sepulchrum ejus erit Gloriosum.*

The whole Chapter is a lofty and figurative Description of the Blessings which were to attend the Coming of the *Messias*; and the Verse now read mentions particularly the Conversion of the Heathen, and their Concourse to his Church erected as an *Ensign* or Standard for them to resort to; and this their Conversion is principally imputed to the Death and Resurrection of our Lord: *For his Sepulchre shall be Glorious.*

The Sepulchre, the Grave is an unusual Stage for the Display of Glory; with the rest of Mortals it has a very different Appearance. The best that *Job* could say of it, when in the Anguish of his Soul he most desired it, was: *There the Wicked cease from Troubling: there the Weary are at Rest*—And some others, distressed like him, may think Death eligible, and long for the *Grave* as a Refuge from Misery. But generally speaking the Grave is an Object of Horror, too loathsome to be described—there lie the Ruins of Man sinking into Corruption and Putrefaction: And tho' a preposterous Vanity may strive to hide this Disgrace with the Magnificence of pompous Edifices: yet will such Sepulchres ever be (what our Lord used them for) Emblems of Hypocrisy and Imposture; which *indeed appear beautiful outward, but are within full of dead Mens Bones and all Uncleannefs.*

So

So offensive, ignominious, and loathsome is the Grave in the ordinary Course of Nature : and it was the peculiar Privilege of our Lord that, *His Sepulchre should be Glorious*; for it was the Theatre of his Resurrection.

To methodize our Discourse upon this Subject, it may be proper to consider the Glory of our Lord's Resurrection in two Views, first as it illustrates *Him*, and secondly, as it influences *us*; for it is of the Essence of *Glory* to be diffusive, and stream forth from its Subject upon all Objects within its Sphere; which occasions these distinct Considerations of the Glory of this his Resurrection, in its *Source*, and in its *Influence*.

We shall discover somewhat of the personal Glory of Christ in the Circumstances of his Resurrection, related by the Evangelists. And

Its Influence will appear in its Consequence, I mean the Effect it has upon Mankind, which I shall endeavour to detail with some seasonable Application.

But first, of the History of Christ's Resurrection. And here it is material to observe that not only the Prophets, but that He himself had often foretold it; a Circumstance which was particularly remarked by the Angel who first brought the glad Tidings to the two *Marys* at their early Visit to his Sepulchre. We read, that after Matt. xxviii. a great Earthquake (which probably happened at the very Instant of our Lord's Revival, as the preceding one had at the Instant of his Death) an Angel descended from Heaven, and having rolled back the Stone from the Entrance, sat upon it. *His Countenance was like Lightning, and his Raiment white as Snow, and for fear of him the Guards did shake and became as dead Men.* While the Soldiers were in such Astonishment at the Splendor of his Appearance, he turned and said to the Women: *Fear not ye, for I know that ye seek Jesus who was crucified: He is not here, for He is risen, as He said, i. e.* according to his own Prediction, which is a Circumstance, as I shall shew, of great Moment for establishing our Faith in this Mystery, and preventing or answering the Cavils of Infidelity.

And first, He had frequently told it to his *Disciples*, as appears from many Passages of the Gospel, wherein He commonly foretels both his Death and his Resurrection together, perhaps to mitigate a little the Scandal of the Cross by the Glories that were to ensue; and at the same time to prepare their Faith *by* the one *for* the other. At first his Sufferings could not but appear highly improbable to his Disciples; for they could not conceive how a Person like Him vested

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with Omnipotence, should suffer by *Jew or Gentile*; much less that He should die under their Hands. Yet they saw this verified within five Days after his triumphant Entry into *Jerusalem*, when the whole City met Him with Hosannas to the Son of *David*. And this in reason should have confirmed their Faith in the remaining part of the Prophecy which concerned his Resurrection: for so our Lord intended it should, as He declared upon a like Occasion, *I tell you before it come, that when it is come to pass, ye may believe that I am He.*

John xiii. 19.

John ii. 18.
&c.Matt. xxvii.
63, &c.

But had the Disciples only been acquainted with these Predictions, sceptical Men might have had some Pretences against their Testimony; at least we should have lost many substantial Proofs of the Resurrection, which the vigilant Malice of the *Jews* has furnished. And therefore our Lord took proper Occasions to inform *them* of it: and when they pressed Him for an authentick Signal of his divine Commission He refer'd them to his Resurrection, as the final and indisputable Test of his Divinity. Thus, when upon his driving the Traders out of the Temple, they demanded some Proof or Warrant for the Authority which He there exercised: their Words are, *What Sign shewest thou unto us, seeing that thou dost these Things?* He refers them to his Resurrection three Days after his Death, as what would confirm and ratify all his Pretensions. Upon this Occasion He called his *Body this Temple* with great Propriety of Speech upon account of the Divinity residing in it; and because it was a standing Tradition among the *Jews* that the *Sanctum Sanctorum* represented the *Messias*: but lest these Reasons should escape us, the Evangelist is careful to declare his Meaning: *He spake (saith St John) of the Temple of his Body.* And the *Jews* in general understood sufficiently that He appealed to such a Resurrection for the final Confirmation of his divine Mission, as appears particularly from their Address to *Pilate* for a Guard to watch his Sepulchre, wherein they mention his foretelling his Resurrection as a Thing that was notorious. *Sir (said they) we remember that that Deceiver said, while he was yet alive; after three Days I will rise again. Command therefore that the Sepulchre be made sure until the third Day, lest his Disciples come by Night and steal him away, and say unto the People, He is risen from the Dead.* *Pilate* consented to their Request, and granted them what military Force they had desired. *Ye have (said he) a Watch,*

* That the Soldiers belonged to *Pilate* appears, Matt. xxviii. 14.

go your way, and make it as sure as ye can. He left the Guards to their Disposal; for if he had given them their Directions himself, they might still have had some room to pretend that right Measures were not taken for securing the Sepulchre: and therefore by the especial Appointment of Providence, to remove all the Subterfuges of Infidelity, they had the ordering of the Guard themselves. *Pilate* committed it all to their Care, saying: *Ye have a Guard*, or, I grant ye a Guard: *Go, and make it as sure as ye can.*

Thus authorized by the Governor, and animated by the Passion which transported them, they neglect nothing. The Tomb is closed with a great Stone, that Stone is sealed, and the whole Sepulchre invested, and, as it were, besieged by Soldiers. No Precaution was omitted. There was no want of Care to reproach themselves with, that there might be no want of Evidence wherewith to reproach the Truth.

A needless Provision this against a few poor Fishermen, who were naturally timorous and mean-spirited; who had abandoned their Master at the first Appearance of Danger; who were since sunk into Consternation and Despair at his Death, and whose Hopes were all buried in the Tomb with him: who were so far from an Inclination, as well as Capacity, for so hazardous an Enterprize, that they were strangely backward even to believe the Miracle itself, when it was accomplished. For the *Jewish* Priests already knew our Lord's Resurrection, and were taking Measures to prevent the Report of it, while his own Disciples scrupled to give Credit to it: and *Thomas* in particular was so obstinate in his Unbelief, that he would not be persuaded of his Master's Revival, till he had the Testimony of all his Senses.

It was reasonable to expect that our Lord's Persecutors should have first heard of his Resurrection from his Disciples: but as they had contrived Matters, they received the News of it from their own Watch flying in Dismay from the Angelic Vision. Thus God, who in the Order of his Providence converts the evil Purposes of Men to his Glory, made the *Jewish* Malice contribute to establish the Certainty of our Lord's Resurrection by such Proofs, as could not have happened but by their Opposition.

And it was needful that his Glory should at length break forth with a Lustre sufficient to dissipate any reasonable Doubt and Surmise. For all his foregoing Transactions from the Manger to the Tomb, altho' infinitely *Excellent*, were little *Glorious*; because their

Merit was so veiled by his Humility, that it was scarce discernible. Now *Glory is Merit displayed*, 'tis the Manifestation of Excellence: and the Resurrection is therefore by way of Eminence the Glorious Mystery, because it was the Manifestation of the Excellency of Christ, it was a Demonstration of His Divinity, which here *emerged*, as it were, from the Abyss of Humiliations into which it was sunk. Here He shewed, that what he had done and suffered was truly meritorious, because it was voluntary. We know that He had willingly laid down his Life, when we see Him by his own Power take it up again; and we learn to value his Death as a free-will Offering for our Redemption, when we contemplate His Resurrection. Expiring on the Cross He seemed to go the Way of all Flesh, and fall like the rest of *Adam's* Sons by a common and unavoidable Fate: but we can no longer doubt that He sought Death as a *Conqueror*, when we see Him return in *Triumph* from the Grave.

Rom. i. 4. St. Paul, in the Beginning of his Epistle to the *Romans*, speaks of this as a Fundamental of Christianity, *viz.* That the Resurrection of Christ certifies us of his Divinity: for he says of Him, that *He was declared to be the Son of God by his Resurrection*. This declares, and demonstrates his divine Nature: for there can be no room to doubt of it, while we believe, that He raised Himself from the Dead. Now what a Splendor and Glory does this cast upon all the Parts of his precedent Life; which, if we consider Him only as, what He often styles himself, *the Son of Man*, is indeed exceeding pious and virtuous to a Degree never before attained: But when his Resurrection shews Him to be *the Son of God*, it is all amazing. That *the Son of God* should be born in a Stable: That *the Son of God* should live in Poverty, and die in Pain: — What Instructions! What Examples! What Encouragements! But above all, how glorious is that Son of God amidst such Miracles of Goodness, such Prodiges of divine Love and Condescension, for which the Angels can never sufficiently admire Him; for which the Universe shall eternally adore Him!

So glorious and infinitely more than Words can express is the Resurrection of our Lord with regard to Himself, as it asserts His Divinity, and puts the Seal to all His Revelations. But Glory, as I said, is of a diffusive Nature, issuing forth in bright Influences upon all Objects within its Sphere; and therefore we are next to consider our Lord's Resurrection with regard to ourselves, and shew the certain Consequence of it, which is our own Resurrection.

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The World had now lasted four thousand Years at the time of Christ's Death, and all Generations hitherto had sunk into the Grave, not knowing what would become of them. We must except here the Patriarchs and Saints of the *Jewish* Church, who by an anticipated Revelation of a Redeemer had their Hopes full of Immortality. But the Bulk of Mankind were in the dark concerning a future State. Good Men might wish, and wise Men expect a Life to come: but these Wishes and these Expectations were perplexed with much Doubt and Misgiving. Death was as a Gulf whereof they saw only the Entrance, and could discern nothing beyond. But the Glories of our Lord's Resurrection have enlightened the Grave, and so dissipated the Shades of Death, as to shew that to be only a Passage or Thorough-fare, which before seemed a Gulf and an Abyss. For Life and Immortality were brought to Light by the Gospel of Christ, who declared, not only that there was a Resurrection, but that He himself was *the Resurrection*, i. e. the Power whereby Men shall be raised from the Dead. *I am (said he) the Resurrection and the Life.* As the Sun is Light in himself, and the great Source of Day to all the Worlds around him: so Christ is Resurrection to Himself, and the great Cause and Author of Resurrection to all Mankind, who after they have undergone the common Sentence of Death passed upon them in *Adam* the first Head of our Race, are by this second Representative of the human Species restored to Immortality: and, to use the Words of his Apostle, since *by Man came Death, by Man also came the Resurrection of the Dead; for as by Adam all died, so by Christ shall all be made alive.* John xi. 25. 1 Cor. xv. 21.

And indeed it is a very natural Prerogative of Christ, as Judge of the World, that He should by his own Power summon all Men to his Tribunal. But hear the Account which He gives of Himself upon this Article. *As the Father raiseth up the Dead, and quickeneth them: even so the Son quickeneth whom He will. For the Father judgeth no Man, but hath committed all Judgment to the Son; that all Men should honour the Son, even as they honour the Father.* And again at ver. 26, &c. *As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself: and hath given Him Authority also to execute Judgment, because He is the Son of Man. Marvel not at this, for the Hour is coming, in the which all that are in the Graves shall hear his Voice,* John v. 21, &c.

Voice, and shall come forth: they that have done Good, unto the Resurrection of Life: and they that have done Evil, unto the Resurrection of Damnation.

Acts xvii.
31.

Resurrection and a future Judgment are the fundamental Principles of Morality, and they are in the Gospel not only taught, but demonstrated. The Divinity raised Christ's human Body out of the Grave, to convince us that He will also raise us at the last Day. This is a Miracle in Kind, involving the thing in Question, most pertinent, cogent, and irrefragable: so that we cannot but conclude with St. Paul, *That God has appointed a Day, in which He will judge the World in Righteousness, by that Man whom He hath ordained, whereof He hath given Assurance unto all Men, in that He hath raised Him from the Dead.*

Seeing then that you have this Assurance, Do you hope, or do you fear a Resurrection? Do you, I say, hope, or do you fear a Resurrection? for you must expect it. If upon just Grounds you hope for it, happy are ye. But if you fear it, be warned in time to remove those Fears by such an Amendment of Life, as may give you Comfort and Joy in the Prospect of Futurity. It is my Duty here to persuade you to this, and to advise and direct you in the Performance of it: But I can only persuade and advise, you yourselves must *work out your own Salvation.*

Which that we all may do effectually may God of his infinite Mercy grant, &c.

DISCOURSE

DISCOURSE XV.

ON WHITSUNDAY.

ACTS ii. 2, 3.

Suddenly there came a Sound from Heaven as of a rushing mighty Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues like as of Fire, and it sat upon each of them.

IT has been the pious Wisdom of the Church to set apart certain Days for the solemn Commemoration of its principal Mysteries, and for the Honour of those blessed Saints and Martyrs who were most instrumental in its Establishment.

The Occasion of the present Festival is the miraculous Effusion of the Holy Ghost upon the Apostles, whereby They were qualified for the Conversion of Mankind, and the Christian Church was completely settled and established: so that the Church does now keep its own Festival, celebrate, as it were, its own Nativity: and all the Saints Days in the Calendar shine but with borrow'd Rays from this Day's Glory; for all those Virtues and Excellencies which have made their Names so precious in the Christian World, were as at this time poured forth upon them. To this it is we owe the Sanctity of their Lives, the Purity of their Doctrines, the Power of their Miracles, and all the glorious Acts of their Martyrdom.

All the other Mysteries of the Gospel prepare the Way for this, which is the End of the Incarnation, the Fruit of the Death of Christ, and the full Accomplishment of all his Designs. He had indeed already formed the Body of his Church while He was here on Earth conversing with and instructing his Disciples, but by this last Act, the Descent of the Holy Ghost, He infused a Soul into that his mystical Body, he endow'd it with a vigorous Principle of Life ^{1 Cor. xii.} _{12, 13.} and Action, a Heart that would always correspond and sympathize with Him its Head.

And

On WHITSUNDAY.

And this indeed seems peculiar to this Festival Season, that whereas the Subjects of other Holy-Days are actually past and concluded, so as to require only our devout Remembrance and Acknowledgement; the Occasion of this still subsists, and ever will subsist in the Church. The same holy Spirit, which then descended upon the Apostles, does still descend upon all the living Members of Christ, according to his gracious Promise in the last Words of St. *Matthew's* Gospel, almost the last Words which He spoke upon Earth. *Lo I am with you alway, even unto the End of the World.*

This Promise is fulfilled in the Mission of the Holy Ghost. Christ is now present in his Church by his Spirit, which as it formerly descended upon the Apostles, so it ever shall descend upon all his true Disciples *unto the End of the World.* The sacred Fountain still stands open, and nothing is retrenched from the bounteous Efflux of divine Grace, but only the outward Prodigies which attended it at the Beginning of its Course. Now indeed it flows on, as some peaceful River, through opened Channels, with a silent Stream; and marking its way only by the Riches it spreads in the Parts it passes through: But the Season we celebrate was the Time of its *Eruption*, if I may so speak, when it rapidly issued forth from the divine Source to replenish the Apostles, who were the Conduits prepared to receive and convey it forward to the latest Generations. At that time, as was usual upon such extraordinary Occasions, it manifested itself even outwardly, by sensible Representations, expressive of its Energy and the Effects it produces in the Spirits of Men. These sensible Representations appear'd in the two active Elements *Air* and *Fire*, which kindle and keep up the Life of Nature.

For when the Apostles were assembled *on the Day of Pentecost*, i. e. the Day whereon the Law was given to the Jews: *Suddenly there came a Sound from Heaven, as of a rushing mighty Wind: and it filled all the House where they were sitting. And there appeared to them cloven Tongues like as of Fire; and it sat upon each of them.* For *cloven Tongues like as of Fire*, according to our Version; I think the Sense of the Original is *separated or distinct Flames*. *Lambent Flames*; for *Tongue of Fire* is a *Hebraism* for a *Flame*, as may be seen in *Isaiab.* So that here was a double Prodigy, *a Sound was heard from Heaven, as of an impetuous Wind filling the House; and several distinct Flames were seen, one of which* resided over each of the Apostles. Now these are two proper Emblems or symbolical Representations;

Ha. v. 27.

presentations : and in order to judge of their Significancy we are to observe that there is such an Analogy and intimate Connexion between the material and the spiritual Worlds, that not only the Names of Things visible serve to denote Things invisible, and are the only Names we have for them, which plainly argues a notorious Analogy upon which such use of the Names is grounded : but also some extraordinary Transactions in the higher Order pass on and impress themselves upon the lower, so as to affect outward Nature in a similar Manner, such I mean as some how answers to what is then accomplished in the supernatural State. Thus, for Instance, a few Weeks before this Descent of the Holy Ghost, while our Lord was hanging on the Cross, the Sun was eclipsed ; and when He expired, outward Nature was convulsed with an Earthquake. And the sympathiz'd again, yet to a different Purpose, in a second Earthquake at his Resurrection. And now, when His Spirit with the Plenitude of divine Power was descending upon his Apostles, a Sound from Heaven was heard as of an impetuous *Wind*, and distinct *Flames* were seen over the Heads of the Apostles.

It will be proper here, as far as our scanty Knowledge will permit, to trace out the Analogy wherein these two Symbols are grounded.

Concerning the first, it has been observed * that among those parts of the material World which are invisible, and whose Existence we discover only by their Effects, there is scarce any thing more subtile, more active, and of greater Efficacy than *Wind*, *i. e.* Air in Motion, or *Spirit*, which is the same thing according to the primary Sense of the Word. Hence in the common use of most Languages the Name of Wind or Spirit serves to express those things, which being not discernible to us by reason of the Subtility or Fineness of their Substance, are yet conceived to be moved with great Agility, and endued with great Force. So Naturalists, when they speak of that which is most abstruse, most agile, and most operative in any Liquor or other Body, call it *Spirit*. And for the same reason our Souls are called Spirits, for the Subtility of their Nature and those vital Powers wherewith they actuate our Bodies.

In regard to our Capacity and Manner of conceiving things, the holy Scriptures have used this Term *Spirit* to express even the adorable and incomprehensible Deity, signifying his most simple Na-

* Barrow, Vol. II. p. 446.

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ture and most powerful Energy : his most simple *Nature*, I say, which cannot possibly be the Object of any of our Senses ; and his most powerful *Energy*, which pervades and actuates all Things.

This Name Spirit, as it is common to the whole Godhead, so it is peculiarly applied to the third Person of the ever-blessed Trinity, stiled by way of Eminence *The Holy Spirit*, and the Operations of God towards Men are in an especial Manner ascribed to Him.

Now in all Languages commonly known, the Operation of a superior Mind upon an inferior to raise and invigorate it, is expressed by the Metaphor of *Inspiration*, *i. e.* breathing into : and the general Consent of Mankind in the use of this Metaphor demonstrates its Fitness and Propriety. And therefore when the infinite Mind vouchsafed to communicate itself with such Plenitude and Force to the Minds of his chosen Servants assembled on the Day of Pentecost, this Sound from Heaven of a mighty rushing Wind, or Torrent of mysterious *Air*, was a proper Symbol to indicate its *Descent* : as the other miraculous Appearance by the Element of *Fire* was proper to represent the *Effects* which it produces.

To *Enlighten*, to *Purify*, and to *Warm*, are the Properties of Fire. Now if we transfer these to the spiritual World, the Light of the Soul is *Truth*, the Purity of the Soul is *Holiness*, the Warmth or Heat of the Soul is an active, vigorous *Ardour* to surmount Obstacles, and zealously prosecute the End proposed. The Holy Ghost produces these three Effects, and accordingly the Scriptures describe Him as a Spirit of *Truth*, of *Holiness*, and of *Power*. As a *Spirit of Truth* He enlightens the Minds of the Faithful, and *leads them into all Truth* fit for them to know : as a *Spirit of Holiness*, by an intimate Union with their Hearts, He reforms them and makes them holy : as a *Spirit of Power* he gives them Vigour to resist Temptation, Strength to bear their Crosses, and full Ability to work out their Salvation. We shall take these three Properties of the Holy Ghost, for three Heads to be treated separately.

John xvi.
12, 13.

First He is a *Spirit of Truth*, and so our Lord stiled Him when he foretold his Descent upon the Apostles, *I have many Things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all Truth.* Men may teach us diverse Truths, but to teach all Truth is the distinguishing Prerogative of the Spirit God. There are Truths, and those too of the utmost Importance, which *Flesh and Blood* have not, *cannot reveal* : Truths which *the World cannot receive*, which even the Apostles themselves

themselves could not *bear*, much less relish, approve, and practise before they had received the Holy Ghost. *Ye cannot bear them now*, said *Christ* in the Passage last quoted, they shock corrupt Nature, and our Passions recoil at the Mention of them. For, besides the Mysteries of our holy Religion *the deep Things of God*, which cannot be duly apprehended but by Minds enlightened by the Spirit of God: Besides these, I say, there are many moral Truths, whereof we cannot be fully and effectually persuaded but by the immediate Operation of the Holy Ghost: such are those in the Beginning of our Lord's Sermon on the Mount, "That the Poor in Spirit, the
 " meek, those that mourn and are persecuted, are blessed above
 " other Men. That it is better to pull out our Eyes and cut off
 " our Hands than use either in the Commission of Sin. That
 " our Enemies are amiable, and that the most provoking Injury
 " ought not only to be forgiven, but requited with Benevolence." These, and others that might be named, are certain and saving Truths: but no mortal Man can convince us of them, I mean with a full, lasting, operative Conviction, such as shall determine our practical Judgment, and become the habitual Rule of our Conduct. All Demonstrations of Reason and Arts of Persuasion are vain to this end: and it is in vain that we ourselves endeavour to reason ourselves into these Truths. The Holy Ghost only can work this effectual Conviction in our Minds, and we must seek this Conviction from Him by Prayer and opening our Minds to his Operations, or we shall perish in our Errors. The same Power only that made our Minds, can reform them. That holy Spirit of God, which at the first Creation brooded over the rude Chaos, and produced this orderly World out of Darkness and Confusion, must also preside in our Minds to make the new Creation of Virtue, to bring forth Light out of our Darkness, Truth out of our Errors. *St. Paul* alludes to this, where he says, *God who commanded the Light to shine out of Darkness, hath shined in our Hearts to give the Light of the Knowledge of the Glory of God.* 2 Cor. iv. 6.

Such are the Advantages we now celebrate, such are the Privileges to which we are admitted, if we do not *love Darkness more than Light because our Deeds are evil*, and we resolve to continue in them. God's School now stands open to all, his Spirit condescends to be our Master, our Teacher, and will infallibly lead us into all saving Truth, if we devoutly resign ourselves to his Direction.

We cannot have a plainer Proof of this than in the History of the Day. Consider the Apostles, see how wondrous a Change was

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wrought in them by the Illumination of this holy Spirit. Observe what they were *before*, what *after* his Descent; and learn from thence what inestimable Advantages we are intitled to by Christianity.

Three long Years had the Apostles been in the School of Christ, and had tired even His Patience with their gross Stupidity and Incapacity to apprehend his spiritual Doctrine. Tho' they had made some Progress in the ways of Truth by leaving their little All to follow Him: tho' they daily heard his Precepts, and saw his Practice, that living Comment upon his Doctrine: Yet nothing could rectify their false Notions, nothing could wean their vain Desires of secular Grandeur and Magnificence. When our Lord informed them of the Necessity of Sufferings, the Benefits of Poverty, the Blessedness of Persecution, 'twas all a Riddle to them. *They understood none of these Things; these Sayings were hid from them, neither knew they the Things that were spoken.* Even after the Resurrection of Christ the Cloud was still upon their Minds, and they were yet hankering after an immediate Possession of worldly Grandeur and Dominion. *Lord, say they, wilt thou at this Time restore again the Kingdom to Israel?* Christ no longer opposed their carnal Prejudices, but refer'd them to the Holy Ghost for full Information and Conviction.

Luke xviii.
34.

Acts i. 6.

According to the Promise of Christ the holy Ghost came. Immediately all Darknes, Error, and Mistake fled before Him. They understood, they believed, they taught, they practised, they were ready to lay down their Lives for those Truths, which before they could not receive, they could not bear, nor endure. The Cross of Christ was no longer an Offence to them, but their Boast and their Glory; and they rejoiced, that they themselves were *counted worthy* to partake of it, and to *suffer Shame for his Name.*

Acts v. 41.

Such and so effectual were the Fruits of the Spirit enlightening the Minds of the Apostles as a Spirit of *Truth*. We are in the next place to consider Him as a Spirit of *Holiness*. He is not only by way of Eminence the *holy* Spirit, but also the *Hallowing, i. e. sanctifying* Spirit, from whence all Holiness in the Creatures is derived. It would be endless to mention the places of Scripture where this Property is ascribed to him, I am more concerned how I may explain to you the precise Meaning of the Word *Holiness*, which is to be considered in two Respects, first, as it is proper to God alone, and secondly, as it is the Duty of a Creature. According to the first Sense

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we say in the Communion Service. *Thou only art holy: as Thou only art the Lord.* This Holiness peculiar to the Deity, consists in the Singularity of his Nature, even that surpassing transcendent Excellence, which leaves all Creatures at an infinite Distance beneath his Majesty.

It is a common Error in Mens Notion of God, that they conceive of him as *one Being among many*: greater indeed, and higher, and better than all the rest, but yet *as one among others*, one that may be named with them, and however superior, yet not absolutely distinct from the rest. This is a wrong Conception, for God is not only *Unus*, but *Unicus*. He is One alone, the First without any second or like. But this is a Subject which no Speculations can do Justice to, and which should naturally sink the Mind into the profoundest Devotion. Suffice it then to say, that this sublime Exaltation and infinite Distance of the Creator from the Creatures, constitutes his *Holiness*. The *Hebrew* Word signifies *Separation*, and when applied to God, imports that unconceivable Elevation whereby He is distinguished, and stands alone in his Universe. Thus we read; *There is none holy as the Lord: for there is none besides Thee.* ^{1 Sam. ii. 2.} There is none beside Him: He is a whole Genus by Himself, and this surpassing, singular Excellence, which excludes all possible Comparison, constitutes *his Holiness*, and the Exercise of it tends solely to the promoting his own Glory. *He is Glorious in (rather by) Holiness*, says the Psalmist; and the Angels incessantly celebrate Him by this Title *Holy, Holy, Holy Lord God of Hosts: Heaven and Earth are full of thy Glory.* The Holiness of God is founded, as was said, in the *Supremacy of his Nature*; and it is perpetually exercised in maintaining that Supremacy, in treating Himself worthily, exerting all his Attributes, and directing all his Acts, to one certain Point, which is his Glory, the Exaltation of his Nature, the Effulgency of his Excellence. The Reason why God does all Things for his own Glory is, because That is the End most worthy of God, his supreme Excellence requires it of him as a due to himself by the eternal Laws of Righteousness: Truth and Justice make this necessary in the Deity. The Glory of God therefore being the End most worthy of God, and all his Acts centering therein, all his Acts are Holy, *i. e.* pure from all Alloy of inferior Motives, from every thing that does not inflexibly promote that End.

Such is the Holiness of God. The Creatures too are holy, when they prosecute the same End that God does, the End for which He created

created them, *i. e.* the *Glory of God*. We call Things or Persons holy when they are separated from common use and dedicated to the Service of God, devoted to his Glory; to apply them to any other End is to *prophane* them. All the Laws of God are Boundaries set to fence in the way that leads to God's Glory, and we never transgress those Laws, but we at the same time deviate from it. And therefore St Paul defines Sin to be *a falling short of the Glory of God*. Rom. iii. 23. *All have sinned, and come short of the Glory of God*. Holiness on the contrary aims all our Actions aright, making the Glory of God our Scope and Design. In a word, every Action directed to that End is an holy Action, and leads us on towards the Participation of the divine Glory which we had regard to in performing it, and when it is said that the Holy Ghost sanctifies Christians, the Meaning is, that He infuses this generous Motive, extinguishing the narrow Principles of Covetousness, Pride, and Sensuality, and exalting our Nature to the noble disinterested Purpose of glorifying our Maker.

Those corrupt Motives of Covetousness, Sensuality, and Pride cleave intimately to our Souls in the present depraved State, rendering all Actions that proceed from them, *unholy*: and the Spirit of God does then sanctify us when it disengages us from those corrupt Motives. To *wash, cleanse, baptize, and sanctify*, are commonly synonymous in Scripture; hence the Phrase of being *baptized with the Holy Ghost*, which is elsewhere called *being baptized with Fire*, to signify the universal and intimate Purification of the inmost Springs of Action thereby. With this View the Prophet Malachi compares the Spirit to a *Refiner of Gold or Silver* destroying the Dross, and separating all heterogeneous Particles from those Metals by force of Fire, till they are reduced to a perfect Purity. Thus the Spirit sanctifies the Soul by abolishing all sordid Inclinations, by purging away the multiplicity of carnal Desires, and reducing all the Powers of the Mind to one simple constant Pursuit, *viz.* that of God's Glory. This renders the Soul holy, *i. e.* pure, all of a kind, center'd in the End of its Creation, even the Glory of its Maker. Mal. iii. 3.

To shew how the Apostles were thus sanctified, were to relate their History, which is but one continued Narrative of their Holiness. They were purified from all corrupt Principles of Action, I mean not absolutely and in that supreme Degree which is peculiar to Heaven, but yet in an eminent and extraordinary Manner. The Love of *Riches* moved them not: for they had all the Treasures of the Faithful laid at their Feet, without any other Concern than for the right Distribution

Distribution of them in Charity. The Love of *Ease and Pleasure* moved them not : for their Life was spent in incessant Labours : they traversed the Face of the Earth, doing Good, and suffering Evil in all the Parts they visited. *The Love of Glory and Applause* moved them not, for they gladly suffered Reproach in their Master's Cause : and when divine Honours were offered to two of them at *Lystra*, they rent their Clothes, and expressed a greater Concern for the misplaced Reverence of the Multitude, than for all the ill Usage they had ever met with. And lastly, the *Love of Life itself* moved them not, when the Glory of God required them to resign it. They rejoiced that they were accounted worthy to die in so great and good a Cause. They went chearfully to Death, altho' the Wit and Malice of their Persecutors had so circumstanced it with a horrid Variety of Tortures, that only the *Manner* of dying was the Punishment, and Death itself the Deliverance.

Such was the Holiness of the Apostles ; 'twas the Purity of their Hearts, the Unity of their Desires all meeting in one Point, the Glory of their Maker.

This *one Thing* only they desired : this *one Thing* only they pursued : They pursued it through Poverty, Infamy, and Distress ; through numberless Toils and Torments. Death in vain came athwart their Passage, they leap'd the Gulph, and were received into Glory, that Glory for which they had been so zealous.

If we would arrive where they are ascended, we must follow their Steps ; we must *be holy, as they were holy, i. e.* we must absolutely prefer the Glory of God to all other Considerations ; for Heaven stands open to none but Saints ; and *without Holiness no Man shall see the Lord.*

That we may not be disheartned in so arduous a Work, I propose the greatest Encouragements when I add in the third place, that this *Spirit of Holiness* is also a *Spirit of Power*, inspiring Zeal, Magnanimity, and Fortitude sufficient to surmount all Difficulties that occur in the arduous Paths of Duty. And of this also the Apostles were very remarkable Instances.

Our Lord having had a long Experience of their natural Weakness and Pusillanimity, when he appeared to them after his Resurrection, commanded them to live retired, and *wait for the Promise of the Father.* But (said he) *ye shall receive Power, after that the Holy Ghost is come upon you, and then ye shall be Witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost* Acts i. 4, 8.

most Part of the Earth. And his Prediction was gloriously accomplished as soon as the Holy Ghost came. The Zeal which inflamed their Hearts found a ready Channel into their Tongues; their Tongues were as Tongues of Fire, communicating their sacred Ardour to the Hearts of all that heard them.

That Conceit of the Ancients who represented their famous Orator as brandishing Flames of Lightning with a Thunderbolt, was never so nearly verified as in the Apostles: they flashed Conviction into the Minds of their Hearers, and bore down all Opposition of reluctant Passion or Prejudice with a Force and Energy most irresistible. They made those very *Jews* who had lately condemned our Lord, and with bloody Cries solicited *Pilate* for his Crucifixion, now condemn themselves with bitter Remorse and Compunction. It is said, *they were pricked in the Heart, and said unto Peter and the rest of the Apostles, Men and Brethren, What shall we do?* Three thousand were thus converted at one Sermon, which, considering the natural Weakness of the Preachers, with the rooted Prejudices, and noted Obstinance of the Audience, we may account one of the greatest Miracles of our Religion.

The Apostles *bear witness of Christ*, not before his Friends, or even Persons indifferent, but those that murdered Him. Those Apostles, who had deserted him shamefully at his being first seized, so far were they from *bearing witness for him* at his Trial: *Peter* in particular, who trembling before a Servant-maid had three times renounced him with Oaths; *now standing up with the eleven, lift up his Voice and said: Ye Men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my Words.* You see he makes no timorous Apology, he uses none of the little Arts to gain Benevolence; but conscious of the divine Authority wherewith he stood invested, he charges his Hearers with all the Enormity of their Crime. *Ye have killed (said he) the Lord of Life: He tells them, that the Person, whom they had with wicked Hands crucified and slain, was the Messiah: and he proves him to be so, by bearing Testimony of his Resurrection: Him God hath raised up from the Dead whereof we are Witnesses.* And he backs his own Evidence with irrefragable Arguments from Scripture, which he at the same time explained with such Force and Perspicuity as extorted Assent from the most obdurate. Is this the illiterate Fisher-man? Is this the carnal Disciple who presumed to rebuke his Lord, when He first mentioned the Cross to him? Is this the Fugitive, Apostate, abjuring *Peter*?
But

But *with God all Things are possible*: Peter had now received the Holy Ghost *the Spirit of Power*, whose Property it is to strengthen us with Might in the inward Man, to create a new Heart, and renew a right Spirit within us.

And thus I have endeavoured to represent this holy Spirit in his Operations of Truth, Holiness, and Power.

It remains only that I add a Word or two concerning the Disposition by which we must prepare our Hearts to receive him: and This, as our Lord teaches us, is earnest and persevering Prayer. We have his Direction, *Luke xi. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. — If a Son shall ask Bread of any of you that is a Father, will he give him a Stone? how much more shall your heavenly Father give his holy Spirit to them that ask him?* The Terms you see are very easy, are highly reasonable: if we do not perform them we shall be without Excuse. But if by humble, fervent, incessant Prayer we seek from our heavenly Father the Gift of his Spirit, we shall infallibly receive it, we shall be enlightened, purified, and confirmed in all Goodness, we shall advance from Strength to Strength, till we *become meet to be Partakers of the Inheritance of the Saints in Light.*

D I S C O U R S E XVI.

The Christian BENEVOLENCE.

R O M. xii. 9.

Let Love be without Dissimulation: abhor that which is evil, cleave to that which is good.

IF the Generality of Mankind were to act without *Dissimulation*, they would be insupportable. If Men were to shew openly the Envy or Contempt, the Malice or Aversion which they have in their Hearts, they could not possibly bear with one another: therefore they

* Q q q

mutually

mutually play the Hypocrites; and it is well for the publick Peace that they do so.

This Hypocrisy is found so necessary to the present Welfare of Society, that it is cultivated with great Care, and reduced into a Science by the Name of *Politeness*. It is become so considerable a part of Education, that it bears from the rest, by way of Eminence, the Name of *Good-breeding*: and the Skill to act one's Part well in the *Comedy of Manners*, is valued as a high Accomplishment. Indeed the Gesture and the Language even of the best Actors is often ridiculous to an impartial Spectator; because their Parts abound in a preposterous Humility, and a frivolous Officiousness. But there is nothing so absurd which Fashion will not reconcile us to: And upon the whole, it is well (as was said) in this corrupt State of Mankind that such Fashions are establish'd: for *good Manners* serve at present instead of *good Morals*, and in a great Degree supply the want of Charity.

But if Men would in earnest apply themselves to the Practice of Christianity, there would be no Occasion for that habitual Falshood in their Behaviour and Conversation; since a genuine Modesty and Benevolence would then succeed to the artificial Professions of both; and Men would become in reality, what they now affect to appear. They would *then love without Dissimulation*, their Hearts would then be warmed with a sincere Benevolence to Mankind: which happy Disposition every true Christian aspires after, and will attain to in the same Measure that he advances in Religion, the End and Consummation of which is *Charity*.

That which principally retards his Progress, is a most unjust *Self-love*, whereby every Man prefers himself to all other Beings whatever. This is so absurd and monstrous a Folly, that all civiliz'd People industriously conceal it: and upon many Occasions make a *Shew* of neglecting themselves, and preferring others, by an habitual use of certain Forms and Phrases prescribed by the Rules of *Politeness*: But *Politeness* is superficial, and goes no farther than Appearances; whereas the Rules of Christianity strike at the Root of this Evil, requiring a real Benevolence to Mankind, and that our inward Sentiments correspond with our Expressions of Kindness. Accordingly the first and fundamental Precept of the Gospel is to *deny ourselves*: For by *Self-love* we have engrossed to ourselves all that Benevolence, which should be diffused throughout the World; we have appropriated

appropriated all that Stock of Good-will, which is due to, and ought to be spread among the rest of Mankind : but *self* must be *deny'd*, renounced, and mortified ; that we may make room for the contrary Principle, which is *Charity*, to take root in our Hearts. *If any Man will come after me, let him deny himself*, saith our Master : In Conformity to Him every true Christian opposes and strives against his selfish Inclinations ; and while the Men of the World are careful only to save Appearances, and mask the Deformities of Selfishness with a superficial Civility, He is actually *denying* himself ; condemning, resisting his own unreasonable Desires ; renouncing, despising, and even hating himself for being capable of such unworthy Sentiments. The divine Grace corresponds with his honest Endeavours ; and, as he perseveres in denying Selfishness, he gradually gets the better of it : he gradually grows so convinc'd of his own Weakness and Meanness, that he loses all Inclination to despise others ; he comes at last to see their Infirmities with the same Indulgence that he does his own ; and as the *Excesses* of Self-love are the immediate Cause of all the *Defects* of Charity ; so, Self-love being thus reduced, and Charity exalted, each to their proper Term ; they both come to be adjusted in the same Level, and we *love our Neighbour as ourselves*, sincerely and *without Dissimulation*.

In our Progress towards this high State of Perfection there are two things principally to be guarded against.

First the Friendship, And
Secondly, the Enmity of the World.

As to the *first* of these : our Essays towards a general Benevolence may, if we are not upon our Guard, betray us into a vicious Complaisance. Associating with bad Men, we may see their Faults with too much Indulgence ; and be ourselves seduced by their evil Example. Therefore, to caution us on this side, the Apostle adds *Abhor that which is evil*, and, which is a necessary Consequence, *Avoid as much as you possibly can, all those who wilfully practise it*.

This Advice is of great Importance to all who desire to become truly religious : and accordingly in the Beginning of the Proverbs of Solomon we find this, among the first Lessons, in which the heavenly Wisdom instructs her Disciples, *My Son, if Sinners entice thee, consent thou not. If they say, " come with us,"—Walk not thou in the way with them : refrain thy Foot from their Path. And again, Enter not into the Path of the wicked ; and go not in the way of evil Men. Avoid it, pass not by it, turn from it, and pass away.* Prov. i. 10. Prov. iv. 14.

* Q q q 2

peats

peats the Advice even to Tautology, only to make it more observ'd : and indeed with great Reason ; for many a hopeful Conversion miscarries purely by the Neglect of it.

It must be understood here, that when I speak of avoiding bad Men, this relates not to the necessary Business of our Calling, the Ties of Blood, or other Circumstances in which we are engaged by Providence. But it is meant only that we must not contract *Friendships* with them, or choose them for the *Companions* of our Leisure or Diversion ; because either of these is inconsistent with the Practice of Christianity.

That we ought not to engage or continue in *Friendship* with bad Men, is demonstrable from the bare Definition of Friendship ; for Friendship consists in a *Conformity of Sentiments and Inclinations* ; which is the Foundation of it : in a *reciprocal Confidence and Communication of the most secret Thoughts* ; which is the Exercise of it : and in *mutual Services and Endeavours to promote each other's Designs*, which is its proper Effect and Consummation. To have named these shews sufficiently, that Friendship cannot be maintain'd between a real Christian and a Man of vicious Principles.

The Foundation of Friendship, as we observ'd, is a Conformity of Sentiments and Inclinations : and this cannot last when only *One* of the Parties becomes truly religious, for then he, the religious one, must have changed both his Judgment and Practice ; and, forsaking his former Courses, he must at the same time desert his Companion, who still persists in them. The religious Man has some real Sense of God, and of our Obligations to seek, and to love Him with *all* our Heart, and Mind, and Strength : therefore he renounces the inordinate Pursuits of Riches, and Honours, and Pleasures ; he daily endeavours to wean his Affections from them ; he desires at least not to desire them : and advancing in Virtue, he comes at length to disrelish, and despise them : but the Other is still in Darkness ; he has no such *Sense* of God, as can raise him above these transitory Things : and therefore he cleaves to them with his whole Heart, and values them as the only Good he is capable of. Now as Similitude of Sentiments and Manners are the sole Bond of Union : so Contrariety in both is a Source of Division and Aversion. The Preacher observes it as one of Nature's Laws. *All Flesh consorteth according to kind : and a Man will cleave to his like ; but what Fellowship hath the Wolf with the Lamb ? So the Sinner with the Godly.*

Ecclus xiii.
16, 17.

As

As their Characters are opposite, so their Sentiments are irreconcilable; for, to use our Apostle's Argument upon this Subject, *What Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness? and what Concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what Agreement hath the Temple of God with Idols? for ye are the Temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and I will be a Father unto you, and ye shall be my Sons, and my Daughters; saith the Lord Almighty.* 2 Cor. vi. 14.
8cc.

This is a most gracious Promise, with which a Christian should nourish his Hope and Faith in God's Protection and *Friendship*, for so the Scriptures authorise me to speak: but to inherit this Promise, we must renounce all worldly Friendships, that we may cleave to Him with our whole Heart.

And farther, we must avoid all needless Conversation with worldly-minded Men; I say *needless* Conversation, by which I mean such as our Calling and Station in Life does not necessarily oblige us to.

This Advice concerns not those who are far advanced in Piety, for to such the Society of bad Men will naturally be so tedious and irksome, that it will rather be a Cross than a Temptation. But all young Persons, and indeed Persons of all Ages who are but Novices in Religion, must scrupulously avoid bad Company as the Bane of Innocence.

It is very worthy our Observation that in the first Sermon of St. Peter after his receiving the Holy Ghost, whereby he converted three thousand Persons, who being touched with a lively Compunction, earnestly addressed themselves to him and the other Apostles for Directions *what they should do*, what Method of Life they should now enter into: He, after prescribing the general Rules of Repentance, with Faith and Hope in the Promises of the Gift of the Holy Ghost; adds, as one necessary Qualification for receiving it, that they should *save themselves from the untoward Generation*. We have little Reason Acts ii. 40. to think the present Generation less untoward, less depraved, or less an Enemy to true Religion than That was, which St. Peter required those primitive Christians to retire from. The Danger is still the same, and those who do not *save themselves from it* by withdrawing from the corrupt Age we live in, are not worthy of the Name of Christians: they are not yet living Members of the Church of Christ, which consists,

sists, as we are taught in the last Verse of that Chapter, of such only, *who thus save themselves*. The Words in our Translation are, *The Lord added to the Church daily, such as should be saved*, but the Original signifies only those *who were saved*, meaning those Persons who put in practice the Advice of St. Peter mentioned a few Verses before. *Save yourselves from this untoward Generation.*

Christ came into the World, that He might call us out of it; I mean from its evil Customs and Manners: for St. Paul declares that *He gave himself for our Sins, that He might deliver us from this present evil World, according to the Will of God our Father.*

Gal. i. 4. Having thus far sufficiently enlarged upon the Apostolick Advice to *abhor that which is evil*, I shall speak briefly of the last Clause in the Text, *Cleave to that which is good*, and of the many Senses wherein such general Precepts are applicable: I shall treat it as an Exhortation to adhere to our Duty, notwithstanding the *Opposition* we shall meet from those we converse with. As I interpreted the former Precept, as a Warning against the *Friendship* of the World, that we should not be seduced by it: so this may be understood, as a Caution against the *Enmity* and Opposition of the World, that we should not be diverted by it from our religious Engagements. *Cleave to that which is Good.*

If what is *Good* were proportionably pleasant, we should not need Persuasion to *cleave to it*. But such is now the Disorder of our Constitution, that the Things that are best for us, are commonly not delectable, as the wholesomest Physick is rarely palatable. Now at the same time that we have our own Disgust, and the Reluctance of our evil Inclinations to struggle with, it will often happen, that the Awe we stand in of the Censure and Ridicule of the World, will second our own bad Desires; and we shall find no small Difficulty in *cleaving to that which is Good*, while Temptation acts with this double Force, as well from without as from within, to draw us from it.

It is therefore very material that the new Convert should publickly declare himself for such. He should openly profess his Faith in Christ, and his firm Resolution to adhere to his Doctrine. *Whosoever will confess, i. e. own me before Men (saith our Lord) him will I also own before my Father who is in Heaven. And whosoever shall be ashamed of Me, and of my Words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed when he cometh in the Glory of his Father with the holy Angels.*

Matt. x. 32.

Mark viii.

38.

There

There is not a more monstrous Absurdity than to be ashamed of Virtue and Piety: yet alas, monstrous as it is, it is very frequent. Bad Men make so great a Majority, and bear such a Sway in the World, that they strike an awe and a dread upon feeble Minds; for, as the Preacher observes, *There is that destroyeth his own Soul through Bashfulness.* With-
Ecclus xx.
 out Experience we could not have imagined such Weakness possible: yet ^{22.}
 we see it common. *There is that destroyeth his own Soul by Bashfulness.*

Need we bring Arguments to prove that Men ought not to destroy their Souls through Bashfulness? Does not Folly here stand self-convicted, self-condemned? And can any thing be more reasonable than that Exhortation of the same Preacher, *Be not ashamed, when it con-*
Ecclus iv. 20,
cerneth thy Soul. For there is a Shame which bringeth Sin: and there ^{23.}
is a Shame which is Glory and Grace. Here are two Kinds of Shame, which have most opposite Consequences. *There is a Shame which bringeth Sin: and there is a Shame which is Glory and Grace.* There is an ingenuous Shame, which is, if I may so speak, a more delicate kind of Sense in the Soul, whereby she takes alarm at the Approach of Evil: and, if through any neglect she suffers herself to be sullied by it, she in some sort expiates the Offence by a wholesome Anguish. To have this kind of Shame is *the Glory and Grace*, the Defence and Ornament of the Mind: 'Tis a beauteous Guard of Innocence, and we ought to have maintained it with a scrupulous Exactness, and prompt Attention to its Dictates. But when by often giving way to Vice the Mind becomes inured to it, and evil Habits have blunted the innate Sensibility of Remorse, then *Shame*, which was before an Outwork for the Defence of Virtue, falls into the Hands of the Enemy, and is turned against it. Then it becomes that *Shame which bringeth Sin*, and is in reality the most ignominious Species of Cowardise that disgraces the human Nature.

The true Courage, which Men pretend to value so much, and for want of which, they have substituted so many kinds of false Bravery in its stead: the true Courage, I say, consists in *daring* for the Cause of Truth; in defending what is Right against the Ufurpations of Custom, and Clamours of the Crowd; and firmly practising it in the face of Scorn and Obloquy.

He who would *cleave to what is Good*, i. e. adhere to his Duty, will have frequent Occasions for this Species of Courage, and that especially at the Beginning of a religious Life, for, as things now stand, to be contented to pass for a Fool is one necessary Step towards becoming reasonable.

DIS-

DISCOURSE XVII.

The Christian SACRIFICE.

R O M. xii. 1.

I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.

WHEN we see Persons, whom we are fond of, neglecting some considerable Advantage, or running into some great Danger through Ignorance or Indiscretion ; the Interest which we take in their Welfare, makes us not content meerly with advising them, but to our Counsel we add Intreaties, and, as if the Case were our own, we *beseech* them to follow the Advice we give : we ask it of them as a Favour that they would serve themselves : in pain for their Ignorance or Neglect, we suffer for them ; we feel, what they should feel ; and by a generous Sympathy we are as solicitous to persuade them to their own Good, as if we were to be the Gainers.

Such is the Disposition of a true Minister of Christ. He is aware of what infinite Importance it is that we should serve God : he knows the unspeakable Danger of neglecting Him : and justly alarmed for our Safety, he puts his Soul as it were in our Soul's Stead : he desires for us, what we ought to desire for ourselves : he fears, what we ought to fear : and therefore intreats, and conjures, as if his own Soul were at stake, that we would flee from the Wrath to come, that we would turn to the living God ; in a word, that we would become truly religious.

Such were the Sentiments with which St. Paul addressed the Romans, in the Words I have read to you. *I beseech you therefore, Brethren : I beseech you by the Mercies of God.* He adds the Mercies of God as a Consideration, that should give force to his Request ; it being natural for Persons who are solicitous, in the manner I have represented, to back their own Intreaties with the mention of some Argument, which they judge of greatest Efficacy with us ; and by that they conjure us.

The

The Argument used by the Apostle for that Purpose is *the Mercies of God. I beseech you therefore, Brethren, by the Mercies of God.* As this is an Inference from what went before, we must take in the Verse preceding, which is the last of the 11th Chapter: *Of Him, and through Him, and to Him are all Things.* All things were created by God; All things are preserved by Him; and He could have no Motive in creating, and preserving them but his Goodness, his *Mercy.* Our Existence flows from God, as Light from the Sun: from Him originally, from Him perpetually. Both the Beginning and the Continuance of Life and its Enjoyments are unmerited Favours, mere *Mercies*: which Consideration should excite our Gratitude to the universal Benefactor. So the Apostle argues: "From God all things proceeded; by God all things subsist: to God all things belong. I beseech you therefore by these Mercies of God, that you present your Bodies a Sacrifice to him, from whom you received them, which is your reasonable Service."

To feel the force of this Argument, we should contemplate those *Mercies* by which St. Paul conjures us. All that we have, and all that we are, are the *Mercies* of God. Compute then yourselves and your Possessions, that you may make a true Estimate of your Obligations to Him. It is common for Men to contemplate themselves out of Pride; and then they set a high Value upon themselves: then their Endowments and Abilities all appear admirable, and of great Merit: but when Piety requires us to consider these in their true Light, as the *Gifts* of God, as his *Mercies* to us; then how little are we affected, how cold and lifeless are our Sentiments?

The Reason is because Pride forestals Gratitude. By Pride Men forget God, and assuming to themselves the Glory of what they are and possess, lose all Sense of Obligation to their Creator. They consider not, that *from him and by him are all Things*, and consequently that *all* should be refer'd *to him*. This is the deplorable Corruption of our Nature, the Source of Guilt and Misery.

As this Point is of great Importance, I beg leave farther to insist on it; and again remind you, that when Pride takes its Survey of our Talents and Possessions, they then appear to us very admirable. It may be remember'd with what Complacence and Self-applause we have contemplated them; how very estimable, how extraordinary they appeared. Even things the most trivial and in all Senses superficial, Things too mean or ludicrous to be mentioned here, (as the Colour of the Skin, and the Shape of the Limbs and Body) with what

* R r r

secret

secret Gladness have these filled the Heart of many, and made them set a high Value upon themselves, as possess'd of things very meritorious.

Thus it is when Vanity makes the Review : but when Men are call'd upon to consider themselves as the Work of God, and consequently belonging to Him ; many are quite insensible. Tho' *Pride* found Materials in their most frivolous Qualities, yet the greatest do not move their *Gratitude*. The Reason of this absurd and impious Procedure is, because they do not effectually, *i. e.* practically believe that capital Article of all Religion, *that God made us* ; they are not thankful to God for his Gifts, because they do not consider them as his Gifts : and their *Pride* springs from a wilful stubborn Ignorance, which is founded in a latent Atheism. This may sound harsh, but my meaning is, that they *live without God*, which is a State of Sin and Condemnation.

But what (may it be said) what is a more obvious, more notorious Truth, than that God created all things, that he made us, and not we ourselves— ? Who does not believe this ? Yet *all I want, all that is required, all I wish for you and myself*, is, that we should behave, as if we did believe it. But such is our Wretchedness, that Notion and Practice often stand in a strange Opposition. Many who profess in Words, and in Theory believe, that all they have is owing to the Mercy of God, and that they are accountable for it to his Justice, do yet slight his Mercy, and provoke his Justice, and deny him in their Works, which are the surest Interpreters of their Hearts.

In the Text the Apostle very properly calls *all we have* the *Mercies* of God. But when Men glory in their Abilities (and what alas is more common ?) when Men I say glory in their Abilities, they in effect deny them to be *Mercies*^a. The *Mercies* of God are his *Alms* ; for ^b *Alms* and *Mercies* are the same in the Original : Now can a Beggar be proud of the *Alms* he receives ? he must first forget they are *Alms*, and accounting them a Tribute due to his Merit, look upon them as his natural Right and Property. It is therefore a mortifying Question to *Pride*, which our Apostle puts, *What hast thou that thou didst not receive ? now if thou didst receive, why dost thou glory, as if thou hadst not received ?* No Man can boast of what belongs to another, while he remembers that *it belongs to another* : he must first appropriate it, he must imagine it his own, before he can assume to himself the Merit of it, *i. e.* glory in it.

1 Cor. iv. 7.

^a Hæc est Veritas, quâ fugatur Glorise Vanitas. Tho. a Kemp. l. 3. c. 9.

^b Eleemosyna.

What

What is said here of Pride, may be apply'd to every other inordinate Affection, all which contradict the rightful Dominion of God, and set up the human Will in opposition to the Divine: whereas there is not in the World (as was said before) there is not in the World a more notorious Truth, than that we are *not our own*, but God's, who made us: that as we are God's Work, we belong to Him; and consequently must not dispose of ourselves according to our own Devices: In a word, that as we receive all from his Mercy, so we are accountable for all to His Justice.

This, I repeat it once again, is a notorious Truth: and in most Cases the Truth once known, is always known: it enters the Mind like Light, and remains there with a lasting Conviction: but this capital Truth, that we receive all things from God; that all we have, and are, are Mercies; this important Truth, I say, meets such malignant Opposition in the Heart of Man, that it is retain'd with great Difficulty; and a Man must do himself some Violence, before he can work in himself an effectual, habitual Conviction of it.

I speak improperly, when I say *work in himself* an habitual Conviction; for God only can effect this: and all that Man can do, is, while he finds himself for the present, under an immediate Conviction by the transient Lights of Grace, to take that Opportunity of *offering himself* up to God, that *He* may write the Truth indelibly in his Heart, notwithstanding the Repugnances of corrupt Nature, which is very averse to such Truth, because it will *cast down all vain Imaginations*, on which our Pride subsists: It will mortify all covetous and sensual Desires, by which we seek only our own Will, as independent Beings. And therefore in order to prepare our Hearts for the Truth; we must on our part be *willing* to relinquish those evil Inclinations, we must *wish* to be delivered from them, we must *desire* to make a Sacrifice of them: in a word, we must practise the Advice, which we have heard so pathetically recommended in the Text, *I beseech you by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable to God, which is your reasonable Service.*

When we have duly considered all the Mercies of God, if there be any Ingenuity, any Spark of Gratitude in our Breast, it must break forth in that Inquiry of the Psalmist. *What shall I render unto the LORD for all the Benefits that He hath done unto me?* You have heard the proper Answer to that Question: we must *present our Bodies a Sacrifice to God.* *Body* is here used figuratively for the whole Man, as if it had been said, we must present ourselves a Sacri-

Psal. cxvi. 124

fiſce. It is added, that this is a *reasonable Service*: *Service* here ſignifies religious Worſhip, the Original is *λατρεία*, and the Apoſtles Meaning is, that this is a *rational Worſhip*, a reasonable act of Devotion from a Creature to its Creator. No Man, who uſes his Reaſon, can doubt of this; for Devotion itſelf takes its Name from this Act, 'tis called Devotion, becauſe it renders a Man devoted to his Maker.

We ſee the Men of the World *devoted* to their Fellow-Creatures—*devoted* to their Interests and their Appetites: or to keep to the Metaphor of the Text, we ſee them *ſacrifice* themſelves to the Objects of their Concupiſcence, and often one Vice to another, as their Paſſions vary. Thus they ſacrifice their Pleaſure to their Covetouſneſs: their Covetouſneſs to their Ambition, or Vanity: and their Eaſe to All. This is Idolatry: this is robbing God of the Service due to Him: *for his Servants we are, to whom we obey*. All that Religion requires of us, is, to chooſe a worthy Object on whom to beſtow ourſelves. Happy thoſe *who have choſe God for their LORD*; who have devoted, who have given themſelves up, who have ſacrific'd themſelves to him. I do not wonder that St. Paul beſought his beloved *Romans* with ſo much Earneſtneſs to make this Sacrifice: He knew the unſpeakable Advantages of it: He knew by his own Experience, that Peace and Joy ſurpaſſing all Underſtanding, wherewith God replenishes the Hearts of his Servants.—But no reaſonable Man can doubt the Happineſs of a Soul united to God by an habitual Reſignation; all the Difficulty is, how we may attain that beatific Diſpoſition.

The firſt Part of Sacrifice is *Oblation*. We muſt begin, as the Text directs, with preſenting ourſelves for a Sacrifice. This is an Act of Religion which requires the moſt abſtracted and ardent Devotion, when we appear before God to make a ſolemn Oblation of ourſelves to the divine Majeſty.

Our Minds ſhould be prepared with a lively Perſuaſion of the Truths hitherto inculcated, *viz. That God made us, and not we ourſelves*; that therefore *we are not our own, but His*, who truſting us with the uſe of our Talents, reſerves to Himſelf the Property. We ſhould farther conſider how we have hitherto uſurp'd his Right, by following our own Wills, and diſpoſing of ourſelves without regard to his Appointment; and being touch'd with a juſt Regret and Compunction for the ill Uſe we have made of our Faculties, tired and aſham'd of our own Miſmanagement of ourſelves, we ſhould call
earnestly

earnestly upon God to receive our Oblation, to deliver us from ourselves, and to take us under his Guidance and Protection.

This is the fittest Method that can be prescribed for beginning a religious Life, and effectually combating that hereditary Depravation of our Nature, by which we are, if I may so speak, broke off from God, and have lost that Dependence upon the supreme BEING, wherein the Duty and the Happiness of every moral Agent must consist.

As it is difficult, so it is needless to have distinct and precise Notions of what we call *Original Sin*: but to judge of it by the Effects, we must conclude that *Adam* endow'd with Free-will, and Master of himself, fatally abus'd his Liberty by withdrawing himself from the Submission due to God, and doing his own Will, as if he were an independent Being. On the other hand, *Jesus Christ* the second *Adam*, sent to repair the Disorders induc'd by the first, from the Moment of his Incarnation, gave himself up to God without reserve, determin'd never to have other Will than His. So the Psalmist describes him at his Entrance into human Life. *When He cometh into the World, He saith, Lo, I come, that I may do thy Will, O God.* And he fully accomplish'd the end he came for: his whole Life was one continued Act of Resignation, which preserv'd his immaculate Innocence; for where Self-will is sacrificed, there can be no Possibility of Sin.

As we have been Partakers of the earthly Adam, so we must be also of the heavenly: as in our natural State we follow the Devices and Desires of our own Hearts, so, to enter effectually into the spiritual State, we must resign ourselves, *i. e.* give ourselves up to God, that we may be governed by his Spirit, which will lead us into all Truth and Righteousness. We ought to make this Donation of ourselves with the most sincere Devotion we are capable of; the Instant of receiving the Communion may be a proper Time to perform it in; then, while we commemorate the Sacrifice of Christ, we should join to it the Sacrifice of ourselves: We should offer up ourselves in Union with Him to the Almighty Father: and beseech Him by the Merits of his Death, to work in us the spiritual Death to Sin; to destroy in us Self-love, Self-will the Root of all Sin, that we may pass the rest of Life wholly in his Service.

After such solemn Donation of ourselves, we must continue to repeat and ratify it very frequently, 'till it becomes habitual, and we find our Resignation established with an inviolable Fidelity; and accordingly we must consider ourselves as no longer *our own*, or at
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our own Disposal, but as Persons devoted to God, devoted to *do* a He commands, and *suffer* all He appoints.

It is of great Consequence, especially in the Beginning of our spiritual Course, that we often repeat the Act of Self-oblation ; sometimes to exclude any Reserve of corrupt Nature ; being zealous that All, All without Exception, should be sacrificed to God : at other times to renounce some short Infidelities, in which we had began to take ourselves back again ; and at other times merely to vent and exercise our Devotion : in a word, we must endeavour to *live* in this Sentiment, upon which account our Apostle calls this a *living Sacrifice*, in opposition to the *Jewish* Sacrifices, which were short transient Ceremonies ; *for* the Life of the Victim flow'd out with its Blood, and the Service came to a Conclusion soon after the Death of the Animal : but in this spiritual Sacrifice the willing Victim long persists and perseveres in its State of Immolation, 'till our great High-Priest, *Jesus Christ*, consummates it by uniting it to Himself with a total, unvariable, eternal Subjection. *Amen.*

We see now, why this is called a *living Sacrifice*. *St. Paul* adds *Holy*, and *Acceptable to God*, two weighty Epithets, containing the most engaging Motives to this Duty.

First, of the *Holiness* of this Sacrifice. The Oblation indeed in its natural State is far from holy ; but Things become *holy* by being dedicated to God.—If we thus dedicate ourselves to Him, He will make us *holy* ; we shall belong to Him, and He will take care of his own. He will gradually sanctify us, and finally render us worthy Himself.

Let us approach then with an humble Confidence to the Throne of Grace, and say, “ The Heart, which I desire to present unto Thee, O Lord, is corrupt indeed, but such as it is, I give it. Make it such, as Thou would'st have it. I bring it to Thee, as its Physician. Thou only canst heal its Infirmities. I bring it to Thee, as its Creator. Thou only canst repair thy own Work. *Thou only canst make me a clean Heart, and renew a right Spirit within me.*”

After the *Holiness* of this Sacrifice, the Apostle adds, that it will be *acceptable to God*.

All Acts of Religion require *Faith*, and therefore to beget that *Faith* in us (for the Sense of our Unworthiness might make us diffident) therefore, as I said, to beget that *Faith* in us, we are assur'd that our Sacrifice will be *acceptable* to God, that He will receive the Oblation we make of ourselves.

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He that cometh to God must believe that He is, and that He is a REWARDER of them that diligently seek Him. What Reward of our Devotion should we ask of God, if all the Treasures of his Grace were open to our Choice? What Reward, O Christian Soul, would'st thou ask? Is there any Option comparable to this compendious Blessing, that God would accept us, that God would take us for his own, that God would make us His?— We may safely leave the rest to Him. He will take care of his own. He will deliver us from all our Follies: His Wisdom will govern us: His Strength will protect us: His Holiness will sanctify us to Himself his peculiar Possession. I beseech you therefore, Brethren, by the Mercies of God, that ye present yourselves a Sacrifice, living, holy, acceptable to God, which is your reasonable Service.

[The three following Sermons have before been printed singly.]

The Rich Man and LAZARUS.

LUKE xvi. 19, 20.

There was a certain rich Man, which was clothed in Purple and fine Linen, and fared sumptuously every Day. And there was a certain Beggar named Lazarus, which was laid at his Gate full of Sores.

THIS Story of the Rich Man and *Lazarus* continues from the 19th Verse to the End of the Chapter. It represents two remarkable Instances of the Extremes of human Fortune, Riches and Poverty, in such a Manner, that their opposite Characters serve well to illustrate each other.

The first mention'd is the rich Man. *There was a certain RICH Man.* He therefore had Friends; he had Honour, he had Authority; these things follow Riches: he had all the Comforts, all the Pleasures,

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fures, all the Ornaments of Life : *He was clothed in Purple and fine Linen, and fared sumptuously every Day.* He was, in a word, ALL that great Part of Mankind wish to be; he was RICH.

At his Gate there lay a certain Beggar named Lazarus, full of Sores, and desiring to be fed with the Crumbs which fell from the rich Man's Table : moreover the Dogs came, and licked his Sores. See here the contrary Extreme of Fortune, a Wretch ready to perish with Hunger, and with Disease: one that would have been miserable, even amidst all the Alleviations, which the Rich Man's Plenty could have supply'd : But destitute as he was of the Necessaries of Life, wanting both Food and Physick, his Case seems most deplorable.

Now compare these two Men together, the Rich Man and the Beggar ; the former clothed in Purple and fine Linen, the latter, cover'd with Rags and with Ulcers : the one feasting every Day, the other pining for the Scraps of his Table : the one serv'd with numerous Attendance, and having all things at Will ; the other abandon'd by all, and a Companion only for the Dogs.

And yet they were both of the same Nature, equal in all the Privileges of Humanity. They had the same Appetites, the same Affections, the same Reason. They had been born, and were to die alike. They had the same Father in *Adam*, the same Redeemer in *Jesus Christ*, the same Creator in God Almighty. So like they were in their Capacities for Happiness, so unlike in their Enjoyments of it. Nor did this happen by chance, but by the immediate Appointment of Providence. It was the Hand of God that dispens'd to the Rich Man *his good Things*, and *evil Things* to *Lazarus*. This Appearance of a Difficulty would vanish, if *Lazarus* were as wicked, as he was miserable : if his Disease had been the Effect of Debauchery, and his Poverty of Laziness or Extravagance. And if, on the contrary, the Rich Man's Treasures were the Fruit of a long Course of virtuous Industry, the Blessings of Heaven upon Wisdom and Diligence. But the Case here was quite contrary : the Poor Man was the good Man, and the Rich a great Sinner. And the same Case happens very frequently : the Prosperity of bad Men, and the Afflictions of Good, have been often observ'd, and complain'd of, as a Reproach to the Wisdom and Goodness of the great Governor of the World. But in this Story our Lord has effectually removed that Difficulty ; He has shew'd us the END of these Men, and thereby justified the ways of Providence beyond Exception.

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As first we read (Verse 22d) they *both* DIED. This goes a great way in clearing the Difficulty. Though the Difference betwixt the Rich Man and *Lazarus* was very great, and, as it might seem, unreasonable; yet it lasted not long. Death brought them both again upon the level. The Bodies of both were laid in the Dust, and quickly turn'd into it. The Worm, Corruption, and all the Dishonours of the Grave, were common to both: but in the Passage thither, *Lazarus* seem'd to have the Advantage. Tired perhaps, and weary of Life, he placidly resign'd it; and willingly took Refuge in the Grave, as a Shelter from all his Sorrows.

To DIE, was a much harder Task to the Rich Man. For, (as the Preacher speaks) the bare *Remembrance of Death is bitter to a Man that liveth at Rest in his Possessions*: but actually to suffer it, is great, is unspeakable Distress. Men are then fully convinced of the Vanity of Riches, when they cannot purchase one Moment's Reprieve, nor be of any farther Service. So this Rich Man found on his Death-bed, where, forlorn and abandon'd, without one Glimpse of Comfort, one Thought that could speak Peace to his troubled Soul, despairing in his last Agonies, he fell a Prey to the *King of Terrors*, and left the World, as naked as he enter'd it.

Some of the Riches, which he left behind, furnish'd the silly Pomp of a Funeral: for it is said *He was buried*; (which is not mention'd of *Lazarus*) his Corps, probably, was attended by a numerous Train; and some hired Declaimer, perhaps, flatter'd him for the last Time, in a Funeral Panegyrick.

But where was HE the while? Alas! He was in Torments, begging for a Drop of Water to cool his Tongue. So we read at the 23d Verse, *And in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom; and he cried, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame. But Abraham said, Son, Remember that thou in thy Life-time receivest thy good Things, and likewise Lazarus evil Things: but now he is comforted, and thou art tormented.*

How great a Change was here? *Lazarus* shone in Glory, while HE, once the Rich Man, was reduc'd to the last Extremities of Want and Misery. The Poverty of *Lazarus* had been confessedly great; but that reach'd no farther than the Body: He possess'd his Soul in Patience, he was Rich towards God; and his outward Wants, tho'

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unreliev'd, were yet supported by his inward Virtues. But the other, torn from his large Possessions, was become destitute of every kind of Good. In this Life, he had set a Value only upon *worldly Goods*: Virtue and Religion were no part of his Care. This *Abraham* upbraids him with: *Remember, that thou in thy Life-time receivest THY good Things*, i. e. the Things which he preferr'd to all others, and placed his Happiness in enjoying them; these he had left behind, and was sunk into a State of universal Want: he wanted even a Drop of Water; he sought it, but was refus'd, with that bitter Reproach: *Remember, that thou in thy Life-time receivest Thy good Things*. Remember your pompous Vanities, your sumptuous Feastings, your wanton Waste of God's Creatures in expensive Luxuries, while *Lazarus* lay starving at your Gate. O severe Remembrance, the just Aggravation of his Torment!

Sadly wretched must have been his State, when thus reduc'd to beg for so small a Favour, and that too from the Hand of One, to whom he had refused the Crumbs of his Table, the Scraps of his Volder. How was his Pride humbled? Time was, when *Lazarus* begg'd, but begg'd in vain, at his Gate: 'twas now his Turn to beg, and to receive the hard Measure himself had dealt. Then was fulfilled that which was spoken by *Solomon*, saying, *Whoso stoppeth his Ears at the Cry of the Poor, he also shall cry himself, but shall not be heard*.

But there is no need to enlarge farther upon the Misery of the Rich Man. It will be more to our Purpose, to enquire the Reason of it, by what enormous Guilt he had deserv'd to be so severely treated. This certainly is noted in the Story, which is related only for our Instruction: Yet according to the Notions Men generally have of the Christian Religion, it is difficult to say what this Rich Man was damn'd for. His Riches were great indeed, but not said to be unlawfully gotten: probably they descended to him by Inheritance. He was clothed magnificently, and fared deliciously. But where is the Harm of that! (will worldly Men say) he did but live up to his Quality, and enjoy the Estate which Providence had given him. He is no where accus'd of an Ambition ruinous to his Country; of fomenting Sedition, or making Faction or private Malice with Pretences of publick Zeal; of treacherous supplanting others, that he might succeed them in their Places; of Insolence, Arrogance, Oppression; of not paying his Debts; or other the like crying Sins, so common among the Rich. The Plenty of his Table, his numerous Equipage,

Equipage, and sumptuous Manner of living, must have employed and subsisted many Poor, and render'd him a publick Benefit to Society. Alas, how many now-a-days think themselves Men of Virtue, who have not half so much to say for themselves. The ordinary Consequences of a voluptuous Life are scandalously criminal: yet none of these are laid to the Charge of *this* Rich Man; but he would have pass'd among us for a good MORAL Man, as we call it.

What the World, by a fatal Abuse of the Word, calls a *Moral Man*, was indeed his Character, and implies all the Guilt for which he was condemn'd. A *Moral Man*, as the Word is commonly used, signifies One, who with Vanity and Ostentation fulfilling some of the social Duties, neglects *those* of Religion: one who lives without Devotion, without *Faith, Hope, and Charity*, or indeed any effectual Persuasion of a future State: yet abstains from the more scandalous kind of Crimes, to which the Plenty of his Fortune, and somewhat generous in his Complexion, prevent all Temptation. Such an one, destitute as he is of all the Lights of Religion, sets his Heart upon the Enjoyments of the present Life, accounts them his only Good; and aspires to nothing beyond them. He forgets his Maker; He lives *without GOD in the World*; as if there were no such Being, or he had no Obligations to Him, no Dependence upon Him.

Such are the World's *Moral Men*. Such was He mention'd in the Text: and for being such, he was justly condemn'd to the Torments of Hell. There (as we read at the 23d Verse) *He lift up his Eyes*, perhaps for the first time, to Heaven: for before he had not believ'd that there were such States as Heaven and Hell, as appears from his Desire that *Lazarus* might be sent to inform his surviving Brethren of the Certainty of those States, *lest they also should come into that Place of Torments*: from whence I conclude, that he did not himself believe it in his Life-time; because he was so positive, as the Story shews, that his Brethren wanted only the full Assurance of a Hell, to deter them from the wicked Courses that lead thither.

This Rich Man was indeed an *Israelite* by Profession, as appears from his calling *Abraham, Father*, and being acknowledg'd by him for his *Son*, as at the 25th Verse. But tho' he profess'd the true Religion, yet, as is very common with Professors, he did not really and effectually Believe it: He did not think about it; he forgot it, or put it out of his Mind. He was so intent upon his Feasting and his Finery; the Enjoyments or the Amusements of the present Life,

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that he did not allow himself any Leisure to consider that which was to come. Hence, careless and indifferent about spiritual Things, he accounted the Pleasures of Sense his *chief*, his *only Good*; which, as I observ'd before, *Abraham* upbraids him with. *Thou in thy Lifetime receivedst THY good Things, i. e.* such as he accounted *Good*: as for Virtue, Devotion, Holiness, the Knowledge and the Love of *GOD*; those were *Goods*, which he had no Notion of, and consequently no Desire to attain.

Pfal. ix. 9.

But to sum up all the Guilt of his Character in one word. He was so intent upon his worldly Enjoyments, that *He forgot GOD*; and for that reason he was most justly condemn'd, according to the righteous Sentence pass'd by the Psalmist; *The wicked shall be cast into Hell, and all the People that forget GOD*. Nothing is more equitable than this Sentence: yet those, who are most obnoxious, do not apprehend it as such. They are not aware of the great Guilt of forgetting *GOD*, nor how much that surpasses most of those Crimes, for which the World has the utmost Abhorrence. One Reason is, because having little or no Zeal for *GOD*'s Glory, and a great Concern for their own Interests, they are much less sensible of Offences committed against *GOD* only, than of those against Men: these latter may happen to themselves, and they resent them accordingly. If you speak of an ungrateful Man, who, after numberless Favours receiv'd, forgets his Benefactor; who, harden'd against reiterated Obligations, continues to forget, even while he continues to receive the greatest Benefits: our Indignation is presently rais'd against such a Wretch, and all are forward to express their Abhorrence of him. But when we speak of Mens *forgetting GOD*; *GOD*, the Source of all their Enjoyments; no Abhorrence is felt, no Indignation rais'd. Yet that is a Sin, which surpasses by infinite Degrees all kinds of Ingratitude that can happen between Man and Man. For Men, who are *GOD*'s Creatures, to neglect and forget their Creator: for Men, who daily use and enjoy the other Creatures of *GOD*, to forget their Benefactor; to render Him no Homage, no Thanks, no Obedience; is, I say, beyond all Comparison a greater Act of Ingratitude, or to speak more properly, of Injustice towards *GOD*, than one Man can possibly commit against another. Nothing is more hateful among Men than Ingratitude; nothing more penal than Injustice, for we punish the more flagrant Acts of it with Death. Now He, who, in the constant Tenour of his Practice, forgets *GOD*, lives in

in one continual Act of such *Ingratitude*, and *Injustice*, as is the most hainous and abominable that can be committed.

First of *Ingratitude*, which in our Rich Man was the greater, inasmuch as He had greater Obligations to the Bounty of Heaven: and to whomsoever much is given, of him shall be much required. He had receiv'd a large Measure of temporal Goods, and in Proportion to his Fortune, his Heart too should have been enlarg'd in a grateful Sense of GOD's Goodness to him. But He thought of nothing less. He was so intent upon the Gifts, that he absolutely forgot the Giver: and in this appears his *Ingratitude*.

Nor is his *Injustice* less notorious. To view it in a proper Light: Suppose a Steward, who should use the Estate intrusted to him absolutely as his Own, as if he were no way accountable for it: who should deny he had a Master; or, which is much the same, live as if he had none; spending the Revenue upon his Pleasures, as his Lust or Fancy led him, without any kind of Regard to his Master's Appointment: such, so unjust a Steward was this Epicure: and when his Master call'd him to give an Account of his Stewardship, what could he answer? What Excuse could he make for his Mismanagement? Nothing could be pleaded in his Defence, for his own Conscience ratify'd the Sentence by which he was condemn'd.

That *He* did not in this Life, and that Others like him, do not yet condemn themselves, is owing to their wilful stubborn Ignorance of GOD, wherein for the present they harden themselves, stifling the Checks of Conscience, by perpetually applying their Minds to worldly Cares or Pleasures. They forget GOD in this Season of his Mercy; but being in Torments, they will lift up their Eyes, and remember their Creator, when the heavy Hand of his Justice inflicts the sore Punishment they have deserved. *O consider this, ye that forget God; Psa. l. 22. lest He pluck you away, and there be none to deliver you.*

And thus I have shew'd in general the Reason why this Rich Man was so severely treated: 'twas because he liv'd, as so many others do, *without GOD in the World*, regardless of all his Obligations to him; by which Means, his whole Life was one continued Course of Disobedience: for altho' the greater Part of his Actions might not in themselves be contrary to the Laws of GOD; yet because they were not done in obedience to those Laws, they were sinful. For Obedience does not barely consist in doing *what* we are commanded, but in doing it *because* we are commanded, so that the
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Authority of GOD be the Motive and Reason of our Actions ; without which, our whole Life becomes one perpetual Error, and must end, as it deserves, in certain Misery.

Such, in general, was the Reason of this Rich Man's Condemnation. We learn too from the Gospel one particular Circumstance, (a natural Consequence of an irreligious Life) that much aggravated his Guilt, and seem'd to fill up the Measure of his Iniquities ; I mean, his Neglect of the Poor : for amidst all the Superfluities and Waste of his Table, *Lazarus* lay unrelieved at his Gate^a. And therefore, before I dismiss this Subject, I must take Occasion from it, in obedience to the express Orders of *St Paul*, to *Charge them who are rich in this World, that they be ready to give, and glad to distribute, laying up in Store for themselves a good Fund against the time to come, that they may attain everlasting Life.* Let them revolve in their Minds this Story, and take care that it do not one Day become their own Case. *Jesus Christ* has for their Conviction open'd, as it were, a Prospect into the other World ; and among the Variety of reprobate Spirits that suffer there, He has singled out one Character for your Sakes, O ye Rich. One once a Rich Man like yourselves : He dress'd, and revell'd, and spent his Life in Pleasure and Diversion, quite neglecting the Poor, and giving them no part of his Superfluity. You have seen the sad Event. — I shall insist no farther, but leave it to yourselves to make the proper Application, and also to choose proper Objects, on whom to practise it. A great Variety is presented to you. Well-disposed Persons have form'd themselves into different Societies, according to the different Wants of the Poor ; and making some one Branch of Alms-giving their peculiar Care, they prosecute it more effectually with their united Force, than it were possible to do by single Endeavours. These Societies, by the Blessing of Providence, have of late been increased among us ; and Charity, without deserting its former Channels, has open'd new ones, in which it flows plenteously, to the Glory of GOD, and the seasonable Relief of our Fellow-Christians.

I esteem, and heartily recommend all these different Methods of Christian Beneficence. As * This, wherein the present Assembly is engaged, was, if I am not misinform'd, one of the first among

^a Luke xvi. 21. *Nemo illi dabit*, Vulgar Latin ; with which many Greek Copies agree.

* This Sermon was preach'd at the yearly Meeting of the Children educated in the Charity-schools of London and Westminster, A. D. 1734.

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these laudable Institutions; so it still holds its Rank in Success, as in Merit. What a Spectacle have we now before us? — Some Objects of Charity strike us with a secret Horror; and extort our Alms, because in relieving them, we relieve ourselves, and discharge as it were our Share in their Misery: while other Objects are of so amiable an Aspect, that by contributing to their Happiness, we partake of it. Altho' Christian Charity does not spring from such Motives, yet it does not exclude them: and a pleasing Object is not therefore less a proper Object, because it pleases. A Prison or an Hospital are mortifying Sights, that raise a painful Compassion. *This* affects the Heart in a very different Manner. — You, that behold it, feel more than I am able to express. It speaks for itself, with far greater Efficacy than any Arguments I can offer to persuade it: and even in these I am so prevented by the many eloquent Discourses already publish'd, that I think all farther Recommendation superfluous.

What I have most at heart is, that the pious Intention of Contributors may be faithfully executed: and that this good Work may be preserv'd pure from Abuses, to which all human Institutions are more or less liable.

We who are publick Teachers, must often mention Faults by way of Precaution: and it would be great Perverseness to interpret our Advice as an Accusation, when it is meant only as a seasonable Premonition. I shall not therefore scruple to admonish the Trustees of these CHARITY-SCHOOLS, that they are under the strictest Obligations to discharge their Trust, not only with exact Justice, but with Frugality. Alms are a *Sacred Thing*: they belong to God immediately: and to divert them from the End intended, is no less a Crime than Sacrilege. Not to *Give* Alms is a Sin that merits Damnation: but to *steal* them (and they steal them who misapply them) is a monstrous Iniquity. This was the Crime of *Judas*: He John xii. 6. *had the Bag*, (saith the Evangelist) and he robbed the Poor. All Approaches to his Guilt are dreadfully dangerous: and there can be no Pardon for Sins of this Nature, but by the sincerest Contrition, and ample Restitution.

In the next place, I apply myself to the *Masters* and *Mistresses*, exhorting them to discharge their Office conscientiously in all its Branches; but especially in that, which is the main Design of pious Benefactors, I mean the infusing and cultivating the Principles and Practice of Christianity in the Hearts of their Scholars, and above all,

all, in *teaching them to pray*. For Prayer is the Life, the Spirit of Christianity : and without it our Religion becomes a useless Formality, and a senseless Superstition.

I know that Prayers are daily read in your Schools, and that the Children are brought regularly to the publick Prayers of our Church. But, alas ! Prayers may be heard and read too, without *praying* : and Forms, that are mere Forms, destitute of inward Piety, are the bane of Religion. A Christian Professor, who should never pray at all, must be *sensible* that he is in a reprobate State : and a Sense of Danger naturally puts Men upon avoiding it : but those who use Forms of Prayer without Devotion, go on blindfold to Destruction.

It is strange to see how they will grow harden'd by this Method. Many of them dispatch what they call their *Devotions*, as the most insipid Work of the Day. They can read over a Chapter in the Bible with much less Attention, than will serve to understand a common History : and in their Prayers they make the most solemn Declarations of all religious Affections, of Humiliation, of Contrition for Sin, of seeking, desiring, and loving God with all their Souls—and all a Lye. They neither mean, nor endeavour to mean one Word they utter. Thus abusing the Means of Grace, they gradually extinguish the Light of Conscience, and all Sense of real Christianity : so that after twenty or thirty Years Perseverance in such Abuse of religious Offices, an habitual Self-approbation spreads such Darkness over their Minds, that they lose all Consciousness of Sin, altho' they live in the daily Practice of it.

You must therefore make it your principal Care to engage these Children to pray, not with their Lips only, but with their Understanding and their Will ; that they may be brought to *mean* and really *desire*, what their Prayers express ; and no longer incur that Re-
 Matt. xv. 8. *proach of our Lord ; This People draweth near to me with their Lips, but their Heart is far from me.*

For this End, you should labour much to convince them of the Omnipresence of the Divinity : I mean, That God is always present in every Place : and that an intimate and feeling Conviction of this great Truth, is a necessary Disposition for Prayer ; which Sentiments duly impress'd upon their Minds, will excite in them an awful Sense of God, and consequently a serious and earnest Devotion accompanying the Words they utter. This, and only this can curb the Rovings of their Imagination, and fix their Attention to the Offices of Religion.

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You should often repeat to them that GOD is their Father, who loves them as his Children; and requires that they should give their Hearts up to Him, that He may guide and rule them by his holy Spirit; which will dwell in them, if they faithfully resign themselves to his Direction, by obeying his Commands revealed in the Scriptures. This they ought to mean and desire, when they say, *Tby Kingdom come: Tby Will be done on Earth, as it is in Heaven.*

But I must not enter into any farther Detail of this Subject, which is so clearly and copiously taught in those Scriptures, that are daily founded in your Ears: yet you will never teach them effectually, unless you practise them yourselves. I must conjure you therefore to make that your principal Care: for Example has a strange Power. And if your own Hearts are raised in Devotion, they will easily communicate Devotion to the tender Hearts of these little Ones. The Spirit of GOD will be with you, and prosper your Endeavours: It will enlighten your Minds to instruct them aright, and it will enforce your Instruction with a divine Efficacy. In a word, you will *train them up in the right Way*, if you go before them in it yourselves.

The Obligation of Rich Men to Alms-giving.

I T I M. vi. 17, 18, 19.

Charge them that are Rich in this World — that they do good, that they be rich in good Works, ready to distribute, willing to communicate; laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal Life.

WHAT is here translated *a good Foundation*, should rather be rendered *a good Fund: laying up in store for themselves a good Fund*, which Metaphor is more natural, and now so well understood, that it needs no Explanation,

The Words are a Part of St. Paul's Advice to *Timothy* for the Execution of his ministerial Office; wherein, among other Directions

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proper

proper for the different Ranks under his Care, he bids him charge the Rich to give Alms largely, and with Alacrity. *Charge, i. e.* command with all Authority, intreat and conjure with all Earnestness: and to move them more effectually, he was to shew how much it was, not only their *Duty*, but their *Interest* so to do; since thereby they would lay up *a good Fund*, a most profitable and inexhaustible Fund for Eternity.

Duty and *Interest* are the two great Springs of human Action. *Duty* stands enforced by Reason, as *Interest* by Self-love: and where these concur, it should seem that nothing can withstand them. Both are proposed in the Text, which commands Alms-giving as our *Duty*, and recommends it as our *Interest*. I shall follow the Method which St. *Paul* here prescribes, and shew the Rich,

I. That Alms-giving is our indispensable Duty:

II. That it is our greatest Interest.

As to the First, there can be no doubt, when we consider from Whom, and to what End we have received our Riches. But it is too common to look upon Riches as the Gifts of a blind Fortune, which shifts them from hand to hand; and bestows them, or takes them away with a capricious, but irresistible Power. Many who have succeeded to their Wealth by Inheritance look no farther, but intent only upon enjoying it, regard not whence, or to what end they received it. They do not consider, that all an *hereditary Right* implies, is, that God gave their Ancestors the Goods which they now possess, and provided for them, perhaps before they were born. Others, who have got an Estate by their Labour, or Care, or Skill, think it sufficiently earned by the Pains they have taken: they make no grateful Return for the Blessing of Providence upon their Endeavours; but keep or spend their Riches, as what they have an absolute Right to use at Pleasure, without any Reflexion upon the Account they are to give of them. To such the Admonition of *Moses* is very seasonable, *Beware that Thou forget not the Lord thy God — and say in thine Heart: My Power and the Might of my Hand hath gotten me this Wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee Power to get Wealth.* So *David* acknowledged, when he made the costly Oblations recorded in the 1st Book of Chronicles. *Thine, O Lord, is the Greatness and the Power — for all that is in the Heaven and the Earth is thine. Both Riches and Honour come of thee — all Things come of thee: and of thine own have we given unto thee.*

Deut. viii.

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As therefore Riches are the Gift of God, we should consider wherefore He bestows them. Are they given to maintain Sloth ; to equip Vanity, or to pamper Luxury ? Are they given for Covetousness to hoard, or for Prodigality to squander ? No, for they are the Gifts of God, and as his Gifts intended for our Good, for the Exercise of Virtue, to furnish Liberality, to make us the *Instruments* of his Mercy, the Channels through which his Provision for the Poor should pass, and enrich us with good Works in its way to the Relief of their Indigence.

The different Ranks of Rich and Poor are, in the Intention of Providence, an Occasion of uniting Men together; the Superfluity on one part *suits* the Wants on the other, and should be a Provision for it : they fit like Indentures, where the Redundancy fills the Vacancy. *They meet together*, as Solomon expresses it. *The Rich and the Poor meet together : the Lord is the Maker of them all.* He made ^{Prov. xxii. 2.} them thus answering to each other, that Excess might supply Defect, and reduce things to an Equality ; no where an useless Abundance, or a helpless Indigence. The Superfluities therefore of the Rich are the Provision appointed for the Poor, they are their just Due, and we *defraud* them in refusing it. Such is our Obligation to this Duty ; ^{Ecclus iv. 1, 3.} 'tis a part of Justice, which requires it as an indispensable Debt : and eternal Prisons are prepared for those who refuse Payment.

To the Motive of Duty we now add that of *Interest*, for Self-love is so predominant a Principle, that to engage Men to what is their Interest, it may seem sufficient to shew that it is their Interest. But the Mischief is, their Self-love, tho' most excessive, is also most absurd: it is blind and ignorant of their real Interests ; and while it pursues some trivial Advantage with a strange and ridiculous Impetuosity, it is quite insensible to such Advantages as are of the highest Importance and nearest Concern.

Our Interest may be considered with regard to the present Life, or the future. I shall speak first of our Interest in this Life; and by *Interest* I here mean that which contributes most to our present Happiness. This one would think should be sufficiently understood, and yet Nothing is more mistaken ; for the greater Part of Mankind, who are in *mean* Circumstances, think that a good Estate would gratify all their Desires, and that if *Fortune*, as they call it, would but make them *rich*, they would make themselves *happy*. But those who are rich, know the contrary : they know that the Mind of Man may continue restless and wretched in the most splendid Circumstances

of Wealth and Power ; that Wants may multiply faster than the Means to gratify them, and, as Poverty has its Hardships and Inconveniencies, so Riches too bring with them their Troubles, Anxieties, and Temptations, which sorely afflict their Possessors, and often render them more miserable, than those whom Poverty and Day-labour have ranked in the lowest Stations.

Where there is not a Principle of Religion to keep the Mind erect amid the Incumbrances of Riches, and to direct the Distribution of them according to the Appointment of the Donor ; the Proprietor, as he is called, suffers much more than he enjoys by them. The single Article of being exempted from the Necessity of Labour, is excessively prejudicial to many whose Circumstances place them above it. Both Mind and Body grow distempered in a lazy Opulence and wanton Plenty. The Mind contracts a false Delicacy, and an exquisitely painful Sensibility about Trifles, which to common Sense are quite contemptible: and every one must have observed, “ That the “ most humoured and indulged State is aptest to receive, the most “ Disturbance from every Disappointment or smallest Ail.” And hence it comes to pass that the Rich, who have most indulged themselves, and, if I may so speak, taken a *Surfeit* of having had their own Wills, thereby break the native Vigour of the Soul, and become a Prey to imaginary Woes, which imbitter their Lives, and make them a Burden to themselves. To many of them their *Tables* are a continual *Snare*, where Luxury feeds Disease, and Life is oppressed, shortened, and even extinguished by the Means appointed to cherish and prolong it.

Rom. xi. 9.

But are they not sensible of this? Are they not aware that they abuse their Riches *to their own Hurt*? Does not their Reason represent to them that they are themselves the Authors of their Misery? Yes certainly, for they have lucid Intervals in which Reason remonstrates the Mischiefs they do themselves, and convinces them that their present Interest, their Happiness in this Life, sometimes even the Preservation of Life, always the true Enjoyment of it, depends upon their moral Conduct, upon a sober, discreet and regular Behaviour. I say their Reason must often convince them of this; why then do they not follow its Dictates? 'Tis because Men, who have not a Principle of Religion, have not the Strength to follow their Reason. They are Slaves to their Appetites and Passions: they are tied and bound with the Chain of their Sins: they have forsaken God, and are forsaken by him. They will not be governed by God,
and

and therefore he gives them up to their own Mismanagement, on purpose to reclaim them by that Misery which they bring on themselves.

I say that Men void of Religion often have not sufficient Power over themselves to follow the Dictates of Reason. Both Riches and the Power to follow Reason, are the Gifts of God; but Gifts of a different Order: and He does not give the latter, *viz.* Power over themselves, to those who abuse the former, *viz.* Power over the worldly Goods which he has allotted them. So our Lord teaches us in a beautiful Passage most worthy your Attention, which I shall lay before you, after premising the fundamental Principle whereon his Reasonings are grounded, which is that *our Life here on Earth is a State of Trial and Probation*, a principal Part of which Trial or Probation is made by Means of the different Measure of worldly Goods now allotted us. Thus the Poor have their *Trial*, proper to their low Station, which more immediately binds them to Parsimony, Industry, and humble Submission to their Superiors; while the Rich have their *Trial*, where they would *choose* to have it, *viz.* in the Abundance of worldly Goods: And their devout Thankfulness should rise in proportion to the greatness of their Obligations. For by these temporal Benefits God puts their Gratitude to the Test: He proves and tries their Fidelity by committing so large a Trust to their Disposal. Their Duty certainly is to dispose of it according to his Appointment, and shew their Gratitude for his Bounty, by a liberal Distribution of their Wealth: for *Liberality* is the proper Virtue of a Rich Man; like *Courage* in a Soldier, 'tis essential to his Character; 'tis the Duty to which he is especially called by Providence, and if he faithfully discharges it, God rewards his Fidelity in the use of his temporal Gifts, by crowning them with his spiritual Favours, which are the Blessings of his Right Hand, and reserved for those who are disposed to profit by them. These may all be summ'd up under the two Heads of Virtue and Wisdom: By *Wisdom*, I here mean the Knowledge of our true Interest; and by *Virtue*, the Power to promote it, even that Power over ourselves, without which, as was said before, we cannot follow the Dictates of Reason. These are the *Heavenly Riches*, concerning which I shall now lay before you the Words of Christ himself, who has the Distribution of them.

He treats of the Use and Abuse of Riches through the whole XVth Chap. of *St. Luke*, and in his Application of the Parable of the *Steward* he says: *He who is faithful in that which is least, is faithful also in much.* Here you see the Distinction which I made between the temporal

temporal and the spiritual Gifts; the first (tho' accumulated in great Abundance, as *Riches* imply) he calls the least Species of God's Gifts; *he who is faithful in that which is least*, and as a just *Steward* of temporal Goods, dispenses the Stock intrusted to him according to God's Appointment; *he is faithful also in much*, i. e. Matters of great Moment, meaning the far nobler Gifts of divine Grace, which enrich the Mind with Wisdom and Virtue. Our Lord proceeds, *He that is unjust in the Least, is unjust also in Much. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your Trust the true? Riches* is here added by our Translators instead of Mammon, tho' that is the Term our Lord intended; for Mammon, according to its Derivation, imports, *whatever Men are apt to confide in*: The original Term for *Faith* is of the same Derivation as Mammon, and for the same Reason; it implying such a Reliance on God, as worldly-minded Men have on *Riches*. And hence Mammon is transferred to signify Riches, because Men so commonly put their Trust in them. Our Translation too has *unrighteous*; but the Word in the Original often means *false and deceitful*, and should be so rendered here, as appears by the Sequel: *If ye have been unfaithful in the false Mammon, who will trust you with the true? If ye have been unfaithful in the false Mammon, i. e. Riches, called Mammon as was said, because Men have Faith in them; but by our Lord named the false Mammon, because they deceive and elude our Confidence. — If ye have been unfaithful in the false Mammon, who will trust you with the true? i. e. the divine Graces, which may truly be called Mammon, because they may be securely confided in: for they enlighten and strengthen the Mind to discern, and attain its true Good: they also gradually confer a Self-dominion, whereby we may follow our better Judgment, and resist the Temptations which would otherwise ensnare and enslave us. Our Lord goes on: And if ye have not been faithful in that which is anothers, who will give you that which is your own?* Here, as indeed very frequently in the Discourses of our Lord, the Expression is so simple, and the Sense so profound, that we should not wonder if it is sometimes mistaken. Our Translators say, *if ye have not been faithful in that which is another Man's*; but *Man* is not in the Original, and it is not *Man* but *God* that is here meant: *if ye have not been faithful in that which is anothers*, meaning God's; for our Riches are his Property, and he does not so give them, as to alienate his Right in them: our Possession of them is precarious and dependent, the Title we hold them by is only that of *Stewards*, and if ye are unjust Stewards of these external transient Goods *which are*

are anothers, which are not your own ; *Who* (says our Lord) *will give you that which is your own ?* That *which is your own*, is your Mind, your spiritual Faculties, in a word yourselves. Without Virtue no Man is Master of himself, he has not the Disposal of himself, so as to direct his Course of Life in the Manner he himself approves. He is justly displeas'd with himself for his own Mismanagement ; yet he cannot help it, for, as I said before, *he has not the Strength to follow his own Reason, and control those inordinate Desires which he himself condemns, and would resist, if it were in his Power ;* but the Power over ourselves is a Gift of God, reserved for those who have been duly grateful for the lesser Favours by which he makes previous Trials of our Fidelity.

And thus the Rich have *their* Trial in their worldly Possessions, *which are not their own*, but lent them for a time, that by the liberal Distribution of them they may be qualified for those divine Favours which would restore them to themselves, and put them *in possession of their own Soul*. And hence appear the Beauty and Force of those Words of our Lord, *If ye have not been faithful in that which is anothers, who will give you that which is your own ?* intimating, that those who are unfaithful in the Administration of his temporal Gifts, which are but a Trust ; forfeit his spiritual Graces, whereby he would give us that *which is our own*, by restoring us to the Possession, and consequently *the Enjoyment of ourselves*, which is our proper Bliss, and contains the whole of our Interest with regard to the present Life.

As to our Interest in the future Life, our Lord has in that Respect declared *the Danger of Riches*, with the Difficulties of a Rich Man's being saved, so positively, and with such Emphasis, as should justly alarm us who find ourselves in plentiful Circumstances, and make us heedfully examine where this Danger lies, that we may escape it. Riches may be considered with relation to the *Acquisition, Possession, and Use*, in which three Respects they are too often *dangerous*. In the *Acquisition* they are dangerous, when obtained, not only by Fraud or Oppression, but also by too vehement Care and Solitude, such as withdraws our Affections from God. They are dangerous in the *Possession*, when hoarded by Covetousness ; and dangerous in the *Use*, when they are spent in Vanity and Luxury. Every Rich Man must incur one at least of these Dangers, if he does not expend a due Proportion of his Wealth in Alms-giving.

For

The Obligation of Rich Men to Alms-giving.

For as to the first of them which attends the *Acquisition* of Wealth: It is notorious that the ordinary Ways of getting an Estate are too often indirect, or in plain Terms, unjust. Now if that Injustice be not repented of, it is impossible for such a Rich Man to enter into the Kingdom of Heaven; and if it be repented of, then Restitution is a necessary Consequence. For, to repent of an Action implies to wish it not done, undone, and consequently to undo it to the utmost of our Power, *i. e.* to restore the unjust Gains we are possessed of: but oftentimes we cannot find the proper Owners, and in that Case the only Remedy is to refund, what has hitherto been wrongfully detained, in some Work of Charity.

As for those whose Hands are clear, and their Hearts only defiled with worldly solicitous Cares to raise an Estate, which Cares have stunted, if not stopped their Growth in Virtue; I must exhort them to relinquish a part of their Wealth for the Relief of the Poor, and testify to God their Regret for having neglected their Duty to him, by retaining no Fruit of those wicked Cares which occasioned it. And if this were duly performed; if these two kinds of Restitution were made by the unjust and the worldly-minded, it would yield an ample Fund for Works of Charity. But indeed that is not my principal Intention in this Discourse. God will provide for his Poor: and it is chiefly for the sake of the Rich that I lay these things before you: and I may say, as our Apostle, *not because I desire a Gift for them: but I desire Fruit, which may abound to your Account*, and open a Way to your Salvation, which is not attainable without such Restitution.

Phil. iv. 17.

The second Abuse of Riches which renders them so dangerous is in the *Possession* by *Covetousness*. Covetousness is a Vice which no Man owns, and few have the Sense or Ingenuity to discover in themselves: but there is a sure Mark to know it by, and such as may serve to undeceive those who most deceive themselves. The Rich Man who is not *rich in good Works*, *who is not ready to give and glad to distribute* upon proper Occasions, is certainly covetous, and his Conscience will convince him that he is so, if he will consult it sincerely and in the Presence of God.

The third Mischief of Riches is, when they minister to Pride or Luxury. Every uncharitable rich Man comes under this head or the former; he either spends, or lays up the Portion which belongs to the Poor, and is equally guilty of defrauding them, whether it be by Avarice or Prodigality. Many reconcile these Vices, making the one provide

provide for the other, making Covetousness the Steward for Luxury. He was of this Character whose foolish Soliloquy is recorded in the Gospel, where it is said that he thus bespoke his Soul: *Soul, thou hast much Goods laid up for many Years, take thine Ease; eat, drink and be merry. But God said to him, thou Fool! this Night shall thy Soul be required of thee, then whose shall those things be, which thou hast provided? So is he that layeth up Treasure for himself, and is not rich towards God; so are all uncharitable Rich Men, and such shall be their Punishment.*

A few Verses before the Text, *St. Paul* thus warns us of the Danger of Riches. *They who will be rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Perdition; for the Love of Money is the Root of all Evil, and the Possession of it is a general Supply for, and Incitement to all the Vices: it nourishes Pride, Ambition, and Revenge; it maintains Vanity, Sloth, Luxury: in a word, it is the general Support of every wicked Lust and Passion; so that the Rich are exposed to great Temptations, and we see to our Grief that they frequently fall into them: but when to their other Vices they add Hardheartedness to the Poor, this fills up the Measure of their Iniquities, and as it were sets the Seal to their Reprobation. Let it not be thought here that I aggravate Matters, and with declamatory Art magnify my Subject beyond its natural Importance, for I follow herein the infallible Guidance of holy Writ. So the Prophet *Ezekiel*, *Behold this was the Iniquity of Sodom; Pride, Fulness of Bread, and Abundance of Idleness was in her and in her Daughters; these are the ordinary Vices of the Rich both Men and Women: it is added, as the Completion of the Crimes of Sodom, Neither did she strengthen the Hand of the poor and needy; behold this was the Iniquity of Sodom!* Ezech. xvi. 49.*

In the xxvth Chapter of *St. Matthew's* Gospel, we have from our Lord himself his most express Declaration upon this Subject. He there makes the Damnation of uncharitable Rich Men an Article of Faith, and specifies the very Words of the Sentence which shall be passed upon them. In that Sentence he names not their other Vices, but mentions only their Uncharitableness as the Consummation of the rest, and, as what finally excludes *them* from all Pretensions to the Mercy of God, *who* have shewed none to their Brethren.

And thus it has been shewed that Alms-giving is our Duty, and our Interest: you yourselves are to judge who are the proper Objects

* U u u for

A Sermon preached in the Chapel at Lambeth.

for it. Those now proposed are notoriously such — but they have been already so often recommended to you, and their Circumstances speak so loudly on their Behalf, that it is needless, and might be tedious, to add any thing farther on that head. I conclude therefore in the Words of our Lord, *Make yourselves Friends with the Mammon of Unrighteousness, that, when ye fail, They may receive you into everlasting Habitations.*

A SERMON preached in the Chapel at Lambeth, December 3, 1738. At the Consecration of the Right Reverend Father in GOD, JOSEPH, Lord Bishop of Bristol.

2 TIM. ii. 15, 16.

Study to shew thyself approved unto God; a Workman that needeth not to be ashamed; rightly dividing the Word of Truth. But shun profane and vain Babblings.

THE Epistles to *Timothy* and *Titus* are the last St. *Paul* wrote. His former Epistles are rich with all kinds of Advice proper to edify the Body of the Faithful: to complete his Apostolic Function, it remained only, that he should instruct the Instructors; and, consummate as he now was in the Arts of *teaching* and *governing* the Church, communicate to its Ministers the Rules which he judged most necessary for the Discharge of their sacred Office. Although these have been in our Hands almost from our Infancy, and have been often considered, yet the Repetition of them will not be tedious to those who practise them. Good precepts are to Virtue as a Glass, wherein she may with Delight behold herself, and by which she may be animated with fresh Zeal to Perseverance, and, perhaps, Improvement.

I shall

I shall pass over his Rules for governing the Church, as a Subject too extensive, and lying out of my Province : and confine myself to his Directions for *teaching*, which are briefly comprehended in these two Precepts of the Text, viz. *rightly to divide the Word of Truth* ; and to *avoid prophane and vain Babblings*.

The last is a Repetition of what had been said in the Conclusion of the former Epistle to *Timothy* ; where for *κενοφωνίας Verborum Inanitates*, which we find in the printed Editions, the Vulgate read *καινοφωνίας Verborum Novitates*, which is authorized by most of the Fathers who have quoted this Passage. Both Readings are good : both are consonant with, and authorized by other equivalent Precepts here enjoined : and therefore, without attempting to decide in favour of either, I shall take occasion from both to remark all those Abuses of the Pulpit, which the Apostle censures in these Epistles.

Under the first Sense of *empty Discourses*, called in our Translation *vain Babblings*, he represents those, who without any serious Purpose of Edification, rambling in loose Generals, seek only to acquit themselves ; and have so low a Notion of their Duty, that they think it discharged, by filling up the usual Space of Time with a trivial lifeless Speech, which passes through the Ears of an Audience without Profit or Pleasure ; without making any the least Impression on their Conscience, and scarce so much as a Trace in their Memory or Imagination. This is sowing Chaff instead of good Seed, and may well challenge the first Place among the several Species of *vain Babbling*, which the Text prohibits.

Next to preaching nothing, is preaching what is nothing to the Purpose : as some Men of Spirit and Parts, whose Talents put them above the insipid frivolous Manner before-mentioned, yet choose Subjects quite improper for their Audience. Of this kind there is an endless Variety, as the Ways of missing the Mark are innumerable. We can specify only some of the principal and most in Vogue. As when Preachers move Disputes unseasonably, or upon frivolous Subjects ; or, as it often happens, upon Subjects which they themselves are not fully instructed in. These are censured by the Apostle, as *setting up for Teachers, though they understand neither what they say, nor whereof they affirm, i. e. decide about ; as Men who dote about Questions and Strifes of Words, whereof cometh Envy, Contention, Railings, evil Surmises, perverse Disputings of Men of corrupt Minds,*

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who

A Sermon preached in the Chapel at Lambeth.

who strive about Words to no Profit, but to the subverting of the Hearers.

We have deplorable Instances of this in some Preachers of Controversy, or, as they are called, *Polemic Divines*, who not only use an unchristian Bitterness of Style, but also heighten Satire with Fiction; and, overcharging their Opponents, calumniate, that they may confute.

Such is the *κενοφωνία*, or *vain Babbling*, as we read in the present Editions of the *Greek*. The various Lektion before-mentioned was *καινοφωνία Novitas Verborum*, which comprehends all other Faults of publick Teachers reprehended by the Apostle.

In the Beginning of the former Epistle to *Timothy*, he tells him, that he *therefore left him at Ephesus*, that he might restrain some
 1 Tim. i. 3. Preachers from venting Novel Doctrines. *That thou mightest charge them*, (saith he) *that they teach no other Doctrine*, viz. than that already established. And again, *If any Man teach otherwise, and does not adhere to the wholesome Words*, i. e. salutary Instructions, of our Lord Jesus Christ; *he is proud, knowing nothing*: he is presumptuous and ignorant. And in this Epistle he thus warns *Timothy* himself,
 1 Tim. vi. 3, 4. *Hold fast the Form of sound Words which thou hast heard of me*. This he calls the *good Depositum*, or *Trust which was committed to him*, which he was to defend with a godly Zeal, and severely rebuke all who departed from it.
 2 Tim. i. 13.

And thus far we have the Apostle's Directions what not to preach. To this negative Precept, he adds the positive. The former is the proper Preparation for the latter. For when Things trivial, useless, and hurtful, are rejected, the important Doctrines will present themselves: we shall happily be confined to the *Word of Truth*, and all our Care and Skill will be employed in what the Apostle calls *rightly dividing it*: which is the Phrase used in the Text to express the right Method of Preaching, as that before explained prohibits the Abuses of it.

The *Word of Truth* is the compleat System of Christian Doctrines, and the *Division* here spoken of relates to the *Doctrines* themselves, or to the *Auditors*. We are, as the Apostle speaks, *Stewards of the Mysteries of God*. Now the Office of a Steward is to be thoroughly acquainted with all the Stores committed to his Charge: to survey them with a judicious Discernment, so as to understand their Nature, their Use, and how they may be best employed. By this he
 1 Cor. iv. 1, 2. is

is qualified to dispense them properly, seasonably, and in due Proportions to his Fellow-servants.

The Office of a Steward then relates to the *Stores* under his Care, and the *Persons* to whom they are to be distributed. And thus also in the spiritual Stewardship there are two Things to be considered; the *Doctrines* wherewith we are intrusted, and the *Persons* to whom they are to be dispensed: and in a due Regard to these must consist what the Apostle intends by this peculiar Expression of *rightly dividing the Word of Truth*.

As to the *Persons* to whom the Word of Truth is to be dispensed, Respect is to be had to their various Characters and Capacities. The general Truths, wherein all are concerned, rarely make great Impressions: Men easily admit them in the gross, without deducing the proper Consequences for their own Use and Instruction. The Preacher therefore, in obedience to his Lord's Command, must do that for them, *and give to every one his Portion of Meat in due Season*. He must endeavour to select from the universal Doctrines each Man's peculiar Duty; and, specifying what belongs to the various Characters or Classes of his Hearers, inculcate separately their respective Obligations, by deducing from the general Truths, what suits their particular Circumstances. Luke xii. 42.

The Epistles of St. *Paul* abound with such practical Deductions. All the different Ranks and Orders of Men are peculiarly apply'd to: Husbands, Wives, Widows, Parents, Masters, Children, Servants, the Rich, the Poor, the Old, the Young, every Condition, every Relation, every Age, have their distinct Lesson; they have each, as it were, their separate Portion in the *Division* which he makes for them of *the Word of Truth*. He enters into a Detail of the lowest Duties of domestic Life, without hazard of his ministerial Dignity, because he inforces them by the proper Motive of *Piety*; a Motive which ennobles the meanest Offices, and gives them a Merit far superior to the highest, if destitute of that Principle.

That noble Principle equally belongs to all Persons in all Stations: and accordingly we find the Apostle applying it to all in such Manner as best suits their Circumstances; for he inforces all the various Duties of Life with one and the same Motive, that of *Piety* or *Godliness*, only differently accommodated to the different Circumstances of those he addresses. Thus, he presses the Duty of *Masters*, by the Consideration, that *they have a Master in Heaven*: and he commands

Eph. vi.

mands *Servants to be obedient as unto Christ; not with Eye-service, as Men-pleasers, but with Good-will doing Service as to the Lord, and not to Men.* After the same Manner he teaches all the social Duties, as part of our Duty to God, and animates his moral Instructions with the Spirit of Piety. Mere Morality had been already taught not contemptibly by the Heathen Philosophers. The peculiar Glory of Revelation is, that it supports and perfects the moral Duties by the most exalted Principle; and hence Christianity itself is called by our Apostle (to distinguish it, I suppose, from the various Religions of the Heathen, which were termed their *Mysteries*)

1 Tim. iii. 16.

Μυστήριον εὐσεβείας, the Mystery of Godliness, and again, Διδασκαλία ἢ κατ' εὐσεβείαν, the Doctrine which instructs in Godliness, and

1 Tim. vi. 3. Tit. i. 2.

again, Ἀληθεία ἢ κατ' εὐσεβείαν, the Truth so taught as to promote Godliness. When a devout Regard to God is the Motive of our Actions, Morality so practised becomes the most improving Exercise of Piety: we grow more and more in the *Knowledge of God*, and consequently advance in his *Love*, which is the Consummation of all Duties, and ought to be the End and Aim of all Instruction; for so the Apostle says expressly, *The End of preaching is Charity.* In

1 Tim. i. 5.

our Translation it is said, *The End of the Commandment is Charity;* for *Commandment* the Original has παραγγελία, which our Translators themselves twice in the same Chapter render *Charge*, meaning thereby the *Episcopal Charge*, or other public Instruction. And the Context requires the same Sense here; for the Apostle was speaking of bad Preachers, and directing *Timothy* to give them in charge not to preach novel Doctrines, not to mind Fables and endless Genealogies, which minister Questions rather than godly edifying; for (says he) *the End of * preaching is Charity.*

This leads to the other Part of our Office before-mentioned, which regards the *Doctrines* wherewith we are intrusted. And here it is of great Importance to distinguish the *Means* from the *End*; because the *End* solely is to be sought for its own Sake, and the *Means* are only so far to be insisted on, as they conduce to it. And therefore among the *Means*, we are further to distinguish the *nearer* from the *more remote*; those which are *indispensibly necessary*, from those which are only *expedient* for the Sake of higher Duties,

* The Noun παραγγελίας, in this fifth Verse, answers to the Verb παραγγέλλω in the third.

to which they relate, and without which they are of no Moment ; for, (as was observed by a great Writer of the last Age *) “ there is “ a certain Scale of Duties, a certain Hierarchy of upper and lower “ Commands, which for want of studying in right Order, all the World “ is in Confusion.” There are, *weightier*, and consequently *less weighty* Matt. xxiii. Parts of the Law : and it is necessary to distinguish them aright, that, ^{23.} when they interfere, we may know which ought to have the Preference. There is not Room here further to unfold this important Truth concerning the *Means*, with their respective *Subordinations*; yet it well deserves to be deliberately considered and digested by those, whose Office it is to instruct in public.

But what is still of greater Consequence, is to keep the *End* steadily in view, which will be our best Direction in choosing, among the various *Means*, those which are most conducive to it. *What-* Ecclus vii. *soever thou takest in hand (saith the Son of Sirach) consider the End,* ^{36.} *and thou shalt never do amiss.* Now, the *End* of all Religion is *Charity*, i. e. the Love of God, with its inseparable Concomitant, the Love of Men for his Sake. As *Charity* is the *End* of all Religion, the *End* of all preaching is to inculcate it ; for *Love* is the predominant Passion, to which the other Passions or Affections of the Mind conform so punctually, that they may be considered only as *Love* diversified according to the different Situation of the Object. Like Gravitation in the material World, it is the great Cause of Motion, according to that of *Augustine* † : *Ponderibus suis aguntur omnia, & Locum suum petunt. Amor meus est Pondus meum, eo feror quocunque feror.* Love is the Master-spring in the human Frame ; and as *Charity* is *Love rightly directed*, where that takes place, all other Affections are regulated by it : the Heart is set right ; and thence the whole Man will go true, as it were, mechanically, and by a happy Necessity.

If we were to propose the Notion of *Charity*, as the Idea of Perfection, to a Philosopher, who had never heard of Christianity : if we should represent to him, that Man ought to love God with all his Heart, and all his Soul, the utmost stretch of all his Faculties, and his Neighbour as himself: he must presently assent to the Rectitude and immense Felicity of such a Disposition ; all his Doubts

* Milton. † Conf. Lib. xiii.

would

A Sermon preached in the Chapel at Lambeth.

would be about its Possibility ; and, indeed, with too much Appearance of Reason. For, in the present State of human Nature, before some Change is wrought in it, this *End* of Religion is so very remote, that however desirable, yet it will appear scarce attainable. Great part of Mankind are so far from loving God, that they know him not : they scarce believe his Existence. Their Belief is rather a blind Deference to the Authority of public Opinion, than any distinct and lively Conviction of a Deity. An Object so little known can raise no Desires ; and therefore Men must be practised in the Knowledge of God, before they are capable of loving Him. To this End, the *faithful Instructor* strives continually to inculcate vivid and efficacious Sentiments of the Deity : he lays the good Foundation of natural Religion, and teaches Men to revere God as the *Creator*, depend on Him as the *Governor*, and stand in awe of Him as the *Judge* of the World. He endeavours to excite their Gratitude, engage their Obedience, and work upon their Hopes and Fears, by strong Representations of their future everlasting Interests. This will dispose them to receive the Doctrines of Christianity : for, if we can effectually persuade them to set about the Practice of moral Justice, they will easily be convinced of the Corruption of their Nature, and thence joyfully embrace the glad Tidings of our Redemption by Christ. They will gradually relish his Precepts ; and reflecting, how by indulging themselves, they have been Authors of their own Misery, they will see the Necessity of following his Directions, by *denying themselves*, and walking in the *narrow Way*, as the only Way to Happiness.

It will then be seasonable to display the many various Stages, wherein the Man, cooperating with divine Grace, gradually wears out of his Heart the Love of this World, sacrifices all inordinate Self-love, and thereby advancing in the Knowledge of God, becomes more and more susceptible of his Love. This Road is too long to be here distinctly traced out. But the appointed Guides will remind themselves to have a steady Regard to the *End* of it, in all their Instructions ; since without that, they will be in Danger of misleading those they conduct. When an Architect gives Directions for digging a Foundation, he has in his Mind the Plan of the future Edifice, and suits his Directions to it : so, while we are teaching the previous Lessons, we should keep this in view, as the Point to which all should tend.

Charity

Charity itself is the great Gift of God, *into which he directs the Hearts of such as are duly prepared for it*: and I am aware, that Men, ^{2Theff. iii. 4,} who have not their Hearts so prepared, by a Progress in moral Virtue, ^{5.} are apt to form wrong Notions of it. They may think it consists in fond, passionate, or rapturous Sentiments: and striving to excite these in themselves by the Efforts of a heated Imagination, grow rank Enthusiasts. St. Paul's Meaning therefore is not that Charity should be always the Subject of our Sermons; but the Rule by which to judge, whether they are to the Purpose. *The End of preaching is Charity.*

All the *Means* of Religion have such a Dependence upon this *End*, that there will be frequent Occasion to have Recourse to it, for explaining the other Duties, which are so connected with it, that they will appear inexplicable and absurd without it. For Instance: the first Article in the baptismal Covenant, and consequently a momentous one, is, *That we renounce the World*: which if we should teach, without shewing the Reason of it, which is to qualify the Mind for infinitely higher Pursuits, it must be liable to great Objections. It may be said, "Why may not I indulge the Desire of Riches, or Honours, or sensual Enjoyments, in any Degree whatever, as long as I refrain from injuring myself in my Health, or other Men in their Property?" To answer this, it must be shewed, that we are commanded to renounce the Desires of temporal Goods, because, capable as we are of knowing and loving the supreme Good, those Desires themselves, though they should not carry us into overt Acts of Intemperance or Injustice, may yet be in Degrees utterly inconsistent with such Knowledge and Love. The *Israelites* were not bid to go out of *Egypt* into a Desert, merely for the sake of so doing; but, because *Canaan* lay beyond that Desert, and there was no other Passage to it: nor were they qualified to get Possession of the Land of Promise, till they had worn away the servile abject Temper they brought with them from the *House of Bondage*: well typifying the Indulgence of worldly Desires, which is a certain Obstacle to that Knowledge and Love of God which constitute the heavenly *Canaan*. That worldly Desires are such Obstacles will be obvious, if we consider the Word *God* as a relative Term, denoting, *Whatsoever a Man sets his Heart upon, and places his Happiness in possessing*. The Scriptures often use the Word in this Sense, because, ^{Phil. iii. 19,} as our Love was made for God, so whatsoever we love becomes ^{Eph. v. 5.}

* X x x

as

Col. iii. 5. &c. as a God to us: it becomes what God ought to be to us; it governs us, and is in us the Reason of Action. Now if That be any temporal Good, the Creator is thereby excluded, and such Person lives in actual Idolatry; which certainly imports nothing less than a negative of Charity, or that Love of God, which is to take up all our Heart, and all our Mind, and all our Strength. So St. *John* declares, with his majestic Simplicity. *Love not the World, neither the Things that are in the World: if any Man love the World, the Love of the Father is not in him.* Of such Importance is the Doctrine of Charity to the first Rudiments of true Christianity, that the initiating baptismal Covenant cannot be explained without it. As therefore our Master, treating of Charity in its two Branches of the Love of God and our Neighbour, says, that *upon these two Commandments hang all the Law and the Prophets*; so must all our Sermons too: *For the End of preaching is Charity: which End* (so the Apostle subjoins) *some having served from, or* (as it is rightly rendered in the Margin) *not aiming at, have turned aside unto vain jangling.*

1 John ii. 15. & Tim. i. 5.

To conclude, When the Minister of Christ is preparing himself to instruct in public, he should consider well the Characters of his Audience; and what is, at least ought to be, the Disposition in which they will attend to him. He may imagine them to address him in the Words of *Cornelius* to St. *Peter*: *Now are we all here present before God, to hear all Things that are commanded thee of God.* He should consider, that he too *is before God*, appointed to *speak on God's behalf*. This will dispose him to answer their just Expectations; and not (as the Manner of some has been) to amuse them with dry and barren Speculations, or provoke their evil Passions with unchristian Disputes and Calumnies, or pervert their Faith with novel and unsound Opinions: but he will fully and practically instruct them in the moral Duties; and will add to these the Christian Doctrines of *renouncing the World, and denying themselves*, without which they cannot attain to the Knowledge, much less to the Love of God; seeing God cannot be known, but as what He is, *viz.* our Supreme Good: and no Man can apprehend Him as such, as his Supreme Good, so long as any temporal Good has the Preference in his Esteem.

Acts x. 33. 1 John ii. 15. Matt. xvi. 24:

These Observations, 'tis evident, are applicable to private Instruction in more familiar Conversation (which very particularly belongs to

to the Christian Ministry) as well as to publick. The Directions of the Text comprehend both, and both are liable to the like Abuses, and require the like Care.

By attending to these Things, the good Stewards over the Household of God rightly dispense the Word of Truth, both in publick and private ; and from the sacred Stores of Scripture, distribute wholsom Instructions, and such as are well suited to the Wants, the Capacities, and the present Disposition of those committed to their Trust. And thus *they watch for their Souls, as they that must give an Account, that they may do it with Joy, and not with Grief.*

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