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ISRAEL R. DRACON,  
PHILADELPHIA.

"Hear counsel, and receive instruction, be wise, and refuse it not."

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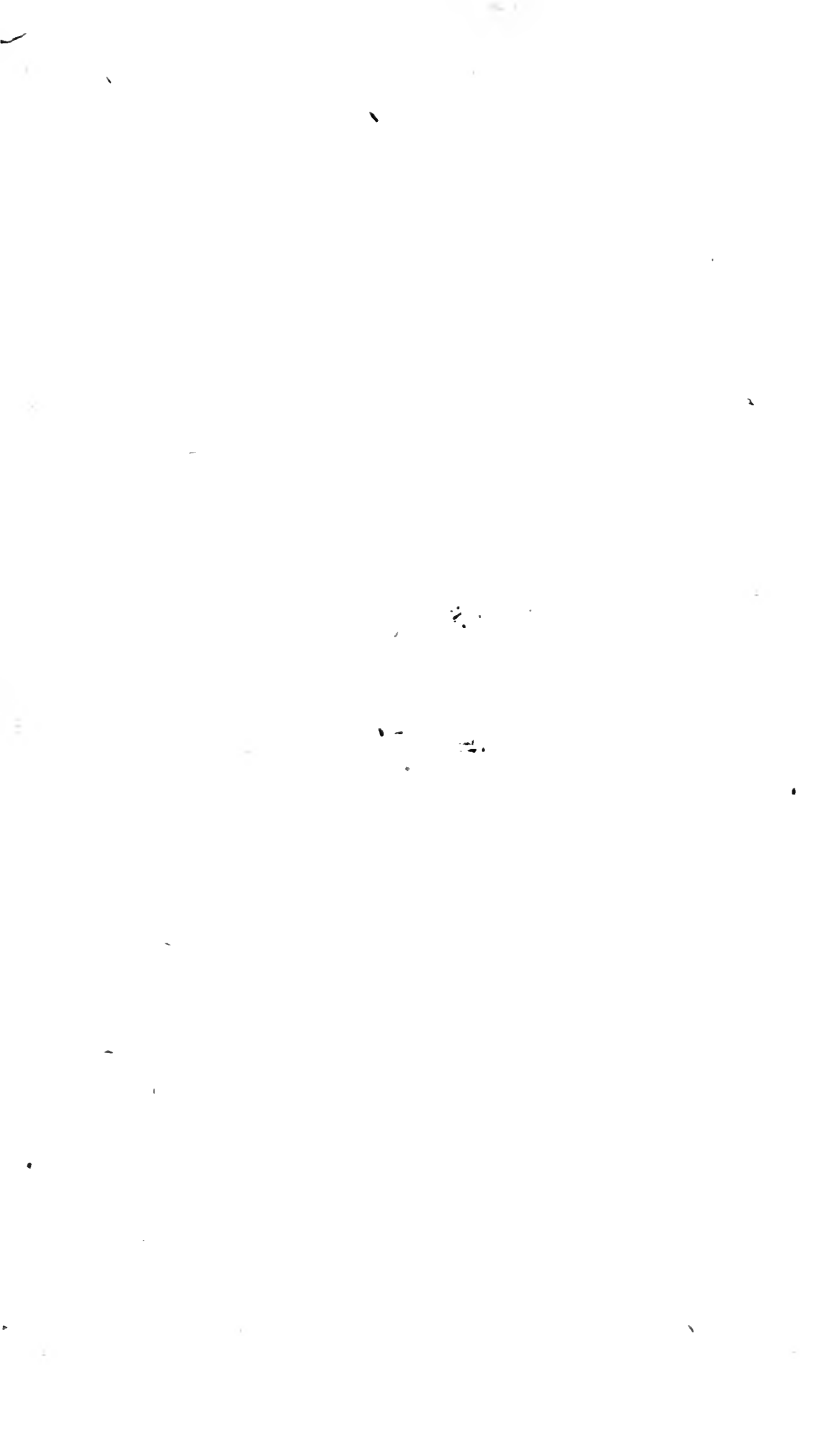
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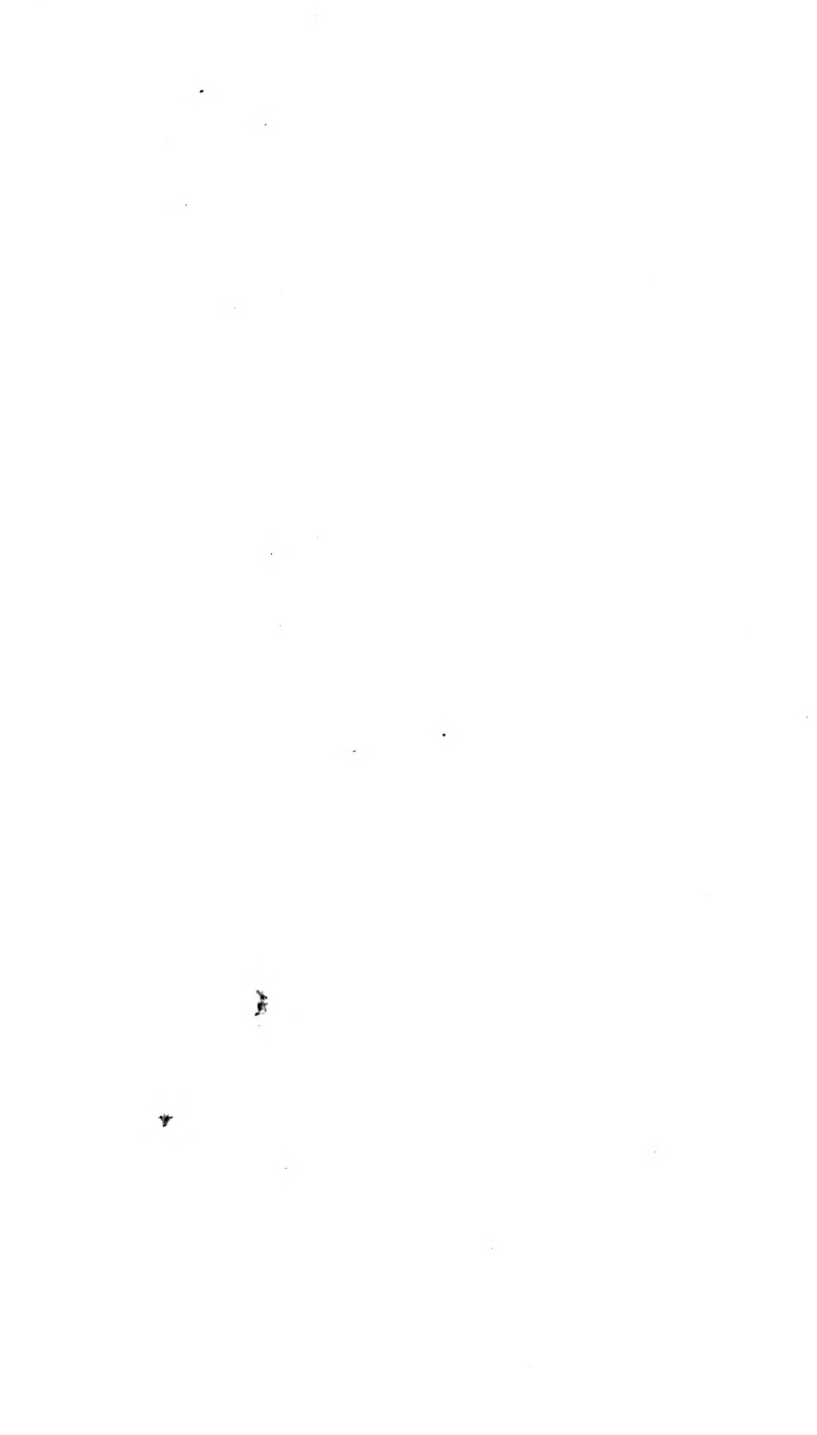
SAMUEL AGNEW,

OF PHILADELPHIA, PA.

Letter  
No.

March 28th 1857





# DISCOURSES

RELATING TO

*The Evidences of Revealed Religion,*

DELIVERED IN

PHILADELPHIA.

BY JOSEPH PRIESTLEY, LL. D. F. R. S.,  
&c. &c.

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VOL. II.

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Be ready always to give an answer to every man that  
asketh you a question of the hope that is in you.

1 PET. iii. 15.

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PHILADELPHIA,  
PRINTED BY THOMAS DOBSON,  
AT THE STONE-HOUSE N<sup>o</sup> 41, SOUTH-SECOND STREET,

1797.



## THE PREFACE.

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THIS volume of Discourses may be considered as a continuation of those which I delivered; and published, the last year, as those were of the set that I delivered in England, since they all relate, directly or indirectly, to *the evidences of revealed religion*; and I flatter myself that they will not be thought less original, or useful. All great truths, and systems of truth, have numerous relations to other truths, and it cannot be expected that they should all be discovered by the same person, and still less at the same time. We may therefore expect that, if revealed religion be true, various proofs and illustrations of its truth will still be discovered by those who give their attention to the subject; and, in the present state of things, a more important one cannot be imagined. It is to be hoped, therefore, that many learned and studious persons, the friends of Christianity and of truth, will turn their thoughts, and give their

time, to it. The world will be tired of what any one person, or a few persons only, can do in any way; there will necessarily be so much of similarity in the views, and consequently in the writings, of the same persons.

Some of the same passages in the evangelists will be found to be quoted in different discourses in this volume, but it is with different views, and therefore it requires no apology. The events in the history of the Papal power quoted in the last of these discourses are such as are well known, and therefore do not require a reference to any original authorities. Many of them were copied from a French work, intitled *Harmonie des Propheties*, by Mr. C. de Loys, printed at Lausanne 1774, which I wish were more generally known.

A very valuable illustration of the divinity of the Mosaic institutions might be brought from a comparison of them with those of the Hindoos, which appear to have been of equal antiquity. This people was famed, in all ages for their superior wisdom and civilization, and the mythology of the Egyptians and the Greeks appears to have been borrowed from theirs, or to have been derived from the same source. That of the Hindoos is however, the more systematical and complex. But the institutions of Moses need not to shrink from a comparison with theirs.



What absurd notions concerning the origin and constitution of the Universe, and what a complicated polytheism are the foundation of it; how horrid were some of the rites of the Hindoo religion; and how abominable and disgusting were others of them. It is much more irrational, and no less unfavourable to morals, than the ancient religions of the western part of the world, of which some account was given in the former set of discourses.

When men of sense shall coolly reflect on these things, and consider how destitute the Hebrew nation was of every advantage for forming to themselves so excellent a system of religion, and of civil policy too, as we find in the books of Moses, the great difference between his system and his writings and those of the Hindoos, which are happily now become known to us, cannot but be thought a most extraordinary phenomenon; and the result of a comparison of them must be highly favourable to the supposition of Moses having been divinely inspired, and of the authors of the opposite system, whoever they were, having been left to the wanderings of a disordered imagination. They will appear to have been misled by the grossest ignorance into the most absurd superstitions. A detail of the particulars would strike the mind much more forcibly than this general account, and I intend, if I should have leisure,

and opportunity, to enter into it as far as may be necessary for this purpose. At present I shall content myself with introducing an extract from the *Voyages of Mr. Sonnerat*, which throws great light on the phrase *passing through the fire*, so often mentioned in the Old Testament, and noticed p. 100 of the former Discourses.

‘ The only public festival in honour of *Darma-  
 ‘ Raja* and *Drobede*, is that of *Nerpou-Tirounal*, or  
 ‘ the *feast of fire*, because they walk upon that ele-  
 ‘ ment. It continues eighteen days, during which  
 ‘ they who make a vow to observe it must fast,  
 ‘ abstain from women, lie on the ground without  
 ‘ any mat, and walk over burning coals. On the  
 ‘ eighteenth day they repair to the place to the  
 ‘ sound of musical instruments, their heads crown-  
 ‘ ed with flowers, their bodies daubed over with  
 ‘ saffron, and follow in cadence the images of  
 ‘ *Darma-Raja* and *Drobede* his wife, which are  
 ‘ carried in procession. When they approach  
 ‘ the hot coals they stir them, to make them burn  
 ‘ more fiercely. They then rub their foreheads  
 ‘ with some of the cinders, and when the deities  
 ‘ have made the circuit of the fire three times,  
 ‘ they walk faster or slower according to the ar-  
 ‘ dour of their devotion on the burning coals,  
 ‘ which cover a space of about forty feet in length.  
 ‘ Some carry their children in their arms, and  
 ‘ others

‘ others lances, fabres, and standards. The most  
‘ devout walk over the fire several times.’ Vol.  
I. p. 247.

From the present set of Discourses it will appear that the deviation from the system of revelation by Mahomet, possessed as he was of many natural advantages, was far from being any improvement upon it. On the contrary, it leads the mind from its excellent moral maxims, and favours an acquiescence in mere superstitious observances, though not so very absurd and debasing as those of the Heathens. The same is the effect of the corruptions of Christianity by the Catholics. It will therefore appear, that the wisest men cannot do better than revert to the original maxims and precepts of pure revelation, either with respect to good sense and true philosophy, or useful morality. Whatever men have done in this business has been ill done, and all that is fundamentally good has been immediately from God.

No unbeliever has as yet entered into any discussion of this kind, though so evidently to the purpose. What the principal of them have done, may be seen in the third edition of my *Observations on the Increase of Infidelity*, which has just been published in this city. This work also contains some remarks on the writings of several of the more distinguished of the modern unbelievers, showing

showing the spirit with which they generally write; that for the most part their works consist of sarcastic wit, popular declamation, and vague intemperate railing at priests and priestcraft, without any regard to historical truth. This is a very different thing from calm discussion and requires but superficial talents, and very little knowledge of human nature, or of facts.

In the Preface to the former volume of discourses I introduced some curious particulars in confirmation of the Mosaic history from the third volume of *Asiatic Researches*, and having been favoured with the perusal of *Sir Laurence Parson's Observations on the Bequest of Henry Flood Esq; with a Defence of the ancient History of Ireland*, I shall here observe that from it, it appears to me exceedingly probable, that some of the inhabitants of Ireland were a colony from the northern parts of Phenicia; that they first emigrated to Egypt, and settled on the borders of the red sea at the time that the Israelites passed through it, which their records say was at *Caperhiroth*, called by Moses *Pikahiroth*, (the former signifying the *town* of *Hiroth*, and the latter the *mouth* or *harbour* of the same); that some time after this they returned to their native country; that they again emigrated to some part of Spain, and at length settled in Ireland. For the proofs of these particulars,

particulars, and many more concerning the same people, I must refer my readers to the work itself, which is well deserving of attention. Every early tradition of this nature is certainly intitled to it both by believers and unbelievers in revelation, and I mention it with a view to engage this attention to so curious a circumstance in history.

PHILADELPHIA, }  
 March 28, 1797. }

## ERRATA.

N. B. (b) signifies from the bottom of the page.

Page 38, line 8,		for <i>Eph.</i>	read <i>Ep.</i>
39,	9,	<i>do.</i>	<i>do.</i>
49,	1,	<i>these,</i>	<i>the</i>
88,	2, (b)	<i>said,</i>	<i>he said</i>
154,	2,	<i>his,</i>	<i>their</i>
185,	2,	<i>to,</i>	<i>as to</i>
186,	7,	<i>little,</i>	<i>little merit</i>
196, 12 & 17,		<i>would,</i>	<i>will</i>
277,	15,	<i>did,</i>	<i>made</i>
307,	2,	<i>wine,</i>	<i>the use of wine</i>
358,	10, (b)	<i>desired</i>	<i>derived</i>
398,	3, (b)	<i>even,</i>	<i>them even</i>
405,	10, (b)	<i>that,</i>	<i>with that</i>
408,	15,	<i>the,</i>	<i>this</i>
409,	3, (b)	<i>or,</i>	<i>and of</i>
414,	2,	<i>even,</i>	<i>ever</i>
437,	14,	<i>the,</i>	<i>also the</i>
451,	1, (b)	<i>Vandals,</i>	<i>Vaudois.</i>



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## V I E W

OF THE

*EVIDENCES OF REVEALED RELIGION.*

## DISCOURSE I.

*The moral Design of Revelation.*

P A R T I.

The law of the Lord is perfect, converting the foul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever. The judgments of the Lord are true, and righteous altogether.

PSALM, xix. 7, &amp;c.

IF we estimate the value of any thing by its tendency to promote happiness, nothing will appear to be of so much importance to man as virtue, or the due regulation of his appetites and passions, and consequently his moral conduct in life. The health of his body, the peace of his mind,

the good state of his circumstances in a variety of respects, and the welfare of society, in an eminent degree depend upon it; and the more civilized men are, and the more they are connected with each other in society, the more important is virtue to their common happiness. Having it more in their power to contribute to each other's comfort, it is the more desirable that they should have a disposition to do it.

No parent, attentive, as all parents ought to be, and naturally are, to the happiness of their offspring, will neglect this article of instruction in his care of his children. He will endeavour to educate them in such a manner as to inspire them with an abhorrence of vice, and a love of virtue; and his whole system of discipline respecting them, every thing that he proposes in the form of rewards, or punishments, will have this for its principal object; because in no other way can he lay so good a foundation for their success and happiness in life. They will then be prepared to conduct themselves in the most proper manner, so as to derive the greatest advantage from all the circumstances

in which they can be placed. Adversity will give them the least pain, and prosperity the greatest enjoyment. They will be happy in themselves, and be most disposed to contribute to the happiness of others, which, by reflection, will most eminently contribute to their own.

But this great object is not to be attained without attention and labour. Naturally every man, like every other animal, wishes to gratify the present appetite, whatever it be; and it is only some inconvenience arising from it, or apprehended to arise from it, that leads any person to refrain from immediate indulgence. And in the power of forbearing to indulge the natural appetites, with a view to avoid future evil, or secure future and distant good, consists the great superiority of men over brutes, and of some men over others. This is the difference between the wise man and the fool, the virtuous and the vicious. All persons, therefore, who attend to the proper education of their children endeavour, as much as possible, to give them the benefit of their own experience, and of the knowledge they

have by any other means acquired in this respect; and thus some persons enter the world with much greater advantage than others. They have less to learn from their own experience, the teaching of which is often dear bought, and frequently comes too late; the evils in which they have involved themselves being irremediable.

We may therefore take it for granted that, if the *Divine Being*, the true parent of mankind, vouchsafe to give them any instruction at all, he will attend to this most important object in the first place, and that every thing in a system of truly *divine revelation* will be made subservient to this; so that this consideration furnishes no unfair test of the truth of such a revelation.

Accordingly, we find that, whereas the heathen religions had no connection with *morals*, and were rather calculated to encourage the worst vices that men are subject to, it appears to have been the primary object of the religion taught in the Scriptures to guard men against vice, as the greatest of evils, and to inculcate the principles of moral virtue, as the greatest good of man; while

while every thing of a ritual and ceremonial nature in it is always represented as a thing of secondary consideration, and only subservient to this. And as it may be useful to us both to confirm our faith in divine revelation, and to impress our minds more strongly with a sense of the importance of virtue, I shall take a review of the general plan and object of revelation with respect to this subject. In this retrospect the same considerations will frequently come before us, but such repetitions will not be without their use. What the Divine Being did not think too much to teach, and to repeat, giving, as the prophet says (Isaiah xxviii. 10.) *line upon line, and precept upon precept*, we cannot think too much to learn, and give repeated attention to.

The first moral lesson, and the most necessary of all others to a child, is that of obedience to its parents, and submission to all proper authority : for they are not capable of understanding the *reasons* but of very few things. And this we find, in the history of our first parents, whatever there may be

be of fable or allegory in the account, was the first lesson that was taught them, viz. by the prohibition to eat of the forbidden fruit, and at the same time they were apprized of the inconvenience that would follow their transgression of the command of their maker.

In the history of Cain and Abel, mankind were taught not only an abhorrence of the crime of murder, (though in that state of things it was not punished with death) but in general, that if they behave well, they will be accepted of God, and that if he frown upon them, or punish them, it is always on account of sin. God says to Cain, Gen. iv. 7. *If thou doest well, shalt thou not be accepted; and if thou doest not well, sin lieth at the door.* After the murder, God said to him, *What hast thou done? The voice of thy brother's blood crieth to me from the ground. And now art thou cursed from the earth, which has opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.* So much

much was Cain affected with this sentence, that he said, *my punishment is greater than I can bear.*

The divine approbation of virtue was signified in the most emphatical manner in the translation of Enoch. Gen. v. 24. *And Enoch walked with God, and he was not, for God took him.* This would at the same time give men to understand, that there was a reward for virtue in another state than this, into which men might be removed.

In the history of the deluge we see in the strongest light the divine abhorrence of wickedness in general, when we are told that for that reason alone he destroyed the whole human race. Gen. vi. 5. *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth.* At the same time the Divine Being shewed how pleasing virtue was to him, when on that account he spared Noah and his family. verse 8. *But Noah found grace in the eyes of the*  
*the*

*the Lord. Noah was a just man and perfect in his generation, and Noah walked with God. Accordingly, when the ark was built he says to him, "Come thou, and all thy house, into the ark; for thee have I seen righteous before me in this generation."*

When after the flood, God gave permission to eat animal food, it was with a prohibition to eat the blood, as the feat of life, accompanied with a stronger prohibition to shed the blood of man, Gen. ix. 4. *But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require. At the hand of a man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man.*

The destruction of Sodom and Gomorrah by fire from heaven was an event hardly less instructive than that of the old world by the deluge, as it was declared to be on account of the wickedness of the inhabitants; because, as God said to Abraham, (Gen. xviii. 20.) *the cry of Sodom and Gomorrah was great, and because their sin was grievous.*



*grievous.* Abraham pleading for Sodom, in which city Lot then resided, said, *Wilt thou also destroy the righteous with the wicked? Far be it from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked. Shall not the judge of all the earth do right?* By his intercession he prevailed so far that the place would have been spared, if so few as ten righteous had been in it; but that number not being found, it was devoted to destruction.

The angels who had the commission to execute the sentence being entertained by Lot, say to him, Gen. xix. 12. *Whatsoever thou hast in the city bring out of this place, for we shall destroy this place, because the cry of them is waxed great before the face of the Lord, and the Lord hath sent us to destroy it.* The next day Abraham, we read, *ib. got up early in the morning, and looked toward Sodom and Gomorrah, and toward all the land of the plain; and beheld, and lo, the smoke of the country went up as the smoke of a furnace.* What a striking and instructive lesson must this have been to all who were acquainted,

quainted with it, and so great an event as this must have been remembered a long time.

Though it was the wise intention of the Divine Being to distinguish one particular nation in which to preserve the knowledge and worship of himself, when mankind were universally falling into idolatry, not for the sake of that particular nation, but for the benefit of the whole world of mankind, who would derive the most important advantages from that provision, he made choice of a person of the most distinguished virtue for the head of that nation; and to the virtue of Abraham, and other excellent characters in that nation, their posterity are always referred when they were abandoned to vice.

Idolatry, which it appears to have been the first object of this scheme of revelation to guard against, was by no means, as I have shewn on another occasion, a system of erroneous opinions respecting God, his works, or his providence, but consisted of rites of the most flagitious and horrid kind, which debased human nature, and reduced man to a state worse than the brutes. Con-  
sequently

frequently the laws against idolatry, severe as they were, are to be considered as provisions against the spreading of the worst of vices, the most inconsistent with every idea of dignity and moral excellence.

That there must have been something in the religion of the patriarchs favourable to moral excellence, is evident from the history of Joseph, (though the same religion had not the same effect on the generality of his brethren,) because it was from religious considerations that he preserved his fidelity to his master in the hour of temptation, when he replied to the solicitations of his mistress, Gen. xxxix. 9. *How can I do this great wickedness, and sin against God.* He evidently considered adultery as highly offensive to God, as well as injurious to society. His generosity to his brethren, and the apology he made for their ill behaviour to him, discovers a mind deeply impressed with a sense of the universal providence of God, and the duty of submission to his will, as always wise and good, when he repeatedly said, Gen. xlv. *Now therefore be not grieved, nor angry with yourselves, that ye sold*

*me hither ; for God did send me before you to preserve life.* We find nothing like this among the heathens ; or if there be any thing of the same cast, it is not the result of the same principles, which will lead to an uniformly generous conduct, even against natural inclination.

Joseph's piety, and his confidence in the promise of God appears in his injunctions to his brethren not to bury him in Egypt, but only to embalm him, and put him into a coffin, in order to his being carried with them when they should leave that country, and go to the land of Canaan, which God had promised to their ancestors. To act virtuously, as Joseph uniformly did, from a regard to the will, the command, or the providence, of God, though the most certain principle of virtue, was altogether unknown to the heathen world, or only slightly mentioned by some philosophers, when, in imitation of the Christians, the Stoicks changed their principle of *fate*, for that of the *will and providence of the gods*.

After the time of Joseph it is probable that the Israelites in general conformed to  
the

the religion of their masters, and their minds as well as their bodies were bent to servitude. For though some individuals might retain the faith and the religious principles of their ancestors, no instance of the kind appears in the history. Here, then, commences an intire new dispensation. The whole nation was to be recovered to the acknowledgment of the God, and the religion, of their forefathers, and a series of miracles was necessary for that purpose. These miracles were wrought, and at the same time effected their deliverance, and compelled them to receive, and conform to, a complex system of religion, to which they for a long time discovered a most extreme aversion.

That the great object of this new dispensation of religion was the practice of moral duty, and that every thing else in the system was intended to be subservient to this, is evident from the ten commandments, which contain the leading and most important articles of it, delivered by God himself from Mount Sinai; since only one of the ten is, properly speaking, of a ceremonial nature,

nature, all the rest being purely moral, inculcating such a regard to God, the unity of his nature, and the spirituality of his worship, as is the best foundation of morality; and the rest of the commandments contain the most necessary moral precepts, as the duty of children to parents, the prohibition of murder, adultery, theft, and false witness; hereby giving them such a sanction as they never had before, and precluding all cavils and subtle distinctions on the subject. And the last commandment of the ten is calculated to give them an idea of the necessity of attending, not only to the outward actions, but to the heart and inclinations, where are the first seeds and principles of men's conduct; forbidding not only the actually taking, but even the *coveting*, any thing that belongs to another person.

Intermixed with the rules of civil policy in the Mosaic code are many excellent maxims of moral conduct, particularly recommending piety, equity, humanity, moderation, generosity, compassion, and kindness to strangers, and to slaves. Among other precepts we find the following. Lev. xix. 2.

*Ye shall be holy, for the Lord your God is holy; which could only mean freedom from all moral impurity. Exod. xxiii. 2. Thou shalt not follow a multitude to do evil. verse 4. If thou meet thine enemy's ox or his ass, going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him, verse 9. Also thou shalt not oppress a stranger; for ye know the heart of a stranger. Ye were strangers in the land of Egypt.*

How much must the frequent attention to such precepts as these tend to humanize and improve the temper, and dispose to every good work. More particulars I need not enumerate. They are all written with the same excellent spirit. Before his death, Moses wrote, in the last of his books, called Deuteronomy, a recapitulation of the most important of his institutions, accompanied with the most urgent and affectionate exhortations to obedience that is extant on any occasion, in any language; promising his countrymen the divine blessing in case of obedience, and threatening them in case of disobedience, under a clear foresight of every thing

thing that would befall his nation to the end of time ; and all that he foretold has hitherto been literally accomplished.

Religious and moral sentiments are generally apparent in the poetical compositions of different nations. From the poems of the Greeks and Romans it is easy to collect a tolerably complete system of their religion. Let the sentiments, spirit, and moral tendency of *them* be compared with what remains of the Hebrew poetry, not one tenth so much in quantity, and see which of them abounds with the more valuable sentiments, and inculcates the best maxims of moral conduct. The religion of the Greeks and Romans, and indeed that of all the heathen nations, had no relation to morals, and was very consistent with, and greatly favoured, the most shocking indecencies and vices ; whereas it is impossible to look even at random into the book of Psalms, which is only a collection of miscellaneous poems, such as the Hebrews usually composed (for, excepting the song of Solomon, composed on occasion of his marriage, there are no others now extant) without perceiving that senti-



ments of the purest piety were uppermost in the minds of the writers, and that the purest morality was the great object of that piety. It is therefore needless to make many quotations for this purpose, but that we conceive a truer idea from some particulars, than from the fairest general description.

The very first psalm contains a just character of the righteous and the wicked. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doth shall prosper. The ungodly are not so, but are like the chaff, which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.*

According to these excellent compositions, the man who is most acceptable to

God is the man of the purest virtue. Pf. xv. *Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, in whose eyes a vile person is contemned; but he honoureth them that fear the Lord; he that sweareth to his own hurt and changeth not. He that doth these things shall never be moved.* Again to the same purpose we read, Pf. xxiv. *Who shall ascend into the hill of the Lord, and who shall stand in his holy place. He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.*

David, under a deep sense of guilt, was fully sensible that nothing would avail him in the sight of God but true and genuine repentance, which implies amendment of heart and life. He pleads for mercy on no other principle. Pf. li. 1. *Have mercy upon me, O God, according to thy loving kindness;*

*ness ; according to the multitude of thy tender mercies blot out my transgressions. For I acknowledge my transgression, and my sin is ever before me. Behold thou desirest truth in the inward part. Create in me a clean heart, O God, and renew a right spirit within me. Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise.*

The same sentiment, expressed with peculiar energy, occurs in several of the prophets, as Micah vi. 8. *Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, and ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed, 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, Ez. xviii 20. The soul that sinneth it shall die. But if the wicked turn from all*

*his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed shall not be mentioned unto him. In his righteousness that he hath done shall he live.*

Such was the persuasion which the pious Hebrews had of the power, the wisdom, and the goodness of God, of his love of virtue, and his hatred of vice, that the firmest confidence in the favour of his providence never deserted them while they are in the way of well doing, Pf. 25. 10. *All the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies. O keep my soul, and deliver me, let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me, for I wait on thee.* Pf. xxxvii. 1. *Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good, so thou shalt dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, trust also in him, and he will give thee the delight*

*light*

*light of thy heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day. Trust in the Lord, and wait patiently for him. Cease from anger, and forsake wrath, fret not thyself in any wise to do evil. For evil doers shall be cut off, but those that wait upon the Lord shall inherit the earth. Pf. lxii. 1. Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock, and my salvation, he is my defence, I shall not be greatly moved. Pf. xlii. 11. Why art thou cast down, O my soul, why art thou disquieted within me. Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God, Pf. xlvii. 2. God is our refuge and strength, a present help in trouble. Therefore will we not fear though the earth be removed, and the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.*

I might transcribe a great part of the book of Psalms, and other portions of the Old Testament, if I were to collect all the passages

passages of this excellent moral tendency, which express the confidence of good men in the favour of God, and the protection of his providence, together with his displeasure at vice, and the certain and ultimate destruction of the wicked. It is in vain that we look for such excellent and animated sentiments as these in any heathen writings. The ideas they had of their gods, and of their intercourse with men, could not possibly suggest them.

The book of Psalms, and the writings of the prophets, give us such an idea of the character of the Supreme Being, as could not fail to have the best moral influence; and as I recite the passages which I have collected, which has been almost at random, with very little selection, on this subject, do you compare them with any you can recollect concerning the character of the heathen gods in the best of the heathen poets. Ps. cxlv. 17. *The Lord is righteous in all his ways, and holy in all his works.* verse 9. *The Lord is good unto all, and his tender mercies are over all his works.* Ps. ciii. *Bless the Lord, O my soul, and all that is within me bless his holy name.*

*name. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger for ever. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust. The mercy of the Lord is from everlasting to everlasting to them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them. This psalm concludes in the following manner. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord all his works, in all places of his dominion. Bless the Lord, O my soul.*

When we meet with such ideas as these of the character and disposition of the God of the Hebrews, not only in the book of Psalms, but through all the Old Testament, we must see that all the objections to it by modern unbelievers, from the history of the extermination of the Canaanites, and a few other

other circumstances, must be mere cavils. The minds of the pious Hebrews, who could not but be well acquainted with them all, and, being nearer to the transactions, must have seen them in a truer light than we can do, were, notwithstanding, impressed with the most exalted ideas of the justice and mercy of God, and the maxims of his moral government. The destruction of Sodom and Gomorrah by fire from heaven, and of the Canaanites by the sword of Israel, gave them no other idea than that of his abhorrence of vice, and his love of virtue and goodness. They were, in consequence, filled with sentiments of the purest love and reverence, and from their admiration and imitation of his conduct were led to every thing that was amiable and excellent in their own. Compared with this, what was the character of the gods that were worshipped by nations of equal antiquity with the Hebrews. Many of them were of the most flagitious character, and believed to be guilty of the most flagitious actions. The greatest of them were beings, to whom human sacrifices, and the grossest abominations, were most pleasing.



## DISCOURSE I.

### *The moral Design of Revelation.*

#### P A R T II.

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The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever. The judgments of the Lord are true, and righteous altogether.

PSALM, xix. 7, &c.

THE Proverbs of Solomon, no less than the Psalms, discover the excellent moral tendency of the religion of the Hebrews. Prov. i. 7. *The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. My son, if sinners entice thee, consent thou not. Walk thou not in the way with them, refrain thy foot from their path,* ii. 10. *When wisdom entereth into thy heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee; to w<sup>h</sup>oliver thee from the way of the*

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evil man, from the men that speak perverse things, who leave the path of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the forwardness of the wicked; whose ways are crooked, and they are forward in their path; to deliver thee from the strange woman, from the stranger that flattereth with her words; who forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go into it return again; neither take they hold of the path of life; that thou mayest walk in the way of good men, and keep the path of the righteous. For the upright shall dwell in the land, and the perfect shall remain it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Prov. iv. 14. Hear ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake you not my law. Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding. Take fast hold on instruction, let her not go, keep her, for she is thy life. 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. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness, they know not at what they stumble.*

There is no small obscurity in the book of Ecclesiastes, much of it, probably, owing to a concealed dialogue between a religious and an irreligious person; but we see in the conclusion, particularly addressed to young persons, the real sentiments of the writer. After the fullest view of human life, by one who was well acquainted with it, he says, Ecc. xii. 1. *Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh in which thou shalt say I have no pleasure in them. Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing whether it be good, or whether it be evil.* What excellent and seasonable advice is this

to young persons, and what unspeakable advantage, with respect to morals, did the Hebrew youth enjoy, above those in other countries; and how much more inexcusable were they if they did not profit by it.

How far, how very far, I cannot help observing, was the religion of the Hebrews from being, like that of the heathens, a system of mere rites and ceremonies. It had, on the contrary, the greatest of all objects, the perfection of moral character; compared with which every thing else, though required by God, and for the best reasons, is always represented as wholly insignificant, and no sufficient ground of acceptance with him. Nay punctuality in ceremonials, when morals are neglected, is always said to be an abomination in the sight of God, and spoken of with indignation and contempt. Thus the Divine Being is represented by the prophet Isaiah, as expostulating with great justice and severity with the degenerate people of Israel, whom he compares to the people of Sodom and Gomorrah, *Is. i. 10.*

*Hear the word of the Lord, ye rulers of Sodom, and give ear unto the lawe of our God,*

*ye*

*ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me saith the Lord? I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts Bring no more vain oblations. incense is an abomination to me; the new moons, and Sabbaths, the calling of assemblies, I cannot, away with. It is iniquity, even the solemn meeting, your new moons, and your appointed feasts, my soul hateth. They are a trouble unto me, I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea when ye make many prayers, I will not hear. Your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient*

*ye*

*ye shall eat the good of the land ; but if ye refuse and rebel, ye shall be devoured with the sword ; for the mouth of the Lord hath spoken it.*

With equal energy and propriety was this people reprov'd for laying stress on days of fasting, when they were deficient in moral virtue, *Is. lviii. 3. Wherefore have we fasted, say they, and thou seest not : wherefore have we afflicted our soul, and thou takest no knowledge ?—Behold ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast as I have chosen, a day for a man to afflict his soul ? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? Wilt thou call this a fast, and an acceptable day to the Lord ? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house ; when thou seest the naked that thou cover him, and that thou hide*

*not*

*not thyself from thine own flesh. Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul. Then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones. And thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

On the moral tendency of the religion of the New Testament I need not enlarge, because it is impossible for any person to look into that book, and question it. I shall, however, mention a few particulars. John the Baptist opened his commission with preaching *repentance*, mentioning also the particular duties of several classes of persons who applied to him. Luke iii. 7. *Then said he*

*he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats let him impart to him that hath none, and he that hath meat, let him do likewise. Then came also the publicans to be baptized, and said unto him, Master what shall we do? And he said unto them, Exact no more than is appointed you: And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely, and be content with your wages:*

Jesus himself followed in the same spirit. His first public discourse from the mount was wholly moral; and the morality which he taught was the farthest from being of a superficial kind. It is seated in the heart and produces its excellent effects in the life.



Matt. v. 21. *Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother Raca, shall be in danger of the council, but whosoever shall say Thou fool, shall be in danger of hell fire.* He makes the same just observation with respect to adultery.

To the same purpose he says, Matt. xv. 11. *Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.* And by way of explaining this enigma, he says, verse 18, *those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashen hands, defileth not a man.*

Our Saviour's admonitions with respect to prayer, and piety, and virtue in general, are peculiarly calculated to guard against

hypocrisy, and ostentation, and teach men to have respect to the approbation of God, who sees the heart, Matt. vi. 1. *Take heed that ye do not your alms before men, to be seen of them. Otherwise, ye have no reward of your father who is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doth, that thine alms may be in secret, and thy father, who seeth in secret, himself shall reward thee openly. And when thou prayest, be not as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy father who seeth in secret, and thy father who seeth in secret shall reward thee openly.*

All the reward that Jesus led any of his disciples to expect for any act of virtue, was  
not

not in this world, but in another, Luke xiv. 13. *When thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed. They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.*

He repeatedly assured his followers, that neither any personal relation to himself, nor zeal in preaching his religion, would be of the least avail with respect to his approbation, at the day of judgment. When he was told, as he was teaching in a house, that his mother and his brethren were standing without, desiring to speak to him, he took that opportunity of saying, Matt. xii. 48. *Who is my mother, and who are my brethren? And stretching out his hand to his disciples, he said, Behold my mother, and my brethren. For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, or mother.* Referring his hearers to the day of judgment, he said, Matt. vii. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my father who is in heaven. Many will say*

*to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out dæmons; and in thy name have done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity.*

The apostles followed their master in the same spirit, and urged the same just maxims. It plainly appears by their conduct, and their writings, that the great object of Christianity, as taught by them, was the reformation of mankind, and the improvement of their moral character.

The proper use and design of the Christian religion is thus expressed by the apostle Peter, in his discourse to the Jews, occasioned by his curing the lame man at the gate of the temple, Acts iii. 26. *Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquity.* According to him, therefore, there is no other way to salvation, or future happiness, than this the way of virtue.

According to the apostle James, faith without works will avail nothing. James ii. 14. *What doth it profit, my brethren,*

*it. 17*

*that a man say I have faith, and have not works. Can faith save him? But wilt thou know, O vain man, that faith without works is dead. As the body without the spirit is dead, so faith without works is dead also.* The same apostle advances the following excellent maxim. ch. i. 26. *If any man among you seem to be religious, and bridlet not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

A very great proportion of all the apostolic epistles consists of practical exhortations to all the most important duties of life; but I shall only quote a few passages, particularly expressive of the general design of the Gospel. The apostle Paul, writing to Titus, after reciting many particular duties, adds in general, ch. ii. 11. *The grace of God, that bringeth salvation, hath appeared unto all men; teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and piously in this present evil world,*  
*looking*

*looking for that blessed hope, the glorious appearing of the great God, and our saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.*

*His divine power, says the apostle Peter, 2. Eph. i. 3. has given us all things that pertain unto life and godliness (i. e. a godly, or pious life) through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of a divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make that ye shall neither be barren, nor unfruitful, in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his*

*his*

*his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail. For so on entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

I shall only add one more testimony to the moral design of the Gospel. It is from the apostle John, 1 Eph. ii. 1. &c. *My little children, these things I write unto you that ye sin not.—Hereby we know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk even as he walked, ch. iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is a transgression*  
of

*of the law. And ye know that he was manifested to take away sin, and in him was no sin. Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you. He that doth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

We need no other evidence of what it was that, in the idea of these apostles, Paul, Peter, James, and John, was the principal object and design of the Gospel. It was to make men virtuous, in order to their being happy; whereas none of the heathen religions had any such object. This, therefore, is a considerable and important part of the evidence of the divine origin of our religion, of its having come from a pure and holy God, who intended thereby to make men, who are his offspring, and who were originally made in his image, pure and holy, like himself; proper objects of his favour, and fit heirs of a happy immortality.



While, therefore, we profess this religion, let us be careful to live up to this great end of it; that we may be Christians not in *name* only, but *in deed and in truth*; approving ourselves to be the disciples and friends of Christ, by *doing whatsoever he has commanded us*; that *when he shall return, and take an account of his servants, we may be found of him without spot and blameless, and not be ashamed before him at his coming.*

## DISCOURSE II.

*Of the Authority assumed by Jesus, and the Dignity and Propriety with which he spake and acted.*

### P A R T I.

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And they were astonished at his doctrine. For he taught them as one that had authority, and not as the Scribes.

MARK, i. 22.

ONE of the most extraordinary circumstances in the history of Jesus is the great *authority*, that he assumed, and the *dignified manner* with which he uniformly spake, and acted, exceeding even that of any prophet that had preceded him, accompanied with a perfect propriety in his whole conduct. And if his situation in life be attended to, this alone will furnish a proof that he was no impostor; but acted under a full persuasion that he had a mission from God. On this supposition his whole conduct was natural; but on any other the most unaccountable. His uniform manner of speaking and acting must have arisen from a consciousness

scioufness of his being something superior to other men. This naturally gives self possession, and a sufficient degree of courage, so as not to be intimidated by the presence of those with whom a man converses, and prevents that embarrassment which all men feel in the presence of their superiors, or of great numbers.

Farther, that peculiar dignity with which Jesus always conducted himself was of such a kind, as must have arisen from not only just, but also *great* principles, such as are not of common attainment; requiring more comprehension of mind, and extent of view, than the bulk of mankind, even in elevated stations, attain to; a greater command of the appetites and passions, a greater freedom from pride and vanity, the greatest patience under reproach and injury, the most generous benevolence, extending even to enemies, and unfeigned piety, or an unreserved submission to whatever is apprehended to be the will of God. Mere impudence may, no doubt, assume authority, and the appearance of dignity; but with nothing but imposture to support it, it would not fail to

betray a man on some occasions into absurdity or meanness. Such an uniform dignity, joined with an uniform propriety of conduct, as we find in the history of Jesus, must have arisen from some thing else than this. He must have had a full persuasion that God was with him, and spake and acted by him; and as the *organ of divinity*, any other man would have acted as he did.

The great authority which Jesus always assumed will appear the more extraordinary, when we consider the meanness of his birth, and want of liberal education. Such a person as he might not have been abashed on addressing himself to persons of the same rank in life with himself, living in the same obscure part of the country; because he would feel himself equal to them; but without a consciousness of something more than nature or education had given him, his courage would have failed him on coming into the world, and acting in an higher sphere than any that he had ever been used to, especially in the presence of the leading men of his country. No common carpenter, in his or any other country, could have left  
his

his mean occupation, and have come at once as Jesus did, into the most public life possible, without exposing himself by some absurdity of conduct. But in these circumstances Jesus acted with uniform propriety and dignity, as feeling himself not only equal, but superior, to every person that he met with.

He also addressed with equal ease the greatest multitudes and small companies, or single persons, though before his appearance in the character of a public teacher, it is probable that he had never spoken to any number of persons of any condition whatever. It is, however, only persons who have themselves been called to speak in public, without having been gradually trained to it, that can feel the full force of this argument. It is evident, from the history of Jesus, that he never felt any of that fear of his audience, and that perturbation arising from it, which we see to be unavoidable even to persons of education, when they first speak in public. Mahomet, besides being of a higher rank in life, began with divulging his pretences to a divine mission to his particular friends, and  
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dependants, and did not preach in public till after three years.

It feldom happens but that if any persons in low life affume authority, they proceed to infolence, and do not treat their fuperiors in rank or fortune with proper refpect. But this was by no means the cafe with Jefus. He had intercourfe occasionally with perfons who, by birth, fortune, and education, were greatly his fuperiors, and among thefe were both friends and enemies; but he always behaved to them with uniform dignity and propriety. And though, for juft caufe, he inveighed againft the Scribes and Pharifees, as bodies of men, in general infamous for their hypocrify, and other vices, he never infulted any individual of them. When he was on his trial before the high prieft, and was treated with the greateft indignity, he never refented it. When he was urged with the moft unjuft and improbable accufations, he only preferved a dignified filence, allowing to his enemies all the advantage they chofe to take of it, but fpeaking when it would have fhown contempt not to fpeak,

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and saying no more than the occasion required. When, adjured by the high priest, he acknowledged that he was the Messiah, he did not threaten him and his other judges with his future vengeance when he should be their judge. Though ill used by his countrymen, especially at Jerufalem, where he knew that he was to be crucified, he did not exult over them, on the foresight of the calamities they were thereby drawing upon themselves, but even wept in reflecting upon the approaching scene.

When persons in a lower station are suddenly called into public life, it rarely happens but that, though they may act with propriety for some time, their heads are, as it were, turned at length, by their elevated situation, and they fall into some extravagance, or absurdity of conduct, as was the case with Rienzi, Masaniello, and many others. But Jesus preserved the same dignity and propriety of conduct through the whole of his public ministry, shewing the same presence of mind from the beginning to the end of it. He paid no court, either to the great, or to the populace, feeling him-  
self

self independent of them both. Neither popular applause, of which at some times he had his full share, nor popular insult, to which he was likewise exposed, ever betrayed him into any language, or behaviour, that was unworthy of him. We also see in him nothing of pride or vanity, but the greatest gentleness, humility, and condescension.

Many persons, conscious of extraordinary powers of any kind, are greatly deficient in sensibility and humanity. Occupied wholly about themselves, they have little feeling for others. But this was not the case with Jesus. His strong feeling for others appears on a variety of occasions, so that his behaviour was equally dignified and engaging. His strong affection for his disciples is seen in his whole behaviour to them, and especially in his discourse to them just before his death; when, without discovering any concern about himself, every thing he said was calculated to comfort and support them under the trying scenes which they had to go through. His particular friendship for the apostle John, and also for Lazarus, and his sisters, is  
noticed



noticed by these evangelists, and several little circumstances, though trifling in themselves, indicate a most pleasing sensibility; as his taking the young children in his arms when he blessed them, his taking the young daughter of Jairus by the hand when he raised her to life, his doing the same to the widow's son at Nain, and then delivering him to the afflicted mother, and his laying his hands on many of the sick persons when he relieved them.

But I shall not content myself with this general account of the dignity of Jesus's conduct, but shall review the whole of his history, that we may form a more distinct idea of it, and be properly impressed by it. For this purpose I shall consider in the first place his usual style and manner of address in teaching; secondly, the same in his working miracles; and, lastly, his behaviour in general, independent of his teaching or working miracles.

I. That there must have been something uncommonly dignified, and authoritative, in Jesus's manner of teaching, is evident from the impression which it made upon his audience. After his discourse on

the mount, which was the first of any length that he delivered, we read, Matt. vii. 28. *And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes.* When he had explained to his countrymen in the synagogue of Nazareth a passage in the Prophecy of Iſaiah, which he applied to himself, saying, Luke iv. 21. *This day is this Scripture fulfilled in your ears,* we read that they wondered at the graceful words (for so it ought to be rendered) which proceeded out of his mouth, and expressed their admiration by saying, *Is not this Joseph's son?* But perceiving their cavilling and envious disposition, he replied, *Verily I say unto you, no prophet is accepted in his own country.*

When the officers who had been sent to apprehend him in the temple returned without doing it, and were reprov'd for it, they said, John vii. 46. *Never man spake like this man.* When the servants of the high priest were sent for the same purpose to the garden of Gethsemane, whither they were led by the traitor Judas, he asked them whom they fought,

fought, and they saying, *Jesus of Nazareth*, he replied to them in such a manner) John xviii. 6.) that *they went backward, and fell to the ground*, and did not venture to lay hands on him till he spake to them again, and voluntarily surrendered himself.

2. Nothing but a consciousness of great superiority, even to all preceding prophets, could have led Jesus to his singular manner of address. *Verily, verily, I say unto you*, and others in which he speaks with peculiar emphasis in the first person, which frequently occurs in his discourses, as in his very first, Matt. v. 21. *Ye have heard that it has been said by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment, &c. But I say unto you, that whosoever shall be angry with his brother without a cause, shall be in danger of the judgment. And verse 43. Ye have heard that it has been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. ch. vi. 5. When thou prayest, thou shalt*

*not be as the hypocrites are ; for they love to pray standing in the synagogue, and in the corner of the streets, that they may be seen of men. Verily I say unto you, they have their reward.*

This mode of introducing what he had to say of particular importance was usual with Jesus, and so also was his manner of concluding his more important instructions with, *He that hath ears to hear let him hear.* This was assuming more authority than had been done by any of the former prophets, even by Moses himself. He must, therefore, have been persuaded of his superiority to all who had been before him. His manner of working miracles, as I shall shew, proves the same ; and yet he was far from assuming any thing to himself, but on all proper occasions ascribed every thing that was extraordinary in himself, to God his father, who sent him, and acted by him. John v. 30. *I can of mine own self do nothing. As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me.* xiv. 10. *The words that I speak unto you, I speak not of myself ; but the Father who dwelleth*

*in*

*in me he doth the works. viii. 28. I do nothing of myself; but as the father hath taught me I speak these things. verse 38. I speak that which I have seen with my Father. xiv. 24. The words which you hear are not mine, but the Father's that sent me. viii. 54. If I honour myself, my honour is nothing. It is my Father that honoureth me.*

3. The manner in which Jesus sometimes spake of his own dignity would be the extreme of arrogance without a well-founded confidence of his being really superior to all other men; as when he said, that he was greater than Solomon, than Jonah, or than the temple. Matt. xii. 41. *The men of Ninevah shall rise up in judgment with the men of this generation, and shall condemn it; because they repented at the preaching of Jonah, and behold a greater than Jonah is here. The queen of the south shall rise up in judgment against this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here. Matt xii. 5. Have ye not read in the law, that on the Sabbath day, the priests in the*

*the*

*the temple profane the Sabbath and are blameless. But I say unto you, that in this place, is one greater than the temple.*

Speaking of the advantages that his disciples enjoyed he said, Luke x. 24. Matt. xiii. 17. *Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see the things which ye see, and have not seen them, and to hear those things which ye hear and have not heard them.*

Jesus must have had a high sense of the importance of his mission when he compared himself as he did to the light, as John viii. 12. *I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.* xii. 46. *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* From the same sense of the value of his instructions, he compared himself to bread, John vi 35. *I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* The same consciousness of speaking in the name of God led him to say, Matt. xxiv. 35. *Heaven and earth shall*

*shall pass away, but my words shall not pass away.*

Jesus always spake of himself as standing in a peculiar relation to God, as his only proper son. All good men are called the sons of God, but he calls himself *the son* by way of eminence, as standing in some nearer relation to God than other good men, or than other prophets. John iii. 35. *The Father loveth the son, and giveth all things into his hands. He that believeth on the son hath everlasting life, and he that believeth not on the son of God shall not see life.* John v. 19. *Verily, verily, I say unto you, the son can do nothing of himself, but what he seeth the Father do; these also doth the son likewise. For the Father loveth the son, and sheweth him all things that himself doth.*

When he was censured for using this language, as making himself in some sense equal to God, he replied, John x. 35. that if ever the title of *gods* be given in the Scriptures to magistrates, there could not be any impiety in his calling himself only the son of God. *If he called them gods unto whom the word of God came, say ye of him whom*  
*the*

*the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the son of God.* He was far from vindicating this language on the principle of his being naturally equal to the Father. It was the Father who sanctified him, that is, appointed him to his office, and then sent him into the world as his messenger and servant, which he always styles himself.

Jesus also asserted to himself a peculiar knowledge of God, that is, of his designs and will. Matt. xi. 27. *All things are delivered unto me of my Father, and no man knoweth the son but the Father, neither knoweth any man the Father, save the son, and he to whomsoever the son shall reveal him.* Also, knowing himself to have been the object of the divine councils respecting the human race, he said in his usual figurative language, John viii. 18. *Before Abraham was I am.* We find no language approaching to this in the Koran. Mahomet had no such persuasion or feeling, and imposture could not even imitate it.

Jesus was not wanting in giving due honour to John the Baptist, who was his



forerunner, but he at the same time asserted his own just superiority, and that of the dispensation which he introduced. Matt. xi. 11. *Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.*

4. Jesus was also careful to make a proper distinction between his disciples and himself, and without superciliousness or arrogance. He says to them, Matt. xxiii. 10. *Neither be ye called masters; for one is your master even Christ, and all ye are brethren.* On other occasions he calls them his brethren. As when he says to Mary Magdalene after his resurrection, John xx. 17. *Go to my brethren, and say unto them, I ascend unto my father, and your father, to my God and your God.* At the last supper, when he shewed his condescension by washing the feet of the apostles, he said to them, John xiii. 13. *Ye call me master and Lord, and ye say well, for so I am. If I then, your Lord and master, have washed your feet, ye ought also to wash one another's feet.* It appears

also from the history of the resurrection of Lazarus to have been customary with the disciples of Jesus to call him *master*. For on his arrival at Bethany, Martha, who had seen him first, says to her sister Mary, John xi. 28. *The master is come, and calleth for thee.*

In his parables also Jesus always makes a great distinction between himself and his disciples. John x. 7. *Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. By me if any man entereth in, he shall be saved, and go in and out, and find pasture.* Changing his comparison, he says, verse 11. *I am the good shepherd. The good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one flock, and one shepherd.* A little before his death he made use of another parable, in which he preserved

preserved the same distinction between himself and his followers. John xv. 1. *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he prunes, that it may bring forth more fruit. Pursuing the same allusion, he said, Abide in me. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; but without me ye can do nothing.*

As Jesus always spake of himself as standing in a peculiarly near relation to God, as a *son* with respect to a *father*, he represents his disciples as standing in a similar relation to himself, thus placing himself in an intermediate state between God and them; as when he said, John xv. 9. *As the Father hath loved me, so have I loved you. Continue ye in my love; even as I have kept my Father's commandments, and abide in his love.* In his prayer for his disciples a little before his death, he says, John xvii. 18. *As thou hast*

*sent me into the world, so have I also sent them into the world. And the glory which thou gavest me, I have given them; that they may be one, even as we are one.* Here it may be asked, how came men at least equal to Jesus in birth and education, and several of them superior to him in fortune, to bear these airs of superiority, if they had not been convinced that there was a real foundation for it; and that could only be his divine mission, of which, therefore, they must have been fully persuaded.

John the Baptist, being the son of a priest, was by birth, and no doubt by education, greatly superior to Jesus, who was only the son of a carpenter; and yet when John had acquired an established reputation, he acknowledged Jesus, when, according to one account, he had not so much as seen him, and who was then altogether unknown to the country at large, to be his superior; so much so, that he said he was not worthy to stoop down and loose his shoe. If both these men, and the apostles also, were all impostors (and if any of them were, they must all have been so, since they concurred  
in

in carrying on the same scheme) whence arose this extraordinary deference to a man who was in every natural respect their inferior.

This continued after the death of Jesus, and to the end of their lives, without the least diminution of their attachment to him. They all preached, and worked miracles, in the name of Jesus of Nazareth. Before his death, several of them shewed strong symptoms of ambition, and some seeds of dissention appeared among them afterwards; yet they never swerved from their professed allegiance to their crucified master; a thing absolutely unaccountable on the supposition of their being in the secret of any imposture of his; and if there had been any thing of this kind, it could not have been concealed from them.

Though Jesus used great prudence and reserve in assuming his highest title, that of the *Messiah*, he did it on several occasions to his disciples, especially as they were going to Cæsarea Philippi; when, having asked them what was said of him, and what they thought themselves, and Peter had said, *Thou*

*art*

*art Christ, the son of the living God, he said, Matt. xvi. 17. Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. But after this he charged his disciples, verse 20. that they should tell no man that he was the Christ.*

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## DISCOURSE II. PART II.

5. **T**HE peculiarly striking manner in which Jesus often delivered many of his moral precepts added greatly to their force, and at the same time gives us a high idea of his dignity and authority ; as when, upon being told of his mother and brethren inquiring for him while he was engaged in teaching, he said, as quoted in the preceding part of this discourse, Matt. xii. 48. *Who is my mother, and who are my brethren ; and stretching forth his hand towards his disciples, he said, Behold my mother and my brethren ; for whosoever shall do the will of my Father who is in heaven, the same is my mother, and sister, and brother.* How would any of the heathen philosophers have

have been admired for such an extempore saying as this. Nothing can well be conceived more forcible, or more dignified.

6. Jesus never appeared to be overawed by the presence of any man, but always spake and acted as a superior character. This we see in his conversation with Nicodemus, a person of considerable rank in the country, and a member of the Sanhedrim. Speaking to such a person as this, himself we must not forget a common carpenter, and known to be so, he says, John iii. 5. *Verily, verily, I say unto thee*, and when he did not understand him, he said, verse 10. *Art thou a master in Israel, and knowest not these things?*

He preserved the same dignity whether he addressed his friends, or his enemies. His instructions to the Twelve, and also to the Seventy, before their mission, evidently came from great authority; and were peculiarly calculated to give those to whom they were addressed the greatest confidence in the divine favour and protection, in consequence of their relation to him. They are not the mere advices of one friend to another, or of a common master to his scholars. Matt. x.

11. *Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah than for that city. Behold I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye will be brought before governors and kings for my sake, for a testimony unto them, and the Gentiles. But when they deliver you up, take no thought how, or what, ye shall speak; for it will be given unto you in the same hour what ye shall speak, for it is not ye that speak, but the spirit of your Father that speaketh in you. In the same manner he addressed the Seventy, Luke x. 10. But into whatever city ye enter, and they receive you not, go your ways into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you that it shall be more tolerable in*

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that



that day for the city of Sodom than for that city. This was admirably calculated to inspire those to whom it was addressed with the same exalted sentiments from which he himself spake, giving them a strong sense of the great importance of their mission. We see nothing approaching to this in any heathen whatever. There were no such characters, or instructions, in all profane history. For such great and magnanimous sentiments, and a conduct adapted to them, we must look into the Scriptures, and no where else. There is nothing resembling this in the conduct, or the Koran, of Mahomet.

There is the same mixture of dignity and affection in his conversation with the apostles before his death. John xiv. 1. *Let not your heart be troubled, believe in God, believe also in me. Believe me, that I am in the Father, and the Father in me, or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be*

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*glorified in the son. verſe 27. 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. ch. xv. 15. Theſe things I command you that ye love one another. If the world hate you, ye know that it hated me, before it hated you. 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. ch. xvi. 33. Theſe things have I ſpoken unto you that in me ye might have peace. In the world ye will have tribulation, but be of good cheer, I have overcome the world.* It is impoſſible to peruſe this addreſs, of which I have recited but a ſmall ſpecimen, and put ourſelves in the place of the apoſtles, without feeling the peculiar force of it. Such ſentiments as theſe, and ſuch a mode of addreſs, could not poſſibly have occurred to any perſon but to one who, like Jeſus, was conſcious of a divine miſſion, and of the moſt important kind ; and confequently that the ſolemn and encouraging aſſurances which he delivered, as by authority from God, were well founded.

Jeſus,

Jesus, without ever courting the populace, so as to engage any support from them (for he sometimes gave them great offence) was so far from being overawed, or intimidated, by persons of the highest rank in the country, and who in a very early period of his history appear to have been unfavourably disposed towards him, as they had been to John the Baptist; that without taking any steps to conciliate them, he took every proper opportunity of reproving them in the severest manner, for their hypocrisy and other vices. This could not fail to expose them to the common people, to whom they were very assiduous to recommend themselves, and consequently to exasperate them to the highest degree against himself. Knowingly to do this, when he had no external support whatever, no wealth, no power, no popular favour, at least none of which he would ever avail himself, shews that he was conscious of having something within himself that set him above them, and that authorised him to treat them with so much freedom. As he taught, he also reprov'd, with peculiar dignity, as one who had au-

thority so to do. I shall give a few specimens of his manner of doing it.

When he was dining at the house of a Pharisee, and the company, as the evangelist says, Luke xi. 37. ‘ marvelled that he had  
‘ not washed before he ate,’ and probably shewed a disposition to censure him on that account, he said, ‘ Ye Pharisees make clean  
‘ the outside of the cup, and of the platter ;  
‘ but your inward part is full of ravening  
‘ and wickedness. Ye fools, did not he who  
‘ made that which is without, make that  
‘ which is within also ; but rather give alms  
‘ of such things as ye have, and behold all  
‘ things are clean unto you. Wo unto you  
‘ Scribes and Pharisees, hypocrites, for ye  
‘ are as graves which appear not, and the  
‘ men that walk over them are not aware  
‘ of them.’ The Scribes, or teachers of the law, being offended at this, he, far from courting their favour, instantly replied ‘ Wo  
‘ unto you also, ye lawyers, for ye lade men  
‘ with burdens, grievous to be borne ; but  
‘ ye yourselves touch them not with one of  
‘ your fingers. Wo unto you lawyers, for  
‘ ye have taken away the key of knowledge.  
‘ Ye

‘ Ye entered not in yourselves, and them that  
‘ were entering in ye hindered.’

When, on another occasion, the Pharisees, in an insulting way, insisted on his shewing them a sign from heaven, he said, Matt. xvi. ‘ When it is evening, ye say it  
‘ will be fair weather, for the sky is red;  
‘ and in the morning it will be foul weather  
‘ to-day for the sky is red and lowring. O  
‘ ye hypocrites, ye can discern the face of  
‘ the sky, but can ye not discern the signs  
‘ of the times.’

Addressing the common people in the temple, when many of the leading Pharisees were present, not long before his death, he said, Matt. xxiii. 2. ‘ The Scribes and Pharisees sit in Moses’ seat. All, therefore,  
‘ whatsoever they bid you observe, that observe and do; but do not ye after their  
‘ works; for they say and do not. Wo  
‘ unto you Scribes and Pharisees, hypocrites;  
‘ for ye devour widows’ houses, and for a  
‘ pretence make long prayers; therefore ye  
‘ shall receive the greater condemnation. Wo  
‘ unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to  
‘ make

‘ make one profelyte, and when he is made,  
 ‘ ye make him twofold more the child of  
 ‘ hell than yourselves. Ye serpents, ye ge-  
 ‘ neration of vipers, how can ye escape the  
 ‘ damnation of hell.’ This language has  
 the appearance of great severity, and even of  
 rudeness. But, according to Josephus, the  
 character of the opulent and leading men  
 of those times was such as justified the cen-  
 sures; and their hostility to Jesus, which  
 was seldom concealed, may obviate the  
 charge of rudeness. But the propriety or  
 impropriety of a man’s behaviour in this re-  
 spect depends upon temporary and local cir-  
 cumstances, of which in this case we have  
 no account. And as it does not appear that  
 Jesus was censured for rudeness or incivility  
 at the time, there is no reason for advancing  
 the charge at this day.

After this invective, as it may be called,  
 Jesus gave this following solemn warning.  
 ‘ Wherefore, behold I send unto you pro-  
 ‘ phets, and wise men, and Scribes; and  
 ‘ some of them ye shall kill, and crucify, and  
 ‘ some of them ye shall scourge in your syna-  
 ‘ gogues, and persecute them from city to  
 ‘ city;

‘ city ; that upon you may come all the  
‘ righteous blood shed upon the earth. Verily  
‘ I say unto you ; all these things shall come  
‘ upon this generation.’ How just was this  
indignation and how awful this warning ;  
and with what a mixture of affectionate feel-  
ing and just reproof, did he conclude this  
discourse with an address to the inhabitants  
of Jerusalem in general. ‘ O Jerusalem,  
‘ Jerusalem, thou that killest the prophets,  
‘ and stonest them that are sent unto thee.  
‘ How often would I have gathered thy chil-  
‘ dren together, as a hen gathereth her  
‘ chickens under her wings, but ye would  
‘ not. Behold, your house is left unto you  
‘ desolate.’

7. Nothing but a consciousness of the  
value of his instructions, and the importance  
of his mission, could have dictated the pecu-  
liarly energetic manner in which Jesus up-  
braided the cities in which many of his mira-  
cles had been wrought. Matt. xi. 20.  
‘ Then began he to upbraid the cities  
‘ wherein most of his mighty works were  
‘ done, because they repented not. Wo  
‘ unto thee Chorazin. Wo unto thee Beth-  
faida ;

‘ faida ; for if the mighty works which were  
 ‘ done in you, had been done in Tyre and  
 ‘ Sidon, they would have repented long ago,  
 ‘ in sackcloth and ashes : But I fay unto you,  
 ‘ it fhall be more tolerable for Tyre and  
 ‘ for Sidon, than for you. And thou Caper-  
 ‘ naum, which art exalted unto heaven, fhall  
 ‘ be brought down to hell. For if the mighty  
 ‘ works which have been done in thee had  
 ‘ been done in Sodom, it would have re-  
 ‘ mained until this day. But I fay unto  
 ‘ you, it fhall be more tolerable for the land  
 ‘ of Sodom in the day of judgment, than for  
 ‘ thee.’

After this, with what propriety did he  
 address his heavenly father, to exprefs the  
 deep fenfe that he had of the wisdom of his  
 providence, in appointing that the Goffel  
 fhould not be received in the firft instance  
 by perfons poffeffed of any worldly advan-  
 tage, but rather by thofe who were defpifed  
 by the reft of mankind. Matt. xi. 25. ‘ At  
 ‘ that time Jcfus answered, and faid, I thank  
 ‘ thee O Father, Lord of heaven and earth,  
 ‘ becaufe thou haft hid thefe things from the  
 ‘ wife and prudent, and haft revealed them



‘ unto babes, even so Father, for so it seemed  
‘ good in thy sight.’ What comprehension of  
mind, what piety, what submission to supe-  
rior wisdom, and consequently what true  
dignity of sentiment, do we see in all this.  
This language marks a character of an ex-  
traordinary and superior kind, to any that  
history, profane, or even sacred, holds out  
to us. Such sentiments, and such language  
as this, could only proceed from a strong  
sense of a near relation to God; but Jesus being  
persuaded of his constant presence and sup-  
port, he would naturally assume more au-  
thority, and a more dignified manner of  
speaking, than any other man. In this we  
find an adequate cause for so great an effect;  
but without it, the existence of such a cha-  
racter would have been impossible.

Secondly, Jesus was greatly original in  
working miracles, and his manner peculiarly  
authoritative, more so than that which was  
used by any preceding prophet; which could  
not arise from any thing but a consciousness  
of a superior and more important mission.  
Of this I shall give a few examples.

1. When the nobleman from Capernaum met him at Cana, on his return from the first passover at Jerusalem, to request that he would go with him to Capernaum, to cure his son; who, he said, *lay at the point of death*, he, after some other discourse, said John iv. 50. *Go thy way, thy son liveth.* With equal authority he said to the demoniac in the synagogue at Capernaum, who had cried out, ‘What have we to do with thee ‘thou Jesus of Nazareth, art thou come to ‘destroy us. We know thee who thou ‘art, the holy one of God.’ Matt. i. 21. *Hold thy peace, and come out of him.* In neither of these cases did he use any introduction, as that of prayer, or any address to the persons present, by way of preparing them for the event. His manner was equally authoritative, when he cured the man who had the withered hand, who was brought to him in the synagogue on the Sabbath day; when some Pharisees, who were present shewed a disposition to cavil with him for working miracles on that day. After expostulating with them on the subject, and shewing the inconsistency of their own conduct,

duct, who did not scruple to lift a sheep out of a pit on that day, *he said to the man, Matt. xii. 13, Stretch forth thy hand;* when as we read, *he stretched it forth, and it was restored sound, like the other.* Also to the impotent man at the pool of Bethesda, he said, *John v. 8. Take up thy bed, and walk.* The former of these miracles, you will observe, as well as the greater part of those wrought by Jesus, was performed in the presence of his most inveterate enemies, and the most maliciously attentive to his conduct.

Jesus stilling a tempest by merely speaking would perhaps be more striking than removing a disorder in the same manner, especially as he was suddenly awaked out of a sound sleep, when it was apprehended that the ship would sink. On being awaked in these circumstances, he said, *Matt. viii. 26, 'Why are ye fearful, O ye of little faith. 'Then he arose, and rebuked the winds, 'and the sea, and there was a great calm.'* After this, it is no wonder that, as we read, *'the men marvelled saying, What manner 'of man is this, that even the winds and the 'sea obey him.'* In the same manner he

L 2

behaved

behaved when he was walking on the sea, while his disciples were in a ship, ‘tossed  
‘with the waves, for the wind was contrary.  
‘When they saw him, they were troubled,  
‘saying it was a spirit, and cried out for  
‘fear.’ But when he spake to them, saying,  
‘Be of good cheer. It is I, be not afraid,  
‘Peter said,’ Matt. xiv. 28. ‘Lord, if it be  
‘thou, bid me come unto thee on the water,  
‘and he said, Come. But when he had left  
‘the ship, and was walking towards Jesus,  
‘seeing the wind boisterous, he was afraid,  
‘and beginning to sink, he cried, saying,  
‘Lord save me; when Jesus stretched forth  
‘his hand, and caught him, saying to him,  
‘O thou of little faith, wherefore didst thou  
‘doubt.’ With this authoritative manner  
he appeared to peculiar advantage when he  
raised to life the three persons mentioned in  
the Gospel history. To the daughter of Jai-  
rus, he said, Mark v. 21. ‘Daughter, I say  
‘unto thee arise.’ To the widow’s son,  
Luke vii. 14. ‘Young man, I say unto thee  
‘arise;’ and at the grave of Lazarus, he  
said with a loud voice, John xi. 43. ‘Laza-  
‘rus, come forth.’

With

With the same authority with which he performed these benevolent miracles, he pronounced a curse on the barren fig tree, as an emblem, no doubt, of the approaching fate of the Jewish nation. For, finding nothing on it but leaves, he said, Matt. xxi. 19. 'Let  
' no fruit grow on thee henceforth for ever.'

2. Jesus having this power of working miracles, as far as appears, at pleasure (though we learn from the account of the resurrection of Lazarus that it was in consequence of prayer to God who, he says, *heard him always*) he was not afraid to exert it sometimes in a manner that shocked the prejudices of his countrymen, and therefore must have given much offence; which, if there had been any trick or imposition in the case, he would have been careful to avoid. For this would naturally excite suspicion, and lead to a stricter examination of his conduct.

Besides curing diseases on the Sabbath day, which he frequently chose to do, though it never failed to give offence, and excite a strong indignation against it, he sometimes declared the cures in language that shocked  
his

his audience. When a paralytic person was brought to him as he was teaching in a crowded house, or court, so that they were obliged to go to the roof of the house, and thence let the sick man down to him, instead of saying, as he sometimes did, *Rise up and walk*, or use any other expression simply indicating the removal of his disorder, he said, Mark ii. 5. ‘Son, thy sins be forgiven thee.’ He used the same language, though without working any miracle, to a woman who had probably been a prostitute, who from deep contrition fell at his feet, and bathed them with her tears at the house of a Pharisee.

On both these occasions the Pharisees who were present were much offended; but he was far from endeavouring to conciliate his enemies by making an apology for the language he had used, in whatever manner he might have explained it. On the former occasion, ‘when the Scribes, who were present, said, that he blasphemed; he, knowing their thoughts,’ as the evangelist says, ‘replied, wherefore think ye evil in your hearts. For whether is it easier to say,

‘ say, thy sins be forgiven thee, or to say, ‘ rise and walk. But, that ye may know that ‘ the son of man hath power on earth to forgive sins, he says to the sick of the palsy, ‘ Arise, take up thy bed, and go unto thy ‘ house.’ By this he shewed that he was justified in using his former language, and he left them to interpret it as they could. On the latter occasion, ‘ when the persons ‘ present began to say within themselves, ‘ Who is this that forgiveth sins also,’ he, without directing his discourse to them, only said to the woman, ‘ Thy faith hath saved ‘ thee. Go in peace.’

3. On this, as on other occasions, Jesus took the opportunity to speak in commendation of *faith*, as seeming, through modesty, to intimate that not any thing done by *him*, but that a steady faith in the power of God, which was manifested by him, was the cause of the happy effect. Thus, when one of the ten lepers, whom he had sent away, after bidding them *show themselves to the priest* (as if to ascertain whether they really had the leprosy or not) finding himself cured, returned to give him thanks,

Jesus

Jefus faid, John xvii. 17. ‘ Were there not  
‘ ten cleaned, but where are the nine.  
‘ There are none found to return, and give  
‘ glory to God, except this ftranger,’ (he was  
a Samaritan) ‘ and he faid unto him, Arife,  
‘ go thy way, thy faith hath made thee  
‘ whole.’

When the Roman centurion at Capernaum requested that he would cure his fervant, who was paralytic ; faying at the fame time, that it was not neceffary for him to take the trouble of going to his houfe for the purpofe, that he was not worthy to receive him, and that he did not doubt but that he had the fame authority over all difeafes that himfelf had over his own fervants, Jefus, we read, Matt. viii. 10. ‘ when he heard it,  
‘ marvelled, and faid to them that followed,  
‘ Verily I fay unto you I have not found fo  
‘ great faith, no not in Ifrael.’ He then faid to the centurion, ‘ Go thy way, as thou  
‘ haft believed fo fhall it be done unto thee ;  
‘ and his fervant was healed from that fame  
‘ hour.’

Having at firft, evidently with a view  
to try the faith and patience of a woman of  
Phenicia,



Phenicia, who applied to him for the cure of her daughter who was a demoniac, refused her; saying he was only sent to the 'lost sheep of the house of Israel,' and that it was 'not meet, to take the children's bread, and give it to the dogs;' when she replied, that 'even the dogs eat of the crumbs that fall from their master's table.' Matt. xv. 27. 'Jesus said unto her, O woman great is thy faith. Be it unto thee even as thou wilt; and her daughter was cured from that very hour.'

In like manner, when he was going to the house of Jairus, whose daughter was at the point of death, and he was met by a person who brought him word that she was actually dead, 'Jesus said to him, (Mark v. 36.) Be not afraid; only believe.' At the same time, when a woman who had had an issue of blood twelve years, and finding no relief from any physicians, thought that, without making herself known to Jesus, she might be cured by only touching his clothes, as he was walking in a crowd, which she accordingly contrived to do, and found the effect she expected; he being aware

of it, ‘ turned, and said to her, (Matt. v. 24. ‘ Daughter, thy faith hath made thee ‘ whole, go in peace.’

Agreeably to this, when the apostles failed to cure a lunatic, said to be *grievously tormented*, while Jesus was on the mount of transfiguration, and they, in seeming surprise, said to him, Matt. xvii. 19. ‘ Why ‘ could not we cast him out ;’ he said, ‘ be- ‘ cause of your unbelief. Howbeit, this kind ‘ goeth not out but by prayer and fasting ;’ intimating that on extraordinary occasions, it became them to make particular application to God, the real author of the miracles.

On no occasion did Jesus lay so much stress on this faith as when the apostles expressed their admiration of the sudden withering of the fig tree that he had cursed. Mark xi. 22. ‘ Jesus answering, said unto ‘ them, Have faith in God. For verily I ‘ say unto you, that whosoever shall say unto ‘ this mountain, Be thou removed, and be ‘ thou cast into the sea, and shall not doubt ‘ in his heart, but shall believe that those ‘ things which he saith shall come to pass ; ‘ he shall have whatsoever he saith. There- ‘ fore

‘ fore I fay unto you, whatfoever things ye  
 ‘ defire, when ye pray, believe that ye re-  
 ‘ ceive them, and ye fhall have them.’  
 This, however, muft refer to a faith fu-  
 pernaturally imparted, in confequence of  
 prayer; affuring them of the divine appro-  
 bation of the request, and, like other mira-  
 cles, muft have been confined to the age of  
 the apoftles.

4. Sometimes the authoritative manner  
 of Jesus was accompanied with circum-  
 ftances which fhew a pleafing feeling, and  
 compaffion for the sufferers. In curing Pe-  
 ter’s wife’s mother, ‘ he came (Mark i. 31.)  
 ‘ and took her by the hand, and lifted her  
 ‘ up, and immediately the fever left her.’  
 When the leper met him on his defcent  
 from the mountain on which he had deli-  
 vered his firft public difcourfe, faying, Matt.  
 viii. 2. ‘ If thou wilt, thou canft make me  
 ‘ clean; he put forth his hand, and touched  
 ‘ him; and faid,’ repeating his own words,  
 ‘ I will. Be thou clean.’ And when the  
 two blind men near Jericho followed him,  
 crying, Matt. xx. 30. ‘ Have mercy on us,  
 ‘ O Lord, thou fon of David, he called  
 M 2 ‘ them,

‘ them, and said, What will ye that I  
 ‘ do unto you ; and they said, Lord, that  
 ‘ our eyes may be opened ;’ the evangelist  
 adds, ‘ Jesus had compassion on them, and  
 ‘ touched their eyes, and immediately their  
 ‘ eyes received sight, and they followed  
 ‘ him.’

5. Though this authoritative manner was most used by Jesus, he sometimes departed from it ; and in some cases seems to have intended that the miraculous power should not be known, but rather that the effect should be ascribed to an external application ; as when he spat on the ground, and made clay with the spittle, with which he anointed the eyes of the man who was born blind ; and then bade him go and wash in the pool of Siloam, John ix. 6. He also spat on the eyes of the blind man from Bethsaida, Mark viii. 23. after he had ‘ taken him by  
 ‘ the hand, and led him out of the city.’ In this case the cure was not effected at once, but by degrees. When he first asked the man ‘ if he saw any thing,’ he said ‘ he saw  
 ‘ men as trees walking. Jesus then put his  
 ‘ hand again upon his eyes, and bade him  
 ‘ look

‘ look up ; when he was restored, and saw  
‘ every man clearly.’

When he cured the ten lepers, nothing that he did indicated any intention of working a miracle. He only bade them go and shew themselves to the priest, as by the law of Moses they were required to do ; but as they were going they found themselves cured. In the same unostentatious manner he converted the water into wine at the marriage-feast at Cana of Galilee, only bidding the servants (John ii. 7.) ‘ fill the water  
‘ pots with water,’ and draw out, and present that liquor, instead of wine.

But in whatever manner Jesus thought proper to work miracles, which he always did so as to be the least liable to suspicion, he appeared to have the fullest confidence of the presence and power of God being with him ; and this gave that extraordinary air of dignity to his manner, and impressed all who saw him with awe. And this would be heightened by the consideration of the meanness of his birth and education, with the other disadvantageous circumstances under which he laboured.

6. It is remarkable that Jesus never voluntarily entered into any discourse about his divine mission, a subject which an impostor would naturally dwell much upon. He betrayed no anxiety on this subject. He worked his miracles, and left those who saw them to make the necessary inference. But there was a peculiar dignity in his manner of doing this when John the Baptist, then in prison, sent to him to know from himself, whether he was the Messiah. Instead of returning any direct answer, he only said, having at that time wrought many miracles, Matt. xi. 4. ‘Go, and shew John again  
‘ those things which ye hear and see. The  
‘ blind receive their sight, the lame walk,  
‘ the lepers are cleansed, the deaf hear, the  
‘ dead are raised up, and the poor have the  
‘ Gospel preached unto them ; and blessed is  
‘ he whosoever is not offended in me.’ Who would not be struck with awe and reverence on hearing a man speak in this manner, after seeing the miracles alluded to ? In the whole compass of profane history, there does not occur any scene, or any language, approaching to this. If there be such a thing

as the *sublime* in conduct, it is surely this. But the source of this was something more than we ever find in man. It had evidently a higher origin, and the affectation of any thing like it, without the actual presence of God, far from inspiring with awe and reverence, would only have exposed a man to contempt.

7. Jesus having wrought a great number of miracles, in the most public manner, so as to have given abundant evidence of his divine mission, had no occasion to act in the same open manner at all times. He sometimes shewed his benevolence to afflicted persons without wishing to have the miracles by which he relieved them known, except to the persons who received the benefit. Thus when he cured two blind men, after raising to life Jairus' daughter, 'he straitly charged them, (Matt. ix. 30.) saying, See that no man know it.' Nay, after giving life to the young woman, at which only the father, the mother, and three of his disciples were present, he also 'charged them straitly, (Mark v. 43.) that no man should know it.' When at one time the Pharisees 'held  
 ' a coun-

‘ a council (Matt. xii. 14.) against him, ‘ how they might destroy him, he withdrew ‘ himself from the place ; and when a great ‘ multitude followed him,’ and he ‘ healed ‘ them all,’ he at the same time, ‘ charged ‘ them, that they should not make him ‘ known,’ or discover where he was. This might also be intended to avoid giving unnecessary provocation to his enemies, the proper time for delivering himself up to them not being come. The conduct of Jesus on these occasions, and his often avoiding the crowds that attended him, shew that he was naturally far from being given to ostentation, but discover an amiable modesty ; and the reverse of this would have been the case of an impostor.

8. On one particular occasion Jesus pursued a different method. The people of Gadara, after the destruction of the herd of swine, and the cure of the demoniac in those parts, having ‘ besought him, (Matt. ‘ viii. 34.) to depart out of their coasts,’ said to the man whom he had relieved, and who (Mark v. 9.) ‘ prayed him that he might ‘ be with him, Go home to thy friends, and



‘ tell them how great things the Lord hath  
‘ done for thee, and hath had compassion on  
‘ thee.’ He was then leaving that part of the  
country, and probably did not apprehend any  
inconvenience from this publication of the  
miracle. Besides he had wrought very few  
miracles in those parts, and might think that  
the people were not sufficiently impressed  
with them.

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## DISCOURSE II. PART III.

I HAVE considered several particulars  
of Jesus’s authoritative manner of speaking  
when he was instructing his audience, and  
also the dignified manner in which he wrought  
his miracles ; a manner which would have  
been unnatural and preposterous in an impos-  
tor, and absolutely impossible to a common  
carpenter, but easy and natural to any person  
conscious of speaking and acting in the name  
of God, and empowered by him to work real  
miracles. I shall now bring into view some  
other particulars in the general behaviour of  
Jesus, independent of his teaching, or work-  
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ing miracles, which discover the same sense of personal dignity, and such authority as no other man in the same rank in life could have thought of assuming, or would have been capable of supporting if he had attempted it. And yet this highly dignified character Jesus maintained with perfect ease, propriety, and consistency, through the whole of his history.

1. Mahomet could not immediately persuade his own family to believe that he had the supernatural communications that he pretended to, though for three years he had made it his practice to seclude himself from the world, and shut himself up in a cave, in order to favour that idea; and he was careful to endeavour to make converts of his own family, and near friends, in the first place. Jesus, on the contrary, gave no particular attention to his own family or former acquaintance, but addressed himself to his countrymen at large, who knew nothing more of him than they then saw, and his mean parentage, of which they would soon be informed; and yet he appears not only to have had numerous disciples as soon

as ever he began to shew himself, but to have commanded whom he pleased to be his constant followers.

Immediately after the first passover, at which he worked some miracles, though they are not specified, at Jerusalem (after which, and not before, he began to preach) as he was walking by the sea of Galilee, and ‘saw two brethren, Simon and Andrew, ‘casting a net into the sea,’ (Matt. iv. 18. Mark i. 17.) ‘for they were fishermen, he ‘said unto them, Follow me, and I will ‘make you fishers of men; and immediately ‘they left the ship, and their father, and followed him.’ It appears from the Gospel of John, that these men had been his disciples in Judea, and had attended him some short time there; but they had returned to their ordinary occupation, as the disciples of John in general probably did; but from this time they never left him. In the same authoritative manner he seems to have commanded the attendance of all whom he thought proper.

Seeing Matthew, a person in a public employment, and evidently wealthy, at his  
N 2 office,

office, Matt. ix. 9. he only said to him, 'Follow me,' and 'he arose and followed him.' The next day Matthew made, as Luke says, 'a great feast,' when he entertained many of his brother publicans, and other persons along with Jesus, and his disciples. When one person made some hesitation, and said, Matt. viii. 22, 'Suffer me first to bury my father, he said, Follow me, and let the dead bury their dead.'

With the same absolute authority he chose the twelve apostles, out of his followers at large. Mark iii. 13. 'And he goeth up into a mountain, and called unto him whom he would; and they came unto him; and he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out demons.' No sovereign prince was ever more readily obeyed than this Jewish carpenter.

2. It is not a little extraordinary that a person of Jesus's mean parentage and occupation, and who appeared without any previous preparation on the public theatre of the world, should, on all occasions; even when

when the most acute and knowing of his enemies endeavoured to ensnare him, have always perfectly possessed himself, so as never to have been thrown off his guard, but always to have behaved in the most proper and dignified manner, and, to have made the most pertinent replies to the questions they put to him ; so that no advantage could be taken of him, though their questions were prepared before hand, and his replies were extempore.

What could such a person as Jesus have seen, even of his own country, in a carpenter's shop ; and yet when he left it, and came into the world, he clearly penetrated into the characters and designs of the ablest men that he met with, and confounded the most subtle of his enemies with his superior sagacity and magnanimity. Whenever he did not chuse to speak plainly to his hearers, he was never at a loss for some pertinent *parable*, which sufficiently intimated his meaning, without giving any handle against him. This never failing presence of mind, and readiness in making pertinent replies, certainly indicates either a character of a very superior kind,

kind, or some advantage of a still more extraordinary nature. But it will be proper to mention some particulars.

When Jesus was reprov'd for eating with publicans and sinners, he said, Matt. ix. 12. *They that are in health have no need of a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance.* He also replied to the same objection by telling the admirable parable of the prodigal son, that of the pains that a man took in order to find one sheep of a hundred that he had lost, and that of a woman to find one piece of money out of ten; whose sollicitude they could not but approve.

When Jesus was in a synagogue, where was a man with a withered hand, and his enemies *watched him, to see,* (Mark iii. 3.) *whether he would heal on the Sabbath day, that they might accuse him,* he first bid the man to stand forth, and then said. *Is it lawful to do good on the Sabbath day, or to do evil, to save life, or to kill.* When they were silent, he asked them, (Matt. xii. 11.) whether if a sheep fell into a pit, on the Sabbath day, they

they would help it out. When they were unable to make any answer, he bade the man stretch forth his hand, and *it was restored sound like the other*. Could any person have conducted himself in a more striking and dignified manner in those circumstances.

Being charged with casting out demons by the help of Beelzebub, the supposed prince of the demons, he said, (Matt. xii. 25.) ‘Every kingdom divided against itself is brought to desolation, and every city, or house, divided against itself shall not stand.’ What answer more intelligible, or more forcible, could have been made by a person who had studied ever so long to do it?

When Jesus’s townsmen of Nazareth were offended at him, and said, Matt. xiii: 54. ‘Whence has this man this wisdom, and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary, and his brethren James, and Joses, and Simon; and his sisters, are they not all with us? Whence then hath this man all these things,’ he replied, in what was probably a well known proverb, ‘A prophet is not without honour except in his own country,

‘country, and in his own house.’ This question may still be asked. How came Jesus, who had no more advantage in point of education than his brothers, James, Joses, and Simon, to be so much more distinguished a character than they? It behoves every unbeliever to consider what answer can be given to this question, originally, and very naturally, put by the people of Nazareth.

Being censured for not washing before dinner, he first ‘called the multitude to ‘him,’ that they might hear him as well as the Pharisees on the subject, and said to them, Matt. xv. 10. ‘Hear and understand, Not that which goeth into the mouth ‘defileth a man, but that which cometh out ‘of the mouth, that defileth a man.’ This was speaking in a manner very likely to make an impression, and to be remembered; and in explaining it, he gave the most excellent moral instruction, well calculated to counteract the superficial maxims of the Pharisees.

When the Scribes and Pharisees brought to him a woman taken in adultery, that they  
1
might



might ensnare him, either by his passing sentence upon her as a judge, or by acquitting her; he for some time paid no attention to them, but stooped down, and seemed to be amusing himself with writing something on the ground. At length, being farther importuned by them, he raised himself up, and said (John. viii. 7,) ‘ Let him that is without  
 ‘ sin among you cast the first stone at her;  
 ‘ and having said this he stooped down  
 ‘ again,’ and when he raised himself up, he found that they had all left him. By this presence of mind, and judicious conduct, they were effectually disappointed of their aim.

When Jesus was questioned by what authority he taught in the temple, and did not think proper to give a direct answer; he said (Matt. xxi. 14.) ‘ I also will ask you  
 ‘ one thing, which if you tell me, I likewise  
 ‘ will tell you by what authority I do these  
 ‘ things. The baptism of John, whence  
 ‘ was it, from heaven or of men?’ They not chusing, for prudential reasons, to answer this question, and saying they could not tell;

‘ Neither tell I you by what authority I do  
‘ these things.’ Then far from shewing  
any fear of them, he told them the parable  
of the man who had two sons, whom he  
ordered to go and work in his vineyard,  
when one of them said, ‘ I go, but went  
‘ not;’ and the other at first refused but,  
afterwards went, and concluded with saying,  
‘ Verily I say unto you, the publicans and  
‘ harlots go into the kingdom of heaven  
‘ before you.’ And he gave them a farther  
information of their fate in the parable of  
the householder who planted a vineyard,  
and let it out to husbandmen; who, having  
abused his servants, and killed his son, were  
miserably destroyed.

Jesus shewed peculiar presence of mind  
when, at the last passover, he was repeatedly  
attacked by different classes of persons, who  
endeavoured to find matter of accusation  
against him. The first question they asked  
him, was whether it was lawful to pay tri-  
bute to the Romans. Instead of giving a  
direct answer, of which he was aware that  
they meant to take advantage, he asked for  
a piece of money, and they producing a *dena-*  
*rius,*

*rius*, he asked them whose was the image that it bore, and they replying ‘Cæsar’s,’ he answered (Matt. xxii. 1.) ‘Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s,’ by which he gave his audience a very intelligible and instructive lesson, without any hazard to himself. How would such presence of mind, and such a ready and pertinent answer, have been admired, if it had been found among the apophthegms of the ancient philosophers?

When, with the same insidious intention, a lawyer asked him, which was the greatest commandment in the law; with equal readiness he replied (Matt. xxii. 37.) ‘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.’ He added, ‘And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.’ With this judicious answer the lawyer could not help expressing his satisfaction. His enemies, being thus repelled, made no more

attempts of the kind, but took other and more effectual methods to gain their purpose of destroying him.

3. There does not appear to have been any thing peculiar in the external appearance of Jesus. He affected no pomp or parade, and all the attempts of the populace to make him a king he resolutely repelled. But when the time of his death drew near, and no end could be answered by keeping any measures with his enemies, he rode in a kind of triumph into Jerusalem, and permitted the people to shew their respect in the usual manner, by acclamations, and strewing branches of the trees in his way. Among other things they shouted, (Matt. xxi. 9.) 'Blessed is he that cometh in the name of 'the Lord,' which was in effect calling him the Messiah. Being reproved for this by the Pharisees, he said to them, in a ready and pertinent application of a passage in the Psalms (Matt. xxi. 6.) 'Have ye never read, 'Out of the mouths of babes and sucklings 'thou hast perfected praise.'

After this he went to the temple, and drove out all that bought and sold in the  
outer

outer court of it ; saying (Matt. xxi. 12.) ‘ It  
‘ is written, my house shall be called a house  
‘ of prayer, but ye have made it a den of  
‘ thieves.’ There must have been something  
uncommonly authoritative in the manner of  
Jesus thus to have overawed these people,  
who had always been allowed by the go-  
verning persons to do that business there,  
without molestation. Had any other man  
attempted to drive them from that place,  
they would, no doubt, have made resistance,  
and have made him repent of the disturbance  
he gave them. This one fact proves beyond  
all dispute that Jesus had, by some means  
or other, acquired greater authority than  
perhaps any other person in the country ;  
and it was an authority that certainly nei-  
ther his birth, his fortune, or any civil office,  
gave him.

4. It is in the view of suffering, and of  
death, that men’s constancy is most tried ;  
and an impostor, whose schemes must neces-  
sarily respect this world only, could have  
little inclination to adhere to his purpose in  
such a situation. But on no occasion what-  
ever did Jesus appear to more advantage  
than

than when he had the prospect of suffering a painful and lingering death immediately before him ; and so far was he, in those circumstances, from acknowledging any imposture, that his views were then more than ever fixed upon his purpose, and he bore the near approach of the trying scene, in all its stages, with the greatest composure and magnanimity, hardly ever expressing any concern for himself, but only for his disciples and for his country.

When, for the last time, he came in view of Jerusalem, which he knew to be destined for the scene of his sufferings, and that within a few days ; and therefore when it might have been imagined, and without any reflection upon him, that his thoughts would be chiefly occupied about himself, ‘ he beheld  
‘ the city,’ (Luke xix. 41.) and even ‘ wept  
‘ over it, saying, Oh that thou hadst known,  
‘ even thou, at least in this thy day, the  
‘ things which belong unto thy peace ! but  
‘ now they are hid from thine eyes. For  
‘ the days shall come upon thee, that thine  
‘ enemies shall cast a trench about thee, and  
‘ compass thee round, and keep thee in on  
‘ every

‘ every side, and shall lay thee even with the  
‘ ground, and thy children within thee, and  
‘ they shall not leave in thee one stone upon  
‘ another ; because thou knewest not the  
‘ time of thy visitation.’

Arriving immediately after this at Bethany, where he was entertained at the house of Lazarus and his sisters, when Mary, who was one of them, anointed his head with a box of valuable ointment, the expence of which gave offence to Judas, Jesus mildly said, (John xii. 7.) ‘ Let her alone, against  
‘ the day of my embalming, has she kept  
‘ this ;’ thus giving an easy and pleasant turn to the incident, by way of excuse for her seeming extravagance. It shewed, however, that his death was upon his mind, but that he was not dismayed at it. That it was much upon his mind at this time, appears also from several other circumstances. When he was asked by the Jews by what authority he had cleared the temple, he said (John ii. 20.) ‘ Destroy this temple, and in three days,  
‘ I will raise it up ;’ alluding, as the evangelist says, though he was not so understood at the time, to his own death and resurrection.

When,

When, presently after this, some Greeks, who had expressed a curiosity to see him, were introduced to him, as he was in the temple, he was led by the circumstance to reflect upon the spread of his religion, and of his death, as the necessary means of it, and said (John xii. 24.) ‘ The hour is come, ‘ that the son of man should be glorified. ‘ Verily, verily, I say unto you, Except a ‘ a grain of wheat fall into the ground, and ‘ die, it abideth alone ; but if it die it bring- ‘ eth forth much fruit.’ After the voice from heaven, which was uttered in the course of this conversation, he said, verse 31. ‘ Now is the judgment of this world. Now ‘ shall the prince of this world be cast out. ‘ And I, if I be lifted up from the earth, ‘ will draw all men unto me. This,’ the evangelist says, ‘ he said, signifying what ‘ death he should die.’ In the same conversation he asserts what no impostor would have done, the obligation of all his followers to sacrifice their lives as he should do his. ‘ He that loveth his life shall lose it, and he ‘ that hateth his life in this world, shall ‘ keep it unto life eternal. If any man serve ‘ me,



‘ me, let him follow me, and where I am, there shall also my servant be.’

That Jesus had the feelings of other men, and therefore naturally dreaded pain and death, cannot be doubted. He discovered it in the course of this very conversation, saying, verse 27. ‘ Now is my soul troubled, and what shall I say, Father save me from this hour. But for this cause came I unto this hour.’ Though it occurred to him as a natural wish to be excused the pain of a lingering and ignominious death, it did not remain with him till the close of the sentence, but was immediately recalled. The same apprehension occurred during his agony in the garden, when he prayed, (Matt. xxvi. 39.) ‘ O my Father, if it be possible, let this cup pass from me.’ But he instantly replied, ‘ Nevertheless, not as I will, but as thou wilt.’ This was true heroism, and not a stupid or affected insensibility to pain.

The strong sense of piety that appears in Jesus on these and other occasions, is a proof of great magnanimity, and that of the justest kind, and is wholly inconsistent with his being an impostor. What confidence could

an impostor have had in the favour of God, on the approach of death? But Jesus shewed it in the most unequivocal manner in those circumstances. Immediately after what has been just recited, of the conversation in the hearing of the Greeks in the temple, he said, (John xii. 23.) ‘Father, glorify thy name,’ confident, no doubt, of a favourable answer, which was accordingly returned in an audible voice from heaven, ‘I have both glorified it, and will glorify it again.’

In his solemn prayer, pronounced in the hearing of his disciples, he began with saying, (John xvii. 2.) ‘Father, glorify thy son, that thy son also may glorify thee. I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.’ He then prayed most affectionately for his disciples. The piety of Jesus appeared in a very conspicuous light as he hung on the cross; the last expression that he uttered being, (Luke xxiii. 46.) ‘Father, into thy hands I commit my spirit;’ which  
shews

shews that his confidence in God did not fail him in his last agonizing moments. If there be any such thing as true greatness of mind, arising from a consciousness of integrity, and acting a part in life pleasing to God, and in obedience to his commands, it appears in this behaviour of Jesus. No other hypothesis can account for the facts. Hypocrites may appeal to God, and frequently do so, but not in such circumstances as these, or in such a manner as this.

5. All the time that Jesus was in more immediate expectation of his sufferings and death, he passed in publicly teaching in the temple, and giving the most solemn reproofs and warnings to the Pharisees his enemies, without taking any measures to soften their resentment, or avert his fate. There is, indeed, a peculiar energy and dignity in all the discourses that he held in these circumstances, superior to any thing that he had shewed before. As he expressed a just indignation with respect to his enemies, his discourse to his disciples the evening before his crucifixion discovers the most tender and affectionate concern for them, without once

adverting to any thing that immediately affected himself. This was equally a mark of true greatness, and of benevolence. John xiv. 1. ‘ Let not your heart be troubled. ‘ Believe in God, believe also in me. In my ‘ Father’s house are many mansions. If it ‘ were not so I would have told you. I go ‘ to prepare a place for you ; and if I go and ‘ prepare a place for you, I will come again, ‘ and receive you unto myself, that where ‘ I am there ye may be also.’ The whole of his address is equally affectionate.

With what calmness and deliberation did Jesus institute a solemn rite in commemoration of his death before it took place, enjoining all his disciples to repeat it in remembrance of him till his second coming, as an assurance of that joyful event, 1 Cor. xi. 23. In the whole transaction Jesus shewed his fixed purpose to die, and to die for the benefit of the world. In his breaking of the bread, he said, ‘ Take, eat ; this is ‘ my body, which is broken for you,’ and, in giving the cup, he said, (Matt. xxvi. 28.) ‘ This is my blood of the New Testament, ‘ which is shed for many for the remission ‘ of

‘ of fins.’ Here we see both magnanimity and benevolence, an union of which forms the greatest of characters. In this we see no dread of death, even in one of its most frightful forms ; but a mind wholly engrossed by the great views to which his death would be subservient.

In order to shew his humility, as well as his benevolence, and to recommend that eminent virtue, (another ingredient in a truly great character,) to others, Jesus at the same time that he instituted his supper, washed his disciples’ feet ; which is one of the lowest offices of humanity, and would not by any intreaty be diverted from his purpose. When he had done this, he said, (John xiii. 14.) ‘ I, your Lord and master, have washed your feet, ye ought also to wash one another’s feet ; for I have given you an example, that ye should do as I have done to you.’ Not to observe how excellently this transaction was calculated to produce its effect, it is impossible not to see in it how much his mind was at ease, and attentive to every thing that it became him to attend to in so near a prospect of his death. For at  
that

that hour the next day, he knew that he would be in his grave. Moreover, after the affectionate address to his disciples mentioned above, which succeeded these transactions, they sung a hymn, before they went out: another action which shews alike tranquility of mind, piety, and magnanimity.

Jesus was, indeed, moved exceedingly at the treachery of Judas, John xiii. 20. ‘He ‘was troubled in spirit, and testified, and ‘said,’ or spake with peculiar earnestness, ‘Verily, verily, I say unto you, that one of ‘you will betray me.’ But this does not appear to have proceeded from any concern about the consequences of this treachery to himself, but for the traitor, and from his being shocked at the great enormity of the crime. For when Judas went out, he calmly said to him, ‘What thou doest, do quickly.’ When, soon after this, he came with the servants of the high priest, and, in order to shew them who he was, went up to him, and kissed him, he only said, (Luke xxii. 48.) ‘Judas, betrayest thou the son of man with ‘a kiss?’ a seeming mark of friendship and familiarity.

There

There must have been something the reverse of perturbation, something even more than calm and intrepid, in the behaviour of Jesus on this most trying occasion. It overawed, as I have observed, the persons sent to apprehend him. For on his asking them whom they sought, and telling them that he was the person, *they went backward*, (John xviii. 6.) *and fell to the ground*. Had he been so disposed, he might, no doubt, have withdrawn from them; but he rather encouraged them to proceed in their purpose, voluntarily surrendering himself to them, and forbidding any defence of him; the last miracle that he wrought being the healing of the ear of the servant which Peter had struck off. After this, which shewed a calm presence of mind, as well as benevolence, he said to Peter, (John xviii. 11.) *Put up thy sword into the sheath. The cup which my father hath given me, shall I not drink it?* This was surely the language of magnanimity, as well as of piety.

Do we admire Socrates for refusing to attempt his escape after his condemnation, when, as he observed, he was an old man,  
and

and could not have long to live; and not admire the similar, but greater, magnanimity of Jesus, a young man, who therefore had a prospect of enjoying life much longer, and who was not then condemned, or even apprehended. Socrates very nobly gave up his life in obedience to the laws of his country, Jesus did the same in obedience to the command of God, whose will he knew it was that he should die in the manner that he did, and a death far more painful and ignominious than that of Socrates.

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#### DISCOURSE II. PART IV.

6. **W**HATEVER dread of death, or of torture, Jesus occasionally discovered before his apprehension, every thing of this kind vanished afterwards, and he went through the whole of his trial, all the insults to which he was exposed, all the preparation for his execution, and all the particulars of his sufferings, with the greatest composure. In the whole of his behaviour in these most trying circumstances, he shewed the most  
 ! perfect



perfect meekness and patience, the strongest affection for his friends, and the most entire resignation to the will of God; dispositions which must be allowed to constitute the greatest of characters. Nothing that he said, or did, shewed the least degree of impatience, of terror, or of a desire of revenge. His feelings (and no symptoms of any constraint appear) were all of a very different and superior kind. It will be worth our while to attend to the principal of the particulars, in the order in which they took place.

When Jesus was brought before the high priest and was interrogated *concerning his disciples, and his doctrine*, he, with great propriety, answered, John xviii. 20. ‘I spake  
 ‘openly to the world. I ever taught in the  
 ‘synagogue, and in the temple, whither  
 ‘the Jews always resort, and in secret have  
 ‘I said nothing. Why askest thou me?  
 ‘Ask them that heard me. Behold they  
 ‘know what I said.’ This judicious answer being considered as too bold and insolent, one of the officers of the court, without being reproved for it, rudely struck him in the face. But he, without resenting it, calmly  
 VOL. II. Q replied,

replied, ' If I have spoken evil, bear witness of the evil; but if well, why smitest thou me.' Nothing had been proved against him.

The court was then obliged to have recourse to some evidence of his guilt, but nothing could be found that was at all to the purpose. For it was only this, that he had been heard to say that, if the temple was destroyed, he would raise it again in three days. He, therefore, shewed his unconcern about the effect of it, by a dignified silence, though called upon to answer to the accusation. At length, unable, and ashamed, to make any serious use of such a charge as this, as affecting a man's life (and it was nothing less that would answer their purpose) the high priest *adjured him by the living God* (Matt. xxvi. 63,) which was the Jewish method of putting a man upon his oath, to declare whether he was the Messiah, or not. And, thus called upon, he hesitated not to say that he was; and added, alluding, no doubt to their having frequently asked him for Daniel's ' sign from heaven. Hereafter ' ye shall see the son of man sitting on the ' right

‘right hand of power, and coming in the  
‘clouds of heaven.’

This declaration, delivered, as it appears to have been, in a firm and calm manner, might have disconcerted, and overawed, persons who were not predetermined to take his life. But upon this the high priest, despairing of procuring any sufficient evidence against him, on the pretence of his having spoken *blasphemy*, rent his clothes, as if to express the horror with which he heard such language, and said, they had then no need of *witnesses* against him, as they had heard from his own mouth what was sufficient for his condemnation: and as far as appears, they unanimously voted him *guilty of death*. After this, without any check from the court, and perhaps encouraged by them, Jesus was treated by the officers and the attendants in general with the most shameful indignity, spitting in his face, buffeting, or kicking him, smiting him on the face, probably after blindfolding him, and saying, (Matt. xxvi. 68.) ‘Prophecy to us, thou  
‘Christ, who is it that smote thee.’ During all this, as Peter testifies concerning him,

(1 Pet. ii. 23.) ‘when he was reviled, he  
‘reviled not again; when he suffered, he  
‘threatened not; but committed himself to  
‘him that judgeth righteously.’ Both his pre-  
sence of mind, and his attention to his dis-  
ciples, during this trial appeared by his sig-  
nificantly looking at Peter; who, as he had  
foretold, was denying that he knew any  
thing of him. The effect of this look was  
such, that ‘he went out and wept bitterly,’  
(Matt. xxvi. 75.) Not only Peter, but all  
his disciples, attached as they were to him,  
had forsaken him. He alone remained un-  
moved.

While Peter was weeping with shame  
and repentance, Judas, who had betrayed  
him, shocked at the consequences, which he  
had not perhaps expected, or at least re-  
flected upon, brought the money which he  
had received for his treachery to the chief  
priests and elders; saying, ‘I have sinned, in  
‘that I have betrayed innocent blood;’  
while they, feeling nothing of his remorse,  
only said, ‘What is that to us. See thou to  
‘that.’ He, however, left the money with  
them, and went and hanged himself. They  
had

had gained their point, and after that were perfectly unconcerned about his guilt, or his innocence, and without any relenting pursued their purpose.

But by far the greatest trial of the constancy of Jesus was his being carried before Pilate, the Roman governor, who alone had the power of life and death; and he was a man who had rendered himself formidable by his severity and cruelty. But, though it is probable that Jesus had never seen the forms of Roman judicature till he was now brought before it as a criminal, he was not in the least intimidated. His presence of mind never once forsook him, and he answered with the same readiness and propriety before the governor of the province, as he had done before the high priest; and when he thought proper he kept silence with the same firmness of mind; so that, hardened as Pilate was, the uncommon behaviour of Jesus, and his evident innocence, moved him in his favour, and he was much disturbed in the course of the trial.

Being now accused of rebellion against the Roman government (for no other charge that

that the Jews could have brought against him would affect his life before this tribunal) Pilate asked Jesus in the first place, whether he was, or pretended to be, 'the king of the Jews?' But instead of giving any answer, he asked in return, whether he advanced that charge against him *of himself*, meaning from his own observation of his conduct, by means of his proper officers, *or of others*, meaning the Jews; well knowing that he could not have heard of any thing to his prejudice through any other channel; and if his crime amounted to treason against the government, he must have heard of it without the intervention of the Jews. Nothing, therefore, could have been more pertinent to his defence. Pilate, without being offended, answered that he had no information against him except from the Jews, his own countrymen; that his was a cause brought before him from the court of the high priest.

Returning, therefore, to the original question, Jesus acknowledged that he was a king; but, explaining himself, added, that 'his kingdom was not of this world,' and therefore

therefore could not interfere with the government of the Romans. But it being true that he was a king, and being sent to bear witness to *truth* in general, he would not deny the charge. This explanation satisfied the governor that the accusation had proceeded from envy and malice, and therefore he declared that he ‘found no fault at all in ‘him.’

So far the conduct of the governor was judicious and fair, and in this stage of the business, being informed that Jesus was of Galilee, he was desirous of removing the cause to Herod, the tetrarch, or prince of that part of the country, who was then at Jerusalem. He therefore sent him to *him*. But before Herod, who was desirous of seeing him, chiefly in expectation of seeing some miracle wrought by him (which implies that he did not doubt the truth of his miraculous power) he made no defence at all to any thing that was advanced against him, though the evangelist says, ‘they stood, ‘and vehemently accused him.’ It is probable the accusation was nothing more to the purpose than what was produced against  
him

him before the high priest. He therefore, with great propriety and dignity, was quite silent; and still less was he disposed to gratify Herod with the exhibition of any miracle. Provoked at this obstinate silence, which, however, would not have procured his acquittal, if any thing of consequence could have been proved against him by sufficient evidence, Herod and his soldiers mocked him, putting on him a gorgeous robe, and then sent him back to Pilate. This, however, does not appear to have at all disturbed the calm temper of Jesus. He bore this insult, as he had done that at the high priest's, with perfect composure.

Pilate, seeing that nothing was proved against Jesus, thought to satisfy his enemies with scourging and dismissing him; but nothing short of his death would answer their purpose, and they were clamorous for his crucifixion. At length, their importunity prevailed. But in order to declare his conviction of the innocence of Jesus, he called for water and washed his hands before them, saying, (Matt. xxvii. 24.) 'I am innocent of the blood of this just person;' to which



the Jews replied, ' His blood be on us, and ' on our children.' He then delivered him to the custody of the soldiers for crucifixion, without his making any defence, or pleading for any remission of the unjust and cruel sentence.

Previous to his crucifixion, Jesus, according to the custom of the Romans, was scourged by the soldiers with great severity, and exposed to much insult by their clothing him in a purple robe, and putting a crown of the herb *acanthus* (not perhaps of thorns) on his head. Being probably much disfigured by this treatment, Pilate hoped that the sight of him would have moved the Jews, as no doubt it did himself, to compassion. He therefore produced him before them in that state; declaring once more, that he found no fault in him, and desiring them to take him, and crucify him of their own authority. This, however, they declined, not having any such power. But, in order to induce him to consent to their request with more freedom, they farther said, (John xix. 7.) that ' by their law he ought to die, because he made himself the son of God.'

This, which Pilate had not heard before, alarmed him; and going again into the judgment hall, he asked Jesus, 'Whence he was.' He making no answer, Pilate said, 'Speakest thou not to me? Knowest thou not that I have power to crucify thee, and power to release thee?' Jesus, without being at all intimidated at this, replied that he 'could have had no power against him, if it had not been given to him from above,' meaning from God, in consequence of whose councils it was that he should die in that manner, and that the Jews, who had delivered him into his power were more guilty than he; an answer which shewed a consciousness of his innocence, together with a reflecting and a perfectly composed mind, notwithstanding all the shocking treatment he had met with.

His uncommon patience and magnanimity in these circumstances made Pilate more than ever desirous to release him. But the Jews threatening him with the displeasure of the emperor, in acquitting a person accused of making himself a king, he finally gave a positive order for his crucifixion,

Jesus

Jesus making no resistance, and using no intreaty. Never, in all history, do we read of such a trial as this ; such inveterate malice on the part of the accusers, such a persuasion of the innocence of the accused person in the judge, and such steady composure, dignity, and uniform propriety of conduct, on the part of the accused:

As they were conducting Jesus to the place of execution, though he was so exhausted that he was not able to carry his cross, he was so far from being wholly occupied with the idea of what he was going to suffer ; that seeing a great company of people, and especially of women, ‘ beating their breasts, and lamenting him,’ he said, with great affection, and strong feeling for them, and for his country, (Luke xxiii. 28.) ‘ Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. And they shall begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these

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‘ things

‘ things in the green wood, what will be done in the dry?’ that is, ‘ If I, being innocent, suffer so much, what must they suffer who are guilty?’

Many persons have, with much seeming courage, braved death, and even torture, till they came to the actual feeling of pain, with which their heroism has entirely failed them. But Jesus was far from shrinking at the nearest approach, or the actual experience, of the greatest pain. Being offered, as was usual, a draught of a stupifying potion, he declined it; not chusing to avail himself of any such advantage, whether seeming or real; and probably at the very time that the soldiers were nailing him to the cross, or elevating it, when he would feel the greatest pain, he uttered that remarkable prayer for them, (Luke xxiii. 34.) ‘ Father, forgive them, for they know not what they do.’

When Jesus hung on the cross, he made no reply to the unbounded insults with which his ungenerous enemies then assailed him; but seeing his mother standing near his cross, along with his beloved disciple John, he affectionately recommended her to  
his

his care, as his own mother; and to the penitent thief, who was crucified along with him, he calmly and confidently said, 'This day shalt thou be with me in paradise.'

The crucifixion began about our nine o'clock in the morning. At three in the afternoon Jesus began to repeat the 23d Psalm, which begins with these words. 'My God, My God, why hast thou forsaken me;' not having any idea of God having really forsaken him; for nothing, surely, can be more improbable than this, when he was then in the act of the most perfect obedience to his will. 'Therefore, says he, (John x. 17,) 'doth my Father love me, because I lay down my life,' but there are many parts of that Psalm which described his situation, and to the whole of it he might wish to direct the attention of the bystanders; perhaps, mentally at least, he went through the whole. The effect of torture being to occasion extreme thirst, Jesus about this time asked for something to drink, and accepted of a sponge dipped in vinegar, after which, and saying, 'Father into thy hands I commit my spirit,' he expired.

The

The Roman centurion who, as his duty required, attended the execution, was so much struck with these circumstances, that it is said, (Luke xxiii. 47. ‘ he glorified ‘ God, saying, Certainly this was a righteous ‘ man,’ or as another evangelist reports it, Mark xv. 39.) ‘ Truly this man was the ‘ son of God.’

Such are the particulars of this most extraordinary scene, and certainly they bespeak a character of peculiar greatness, exceeding in real magnanimity all that we read of in any history whatever, an union of every sentiment that can give dignity to human nature, the greatest meekness, patience, fortitude, benevolence, and piety.

After his resurrection, Jesus is represented as acting with as much dignity as before, but rather with less familiarity. When he discovered himself to Mary Magdalene, who at first took him for the gardener, but presently after knew him by his voice and manner, she, as was natural, fell at his feet, probably meaning to kiss them. But he checked her, saying, (John xx. 17. ‘ Touch me not, ‘ I do not yet ascend unto my father, but  
‘ go

‘ go to my brethren, and say unto them, I  
‘ ascend unto my father, and your father,  
‘ to my God, and your God,’ and farther,  
that he would go before them into Galilee,  
and that they should see him there. How  
much affection was there in this. Though  
risen from the dead, and in a new state of  
being, he was mindful of those to whom he  
had stood in so peculiar a relation as he had  
done to his apostles. He calls them his  
*brethren*, and informs them, that he was  
going, though not immediately, to their  
common God and Father. In the mean time,  
he appeared unexpectedly to several of his  
disciples, and to all the apostles; but it is  
remarkable that Jesus does not seem to  
have shewn any particular respect to his  
mother after his resurrection, and indeed not  
much during the whole of his public mini-  
stry, and there was the greatest propriety  
in this. A man of worldly views would  
naturally have distinguished his own rela-  
tions, as did Mahomet, and most of the  
Popes. But the views of Jesus were not so  
confined. To him whoever did the will of  
God was a mother, a sister, or a brother.

There

There was certainly great wisdom in this behaviour of Jesus to his mother, though he does not appear to have been at all deficient in a proper attention to her. His recommending her to the care of John as he hung on the cross shows the contrary. Though he took no more than proper notice of her, the veneration in which she was held by Christians came, in a course of time, to be excessive, and idolatrous in the extreme. What would it have been if Jesus had himself laid any foundation for it?

There is something peculiarly interesting in the account of Jesus's unexpected appearance to the two disciples who were walking to Emmaus, when they said, (Luke xxiv. 22.) *he made their hearts burn within them*, while he explained to them the scriptures relating to himself, his death and resurrection, and was afterwards known to them as they were at meat, and immediately disappeared.

Having something of so much importance to communicate, these two disciples naturally hastened to return to Jerusalem, to inform the apostles of it, and while they



were telling their story, Jesus himself appeared among them and perceiving them to be greatly terrified as supposing that it was a *spirit*, or apparition, he, with great calmness, and no doubt in the most encouraging manner, said to them, (verse 38.) ‘Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet; handle me, and see, for a spirit has not flesh and bones, as ye see me have,’ and then ‘he shewed them his hands and his feet.’ And, as the evangelist says, ‘while they yet believed not through joy, and wondered, he said. Have ye any meat; and he took and ate before them,’ after which they could not have any doubt of his resurrection and identity.

There was something peculiarly condescending and pleasing in his behaviour to Thomas, who, not being present at this appearance of Jesus, had said that nothing should convince *him* of it short of putting his finger into the holes made in his hands, and his hand into the wound in his side. For the next time that he made his appearance, he said to Thomas, (John xx. 27.) ‘Reach

‘ hither thy finger, and behold my hands,  
 ‘ and reach hither thy hand, and thrust it  
 ‘ into my side ; and be not faithless, but  
 ‘ believing.’

The behaviour of Jesus to Peter, who had denied him, but had bitterly repented, was encouraging, but not without an insinuation of reproof, which affected him much. The account, as given of it by John, seemingly with great exactness, is interesting. Appearing unexpectedly to several of his disciples as they were in a ship fishing on the sea of Galilee, John, who first perceived who he was, saying, it was Jesus, Peter eagerly swam to the shore where he waited for them. After this, when they had dined together, he saith to Peter, (John xxi. 15.) ‘ Simon, ‘ son of Jonas, lovest thou me more than ‘ these? He saith unto him, yea Lord, Thou ‘ knowest that I love thee. He saith unto ‘ him, Feed my lambs. He saith unto him ‘ again, the second time, Simon son of Jonas, ‘ lovest thou me. He saith unto him, yea ‘ Lord. Thou knowest that I love thee. ‘ He saith unto him, Feed my sheep. He ‘ saith unto him the third time, Simon son of  
 of

‘ of Jonas, lovest thou me? Peter was  
‘ grieved because he said unto him the third  
‘ time, Lovest thou me? and he said unto  
‘ him, Lord thou knowest all things, thou  
‘ knowest that I love thee. Jesus saith unto  
‘ him, Feed my sheep.’

After this he informed Peter of some of the circumstances of his death; but repressed his curiosity about the fate of John, saying, ‘ If I will that he tarry till I come what is that to thee? Follow thou me.’ This interview seems to have preceded his appearing to more than five hundred of his disciples mentioned by Paul, after which he saw his disciples once more at least at Jerusalem. There he repressed their curiosity about the time of his restoring the kingdom to Israel; and having given them a solemn charge, to preach the Gospel to all the world, with an assurance of a miraculous support in so doing, he led them out of the city to the mount of Olives, and in their sight ascended above the clouds; while two angels, who stood by them, said (Acts i. 11.) ‘ Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from  
s 2 ‘ you

‘ you into heaven, shall so come, in like  
‘ manner, as ye have seen him go into hea-  
‘ ven.’

After his resurrection, Jesus appeared more than once to Paul, and must have conversed with him at some length; since he was by this means qualified to be an apostle, or witness of his resurrection, and also sufficiently enabled to preach the Gospel, without any instruction from the other apostles. These appearances to Paul also shew that Jesus entertained no enmity towards those who did not believe his divine mission, and even persecuted his followers, provided they were honest men, only blinded by prejudice; which is true greatness of mind, and a proof of his just discernment of characters. And hence we may conclude, that such will be his justice and impartiality, as judge of all men at the last day, and may be led to expect that many enemies of the Gospel will be received with more favour than some of its professed advocates; which agrees with his own repeated declarations to that purpose.

Thus have I given a sketch of the history of Jesus, from which we may form a just  
idea

idea of his real character ; and let those who are best acquainted with human nature say, whether it does not bear every mark of true greatness, even exceeding any that ever existed before or since. Jesus appears to have been free from every human weakness, and to have been actuated by every sentiment that is justly entitled to the denomination of *great* ; being remote from common attainments, arising from the greatest comprehension of mind, which is only acquired by just and enlarged views of things, respecting alike God, and man, this life and another.

To persons of sufficient knowledge, and candid reflection, this consideration affords satisfactory proof of the truth of christianity. The evangelists were not men who were capable of devising such a character as this, or of inventing a series of actions and discourses indicating such a character. It is a great *unique*, of which they could not have formed any conception. And if such indeed was the character of Jesus, the question to the philosophical inquirer is, How could it have been formed ? For so remarkable an effect must have had an adequate cause. The answer is  
obvious.

obvious. It could only have arisen from the firmest persuasion in the mind of Jesus of a divine mission, and consequently of a great future reward, which would abundantly overbalance all the sufferings of this life.

Such an uniform propriety of conduct, free from all inconsistency and extravagance, equally excludes the ideas of *enthusiasm*, or a heated imagination. If any man was ever in his *right mind*, it was Jesus. No person, in his own right mind, can peruse his history, with the least degree of attention, and think otherwise. The only conclusion, therefore, from these premises, viz. that he actually had a divine mission, must be adopted. On this supposition every thing in the history, extraordinary as it is, was perfectly natural. With such views and assurances as his history ascribes to Jesus, many other men would have acted as he did. His conduct requires no peculiarity of constitution. They are *situations* that chiefly make all men to be what they are; and the peculiar and extraordinary circumstances in which Jesus was placed, will account for his being that great and extraordinary character which the  
evangelical

evangelical history represents him to have been. No impostor could have spoken and acted as Jesus did, and have preserved such an uniform dignity, joined with the truest simplicity of character, through the whole of his public life, and the trying scenes of his sufferings and death. It is not one transaction, but a series of transactions, not one speech, but a series of speeches, intermixed with the events of which the history consists, that are to be explained, and certainly the subject is deserving of the most serious consideration.

DISCOURSE

## DISCOURSE III.

### *The Doctrine of Jesus respecting Morals.*

#### P A R T I.

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The grace of God, which bringeth salvation, hath appeared unto all men; teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, even the glorious appearing of the great God, and of our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

TITUS ii. 11--14.

I HAVE shewn that the great object of the whole scheme of revelation, Jewish and Christian, was to inculcate good *morals*, or the due regulation of men's passions and affections, with a view to their good conduct in life; that every-thing of a positive or ceremonial nature, delivered by Moses or by Christ, was merely subservient to this great end, being always represented as in themselves of no value whatever in the sight of God; and that even the holding and pro-

2 fessing



feſſing theſe religions, on the full-eſt evidence of their truth, would be ſo far from being of any avail to men with reſpect to a future ſtate, that if it do not lead to a virtuous life, it will greatly aggravate their condemnation, ſince they had been poſſeſſed of an important means of improvement, and an incitement to virtue, and had not made the proper uſe of it.

As, in this ſet of diſcourſes, I propoſe to bring into view the moſt important particulars of the Goſpel hiſtory, I ſhall now conſider the *morality* that Jeſus taught, and his manner of teaching it. But I would previously obſerve, that the inſtructions of Jeſus were not delivered ſyſtematically. He did not propoſe to give regular lectures on the different branches of morals, in any particular order; as for example, reſpecting God, our fellow creatures, and ourſelves, or any other equally formal. All his inſtructions were drawn from him by the circumſtances in which he was. He well knew how, and what, the people had been taught, and what farther and better inſtruction they needed; and as particular occaſions gave a propriety

and force to what he said, he gave it them. And, in general, he was led from some present object or occurrence to say what was most pertinent and striking : a method which was certainly calculated to make the deepest and most lasting impression. This naturally arose from all his teaching being given in the way of conversation, as different persons, or companies, came in his way. And, besides healing the diseases of all who applied to him, he generally took the opportunity of saying what would be useful to them in a moral respect, tending to cure the diseases of the mind, which are infinitely more dangerous than those of the body.

But to give a clearer idea of the excellent morals that Jesus taught, and the stress that he laid upon them, I shall give a comprehensive view of all his instructions on this important subject ; beginning with his observations of a more general nature, relating to the whole duty of man, and then proceeding to the consideration of particular virtues, those on which he laid more than usual stress ; that we may know both, in general, what is required of us as Christians, and  
what

what particular virtues we are more especially expected to excel in.

Jefus having nothing materially *new* to teach, the whole of the moral law having been delivered by Mofes and the prophets, whose writings contained the pureft morality; he, in general, only reminded his hearers of their obligation to attend to *them*. Thus, when the rich young man applied to him to know what he fhould do to obtain eternal life, he replied without hesitation, (Matt. xix. 17.) ‘ If thou wilt enter into life, ‘ keep the commandments.’ Being again asked what commandments, he faid, ‘ Thou ‘ fhalt do no murder, thou fhalt not com- ‘ mit adultery, thou fhalt not steal, thou ‘ fhalt not bear falfe witnefs, honour thy ‘ father and thy mother, and love thy neigh- ‘ bour as thyself.’ Also, when he was inveighing with juft feverity againft the conduct of the Scribes and Pharifees, he nevertheless faid, (Matt. xxiii. 2.) ‘ The Scribes ‘ and Pharifees fit in Mofes’ feat. All there- ‘ fore whatfoever they bid you obferve, that ‘ obferve and do; but do not after their ‘ works, for they fay, and do not.’ He did

not fet himself to oppofe their teaching any farther than they corrupted the doctrine of Mofes and the prophets, or fet it afide by their traditions.

Jefus makes the keeping his commandments, which were the fame with thofe of God, the evidence and meafure of our love to him, (John xiv. 21.) ‘ He that hath  
 ‘ my commandments, and keepeth them, he  
 ‘ it is that loveth me; and he that loveth me  
 ‘ fhall be loved of my Father, and I will  
 ‘ love him, and manifefit myfelf unto him,’  
 (John xv. 10.) ‘ If ye keep my command-  
 ‘ ments, ye fhall abide in my love; even as  
 ‘ I have kept my father’s commandments,  
 ‘ and abide in his love.’ Again, he fays,  
 (verfe 14,) ‘ Ye are my friends, if ye do what-  
 ‘ foever I command you.’ Agreeably to  
 this, when he was told that his mother and  
 his brethren were inquiring for him, as he  
 was teaching the people, he faid, (Matt.  
 xii. 48,) ‘ Who is my mother, and who are  
 ‘ my brethren?’ Then, pointing to his dif-  
 ciples, he faid, ‘ Behold my mother and my  
 ‘ brethren, For whofoever fhall do the will  
 ‘ of my father who is in heaven, the fame  
 ‘ is

‘ is my brother, or sister, or mother.’ Also when a woman, struck with admiration of him, exclaimed, (Luke xi. 27.) ‘ Blessed is the womb that bare thee, and the paps that thou hast sucked ;’ he said, ‘ Yea rather blessed are they that hear the word of God, and keep it.’ And when the Seventy on their return from their mission are said to have *rejoiced* ; saying, to Jesus, (Luke x. 17,) ‘ Yea even the demons are subject to us through thy name ;’ he replied, ‘ Rejoice not that the spirits are subject unto you ; but, rather rejoice that your names are written in heaven.’

Speaking, in his sermon on the mount, of men’s general principles and views, and recommending to his hearers an attention to their interest in a future world, in preference to that in this, he said, (Matt. vi. 22.) ‘ The light of the body is the eye. If therefore thine eye be single,’ or clear, ‘ thy whole body will be full of light ; but if thy eye be evil,’ or disordered, ‘ thy whole body will be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness,’ i. e. if men’s moral principles,

if

if conscience, which should be the guide of life, be erroneous, they can never be set right. The two general views and objects of pursuit, the favour of God, and that of man, a treasure in heaven, and upon earth, he observes, are incompatible, and in many cases the one must be sacrificed to the other. For, he adds (verse 24.) ‘No man can serve two masters, but must hold to the one and despise the other. Ye cannot serve God and mammon.’

As an encouragement to the practice of virtue, Jesus, following Moses and the prophets, always represented the Divine Being as ready to shew mercy to all the truly penitent. When a woman, who had probably been a prostitute, to shew her contrition, stood at his feet behind him as he was at dinner, (Luke vii. 38.) ‘And began to wash his feet, with her tears, wiping them with her hair,’ then kissed his feet, and anointed them, he said to the Pharisees, who were displeas'd at his permitting her to do this, ‘Her sins, which are many, are forgiven.’ And then, turning to her, he said ‘Thy sins are forgiven.’ To a woman taken  
in

in adultery, who had been brought to him with a view to ensnare him, by the sentence that he should pass upon her, he only said (John viii. 11.) ‘Go and sin no more;’ implying, that in that case, she would find favour. When he was censured for going to the house of Zaccheus, who was a publican, and perhaps (for it is not certain) had been guilty of extortion, as many of his profession were, but said, (Luke xix. 8.) ‘Lord  
‘ half of my goods I give to the poor, and  
‘ if I have taken any thing from any man, I  
‘ restore him four fold; he said to him.  
‘ This day is salvation come to thy house,  
‘ for the son of man is come to seek and to  
‘ save that which was lost.’

Jesus illustrated this consoling, and important doctrine by the fine parable of the prodigal son, who, when he returned to his father, after living in great profligacy, and spending all his fortune in riotous living, was most kindly received by him. The father, as soon as he saw him, (Luke xv. 20.) even ‘when he was afar off, ran to him, fell  
‘ on his neck, and kissed him,’ and made  
great

great rejoicing on the occasion. Also the willingness of the Divine Being to receive all who come to him with proper dispositions of mind, Jesus illustrated by the parable of the king who made a marriage for his son ; who when those who were first invited refused to go (Matt. xxii. 9.) bade his servants to go into the highway, and invite as many as they could find, and who refused none but one who, in contempt of the entertainment, sat down without a wedding garment, such being always furnished by the master of the house.

With what liberality the Divine Being will reward those who are faithful and active in his service Jesus illustrated, (Luke xix. 12.) by the parable of a nobleman who went into a distant country to receive a kingdom, and before he set out delivered to each of his ten servants a pound, that they might make the best use they could of it against his return ; when, to one of them who had by trading with it gained ten pounds, he said, ‘ Well ‘ thou good servant, because thou hast been ‘ faithful in a very little, have thou authority



‘over ten cities;’ and to him who had gained five pounds, he gave authority over five cities.

The patience with which the Divine Being will wait for the improvement that men may make of his gifts, Jesus illustrated by the parable of a man who had a fig tree, (Luke xiii. 6.) which, having yielded no fruit in three years, he had determined to cut down; but on the intercession of the keeper of his garden, he spared it one year more.

That the most excellent instructions will be lost upon some persons, though they will be improved by others, Jesus illustrated by the parable of the sower, (Matt. xiii. 3.) some of whose seed fell on the high way, some upon stony ground, some among thorns, all which produced nothing, and some on good ground, which produced abundantly.

The superior obligation of those who enjoy superior advantages, not only to be virtuous themselves, but to be preachers of virtue to others, Jesus expressed in strong and beautiful figures in his sermon on the mount; when, addressing his disciples, some

of whom were to be his apostles, he compared them (Matt. v. 13.) to the *salt of the earth*, and the *light of the world*; observing, that men did not light candles and put them under a cover, but on candlesticks, that all in the house might be benefited by the light they gave. In like manner he added, ‘ Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.’

2. Jesus did not fail, with great faithfulness, to apprise his disciples of the difficulties of a truly virtuous conduct, especially in times of persecution, such as he foresaw were approaching, and therefore he exhorted them to exert the greatest resolution, watchfulness, and perseverance; making use, as he frequently did, of very strong figurative language for that purpose. Thus, in his discourse on the mount, he said (Matt. v. 29.) and also on another occasion, (Matt. xviii. 8.) that if a man’s right hand, or his foot, should offend him, that is, lead him into sin, he should cut them off; and if it was even his right eye, he should pluck it out; since, though they should never be restored to him,

it would be better for him to enter into life without them, than to be cast into hell with them.

That his faithful disciples would be exposed to the most grievous persecution, Jesus never concealed from them, but he endeavoured to prepare their minds by proper considerations for it. After he had foretold his own sufferings, and Peter, at that time expecting advancement in his kingdom, probably with very little hazard to himself, said, 'This be far from thee, O Lord,' Jesus replied, (Matt. xvi. 23.) 'Get thee behind me ' Satan. Thou art an offence unto me. For ' thou favourest not the things that be of ' God, but those that be of men.' Then, turning to his disciples in general, he said, ' If any man will come after me, let him ' deny himself, and take up his cross, and ' follow me.'

When he gave his instructions to the twelve apostles, previous to their mission during his life, but with a farther view to their more important mission after his death, he said, (Matt. x. 16.) ' Behold I send you ' forth as sheep, in the midst of wolves. Be-

‘ ware of men, for they will deliver you up  
 ‘ to the councils, and they will scourge you  
 ‘ in their fynagogues, and ye will be brought  
 ‘ before governors and kings for my fake.  
 ‘ The brother will deliver the brother to  
 ‘ death, and the father the child, and chil-  
 ‘ dren will rise up againſt their parents, and  
 ‘ cauſe them to be put to death ; and ye will  
 ‘ be hated of all men for my name’s fake.’

In his moſt affectionate converſation  
 with his apoſtles, a ſhort time before his  
 death, he again ſaid, (John xvi. 2.) ‘ They  
 ‘ will put you out of the fynagogues ; yea,  
 ‘ the time cometh that whoſoever killeth you  
 ‘ will think that he doth God ſervice.’ (verſe  
 20.) ‘ Verily I ſay unto you, that ye ſhall  
 ‘ weep and lament, but the world ſhall re-  
 ‘ joice.’

To give an idea of the difficulty of a  
 truly virtuous courſe, eſpecially in ſuch times  
 as were before them, he repreſented the  
 number of thoſe who would adhere to it in  
 thoſe circumſtances as ſmall, compared with  
 that of thoſe who would deſert it. (Matt.  
 vii. 13.) ‘ Enter ye in at the ſtrait gate ; for  
 ‘ wide is the gate, and broad is the way that  
 ‘ leadeth

‘ leadeth to destruction, and many there be  
‘ that go in thereat ; but strait is the gate,  
‘ and narrow is the way, that leadeth unto  
‘ life, and few there be that find it ;’ the  
great bulk of mankind being governed by  
views of present ease, pleasure, or advantage ;  
while the faithful servants of God will forego  
every thing in life, and even life itself, rather  
than disobey his commands, or violate the  
dictates of their consciences.

But at the same time that Jesus apprized  
his disciples of the difficulties to which their  
adherence to him would expose them, he  
did not fail to administer to them sufficient  
consolation and encouragement. In his dis-  
course on the mount, he said, (Matt. v. 10.)  
‘ Blessed are they who are persecuted for  
‘ righteousness sake, for theirs is the kingdom  
‘ of heaven. Blessed are ye when men shall  
‘ revile you, and persecute you, and shall say  
‘ all manner of evil against you falsely, for  
‘ my sake. Rejoice, and be exceedingly  
‘ glad, for great is your reward in heaven ;  
‘ for so persecuted they the prophets who  
‘ were before you.’

When

When, in his discourse before their mission, he apprized his apostles of the difficulties they would meet with, he added, (Matt. x. 22.) ‘ But he that endureth to the end shall be saved.’ In the conversation before his death, he said, (John xiv. 1.) ‘ Let not your heart be troubled. Believe in God; believe also in me. In my Father’s house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.’ He further said, (xv. 18.) ‘ If the world hate you, ye know that it hated me before it hated you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you.’ When he told them, as mentioned before, that they should be sorrowful, but that the world would rejoice, he added ‘ your sorrow shall be turned into joy.’ (verse 33.) ‘ In the world ye shall have tribulation; but be of good cheer, I have overcome the world.’

Left encouragement alone should not be sufficient, Jesus endeavoured to overcome one fear by another and a greater. Addressing the apostles previous to their mission, he said, (Luke xii. 4.) ‘ Be not afraid of them  
‘ who kill the body, and after that have no  
‘ more that they can do ; but I will forewarn  
‘ you whom ye shall fear. Fear him who,  
‘ after he has killed, has power to cast into  
‘ hell ; yea I say unto you fear him.’ He also said, (Matt. x. 32.) ‘ Whosoever shall  
‘ confess me before men, him will I also  
‘ confess before my Father who is in hea-  
‘ ven ; but whosoever shall deny me before  
‘ men, him will I also deny before my Fa-  
‘ ther who is in heaven.’

3. Jesus urged in the strongest manner the necessity of *watchfulness*, as well as of fortitude, especially from the consideration of the uncertainty of the time of his *second* coming, and of the judgment that will follow it, which, with respect to us all, is the same with the time of our death, an event equally uncertain ; since between that and the resurrection nothing will intervene that we shall be sensible of. Having delivered  
his

his prophecy concerning the destruction of Jerusalem, and the end of the world, or the conclusion of the present state of things, when he should return to raise the dead and judge the world, which he represented as what would come very unexpectedly, he said, (Matt. xxiv. 42.) ‘ Watch, therefore, ‘ for ye know not at what hour your Lord ‘ doth come.’ To enforce this exhortation, he added the parable of the faithful and wise servant, who when his master, after any absence, returned ever so unexpectedly, was always found in his place, ready to receive him, and attend upon him; and also that of the ten virgins, who went to meet a bridegroom, five of whom were wise, and five foolish, not having provided a sufficient quantity of oil for their lamps.

4. Though Jesus urged the greatest fortitude in the cause of truth and of a good conscience, and declared the necessity of men’s giving up their lives rather than infringe upon their rights, and he shewed them an example of this heroic conduct in himself, in submitting to a painful death, when it was in his power to have avoided



it ; he did not act the part of a wild enthusiast, who set no value on life and the enjoyments of it. On the contrary, he recommended to his disciples the greatest prudence in the conduct of themselves, as well as with respect to the propagation of truth. When he sent the twelve out to preach, he exhorted them, (Matt. x. 16.) to ‘ be wise as ‘ serpents,’ as well as ‘ harmless as doves.’ He bade them ‘ beware of men’, and when they were persecuted in one city, to flee to another.

When he was apprehended by the officers of the high priest, he did not insist upon his disciples continuing with him, at the risk of sharing his fate ; but advised, and favoured, their escape. For from his saying to the officers, (John xviii. 8.) ‘ If ye seek ‘ me, let these go away,’ it is not improbable that their orders were to apprehend them as well as him.

Jesus was so far from being an advocate for the extreme of rigour with respect to moral conduct, that he exposed himself to censure for the freedom with which he lived ; making no scruple to go to entertainments,

and neglecting such fastings as the Pharisees, and even John the Baptist prescribed to his followers; so that his enemies said he was (Matt. xi. 19.) 'a glutton and a wine-bibber, 'a friend of publicans and sinners.' He likewise exposed himself to censure for allowing his disciples to pluck ears of corn on the Sabbath day, and for performing many of his beneficial miracles on that day.

When he was asked why the disciples of John and of the Pharisees fasted, and his did not, he said, (Matt. ix. 14.) that it would be time enough for them to fast, when he should be taken from them, and intimated that they were not as yet prepared for such severity; that such rigid conduct would be as unsuitable to their state, as the mending an old garment with new cloth, or putting new wine into old leathern bottles.

Jesus likewise gave a lesson of prudence to his disciples, when he directed them not to obtrude their instructions where they were not likely to be well received; since they would by that means only expose themselves to insult, without doing any good. This

he happily expressed in what was probably a well known proverb, (Matt. vii. 6.) ‘ Give  
‘ not that which is holy to the dogs, neither  
‘ cast ye your pearls before swine; lest they  
‘ trample them under their feet, and turn  
‘ again and rend you.’

5. The virtue that Jesus taught was far from being of a superficial kind. According to him, real virtue has its seat in the heart, and then necessarily shews itself in the life and conversation. One of the blessings which he pronounced in his first discourse on the mount clearly expressed this, (Matt. v. 8.) ‘ blessed are the pure in heart, for they shall  
‘ see God.’ When other teachers had contented themselves with forbidding murder, he said (verse 22.) we must not be angry with our brother without cause, since this might lead to every outrage and even murder itself; and far from committing adultery, men must beware how they look on women to lust after them, since that may be said to be committing adultery in the heart; and if indulged, may lead to the outward criminal action.

According to the excellent maxims of Jesus, if the heart be right, the conduct will be so too, (Matt. vii. 17.) ‘Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit,’ (Luke vi. 43.) ‘On thorns men do not gather figs, neither of a bramble bush do they gather grapes, (Matt. xii. 35.) ‘A good man out of the good treasure of his heart, bringeth forth good things, and an evil man out of the evil treasure of his heart, bringeth forth evil things.’ When he was censured for not washing before dinner, he said (Matt. xv. 11.) ‘Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, that defileth a man;’ and explaining himself on the subject, he said (verse 17.) ‘Those things which proceed from the mouth, come forth from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adultery, fornication, theft, false witness, blasphemy. These are the things which defile a man; but to eat with unwashed hands defileth not a man.’

Agreeably

Agreeably to these sound principles, when he was asked what was the great commandment of the law, he answered, (Matt. xxii. 37.) ‘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. On these two commandments hang all the law and the prophets.’ For these principles prevailing in the heart will lead to the practice of every virtue.

There is no vice that Jesus more frequently, or more vehemently inveighed against, than that of *hypocrisy*, with which the Pharisees were chargeable. In his first discourse he said, (Matt. vi. 1.) ‘Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father who is in heaven. When thou doest thine alms, let not thy left hand know what thy right hand doth; that thine alms may be in secret, and thy Father, who seeth in secret, himself shall reward thee openly. And when thou prayest, be not as the hypocrites are, for they  
‘love

‘ love to pray standing in the synagogues;  
 ‘ and in the corners of the streets, to be seen  
 ‘ of men. But thou when thou prayest enter  
 ‘ into thy closet, and when thou hast shut  
 ‘ thy door, pray to thy Father who is  
 ‘ in secret; and thy Father, who seeth in  
 ‘ secret, shall reward thee openly.’ In the  
 same discourse he assured his hearers that no  
 personal relation to himself, not even the  
 power of working miracles in his name,  
 would supply the want of real virtue, (Matt.  
 vii. 21.) ‘ Not every one that saith unto  
 ‘ me Lord, Lord, shall enter into the king-  
 ‘ dom of heaven; but he that doth the will  
 ‘ of my father who is in heaven. Many  
 ‘ will say unto me in that day, Lord, Lord,  
 ‘ have we not prophesied in thy name, and  
 ‘ in thy name have cast out demons, and in  
 ‘ thy name have done many wonderful  
 ‘ works. But I will profess unto them, I  
 ‘ never knew you, depart from me ye that  
 ‘ work iniquity.’

Jesus’s reproaches of the Pharisees for  
 their hypocrisy even favour of asperity and  
 rudeness. For on no occasion did he spare  
 them, regardless of the effects of their resent-  
 ment,

ment, which by this means he was sure to incur, provided he warned the people against their vices. He said to them (Luke xi. 39.) ‘Ye Pharisees make clean the outside of the cup, and of the platter, but your inward part is full of ravening and wickedness.’ He also said (John xii. 43.) they ‘loved the praise of men, more than the praise of God.’ He compared them (Matt. xxiii. 27.) to ‘whited sepulchres,’ which appear beautiful without, but are within full of dead men’s bones and all uncleanness. He also compared them *to graves*, so concealed that men in walking fell into them. (Luke xi. 44.) ‘Wo unto you Scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them.’

He particularly censured them for preferring their traditions to the positive commands of God, but ‘in vain,’ says he; (Matt. xv. 9.) ‘do they worship him, teaching for doctrines the commandments of men.’ But the most severe of his invectives against them was pronounced in the presence of the common people in the temple, a few days before  
his

his death ; when he began with exhorting the people, (Matt. xxiii. 3.) to observe and do what they taught from Moses, but not to do after their works, for, said he, ‘ they say  
 ‘ and do not. They bind heavy burdens,  
 ‘ grievous to be borne, and lay them on  
 ‘ men’s shoulders ; but they themselves will  
 ‘ not move them with one of their fingers ;  
 ‘ but all their works they do to be seen of  
 ‘ men,’ loving to be called of all men *Rabbi*,  
*Rabbi*. They shut up, he said, the kingdom  
 of heaven against men ; neither going in  
 themselves, nor suffering others to go in.  
 ‘ Wo unto you Scribes and Pharisees, hy-  
 ‘ pocrites, for ye devour widows’ houses, and  
 ‘ for a pretence make long prayers : therefore  
 ‘ ye shall receive the greater damnation. Wo  
 ‘ unto you Scribes and Pharisees, hypocrites,  
 ‘ for ye compass sea and land to make one  
 ‘ proselyte, and when he is made, ye make  
 ‘ him twofold more the child of hell than  
 ‘ yourselves. Wo unto you Scribes and  
 ‘ Pharisees, hypocrites, for ye pay tithe of  
 ‘ mint, annise, and cummin, and have omit-  
 ‘ ted the weightier matters of the law,  
 ‘ justice, mercy and fidelity. Ye blind  
 ‘ guides,



‘ guides, who strain at a gnat, and swallow  
‘ a camel.’ It is not possible to express indignation, which, according to Josephus the Jewish historian of those times, was very just, in a stronger manner than this.

6. The virtue that Jesus more particularly recommended was the reverse of hypocrisy and ostentation, viz. *humility*, or not wishing to appear more than we really are, and as the apostle says, ‘ not thinking of  
‘ ourselves more highly than we ought to  
‘ think,’ but to ‘ be clothed with humility.’ In the Old Testament, and especially in the Psalms, pride and arrogance, leading to a contempt of the laws of God, as well as those of men, is generally mentioned as synonymous to wickedness in general; and meekness and humility, the character opposite to it, as synonymous to righteousness, being connected with, and leading to, almost every other virtue. Jesus began his first discourse with pronouncing blessings on persons of this character, in three different branches, or shades of it. (Matt. v. 3.) ‘ Blessed are the  
‘ poor in spirit, for theirs is the kingdom of  
‘ heaven. Blessed are they that mourn, for  
VOL. II. Y ‘ they

‘ they shall be comforted. Blessed are the meek, for they shall inherit the earth.’

The *pride* of the Pharisees was as conspicuous as their hypocrisy; and Jesus, in his parable of the Pharisee and the publican, who went to the temple to pray, represented the former, who boasted of his virtues, in an odious light, and the latter, who expressed nothing but felt reproach, in an amiable one. ‘ He stood afar off,’ (Luke xviii. 3.) and without daring to lift up his eyes unto heaven, only ‘ smote upon his breast, and said, ‘ God be merciful to me a sinner.’ Jesus concluded this instructive parable with saying to his audience, ‘ I tell you that this man went down to his house justified rather than the other. For,’ he added, ‘ Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted;’ an observation which it is remarkable he made on several other occasions, as in his invective against the Pharisees in the temple, quoted before, Matt. xxiii 12. and again when, at the house of a chief Pharisee, he observed, (Luke xxiv. 7.) how the company chose the chief seats, and he advised them

them rather to take the lowest places, when, if they were thought worthy of it, they might be advanced.

Jefus more than once checked the ambition which he perceived in his apostles, who were desirous of the chief offices in his kingdom. As they were at one time disputing on this subject, (Mark ix. 35.) ‘ he called ‘ the twelve, and said unto them, If any man ‘ desire to be first, the same shall be last of ‘ all, and servant of all.’ He then ‘ took a ‘ child, and set him in the midst of them,’ and said, (Matt. xviii. 31.) ‘ Except ye be ‘ converted, and become as little children, ‘ ye cannot enter into the kingdom of heaven. Whosoever therefore shall humble ‘ himself as this little child, the same is ‘ greatest in the kingdom of heaven.’ When, after this, the two sons of Zebedee, James and John, requested to have the chief seats in his kingdom, he called them to him, and said, (Matt. xx. 25.) ‘ Ye know that the ‘ princes of the Gentiles exercise dominion ‘ over them, and they that are great exercise ‘ authority upon them; but it shall not be so ‘ among you. But whosoever will be great

‘ among you, let him be your minister, and  
 ‘ whosoever will be chief among you, let  
 ‘ him be your servant ; even as the son of  
 ‘ man came not to be ministered unto, but  
 ‘ to minister, and to give his life a ransom  
 ‘ for many.’

He took another opportunity of recommending the unambitious temper and disposition of young children, when the parents of some of them brought them to him, and requested (Matt. xix. 13.) that he ‘ would put his hands on them, and pray.’ His disciples ‘ rebuking those that brought ‘ them,’ he said, ‘ Suffer little children, and ‘ forbid them not, to come unto me, for of ‘ such is the kingdom of heaven.’ In this view did he recommend his own disposition to the imitation of his disciples, when he said, (Matt. xi. 28.) ‘ Come unto me all ye ‘ that are weary and heavy laden, and I will ‘ give you rest. Take my yoke upon you, ‘ and learn of me ; for I am meek and lowly ‘ in heart, and ye shall find rest for your ‘ souls. For my yoke is easy, and my burden is light.’ He also recommended humility, as well as benevolence, when he  
 washed

washed his disciples' feet, and said, (John xiii. 13.) ' Ye call me Master and Lord, and  
' ye say well ; for so I am. If I, then, your  
' Lord and Master, have washed your feet,  
' ye ought also to wash one another's feet.  
' For I have given you an example, that ye  
' should do as I have done to you.'

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### DISCOURSE III. PART II.

7. JESUS, as I have observed, was far from proposing to discuss at large, or systematically, the whole duty of man. He only made such observations, and gave such instructions, as particular occasions called for. But he had frequent occasion to give very important instructions concerning the two great heads of moral duty, as it respects God, and man ; and his advices and exhortations on these articles are most important and excellent.

I have already observed that Jesus cautioned his hearers against ostentation in prayer, directing them when they prayed to  
retire

retire into their closets, and, shutting the door, to pray to their Father who teacheth in secret. At the same time he cautioned them against the clamorous repetitions of the Heathens, who expected to be heard for their much speaking; saying, (Matt. v. 18.) ‘Your Father knoweth what things ye have need of before ye ask him.’ He also then gave them a concise and most excellent form of prayer, expressing more especially an intense devotedness to the will of God, and a desire that his kingdom may come, and praying for the forgiveness of our sins, as we forgive others. He recommended, however, perseverance in prayer, and a patient waiting for divine favours, from the parable of the unjust judge, who gave no attention to a poor widow, who applied to him for justice, till he was wearied by her importunity; saying, (Luke xviii. 7.) ‘Shall not God avenge his own elect, who cry night and day unto him, though he bear long with them.’

The duty of confidence in God, while we are careful to do his will, Jesus urged in the strongest manner, though what he said

on this subject chiefly respected the case of his immediate disciples, who in their mission to preach the Gospel might depend upon the extraordinary providence of God for the supply of all their real wants ; but in some degree the observations are applicable to the case of all persons.

Some of the strongest language of this kind occurs in the discourse on the mount, when he said, (Matt. vi. 25.) ‘ Take no  
‘ thought,’ or rather, be not anxious, ‘ what  
‘ ye shall eat, or what ye shall drink, or  
‘ wherewithall ye shall be clothed. Is not the  
‘ life more than meat, and the body than  
‘ raiment ? Behold the fowls of the air, for  
‘ they sow not, neither do they reap, nor  
‘ gather into barns, and yet your heavenly  
‘ Father feedeth them. Are ye not much  
‘ better than they. And why take ye thought  
‘ for raiment ? Consider the lilies of the  
‘ field, how they grow. They toil not,  
‘ neither do they spin, and yet I say unto  
‘ you that even Solomon in all his glory was  
‘ not clothed like one of these. Wherefore,  
‘ if God so clothe the grass of the field,  
‘ which to-day is, and to-morrow is cast  
‘ into

‘ into the oven, shall he not much more clothe  
‘ you? O ye of little faith. Therefore take  
‘ no thought, saying what shall we eat, or  
‘ what shall we drink, or wherewithall shall  
‘ we be clothed; for your heavenly Father  
‘ knoweth that ye have need of all these  
‘ things. But seek ye first the kingdom of  
‘ God, and his righteousness, and all these  
‘ things shall be added unto you. Take  
‘ therefore no thought for the morrow; for  
‘ the morrow shall take thought for the  
‘ things of itself. Sufficient to the day is the  
‘ evil thereof.’

In the same discourse Jesus bade his disciples ask with confidence for whatever they wanted, assuring them that it would be given to them. (Matt. vii. 7.) ‘ Ask, and it shall  
‘ be given you; seek, and ye shall find;  
‘ knock, and it shall be opened unto you;’ observing that even an earthly parent will not mock a child with giving him hurtful things for useful ones. ‘ If ye,’ then says  
‘ he, being evil, give good gifts unto your  
‘ children, how much more shall your Fa-  
‘ ther who is in heaven give good things to  
‘ them that ask him.’ In his instructions to



the Twelve before their mission, he discoursed much in the same strain; bidding them make no provision for their journey, (Matt. x. 9.) or even think beforehand what they should say when they should be brought before kings and governors; that nothing could befall them without the will of their heavenly Father, and that the very hairs of their heads were numbered.

The true spirit of piety is inculcated by Jesus in the parable of the servant waiting upon his master, even after returning from the most laborious works in the field, before he sat down to eat himself; which he concluded with saying, (Luke xvii. 10.) ‘ So  
 ‘ likewise ye, when ye have done all the  
 ‘ things that shall be commanded you, say,  
 ‘ We are unprofitable servants, we have  
 ‘ done only that which it was our duty to  
 ‘ do.’ We are in no case to lay claim to any *merit* with our Maker, but to acknowledge every thing, both the action and the disposition, to be the gift of God.

The liberality of the Divine Being in bountifully rewarding the services that he requires of us, Jesus teaches us in the para-

ble of the householder, who hired labourers for his vineyard, at different hours of the day; when, having agreed with them for a certain sum, he paid them all alike, though some of them had worked only one hour, and others the whole day; at the same time that he reprov'd the envious disposition of the latter, on account of the seeming inequality in the distribution of the divine bounty. For when one of these complain'd that, though they had borne the burden and heat of the day, they received no more than those who had worked only one hour, their employer answer'd, (Matt. xx. 13.) ' Friend I do thee no wrong. Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?' It is to be observ'd that those labourers who had worked the least had stood all day to be hired, though nobody had engag'd them, and they went as soon as they were call'd; so that they had shewn a perfectly good disposition, a willingness to labour, which is all that God looks to.

Lastly, Jesus inculcated a reverence for God by reprov'ing the practice of light and profane

profane swearing in common conversation, saying, in his discourse on the mount, (Matt. v. 33.) ‘Ye have heard that it has been  
 ‘ said by them of old time, Thou shalt not  
 ‘ forswear thyself, but shalt perform unto the  
 ‘ Lord thy oaths. But I say unto you swear  
 ‘ not at all, neither by heaven for it is God’s  
 ‘ throne, nor by the earth, for it is his foot-  
 ‘ stool; neither by Jerusalem, for it is the  
 ‘ city of the great king. Neither shalt thou  
 ‘ swear by thine head, because thou canst not  
 ‘ make one hair white or black. But let  
 ‘ your communication be yea, yea, nay, nay;  
 ‘ for whatsoever is more than these cometh  
 ‘ of evil.’ It is evident from the language  
 here used, and the oaths here mentioned,  
 that the direction only relates to oaths in  
 common conversation. Jesus himself an-  
 swered upon oath when he was adjured by  
 the living God, to say whether he was the  
 Messiah or not.

8. No person ever taught the duty of  
*benevolence* to so great an extent as Jesus; so  
 that he was far from making any duty that  
 we owe to God to supersede that which is due  
 to man. He rather made the one the evi-

dence and the measure of the other. If he made the first and greatest commandment to be the loving God with all the heart, the next he said was *like unto it*, and this was to love our neighbour as ourselves.

Though Jesus never said any thing to encourage idleness, and recommended labour and industry, and in his parable condemned the *slothful servant*, he always represented the helpless poor as proper objects of kindness and charity. When he reprov'd the Pharisees for their superstitious observance of ceremonies, and traditions, as that of always washing before they ate, he said, (Luke xi. 41.) ‘Give alms of that which ye have, and all things will be clean unto you.’ When the rich young man asked him what he should do to be perfect, he answered, (Matt. xix. 21.) ‘Sell all that thou hast, and give to the poor, and come and follow me.’

He commended generosity on public as well as on private occasions, when he praised the poor widow for giving her two mites toward the repairs of the temple. For ‘seeing,’ (Mark xii. 41.) ‘how the people cast  
‘ money

‘ money into the treasury, and that many  
 ‘ who were rich cast in much, he said to his  
 ‘ disciples, Verily I say unto you, this poor  
 ‘ widow has cast more in than they all. For  
 ‘ all they did cast in of their abundance, but  
 ‘ she, of her want, did cast in all that she  
 ‘ had.’

Jesus more than once cautioned his hearers against *covetousness*, and, in preference to our concern for the things of this life, recommended an attention to those of another, to the kingdom of God, and his righteousness. He advised to lay up treasure in heaven, and not upon earth. Not that he meant that we should lay up nothing here. For absolutely to assert one thing, and to deny another, is only a Jewish mode of making a comparison between them, and declaring a preference of one to the other. Thus when God is said to have *loved Jacob* and to have *hated Esau*, the meaning only is, that he gave the preference to Jacob, and that only with respect to the things of this world.

When Jesus was applied to for the purpose of directing a division to be made of an estate between two brothers, which he with  
 great

great prudence declined, he said for the general instruction of his audience, (Luke xii. 15 ) ‘ Take heed, and beware of covetousness, for a man’s life,’ that is the enjoyment of it, ‘ consisteth not in the abundance of ‘ the things that he possesseth:’ and to shew them the absurdity of heaping up riches, he added the parable of a man whose grounds having yielded a great abundance, proposed to pull down his barns and build larger, and to say to himself that having goods laid up for many years, he would take his ease, eat, drink, and be merry ; when God had determined that he should not outlive that night. (verse 20.) ‘ God said to him, Thou fool, ‘ this night shall thy life be required of thee ; ‘ then whose shall those things be which ‘ thou hast provided. So’ added Jesus, ‘ is ‘ he that layeth up treasure for himself, and ‘ is not rich towards God.’

The great care that it behoves men to take to prevent quarrels and animosity, which contribute so much to embitter the cup of human life, Jesus taught in a manner peculiarly emphatical, when, in his first discourse, after speaking of the guilt of being angry with  
with

with our brother without a cause, he said, (Matt. v. 23.) ‘ If thou bring thy gift to  
 ‘ the altar; and there remember that thy  
 ‘ brother hath ought against thee; leave  
 ‘ there thy gift before the altar, and go thy  
 ‘ way, first be reconciled to thy brother, and  
 ‘ then come and offer thy gift,’ signifying  
 that even the duty we owe to God is to be  
 postponed when the peace of society requires  
 it.

Candour with respect to the faults of  
 others Jesus taught by a very significant and  
 striking figure, when, in the same discourse,  
 he said, (Matt. vii. 1.) ‘ Judge not, that ye  
 ‘ be not judged; for with what judgment ye  
 ‘ judge, ye shall be judged; and with what  
 ‘ measure ye mete, it shall be measured to  
 ‘ you again. And why beholdest thou the  
 ‘ mote that is in thy brother’s eye, and con-  
 ‘ siderest not the beam that is in thine own  
 ‘ eye; or how canst thou say to thy brother,  
 ‘ Let me pull out the mote that is in thine  
 ‘ eye, and behold a beam is in thine own  
 ‘ eye. Thou hypocrite, first cast out the  
 ‘ beam that is in thine own eye, and then  
 ‘ shalt thou see clearly to pull out the mote  
 ‘ that

‘ that is in thy brother’s eye.’ How pertinent and forcible is this illustration of an important duty, respecting both ourselves and others. With the same view, to promote harmony, and uninterrupted good will, among men, Jesus, in this discourse, pronounced a blessing on those who should interpose to prevent or remove differences, (Matt. v. 9.) ‘ Blessed are the peace makers, ‘ for they shall be called the children of ‘ God.’ And when he foretold (Matt. xviii. 7.) that offences would come, he added, ‘ but ‘ wo unto them by whom they come.

In order to preserve peace and mutual good will we must not be inexorable when we have been offended, but forgive, and overlook the faults of others, whenever they shew a penitent disposition. And Jesus was peculiarly copious and earnest in his injunctions on this head. In his first discourse he said, (Matt. v. 7.) ‘ Blessed are the merciful, for they shall obtain mercy.’ He even directs us, though the offended party, to take pains to promote the desirable purpose of reconciliation, and to use great prudence and address in doing it ; saying (Matt. xviii. 15.)



‘ If thy brother trespass against thee, go and  
 ‘ tell him his fault between him and thee  
 ‘ alone. If he shall hear thee, thou hast  
 ‘ gained thy brother. But if he will not  
 ‘ hear thee, take with thee one or two more,’  
 and we are not to renounce all friendship  
 with him, unless he refuse to hear the church,  
 or the public congregation, who shall ap-  
 prove our conduct, and censure his ; which  
 will shew that he was incorrigibly injurious,  
 and not worthy of our friendship.

When Peter, alluding probably to some  
 maxims of the Scribes and Pharisees, asked  
 Jesus, (Matt. xviii. 21.) how often he should  
 forgive an offending brother, whether *seven*  
*times* ; he answered, ‘ I say not unto thee  
 ‘ until seven times, but until seventy times  
 ‘ seven ;’ and upon this he recited the para-  
 ble of the king who forgave one of his ser-  
 vants a debt of a thousand talents ; but after-  
 wards insisted upon the payment of it, when  
 he heard that this very servant, who had been  
 so greatly favoured, was inexorable to the  
 intreaties of a fellow servant, who owed him  
 only a hundred pence ; adding (verse 35.)  
 ‘ So likewise shall my heavenly Father do

‘ unto you, if ye from your hearts forgive  
 ‘ not every one his brethren their trespasses.’  
 When he taught his disciples how to pray,  
 he laid particular stress, as we have seen, on  
 this circumstance. For when we pray for  
 the forgiveness of our own sins, we are at  
 the same time to express our readiness to  
 forgive those who trespass against us; and  
 after he had given his excellent form of  
 prayer, he added, as if this had been that  
 part of it which he thought to be of parti-  
 cular consequence, (Matt. vi. 14.) ‘ For if  
 ‘ ye forgive not men their trespasses, neither  
 ‘ will your heavenly father forgive your  
 ‘ trespasses.’ The duty of forgiveness, after  
 the example of the divine compassion to re-  
 turning penitents, is likewise finely illus-  
 trated in the parable of the prodigal son,  
 that was mentioned before.

Jesus was particularly careful to repress  
 every thing that favoured of a spirit of re-  
 venge, and persecution. When two of his  
 disciples, James and John, were provoked at  
 the behaviour of the inhabitants of some vil-  
 lage of the Samaritans, who refused to enter-  
 tain them, and proposed to call for fire from  
 heaven

heaven to destroy them, he turned and rebuked them; saying, (Luke ix. 55.) ‘Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men’s lives, but to save them.’ And when he foretold, in his parable of the tares and the wheat, that corruptions would be introduced into his doctrine, he advised forbearance in the correction of them, and to leave all judgment to God, who would administer it at the proper time. For when the servants of the person who had sowed the wheat observed the tares among it, and asked him whether they should not go and pull them up, he said, (Matt. xiii. 29.) ‘No, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye first together the tares, and bind them in bundles to burn them; but gather the wheat into my barns.’

With a view to enforce the duty of compassion, forgiveness, generosity, and in short every social duty, Jesus, in his first discourse, delivered this universal, most excellent, and

useful maxim, being capable of the easiest application. (Matt. vii. 12.) ‘ All things, ‘ whatsoever ye would that men should do to ‘ you, do ye even so to them ; for this is the ‘ law and the prophets.’ This precept comprehends every branch of the duty that man owes to man.

Though we are not required to *forgive*, except in case of repentance, we are to entertain *good will* towards all persons, even our declared enemies. This is one of the most sublime precepts of the Gospel, and which Jesus enforced by the example of God, the universal parent. (Matt. v. 43.) ‘ Ye have ‘ heard that it has been said, Thou shalt love ‘ thy neighbour, and hate thine enemy. But ‘ I say unto you, love your enemies. Bless ‘ them that curse you, do good to them that ‘ hate you, and pray for them that despite- ‘ fully use you and persecute you ; that ye ‘ may be the children of your Father who ‘ is in heaven. For he maketh his sun to ‘ rise on the evil and on the good, and send- ‘ eth rain on the just and on the unjust. ‘ For if ye love them who love you, what ‘ reward have ye ? Do not even the publi- ‘ cans

‘cans the same? And if ye salute your  
‘brethren only, what do ye more than  
‘others? Do not even the publicans so? Be  
‘ye therefore perfect, even as your Father  
‘who is in heaven is perfect.’

In agreement with this, Jesus recommended a *passive* disposition as the reverse of a revengeful one, not indeed inviting, but not resisting injuries. (Matt. v. 38.) ‘Ye  
‘have heard that it has been said, An eye  
‘for an eye, and a tooth for a tooth. But  
‘I say unto you, that ye resist not evil, but  
‘whosoever shall smite thee on thy right  
‘cheek, turn to him the other also. And  
‘if any man will sue thee at the law, and take  
‘away thy coat, let him take thy cloak also.’  
But that this language, which has the air of a proverbial manner of speaking, was only meant to indicate the general disposition, and was not intended to be understood literally, is evident from our Saviour’s own conduct. For when he was smitten on his trial before the high priest, he did not invite any farther abuse, but very properly remonstrated with the person who smote him.

If Jesus recommended placability and kindness to enemies, we cannot be surprised that he should recommend to his disciples a peculiarly strong affection for each other, as standing in an equal relation to himself, having common principles, views, and expectations. In his most affectionate discourse to them, a little before his death, he said, (John xiii. 34.) ‘ A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another;’ adding, ‘ By this shall all men know that ye are my disciples, if ye have love one for another.’ He repeated the same afterwards, (John xv. 12.) ‘ This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you;’ and what command could be obeyed with more satisfaction than this, enjoining mutual love ?

Farther to enforce this duty of mutual love, Jesus represented any act of kindness done to a disciple of his as done to himself, and

and to God also. (Matt. x. 40.) ‘ He that  
‘ receiveth you, receiveth me; and he that  
‘ receiveth me, receiveth him that sent me.’  
And, in his account of the proceedings of  
the day of judgment, he considered every  
act of kindness, or of injury, to a disciple,  
as done to himself in person. After enu-  
merating various kind offices, which he said  
the righteous had rendered to him, and their  
professing their ignorance of them, he says,  
(Matt. 25. 40.) ‘ Verily I say unto you, in  
‘ as much as ye did it to the least of these  
‘ my brethren, ye did it unto me.’

Such, and so excellent, are the morals of  
the Gospel, and surely we must say that  
they are worthy of a *teacher sent from God*.  
Nothing so pure, so sublime, or so eminently  
conducive to human happiness, was ever  
taught before, at least with so much clear-  
ness and force. For all the general maxims,  
which in reality comprehend all the parti-  
culars of the teaching of Jesus, he himself  
observed were contained in the law and  
the prophets, who were before him. It  
is such instruction as it became the great  
Parent of mankind to vouchsafe to his ratio-  
nal

nal offspring, who were capable of understanding and applying it; being calculated to advance men to the highest degree of moral excellence, and consequently of happiness also; bringing them to a nearer resemblance to the all-perfect and ever-blessed God. It is therefore such moral instruction as we should expect to come from the wise and kind Parent of mankind, whose views with respect to his intelligent offspring extended beyond the present transitory life, and looked to the most distant futurity. The consideration of it, therefore, furnishes no inconsiderable argument, of an internal nature, for the truth of the revelation which contains it.

Far from finding any such attention to useful morals in the authors of the *heathen religions*, whoever they were, their customs and rites exhibit the most shocking scenes of indecency, immorality, and cruelty. It was no business of the heathen priests to teach morality. There was no provision in any part of the system for instruction of that kind, and when their gods were supposed to be angry, they were to be appeased, if not  
by



by human sacrifices, yet by such ceremonies to all men of sense, must appear perfectly unmeaning, if not exceedingly absurd and ridiculous.

Mahometanism, though built on the foundation of the Jewish and Christian religions, has nothing of its own to boast of in this or any other respect. Some moral precepts are found in the Koran, but they are for the most part of a very general nature, and not particularly dwelt upon; the great object of Mahomet appearing to have been little more than to enforce the belief of his own divine mission, for which purpose he promised the rewards of paradise to all who received it, especially if they died fighting in the defence or propagation of it; and threatened the pains of hell to all unbelievers. The former, according to the Koran, consist chiefly of sensual pleasures, of the grossest kind, and the latter of literally burning in fire, with other the most disgusting circumstances that he could imagine, and that to continue for ever. He saw and represented in a very strong light, the absurdity and impiety of *polytheism*, both heathen and Christian; and his

religion has the merit of exposing and overthrowing it in many countries. And considering the extremely corrupted state of Christianity at the time of its promulgation, it may appear to have had its use. But with respect to *moral instruction*, his system has little indeed, and is not to be compared with that of our Scriptures of the Old or the New Testament.

Since, then, the great object of the religion which we profess is *good morals*; since it is peculiar to it to have this great object; since it holds out the strongest motives to virtue, and the discourses of its founder contain such excellent instructive lessons on the subject; let it appear by our lives and conversations that we are sensible of this great and singular advantage, and that we are careful to avail ourselves of it. Let us be attentive to cultivate the best dispositions of mind, and exhibit the most exemplary conduct; shewing the most intire devotedness to the will of God, in doing or in suffering, the most unfeigned good will to men, and the greatest command over our appetites and passions.

More

More especially, professing a religion which has for its more immediate object the revelation of a *future life*, a religion which alone (2 Tim. i. 10.) ‘brings life and immortality to light,’ let us raise our hearts above this world, and all the vain pursuits of it. Let us be careful to lay up treasure in heaven, where, as our Saviour says, ‘neither moth or rust corrupt, and where thieves do not break through nor steal,’ and ‘where our treasure is, there let our hearts be also.’ Let us, as the apostle exhorts, (Coll. iii. 2.) ‘set our’ best ‘affections on things above, where Christ sitteth at the right hand of God;’ and may it not be our condemnation (John iii. 19.) that ‘light is come into the world, but that we have loved darkness rather than light, because our deeds were evil.’ Then, having governed our lives by the instructions of Christ, and having copied after his example, when he shall return, and take an account of his servants, we shall be ‘found of him’ (2 Pet. iii. 14.) without spot and blameless, and not be ashamed before him at his

B b 2

‘coming.’

‘ coming.’ Then will he say to us, (Matt. xxv. 21.) ‘ Well done, good and faithful servants, enter ye into the joy of your Lord.’

DISCOURSE

## DISCOURSE IV.

*The Doctrine of a Resurrection, as taught by Jesus.*

### P A R T I.

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Who hath abolished death, and brought life and immortality to light through the Gospel.

TIM. vi--10.

THE most interesting of all subjects to man, who has a sense of the value of his existence, and of the blessings that he enjoys in it, is that of a *future state*; and the most distinguishing circumstance relating to the Gospel, is that in it this great doctrine is taught with the greatest clearness and energy. To announce this doctrine appears to have been the more immediate object of the mission of Jesus, and not that of any of the preceding prophets of whom we have any account.

It can hardly be doubted but that the ancient Hebrews were acquainted with the doctrine, and if so, they must have received it

it

it from some particular revelation, though the record of it be now lost; because we find it almost universally believed by the Jews in our Saviour's time; and he nowhere intimates that they had embraced it on insufficient authority. For their faith was that of a proper *resurrection of the dead* at some future period, which was very different from that of the heathen philosophers, who supposed that, strictly speaking, men never die at all; for that when the body is dissolved, there is another principle, or component part, of man, the seat of all his intellectual powers, which remains unaffected by that catastrophe, and which survives not only uninjured, but invigorated; so as to be a gainer by the change; the mortal body having been a real incumbrance and clog to it. And as the whole of consciousness remains with the unembodied spirit, the man, consisting of all his valuable faculties, may be said, according to their principles, to be naturally immortal.

But supposing a man to be properly *dead*, all his powers of body and mind extinct, nothing could have given any person the least

least hope of his revival but the assurance of the Great Being who made man. This assurance, therefore, the Hebrews must have had in some very early age, though we have not at this time any knowledge of it. And what is very remarkable is, that in the writings of Moses, and the prophets, we find nothing positively asserted on the subject, and few, if any, allusions to it, before we come to the book of Daniel, to whom a future life is promised by the angel who interpreted his visions : in one of which mention was made (Dan. xii. 2.) of a time when  
‘ many that sleep in the dust of the earth  
‘ shall awake, some to everlasting life, and  
‘ some to shame and everlasting contempt.’  
The angel concludes with saying, ‘ But go  
‘ thy way till the end be; for thou shalt  
‘ rest, and stand in thy lot at the end of the  
‘ days.’ This very clear language, considered in conjunction with the knowledge the Jews had of the doctrine of a resurrection in the time of our Saviour, and also between his time and that of Daniel, viz. that of the Maccabees, leads us to conclude, I think with certainty, that, though little is  
said

said of the doctrine, it was known to the Hebrews in the time of Daniel, and therefore probably in the times prior to his.

It must, however, be acknowledged to be difficult to account for the few and uncertain references to a doctrine of this practical importance in the earlier books of the Old Testament, when the writers appear to have had their minds strongly impressed with a sense of the being and providence of God, and of his purpose to reward virtue and punish vice.

The mission of Moses was confined to legislation, and to prophetic denunciations respecting the fate of his nation in distant ages. In his writings, therefore, we do not much wonder that we find no mention of a resurrection or a future life, or even any allusion to it. It was a subject no doubt, highly interesting to all men, but not to his countrymen in particular. The same was, in some measure, the case with the other prophets. They all had their specific commissions, and confined themselves to the proper objects of them. But in such compositions as the *Psalms* we might expect



some mention of it, notwithstanding the minds of men were then, even more than now, chiefly occupied with the things of this life; so that though they might believe in a future state, they gave but little attention to it.

It is, however, observable that the possession of the *earth*, and of great happiness in it, is promised to the righteous, when it was evidently impossible that it could take place in this life, and therefore we naturally look for the fulfilment of this promise in another life; as, Psalm xxxvii. 9. ‘ Evil doers shall be cut off, but those that wait on the Lord they shall inherit the earth. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Such as are blessed of him shall inherit the earth, and they that are cursed of him shall be cut off.’ Since there is no appearance of any thing figurative in this language, it is by no means improbable that it refers to a resurrection. Such too is the natural inference from what both David and Solomon say of a *judgment*, when men will receive according to their works, as Psalm xcvi. ‘ Let the heavens  
VOL. II. C C rejoice,

‘rejoice, and let the earth be glad,—before  
 ‘the Lord; for he cometh, for he cometh  
 ‘to judge the earth. He will judge the  
 ‘world with righteousness and the people  
 ‘with his truth.’ Eccl. xii. 14. ‘God  
 ‘shall bring every work into judgment, with  
 ‘every secret thing, whether it be good, or  
 ‘whether it be evil.’

Leaving this difficulty, it behoves us, who are Christians, to give particular attention to what our Saviour, who with respect to us first clearly announced this great doctrine, says of it. And it is not a little remarkable, that this doctrine should make so distinguished a figure in our Saviour’s discourses; so as to give them a quite different air and turn from any thing that we find in the Old Testament. And here, I would observe by the way, that had Jesus been an impostor, and wished to pass with the Jews for a prophet, he would naturally have adopted the manner of their ancient prophets. He would have lived as they had lived, dressed as they had dressed, and have discoursed just as they had discoursed, on the same or similar subjects, and in the same manner.

But

But Jesus was a great original, both with respect to the matter and the manner of his teaching. Both were peculiar to himself. And there was nothing more characteristic of his teaching than the stress that he laid upon the doctrine of a resurrection and a future state. This was the great burden of his preaching, to which he constantly directed the attention of his hearers.

As the subject is of sufficient importance, I shall, in this discourse, collect into one view all that we find in the gospels concerning it, as his express assurance that there will be a resurrection and a future life, that it will be a state of retribution in which virtue will be rewarded and vice punished; that this will take place at his second coming; the circumstances that shew his own firm persuasion concerning it; his exhortations to virtue founded upon it; and lastly, such particulars as we are able to collect concerning our condition in it.

I. At what time Jesus received his instructions to preach this doctrine, or his commission in general, of which this makes a principal part, does not appear; but it was

probably in the wilderness, after his baptism, and before his temptation; though it is also probable that he had intimations, more or less clear, of his being destined to fill some important office in the former period of his life. But whenever he published the doctrine of a resurrection, it was as an event that was to take place at his second coming; and under God, he was himself to effect this great revolution, and of this the Jews certainly had no suspicion.

That the resurrection would be coincident with the coming of their Messiah, at the final settlement of the Israelites in their own country, in what are called the *latter days*, is what the Jews at this day believe; but that it would be accomplished by the Messiah, they do not expect. This therefore would be a doctrine intirely new to the Jews; and considering in how low and humble a character Jesus appeared, such a pretension must have seemed exceedingly improbable, and revolting. It was therefore, such as an artful impostor would not have made; because it was not likely to obtain credit, or be of any service to his cause. This power of raising the  
dead,

dead, however, Jesus was careful to observe was not naturally inherent in him, but what was imparted to him by God, as well as his other extraordinary powers.

The first intimation that Jesus appears to have given of the doctrine of a future life occurs in his conversation with Nicodemus, at the first passover in his ministry, if there be no mistake, (which I sometimes suspect to be the case,) in placing this event so early. To this *master in Israel* Jesus, alluding to his death, and the consequences of it, says (John iii. 14.) ‘As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life.’\* Here is an intimation not only that Jesus would be put to death, but in the mode of crucifixion, being raised from the ground, like the serpent in the wilderness, which was fastened

\* This verse, and to the 22d, may be the words of the Evangelist and not of Jesus.

to a pole and elevated, so as to be seen at a distance. It is, however, clearly expressed in this place, that eternal life would be the prerogative of the true disciples of Christ; though we shall find it stated with sufficient clearness, on several occasions, that this great privilege will not be conferred on the mere believers in Christ, but only on those who to faith in the Gospel add the practice of its precepts.

As much of the language of Jesus to Nicodemus is figurative and obscure, it is possible that the latter did not fully understand what was intimated, though the conversation is imperfectly related, and therefore more might have been said on the subject than we find recorded. Nicodemus is not said to have made any remark on this part of the discourse, or to have expressed any doubt with respect to it, as he did with respect to the observation concerning *being born again*. The same doctrine, however, was taught by Jesus to all his disciples, in the plainest language, accompanied with an intimation of the obligation they were under to sacrifice their lives, as he should do his,

if

if the profession of the Gospel should require it ; the gift of eternal life (meaning a happy one) not being to be expected except by those who, like himself, should be ready to abandon the present life for the prospect of it. Matt. xvi. 24. ‘ Then said Jesus unto  
‘ his disciples, If any man will come after  
‘ me, let him deny himself, and take up his  
‘ cross and follow me ; for whosoever will  
‘ save his life shall lose it, and whosoever will  
‘ lose his life for my sake shall find it. For  
‘ what is a man profited if he gain the whole  
‘ world, and lose his own life, or what will  
‘ a man give in exchange for his life. For  
‘ the son of man shall come in the glory of  
‘ his Father, with his angels, and then he  
‘ shall reward every man according to his  
‘ works.’ To the same purpose he elsewhere  
expresses himself as follows : (John xii. 25.)  
‘ He that loveth his life shall lose it, and  
‘ he that hateth his life in this world shall  
‘ keep it unto life eternal.’

‘ Of the value of the present life every man is sufficiently sensible, all enjoyment, as is here intimated, depending upon it ; and in this place the consideration of it is made use

of

of to signify the superior value of eternal life. If men cheerfully sacrifice so much as we see they do to preserve a short and transitory life, like the present, what would they not endure to secure a life that will have no end, if they fully conceived the superior value of it, and believed that it was a life of happiness, instead of one that is frequently embittered with disappointment and distress.

That Jesus had in himself the power of conferring eternal life, he signified in figurative language to the woman of Samaria, John iv. 10. ‘Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.—Whosoever drinketh of this water will thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him will be in him a well of water, springing up to eternal life.’ He made use of the same allusion in teaching the same doctrine to the Jews at Jerusalem, John vii. 37. ‘In the last day, the great day of the



‘ feast, Jesus stood and cried, If any man  
 ‘ thirst, let him come unto me and drink.  
 ‘ He that believeth on me, as the Scripture  
 ‘ saith, out of his belly shall flow rivers of  
 ‘ living water.’

He intimated the same thing in language  
 equally figurative in his discourse with the  
 cavilling Jews in the synagogue at Capernaum,  
 using the comparison of *bread* instead  
 of *water*. John vi. 35. ‘ And Jesus said  
 ‘ unto them, I am the bread of life. He  
 ‘ that cometh to me will never hunger, and  
 ‘ he that believeth on me will never thirst.  
 ‘ This is the will of the Father who hath  
 ‘ sent me, that every one who seeth the son,  
 ‘ and believeth on him, may have everlasting  
 ‘ life, and that I should raise him up at  
 ‘ the last day.’ (verse 39.) ‘ This is the  
 ‘ Father’s will who hath sent me, that of all  
 ‘ that he hath given me I should lose no-  
 ‘ thing, but should raise it up again at the  
 ‘ last day. No man can come unto me ex-  
 ‘ cept the Father who hath sent me draw  
 ‘ him, and I will raise him up at the last  
 ‘ day. Whoso eateth my flesh, and drinketh  
 ‘ my blood, hath eternal life; and I will  
 VOL. II. D d ‘ raise

‘ raise him up at the last day. This is that  
 ‘ bread which came down from heaven, not  
 ‘ as your fathers did eat manna and are dead.  
 ‘ He that eateth of this bread shall live for  
 ‘ ever.’

The same important and interesting doctrine he taught without any figure to the Jews in general at Jerufalem. John v. 21.

‘ As the Father raiseth up the dead, and  
 ‘ quickeneth them, even so the son quick-  
 ‘ eneth whom he will. For the Father  
 ‘ judgeth no man, but hath committed all  
 ‘ judgment unto the son. Verily, verily, I  
 ‘ say unto you, He that heareth my word,  
 ‘ and believeth on him that sent me, hath  
 ‘ everlasting life, and shall not come into  
 ‘ condemnation, but is passed from death  
 ‘ unto life. Verily, verily, I say unto you,  
 ‘ the hour is coming, and now is, when the  
 ‘ dead shall hear the voice of the son of  
 ‘ God, and they that hear shall live. For  
 ‘ as the Father hath life in himself, so hath  
 ‘ he given to the son to have life in himself,  
 ‘ and hath given him authority to execute  
 ‘ judgment also, because he is the son of  
 ‘ man. Marvel not at this, for the hour

‘ is coming, in which all that are in the  
 ‘ graves shall hear his voice, and shall come  
 ‘ forth ; they that have done good unto the  
 ‘ resurrection of life\*, and they that have  
 ‘ done evil to the resurrection of condemna-  
 ‘ tion.’ On another occasion he said to  
 them, (John viii. 51.) ‘ Verily, verily I say  
 ‘ unto you, if a man keep my saying, he  
 ‘ shall never see death.’

Comparing himself to a shepherd, and  
 his disciples to his sheep, he says, (John x.  
 27.) ‘ My sheep hear my voice, and I know  
 ‘ them, and they follow me, and I give  
 ‘ unto them eternal life, and they shall  
 ‘ never perish, neither shall any pluck them  
 ‘ out of my hand. My Father who gave  
 ‘ them me is greater than all, and none can  
 ‘ pluck them out of my Father’s hand, I  
 ‘ and my Father are one,’ i. e. to attempt  
 to take them from me is in effect to attempt  
 to take them from him.

That the future life to which Jesus will  
 raise his faithful followers will be properly

\* Here it is evident that the word *life* does not mean  
 simple existence, but a happy life.

*eternal*, is taught in the last quoted passage ; though the word in the original is of an indefinite signification, and sometimes only expresses a long period. But in the following passage of the conversation of Jesus with the sister of Lazarus, he more expressly says that they shall *never die*. John xi. 25. ‘ Jesus  
‘ saith unto her, I am the resurrection, and  
‘ the life, he that believeth on me, though he  
‘ were dead yet shall he live, and whosoever  
‘ liveth and believeth on me shall never die.’

Indeed, if there was any reason why the lives of good men should be renewed at all, there must be additional reason, when it is renewed, that it be prolonged without end. For it cannot be doubted but that if a man’s virtue stand the test of the trials of this life, it will continue unshaken hereafter. He will be in a state of continual improvement, and better qualified to act any part for which his Maker may design him. He will also become possessed of superior and increasing powers of enjoyment, from the greater comprehension of mind, which by so much experience he cannot fail to acquire, and that without limits.

Farther,

Farther, that the future life will be without end may be inferred from its being represented as enjoyed by the virtuous disciples of Christ, in the society of Christ himself; there being the same perfect union between them that subsists between his Father and him. This is expressed with peculiar energy in our Lord's solemn prayer before his death. John xvii. 2. 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' (verse 20.) 'Father I will 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: for thou lovedst me before the foundation of the world. Neither pray I for these alone, but for them also who shall believe on me through their word; 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. And the glory which thou gavest me I have

‘ have given them, that they may be one  
 ‘ even as we are one ; I in them, and thou  
 ‘ in me, that they may be made perfect in  
 ‘ one, and that the world may know that thou  
 ‘ hast sent me, and hast loved them as thou  
 ‘ hast loved me.’ Again he says, in con-  
 tinuation, ‘ Father, I will that they also  
 ‘ whom thou hast given me’ including no  
 doubt all his disciples ‘ be with me where  
 ‘ I am, that they may behold the glory  
 ‘ which thou hast given me. For thou  
 ‘ lovedst me before the foundation of the  
 ‘ world.’

This is more fully expressed with respect  
 to the apostles themselves, when he was en-  
 deavouring to comfort them on his tempo-  
 rary separation from them, John xiv. 1.  
 ‘ Let not your heart be troubled, believe in  
 ‘ God, believe also in me. In my Father’s  
 ‘ house are many mansions. If it were not  
 ‘ so, I would have told you. I go to pre-  
 ‘ pare a place for you. And if I go and  
 ‘ prepare a place for you, I will come again,  
 ‘ and receive you unto myself, that where I  
 ‘ am there ye may be also.’ That Jesus him-  
 self will ever cease to exist, though his p o-  
 per

per *kingdom* is destined to have an end, will hardly be supposed, and it seems equally certain that the existence of all his faithful disciples will be of the same extent with his own.

I shall conclude this head with observing, that it is evident from every thing that Jesus said on the subject of a future state, that he did not infer the doctrine by any kind of argumentation whatever. He did not reason like Plato, but taught it as one having authority from God so to do. He never advanced any thing concerning the natural reasonableness, or probability, of the thing; whereas an impostor would have endeavoured to make his new doctrine appear as plausible as he could, and have endeavoured, by every mode of address, to recommend it to his hearers. But in Jesus we see no art of this kind. What he received from the Father, that he delivered unto men, without being at all solicitous about the manner in which they received it.

2. That Jesus not only taught the doctrine of a resurrection with respect to mankind in general, and the part that he himself would have

have in effecting it; but really expected it in his own case, appears from several circumstances in his history. I have on a former occasion shewn that it is evident that from the very early part of his public ministry, he expected to suffer a violent death; and it is no less evident that he did not apprehend that he should long continue in the state of death, but that he should be raised to life again in a very short time; and that after being removed from his disciples, he should return in power and great glory, to raise all the dead, and to receive his disciples to himself, when they would remain with him for ever.

It is highly probable that the transfiguration of Jesus was intended to encourage him in the view of his approaching sufferings, by giving him a foretaste of the glory with which he would hereafter be invested. Luke says (ix. 30.) that ‘Moses and Elias appeared in glory, and spake of his decease which he was to accomplish at Jerusaleem;’ and as he also appeared in glory as well as they, ‘the fashion of his countenance being changed, and his raiment appearing white  
I and



‘and glittering,’ he probably felt the same advantageous change in himself for the time that those prophets did, and therefore could not entertain any doubt with respect to it.

But before this he appeared to be acquainted with the exact time that he was to lie in the grave. For when the Pharisees demanded of him the sign from heaven, mentioned in the prophecy of Daniel, he replied, (Matt. xii. 39.) ‘An evil and adulterous generation seeketh after a sign: but there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the belly of a fish, so shall the son of man be three days and three nights in the heart of the earth.’ Also when he had, in an authoritative manner, cleared the temple of the buyers and sellers, and was asked by what authority he did it, he answered, ‘Destroy this temple, and in three days I will raise it up,’ referring, as the evangelist says, not to the temple, but to himself, though at the time he was not so understood.

Discouraging on the subject of his sufferings with his disciples, as they were on the

way to Jerufalem, he faid (Matt. xx. 18.)  
 ‘ Behold we go up to Jerufalem, and the fon  
 ‘ of man fhall be betrayed to the chief priests,  
 ‘ and unto the Scribes, and they will con-  
 ‘ demn him to death, and fhall deliver him to  
 ‘ the Gentiles, to mock, and to fcourge, and  
 ‘ to crucify him, and the third day he fhall  
 ‘ rife again.’

When he alluded to his death, and the manner of it, in his difcourfe with the Greeks, at the laft paffover, it is evident that he did not think that he fhould remain in the power of death, but that it would be his introduction to a ftate of glory, and neceffary to the fuccefs of his Gofpel in the world. John xii. 23. ‘ The hour is come, that the fon  
 ‘ of man fhall be glorified. Verily, Verily I  
 ‘ fay unto you, except a corn of wheat fall  
 ‘ into the ground, and die, it abideth alone ;  
 ‘ but if it die, it bringeth forth much fruit.’

After Jefus had delivered his remarkable prophecy concerning the deftruction of Jerufalem, he added, as an event that was to take place fome time after it, (Matt. xxiv. 30.)  
 ‘ Then fhall appear the fign of the fon of  
 ‘ man in heaven, and they fhall fee the fon  
 ‘ of

‘ of man coming in the clouds of heaven,  
‘ with power and great glory ; and he will  
‘ fend forth his angels with a great found of  
‘ a trumpet, and they shall gather together  
‘ his elect, from the four winds from one end  
‘ of heaven to the other.’

The whole of his discourse addressed to the apostles a short time before his death was calculated to comfort them on the idea that his separation from them would only be for a time, and that he would return, and take them to himself.

If Jesus had not had the fullest persuasion of his own resurrection, he could not possibly have gone through the trying scene of his sufferings with so much resignation, and composure as he did. But with the prospect of the glory that was reserved for him afterwards, he was able to endure the cross, and make light of the shame of that ignominious death. When he was examined before the high priest, and adjured by the living God, whether he was the Messiah or not, he answered that he was ; and added (Matt. xxvi. 64.) ‘ Moreover, I say unto you, hereafter  
‘ ye shall see the son of man sitting at the

‘right hand of power, and coming in the  
‘clouds of heaven.’ Agreeably to this,  
when Jesus was ascending, the angels who  
stood by said to those who were present on  
that occasion, (Acts i. 11.) ‘Ye men of  
‘Galilee, why stand ye gazing up into hea-  
‘ven. This same Jesus, whom ye see taken  
‘up from you into heaven, shall so come, in  
‘like manner as ye see him go into heaven.’

When he was examined before Pilate,  
and appeared in a state of the greatest humili-  
ation, being asked whether he was a king,  
he acknowledged it, but added, (John xviii.  
36.) ‘My kingdom is not of this world.’  
When he was going to the place of cruci-  
fixion, and some women were weeping and  
lamenting over him, he said (Luke xxiii. 28.)  
‘Daughters of Jerusalem, weep not for me,  
‘but for yourselves, and your children;’  
and when he was about to expire on the  
cross, the last words that he spoke expressed  
his faith and confidence in the divine favour.  
For crying with a loud voice, he said, (Luke  
xxiii. 46.) ‘Father into thy hands I com-  
‘mit my spirit; and having thus said he gave  
‘up the ghost.’

After

After his resurrection we cannot wonder at his confidence with respect to his second coming, for the glorious purpose which he had so often mentioned. To this he alluded when he said to Peter, who, after being informed of some circumstances relating to his own death, inquired concerning the fate of John, (John xxi. 22.) ‘ If I will, that he ‘ tarry till I come, what is that to thee.’

This full confidence which Jesus evidently had of his rising after death to a state of immortal life and great glory is altogether inconsistent with his being an impostor. There is no imaginable ground of this great confidence, but in the fullest persuasion of his having a divine mission, and consequently that every thing that he had announced would be realized. With this persuasion he was able to bear all the sufferings, and even the torturing death, to which he was destined : but without it he certainly would, if he had been a man like other men, have abandoned any prospect of advantage that an impostor could possibly have had. Admitting that an impostor might, with a view to posthumous fame (which in the case of Jesus it was impossible

possible that he should have had) have submitted to a speedy, and not very painful death, as by the axe, or the halter, the feeling of torture and a lingering death, would have had the effect of extorting a confession; and a person might continue a long time nailed to a cross, and yet be recovered on being taken from it. But Jesus never shrunk from any feeling of pain, though he was six hours on the cross, and at length expired in consequence of the torture.

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#### DISCOURSE IV. PART II.

3. THE circumstance that renders the consideration of the second coming of Christ to raise the dead of importance to us, is that the future life to which we shall then be raised will be a state of just *retribution*, in which the righteous will be rewarded, and the wicked punished. This has in some measure appeared in what I have already quoted; but the subject is so very interesting, that it is well worth our while to take a  
 review

review of all that our Lord said upon it, that our minds may be duly impressed by it; the great business of this life being our preparation for another.

When he was explaining to his disciples the parable of the tares, he said, (Matt. xiii. 39.) ‘ The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered, and burned in the fire, so shall it be at the end of this world. The son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.’

Also, in his explanation of the parable of the net that was cast into the sea, and took fishes of every kind, which the fishermen afterwards separated, he said, (Matt. xiii. 49.) ‘ So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them

‘ them into the furnace of fire. There shall  
 ‘ be wailing and gnashing of teeth.’

When he was exhorting his hearers to prefer the future life to the present, and, if necessary, to sacrifice the latter to the former, he added, as a reason for it, (Matt. xvi. 27.)  
 ‘ For the son of man will come in the glory  
 ‘ of his Father, with his holy angels, and  
 ‘ then he will render to every man according  
 ‘ to his works.’

Of this he gave a much fuller, though more figurative account, in a discourse which he held not long before his death, in which he represents all mankind assembled before him, when he divides them into two classes, the righteous and the wicked, and pronounces a sentence upon them according to their respective characters and conduct. Matt. xxv. 31. ‘ When the son of man  
 ‘ shall come in his glory, and all the holy  
 ‘ angels with him, then shall he sit on the  
 ‘ throne of his glory; and before him shall  
 ‘ be gathered all nations, and he shall sepa-  
 ‘ rate them one from another, as a shepherd  
 ‘ divideth his sheep from the goats. And he  
 ‘ shall set the sheep on his right hand, but  
 ‘ the



‘ the goa’s on the l ft. Then shall the king  
‘ say to them on his right hand, Come ye  
‘ blessed of my Father, inherit the kingdom  
‘ prepared for you from the foundation of  
‘ the world.’ But to the wicked he says,  
‘ Depart from me ye cursed, into everlasting  
‘ fire, prepared for the devil and his angels.’  
And finally he says, ‘ these shall go away into  
‘ everlasting punishment, but the righteous  
‘ into life eternal.’

The different fates of the rich man and Lazarus in the parable, (Luke xvi. 19.) teaches us the same lesson. In this world the former was clothed in purple and fine linen, and fared sumptuously every day, while the latter lay at his gate full of sores, which the dogs licked. But after they were dead, the latter was carried by the angels into Abraham’s bosom, while the former lifted up his eyes in hell being in torment, and could not prevail upon Abraham to send Lazarus to dip his finger in water and cool his tongue, then tormented in flame.

The destination of Jesus to return to this world, after leaving it by death, and then calling mankind to account for their behavi-

our during his absence, he illustrated by several striking parables, as that of a nobleman who went into a far country to receive for himself a kingdom and to return, (Luke xix. 12) and that of a man travelling into a far country, (Matt. xxv. 14.) who delivered unto his servants talents, in different proportions, according to their several ability, to one five, to another two, and to a third one; when at his return he reckoned with them, and rewarded those who had improved their talents, and punished the negligent and slothful servant.

In order to encourage persons in acts of charity, and other good works, Jesus constantly referred his hearers to the state of things at his second coming, and to nothing antecedent to it. When he was at a sumptuous entertainment, where all the guests were probably persons of some distinction, he said, (Luke xiv. 13.) ‘When thou makest  
 ‘ a feast, call the poor, the maimed, the  
 ‘ lame, and the blind, and thou shalt be  
 ‘ blessed. For they cannot recompence thee,  
 ‘ but thou shalt be recompenced at the resur-  
 ‘ rection of the just.’

With

With a view to enable his disciples to bear his absence from them, which he foresaw would fill them with consternation and grief, he, in his discourse before his death, led their thoughts to the consideration of his joyful return to them. After informing them of the mansions that he was going to prepare for them in his father's house, after which he should return, and take them to himself, he said, (John xvi. 22.) 'Ye now have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you.'

But in proportion as this great event will be joyful to the righteous, and the friends of Christ, it will be dreadful to his enemies, and the wicked in general. Matt. vii. 21. 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name have done many wonderful works. And then will I profess unto

‘ them, I never knew you. Depart from me  
 ‘ ye that work iniquity. Matt. viii. 11.  
 ‘ I say unto you that many shall come from  
 ‘ the east, and the west, and shall sit down  
 ‘ with Abraham, and Isaac, and Jacob in the  
 ‘ kingdom of heaven; but the children of  
 ‘ the kingdom shall be cast out into outer  
 ‘ darkness. There shall be weeping and  
 ‘ gnashing of teeth.’

Upbraiding the cities in which many of  
 his miracles had been wrought, he said,  
 (Matt. xi. 22.) ‘ I say unto you it shall  
 ‘ be more tolerable for Tyre and Sidon, and  
 ‘ for Sodom and Gomorrah, than for you.’  
 The same he observed with respect to those  
 who should reject the seventy disciples on  
 their mission, (Luke x. 12.) ‘ I say unto  
 ‘ you, it shall be more tolerable in that day  
 ‘ for Sodom than for that city.’

How awful and alarming, I cannot help  
 observing, are these denunciations; and how  
 careful ought we to be that we do not fall  
 under them. For certainly our advantages,  
 in consequence of the knowledge we have of  
 the Gospel, and the evidences of it, are not  
 upon the whole less than those of the persons  
 who

who themselves saw the miracles of Jesus, and of the apostles. The evidence of their truth is not diminished, but increased, by time, though it requires more *attention* to be suitably impressed with it. That attention let us give, and certainly nothing can better reward it. No subject can be near so interesting. But let us, in the next place, attend to what Jesus himself says with respect to the practical improvement of this doctrine; for much of his exhortations to virtue is grounded upon it.

4. With great force and justice he urges the preference that in reason we ought to give to a future life compared to the present, in his discourse from the mount Matt. vi. 19.

‘ Lay not up for yourselves treasures upon  
‘ ear h, where moth and rust corrupt, and  
‘ where thieves break through and steal.  
‘ But lay up for yourselves treasures in hea-  
‘ ven, where neither moth nor rust corrupt,  
‘ and where thieves do not break through  
‘ nor steal. For where your treasure is there  
‘ will your heart be also.’

In the same discourse he justly observes that all our anxiety about the things of this  
life,

life, even those of them that are the most necessary, ought to be abandoned when they come in competition with the things of a future life. Matt. vi. 31. 'Take no thought  
' what ye shall eat, or what ye shall drink,  
' or wherewithall ye shall be clothed. But  
' seek ye first the kingdom of God, and his  
' righteousness, and all these things shall be  
' added unto you.'

According to him, the best use we can make of the riches of this world, is to make them subservient to our happiness in another, Luke xvi. 9. 'I say unto you make to  
' yourselves friends of the mammon of un-  
' righteousness, that when ye fail they may  
' receive you into everlasting habitations.'  
This is the inference that he makes from the parable of the unjust steward whose prudence and foresight, but not his dishonesty, he recommends to our imitation.

The fatal consequence of the improper use of riches Jesus shewed in the fate of the rich man in the parable above mentioned.

In strong figurative language Jesus shewed the wisdom of making the greatest sacrifices in this world, if they would interfere with  
our

our happiness in another, Matt. v. 29. ‘If  
 ‘ thy right eye offend thee, pluck it out, and  
 ‘ cast it from thee. For it is profitable for  
 ‘ thee that one of thy members should perish,  
 ‘ and not that thy whole body should be cast  
 ‘ into hell. And if thy right hand offend  
 ‘ thee, cut it off, and cast it from thee. For  
 ‘ it is profitable for thee that one of thy  
 ‘ members should perish, and not that thy  
 ‘ whole body should be cast into hell.’ The  
 same observation he repeats on another occa-  
 sion, Matt. xviii. 9. saying, ‘It is better  
 ‘ for thee to enter into life halt, or maimed,  
 ‘ rather than having two hands, or two feet,  
 ‘ to be cast into everlasting fire; and it is bet-  
 ‘ ter for thee to enter into life with one eye,  
 ‘ rather than having two eyes, to be cast into  
 ‘ hell fire.’

The uncertainty of the time of our Lord’s  
 coming is very properly urged as a motive  
 for constant watchfulness. He compares it  
 to the coming of a thief in the night, when  
 persons are most off their guard. Matt. xxiv.  
 42. ‘Watch, therefore,’ he says, ‘for ye  
 ‘ know not at what hour your Lord doth  
 ‘ come. But know that if the master of the  
 ‘ house

‘ house had known at what watch the thief  
 ‘ would come, he would have watched, and  
 ‘ not have suffered his house to be broken up.  
 ‘ Watch, therefore, for ye know not at what  
 ‘ hour your Lord doth come.’

The same is the object of the parable of the ten virgins, who went to meet the bridegroom ; and while he tarried slumbered and slept. Matt. ii. 5. ‘ but who, when at midnight, ‘ a cry was made, Behold the bridegroom ‘ cometh, go ye out to meet him, arose and ‘ and trimmed their lamps.’ Of these five had not made a sufficient provision of oil, and going to buy more, came too late, and found the door shut against them. And when they cried, ‘ Lord, Lord, open to us,’ they received for answer, ‘ Verily I know ‘ you not.’ Jesus concludes this parable with saying, verse 13. ‘ Watch, therefore, ‘ for ye know neither the day nor the hour ‘ whercin the son of man cometh.’

The doctrine of a future state is peculiarly adapted to the encouragement of persons in a state of persecution for conscience sake ; and as it is not distinctly mentioned in the Old Testament, no exhortation of this



kind is found there, though the behaviour of many Jews in the Antiochian persecution shews that they were then acquainted with it, and made the proper use of it; bearing persecution unto death with the greatest fortitude. But as this doctrine makes a distinguishing figure in the Gospel, this motive to perseverance in tribulation, and in the view and suffering of death, is most explicitly inculcated.

In his first public discourse Jesus was so far from flattering the ambitious views of his countrymen, in their expectation of a temporal Messiah, that he began with pronouncing benedictions on the meek, the humble, and especially the persecuted for righteousness sake. Matt. v. 10. ‘Blessed are they  
 ‘ that are persecuted for righteousness sake,  
 ‘ for theirs is the kingdom of heaven. Bless-  
 ‘ ed are ye when men shall revile you, and  
 ‘ persecute you, and say all manner of evil  
 ‘ against you falsely, for my sake. Rejoice,  
 ‘ and be exceedingly glad, for great is your  
 ‘ reward in heaven.’

The power of the greatest persecutors extends only to this life, and therefore Jesus

says, (Matt. x. 28.) ‘ Fear not them who  
 ‘ kill the body, but are not able to kill the  
 ‘ soul,’ (i. e. wholly to destroy the principle  
 of life) ‘ but rather fear him who is able to  
 ‘ destroy both soul and body in hell,’ (i. e.  
 to put, if he pleases, a final period to your  
 existence.)

All that we can suffer in this life Jesus  
 informs his followers would be abundantly  
 compensated to them in the life to come.  
 Matt. xix. 29. ‘ Every one that hath for-  
 ‘ saken houses, or brethren, or sisters, or  
 ‘ father, or mother, or wife, or children, or  
 ‘ lands, for my sake, shall receive an hun-  
 ‘ dred fold, and shall inherit everlasting life.’  
 To the apostles he observed (Matt. xix. 28.)  
 ‘ Verily I say unto you who have followed  
 ‘ me, In the regeneration’ (or the new state  
 of things that will take place hereafter)  
 ‘ when the son of man shall sit on the throne  
 ‘ of his glory, ye also shall sit upon twelve  
 ‘ thrones, judging the twelve tribes of Israel.’

Having, however, this great reward in  
 prospect, it is but reasonable that every  
 thing else, which must be of very inferior  
 value, should be sacrificed to it ; and there-  
 fore

fore Jesus says, (Luke xiv. 33.) ‘Whoso-  
 ‘ever he be of you that forsaketh not all  
 ‘that he hath, cannot be my disciple,’ and  
 (Matt. x. 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; and  
 ‘he that taketh not his cross, and followeth  
 ‘after me, is not worthy of me.’ Also to  
 the young rich man who asked him what  
 he should do to be perfect, he said, (Matt.  
 xix. 21.) ‘If thou wilt be perfect, go and  
 ‘sell all that thou hast, and give to the poor,  
 ‘and thou shalt have treasure in heaven, and  
 ‘come and follow me.’

5. Having taken a review of the doctrine  
 of a resurrection and a future state, as taught  
 by Jesus, and the practical use that he made  
 of it, I come in the last place to mention  
 such other particulars as we are able to col-  
 lect concerning it. But since the future life  
 being a state of *retribution* is all that we are  
 much concerned to be acquainted with con-  
 cerning it, almost every other circumstance  
 relating to it is wisely concealed from us.  
 Indeed, more exact knowledge would only

gratify an useless curiosity ; and it is very possible that a full account of it could not be made intelligible, or credible to us. Supposing, what is not impossible, that our condition in a future state will be as different from that of the present, as that of a butterfly is from that of a caterpillar, the difference would be so great, that we should not be able, by any description, to form a just idea of it.

One particular, however, our Saviour had occasion to mention, in answer to some objections of the Sadducees, to which the Pharisees of his time were not able to reply, and that is, that there will be no difference of sex, or farther propagation of the species, in a future state. For this must be implied in what he says, Matt. xxii. 30. ‘ In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.’ And a difference so considerable as this will probably be accompanied by other differences in our constitution, perhaps with respect to food and nourishment, and which may obviate the objection that has been made by some, to the  
the

the possibility of the subsistence of such numbers as will be raised from the dead, and live upon the earth again. For it will hardly be supposed that we shall be removed to any other planet; the ‘new heavens and the new earth,’ of which the apostle Peter speaks, probably meaning nothing more than a renewed and improved state of the present system.

The future body must differ very materially from the present, to give any propriety to the apostle Paul’s calling it a *spiritual*, and *incorruptible* body: Indeed, its not being subject to death, and of consequence to any disease which can terminate in death, alone implies a great difference in the substance itself, as well as the arrangement of the parts. ‘It is sown,’ says the apostle, (1 Cor. xv. 42) ‘in corruption; it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. And so it is written, the first man was made a living soul, the last Adam was made a quickening spirit. The first man is of the earth, earthy;

‘ earthy ; the second man is the Lord from  
 ‘ heaven. As is the earthy, such are they  
 ‘ also that are earthy ; and as is the heavenly,  
 ‘ such are they also that are heavenly ;  
 ‘ and as we have borne the image of the  
 ‘ earthy, we shall also bear the image of the  
 ‘ heavenly. Now this I say, brethren, that  
 ‘ flesh and blood cannot inherit the kingdom  
 ‘ of God, neither doth corruption inherit in-  
 ‘ corruption.’ By *flesh and blood* he must  
 have meant such a substance as our present  
 flesh and blood, which we know is neces-  
 sarily liable to corruption, the source of dis-  
 ease and death.

The same advantageous change that will  
 take place in the bodies of those who shall be  
 raised from the dead, this apostle informs us,  
 will also take place in those who shall be  
 found alive at the second coming of Christ.  
 1 Cor. xv. 51. ‘ Behold I shew you a mys-  
 ‘ tery. We shall not all sleep, but we shall  
 ‘ all be changed, in a moment, in the twink-  
 ‘ ling of an eye, at the last trump ; for the  
 ‘ trumpet shall sound, and the dead shall be  
 ‘ raised incorruptible, and we shall be  
 ‘ changed. For this corruptible must put on  
 ‘ incorruption,

‘incorruption, and this mortal must put on  
‘immortality. So when this corruptible  
‘shall have put on incorruption, and this  
‘mortal shall have put on immortality, then  
‘shall be brought to pass the saying that is  
‘written, Death is swallowed up in victory.  
‘O death where is thy sting, O grave where  
‘is thy victory.’

Christ being called the *first fruits of them that slept*, and Paul saying, (1 Cor. xv. 49.) that ‘as we have borne the image of the  
‘earthly, we shall also bear the image of the  
‘heavenly,’ we seem to be authorized to conclude, that the essential properties of our future bodies will be the same with those of Christ’s after his resurrection; but what those were, we have no sufficient *data* from which to draw a certain inference. After his resurrection Jesus appeared to be in all respects the very same that he had been before. He had, as he himself said, *flesh and bones*, was capable of being handled, and also of eating and drinking. But then, as he appeared with the wounds in his hands, feet, and side, that peculiar change, adapted to his future and permanent mode of existence,  
did

did not probably take place till after his ascension, nor till he had been seen by Paul, to whom he no doubt appeared as he had done to the other apostles, in all respects the same that he had been before. Indeed, without this, it might not have been possible to identify his person, so that he could not have been a proper witness of the resurrection, and consequently could not have had the requisite qualifications of an apostle. For Peter, in his address to the disciples, immediately after the ascension, about choosing a person to succeed Judas Iscariot in the apostleship, says, (Acts i. 22.) ‘ One must be  
 ‘ ordained to be a witness with us of his re-  
 ‘ surrection.’

Besides, it is not in our power to distinguish what was miraculous in the condition of Jesus after his resurrection, from what was natural in that new state of existence. If there was nothing miraculous in his actions after he rose from the dead, he had the power of conveying himself at his pleasure from place to place, without exertion or fatigue, of rendering himself invisible, and of entering a room when the door was shut, and also of ascend-  
 I ing



ing in the air without being affected by the power of gravitation. But these effects were probably miraculous, and great inconvenience would attend their being natural, and at the command of every person, in any state of being. Besides, Jesus had the power of walking on the sea before his death, which would equally imply his not being affected by the power of gravitation, as his ascension after his death. The one, therefore, was probably as much a miracle as the other, and not any property, or power, natural to him, and exercisable at his pleasure, without supernatural assistance; and so may be the ascension of the disciples of Christ to meet him in the air, of which Paul speaks 1 Theff. iv. 16.

‘ For the Lord himself shall descend from  
 ‘ heaven with a shout, with the voice of the  
 ‘ Archangel, and with the trump of God,  
 ‘ and the dead in Christ shall rise first. Then  
 ‘ we who are alive and remain shall be  
 ‘ caught up together with them in the clouds,  
 ‘ to meet the Lord in the air, and so shall  
 ‘ we ever be with the Lord.’

An obvious objection to the doctrine of an universal resurrection, and of all who

shall be raised from the dead living again upon this earth, arises from the idea of the difficulty of their subsisting. And a farther objection to many of them being raised at the commencement of the millenium, while the rest of mankind shall continue to live and increase as at present, arises from our difficulty of conceiving how this can take place without some great inconvenience from the interference of persons in such different states, some being mortal and others immortal. But both these objections may be in some measure obviated by the consideration of the present condition of Christ, and also of Enoch, Moses, and Elijah, who, we know, either never did die, having been translated, or were raised from the dead, but are now living, it cannot well be doubted, upon this earth, though we have no knowledge where they are, or in what manner they subsist; and though we perceive nothing of their interference in the affairs of living men.

That these four persons are not in any place at a distance from the earth, may be concluded from the consideration of there  
being

being no such thing as any local heaven above the clouds, and from their having no conceivable relation to any other system, or to any other planet in this system. And if these persons can subsist, either in the atmosphere, or any where else in an invisible state, without gross food, so, for any thing that we know, may the greatest numbers, who may also rise from the dead, and exist in the same state, and their interference with the affairs of mortal men may be as little, or as insensible. That Moses and Elijah were in this world at the time of our Saviour is evident from their appearing at his transfiguration; and that Jesus himself continued upon earth after his visible ascension, appears from his having been seen by Paul, from his giving him directions in the course of his preaching, and from his communicating to the apostle John the particulars of the Revelation, and his messages to the seven churches of Asia, contained in that work.

✱ Besides the transient appearance of Jesus to Paul at the time of his conversion, he must, as I have observed, have appeared to

him for a considerable space of time when he communicated to him that distinct knowledge of the Gospel, which qualified him to be an apostle, without his conferring with any other apostle whatever. After describing the appearances of Jesus to others, he says, 1 Cor. xv. 8. ‘ Last of all, he was seen of me also, as of one born out of due time.’ When he describes the manner of administering the Lord’s supper he says, (1 Cor. xi. 23.) that he received this information ‘ from the Lord.’ When he was at Corinth Jesus appeared unto him in a vision Acts xviii. 9. ‘ Then spake the Lord unto Paul in a vision by night, Be not afraid, but speak; for I have much people in this city.’

It was Jesus who gave to the apostle John the revelation which God gave to him, Rev. i. 1. He said to him, Rev. i. 18. ‘ I am he that liveth and was dead, and behold I am alive for ever more, and have the keys of hell and of death.’ His messages to the seven churches, contained in the second and third chapters of this book, shews the particular attention that Jesus gave to the state of his churches, and his  
great

great concern for them, though there was no other appearance of his interposing in their affairs. Yet we cannot suppose that he, or that Enoch, Moses, or Elijah, are in a perfectly inactive state. If, therefore, these men are now alive, and in a state of action and enjoyment upon earth, the greatest numbers may, for any thing that we know, exist in the same manner, at the same time that the affairs of mortal men shall proceed in all respects as they do now.

There is no small difficulty in reconciling the different accounts of the second coming of Christ, which is expressly said, (Acts i. 11.) to be in the very same manner in which he ascended. But whenever he thus comes, it will be to enter upon his proper kingdom. Then will commence his reign upon earth, commonly called the *Millenium*; and this, we cannot doubt, will be coincident with the flourishing state of the Jews after their return to their own country, and their peaceable and final settlement in it. And yet in this state of things there is to be a succession of princes of the family of David, and they will have children (Ez. xlvi. 16.)

as in former times. Consequently, in this reign of Christ these princes must be considered as acting under him, as his vice-generals; and the affairs of the world will probably be directed by him, not in a visible, but in some unknown manner. Whether he will always continue visible to men, we cannot tell. In the future state, he said, that we shall be ‘as the angels of God in heaven,’ perhaps in the property of being sometimes visible and sometimes invisible, as they are, as well as with respect to the abolition of all distinction of sex.

Admitting these speculations to be nothing more than random conjectures, I do not see any harm in our indulging them. The apprehension of Jesus, as well as of Enoch, Moses, and Elijah, being often present with us, though they give no sensible tokens of their presence, cannot do us any harm. It will certainly be no motive to any bad action; and all speculations of this kind tend to draw off our attention from the world, and the transitory but seducing things of it, to which we are naturally too much attached.

Though

Though all the dead are to rise, it appears in some measure from the apostle Paul, but more clearly from the book of Revelation, that there will be an interval between that of the righteous and that of the wicked. 'The dead in Christ,' Paul says, in the passage quoted above, 'shall rise first;' but this respects only the other disciples of Christ, who shall then be living, and on whom an advantageous change of constitution will immediately take place. As he says nothing of the resurrection of the wicked at that time, it may be at a future period. And this is clearly expressed in the Revelation, and said 'not to take place but after a period of 'a thousand years.' Rev. xx. 4. 'And I 'saw thrones, and them that sat on them, 'and judgment was given unto them. And 'I saw the souls of them that were beheaded 'for the witness of Jesus, and for the word 'of God, and who had not worshipped the 'beast, neither his image, neither had received his mark upon their foreheads, or 'in their hands; and they lived and reigned 'with Christ a thousand years. But the rest 'of the dead lived not again till the thousand

'sand

‘ sand years were finished. This is the first re-  
 ‘ surrection. Blessed and holy is he that hath  
 ‘ part in the first resurrection. On such the  
 ‘ second death hath no power, and they shall  
 ‘ be priests of God and of Christ, and shall  
 ‘ reign with him a thousand years.’ In this  
 passage mention is made only of the martyrs  
 or confessors. But according to Paul, all the  
 dead in Christ will rise, and all his virtuous  
 disciples who shall be then alive will be  
 changed at his second coming.

That the earth will be destroyed by fire,  
 though supposed by the apostle Peter, is not,  
 I think, certain; since neither any of the  
 prophets, nor our Saviour, nor the apostle  
 Paul, nor John in the Revelation, make any  
 mention of it, though they mention cir-  
 cumstances which must be coincident with  
 it. And as Peter does not say that he had  
 any particular revelation on the subject, he  
 might have taken the idea from some tra-  
 dition, of no sufficient authority, such as ap-  
 pears to have found its way into the hea-  
 then world, as we find in the writings of  
 Ovid, and others. The knowledge that we  
 now have of the constitution of the earth



makes the supposition of its ever being consumed by fire exceedingly improbable, as a very inconsiderable proportion of its parts is combustible.

The only thing of great importance that is absolutely certain, with respect to a future state is, that it will be a state of *retribution*, in which every person will receive according to his works, whether they be good or whether they be evil ; when, as our Saviour says, John v. 29. ‘ they who have done good  
‘ shall have a resurrection to eternal life, and  
‘ they who have done evil; shall rise to con-  
‘ demnation,’ and as Paul says, Gal. vi. 8.  
‘ they who have sown to the flesh, shall of  
‘ the flesh reap corruption ; and they who  
‘ have sown to the spirit, shall reap life ever-  
‘ lasting.’ Believing this, let us, my brethren, as the same apostle exhorts, 1 Cor. xv. 58. ‘ continue steadfast, immovable,  
‘ always abounding in the work of the Lord,  
‘ knowing that our labour will not be in  
‘ vain in the Lord.’



## DISCOURSE V.

*Of the Principles and Evidences of Mahometanism  
compared with those of Christianity.*

P A R T I.

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They are of the world: therefore speak they of the world, and the world heareth them.—Hereby know we the spirit of truth, and the spirit of error.

I JOHN iv--5.

AS things are set in the clearest light by means of contrast, or a comparison with their opposites, I propose in a series of discourses to compare the conduct of Mahomet with respect to his pretended divine mission, with that of Jesus. And as very few Christians have given much attention to the subject of Mahometanism, which, at this distance from the professors of it, does not obtrude itself upon us, it is probable that the difference between the conduct of Mahomet and that of Jesus, being a circumstance but little known, may strike some persons with

peculiar force. Unbelievers must see that these two men conducted themselves in a very different manner, and therefore that they must have acted on different principles; and have had a different consciousness with respect to their pretensions; and therefore, that if one of them was an impostor, (as Mahomet in this part of the world is universally acknowledged to have been), the probability is, that the other was not.

All, however, that I would say is, that the consideration of the history of Mahomet furnishes a probable argument, of the internal kind, for the truth of the Christian religion; the history of Jesus with respect to the promulgation of his religion having been the reverse of that of Mahomet. Also as but few, either of unbelievers in Christianity, or of Christians, give themselves the trouble to read the Koran, I shall produce pretty copious extracts from it, that you may form a better idea of this celebrated work than can be given by any description of it, or any account of its contents in other words than those of Mahomet himself. The translation I shall make use of is that of Mr. Sale, which

which no person will suspect to be unfavourable to the original.

With respect to the character and disposition of Mahomet, very extravagant things have been advanced both in favour of him, and against him ; but I think it is not very difficult to hit upon a pretty just medium between them, and one that will account for all the facts in his history. He was evidently a man of considerable natural ability, and had much in his person and address to recommend him. He had also, I doubt not, originally a serious turn of mind, and for the greatest part of his life was not addicted to any irregular indulgence. He was never charged with intemperance in eating or drinking ; and though at the age of twenty-five he married a widow of forty, he lived with her to the age of fifty without being suspected of any commerce with other women ; and all the children he had, except one, was by her. It was not till he had acquired a considerable degree of power that he yielded to the impulse of lust or cruelty, from which hardly any person of much consequence in the East ever was exempt. Had

he

he never attained to this degree of power, he would probably have preserved through life a character for religious austerity and mortification, which seems to have been all that he originally aimed at.

Mahomet was trained both to commerce, and the art of war, under one of his uncles; and he learned something of the state of the neighbouring countries in two journeys to Syria, performed in caravans, such as are used for the same purpose to this day. In his second journey he visited, and had some interviews with, Boheira, or Sergius, a Nestorian monk, who is supposed (but I do not know on what authority), to have given him some instruction in religion, and afterwards to have assisted him in the composition of his Koran. *Modern Universal History*, Vol. I. p. 30.

It is not at all probable that, as is commonly supposed, he had at that time laid the plan of his imposture, and much less that of the Saracenic empire, from seeing the weakness of the Roman and Persian empires, and the divided state of the Christians, and of the professors of other forms of religion.

It

It was but little that, in the capacity of a merchant, he could see, or learn, of the state of the Roman empire, on the borders of Syria; and the state of civil war in which Persia was then involved would rather have given him an idea of the difficulty of conquering it. For all history shews that civil wars make nations warlike, by converting great numbers of men into soldiers. And what prospect could a private merchant have had of uniting all the tribes of Arabs under one head, divided as they then were, and always had been, into a great number of separate clans, perpetually at war with each other, and professing very different religions; many of them being heathen idolaters, many Christians, and many of them converts to Judaism; and without this union under himself he could not have expected to make any foreign conquests.

That Mahomet's retiring a month in every year to a cave in mount Hara near Mecca (*Sale's Preliminary Discourse*, p. 52.) was originally with a view to any imposture, is far from being certain; and that he was subject to the epilepsy, or falling sickness, and

and in the fits of this disorder was led to fancy himself inspired (*Universal History*, p. 23.) is not supported by any sufficient evidence; nor does what is known of his history make it probable. But the veneration he would naturally acquire by this retirement, to which he might have been led by real devotion, or enthusiasm, might have given him ideas, and opened to his mind prospects which he had not conceived when he first entered it.

He might even imagine that he was destined by God to act some extraordinary part on the theatre of the world; and being a real believer in the unity of God, and being impressed with a sense of the great importance of that doctrine, which he saw to be violated not only by many of his countrymen, the heathen Arabs, but by all the Christians that he had conversed with, or heard of, he might think it to be greatly meritorious to endeavour the extirpation of idolatry in general, Christian or Heathen. He might also imagine that so great an object would justify some imposture that he thought to be useful for that good end. For that he, or any man,



could really imagine that all the chapters of such a work as the Koran, a work of such extent, and consisting of so many distinct sections, delivered at different times, as particular occasions called for them, were really delivered to him, as he pretended, by the angel Gabriel, cannot be admitted. That he must, therefore, have been a real *impostor*, though he might begin with being an enthusiast, will not be questioned by any except Mahometans. And that, as a founder of a new religion, he *was* an impostor, may be inferred from several circumstances, in which his conduct forms a remarkable contrast with that of Jesus.

1. The only proper evidence of a divine mission is unquestionably a *visible miracle*, or the doing of such a thing as the divine Being alone, the author of nature, and the sole controller of its laws, can do. Accordingly, Jesus said (John x. 37.) ‘ If I do not the works of my father, believe me not;’ and (John v. 36.) ‘ The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.’ But to this

Mahomet did not pretend, though his enemies, as we find by the Koran, were continually calling upon him to shew them some miracle, as the only evidence of the truth of his pretensions. “They who know not the scriptures say, Unless God speak to us, or shew us a sign, we will not believe,” *Koran*, Vol. I. p. 23. “We will by no means believe until a revelation be brought unto us like unto that which hath been delivered unto the messengers of God,” Vol. I. p. 177. “The infidels say, Unless some sign be sent down unto him from his Lord, we will not believe,” Vol. I. p. 162. Vol. II. p. 4, and 55.

Sometimes we find the unbelievers calling for specific miracles, as that of an angel, such as he pretended brought him the chapters of the Koran, being visible to them, *Koran*, Vol. I. p. 158. “They say, What kind of an apostle is this: he eateth food, and walketh in the streets. Unless an angel be sent down unto him, and become a preacher with him; or unless a treasure be cast down unto him, or he have a garden whereof we may eat, we will not believe,”

Vol.

Vol. II. p. 202. “ They say, Unless an  
“ angel be sent down unto us, or we can see  
“ our Lord himself, we will not believe,”

Vol. II. p. 203. “ Surely, they say, God  
“ has commanded us that we give no credit  
“ to any apostle, until one shall come to us  
“ with a sacrifice, which shall be consumed  
“ by fire,” Vol. I. p. 89.

The Heathen Arabs, who denied the resurrection, called for the revival of some of their dead ancestors, as a proof of his mission. “ Verily those Meccans say, Assuredly our  
“ final end will be no other than our first  
“ natural death ; neither shall we be raised  
“ again. Bring now our forefathers back  
“ to life, if ye speak the truth.” *Koran*,  
Vol. II. p. 365, 366. They also challenged him to inflict some miraculous punishment on themselves. “ They will urge  
“ thee to hasten the punishing. They urge  
“ thee to bring down vengeance swiftly upon  
“ them.” Vol. II. p. 25.

In answer to these perpetual calls for miracles, Mahomet replied (and the repetition of this in the *Koran* is endless) that his mission was confined to preaching and giving

warnings. “ Do ye profess the religion of  
 “ iflam.\* Now if they embrace iflam, they  
 “ are surely directed ; but if they turn their  
 “ backs, verily unto thee belongs preaching  
 “ only ; for God regardeth his servants,”  
*Koran*, Vol. I. p. 57. “ The duty of our  
 “ apostle is to preach only,” Vol. I. p. 151.  
 “ Verily unto thee belongs preaching only,  
 “ but unto us inquisition,” Vol. II. p. 60.  
 “ We sent not our messengers but to bear  
 “ good tidings, and to denounce threats.  
 “ They who believe not dispute with vain  
 “ arguments, that they may thereby render  
 “ the truth of no effect : and they hold my  
 “ signs, and the admonitions which have  
 “ been given them, in derision.” Vol. II.  
 p. 121. “ We have sent thee to be no other  
 “ than a bearer of good tidings, and a de-  
 “ nouncer of threats.” Vol. I. p. 207.  
 “ Signs are in the power of God alone, and  
 “ I am no more than a public preacher. Is  
 “ it not sufficient for them that we have sent

\* This is the term by which Mahomet designated the religion that he taught, and, which he said, was the same that had been taught by Abraham, and all the preceding prophets. It signifies submission to the will of God. †

“ down into thee the book of the Koran to  
 “ be read unto them? Verily here is a  
 “ mercy, and an admonition to the people  
 “ who believe.” Vol. II. p. 249. See also  
 to the same purpose, Vol. I. p. 151. Vol.  
 II. p. 86. 120. 197. 291. 294. 297. 323.  
 355. 442. 451. 494. Mahomet also ob-  
 serves that some other prophets had been  
 sent without signs, and that every person  
 should be satisfied with discharging the duty  
 incumbent on himself, those who preach,  
 and those who are preached to. “ If they  
 “ accuse thee of imposture, say, I have my  
 “ work, and ye have your work.” Vol. II.  
 p. 7.

As a farther answer to those who de-  
 manded public miracles, Mahomet alleged  
 that even those messengers of God who had  
 come with public miracles had been disre-  
 garded, and that he was patiently to bear  
 the charge of imposture, as they had done  
 before him. “ The apostles before thee have  
 “ been accounted liars, but they patiently  
 “ bore their being accounted liars, and their  
 “ being vexed, until help came to them.”  
*Koran*, Vol. I. p. 161. “ Say, apostles have  
 “ already

“ already come unto you before me with  
 “ plain proofs, and with the miracle which  
 “ ye mention,” (viz. that of a sacrifice con-  
 “ sumed by fire from heaven), “ why, there-  
 “ fore, have ye slain them, if ye speak the  
 “ truth? If they accuse thee of imposture;  
 “ before thee have they also been accused of  
 “ imposture who brought evident demon-  
 “ strations and the Scripture.” *Koran*, Vol. I.  
 p. 89. “ Nothing hindered our sending thee  
 “ with miracles, except that the former na-  
 “ tions charged them with imposture, who  
 “ gave to the tribe of Thamud at their de-  
 “ mand, a she camel visible to their sight;  
 “ yet they dealt unjustly with her.” Vol.  
 II. p. 103. See also Vol. II. p. 295. 297.  
 An account of the transaction here referred  
 to will be given hereafter.

Notwithstanding the want of the proper  
 evidence of miracles to the divine mission of  
 Mahomet, the guilt of unbelief is always re-  
 presented by him as of the most heinous  
 nature, and unbelievers are threatened with  
 the most exemplary punishment. The tor-  
 ments of hell to other sinners are said to be  
 only temporary, but to unbelievers they will  
 be

be eternal. “ Verily they behave from arrogance, and they transgress with an enormous transgression.” *Koran*, Vol. II. p. 203. “ Evil shall surely encompass the unbelievers.” Vol. II. p. 251. “ Ye have already charged his apostle with impotence, but hereafter there shall be a lasting punishment inflicted upon you.” Vol. II. p. 209. The unbelievers having challenged him to hasten the punishment with which he had threatened them, he said, “ Hereafter will I shew you my signs, so that ye shall not wish them to be hastened. They say, When will his threat be accomplished, if he speak the truth; but the day of vengeance shall come upon them suddenly.” Vol. II. p. 156. Mahometans have no doubt but that all unbelievers in the divine mission of their prophet, Jews or Christians, without excepting the most virtuous of them, will be sent to hell; and this is evidently the doctrine of the *Koran*.

As there was so little of the appearance of evidence for the divine mission of Mahomet, he sometimes represents belief in it as the act and gift of God, agreeably to his  
general

general doctrine of predestination, and that without this even miracles would have no effect. “ Verily those against whom the  
 “ word of their Lord is decreed shall not  
 “ believe, although there come unto them  
 “ every kind of miracle, until they see the  
 “ grievous punishment prepared for them.”  
*Koran*, Vol. II. p. 13. “ No soul can be-  
 “ lieve but by permission of God, and he  
 “ shall pour out his indignation against those  
 “ who will not understand.” Vol. I. p. 14.  
 Upon this subject of the judgments of God  
 against unbelievers in a future state, Maho-  
 met enlarges greatly. It is the great burden  
 of the song, through all the *Koran*. Of this  
 I shall give some idea when I come to men-  
 tion the particulars of which, according to  
 the *Koran*, the joys of paradise, and the tor-  
 ments of hell, consist.

But that Mahomet, notwithstanding his  
 disclaiming all *public* miracles, would have  
 been glad to have availed himself of them,  
 may be clearly inferred from his pretending  
 to *secret* ones; and many persons who had  
 a good opinion of his integrity and piety,  
 no doubt, believed him with respect to them,



on his own word. The principal of these miracles was the revelation of the Koran itself, which he said was dictated to him by the angel Gabriel, the first portions of it being communicated to him when he was forty years of age. "I had already," he says, "dwelled forty years among you before I received it." *Koran*, Vol II. p. 3. On this work he passes the highest encomium. "The Koran is certainly a book of infinite value. Vanity shall not approach it either before or behind." Vol. II. p. 348. This book was to supply the place of all miracles. "Is it not sufficient for them that we sent down unto them the book of the Koran to be read to them?" Vol. II. p. 250.

The evidence of the Koran not being Mahomet's own composition is his having been illiterate, and therefore incapable of producing it. "Believe in God and his apostle, the illiterate prophet, who believeth in God and his word." *Koran*, Vol. I. p. 214. "Thou couldst not read any book before this, neither couldst thou write it with thy right hand. Then had the gainfayers justly doubted. But the

“same is an evident sign in the breasts of  
 “those who have received understanding.”  
 Vol. II. p. 250.

Mahomet also boldly challenged any man  
 or any genius to produce the like. “This  
 “Koran could not have been composed by  
 “any except God; but it is a confirmation  
 “of that which was revealed before it, and  
 “an explanation of the Scriptures.” *Koran*,  
 Vol. II. p. 6. “Will they say Mahomet  
 “forged it? Bring, therefore, a chapter like  
 “unto it, and call whom ye will to your  
 “assistance besides God.” Vol. II. 7—17.  
 “Do they say he has forged the Koran? Let  
 “them produce a discourse like unto it, if  
 “they speak the truth.” Vol. II. p. 401.  
 “Verily if men and genii were purposely  
 “assembled that they might produce a book  
 “like this Koran, they could not produce  
 “one like unto it, though one of them as-  
 “sisted the other.” Vol. II. 108.

Though perhaps no European, even the  
 best skilled in Arabic, can be a proper judge  
 of the excellence of the style of the Koran;  
 yet if we may judge by the general *contex-  
 ture*, and the *matter*, we must say that, as a  
 composition,

composition, it has very slender pretensions to excellence. It bears no marks of genius, such as we perceive in other ancient oriental writings, with the language of which we are about as much acquainted. It is certainly infinitely inferior to the composition of many parts of the Old Testament, as the Psalms, and the writings of the prophets, especially Isaiah, the sublimity of which no translation can conceal.

This argument does not appear to have made any impression on the Arabs in Mahomet's own time. For notwithstanding the above challenges and assertions, the complaints of the Koran's being a forgery of Mahomet's own composition were perpetually repeated, as we learn from the Koran itself. And the unbelievers made no scruple of asserting, that they could have composed such a work themselves. "When our signs are repeated unto them, they say, If we pleased, we could pronounce a composition like this. This is nothing but fables of the ancients." *Koran*, Vol. I. p. 228. And not satisfied with any thing that he could say on the subject, they still repeated their usual

call for evident miracles. They said, “ O  
 “ God if this be the truth from thee, rain  
 “ down stones upon us from heaven, or in-  
 “ flict upon us some other grievous punish-  
 “ ment.” Vol. I. p. 228.

To Mahomet's argument from his want  
 of literature, they said, but on what evidence  
 we cannot now judge, that he was assisted by  
 some other person. “ Will they say it was  
 “ Mahomet that forged it ?” Vol. II. p. 266.  
 “ They say, Verily a certain man teaches  
 “ him to compose the Koran.” Vol. II. p.  
 89. “ The Koran is no other than a for-  
 “ gery, which he has contrived, and other  
 “ people have assisted him therein. But  
 “ they utter an unjust thing, and a falsehood,  
 “ They say these are fables of the ancients,  
 “ which he has caused to be written down.”  
 Vol. I. p. 201. “ Unbelievers say, This is  
 “ nothing but silly fables of ancient times.”  
 Vol. I. p. 160. II. p. 373. “ They say the  
 “ Koran is no other than a lie blasphemously  
 “ forged.” Vol. II. p. 292.

To these frequent charges of forgery, the  
 replies of Mahomet are nothing better than  
 positive assertions. “ When thou bringest

“ a verse

“ a verse of the Koran unto them, they say,  
 “ Hast not thou put it together? Answer,  
 “ I follow that only which is revealed unto  
 “ me from the Lord.” *Koran*, Vol. I. p.  
 221. “ Will the Meccans say I have forged  
 “ the Koran? Answer, if I have forged it,  
 “ on me be my guilt, and let me be as clear  
 “ of that which ye are guilty of.” Vol. II.  
 p. 20.

A great part of the fault that was found with the Koran was its containing a number of idle traditions, and this we shall see to have been abundantly true, when I shall enter into some detail concerning them, which, in order to give a just idea of this work, I think proper to do. The idolaters said the same when Mahomet preached the doctrine of a resurrection. “ The unbelievers  
 “ say, When we and our fathers are reduced  
 “ to dust, shall we be taken forth from the  
 “ grave? Verily we have been threatened  
 “ with this we and our fathers heretofore.  
 “ This is no other than fables of the anci-  
 “ ents.” *Koran*, Vol. II. p. 229.

The unbelievers also treated him as a poet, who wrote from his own invention,

“ They

“ They say the Koran is a confused heap of  
 “ terms, therefore he has forged it. Nay he  
 “ is a poet. Let him, therefore, come to us  
 “ with some miracle, in like manner as the  
 “ former prophets were sent.” But to this  
 he answered as before, “ None of the cities  
 “ which we have destroyed believed the mi-  
 “ racles which they saw performed before  
 “ them. Will these therefore believe if they  
 “ see miracles?” *Koran*, Vol. II. p. 153.

Another miracle of Mahomet's, but not of a visible nature, was his pretending to have been carried from Mecca to Jerusalem, and thence to have been transported to heaven, where he had conversations with God, and to have returned in the space of a night. There was certainly much hazarded in this assertion, and accordingly it appears to have staggered his followers, even after their faith in his mission was pretty well established. But the declaration of Abubeker, the most respectable of his adherents, that since Mahomet asserted it, he had no doubt of the fact, confirmed the wavering faith of the rest. Little, however, is said of this in the Koran, and its being thus kept out of sight affords  
 a strong

a strong suspicion that Mahomet did not wish to have it much canvassed. All the mention that is made of it in the Koran is in the following passage. "Praise be to him  
" who transported his servant by night from  
" the sacred temple of Mecca to the farther  
" temple of Jerusalem, the circuit of which  
" he has blessed, that we might shew them  
" some of our signs." *Koran*, Vol. II. p. 95. Here is no mention of the journey to heaven, or of any conversations with God, and the journey to Jerusalem was no sign exhibited to *others*. No person saw Mahomet on this journey to or from Jerusalem, much less in his ascent to heaven, or in his descent from it. His followers had only his own word for this miracle, as well as for that of the revelation of the Koran.

The followers of Mahomet also allege another miracle in attestation of his mission. They say that, on some infidels demanding a sign of him, the moon appeared cloven in two, one part of it vanishing and the other remaining. Others say that it was divided into two parts; and that one person saw mount Hara interposed between the two  
sections.

fections. But not to remark on the inconsistency of these two accounts, some of the Mahometans themselves give the passage in the Koran which has been supposed to refer to it another turn. They say that the meaning is that the moon will be cleft asunder at the resurrection. The passage alluded to is the following. "The hour of judgment approaches, and the moon has split asunder : but if the unbelievers see a sign they turn aside, saying, This is a powerful charm, and they accuse thee, O Mahomet, of imposture, and follow their own lusts ; but every thing will be immutably fixed," *Koran*, Vol. II. p. 405. meaning, perhaps, that this prodigy will certainly take place in due time. For some interpret the phrase which is here rendered *has been split asunder* differently, supposing that the preter tense, indicating time past, is here used in the prophetic style for the future, and that the passage should be rendered *The moon shall be split asunder*. Had it been an event that had really happened in Mahomet's own time, and had there been sufficient, or only plausible, evidence of so great a miracle, there



cannot be a doubt but that he would have mentioned it more distinctly, and have laid the greatest stress upon it. It would have answered his purpose infinitely better than his repeated assertions concerning the visits of the angel Gabriel, or his invisible journey to Jerusalem.

Lastly, The Mahometans pretend that the coming of Mahomet was foretold from early times, and especially by Christ. This Mahomet himself asserts, with the addition of his being announced by name. “ God  
 “ accepted the covenant of the prophets,  
 “ saying, Verily this is the Scripture, and  
 “ the wisdom which I have given you.  
 “ Hereafter shall an apostle come unto you,  
 “ confirming the truth of that Scripture  
 “ which is with you. Ye shall surely believe  
 “ on him, and ye shall assist him.” *Koran*,  
 Vol. I. p. 71. “ Jesus, the son of Mary  
 “ said, O children of Israel, Verily I am the  
 “ apostle of God, sent unto you, confirming  
 “ the law which was delivered before me,  
 “ and bring good tidings of an apostle who  
 “ shall come after me, and whose name shall  
 “ be *Abmed*,” Vol. II. p. 435. this being a

word of the same root with *Mahomet*. This pretension needs no refutation with any person acquainted with the New Testament, there being no such prophecy contained in it. But the Mahometans allege, though without any proof, that the Christians, as well as the Jews, have so corrupted their Scriptures, that there is no dependance to be placed on their copies.

There are some particular events said to have been foretold by Mahomet which afterwards came to pass. But it is to be observed, that the life of Mahomet was not written by any of his cotemporaries. His oldest historian, I believe, is *Abu Jaafar*, who flourished A. D. 900, about three hundred years after his death. And if any thing of this kind should be found in the Koran itself, it is not altogether free from suspicion; as this work was put together from a great number of discordant copies by Abubeker after the death of Mahomet. Mahomet himself says, *Koran*, Vol. II. p. 253. “The Greeks have  
 “ been overcome by the Persians in the near-  
 “ est part of the land; but after their defeat  
 “ they shall overcome the others in their  
 “ turn,

‘ turn, within a few years. Unto God  
“ belongs the disposing of this matter, both  
“ for what is past, and for what is to come.”

‘ It is, however, to be observed, that the first edition of the Koran was eight years after this event, and in that time it was very easy for a mere conjecture of Mahomet, to be converted by his friends into a prophecy. But admitting that Mahomet did say that the Greeks would defeat the Persians, it was only a single event, without any circumstances, and *a priori* as likely to happen as the contrary ; at least not particularly improbable. And certainly it is not to be compared to the very circumstantial prediction of the destruction of the temple, and the desolation of Judea, to take place in that generation, by our Saviour, three accounts of which were published before the event. Had this been a clear prophecy of Mahomet, and he had lived to see the fulfilment of it, he would, no doubt, have laid great stress upon it.

The proper evidence of the mission of Mahomet being so deficient, we cannot wonder that he did not wish that his followers should enter into any discussion of the

subject. According to the Koran, he was himself forbidden to dispute about it. “When  
“ thou seeft those who are engaged in cavil-  
“ ling at, or ridiculing, our signs, depart  
“ from them, until they be engaged in some  
“ other difcourse; and if Satan caufe thee  
“ to forget this precept, do not fit with un-  
“ godly people after recollection,” *Koran*,  
Vol. I. p. 167. “Wherefore patiently suf-  
“ fer the contumely which the infidels utter  
“ againft thee, and depart from them with a  
“ decent departure;” that is in fuch a man-  
ner as not to give offence, “and let them  
“ alone with those who charge the Koran  
“ with falshood.” Vol. II. p. 467. Thus  
he pretended to be authorized to treat with  
contempt those who called in question the  
truth of his miffion, and whose arguments  
he could not answer.

How different was this from the conduct  
of Jesus, who, besides appealing to evident  
miracles for the truth of his divine miffion,  
never declined answering any objection that  
was made to it.

DISCOURSE

## DISCOURSE V. PART II.

2. **T**HE manner in which Mahomet published his mission, and gained his first profelytes, furnishes a strong presumption against the truth of it; his first converts being persons who from their relation to him, and the prospect of being gainers by his success, were the most likely to be influenced by him.

After passing the month of Ramadan for some years in the cave above mentioned, Mahomet first revealed the secret of his mission in that cave to his wife; and she, having no doubt a good opinion of her husband, believed whatever he told her. His next convert was his slave Zeid, to whom he thereupon gave his liberty, of which it is possible he might have some prospect beforehand. At least he could not but know that pleasing his master, (which his declaring himself a convert was sure to do) would probably be for his interest some way or other. His third convert was his cousin and pupil Ali, then very young. Also among some of his  
first

first disciples, but in what order does not appear, were Halema the nurse of Mahomet, and her husband Al Hareth, *Universal History*, p. 23. But his next convert after Ali was Abubeker, a person of great authority among the Koreish (of which tribe Mahomet was) and his immediate successor. It cannot, however, be said that he could have had any such prospect of advancement at that time. His conversion must therefore be ascribed to the good opinion he had of Mahomet, and the persuasion he had of his veracity. He did not pretend to have been converted by the exhibition of any miracle. A person of Abubeker's consequence being gained, Mahomet's progress was much facilitated. This new convert soon gained five more, and these persons of some importance. These six were Mahomet's chief *companions*, distinguished afterwards by that title. But these, with a few more, were all that were converted in the space of three years, in all which time he only declared his mission in a private way; but after this time he determined to make it more public.

Such

Such was not the conduct of Jesus. He never addressed himself in any particular manner to his near relations, or friends; and as to dependants, like Zeid on Mahomet, he had none. His address was to individuals of the Jewish nation promiscuously, and his own brothers were some of the last who became his disciples. Conscious of the sufficiency of his proofs, he scrupled not to act in the most open manner, not in any formal way declaring that he had a commission from God, but doing such things as led men to *infer* that he was sent by him, working such miracles as they were sensible no man could have done if God had not been with him. His whole behaviour shews that he had the fullest confidence in the validity of his credentials, and therefore that they were sufficient to make a proper impression on all candid observers, without any particular mode of address, or management whatever. Nor had he any occasion, like Mahomet, to endeavour previously to gain a character of extraordinary sanctity, by austerity, or abstraction from the world. He issued not from a cave, but from a carpenter's shop, to the  
public

public theatre of the world ; and from being a common artizan, assumed the character of the greatest of prophets. And notwithstanding these disadvantages, and many others, he made more converts in a year and a few months, and indeed probably in a few weeks, than Mahomet did in many years.

Mahomet, having gained the above mentioned nine converts, determined to make his mission more generally known ; and for this purpose forty persons were invited to give him the meeting ; but being prevented from making any declaration of his views at that time, they were all invited again ; and then, having informed them of his mission, but without pretending to give any evidence of it, he asked who would be his second, and young Ali declared that *he* would. But instead of gaining any thing by this measure, all the company broke out into a fit of laughter.

Not discouraged at this unpromising outset, Mahomet began to preach in public, addressing himself to all who chose to listen to him. But, upbraiding the people with their idolatry and obstinacy, they were so provoked,



voked, that they would have destroyed him, if he had not been protected by Abutaleb the father of Ali, though he was not then a convert. *Sale's Preliminary Discourse*, p. 58. Continuing to preach, and declare his divine mission, the number of his followers gradually increased, and sixteen of them were so zealous in his cause, that being on that account persecuted by their countrymen, they fled to the king of Ethiopia, who received and protected them.

In the sixth year Mahomet's uncle Hamza, and another person of some note, became converts ; but the Koreish in general were so hostile to him, that they entered into a league to oppose his progress, and engaged to contract no marriage with any of his followers, or to have any friendly communication with them ; and a written agreement for this purpose was laid up in the Caaba, a sacred place, the centre of their worship. They did not, however, persecute any to death ; so that though several fled, none died martyrs to their belief of Mahomet's mission, as great numbers in the earliest ages of Christianity did to that of Jesus. Besides the only ground

of faith in Mahomet was an opinion of his integrity, in which they might easily be deceived; whereas the ground of faith in the divine mission of Jesus was the evidence of their senses, with respect to which such numbers of persons as are said to have been witnesses of his miracles could not possibly have been deceived. This would have been a greater miracle than any of those that were attested by them; since the bodily senses of all of them must have been under a supernatural illusion.

In the tenth year of his mission, Mahomet gave out that God disapproved of the league of the Koreish, by sending a worm to eat out every word in the written instrument, except the name of God. And when it was examined, it was found to be in that state; and in consequence of this, it is said that the league was dissolved. It was, however, far from being impossible for some zealous friend of Mahomet, to get access to the Caaba, and do with the written instrument what had been asserted of it; and four years had intervened between the depositing of this writing in the Caaba and this event. Besides,

fides, I do not remember that there is any allusion to this miracle in the Koran. And notwithstanding this, the enemies of Mahomet were so powerful and inveterate, that in this very year he retired to Tayef, sixty miles from Mecca; but being ill received there, he returned to that city. *Sale's Preliminary Discourse*, p. 60.

In this year and the following he, however, converted six of the inhabitants of Medina, who had been on a pilgrimage to Mecca. These, on their return, engaged many of their townsmen to take his part; and at length they were generally disposed in his favour. It was in the twelfth year of his mission that Mahomet pretended to have been carried in the night from Mecca to Jerusalem, and thence, as is said, to heaven, as was mentioned above. This story, as I have observed, appeared so incredible, that many of his followers left him upon it; but Abubeker declaring his firm belief of it, his credit was restored, and the story being believed added much to his reputation. *Sale's Preliminary Discourse*, p. 61.

In the thirteenth year of his mission Mahomet's friends in Medina offered him their assistance, and even took an oath to protect him from all insults, and on this he removed, or rather fled, to Medina; and this flight, called *Hegyra*, makes an æra in the Mahometan history to this day. He then chose twelve persons to be his apostles. And whereas before this time he had used the greatest moderation, and recommended only persuasion in the propagation of his religion, saying in his Koran, "Let there be no violence in religion," Vol. I. p. 48. he now gave out that he had leave to defend himself from his enemies by arms, and afterwards to attack them, and to destroy idolaters every where. *Salé's Preliminary Discourse*, p. 64.

Accordingly, as soon as he was settled at Medina, he began to send out small parties against his enemies the Koreish, plundering their caravans, as it is the custom of the Arabs to do, with respect to those with whom they are at variance. In the seventh year of the *Hegyra* Mahomet attempted to propagate his religion beyond the bounds of Arabia; sending ambassadors to the neighbouring  
princes,

princes, with letters to invite them to embrace Mahometanism. But in this he had little success. *Sale's Preliminary Discourse*, p. 70.

In the ninth year of the Hegyra, the Koreish being conquered, submitted to him; and in consequence of this the Arab tribes in general submitted also, and engaged to follow his religion; but it was twenty-two years before this was effected. *Sale's Preliminary Discourse*, p. 73. Whereas more real converts were made to Christianity in the year after the death of Jesus, and this notwithstanding every disadvantage that can be imagined, than Mahomet did in his whole life.

3. Though Mahomet began, as of necessity he must have done, with persuasion; as soon as he safely could do it he had recourse to arms, and depended chiefly upon them for the propagation of his religion. And though no real converts could be made in this manner, the conquered being only compelled to declare in his favour, and to profess his religion, provision was thereby made for the children being educated in it,  
and

and becoming sincerely attached to it. Also, it being generally believed that the providence of God decided the event of battles, many persons were, no doubt, led to think that Mahomet's wonderful success was a proof that God was with him, and consequently that he was no impostor.

Mahomet, like all other Arabs, was a soldier. He made his first campaign, and it was a successful one, under his uncle Abutaleb, when he was only fourteen years old, (*Universal History*, p. 27.) and as the different tribes of Arabs were generally at war with one another, as well as with their neighbours, it is possible that he might have much experience, and acquire skill in the art of war. He does not, however, appear to have had any thoughts of making use of it as the means of propagating his religion at the beginning. But finding himself, after some years, at the head of a considerable number of men, who engaged to support him; and being irritated by opposition and persecution, he too readily adopted new and violent measures; and finding them successful, he pursued them through life, and recommended them

them to his followers. In the Koran he spares nothing that could encourage his disciples to fight for the defence and propagation of their religion. “When ye encounter unbelievers,” he says, “strike off their heads, until ye have made a great slaughter among them, and bind them with bands.” *Koran*, Vol. II. p. 376. Apostates from his religion were in a more particular manner devoted to destruction; and this is a law in all Mahometan countries to this day. “If they turn back from the faith, kill them wherever ye find them.” Vol. I. p. 111.

To those who should die fighting for their religion, the joys of paradise (than which, as we shall see hereafter, nothing could be represented more tempting to sensual worldly minded men) were promised, as a sure reward. “Whoever fighteth for the religion of God, whether he be slain, or be victorious, we will surely give him a great reward.” *Koran*, Vol. I. p. 108. “As for those who fight in the service of God’s true religion, God will not suffer their  
“ work

“ work to perish. He will lead them into  
 “ paradise.” Vol. II. p. 377.

In order to induce his followers to risk their lives the more freely, Mahomet assured them, that such were the decrees of God, that the term of every man's life was absolutely fixed, so that whether they fought or not, it could not be prolonged beyond the destined period. “ If ye had been in your  
 “ houses, verily they would have gone forth  
 “ to fight, whose slaughter was decreed, to  
 “ the place where they died,” *Koran*, Vol. I. p. 83. the place, as well as the time, of their death being fixed.

As Mahomet increased in power, and found that, with respect to the idolaters, he safely could do it, in the ninth year of the Hegyra, he published a chapter in the *Koran*, and the last that he gave out, revoking all the edicts he had before published in favour of idolaters, who, he said, had deceived him, and even cancelling all the treaties he had made with them. “ A declara-  
 “ tion of immunity from God, and his  
 “ apostle, to the idolaters with whom ye  
 “ have entered into league. Go to and fro



“ in the earth securely four months. De-  
 “ nounce unto those who believe not a bane-  
 “ ful punishment, except such of the idola-  
 “ ters with whom ye shall have entered  
 “ into a league, and who afterwards shall  
 “ not fail you in any instance, nor assist any  
 “ other against you. Wherefore perform  
 “ the covenants which ye shall have made  
 “ with them until their time shall be elap-  
 “ sed; and when the months wherein ye are  
 “ not allowed to attack them shall be past,  
 “ kill the idolaters wherever ye shall find  
 “ them, and take them prisoners and besiege  
 “ them, and lay wait for them in every con-  
 “ venient place; but if they repent, and ob-  
 “ serve the appointed times of prayer, and  
 “ pay the legal alms, dismiss them freely.”  
*Koran*, Vol. I. p. 239. “ How shall idola-  
 “ ters be admitted into a league with God,  
 “ and with his apostle, since if they prevail  
 “ against you, they will not regard in you  
 “ either consanguinity or faith? They will  
 “ please you with their mouths, while their  
 “ hearts will be averse from you; for the  
 “ greater part of them are wicked doers.”  
 Vol. I. p. 20.

But though Mahomet found himself sufficiently powerful to despise the heathen idolaters, who were at that time not numerous, he did not venture to treat the Jews, or the Christians, in the same manner. We find no precept in the Koran forbidding to make, or to observe, treaties with *them*; and it must be acknowledged that in general, Mahometans have, in this respect, acted with more honour and good faith than Christians, who have often, and in the most shameful manner, violated the most solemn treaties made with Mahometans. But such men, whatever they may call themselves, are certainly not properly Christians; at least they do not act in a Christian like manner, observing the precepts of the Gospel.

Mahomet having propagated his religion with great success by force of arms, presumed upon it so far as to hold it an argument of the truth of his mission, and to promise the continuance of it to his followers. Speaking of unbelievers he says, *Koran*, Vol. II. p. 68. "Do they not see that we come on  
"their lands and straiten their borders?" And he represents the divine being as saying

to him. " Turn aside therefore from them  
 " for a season, and the calamity which shall  
 " afflict them ; for they shall see thy future  
 " success and prosperity." Vol. II. p. 316.  
 " Thou art not a soothsayer, or a madman.  
 " Do they say that he is a poet? We wait  
 " concerning him some adverse turn of for-  
 " tune. Say wait ye my ruin? Verily I  
 " wait with you the time of your destruc-  
 " tion." But in this it is possible that he  
 might refer to their punishment after death.

But Jesus foretold the universal spread of his religion in circumstances very different from those of Mahomet, even when he at the same time foretold his own sufferings and death, which to all appearance would have put an end to his religion ; as such an event certainly would have done to that of Mahomet, and as it did to the pretensions of his rivals Moiseellama and Aswad, and several others. Jesus gained more real and permanent converts by his sufferings than Mahomet did by fighting. When a man suffers pain, and especially death, rather than abandon the profession of his faith, he gives the strongest evidence that man can give of his

own full persuasion of its truth; and there may be circumstances in which the real persuasion of a competent witness of any thing will be a sufficient proof of the reality of the fact; because the supposition of his being deceived shall be more improbable than that of the fact, however extraordinary, being true; and especially when great numbers join in attesting the same thing. But it is very possible for men to endeavour to force others to profess what they do not believe themselves, since their interest, or some other motive, may lead them to act this part.

Besides making use of threats and violence in the propagation of his religion, Mahomet promised rewards in this life, as well as in another, to those who should embrace his religion. He offered Malec a general of some Arab tribes with whom he had been at war, and, whom he had defeated, not only the restitution of his effects, as well as the restoration of his family, which had been taken from him in the war, but likewise a present of an hundred camels, if he would forsake his idolatrous worship; and in consequence of this he declared himself  
a con-

a convert, and Mahomet made him the commander of all his brethren who should embrace the new religion. *Universal History*, p. 188. On the contrary, Jesus promised to his followers nothing but persecution in this world, and happiness in the world to come. All his denunciations of judgment respected a future state, and had no relation whatever to this. In every respect *his kingdom was not of this world*. His servants did not fight, but suffer and die for him.

That all the conversions to Mahometanism were not made by argument, is evident from whole provinces becoming Mussulmen at the same time. In the tenth year of the Hegyra, Ali converted the whole tribe of Hamdan in one day; and their example was quickly followed by all the people of that province, except by some who were Christians, and who rather chose to pay the tribute imposed on them. *Universal History*, p. 205.

Charlemagne, indeed, and some other Christian princes, made converts to Christianity in the same manner, compelling whole nations to be baptized, and declare themselves

selves Christians. But this was not a method adopted, or recommended, by Christ, or the apostles. They always addressed themselves to the understandings of individual men, and therefore the conversions they made were gradual, as requiring time for due attention and rational conviction, each person thinking and acting for himself, independent of his superior, or any other person whatever. And yet in this manner, which necessarily required much time, Christianity made what in these circumstances may justly be called a rapid progress; there being probably a society of Christians in every city of the Roman empire before the death of the apostles, though no whole nation professed Christianity. And it was three hundred years before any civil governor became a Christian, so as to have it in his power to proceed as Mahomet did in his life time.

Real conversions made in the manner in which Mahomet made his, without the evidence of proper miracles, could not be many. Accordingly we find through the whole of the Koran grievous complaints of the number of unbelievers, and the contempt  
with

with which they treated him and his mission.

“ This people have accused the revelation  
 “ which thou hast brought of falsehood, al-  
 “ though it be the truth,” *Koran*, Vol. I. p.  
 167. When a *sura* (that is a section in the  
*Koran*,) “ is sent down, there are some of  
 “ them who say, Which of you has this  
 “ caused to increase in faith: then increase  
 “ the faith of those who believe, and they  
 “ shall rejoice, but unto those in whose hearts  
 “ there is an infirmity, it will add farther  
 “ doubt unto their present doubt, and they  
 “ shall die in their infidelity. And when-  
 “ ever a *sura* is sent down they look at one  
 “ another, saying, Doth any one see you;  
 “ then do they turn aside,” Vol. I. p. 266.  
 “ Do they say he is a madman. Nay he  
 “ hath come unto them with truth, but the  
 “ greater part of them detest the truth,” Vol.  
 II. p. 182. “ Unbelievers say, Hearken not  
 “ unto this *Koran*, but use vain discourse  
 “ during the reading thereof,” Vol. II. p.  
 “ 346. “ It wanteth but little that unbe-  
 “ lievers strike thee down with their mali-  
 “ cious looks, when they hear the admoni-  
 “ tions of the *Koran*,” Vol. II. p. 455.

“ What

“ What aileth unbelievers that they run be-  
 “ fore thee in companies, on the right hand  
 “ and on the left,” Vol. II. 460. This  
 was before Mahomet had any power, to  
 guard himself against such insults as these.  
 No unbelievers behaved in this manner  
 towards the close of his life.”

A very common objection to Mahomet, as  
 we find by the Koran, was that of his being  
 a madman, and out of his senses, on account  
 of his pretences to inspiration. “ The Mec-  
 “ cans say Thou art certainly possessed with  
 “ a devil. Wouldst thou not have come  
 “ to us with angels, if thou hadst spoken  
 “ truth,” *Koran*, Vol. II. p. 69. “ The un-  
 “ godly say, Ye follow no other than a man  
 “ who is distracted. Behold what they liken  
 “ thee unto. But they are deceived, neither  
 “ can they find a just occasion to reproach  
 “ thee,” Vol. II. p. 202. “ They say, shall  
 “ we abandon our gods for a distracted  
 “ poet,” Vol. II. p. 209. “ Thou art not  
 “ a soothsayer or a madman. I will afflict  
 “ him,\* with grievous calamity, for he has

\* This is supposed to refer to a person stiled Al Wahed  
 al Mogheina, a principal man among the Koreish.



“ devised and prepared contemptuous ex-  
 “ preffions to ridicule the Koran. May he  
 “ be accursed, how contemptuously has he  
 “ prepared the same.” Again he says,  
 “ May he be accursed, how contemptuously  
 “ has he prepared the same. Then he looked  
 “ and frowned, and put on an austere coun-  
 “ tenance; then he turned back, and was  
 “ elated with pride, and he said, This is no  
 “ other than a piece of Magic, borrowed  
 “ from others. These are only the words  
 “ of a madman. I will cast him to be  
 “ burned in hell.” Vol. II. p. 469.

Scepticism was not confined to the open enemies of Mahomet. We find in the Koran several intimations that some of his followers entertained doubts respecting his revelations, though they found their account in their adherence to him. “ Thy people  
 “ are also jealous, and in doubt concerning  
 “ the Koran.” Vol. II. p. 32. “ We well  
 “ know that there are of you who charge  
 “ the same with imposture, but it shall  
 “ surely be the occasion of grievous fighting  
 “ to the infidels; for it is the truth of a cer-  
 VOL. II. P P “ tainty.”

“tainty.” Vol. II. p. 458. Mahomet was also much offended at the levity with which his audience sometimes behaved during his preaching. “When they see any merchandise, or sport, they flock thereto, and leave thee standing up in thy pulpit.” Vol. II. p. 438. We do not read of the disciples of Jesus, or of the apostles, behaving in this manner.

When conversions were made in the manner that has been represented, and whole tribes became Mussulmen at once, we cannot wonder that there were many defections from this new religion. Accordingly we find some considerable instances of relapses in the life of Mahomet. Al Alwad, the chief of several tribes of Arabs, apostatized from Mahometanism, and set up for himself the year in which Mahomet died, and he was at the head of a great party in Arabia; but Mahomet sent some troops against him, who joining with some of his revolted followers, broke into his house in the night, and cut off his head. This was on the very night in which Mahomet died. From the beginning of this rebellion,

bellion, as it is called, to this extinction of it, was four months. *Sale's Preliminary Discourse*, p. 240.

After the death of Mahomet many of those who had professed his religion abandoned it. No less than twelve classes of them are enumerated in the *Universal History*, p. 279. On that event the people of Mecca, who had been conquered, and compelled to yield to Mahomet, thought of revolting, and refusing their ancient religion and form of government, but they were diverted from it by Solail Ebn Amru; who, in his address to them said, "O ye Meccans, ye were the last of the Arabs who embraced islamism, and will ye be the first to renounce it?" *Universal History*, p. 274.

The success of Mahomet encouraged several others to act a similar part, and some of them had as great success for a time as he had had; and it was not by reason, but only by force, that they were reduced. The principal of these was Moissellama, who in the ninth year of the Hegyra had sent an embassy to Mahomet, and professed himself a moslem, but then set up for himself; pre-

tending to be joined with Mahomet in the commission to recall mankind from idolatry. He also published written revelations in imitation of the Koran, and proposed to Mahomet to divide the world between them. Writing to Mahomet he began with this expression: "From Moïsellama the apostle of God, to Mahomet the apostle of God." But Mahomet in reply said, "Mahomet the apostle of God, to Moïsellama the liar," and sent an army against him. But during the few months that Mahomet lived after this revolt Moïsellama rather gained than lost ground, so that he became very formidable. However, in the eleventh year of the Hegyra Abubeker sent against him an army of forty thousand men, commanded by Ebn al Walid, who was at first repulsed, with the loss of 1200 men; but rallying his troops he defeated Moïsellama, when no less than ten thousand men were killed on the spot. *Universal History*, p. 281. *Salé's Preliminary Discourse*, p. 239. This is a sufficient proof that Moïsellama had made considerable progress in the same way that Mahomet had done, and in much less time. Sejai also,

a woman,

a woman, pretended to prophecy. She was followed by her own tribe, and several others, and was married to Moïfellama. *Sale's Preliminary Discourse*, p. 240.

Another prophet, of the name of Tolika, arose in the eleventh year of the Hegyra; but on being defeated in battle, he joined the Caliph Omar. *Sale's Preliminary Discourse*, p. 210. Many other persons pretending to inspiration arose among the Mahometans in later times, especially Al Hakem, who gave out that the Deity resided in his person, and therefore claimed divine honours. *Sale's Preliminary Discourse*, p. 242. One Karmata, another pretended prophet, was the founder of the sect of *Karmatians*, which continued and even increased after his death, and gave great disturbance to the caliphs at Bagdad, and at length established a considerable principality. *Sale's Preliminary Discourse*, p. 246. Mr. Sale, in his Introduction to the Koran, and also the writers of the Universal History, give an account of several other pretenders to prophecy among the Mahometans.

We find many divisions among the followers of Jesus, but no person, from the beginning

ginning of the world to the present day, ever undertook to act the part that he did, offering himself to die, and engaging to rise again at a fixed time, in proof of his doctrine ; and this was a kind of evidence peculiarly suitable to his doctrine, which was that of an universal resurrection. Among the Jews, indeed, there were many who pretended to be the Messiah ; but by no means such an one as Jesus had been. They were ready enough to fight, like Mahomet, but not voluntarily to suffer and die. The part that Jesus had acted precluded all attempts at imitation. There were many sects of religion after the time of Jesus, but none of their leaders thought of setting up for themselves in opposition to him. This was not the case of Mahomet.

DISCOURSE

## DISCOURSE V. PART III.

HAVING now considered the manner in which Mahometanism was promulgated, which certainly furnishes no presumptive evidence of its divine origin, but a striking contrast with that of Jesus, the evidence of whose divine mission is greatly illustrated by it ; I shall proceed to consider the religion itself ; and I doubt not but to all who are impartial it will appear to be such as an impostor *might* have advanced ; being such as was not unlikely to recommend itself to Mahomet's countrymen, and to a great part of mankind.

In order to acquire fame, and power, as the founder of a religion, it was absolutely necessary that a man should have something *new* to propose, and also something striking. It could not, therefore, be such as all men were prepared to receive immediately. Some difficulty must necessarily be in the way of every thing that is novel. And we have seen that for a long time Mahomet met with much opposition, and that his religion made

but

but little progress till he became possessed of power to enforce it.

1. I have observed, that it is probable that Mahomet commenced with being a sincere religionist, having rather an enthusiastic turn of mind; and that it was this that led him to retire to his cave near Mecca. It is not improbable also that, in consequence of frequent meditation on the subject, his acquaintance with Jews, and his conversations with the Nestorian\* monk, he was very early struck with the absurdity and impiety of polytheism, to which a great part of his countrymen were addicted, and also with the great and manifest infringement on the doctrine of the unity of God by almost all the Christians of that age, who had likewise brought their religion into contempt by their divisions and animosities on the subject of the doctrine of the trinity. This article, therefore, of the strict *unity of God*, it is probable that Mahomet was very conscientious in

\* Nestorianism bordered so much on Unitarianism, that the Nestorians were generally charged with it. They held that Jesus was born a man like other men, but that afterwards the second person in the trinity resided in him.



making the fundamental principle of his religion ; and so far he had great merit. His demerit consisted in the methods that he took to enforce that great truth, and his joining with it other things of his own invention, or adopted from other religions, which were calculated to recommend his system to those to whom it was to be proposed.

In the time of Mahomet the Arabs were by no means universally heathen idolaters. Many of them had been converted to Judaism, and many to Christianity ; and it is probable that there were others in a state of indifference with respect to all religion, seeing the absurdity of idolatry, but without joining themselves to the Jews or the Christians. Mecca, however, was the centre of the heathen worship. There were, it is said, not fewer than three hundred and sixty idols (equal in number to the days of the year) in the Caaba, the principal of which was called *Hebal*, which had been brought from Belka in Syria by Amru Ebn Lohai ; who said that it would procure them rain whenever they wanted it. *Sale's Preliminary Discourse*, p. 26. And the Ishmaelites paid divine wor-

ship to any fine stone that they met with. Mahomet had great merit in putting a stop to this absurd worship, and also to some shocking and inhuman customs to which the heathen Arabs were addicted; especially that of burying their daughters alive, and also that of sacrificing their children to their idols; which they often did, after making a vow that, if they had a certain number, they would make a sacrifice of one of them. *Salé's Preliminary Discourse*, p. 174. 176.

Several passages in the Koran on the subject of the unity of God are so emphatical, that I shall quote them at full length. They are by far the most sublime and valuable parts of the work, and cannot fail to be read with satisfaction by unitarians of every description, Jews and Christians.

“ Believe in God and his apostle, and  
 “ say not there are three Gods. God is but  
 “ one God. Far be it from him that he  
 “ should have a son.—Christ did not proudly  
 “ disdain to be a servant unto God.” *Koran*,  
 Vol. I. p. 126.

“ They are infidels who say, Verily God  
 “ is the son of Mary. Say unto them, if  
 “ he

“ he pleased to destroy Christ the son of  
 “ Mary, and his mother, and all those who  
 “ are on the earth. For unto God belongs  
 “ the kingdom of heaven and of earth, and  
 “ whatsoever is contained in them. He cre-  
 “ ated what he pleased. God is almighty.”

*Koran*, Vol. I. p. 133.

“ They are surely infidels who say, Ve-  
 “ rily God is Christ the son of Mary, since  
 “ Christ said, O children of Israel, serve God,  
 “ my Lord and your Lord. They are cer-  
 “ tainly infidels who say that God is the  
 “ third of three. For there is no God be-  
 “ sides God. Christ, the son of Mary, is no  
 “ other than an apostle. Other apostles have  
 “ preceded him, and his mother was a wo-  
 “ man of veracity, and both ate food.” *Ko-  
 ran*, Vol. I. p. 146.

“ When God shall say to Jesus at the  
 “ last day, O Jesus son of Mary, hast thou  
 “ said unto men, take me and my mother  
 “ for two Gods besides God, he shall answer,  
 “ Praise be unto thee. It is not for me to  
 “ say that which I ought not. If I had said  
 “ so, thou wouldst surely have known it.  
 “ Thou knowest what is in me, but I know

“ not what is in thee, for thou art the know-  
 “ er of secrets. I have not spoken unto  
 “ them any other than what thou didst com-  
 “ mand me, namely Worship God, my Lord  
 “ and your Lord; and I was a witness of  
 “ their actions while I staid among them;  
 “ but since thou hast taken me to thyself,  
 “ thou hast been the watcher over them, for  
 “ thou art witness of all things. If thou  
 “ punish them, they are surely thy servants;  
 “ and if thou forgive them, thou art mighty  
 “ and wise,” *Koran*, Vol. I. 156.

“ The Jews say Ezra is the son of God,  
 “ and Christians say Christ is the son of God.  
 “ They take their priests and their monks  
 “ for their Lords besides God, although they  
 “ are commanded to worship one God only.  
 “ There is no God but one. Far be that from  
 “ him which they associate with him,”  
*Koran*, Vol. I. p. 245.

“ They say the Merciful has begotten  
 “ issue. Now ye have uttered an impious  
 “ thing. It wanteth little but that on occasion  
 “ thereof, the heavens be rent, and the earth  
 “ be cleft in funder, and the mountains be  
 “ overthrown and fall; for that they attri-  
 “ bute

“bute children to the Merciful, whereas it  
 “becometh not God to beget children. Veri-  
 “ly there is none in heaven, and on earth,  
 “but shall approach the Merciful as his ser-  
 “vant,” *Koran*, Vol. II. p. 138.

“Remember when Lokman said unto  
 “his son, as he admonished him, O my son,  
 “give not a partner unto God, for poly-  
 “theism is a great impiety,” *Koran*, Vol.  
 II. p. 263.

“Say God is one God, the eternal God,  
 “he begetteth not, neither is he begotten,  
 “and there is not any one like unto him,”  
*Koran*, Vol. II. p. 517.

So much stress did Mahomet lay on the  
 doctrine of the divine unity, that he thought  
 any offence to be pardonable except an in-  
 fringment upon it. “Surely God will not  
 “pardon the giving him an equal,” *Koran*,  
 Vol. II. p. 104. “Verily God will not  
 “pardon the giving him a companion, but  
 “he will pardon any crime besides that,”  
 Vol. I. p. 117.

2. In order to recommend his religion  
 to his countrymen, Mahomet always as-  
 serted that it was the religion of their an-  
 cestors,

cestors, and of the ancient patriarchs, uncorrupted; and also the same in substance with that of the Jews and Christians. "Say, " we believe in God, and that which hath " been sent down unto us, and that which " was sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes; " and that which was delivered to Moses, " and to Jesus, and the prophets, from their " Lord. We make no distinction between " any of them, and to him are we resigned. *Koran*, Vol. I. p. 72. " We have ordained you a religion which we commanded " Noah, and which we revealed unto thee, " O Mahomet, and which we commanded " Abraham, and Moses, and Jesus, saying, " Observe this religion, and be not divided " therein. The worship of one God, to " which thou invitest them, is grievous to " the unbelievers. God will elect thereto " whom he pleases. Those who lived in " time back were not divided among themselves, until after the knowledge of God's " unity had come unto them, through their " own perverseness," *Koran*, Vol. II. p. 35<sup>1</sup>.

As Mahomet did not pretend to introduce a religion essentially different from those of the Jews, and the Christians, he did not deny the authority of the Hebrew or Christian scriptures. "Say, I believe in all the scriptures which God has sent down," *Koran*, Vol. II. p. 351. "The Koran is not a new invented fiction, but a confirmation of those scriptures which were revealed before it, and a distinct explication of every thing," Vol. II. p. 53. "Whereas the books of Moses were revealed before the Koran, to be a guide and a mercy, and this is a book confirming the same in the Arabic tongue," Vol. II. p. 372.

But then Mahomet pretended that both the Jews and the Christians had so corrupted their scriptures, that they were of little or no use. They were, therefore, to be urged to receive the Koran, as necessary to their instruction? They who have inherited the scriptures are certainly in a perplexing doubt concerning the same. Wherefore invite them to receive the same faith, and be urgent with them, as thou hast been commanded," *Koran*, Vol. II. p. 351.

3. Mahomet

3. Mahomet had little merit of invention with respect to his religion; nor indeed, as we have seen, did he pretend to it. Almost all his institutions were borrowed from others; some from the ancient Arabians, some from the Jews, some from the Christians, and some from the Magians.

The sacrifices, and other ceremonies attending the pilgrimage to Mecca, were almost all observed by the Pagan Arabs, many years before the time of Mahomet; *Sale's Preliminary Discourse*, p. 160, especially the compassing of the Caaba, the journey between Safa and Merwa, and the throwing of stones in Mina, which some say was in imitation of Abraham; who meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience, when he was going to sacrifice his son, was commanded by God to drive him away by throwing stones at him. Others say that this custom was appointed by Adam, who also put the devil to flight in the same place, and by the same means, *Sale's Preliminary Discourse*, p. 160.

Mahomet



Mahomet preferred Friday for the purpose of public worship, because it was the day on which the Arabs had been used to assemble long before his time, though those assemblies were perhaps rather on a civil than a religious account, *Sale's Preliminary Discourse*, p. 199. He prohibited the eating of swine's flesh; but the Arabs had not been used to eat it, any more than the Jews, *Ib.* p. 170.

Mahomet adopted many of the opinions and customs of the Jews, who were very numerous and powerful in some parts of Arabia. But few of them becoming proselytes, and creating him much opposition, he towards the close of his life entertained the greatest aversion to them, *Sale's Preliminary Discourse*, p. 46. Jerusalem was the first Caaba that he recommended for pilgrimages, and it continued to be so six or seven months, *Ib.* p. 145; but he changed it for the sake of gaining the heathen Arabs.

Mahomet allowed the utility of monastic institutions, and they have been in some measure imitated by his followers, among

whom there are dervises, who very much resemble the *Mendicants* among Christians as they also do the *Faquirs* of Indostan, though we meet with no precept in the Koran to this purpose. Speaking of the followers of Jesus and the apostles, as to the monastic state, he says, *Koran*, Vol. II. p. 421. “ They instituted the same (we did “ not prescribe it to them) only out of a de- “ sire to please God ; yet they observed not “ the same as it ought truly to have been “ observed.”

He probably borrowed from the Jews their notion of a thin veil that divides Paradise from hell, *Salé's Preliminary Discourse*, p. 126. from the Persian Magi his black eyed women of Paradise, *Ib.* p. 134, and from both Jews and the Magi his seven distinct apartments in hell, *Ib.* p. 124.

Mahomet's prohibition of the use of wine and of gaming, was his own, intended, it is said, to prevent quarrels in his army, as well as the neglect of religious duties, and indecency in the performance of them ; a quarrel from this cause being said to have been  
nearly

nearly fatal to him. *Universal History*, p. 126. But certainly wine may not only be innocent, but useful; and therefore it was not forbidden to the Jews or Christians, but only temperance recommended with respect to it, as to other things.

4. The religion of Mahomet, as collected from the Koran, has by no means the recommendation of consistency; and his precepts varied with his circumstances. When any thing perplexed him he always had recourse to a new chapter in the Koran, and this never failed to answer his purpose. *Sale's Preliminary Discourse*, p. 84. Accordingly we find many alterations, and those avowed to be such, in the Koran. "Whatever  
 " verse we shall abrogate, or cause thee to  
 " forget, we will bring a better than it, or  
 " one like it." *Koran*, Vol. I. p. 21. The passages in the Koran which were thus abrogated are enumerated by the Mahometan commentators, and divided into three classes. 1. those in which both the letter and the sense are abrogated; 2. those in which the letter only is abrogated; and 3. those in  
 R R 2 which

which the sense is altered, though the letter remains. *Universal History*, p. 321.

This practice of altering the Koran was an easy remedy for any inconvenience into which the author of a new religion might bring himself, but it is certainly very liable to suspicion. The Divine Being may, no doubt, change his positive institutions, adapting them to new circumstances; but it is more probable that uninspired men will change theirs, from their not being able to foresee the situations into which they will be brought. The many changes that Mahomet made in his own life time has much the appearance of human weakness, and want of foresight. The great distance between Moses and Jesus makes a case very different from this; and yet the apostles and other Jews when they became Christians did not lay aside any of the institutions of Moses, any more than Jesus himself; who said that he came not to destroy the law, but to fulfil it.

5. It will be said that the religion of Mahomet abounds with austerities, such as

no

no man would have devised with a view to recommend it to general acceptance. But it is to be observed, that all religions have abounded with austerities, except the Christian; and the Jewish religion has been greatly misrepresented in this respect; and those austerities have always tended to recommend those religions. The heathen religions had the most painful and cruel rites. What else were human sacrifices, which were universal; the cutting of their flesh in some of their ceremonies, and the burning of widows with their husbands in Indostan, and the dreadful but voluntary sufferings of their Faquirs! All mankind have thought that they must make some sacrifice of their own inclination and pleasure to please their gods, and any kind of sacrifice has appeared to them to be preferable to that of their vices. Accordingly we find men submitting to the most painful austerities, and of long continuance, who have discovered no command of their passions in common life, and who made themselves amends for the pains to which they sometimes subjected themselves, by the most excessive indulgence at other times.

There

There is nothing, therefore, peculiar to Mahometanism in this, or that would, upon the whole, deter a profelyte. The most rigorous of the monastic orders among Christians have generally been the most in vogue. And with respect to both the Catholics and the Mahometans, superstition generally takes the place of moral virtue; more stress being laid upon the former, than the latter.

The Mahometans pray five times a day; but their prayers are very short, and they fast one month in the year; but it is only in the day time; for they may eat after sunset. And that too much account is made of these outward acts may be inferred from the summaries of their religion, which they say is comprehended under four heads, prayer, alms, fasting, and the pilgrimage to Mecca, *Sale's Preliminary Discourse*, p. 93. all which may be performed without moral virtue. It is also evident, from the accounts of all travellers, that the thing on which the Mahometans lay the greatest stress, as of the most consequence to recommend them to the favour of God, is the pilgrimage to Mecca.

How

How different is this from the summary of the religion of Moses, which our Saviour says is comprehended in these two precepts; *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself, and that this is better than all whole burnt offering and sacrifice.*

If the Mahometans have many restrictions in some things, they have few in others, especially with respect to women, every man being allowed to have four wives, or concubines. *Salé's Preliminary Discourse*, p. 177. But I think it may be inferred from the Koran, that besides this number of wives, or concubines, the Mahometans are allowed to do what they please with women taken captive in war. "Now are the true  
 "believers happy who keep themselves from  
 "the carnal knowledge of any woman, ex-  
 "cept their wives, or the captives which  
 "their right hand possesses; for as to them  
 "they shall be blameless." *Koran*, Vol. II. p. 178. The law of Moses has a very different complexion in this respect. Accord-  
 ing to this no captive woman could be used

as a prostitute. She could only become a lawful wife.

6. Mahomet himself claimed an unlimited indulgence with respect to women, which is certainly no recommendation of his character; and had this claim been advanced in an early period of his pretended mission, it would, I doubt not, have defeated his whole scheme. But afterwards, besides the peculiar privilege of having as many wives and concubines as he pleased, he might alter the turn of his wives, and take to his bed such of them as he thought fit. He might also marry within the prohibited degrees of consanguinity. Also no man could marry any of his wives after his death, or after their being divorced by him. *Sale's Preliminary Discourse*, p. 182.

“ O Prophet, we have allowed thee thy  
 “ wives unto whom thou hast given their  
 “ dower, and also the slaves whom thy right  
 “ hand possesseth, of the booty which God  
 “ has granted thee, and the daughters of thy  
 “ uncles, and the daughters of thy aunts,  
 “ both of their father's side and their mother's  
 “ side.



“ fide, who have fled with thee from Mecca,  
 “ and any other believing woman, if she  
 “ give herself unto the prophet, in case the  
 “ prophet desire to take her to wife. This  
 “ is a peculiar privilege granted to thee  
 “ above the rest of the true believers, lest it  
 “ should be deemed a crime in thee: for  
 “ God is gracious and merciful. Thou  
 “ mayest postpone the turn of such of thy  
 “ wives as thou shalt please, and her whom  
 “ thou shalt desire, of those whom thou shalt  
 “ have before rejected, and it shall be no  
 “ crime in thee. This will be more easy,  
 “ that they may be entirely content, and may  
 “ not be grieved, but may be well pleased  
 “ with what thou shalt give every of them.”

*Koran*, Vol. II. p. 282. In fact, Mahomet  
 had twelve wives with whom he actually  
 cohabited, and he had some others with  
 whom he had no commerce, and eleven con-  
 cubines, to whom when he died he gave their  
 liberty. *Universal History*, p. 244.

Mahomet acquired one of his wives in  
 a manner peculiarly disreputable. Being  
 smitten with the beauty of Zeineb, the wife  
 of his freedman and adopted son Zeid, the

latter, to please him, divorced her, and he married her, though both she herself, who was the daughter of one of Mahomet's aunt's, and her relations were averse to the match. This giving offence to many of his followers, he produced a chapter in the Koran in his justification. "It is not fit for a  
 " true believer of either sex, when God and  
 " his apostle have decreed a thing, that they  
 " should have the liberty of choosing a dif-  
 " ferent matter of their own; and whoever  
 " is disobedient to God and his apostle,  
 " surely erreth with a manifest error. And  
 " remember when thou saidst unto him  
 " unto whom God had been gracious, on  
 " whom thou also hadst conferred favours,  
 " Keep thy wife to thyself, and fear God, and  
 " thou didst conceal that in thy mind which  
 " God had determined to discover, and didst  
 " fear men, whereas it was more just that  
 " thou shouldst fear God. But when Zeid  
 " had determined the matter concerning  
 " her, and had resolved to divorce her, we  
 " joined her in marriage unto thee, lest a  
 " crime should be charged on the true be-  
 " lievers in marrying the wives of their  
 " adopted

“ adopted sons, when they have determined  
 “ the matter concerning them, and the com-  
 “ mand of God is to be performed. No  
 “ crime is to be charged on the prophet as  
 “ to what God hath allowed him, conform-  
 “ able to the ordinance of God with regard  
 “ to those who preceded him (for the com-  
 “ mand of God is a determinate decree) who  
 “ brought the messages of God, and feared  
 “ him, and feared none besides God; and  
 “ God is a sufficient accountant. Mahomet  
 “ is not the father of any man among you,  
 “ but the apostle of God, and the seal of  
 “ the prophet, and God knoweth all things.”  
*Koran*, Vol. II. p. 278.

Mahomet must have been much pressed  
 before he would have had recourse to so elab-  
 orate a vindication of his conduct as this.  
 However, these pretended revelations of par-  
 ticular chapters in the *Koran* on the whole  
 answered his purpose so well, that he some-  
 times had recourse to them where there does  
 not appear to have been a *nodus deo vindice  
 dignus*; as to prevent unnecessary intrusions  
 upon him, and other liberties which he

wished to check. Of this take the following example.

“ O true believers, enter not the houses  
 “ of the prophet, unless it be permitted you  
 “ to eat meat with him, without waiting his  
 “ convenient time. • But when ye are in-  
 “ vited, then enter, and when ye have eaten,  
 “ disperse yourselves, and stay not to enter  
 “ into familiar discourse; for that incom-  
 “ modeth the prophet. He is ashamed to  
 “ bid you depart, but God is not ashamed  
 “ of the truth. And when ye ask of the  
 “ prophet’s wives what ye may have occa-  
 “ sion for, ask it of them from behind a cur-  
 “ tain. This will be more pure for your  
 “ hearts and their hearts. Neither is it fit  
 “ for you to give any uneasiness to the apos-  
 “ tle of God, or to marry his wives after  
 “ him for ever. For this would be a  
 “ grievous thing in the sight of God.” *Ko-  
 ran*, Vol. II. p. 283. “ O true believers,  
 “ raise not your voices above the voice of  
 “ the prophet, neither speak loud unto him  
 “ in discourse, as ye speak loud unto one  
 “ another, lest your work become vain, and  
 “ ye

“ ye perceive it not.” Vol. II. p. 387.  
“ Verily they who lower their voices in the  
“ presence of the apostle of God are those  
“ whose hearts God has disposed unto piety.  
“ They have obtained piety, and a great re-  
“ ward. As to those who call unto thee  
“ from without the inner apartments, the  
“ greater part of them do not understand  
“ the respect that is due to thee. If they  
“ wait with patience until thou come forth  
“ unto them, it will certainly be better for  
“ them. But God is inclined to forgive and  
“ be merciful.” Vol. II. p. 388.

Besides the charge of incontinence at a time of life when it was least excusable (for he was above fifty before he took any of the liberties above mentioned), Mahomet is charged with some acts of excessive and unnecessary cruelty, and even treachery. Eight persons having been concerned in the murder of his shepherd, and having seized upon some of his camels, whose milk and urine he had allowed them to drink for some disorder to which they were subject, he ordered all their hands and feet to be cut off, their eyes to be put out with a hot iron, and then fixed to crosses,

crosses, on which they miserably expired. *Universal History*, 137. He once ordered seven hundred Jews to be put to the sword, but was persuaded to change their punishment for that of perpetual banishment. *Ib.* p. 117.

When Sofian Ebn Kaled was making preparations to attack him, he gave a commission to Abdallah to assassinate him; and when he had succeeded, he gave him his cane, as a token of his approbation of his conduct. This cane Abdallah ever after carried about with him, and it was interred with him after his death, *Universal History*, p. 124. Mahomet also endeavoured to procure the assassination of his enemy Abu Sofian, but the scheme failed, *Ib.* p. 125.

It certainly is not necessary that every prophet should be a good moral man, and much less that he should be a perfect character. But it might reasonably be expected that the founder of a new religion should be free from such great defects as these; and therefore they take something from the evidence, small as it otherwise was, of his prophetic office. Both Moses and Jesus were

far superior characters. They both excelled in the virtues of meekness, patience, and benevolence, as well as piety, in which last it is not pretended that Mahomet was particularly deficient, except so far as his false pretensions to a divine mission make him chargeable, as they certainly do, with impiety, whatever good end he might ultimately propose by such an imposture. But that devotion is of little value which does not enforce a command of our passions, and which admits of the violation of the virtues of benevolence, placability, and temperance, including chastity. Jesus was far from being chargeable with any vicious indulgence whatever, so that his example may be safely proposed to the imitation of all his disciples. He pleaded no exemption of any kind.

The same kind of indulgence to which Mahomet was himself addicted he largely promised to his followers in another world; presuming, no doubt, that the same gratifications would have equal charms for *them*; and it cannot be denied that the delights of Mahomet's Paradise consist wholly of sensual indulgences of the grossest kind. It is in  
vain

vain to attempt to spiritualize what he says on this subject ; his language is too definite, and the same expressions too often repeated, without the least mention of any thing else.

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#### DISCOURSE V. PART IV.

THAT the contrast between the doctrine of Jesus, who *brought life and immortality to light*, and that of Mahomet on this subject may be the more striking, I shall recite all the particulars of Mahomet's Paradise, as collected from the Koran, and then subjoin extracts from that work, as my authorities for the account.

According to the Koran, Paradise consists of a garden, or rather of two gardens watered by rivers, and in each of them there are also two fountains. They are so shaded by trees, that neither the sun nor the moon are visible in them. They who are admitted to this Paradise shall be clothed in garments of fine silk and brocade, be adorned with bracelets of gold and silver, and repose  
on



on couches, the lining of which shall be silk interwoven with gold. They shall be placed opposite to one another, so that while they recline on the couches they may have easy conversation with one another; while youths, continuing in their bloom for ever, shall attend them, going round with goblets, and cups filled either with water from the limpid fountain, or with wine. They shall also be supplied with every kind of food, that shall be most pleasing to them, and with the most delicious fruits, such as dates and pomegranates, growing on trees whose branches hang so low that they shall be easily gathered. Though they shall eat and drink whatever they wish for, they shall have an easy digestion, and the wine will not intoxicate them. They shall also be possessed of women of an equal age with themselves, created on purpose for their use, with complexions like rubies and roses, large black eyes, and swelling breasts, not subject to any impurity, and whom neither man nor genius shall have deflowered before them. They shall be kept in pavilions from public view, or when they are in the company of others, they shall refrain

their looks from all but their own husbands. These delights Mahomet assures his followers they shall enjoy without weariness and without end.

I shall now subjoin my authorities for this account in passages selected from the Koran, and if there be repetitions in them, they will serve to give a truer idea of the work, in which the repetitions are tiresome in the extreme. And yet I shall by no means quote all that it contains on this subject, some of the same particulars being mentioned several times even in the same chapter; and there are few of the chapters, though one hundred and twelve in all, in which (at least those of any considerable length) the delights of this Paradise are not promised to his followers, with more or fewer of the particulars above mentioned; as the pains of hell, of which I shall afterwards give a similar account, are threatened to the unbelievers.

“ For those that fear their Lord will be  
 “ prepared high apartments in Paradise, over  
 “ which will be other apartments built, and  
 “ rivers shall run beneath them.” *Koran*,  
 Vol. II. 327.

“ They

“ They shall be adorned with bracelets  
 “ of gold, and shall be clothed in green gar-  
 “ ments of fine silk and brocade,” *Koran*,  
 Vol. II. p. 165. “ reposing themselves  
 “ therein on thrones.” *Ib.* p. 117. Therein  
 “ shall be raised beds, and goblets placed  
 “ before them, and cushions laid in order,  
 “ and carpets ready spread.” *Ib.* p. 493.  
 “ They shall be as brethren sitting one over  
 “ against another on couches. Weariness  
 “ shall not affect them therein, neither shall  
 “ they be cast out thence for ever.” *Ib.*  
 p. 72.

“ They shall see therein neither sun nor  
 “ moon, and the shades thereof shall be near  
 “ spreading over them, and the fruits thereof  
 “ shall hang low, so as to be easily gathered,  
 “ and the attendants shall go round about  
 “ unto them, with vessels of silver and gob-  
 “ lets. The bottles shall be bottles of silver,  
 “ shining like glass. They shall determine  
 “ the measure thereof by their wish, and  
 “ therein shall they be given to drink of a  
 “ cup of wine mixed with water of Zanjebil,  
 “ a fountain in Paradise named Salsabil; and  
 “ youths who shall continue for ever in their

“ bloom shall go round to attend them.  
 “ When thou seeft them thou shalt think  
 “ them to be fcattered pearls, and when  
 “ thou lookeft there shalt thou behold de-  
 “ lights and a great kingdom. Upon them  
 “ fhall be garments of fine filk and brocade,  
 “ and they fhall be adorned with bracelets  
 “ of filver ; and their lord fhall give them to  
 “ drink of a moft pure liquor, and fhall fay  
 “ to them, Verily this is your reward.” *Ko-  
 ran*, Vol. II. p. 475.

“ So often as they eat the fruit thereof  
 “ for fufenance they fhall fay, This is what  
 “ we have formerly eaten of, and they fhall  
 “ be fupplied with feveral forts of fruit,  
 “ having a mutual refemblance to one an-  
 “ other.” *Koran*, Vol. I. p. 5. “ Eat and  
 “ drink with eafy digeftion.” Vol. II. p.  
 457. “ A cup fhall be carried round unto  
 “ them, filled with a limpid fountain, for  
 “ the delight of thofe who drink. It fhall  
 “ not opprefs the underftanding, neither fhall  
 “ they be inebriated therewith. And near  
 “ them fhall be the virgins of Paradife, re-  
 “ fraining their looks, having large black  
 “ eyes, and refembling the eggs of an of-  
 “ trich,

“ trich, covered with feathers from the dust.  
 “ And they shall turn the one to the other,  
 “ and shall ask one another questions ; and  
 “ one of them shall say, Verily I had an in-  
 “ timate friend who said, Art thou one of  
 “ those that assert the truth ? After we shall  
 “ be dead, and reduced to dust and bones,  
 “ shall we be surely judged. Then he shall  
 “ say to his companions, Will ye look  
 “ down ? and they shall look down and  
 “ shall see him in the midst of hell, and he  
 “ shall say unto him, By God it wanted but  
 “ little that thou hadst drawn me into ruin,  
 “ and had it not been for the grace of my  
 “ Lord, I had been surely one of those who  
 “ have been delivered up to eternal tor-  
 “ ments.” Vol. II. p. 310.

“ Dishes of gold shall be carried round  
 “ unto you, and cups without handles, and  
 “ there shall they enjoy whatever their souls  
 “ shall desire, and whatever their eyes shall  
 “ delight in, and ye shall remain therein for  
 “ ever.” *Koran*, Vol. II. p. 261. “ It shall  
 “ be said unto them, Eat and drink with  
 “ easy digestion, leaning on couches disposed  
 “ in order, and ye will espouse them unto  
 “ virgins

“ virgins having large black eyes. And we  
 “ will give them fruits in abundance, and  
 “ flesh of the kinds which they shall desire.  
 “ They shall present unto one another there-  
 “ in a cup of wine, wherein there shall be  
 “ no vain discourse, nor incitement unto  
 “ wickedness; and youths appointed to at-  
 “ tend them shall go round them, beautiful  
 “ as pearls hidden in the shell, and they  
 “ shall approach one another, and ask mu-  
 “ tual questions.” Vol. II. p. 399.

“ They shall be given to drink of pure  
 “ wine sealed, the seal whereof shall be  
 “ musk, and the water mixed therewith  
 “ shall be of Tasmim, a fountain whereof  
 “ those shall drink who approach near unto  
 “ the divine presence.” *Koran*, Vol. II. p.  
 487. “ Youths who shall continue in their  
 “ bloom for ever shall go round about to  
 “ attend them, with goblets and beakers,  
 “ and a cup of flowing wine. Their heads  
 “ shall not ache by drinking the same, nei-  
 “ ther shall their reason be disturbed.” *Ib.*  
 p. 314. “ And with fruits of the sorts  
 “ which they shall chuse, and the flesh of  
 “ birds of the kinds which they shall desire.  
 “ And

“ And fair damfels, having large black eyes  
 “ refembling pearls hidden in their fhells, as  
 “ a reward for that which they fhall have  
 “ wrought. They fhall not hear therein  
 “ any vain difcourfe, nor any charge of fin ;  
 “ but only the falutation of peace, peace.  
 “ And the companions of the right hand  
 “ fhall have their abode among lote trees,  
 “ free from thorns, and trees of *mans* loaded  
 “ regularly with their fruits from top to bot-  
 “ tom, under an extended fhade, near a  
 “ flowing water, and amidft fruits in abun-  
 “ dance, which fhall not fail, nor fhall be  
 “ forbidden to be gathered ; and they fhall  
 “ refofe themfelves on lofty beds. Verily  
 “ we have created the damfels of Paradife  
 “ with a peculiar creation, and we have made  
 “ them virgins beloved by their husbands,  
 “ of equal age with them, for the delight of  
 “ the companions of the right hand.” Vol.  
 II. p. 414. “ They fhall enjoy wives fub-  
 “ ject to no impurity,” Vol. I. p. 57. 105.  
 “ and there fhall they continue for ever.”

*Ib.* p. 5.

“ Near them fhall fit the virgins of Para-  
 “ dife, refraining their looks, and of equal  
 “ age

“ age with them. This is what ye are pro-  
 “ mised at the day of account. This is our  
 “ provision which shall not fail.” *Koran*,  
 Vol. II. p. 323. “ They shall sit facing one  
 “ another. And we will espouse them to  
 “ fair damfels, having large black eyes. In  
 “ their place they shall call for all kinds of  
 “ fruits, in full security.” *Ib.* p. 366.

“ For him who dreedeth the tribunal of  
 “ his Lord, there are prepared two gardens,  
 “ in each of them shall be two fountains  
 “ flowing. In each of them there shall be  
 “ fruits of two kinds. They shall repose  
 “ on couches, the lining of which shall be  
 “ thick silk, interwoven with gold, and the  
 “ fruit of the two gardens shall be near at  
 “ hand to gather. Therein shall receive  
 “ them beautiful damfels, refraining their  
 “ eyes from beholding any besides their  
 “ spouses, whom no man shall have deflow-  
 “ ered before them, neither any genius,  
 “ having complexions like rubies and pearls.  
 “ And besides those shall be two other gar-  
 “ dens of a deep green. In each of them  
 “ shall be two fountains, pouring forth  
 “ plenty of water. In each of them shall  
 “ be



“ be fruits, and palm trees, and pomegr-  
 “ nates. Therein shall be agreeable and  
 “ beautiful damsels, having fine black eyes,  
 “ and kept in pavilions from public view,  
 “ whom no man shall have deflowered be-  
 “ fore their destined spouses, nor any genius.  
 “ Therein shall they delight themselves,  
 “ lying on green cushions, and beautiful car-  
 “ pets.” *Koran*, Vol. II. p. 412.

“ For the pious is prepared a place of  
 “ bliss, gardens planted with trees, and vine-  
 “ yards, and damsels with swelling breasts,  
 “ of equal age with themselves, and a full  
 “ cup.” *Koran*, Vol. II. p. 479.

The state of the wicked in hell, as de-  
 scribed by Mahomet, is as dreadful as that  
 of the good in paradise is desirable; and as  
 the delights of his paradise were altogether  
 those of sense, the pains of his hell affect  
 the bodily senses only.

According to the *Koran*, hell has seven  
 gates, to admit different companies of sinners  
 at the same time. Nineteen terrible angels  
 preside over it. It consists wholly of fire,  
 both under and over those who are thrown  
 into it. It throws out large sparks, as big as  
 VOL. II. U U towers,

towers, and yellow like a camel. The black smoke issuing from it makes a shade, but not a cool one. It is subject to burning winds, and yields a sound like the braying of an ass.

At the resurrection the wicked will be produced blind. They will be seized by the forelocks and the feet, and be bound together in fetters, with collars on their necks, and a chain of seventy cubits long. They shall have garments of pitch, and be dragged into hell on their faces. Their treasures will be heated in the fire, and with them marks will be imprinted on their foreheads, sides, and backs. They will have no food but thorns and thistles, and the fruit of the tree Al Zackum, which will not satisfy hunger, but will almost choke them when they swallow it. Their drink shall be boiling water, like molten brass, which will scald their faces, and burst their bowels. They shall also drink the corruption that will flow from the bodies of the damned, and every thing else most filthy; and though they will be eager to drink like thirsty camels, they will only be able to sip it by little and little, as it will not easily pass their throats.

Wicked

Wicked men will be joined to wicked women, but for what purpose is not said. But in this situation the inhabitants of Paradise will look down upon them, and laugh at them ; and in this state, between life and death, they shall continue for ever ; fresh skins being given to them as the former are burned off.

The passages in the Koran from which this account is extracted are the following, and many more might have been quoted for the same purpose.

“ Hell hath seven gates, and to every gate  
 “ a distinct company of them shall be as-  
 “ signed.” *Koran*, Vol. II. p. 72. “ Save your  
 “ souls, and the souls of your families from  
 “ the fire whose fuel is men and stones,  
 “ over which are set angels fiery and terri-  
 “ ble.” *Ib.* p. 447. “ Hell leaveth not any  
 “ thing unconsumed ; neither doth it suffer  
 “ any thing to escape. It scorches men’s  
 “ flesh. Over the same are nineteen angels  
 “ appointed. We have appointed none but  
 “ angels to preside over hell fire, and we have  
 “ expressed the number of them only for an  
 “ occasion

“ occasion of discord to the unbelievers.”  
Vol. II. p. 470.

“ Over them shall be arched fire.” *Koran*, Vol. II. p. 498. “ Their couch shall  
“ be in hell, and over them shall be a cover-  
“ ing of fire.” Vol. I. p. 190. “ Go ye  
“ into the shadow of the smoke of hell,  
“ which shall ascend in three columns, and  
“ shall not shade you from the heat, neither  
“ shall they be of service against the flame ;  
“ but it shall cast forth sparks as big as tow-  
“ ers, resembling yellow camels in colour.  
“ Woe be on that day unto those who ac-  
“ cused the prophet of imposture.” Vol. II.  
p. 477.

“ When they shall be thrown into it,  
“ they shall hear it bray like an ass, and it  
“ shall boil and almost burst for fury. So  
“ often as a company of them shall be thrown  
“ into it, the keepers thereof shall ask them,  
“ saying, Did not a warner come unto you ?  
“ They shall answer, Yea a warner came  
“ unto us, but we accused him of imposture,  
“ and said God hath not revealed any thing ;  
“ ye are in no other than a great error. And  
“ they

“ they shall say, If we had harkened, and  
 “ rightly considered, we should not have  
 “ been among the inhabitants of burning  
 “ fire. And they shall confess their sins. But  
 “ far be the inhabitants of burning fire from  
 “ obtaining mercy.” *Koran*, Vol. II. p. 450.

“ We will cause them to appear before  
 “ us on the day of the resurrection blind,  
 “ and he shall say, O Lord why hast thou  
 “ brought me before thee blind, whereas be-  
 “ fore I saw clearly. God shall answer, Thus  
 “ have we done because our signs came unto  
 “ thee, and thou didst forget them, and in  
 “ the same manner shalt thou be forgotten  
 “ this day.” *Ib.* p. 150.

“ Thou shalt see the wicked on that day  
 “ bound together in fetters. Their near gar-  
 “ ments shall be pitch, and fire shall cover  
 “ their faces.” *Ib.* p. 69. “ They shall have  
 “ collars on their necks.” *Ib.* p. 55. “ The  
 “ wicked shall be known by their marks,  
 “ and they shall be taken by the forelocks  
 “ and the feet, and shall be cast into hell,  
 “ and they shall pass to and fro between the  
 “ same and hot boiling water.” *Ib.* p.  
 411. “ On that day they shall be dragged  
 “ into

“ into the fire on their faces.” Vol. II. p. 408.

“ The wicked shall wish to redeem himself from the punishment of that day by giving up his children, and his wife, and his brother, and his kindred who shewed kindness unto him, and all that are in the earth, and that this might deliver him. By no means ; for hell fire, dragging them by their scalps, they shall call him who shall have turned his back, and fled from the faith, and shall have amassed riches, and covetously hoarded them.” \* *Ib.* p. 459. “ At the day of judgment their treasures shall be intensely heated in hell fire, and their foreheads, and their sides, and their backs, shall be stigmatized therewith, and their tormenters shall say, This is what you have treasured up for your souls. Take therefore of that which ye have treasured up.” Vol. I. p. 246.

\* There is something incorrect in this sentence ; but I have copied from Sale’s Translation, and did not know how to amend it.

Speaking of Abu Laheb, one of his cousins, but an inveterate opposer of him, he says, "The hands of Abu Laheb shall perish, and he shall perish. His riches shall not profit him, neither that which he hath gained. He shall go down to be burned in flaming fire, and his wife also, bearing wood, having on her neck a cord of twisted fibres of a palm tree." *Koran*, Vol. II. p. 516.

"Verily with us are heavy fetters, and a burning fire, and food ready to choke him who swalloweth it, and a painful torment." *Ib.* 467. "They shall be cast into the scorching fire to be broiled. They shall be given to drink of a boiling fountain. They shall have no food but dry thorns and thistles, which shall not fatten, neither shall satisfy hunger." *Ib.* p. 493.

"The companions of the left hand shall dwell amidst burning winds, and scalding water, under the shade of a black smoke, neither cool nor agreeable. Ye shall surely eat of the fruit of the tree *Al Zackum*, and shall fill your bellies therewith, and ye shall  
" drink

“ drink therein boiling water, as a thirsty  
 “ camel drinketh. This shall be their enter-  
 “ tainment at the day of judgment.” *Koran*,  
 Vol. II. p. 415. “ They shall verily have  
 “ boiling water given them to drink, which  
 “ shall burst their bowels.” *Ib.* p. 377. I.  
 167. II. 2.

“ Flame and smoke shall surround them  
 “ like a pavilion, and if they beg relief they  
 “ shall be relieved with water like molten  
 “ brass, which shall scald their faces.” *Ko-  
 ran*, Vol. II. p. 117. “ God shall say to the  
 “ keepers of hell, Take him, and cast him  
 “ into hell, to be burned. Then put him  
 “ into a chain of the length of seventy cu-  
 “ bits. This day they shall have no friend  
 “ there, nor any food but filthy corruption  
 “ flowing from the bodies of the damned,  
 “ which none shall eat but the sinners.”  
*Ib.* p. 457. “ This let them taste, scalding  
 “ water, and corruption flowing from the  
 “ bodies of the damned, and divers other  
 “ things of the same kind.” *Ib.* p. 323.  
 “ He shall have filthy water given him  
 “ to drink.” *Ib.* p. 63. “ He shall sip it  
 “ up by little and little, and he shall not  
 “ easily



“ easily let it pass his throat. Death also  
 “ shall come upon him from every quarter,  
 “ but he shall not die, and before him shall  
 “ stand grievous torment.” *Ib.*

“ Verily hell shall be a place of combus-  
 “ tion, a receptacle for the transgressors, who  
 “ shall remain therein for ages. They shall  
 “ not taste any refreshment therein, or drink,  
 “ except boiling water, and filthy corrup-  
 “ tion.” *Koran*, Vol. II. p. 479.

“ The wicked women shall be joined to  
 “ the wicked men, and the wicked men to  
 “ the wicked women, and the good men to  
 “ the good women.” *Ib.* p. 191.

“ Wherefore one day the true believers  
 “ shall laugh the infidels to scorn. Lying on  
 “ couches, they shall look down upon them  
 “ in hell.” *Ib.* p. 488. “ Whoso feareth  
 “ God he will be admonished, but the most  
 “ wretched unbeliever will turn away there-  
 “ from ; who shall be cast to be broiled in  
 “ the greater fire of hell, wherein he shall  
 “ not die, neither shall he live.” *Ib.* p. 492.

“ Verily those who disbelieve our signs  
 “ we will surely cast to be broiled in hell fire.  
 “ So often as their skins shall be well burned  
 “ we will give them other skins in exchange,  
 “ that

“ that they may take the sharper torment.”  
*Koran*, Vol. I. p. 105.

Let any person peruse these passages in the *Koran*, descriptive of Paradise and of hell, and say whether they bear on the face of them any probable marks of divine revelation. They are wholly destitute of the dignity that we naturally expect from such a communication, and evidently come from nothing but a wild imagination, picturing to itself whatever a mere sensualist would most covet and most dread. In men of sense they cannot excite any emotions but those of contempt, not those of either hope or fear. Compared with these arbitrary and absurd fancies, to how much advantage does the Scripture account of the day of judgment, and the future state of the righteous and wicked appear. It is figurative, no doubt, but highly dignified, and calculated to make the most serious impression on all persons capable of just thinking, and who have the common apprehensions and feelings of men, but general, and not intended to gratify an idle curiosity, as I have shewn at large in my discourse on that subject.

## DISCOURSE V. PART V.

WE have seen that Mahomet was perpetually charged with filling his Koran with *fables of the ancients*, and it cannot be denied that it abounds with stories of the most improbable kind, concerning the transactions of former times, many of them seemingly borrowed from the Scriptures, or traditional accounts of events recorded in them, but exceedingly altered, so that both the narratives cannot be true; and many of the stories occur again and again in the Koran, which makes the reading of it extremely tiresome, as must be felt by any person who will take the trouble to read it through. I shall give a few specimens of them, and this is necessary in order to give a just idea of the contexture and contents of the book.

Something of fable or allegory is by many supposed to be mixed with the account of the formation of man in the books of Moses; but in the Koran we find several additions made to it, and those of a very im-

probable kind, especially the account of the command of God to the angels to worship Adam, and the refusal of Eblis, or the devil, to do it, and the sentence passed on him for his disobedience. The story is told, but not without variations, in three parts of the Koran, and all the times at great length, viz. Vol. I. p. 187. II. p. 71. and III. p. 324. I shall give that from Vol. II. p. 71.

“ We created man of dried clay, of black  
 “ mud formed into shape, and we had be-  
 “ fore created the devil of subtle fire. And  
 “ remember when thy Lord said unto the  
 “ angels, Verily I am about to create a man  
 “ of dried clay, of black mud wrought into  
 “ shape. When therefore I shall have com-  
 “ pletely formed him, and shall have breathed  
 “ of my spirit into him, do ye fall down and  
 “ worship him. And all the angels wor-  
 “ shipped Adam together except Eblis, who  
 “ refused to be with those who worshipped  
 “ him. And God said unto him, O Eblis,  
 “ what hindered thee from being with those  
 “ who worshipped Adam? He answered, It  
 “ is not fit that I should worship man whom  
 “ thou hast created of dried clay, of black  
 “ mud

“ mud wrought into shape. God said, Get  
“ thee therefore hence for thou shalt be  
“ driven away with stones, and a curse shall  
“ be on thee till the day of judgment. The  
“ devil said, O Lord, give me respite till the  
“ day of resurrection. God answered, Verily  
“ thou shalt be one of those who are respi-  
“ ted until the day of the appointed time.  
“ The devil replied, O Lord, because thou  
“ hast seduced me, I will surely tempt them to  
“ disobedience in the earth, and I will seduce  
“ them all except such of them as shall be  
“ thy chosen servants. God said, This is  
“ the right way with me, Verily as to my  
“ servants thou shalt have no power over  
“ them, but over those only who shall be  
“ seduced, and who shall follow thee, and  
“ hell is surely denounced unto them all.”

More absurd than this is the account of  
God's producing all mankind from the loins  
of Adam, in order to their acknowledging  
him, that when they should afterwards be  
guilty of idolatry, they should not complain  
of their punishment at the resurrection.  
“ When their Lord drew forth their posterity  
“ from the loins of the sons of Adam, and  
“ took

“ took them to witness against themselves,  
 “ saying Am not I your Lord, they an-  
 “ swered, Yea we do bear witness. This  
 “ was done lest ye should say at the day of  
 “ resurrection, Verily we were negligent as to  
 “ this matter, because we were not apprized  
 “ thereof, or lest ye should say, Verily our  
 “ fathers were formerly guilty of idolatry,  
 “ and we are their posterity who have suc-  
 “ ceeded them, wilt thou therefore destroy  
 “ us for that which vain men have commit-  
 “ ted. Thus do we explain our signs, that  
 “ they may return from their vanities,”  
*Koran*, Vol. I. p. 217.

Examples of additions to the scripture  
 history, and variations from it, are endless in  
 the *Koran*. As a specimen I shall recite the  
 account of the preaching of Noah, of which  
 also we have several narratives, all with  
 variations.

“ We formerly sent Noah unto this peo-  
 “ ple, and he said, Verily I am a public  
 “ preacher unto you, that ye worship God  
 “ alone. Verily I fear for you the punish-  
 “ ment of the terrible day. But the chief  
 “ of his people who believed not, answered,  
 “ We

“ We see thee to be no other than a man  
“ like unto us, and we do not see that any  
“ follow thee, except those who are the most  
“ abject among us, who have believed on  
“ thee by a rash judgment ; neither do we  
“ perceive any excellence in you above us,  
“ but we esteem you to be liars. Noah  
“ said, O my people, tell me if I have re-  
“ ceived an evident declaration from my  
“ Lord, and he hath bestowed on me mercy  
“ from himself, which is hidden from you,  
“ do we compel you to receive the same in  
“ case ye be averse thereto. O my people,  
“ I ask not of you any riches for my  
“ preaching unto you. My reward is with  
“ God alone. I will not drive away those  
“ who have believed. Verily they shall  
“ meet their Lord at the resurrection, but  
“ I perceive that ye are ignorant men. O  
“ my people, who shall assist me against  
“ God. If I drive them away will ye not  
“ therefore consider. I say not unto you  
“ the treasures of God are in my power ;  
“ neither do I say I know the secrets of  
“ God ; neither do I say, verily I am an  
“ angel ; neither do I say if those whom your  
“ eyes

“ eyes do contemn, God will by no means  
“ bestow good on them (God best knoweth  
“ that which is in their souls) for then should  
“ I certainly be one of the unjust. They  
“ answered, O Noah, thou hast already dis-  
“ puted with us, and hast multiplied dis-  
“ putes with us. Now therefore do thou  
“ bring the punishment upon us wherewith  
“ thou hast threatened us, if thou speakest  
“ truth. Noah said, Verily God alone shall  
“ bring it upon you if he pleaseth, and ye  
“ shall not prevail against him, so as to escape  
“ the same. Neither shall my counsel pro-  
“ fit you, although I endeavour to counsel  
“ you aright, if God shall please to lead you  
“ into error. He is your Lord, and unto  
“ him shall ye return.—And it was revealed  
“ unto Noah, saying, Verily none of thy  
“ people shall believe, except he who hath  
“ already believed. Be not therefore grieved  
“ for that which they are doing. But make  
“ an ark in our presence, according to the  
“ form and dimensions which we have re-  
“ vealed unto thee, and speak not unto me  
“ in behalf of those who have acted unjustly ;  
“ for they are doomed to be drowned.”



“ And he built the ark, and so often as a  
“ company of his people passed by him, they  
“ derided him ; but he said, Though ye scoff  
“ at us now, we will scoff at you hereafter,  
“ as ye scoff at us ; and ye shall surely know  
“ on whom punishment shall be inflicted,  
“ which shall cover him with shame, and  
“ on whom a lasting punishment shall fall.  
“ Thus were they employed until our sen-  
“ tence was put in execution, and the heaven  
“ poured forth water. And we said unto  
“ Noah, Carry into the ark of every species  
“ of animals, one pair, and thy family, ex-  
“ cept him on whom a previous sentence of  
“ destruction hath passed, and those who  
“ believe. But there believed not with him  
“ except a few. And Noah said, Embark  
“ therein in the name of God, while it  
“ moveth forward, and while it standeth  
“ still ; for my Lord is gracious and merciful.  
“ And the ark swam with them between  
“ waves like mountains. And Noah cal-  
“ led unto his son who was separated from  
“ him, saying, Embark with us, my son,  
“ and stay not with the unbelievers. He  
“ answered. I will get on a mountain,

“ which will secure me from the water.  
“ Noah replied. There is no security this  
“ day from the decree of God, except for  
“ him on whom he shall have mercy. And  
“ a wave passed between them, and he be-  
“ came one of those who were drowned.”

“ And it was said, O earth swallow up  
“ thy waters, and thou, O heaven, withhold  
“ thy rain, and immediately the water abat-  
“ ed, and the decree was fulfilled, and the  
“ ark rested on the mountain Al Judi. And  
“ it was said, Away with the ungodly people.  
“ And Noah called upon his Lord, and said  
“ O Lord, verily my son is of my family,  
“ and thy promise is true, for thou art the  
“ most just of those who exercise judgment.  
“ God answered, O Noah, verily he is not  
“ of thy family. This intercession of thine  
“ for him is not a righteous work. Ask not  
“ of me therefore that wherein thou hast no  
“ knowledge. I admonish thee that thou  
“ become not one of the ignorant. Noah  
“ said, O Lord, I have recourse unto thee  
“ for the assistance of thy grace, that I ask  
“ not of thee that wherein I have no know-  
“ ledge; and unless thou forgive me, and  
be

“ be merciful to me, I shall be one of those  
 “ who perish. It was said unto him, O  
 “ Noah, Come down from the ark with  
 “ peace from us, and blessings upon thee,  
 “ and upon a part of those who are with  
 “ thee; but as for a part of them, we will  
 “ suffer them to enjoy the provision of this  
 “ world, and afterwards shall a grievous pu-  
 “ nishment from us be inflicted on them in  
 “ the life to come. This is a secret history,  
 “ which we reveal unto thee. Thou didst  
 “ not know it, neither did thy people before  
 “ this. Wherefore persevere with patience,  
 “ for a prosperous issue shall attend the  
 “ pious.” *Koran*, Vol. II. p. 20, &c.

According to the *Koran*, the wife of  
 Noah, as well as the wife of Lot, were guilty  
 of offences for which they were to be sent  
 to hell, whereas the wife of Pharoah was  
 among the believers. “ God propoundeth  
 “ as a similitude unto the unbelievers, the  
 “ wife of Noah, and the wife of Lot. They  
 “ were under two of our righteous servants,  
 “ and they deceived them both; where re  
 “ their husbands were of no advantage unto  
 “ them at all in the sight of God. And it

“ shall be said unto them at the last day, En-  
 “ ter ye into hell fire, with those who enter  
 “ therein. God also propoundeth as a simi-  
 “ litude unto those who believe the wife of  
 “ Pharoah, when she said, Lord build me a  
 “ house with thee in Paradise, and deliver  
 “ me from Pharoah and his doings, and de-  
 “ liver me from the unjust people.” *Koran*,  
 Vol. II. p. 448.

Of Saleh we know nothing from the Scriptures but that he was the son of Arphaxad, the father of Heber, and grandfather of Peleg. But from the *Koran* we learn the following curious particulars concerning him, and his preaching. “ And unto the  
 “ tribe of Thamud we sent their brother  
 “ Saleh. He said unto them, O my people,  
 “ worship God. Ye have no God besides  
 “ him. It is he who hath produced you out  
 “ of the earth, and hath given you an habi-  
 “ tation therein. Ask pardon of him there-  
 “ fore, and be turned unto him ; for my Lord  
 “ is near, and ready to answer. They an-  
 “ swered, O Saleh, thou wast a person on  
 “ whom we placed our hopes before this.  
 “ Dost thou forbid us to worship that which  
 “ our

“ our fathers worshipped? But we are cer-  
“ tainly in doubt concerning the religion to  
“ which thou dost invite us, as justly to be  
“ suspected. Saleh said, O my people, tell  
“ me if I have received an evident declara-  
“ tion from my Lord, and he hath bestowed  
“ on me mercy from himself. Who will  
“ protect me from the vengeance of God, if  
“ I be disobedient unto him? For ye shall  
“ not add unto me other than loss. And he  
“ said, O my people, this she camel of God  
“ is a sign unto you. Therefore dismiss her  
“ freely, that she may feed in God’s earth,  
“ and do her no harm, lest a swift punish-  
“ ment seize you. Yet they killed her,  
“ and Saleh said, Enjoy yourselves in your  
“ dwellings for three days, after which ye  
“ shall be destroyed. This is an infallible  
“ prediction. And when our decree came  
“ to be executed, we delivered Saleh, and  
“ those who believed with him, through our  
“ mercy from the disgrace of that day. For  
“ thy Lord is the strong, the mighty God.  
“ But a terrible noise from heaven assailed  
“ those who had acted unjustly, and in the  
“ morning they were found in their houses,  
“ lying

“ lying dead, and prostrate, as though they  
 “ had never dwelt therein. Did not Tha-  
 “ mud disbelieve in their Lord. Was not  
 “ Thamud cast away ?” *Koran*, Vol. II. p.  
 25.

There are two other accounts of Saleh and his preaching, all different from one another. The last, as an example of the variations in the *Koran*, I shall relate. “ Also  
 “ we heretofore sent unto the tribe of Tha-  
 “ mud their brother Saleh, who said unto  
 “ them, Serve ye God. And behold they  
 “ were divided into two parties, who dispu-  
 “ ted among themselves. Saleh said, O my  
 “ people, why do ye hasten evil, rather than  
 “ good ? Unless ye ask pardon of God, that  
 “ ye may obtain mercy, ye are lost. They  
 “ answered, We presage evil from thee, and  
 “ from those who are with thee. Saleh re-  
 “ plied, The evil which ye presage is with  
 “ God, but ye are a people who are proved  
 “ by a vicissitude of prosperity and adversity.  
 “ And there were nine men in the city who  
 “ acted corruptly in the earth, and behaved  
 “ not with integrity. And they said unto  
 “ one another, Swear ye reciprocally by  
 “ God,

“ God, that we will fall upon Saleh and his  
 “ family by night, and afterwards we will  
 “ say unto him who hath right to revenge  
 “ his blood, We were not so much as pre-  
 “ sent at the destruction of his family, and  
 “ we certainly speak the truth. And they  
 “ devised a plot against him, but we devised  
 “ a plot against them. and they perceived it  
 “ not. And see what was the issue of their  
 “ plot. We utterly destroyed them, and their  
 “ whole people, and these their habitations  
 “ remain empty, because of the injustice  
 “ which they committed. Verily herein is  
 “ a sign to people who understand. And we  
 “ delivered those who believed, and feared  
 “ God.” *Koran*, Vol. II. p. 227.

Mahomet's history of Abraham abounds  
 with curious particulars. I shall only select  
 the following.

“ Hast thou not considered him who dis-  
 “ puted with Abraham concerning his Lord,  
 “ because God had given him the kingdom ?  
 “ When Abraham said, My Lord is he who  
 “ giveth life, and killeth ; he answered, I  
 “ give life, and I kill. Abraham said, Ve-  
 “ rily God bringeth the sun from the East,  
 “ now

“ now do thou bring it from the West.  
“ Whereupon the infidel was confounded ;  
“ for God directeth not the ungodly people.  
“ Or hast thou not considered how he beha-  
“ ved when he passed by a city which had  
“ been destroyed, even to her foundations.  
“ He said, How shall God quicken this city  
“ after she hath been dead. And God caused  
“ him to die for an hundred years, and after-  
“ wards raised him to life. And God said,  
“ How long hast thou tarried here? He an-  
“ swered, A day, or a part of a day. God  
“ said, Nay, thou hast tarried here an hun-  
“ dred years. Now look on thy food, and  
“ thy drink. They are not yet corrupted,  
“ and look on thine as; and this have we  
“ done that we might make thee a sign unto  
“ men. And look on the bones of thine  
“ as, how we raise them, and afterwards  
“ clothe them with flesh. And when this  
“ was shewn unto him, he said, I know that  
“ God is able to do all things.”

“ And when Abraham said, O Lord,  
“ shew me how thou wilt raise the dead,  
“ God said, Dost thou not yet believe? He  
“ answered, Yea, but I ask this that my  
“ heart



“ heart may be at ease. God said, Take  
 “ therefore four birds, and divide them ; then  
 “ lay a part of them on every mountain ;  
 “ then call them, and they shall come swiftly  
 “ unto thee, and know that God is mighty  
 “ and wise.” *Koran*, Vol. I. p. 49.

After this I need not proceed any farther with the history of Abraham, or recite that of Joseph, of Moses, and Pharoah, with the shaking of mount Sinai over the heads of the Israelites, so often mentioned in the *Koran*. I shall also omit the history of Job, of David, and Solomon, with the subjection of the demons to him, and other silly stories, which, besides being evidently fabulous and absurd, are tiresome in the extreme.

The history of the New Testament has suffered no less than that of the Old in the hands of Mahomet. The following is a part that history, curiously amplified, and disguised.

“ Remember when the wife of Imran,”  
 (supposed to have been the husband of An-  
 nah, and father of the virgin Mary) “ said,  
 “ Lord, I have verily vowed unto thee that  
 “ which is in my womb, to be dedicated to

“ thy service. Accept it therefore of me ;  
“ for thou art he who heareth and knoweth,  
“ And when she was delivered of it, she said,  
“ Lord, Verily I have brought forth a fe-  
“ male (and God well knew what she had  
“ brought forth) and a male is not as a fe-  
“ male. I have called her Mary, and I com-  
“ mend her to thy protection, and also her  
“ issue, against Satan driven away with  
“ stones. Therefore the Lord accepted her  
“ with a gracious acceptance, and caused her  
“ to bear an excellent offspring. And Za-  
“ charias took care of the child. Whenever  
“ Zacharias went into the chamber to her,  
“ he found provisions with her ; and he said,  
“ O Mary, whence hadst thou this ? She an-  
“ swered, This is from God, for God pro-  
“ videth for whom he pleaseth without mea-  
“ sure. Then Zacharias called on his Lord,  
“ and said, Lord give me from thee a good  
“ offspring ; for thou art the hearer of prayer.  
“ And the angels called to him while he  
“ stood praying in the chamber, saying, Ve-  
“ rily God promiseth thee a son named  
“ John, who shall bear witness to the word  
“ which

“ which cometh from God, an honourable  
“ person, chaste, and one of the righteous  
“ prophets. He answered, Lord how shall I  
“ have a son when old age hath overtaken  
“ me, and my wife is barren? The angel  
“ said, So God doth that which he pleaseth.  
“ Zacharias answered, Lord give me a sign.  
“ The angel said, Thy sign shall be that thou  
“ shalt speak unto no man for three days,  
“ otherwise than by gesture. Remember thy  
“ Lord often, and praise him evening and  
“ morning. And when the angel said, O  
“ Mary, be devout towards thy Lord, and  
“ worship, and bow down with those who  
“ bow down. This is a secret history. We  
“ reveal it unto thee, although thou wast  
“ not present with them when they threw  
“ in their rods to cast lots which of them  
“ should have the education of Mary; nei-  
“ ther wast thou with them when they strove  
“ among themselves. When the angel said,  
“ O Mary, verily God sendeth thee good  
“ tidings, that thou shalt bear the word pro-  
“ ceeding from himself. His name shall be  
“ Christ Jesus, the son of Mary, honourable  
“ in this world and in the world to come;

“ and one of those who approach near to the  
“ presence of God. And he shall speak unto  
“ men in the cradle, and when he is grown  
“ up, and he shall be one of the righteous.  
“ She answered, Lord how shall I have a son,  
“ since a man hath not touched me? The  
“ angel said, So God createth that which he  
“ pleaseth. When he decreeth a thing, he  
“ only saith unto it, Be, and it is. God  
“ shall teach him the Scripture, and wisdom,  
“ and the law, and the Gospel, and shall ap-  
“ point him his apostle to the children of  
“ Israel; and he shall say, Verily I come  
“ unto you with a sign from your Lord;  
“ for I will make before you of clay, as it  
“ were the figure of a bird. Then will I  
“ breathe thereon, and it shall become a bird  
“ by the permission of God, and I will heal  
“ him that hath been blind from his birth,  
“ and the leper, and I will raise the dead by  
“ the permission of God, and I will pro-  
“ phesy unto you what ye eat, and what ye  
“ lay up for store in your houses. Verily  
“ herein will be a sign unto you, if ye be-  
“ lieve. And I come to confirm the law  
“ which was revealed before me, and to al-  
low

“ low unto you, as lawful, part of that which  
“ has been forbidden you. And I come unto  
“ you with a sign from your Lord. There-  
“ fore, fear God, and obey me. Verily  
“ God is my Lord and your Lord, There-  
“ fore serve him. This is the right way.”

“ But when Jesus perceived their unbe-  
“ lief, he said Who will be my helpers to-  
“ wards God. The apostles answered, We  
“ will be the helpers of God. We believe  
“ in God, and do thou bear witness that we  
“ are true believers. O Lord, we believe in  
“ that which thou hast sent down, and we  
“ have followed thy apostle. Write us down  
“ therefore with those who bear witness of  
“ him.”

“ And the Jews devised a stratagem  
“ against him, but God devised a stratagem  
“ against them, and God is the best deviser  
“ of stratagems. When God said to Jesus,  
“ Verily, I will cause thee to die, and I  
“ will take thee up unto me, and I will de-  
“ liver thee from the unbelievers, and I will  
“ place those who follow thee above the un-  
“ believers, until the day of resurrection.  
“ Then unto me shall ye return, and I will  
“ judge

“ judge between you of that concerning  
 “ which ye disagree.”

“ Moreover, as for the infidels, I will  
 “ punish them with a grievous punishment  
 “ in this world, and in that which is to come,  
 “ and there shall be none to help them.”  
 “ —“ Verily the likenefs of Jesus in the  
 “ fight of God is as the likenefs of Adam.  
 “ He created him out of the dust, and said  
 “ unto him, Be, and he was. This is the  
 “ truth from thy Lord.—Verily this is a true  
 “ history, and there is no God but God,  
 “ and God is most mighty and wise.” *Koran*,  
 Vol. I. p. 60. &c.

How little Mahomet knew of the real history of Jesus, and that what we learn in the Koran concerning him was devised from the notions that had prevailed among the Gnostics, will appear from the following passage relating to the Jews.

“ They have not believed on Jesus, and  
 “ have spoken against Mary a grievous  
 “ calumny, and have said, Verily we have  
 “ slain Christ Jesus, the son of Mary, the  
 “ apostle of God. Yet they slew him not,  
 “ neither crucified him; but he was repre-  
 “ sented

“ sented by one in his likeness ; and verily  
 “ they who disagreed concerning him were  
 “ in a doubt as to this matter, and had no  
 “ sure knowledge thereof, but followed only  
 “ an uncertain opinion. They did not really  
 “ kill him, but God took him up unto him-  
 “ self, and God is mighty and wise. And  
 “ there shall be one of those who have re-  
 “ ceived the Scriptures, who shall not believe  
 “ in him before his death, and on the day of  
 “ resurrection he shall be a witness against  
 “ them.” *Koran*, Vol. I. p. 124. &c.

The following is another part of the his-  
 tory of Jesus and his mother, equally fabu-  
 lous and absurd. “ Remember in the book  
 “ of the Koran the story of Mary, when she  
 “ retired from her family to a place towards  
 “ the East, and took a veil to conceal herself  
 “ from them ; and we sent our spirit Gabriel  
 “ unto her, and he appeared unto her in the  
 “ shape of a perfect man. She said, I fly  
 “ for refuge unto the merciful God, that he  
 “ may defend me from thee. If thou fear-  
 “ est him, thou will not approach me. He  
 “ answered, Verily I am the messenger of thy  
 “ Lord, and am sent to give thee a holy son.

“ She

“ She said, How shall I have a son, seeing a  
“ man hath not touched me, and I am no  
“ harlot. Gabriel replied, so shall it be. Thy  
“ Lord saith, This is easy with me, and we  
“ will perform it, that we may ordain him  
“ for a sign unto men, and a mercy from  
“ us. For it is a thing which is decreed.  
“ Wherefore she conceived him, and she re-  
“ tired aside with him in her womb to a dis-  
“ tant place, and the pains of child birth  
“ came upon her near the trunk of a palm  
“ tree. She said, Would to God I had died  
“ before this, and had become a thing for-  
“ gotten, and lost in oblivion. And he who  
“ was beneath her called to her, saying, Be  
“ not grieved. Now hath God provided a  
“ rivulet under thee, and do thou shake the  
“ body of the palm tree, and it shall let fall  
“ dates upon thee, ready gathered, and eat  
“ and drink, and calm thy mind. More-  
“ over, if thou see any man, and he question  
“ thee, say, Verily I have vowed a fast unto  
“ the merciful, wherefore I will by no means  
“ speak to a man this day. So she brought  
“ the child to her people, carrying him in  
“ her arms. And they said unto her, ◊  
“ Mary,



“ Mary, Now hast thou done a strange  
 “ thing. O sister of Aaron, Thy father was  
 “ not a bad man, neither was thy mother a  
 “ harlot. But she made signs to the child  
 “ to answer them; and they said How shall  
 “ we speak to him who is an infant in the  
 “ cradle. Whereupon the child said, Verily  
 “ I am the servant of God. He hath given  
 “ me the book of the gospel, and hath ap-  
 “ pointed me a prophet, and he hath made  
 “ me blessed wheresoever I shall be, and  
 “ hath commanded me to observe prayer,  
 “ and to give alms, so long as I shall live, and  
 “ he hath made me dutiful towards my  
 “ mother, and hath not made me proud or  
 “ unhappy. And peace be on me the day  
 “ whereon I was born, and the day whereon  
 “ I shall die, and the day whereon I shall be  
 “ raised to life. This was Jesus the son of  
 “ Mary, the word of truth, concerning  
 “ whom they doubt. It is not meet for  
 “ God that he should have a son. God for-  
 “ bid.” *Koran*, Vol. II. p. 131. &c.

I shall conclude these extracts which,  
 though they are long, are at least amusing,  
 and necessary to give us a just idea of the

Koran, that celebrated book, which some unbelievers represent as of equal value with our Scriptures, with Mahomet's history of the preaching of the apostles at Antioch.

“ Propound unto them as an example,  
 “ the inhabitants of the city of Antioch,  
 “ when the apostles of Jesus came thereto,  
 “ when we sent unto them two of the said  
 “ apostles, but they charged them with im-  
 “ posture. Wherefore we strengthened them  
 “ with a third. And they said, Verily we  
 “ are sent unto you by God. The inhabi-  
 “ tants answered, Ye are no other than men,  
 “ as we are; neither hath the Merciful re-  
 “ vealed any thing to you. Ye only pub-  
 “ lish a lie. The apostles replied, Our Lord  
 “ knoweth that we are really sent unto you,  
 “ and our duty is only public preaching.  
 “ Those of Antioch said, Verily we presage  
 “ evil from you. If ye desist not from  
 “ preaching, we will surely stone you, and  
 “ a painful punishment shall be inflicted  
 “ on you by us. The apostles answered,  
 “ Your evil presage is with yourselves, al-  
 “ though if ye be warned will ye persist in  
 “ your errors. Verily ye are a people who  
 “ trans-

“ transgress exceedingly. And a certain man  
“ came hastily from the farther parts of the  
“ city, and said, O my people, follow the  
“ messengers of God, follow him who de-  
“ mandeth not any reward of you, for these  
“ are rightly directed. What reason have I  
“ that I should not worship him who hath  
“ created me. For unto him shall ye return.  
“ Shall I take other Gods besides him. If  
“ the Merciful be pleased to afflict me, their  
“ intercession will not avail me at all, neither  
“ can they deliver me. Then should I be  
“ in a manifest error. Verily I believe in  
“ your Lord. Wherefore hearken unto me.  
“ But they stoned him, and he died ; and it  
“ was said unto him, Enter thou into Para-  
“ dise. And he said, O that my people  
“ knew how merciful God hath been unto  
“ me. For he hath highly honoured me.  
“ And we sent not down against his people  
“ after they had slain him, an army from  
“ heaven, nor the other instruments of des-  
“ truction, which we sent down on unbelie-  
“ vers in former days. There was only one  
“ cry of Gabriel from heaven, and behold  
“ they became utterly extinct. O the misery

“ of men. No apostle cometh unto them. “ but they laugh him to scorn.” *Ib.* p. 301. &c. We find in the Koran the fabulous story of the seven sleepers and their dog, told at considerable length, *Ib.* p. 112. It is there said that they slept three hundred and nine years, and when they awaked were not conscious of having slept longer than usual.

Though these extracts are long, they are but a small specimen of the extravagant stories contained in the Koran, and certainly they justify the charge of the people of Mecca, that it contains nothing but *fables of the ancients*, or else the inventions of Mahomet himself. They are evidently absurd in the extreme, and altogether unworthy of a messenger from God.

When we consider the great natural ability of Mahomet, or of those who assisted him in the composition of the Koran, and the infinite superiority of the books of the Old and New Testament, many of them written by men possessed of no natural advantage whatever, we cannot avoid concluding that they were written by men who were possessed of some advantage of another kind,  
and

## REVEALED RELIGION.

and that must have been supernatural. They were not evidently men who could have invented what they wrote. To this, or any thing approaching to it, they were unequal. Let other books pretended to be written by men who were inspired, and had communications with God, but which are now generally acknowledged not to have been so, be compared with the Scriptures, where the subjects are similar, and the difference cannot but be seen to be most striking. For example, let the second book of Ezdras, the shepherd of Hermas, or the Sibylline Oracles, be compared with the prophecies of Daniel, and other prophetic writings of the Old Testament, or the book of Revelation in the New, and we must be convinced that, though there was a studied imitation of them, they are exceedingly unlike with respect to those circumstances which affect their credibility. This is a subject deserving of a particular examination, but I forbear to enter upon it at this time.

DISCOURSE

## DISCOURSE V. PART VI.

IN one of my former discourses, I shewed that the philosophical principles, if they may be so called, of the Scriptures, even of the Old Testament, are more consonant to reason than those of the Heathen philosophers of any age, which is a circumstance deserving particular notice; since it cannot be said that they were written by men who had any advantage of education or literature; and the Hebrews, or Jews in general, are always represented by unbelievers as mere barbarians, who had no knowledge of science or the arts. If we consider Mahometanism in this respect, we shall find in the Koran many crude unfounded opinions relating to the structure of the universe, and the formation of man, &c. from which the religion of Mahomet cannot derive any credit.

According to Mr. Sale, there are in the Koran frequent allusions to many of the wildest notions of the Jewish Rabbins, which he details in his notes; but I shall only notice a few that are more distinctly mentioned  
in

in that work. Nor am I disposed to lay much stress on the circumstance of its containing them, or any mere popular opinions, however ill founded, as an argument against its divine authority. But in language supposed to proceed immediately from the mouth of God, we naturally expect something more correct, especially when there is no appearance of the language being figurative, and therefore capable of a different construction. I shall, however, mention a few opinions, with passages of the Koran in which they are contained, as at least curiosities of their kind, and which Christians may compare with the doctrine and the language of the Scriptures on the same subjects, whatever inferences they may be disposed to draw from them.

We find in the Koran something more than an allusion to the notion of there being *seven heavens*, all created in two days, viz. the fifth and sixth days of the week, of angels being placed to guard them from the attempts of devils, and of falling stars being lamps thrown at them by these guardian angels, and also of the distance of the throne of God being

being so great that it would take fifty thousand years for a man to ascend to it.

“ We formed them into seven heavens  
 “ in two days, and revealed unto every hea-  
 “ ven its office, and we adorned the heavens  
 “ with lights, and placed therein a guard of  
 “ angels.” *Koran*, Vol. II. p. 345. “ We  
 “ have appointed the lowest heavens with  
 “ lamps, and have appointed them to be  
 “ darted at the devils, for whom we have  
 “ prepared the torment of burning fire.” *Ib.*  
 p. 450. “ One demanded, and called for  
 “ vengeance to fall on the unbelievers.  
 “ There shall be none to avert the same from  
 “ being inflicted by God, the possessor of the  
 “ steps by which the angels ascend to him,  
 “ and the spirit of Gabriel also, in a day  
 “ whose space is fifty thousand years.” *Ib.*  
 p. 458.

The idea of an impassable gulph between heaven and hell, and of the possibility of conversation being held between the inhabitants of each of those places, in our Saviour's parable, are evidently imagined for the sake of figurative representation, and the instruction to be conveyed by it. And no Christian



ever supposed that, in reality, these two places would be so situated. But according to the Koran Paradise and hell are really contiguous, but separated by a high wall; Paradise being much elevated, and hell much beneath it. And it has been seen that a great part of the entertainment of the inhabitants of Paradise consists in their looking down upon, and laughing at, the wicked in the midst of their torments.

“ A high wall shall be set between them,  
 “ wherein shall be a gate, within which  
 “ shall be mercy, and without it, over against  
 “ the same, the torments of hell. The hy-  
 “ pocrite shall call out to the true believer,  
 “ saying, Were we not with you? They  
 “ shall answer, Yea, but ye seduced your  
 “ own souls, and ye waited our ruin; and  
 “ ye doubted concerning the faith, and your  
 “ wishes deceived you, until the decree of  
 “ God came, and the deceiver deceived you  
 “ concerning God.” *Koran*, Vol. II. p. 419.  
 Speaking of those who are in Paradise, he  
 says, “ They shall ask one another questions  
 “ concerning the wicked, and shall ask the

“wicked themselves, saying, What has brought you into hell?” *Ib.* p. 471.

The idea of a narrow bridge laid over hell, which both the righteous and the wicked are to pass over after the day of judgment, Mr. Sale says, p. 122. that Mahomet borrowed from the Magians. This bridge the righteous pass over very safely, whereas the wicked, unable to stand upon it, fall into hell. This, he says, the sect of the Motazalites reject as a fable, but the orthodox think it a sufficient proof that it is not, that it was seriously affirmed by Mahomet. I do not, however, recollect any account of this bridge in the Koran; and there we find, as has been seen, a different account of the manner in which the wicked go into hell.

We find in several passages of the Koran, in which the Divine Being is represented as the speaker, the opinions which appear to be current among the Arabs concerning *genii*, supposed by them to be an order of beings below that of angels or devils, and above that of men, but who eat and drink, propagate their species, and are subject to death.

*Sale's*

*Salé's Preliminary Discourse*, p. 95. They had, however, the same origin with the angels and devils, being formed of fire; whereas man was formed of clay. "He created man of dried clay, like an earthen vessel, but he created the genii of fire free from smoke." *Koran*, Vol. II. p. 409.

We have seen in the accounts of Mahomet's Paradise, extracted from the *Koran*, that the genii are capable of having commerce with women. According to the same authority they are also the proper subjects of the mission of Mahomet, as well as men, and some of them are said to be believers, and others unbelievers, and to be rewarded or punished accordingly.

"Remember when we caused certain of the genii to turn aside unto thee, that they might hear the *Koran*; and when they were present at the reading of the same, they said to one another, Give ear, and when it was ended they returned back unto their people, preaching what they had heard. They said, Our people, verily we have heard a book read unto us, which hath been revealed since Moses, confirm-

“ing the Scripture which was delivered be-  
 “fore it, and directing unto the truth, and  
 “the right way. Our people, obey God’s  
 “preacher, and believe in him, that he may  
 “forgive your sins, and may deliver you from  
 “a painful punishment.” Vol. II. p. 375.

“It hath been revealed unto me that a  
 “company of genii attentively heard me  
 “reading the Koran, and said, Verily we  
 “have heard an admirable discourse, which  
 “directeth unto the right institution.  
 “Wherefore we believe therein, and we will  
 “by no means associate any other with our  
 “Lord. He hath taken no wife, nor hath  
 “he begotten any issue. Yet the foolish  
 “among us have spoken that which is ex-  
 “tremely false of God, but we verily thought  
 “that neither man nor genius would by any  
 “means have uttered a lie concerning God.  
 “And there are certain men who fly for re-  
 “fuge unto certain of the genii, but they  
 “increase their folly and transgression, and  
 “they also thought as ye thought, that God  
 “would not raise any one to life. And we  
 “formerly attempted to pry into what was  
 “transacting in heaven, but we found the  
 “same

“ same filled with a strong guard of angels,  
“ and with flaming darts, and we sat on  
“ some of the seats thereof to hear the dis-  
“ course of its inhabitants; but whoever  
“ listeneth now findeth a flame laid in am-  
“ bush for him, to guard the celestial con-  
“ fines. And we know not whether evil  
“ be not hereby intended against those who  
“ are in the earth, or whether their Lord in-  
“ tendeth to direct them aright. There are  
“ some among us who are upright and  
“ some among us who are otherwise. We  
“ are of different ways. And we verily  
“ thought that we could by no means frus-  
“ trate God in the earth, neither could we  
“ escape him by flight. Wherefore when  
“ we had heard the direction contained in  
“ the Koran, we believed therein; and who-  
“ ever believeth in his Lord need not fear  
“ any diminution of his reward, nor any in-  
“ justice. There are some Moslems among  
“ us, and there are others who swerve from  
“ righteousness. And whoso embraceth Is-  
“ lam they earnestly seek true direction, but  
“ those who swerve from righteousness shall  
“ be fewel for hell.” *Koran*, Vol. II. p 463.

We

We find in the Koran very unphilosophical opinions on the subject of the formation of man in the womb, but they are so little intelligible that I shall not attempt to explain or to reconcile them.

“ O men, if ye be in doubt concerning  
 “ the resurrection, consider that we first cre-  
 “ ated you of the dust of the ground, after-  
 “ wards of seed, afterwards of a little coagu-  
 “ lated blood, afterwards of a piece of flesh,  
 “ perfectly formed in part, and in part im-  
 “ perfectly formed, that we might make  
 “ our power manifest unto you.” *Koran*,  
 Vol. II. p. 166. “ He formeth you in the  
 “ wombs of your mothers by several gradual  
 “ formations, within three veils of darkness.”  
*Ib.* p. 326. “ Let a man, therefore, con-  
 “ sider of what he is created. He is created  
 “ of seed poured forth, issuing from the loins,  
 “ and the breast bones.” *Ib.* p. 491.

But whatever was Mahomet's opinion concerning the formation of man, he appears to have thought that there was no sensible interval between his death and his resurrection; since it is evident that, through the whole Koran, there is no mention made of  
 any

any reward conferred on believers, or any punishment inflicted on unbelievers, before that time, which is agreeable to the Scriptures. Mahomet believed that there is a soul distinct from the body of man, and therefore must have thought that it remained in an insensible state between the time of death and that of the general resurrection. "God," says he, "taketh to himself the souls of men at the time of their death, and those which die not he also taketh in their sleep." *Ib.* p. 330.

When Mahomet speaks of the wicked as making their appearance at the resurrection, they are often said to be surpris'd at the shortness of the time in which they had lain in their graves; as if they had awaked from a sound sleep.

"The trumpet shall be sounded, and behold they shall come forth from their graves, and hasten unto their Lord. They shall say, Alas for us! Who hath awaken'd us from our bed. This is what the Merciful promised us, and his apostles spake the truth. It shall be but one sound  
" of

“ of the trumpet, and behold they shall be  
 “ all assembled before us.” *Ib.* p. 304.

“ On the day whereon the last hour shall  
 “ come the wicked shall swear that they  
 “ have not tarried above an hour. In like  
 “ manner did they utter lies in their life  
 “ time. But those on whom knowledge  
 “ hath been bestowed, and faith, will say,  
 “ Ye have tarried according to the book of  
 “ God until the day of resurrection; for this  
 “ is the day of resurrection, but ye knew it  
 “ not.” *Ib.* p. 260.

Mahomet had the same ideas with respect to the righteous. “ On that day shall  
 “ God call you forth from your sepulchres,  
 “ and ye shall obey with celebration of his  
 “ praise, and ye shall think that ye tarried  
 “ but a little while.” *Ib.* p. 102. When he  
 took his leave of Moadh, who was going to  
 govern the distant province of Yaman, in  
 the tenth year of the Hegyra, which was  
 not long before his death, he said to him  
 that they should not meet again till the  
 day of resurrection. *Universal History*, p.  
 203.



My object in these discourses has been not to prove that Mahomet was an impostor. For that will not be disputed; but to show, in the first place, that with natural advantages greatly superior to those of Jesus, Mahomet, having the ambition to be the founder of a new religion, with the knowledge of Christianity, and a persuasion of its divine origin, was so far from making any improvement upon it; that every thing that is really valuable in his system was derived from it, and that whenever he departed from its principles, every thing that he advanced was wild and absurd. Hence, I infer that the great superiority of the religion of Jesus cannot be accounted for but by supposing that he had advantages of a supernatural kind.

Secondly, the manner in which the two religions were promulgated and propagated shews that the founders of them acted on quite different and even opposite principles. The conduct of Jesus shews in the clearest light, that he was conscious of a divine mission; and that of Mahomet that he was

not. Their proceedings in making converts, were accordingly very different.

Mahomet by his austerities acquired a character for divine communications, at first with his relations and near friends; and it was only in a long course of time that this belief was propagated to others, and as soon as by this means, and his personal address and accomplishments, he had acquired a sufficient number of followers, he proceeded to the use of force.

On the contrary, Jesus had no recourse to austerity, or any peculiarity in his manner of living or acting; the conversions of his relations or friends was no particular object with him; but the tokens of his mission were such as in a very short time convinced the most incredulous.

Mahomet led his followers to war and plunder. Jesus taught his disciples peace and submission in this world, and to look for their reward only in the world to come. Jesus commanded his disciples to love their enemies, Mahomet ordered his followers to put all theirs to the sword. His followers were exposed,

exposed to very little suffering, but those of Jesus to the loss of every thing valuable in life, and often of life itself.

If we consider the characters of the two men, the great superiority of that of Jesus is manifest. Mahomet, though not without religion, had nothing of that rational and humble piety which eminently distinguished Jesus: nor did he discover any marks of that ardent and disinterested love of mankind in general, or even of his disciples in particular, which led Jesus to suffer and die for them. Mahomet's passions of lust and revenge, the suspicion of which never fell upon Jesus, render him a very improper object of imitation; whereas Jesus exhibited in his life a perfect pattern of every human virtue.

Whence then could arise this great difference in the characters, and the conduct, of those two men, equally the founders of new systems of religion. The only hypothesis that can account for the facts is, that the consciousness which Jesus had of his peculiar and near relation to God, gave him that spirit of habitual devotion which is the genuine

parent of every other virtue; and the sure prospect of a great future reward gave him his superiority to all lower gratifications and pursuits. On the contrary, Mahomet, conscious that he was an impostor, could have no other object than worldly power and sensual indulgence; and whatever might be his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and at length, as was probably the case with Oliver Cromwell, his religion was entirely swallowed up by his ambition.

DISCOURSE

## DISCOURSE VI.

### *The Genuineness of the Book of Daniel, and his Prophetic Character, Vindicated.*

#### P A R T I.

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Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel. For he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

DANIEL, vi. 26, &c.

OF all the ancient prophets Daniel announces the greatest variety of particular future events, though the language of his prophecies is enigmatical, and therefore obscure; in which it differs from that of all the preceding prophets. Whatever it was that Isaiah, Jeremiah, and the others, foretold, it was in the most intelligible language. Such is what we find in their writings relating to the future condition of their own country, especially

especially its prosperous state in the last days, the calamities that were to befall them in the intermediate time, and the utter downfall of other nations whose affairs were then in the most flourishing state, as Egypt, Babylon, Tyre, the Edomites, Moabites, and Ammonites. And to such predictions as these their prophetic commissions were confined. But the book of Daniel contains a connected series of prophecy extending from his own time to those glorious and happy times which were the subject of the former prophecies, which happy times he barely announces, without dwelling on the description of them, as the other prophets had done.

The correspondence of many of these prophecies of Daniel with the subsequent events is remarkably clear and exact, so as to afford an abundant proof that they were dictated with a fore-knowledge of the events. On this account, however, it has been maintained by unbelievers, ancient and modern, that this book of Daniel must have been written long after the time of Daniel; and indeed after that of Antiochus Epiphanes, till whose reign it is universally acknowledged that

that the predictions and events correspond with the greatest exactness. But it appears to me that there is no sufficient ground for the charge of forgery in this case; and because this is a subject of considerable importance with respect to the evidences of revelation in general, though they by no means depend upon it, I shall in this discourse consider it pretty largely.

1. With respect to the authenticity of writings in general, we are usually determined by the reception of them with the people among whom they were published, who were certainly the best judges in the case; and if *they* do not appear to have had any suspicion of forgery, we have none. Now the Jewish nation, the best judges in this particular case, has always received the book of Daniel with as little suspicion as those of Isaiah, Jeremiah, and the other prophets; and our Saviour mentions some particulars of his prophecies with the greatest respect, as to be fulfilled after his time. It is, indeed, universally agreed by the Jews, that the canon of their Scriptures, in which the book of Daniel was always included, was settled by Ezra, or by  
the

the great synagogue, soon after his time. It is therefore highly improbable that any book pretending to greater antiquity should get a place in their canon afterwards.

2. There is every reason to believe that there has been no change in the general character, or principles, of the Jews since a short time after their return from the Babylonish captivity to the present time. And perhaps the most remarkable circumstance in their character, is their veneration for their sacred books. It has always been carried even to superstition. Whatever respect they might have for other writings, it was far short of that which they entertained for those contained in their canon. They were never confounded with those they called the *Scriptures*, but classed with those books which, though they considered them as genuine and valuable, were only allowed a secondary place in their esteem. These we now call *apocryphal*, as the book of Maccabees, Ecclesiasticus, the Wisdom of Solomon, &c.

This high respect for the Scriptures we see in our Saviour's time. It showed itself in their custom of applying texts of Scripture



to every occurrence, and often with little reason. They were, indeed, books that the Jews were justly proud of, no other nation being possessed of any such. They, moreover, contained the records and principles of their religion, and civil policy, and those predictions in favour of their nation, for the fulfilment of which they were then eagerly looking. The Jews had the same attachment to their laws and religion, and consequently to their Scriptures, in the time of the Maccabees, as appears by the severe persecutions they then bore for their adherence to them, and their refusing for some time even to defend themselves when they were attacked on the Sabbath day. Can it then be supposed that at or after this time any such book as that of Daniel could be received into the Jewish canon of Scripture without immediate detection, and the most disgraceful treatment of the author of such an imposture? If the pious Jews had been capable of such a thing as the addition of another book that might do honour to their nation and religion, there were among them too many who were destitute of all regard to religion, and complied with the

views of Antiochus, and who from other motives would not have failed to discover the cheat. Accordingly it does not appear that the authenticity of the book of Daniel was ever questioned by any Jew whatever. Daniel is spoken of by Josephus, as the greatest of the prophets; and he says that his prophecies were shewn to Alexander the Great when he was at Jerusalem; which proves at least that, in his opinion, they were extant at that time; and the example of Daniel, which was most probably learned from the book so called, was recommended in the time of the Maccabees. See 1 Macc. ii. 60.

It is farther highly improbable from the nature and contents of the book of Daniel that it should have been a forgery.

3. Had the book of Daniel been the forgery of any Jew (and no other person could have written such a book) and been designed to impose upon Jews, it would have been written in imitation of some preceding prophecies of established credit, such as those of Isaiah, Jeremiah, Ezekiel, &c. but the texture of this book is exceedingly unlike that of any of those, as will appear on the slightest

flightest attention to them. The book of Daniel is a perfect original, if there be such a thing in composition. Future events are indicated in this work in such a manner as they were never announced before, viz. by emblematical visions, and a subsequent interpretation, chiefly by angels. An angel is, indeed, represented as attending Ezekiel, but it is only to point out to him objects of sight, of which he was directed to write an account, and not for the purpose of explaining any thing. The vision of the dry bones most resembles those of Daniel; but it is still so very different from any of them, that none of them can be said to be an imitation of that.\* The author could not therefore expect to pass his book on Jews as the work of one of their prophets.

4. It may be said that this book was written to impose upon Gentiles. But it does not appear that any Jew before Josephus wrote any thing with a view to its being read by the Gentiles. The Greek translations

\* Several parts of the book of Zachariah resemble the prophecies of Daniel, but he wrote a considerable time afterwards.

of the Scriptures were most probably made for the use of Jews, in the countries in which numbers of them were settled, and where the Greek language was spoken, especially at Alexandria, and when the Hebrew language was difused, or much corrupted; and though the most important of their sacred books were those of Moses, the veneration which the Jews were then known to have for all the books comprised in their *canon* of the Scriptures was such, as would not allow them to leave any of the books long untranslated.

If the version of the Seventy was made at the request of Ptolemy Philadelphus, it was not at the instigation of any Jew, but proceeded from his wish to collect all the books that he had heard of, and those of the Jews among others. And certainly if he had heard, as he probably had, of there being any prophetic writings among them, he would not have been the least desirous of being acquainted with *them*. Both the canon of Jewish Scripture, therefore, and the translation of the books contained in it, being completed before the time of Antiochus Epiphanes, it would have been absolutely impossible

fible

fible to introduce any forged book into it afterwards.

5. Though the book of Daniel does in some respects do honour to the Jewish nation, it is, in others, but little calculated to please them. The Jews would naturally be most pleased with prophecies relating to their future prosperous state, and the more so, in proportion to the humiliating condition in which they long were after their return from Babylon. But there is little or nothing of this in the book of Daniel. Mention, indeed, is made of the future happy state of the world, as the *kingdom of God*, and of *the saints*, in general, but nothing is said of the Jews in particular. And though the writer of this book speaks of the *Messiah*, it was as to be *cut off*, as the Jews themselves always rendered the passage. A Jew forging a book to flatter his countrymen would not have written in this manner. Here I would observe with respect to the preceding prophets, Isaiah, Jeremiah, Ezekiel, and others, who dwelt the most on the future flourishing state of the Jews, that their writings contain many things that must have been very unacceptable to  
their

their countrymen, as their vehement invectives against them on account of their idolatry and their vices, which the history shews actually gave great offence, and often exposed the writers to grievous persecution, especially Jeremiah. Impostors would only have flattered their countrymen, as Virgil in his celebrated Eclogue did the Romans, and not have provoked them, as the writings of the prophets were calculated to do.

6. Had the book of Daniel been forged by a Jew, with a view to flatter them, it would not have contained any thing that would have offended any of the Jews, but the author of it would have endeavoured to please them all, without distinction. For by offending any party he must have known that he would create enemies, and thereby invite discussion, and hazard detection. But presently after the return from the Babylonish captivity (to say nothing of the Samaritans, who professed the same religion with the Jews, and made use of the same books, and who charged the Jews with corrupting their books) the Jews themselves were divided into two sects, exceedingly hostile to each other, the  
Pharisees

Pharisees and the Sadducees. And there is nothing in any of the books of the Old Testament so directly favouring the distinguishing tenets of the Pharisees, and consequently so likely to offend the Sadducees, as in this book of Daniel. For in it the resurrection of the dead, both of the just and of the unjust, is expressly mentioned. Dan. xii. 2. ‘ Many  
‘ of them that sleep in the dust of the earth  
‘ shall awake, some to everlasting life, and  
‘ some to shame and everlasting contempt.’ Now, allowing that this language may admit of some other interpretation than the literal one (which however is the only one that is natural) an impostor, who meant not to risk the giving offence, would have avoided it.

Porphyry, who wrote in the latter part of the third century, acknowledged that the book of Daniel contained a history of the kings of Syria and Egypt till the time of Antiochus Epiphanes, and therefore concluded that it was written after that time. But the sects of the Pharisees and Sadducees existed before that time. According to Josephus, John Hyrcanus, the son of Simon, a  
brother

brother of Judas Maccabæus, was educated by the Pharisees, and they then divided the nation, and were as hostile to each other as at any subsequent period. That the sects existed at the time of the Antiochian persecution is evident from the martyrs in that persecution, all of whom were probably Pharisees, as they expressed a joyful confidence in the resurrection; and most of the apostates were probably Sadducees.

7. Had the book of Daniel been a forgery, intended to pass for a true history, the writer would have been careful to call all the kings of Babylon that he had occasion to mention by such names as they were usually known by at the time in which he wrote, and would not have exposed himself by the mention of such names as were not found in other histories, as those of Herodotus, and Ctesias. But he mentions *Darius the Mede*, as preceding Cyrus in the government of Babylon, which has greatly puzzled chronologers to make out who he was, and has actually been the cause of the rejection of the work by some; though, considering how imperfectly the history of the Babylonians and Medes was

known



known to the Greeks, who were the only writers except the Jews, the real names of those who reigned in Babylon might be such as never came to their knowledge. Daniel, living at the time, would naturally call the princes with whom he had intercourse by the names by which they were then called; and supposing the work to be genuine, his account is more to be depended upon than that of any later writer, especially one of a country so remote from Babylon as Greece.

Mr. Volney, who, like other unbelievers, takes it for granted that the book of Daniel was written after the time of Antiochus Epiphanes, supposes that the Darius whom the writer mentions was *Darius Hystaspis* transferred, through ignorance, to a former period; because the *seventy years* of Jeremiah are said in Zechariah, i. 12. to have been fulfilled in the time of the latter Darius. But though these seventy years from the burning of the temple at Jerusalem by Nebuchadnezzar were completed in the reign of Darius Hystaspis, in whose time it was rebuilt, the seventy years from the captivity of Jehoiakin, when Daniel was carried to

Babylon, expired soon after the accession of Cyrus. And why should Daniel call Darius *a Mede*, if he had been the same person with *Darius the Persian*? They were, therefore, no doubt, different persons.

8. If we compare the book of Daniel with other writings which are allowed to be forgeries, we shall find that there is a remarkable difference between them, especially in its not being so particular as they almost always are; and such particular circumstances as occur in such spurious writings could answer no good end in a prophecy, delivered antecedent to the events. Thus, not only the name of *Christ*, but also that of *Jesus*, occurs in the second book of Esdras, vii. 28.

‘ For my son Jesus shall be revealed with  
 ‘ those that be with him, and they that re-  
 ‘ main shall rejoice within four hundred  
 ‘ years. After these years shall my son Christ  
 ‘ die, and all men that have life. And the  
 ‘ world shall be turned into the old silence  
 ‘ seven days, like as in the former judge-  
 ‘ ments; so that no man shall remain. And  
 ‘ after seven days the world that yet awaked  
 ‘ not shall be raised up, and that shall die  
 ‘ which

‘ which is corrupt. And the earth shall re-  
‘ store those that are asleep in her, and so  
‘ shall the dust those that dwell in silence, and  
‘ the secret places shall deliver up those souls  
‘ that were committed unto them. And the  
‘ Most High shall appear upon the seat of  
‘ judgment, and misery shall pass away,’ &c.

This is just such an account as a converted Jew, with the peculiar opinions of many of the primitive Christians, would give; Christ appearing about four hundred years after the time of Ezra, the supposed author of this book; and it being the opinion of many that the end of the world, and the day of judgment, were then near at hand. The account is therefore true to the time of the real author, but false with respect to all that followed. This is not the case with respect to the book of Daniel. His prophecies proceed in an uniform manner, describing all future events in the same enigmatical language from his own time to the *time of the end*, with equal obscurity or equal clearness; and no part of the prophecy is more clear than that which respects the rise and fall of the fourth or Roman empire, of which

it was impossible that any writer of his time could have any knowledge, except by divine revelation.

It is evident that the author of this book of Esdras must have lived after the time of the twelve Cæsars, and about that of Trajan, but not much later, for those reigns are described in a manner not to be easily mistaken, though the names of the emperors are not mentioned, and the comparatively long reign of Augustus, the second of the twelve, is particularly and unnecessarily insisted upon. See ch. xi. in which an eagle is represented with twelve feathered wings, of which the second is said, verse 13. ‘to reign, and to have a ‘great time,’ and, ‘a voice came unto it and ‘said, Hear thou that hast borne rule over ‘the earth so long. This I say unto thee, ‘before thou beginnest to appear no more. ‘There shall none after thee attain unto thy ‘time, neither unto the half thereof.’\* And in the interpretation it is said, xii. 14. ‘The ‘eagle which thou sawest come up from the

\* The reign of Tiberius was, however, a little more than the half of that of Augustus, but this was probably owing to the miscomputation of this writer.

‘ sea is the kingdom which was seen in the  
 ‘ vision of thy brother Daniel, but it was  
 ‘ not expounded unto him, therefore now I  
 ‘ declare it unto thee. Behold the days shall  
 ‘ come that there shall rise up a kingdom  
 ‘ upon earth, and it shall be feared above all  
 ‘ the kingdoms that were before it. In the  
 ‘ same shall twelve kings reign, one after an-  
 ‘ other ; whereof the second shall begin to  
 ‘ reign, and shall have more time than any  
 ‘ of the twelve.’

The *Sylline Oracles*, another acknowledged forgery, contains nothing less than a pretty full history of both the Old and New Testaments, in which we find not only the name of *Jesus Christ*, but all the more remarkable transactions of his life, his miraculous conception, the visit of the Magi, and their presents, his feeding of the five thousand, with the exact number of loaves and fishes, and the same twelve baskets of fragments, which are mentioned by the evangelists.

In works in which there is no intended deception, but only an imitation of prophecy, by ingenious and pious men, we see how  
 difficult

difficult it is to avoid this error of too great particularity, as in the prophecies that Milton puts into the mouth of Michael, in his discourse with Adam ; in which he shews him the murder of Abel by Cain, and all the more remarkable events in the history of his posterity.

The prophecies of Daniel are conducted on a different plan, and more suitable to divine wisdom ; giving men a sufficient intimation of the *nature* of those future events in which they are most interested, as an exercise of their faith, hope, and patience, but not enabling them to tell with precision either the particulars of the events, or the time at which they would take place ; a happy medium which the ingenuity of man has never yet hit upon. But though future events are announced in this general manner, it may be sufficiently evident, when they have taken place, that they were clearly foreseen, and consequently that no other Being than He who can look into the most remote futurity could have described, even in that obscure manner. And these indications of future events have, in the great plan of prophecy, been

been given with greater distinctness as the time of their accomplishment has approached.

Thus the future prosperous state of the Hebrew nation was plainly announced to Abraham, more plainly to Moses, but as to take place after a previous state of dispersion and calamity. It was revealed with many more particulars to Isaiah, Jeremiah, and the other prophets, who preceded the Babylonish captivity, and also its connection with the happy final state of the world in general. In Daniel the same final happy state of things called by him the *kingdom of God*, is announced, but as not to take place till after the succession of four great monarchies, the first of which was the Babylonian, and the last to terminate in ten lesser kingdoms, to be accompanied with the rise of another power of a very different nature, hostile to truth and goodness, which was to be destroyed together with them.

In the Revelation of John this last power is farther unfolded, and is made the subject of a variety of prophetic representations; There also we have an indication of many more intervening events than are noticed in  
the

the prophecies of Daniel ; but without the books of Daniel we should want a very important link in the great chain of prophecy.

We now see the clear accomplishment of many of the particulars foretold in the prophecies of Daniel and of John. Consequently our faith is strengthened, and our views greatly enlarged with respect to the great events that are yet to take place, though without enabling us to say beforehand what the particular events will be, or when the glorious times so repeatedly announced to us will commence. Jesus himself did not know this, but as he said, *his father only*, Mark xiii. 32.

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#### DISCOURSE VI. PART II.

9. **T**HAT the book of Daniel was not written by any impostor, who only personated that prophet, may be safely inferred from the genuine marks of piety which are apparent through the whole of it. We every where perceive marks of a most extraordinary



but natural character in this work, especially marks of the most undissimulated piety, and also of integrity, such as it must have been impossible for any man to counterfeit, and which are utterly inconsistent with so deliberate an imposition on the world as the forgery of such a work implies. But for this evidence I must appeal to those who have themselves a sense of piety, and who have a feeling of the sentiments of piety so naturally expressed in this book. Let the ninth chapter in particular be read with this view. Such sentiments as those which we discover there would be exceedingly discordant with those of any person who should be capable of deliberately forging any thing, as a work divinely inspired. We see nothing approaching to this in the Koran, or the writing of any known impostor. The genuine book of Ezra will be found to be exceedingly different from the apocryphal *Esdra*s in the same respect. In the former there are marks of genuine piety, as in Daniel; but in the latter mere declamation, which might well be adopted by a man who had no real feeling of the sentiments so expressed.

10. The internal evidence of the genuineness of the book of Daniel is, on several other accounts, very strong. There was no suspicion of the forgery of any writing whatever till long after this book was known; and it would be very extraordinary indeed, if so very difficult an undertaking as this should have succeeded so well in the first attempt. For it is not easy to conceive of any undertaking more difficult than the forgery of a book so large as this, referred to times so remote from that of its pretended origin. No person would naturally think of composing different parts of any work in different languages, and still less would he have chosen to introduce so many names of places and persons, and so many other circumstances, which he might easily have avoided doing, as they do not at all contribute to any imaginable purpose of writing it, but would greatly facilitate the detection of the fraud. Let the first chapter of this book be read with this view. This alone has so many marks of genuineness as I should think decisive in its favour. On the whole, this book of Daniel is one of the last of all ancient writings  
with

with respect to which I should suspect any imposition.

Various objections have been made to the genuineness of the book of Daniel by Porphyry among the ancients, and Collins of the modern, unbelievers; but as they have been often and satisfactorily answered, I shall not recite them. The principal of them arises from the occurrence of a few words supposed to be of Greek origin, whence they infer that it was originally composed in Greek. But all these words are the names of musical instruments, which it is said the Greeks borrowed from Barbarians, i. e. the people of the East, so that it is most probable they got their names along with them. This may easily be supposed to be the case with respect to all of them except one, which certainly has much the appearance of a word originally Greek, viz. *Symphonia*. But as there are no Grecisms in the phraseology of the work, which could not have been concealed if so large a work as this had been originally composed in the Greek language, it is most natural to suppose that this single resemblance of a Greek word came by accident,

which will not be the only case of the kind.

I will, however, mention another hypothesis, which may account for the introduction of this one Greek word. It is very possible that, as Alexandria abounded with learned Jews, who used the Greek language, the Hebrew copy from which ours was taken was written there, and that the copier inadvertently put the word of the Greek translation in the place of that particular Chaldee word; and this is the very word that is used in the version of the Seventy. Almost any hypothesis is more probable than that a large work in which there is not a single Grecism in the phraseology, and which has so much evidence of its genuineness of other kinds, should be a translation from the Greek. If any book more than another bespeaks itself to be of oriental origin, it is this very book of Daniel. The composition of the whole, from the beginning to the end, is most unlike any thing that was ever written in Greek. As the language of the place in which Daniel wrote was the Chaldee, while he himself was a Hebrew, it is not at all extraordinary that  
some

some parts of the book, especially those which related more immediately to the country, or the people, should be in their language, while those parts which more immediately respected his countrymen should be in Hebrew. The same is the case with the book of Ezra, who wrote not long after Daniel.

Having thus proved the genuineness of the book of Daniel, I shall point out some of the marks of a prophetic spirit with which it is written.

It is evident from the structure of this work, that the prophecies contained in it look far beyond the times of Antiochus Epiphanes. That state of things which Daniel calls the *kingdom of heaven*, and the *kingdom of the saints*, is clearly the same that which, without being so called, is described by Isaiah, and several of the ancient prophets, as that which was to succeed the restoration of the Jews to their own country, from which they were never more to be removed. That those prophets *do* foretel such an event, which certainly has not yet taken place, I must here take for granted, having shewn it in a former discourse.

Of this kingdom of heaven, which is represented in the vision of Nebuchadnezzar by *the stone cut out of a mountain without hands*, and which *smote* the great image, consisting of gold, silver, brass, and iron (representing the four successive empires that began with the Babylonian) which stone is said to have become *a great mountain, filling the whole earth*, it is said, in the interpretation of the vision, Dan. ii. 44. ‘The God of heaven shall set  
 ‘ up a kingdom which shall never be de-  
 ‘ stroyed, and the kingdom shall not be left  
 ‘ to other people; but it shall break in pieces,  
 ‘ and consume all those kingdoms, and it shall  
 ‘ stand for ever.’

This final and happy state of things is more particularly described in Daniel’s vision of the four beasts, which represent the same four kingdoms. After the destruction of the last of the four, which is said (Dan. vii. 11.) to be ‘slain’, and ‘his body destroyed,’ and ‘given to the burning flame,’ it is said, verse 13. ‘I Daniel saw and behold one like the  
 ‘ son of man came with the clouds of hea-  
 ‘ ven, and came unto the Ancient of days,’ (who had before been described as in the  
 most

most majestic form, sitting in judgment)  
' and they brought him near before him ;  
' and there was given to him dominion and  
' glory, and a kingdom, and that all people,  
' nations, and languages should serve him.  
' His dominion is an everlasting dominion,  
' and his kingdom that which shall not be  
' destroyed.'

The same state of things he afterwards describes by saying, verse 18. ' The saints of  
' the Most High shall take the kingdom, and  
' possess the kingdom for ever, even forever  
' and ever.' In the interpretation of this vision, the angel informs him, that after the destruction of the fourth and last kingdom, and of another power that should arise in the last state of it, and as a part of it (being represented by one of the horns of the last beast) verse 26. ' the judgment shall sit, and  
' they shall take away his dominion, to consume, and to destroy it unto the end ;  
' and the kingdom, and dominion, and the  
' greatness of the kingdom, under the whole  
' heaven, shall be given to the people of the  
' saints of the Most High, whose kingdom  
' is

‘ is an everlasting kingdom, and all dominions shall serve and obey it.’

As this is said to be the final state of things in the world, it must necessarily be the same with that state of righteousness and peace spoken of by the preceding prophets, when it is said, Is. ii. 4. that ‘ nation shall  
‘ no more rise up against nation, and when  
‘ they shall learn war no more,’ in which the descendants of Abraham, frequently called *the saints*, a holy people, or a people peculiarly devoted to God, he being called *their God*, and they *his people*, shall have the pre-eminence over all other nations.

Coincident with the great period, is that which Daniel mentions, Ch. xii. 2. when ‘ his  
‘ people,’ or the Jews, ‘ shall be delivered ;’ when ‘ many that sleep in the dust of the  
‘ earth shall awake ; some to everlasting life  
‘ and some to shame and everlasting contempt ; and when they that are wise shall  
‘ shine as the brightness of the firmament, as  
‘ the stars for ever and ever.’ As this state of things, thus described in three of the prophecies of Daniel, is said to be *final* with  
2 respect



respect to this world ; and as that which is described still more copiously by Isaiah, and the other prophets, exactly corresponding with this, is likewise said to be the final state of the world, they cannot be any other than the same state ; and therefore the prophecies of Daniel, having respect to this state, must look much beyond the times of Antiochus Epiphanes, or even those in which we now live.

Since the states which precede the final and happy one are, in these prophecies of Daniel, connected with it, by immediate succession, (no other state intervening between them,) those states also must be subsequent to the time of Antiochus Epiphanes. The little stone, which represents the kingdom of heaven became a great mountain filling the whole earth, immediately after its falling upon, and breaking in pieces, the great image. And the *Ancient of days* sat in judgment, and gave the kingdom to the son of man, and to the saints, immediately after the destruction of the last of the four beasts, or that other power which arose among the ten, in which the last great empire terminated. For it is

said, (Dan. vii. 21.) ‘ the same horn made  
 ‘ war with the saints, and prevailed against  
 ‘ them, until the Ancient of days came, and  
 ‘ judgment was given to the saints of the  
 ‘ Most High, and the times came that the  
 ‘ saints possessed the kingdom.’ This is evi-  
 dently inconsistent with the opinion of the  
 prophecies of Daniel terminating with the  
 time of Antiochus Epiphanes. This was two  
 thousand years ago ; but the kingdom of the  
 saints is not commenced yet.

According to the contexture of these pro-  
 phecies, the kingdom of the Seleucidæ, in  
 which Antiochus Epiphanes reigned, falls  
 short of the fourth kingdom announced by  
 Daniel, and must belong to the third. The  
 third beast is said, (vii. 6.) to be ‘ like to a  
 ‘ leopard,’ and to have had four wings, and  
 also four heads. The same power is evi-  
 dently represented, ch. viii. 5. by the ‘ he goat,  
 ‘ which came from the West,’ and which had  
 ‘ a notable horn between its eyes.’ Of him  
 it is said, that ‘ he came to the second beast,  
 which was ‘ a ram,’ which had ‘ two horns,’  
 and which in the interpretation, verse 20.  
 is said to represent the kingdom of ‘ the  
 ‘ Medes

‘ Medes and Persians, and smote him, and  
 ‘ brake his two horns, and then waxed great ;  
 ‘ but when he was strong the great horn was  
 ‘ broken, and for it came up four notable  
 ‘ ones, towards the four winds of heaven.’

This he goat is said in the interpretation to be the king, or kingdom, of Greece, and the great horn between his eyes ‘ the first king.

‘ Now that being broken, whereas four stood  
 ‘ up for it, four kingdoms shall stand up out  
 ‘ of the nation, but not in his power.’ All

this was exactly verified in Alexander the Great, in whom all the power of Greece was centered, and in the four kingdoms which history says rose out of the same power after his death, but greatly inferior to it, and of these that of the Seleucidæ was one.

But a fourth beast with ten horns is said to destroy this third beast. This, therefore, must be subsequent to the kingdom of the Seleucidæ, and antecedent to the kingdom of the saints, and therefore cannot be any other than the Roman empire, to which the emblematical description applies with wonderful exactness. ch. vii. 7. ‘ After this I saw in the

‘ night visions, and behold a fourth beast,  
‘ dreadful and terrible, and strong exceed-  
‘ ingly, and it had great iron teeth. It de-  
‘ voured, and brake in pieces, and stamped  
‘ the residue with its feet, and it was diverse  
‘ from all the beasts that were before it, and  
‘ it had ten horns.’

This description also well agrees with that of the fourth kingdom in the vision of Nebuchadnezzar, represented by the iron legs of the great image, which had feet part of iron, and part of clay, and which was broken by the stone cut out of the mountain without hands.

From all this it appears to me impossible not to conclude, that these prophecies of Daniel have respect to another temporal kingdom, which was to put an end to that of the Seleucidæ, this being one of the four into which that of the Macedonians, or Greeks, was to be divided; and this was the Roman, which also was to terminate in ten kingdoms, which took place on the dissolution of the Roman empire. This division subsists at this day, but is to be succeeded by  
what

what Daniel calls *the kingdom of Heaven*, which is to be established in the earth, and to continue to the end of time.

Admitting, therefore the genuineness of the book of Daniel, it cannot be denied that what he wrote was dictated by the spirit of prophecy, or a proper divine inspiration. For what human foresight could have enabled him to foretel even the destruction of the Babylonian empire, then in its full power, probably about ten years before the death of Nebuchadnezzar, by the Medes and Persians, who are here mentioned by name, when it does not appear that, at that time, they were either of them considerable, and not united. For this was more than thirty years before the taking of Babylon by Cyrus. Much less could any man foresee the end that would be put to the empire of the Medes and Persians by the Greeks, who are also particularly mentioned, when it is probable that the Greeks, whose power was then nothing at all, were unknown at Babylon, and so remote from that part of the world, and in so rude and barbarous a state, that it could no more have been apprehended that  
they

they would be masters of that country, than that the Esquimaux should even become masters of this.

But Daniel describes more particularly still a fourth empire, and the declining state of that empire, and also another power, of a most extraordinary kind, which, as I have shewn, could be no other than the Papal, arising within that empire, before the dissolution of it by the setting up of the kingdom of heaven, which has not yet taken place, but which may now be expected, and perhaps in the time of some who now hear me.

Whatever difficulty there may be in the interpretation of some parts of the prophecies of Daniel, this outline of the whole is sufficiently clear, and abundantly vindicates his prophetic character, the omniscience of the Being by whom he was inspired, and the divine origin of the religion which he professed.

There are, however, some Christians, firm believers in the authenticity of the book of Daniel, who yet are of opinion that his prophecies do not go beyond the time of Antiochus Epiphanes. But in this it appears to me  
that

that they violate all just rules of interpretation, and pay little regard to the contexture of the visions, or the language of the angel who explains them. The principal of these is Grotius. I shall therefore examine his ideas on this subject. It should, however, be considered, that, being persecuted at home, and hospitably received in a popish country, he always discovered a great unwillingness to give offence to the Catholics, by any interpretations of Scripture that would reflect upon them, especially by supposing that the pope was Antichrist; and this was almost unavoidable if the fourth empire of Daniel was made to be the Roman; because then the little horn in the seventh chapter cannot well be any other than the papal power, the same with powers of a similar description in the Revelation of John.

In order to support his hypothesis Grotius is obliged to suppose that Daniel's fourth kingdom, represented by the legs of iron in the image of Nebuchadnezzar, and the fourth beast with iron teeth in the vision of Daniel, represented the kingdom of the *Seleucidae* and of the *Lagidae*, jointly; whereas nothing

is

is more evident than that those two kingdoms were only branches of the Macedonian or Grecian empire, two of the four unto which it was divided after the death of Alexander. They were no other than Grecian kingdoms, though established in Syria and Egypt; and were not erected on the ruins of the Macedonian empire. But according to Daniel the fourth empire overturned and destroyed the third, as much as the third overturned the second, and the second the first.

Besides, with what propriety can these two kingdoms, generally hostile to, and frequently at open war with, each other, be called one. Nor does the character of these kingdoms with respect to *power* at all correspond to the description of the fourth empire in the prophecy. For instead of being superior in that respect to the preceding empire, here supposed to be that of Alexander, they were even together greatly inferior, and not to be compared with any of the three preceding empires. But in the Roman we find an empire that fully answers to this part of the description, as it does to every other.



The fourth kingdom of Daniel is said to be divided into ten, as the third was into four, these ten being represented by the ten horns of the fourth beast, which are said, vii. 14, to be *ten kings* (which in the usual language of this prophecy mean kingdoms) *that shall arise*. These ten kingdoms we very easily find in those into which the Roman empire was divided, and of which a more particular account is given in the Revelation. But Grotius, agreeably to his hypothesis, finds them in the individual kings of the two separate kingdoms of Syria and Egypt, though if all of them be enumerated, there will be more than twice that number. He therefore stops, though quite arbitrarily, at the reign of Antiochus Epiphanes; and even on this plan there are too many. For there were seven kings of Syria before him, and five of Egypt before Ptolemy Philometer, who was cotemporary with him, and whose reign commenced before his, and these make *twelve*.

Grotius is also obliged to maintain that Antiochus Epiphanes is the 'little horn' which came up among the ten, by whom

(vii. 8.) ‘ three of the first horns were plucked up by the roots,’ and of which it is said in the interpretation, that ‘ it arose after the ‘ ten,’ that it was ‘ diverse from these, and ‘ subdued three kings.’ Now the Roman empire was in many respects different from any of the preceding empires ; but Antiochus was no way remarkably different from any of the preceding kings. And who were the ‘ three kings’ that he can be said to have subdued? Grotius says they were Ptolemy Philometer of Egypt, Seleucus his own elder brother, and his son Demetrius, in Syria. But though Antiochus defeated Ptolemy, he did not dethrone him, and reign in his stead. On the contrary, Ptolemy continued to reign, and outlived him many years. Seleucus his elder brother was not dethroned by him, but killed without his knowledge or participation, by Heliodorus, who hoped to succeed him, to the exclusion of Antiochus, who was then at Rome ; and Demetrius did not reign at all till after the death of Antiochus.

As that state of things which succeeded the fourth empire is said to be *final*, and to continue to the end of time, and the Roman empire

empire came immediately after those of the Seleucidæ and Lagidæ, which Grotius makes to be the third, he maintains that this is that power which is represented by the stone cut out of the mountain without hands, and that filled the whole earth, and also that kingdom which the Ancient of days gave to the son of man, and to the saints, who were to possess it *for ever*, even for *ever and ever*. But surely no two things were more different than the Roman empire and a kingdom at all answering to this description. Can the Roman empire be said to have been a kingdom of saints, and was that an empire that was never to be destroyed?

There cannot, therefore, be any reasonable doubt but that the prophecies of Daniel relate to times long after those of Antiochus Epiphanes, and even to those which are announced by the preceding prophets, when the Jews shall return to their own country, and when there will be a general prevalence of virtue, and universal peace will succeed the violence and wars which have hitherto afflicted the world.

## DISCOURSE VII.

*Of the Prophecies concerning Antichrist.*

### P A R T I.

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This know, that in the last days perilous times shall come.  
2 TIM. iii--1.

**I**NTERESTED as we all are in the events of what are called in the Scriptures *the last days, or last times*, and the more as we approach nearer to them, it may be of use to collect all that we can learn from the prophecies concerning them, and compare the particulars with the events that are recorded in history, or that now take place. Though the prospect will be a melancholy one, it will serve to confirm our faith in those prophecies; and they give us an assurance of the happiest events that are to succeed the calamitous ones, and in the authority of revelation in general, on which alone is founded our hope of immortality.

Omitting

Omitting at this time the consideration of the great catastrophe, which will be the most glorious and happy state of the world, when the Jews will be returned to their own country, and become, under the immediate direction of God, the most distinguished nation upon earth, and the greatest blessing to all other nations, I shall at present attend only to events of an intermediate nature, viz. that state of things which is in the Scriptures called *the apostacy of the latter times*, enumerating all the several characters of the power that is termed *antichristian*, and which was to be the source of much evil in the world, from all the prophecies in which they are found. When these are recounted, and the applications of them to actual events examined, it must, I think, appear impossible to any reasonable person, that the description should have been given at random so many years before the least appearance of the events, and when nothing existed that could have led any person to suspect them. They must, therefore, have been dictated by that great Being who alone can look into futurity, and

to whom all things past, present, and to come, are equally known.

It is to be observed that all the characters of this antichristian power are not mentioned in all the prophecies, but so many of them are mentioned in them all, and these unquestionably the same in sense, though not in words, that there cannot be any doubt but that the same power was intended in them all. These prophecies are that of the ‘little horn’ in the seventh chapter of Daniel, called in the interpretation ‘a king,’ or kingdom, that of ‘the king who did according to his will,’ in the eleventh chapter of Daniel, verse 36. that of the ‘man of sin,’ 2 Theff. ii. 3. that of the ‘two beasts,’ one of which rose out of the sea, and the other out of the earth, Rev. xiii. and that of ‘the woman arrayed in purple and scarlet,’ which sat upon a scarlet-coloured beast, Rev. xvii. 1. \* To

\* After the sounding of the sixth trumpet, till which the prophetic history proceeds with great regularity, an angel is introduced as descending from heaven, and exhibiting to the apostle a variety of representations, in which the same things seem to be described, though under a variety of figures. But the angel had previously said that ‘when the  
‘ seventh

these we must add the description that Paul gives of the 'last days,' 1 Tim. iv. 2. and that in my text, and what the apostles Peter and Jude say to the same purpose.

'seventh angel should sound his trumpet, the mystery of God would be finished, as declared to his servants the prophets,' meaning probably that the kingdom so often announced by the ancient prophets would then be set up.

Among these representations, which interrupt the account of the trumpets, mention is made of three 'beasts,' or persecuting powers, of which one rises out of the sea, another out of the earth, and a third out of the bottomless pit. The first of these, which has seven heads and ten horns, evidently represents the Roman empire, especially after its division into ten kingdoms, of which that of the popes residing in Rome is one. For it is said, 'power was given to this beast to continue,' or rather 'to make war, forty and two months,' which is the duration of the persecuting power of antichrist.

The second beast, which rose out of the earth, had 'two horns like a lamb, and spake like a dragon. He exerciseth all the power of the first beast before him, he does great wonders, and deceives them that dwell upon the earth.' He also makes 'an image of the former beast,' and makes all men to worship it. His number is 666. This, therefore, can be no other than the pope, at first an ecclesiastical power, and at length a temporal one; and therefore must coincide in part with the former beast. His making an image of the former beast, must therefore mean his assuming his power, and mode of government, to which he makes all men submit.

These prophecies, at least the principal of them, are evidently not copied from one another. To appearance they are all equally original, and therefore, leading, as they do,

The third beast which rose out of the bottomless pit, or the abyss, which was of 'a scarlet colour, full of names of blasphemy, having seven heads and ten horns,' can only signify the first beast, as supporting the corruptions of popery, represented by the woman who sat upon him. Of this beast it is said, 'that it was, and is not, and yet is, and shall ascend out of the bottomless pit.' It, therefore, did not exist, though it was destined to destruction, at the time that the apostle wrote. The seven heads of this beast are said to be seven mountains, which, therefore, must mean Rome. These heads also correspond to the seven kings, or forms of government, under which Rome subsisted, while the ten horns are the ten kingdoms which were to have power at the same time with the beast. This beast, which rises out of the bottomless pit, is also said to be 'the eighth' of these forms of government, and of course the papal. Consequently, the figures in these different representations are not free from some degree of intermixture and confusion, and therefore a nice attention to this circumstance is not necessary in the interpretation of this prophecy.

The term *abyss* may be synonymous to *sea*, but, strictly speaking, it rather signifies a hollow place supposed to be under both the earth and the sea. For in the twentieth chapter of the Revelation an angel is said to have the key of this abyss, and in it to shut up the dragon or Satan, and out of this *prison*, as it is called, verse 7. he is to be loosed at the end of a thousand years.



to the same conclusion, they tend to confirm one another.

1. The first character of this extraordinary antichristian power is that it is a *kingly* one, or possessed of sovereign authority. This is clearly understood from the prophecies of Daniel, whose fourth beast with ten horns (chap. vii.) I must here take for granted represents the Roman empire, the fourth in succession from the Babylonian, which is expressly said to have been the first; the ten horns being, as the interpreting angel says, (verse 24.) ‘ten kings,’ or kingdoms, and that this shall ‘rise after them,’ that it shall be ‘diverse from them,’ and ‘subdue three kings.’ In the eleventh chapter, the same power is called ‘a king that doth according to his will, who exalts himself, and magnifies himself above every god.’ And such unquestionably is, and long has been, the papal power; the popes being as properly *sovereigns*, as any princes in the world, though of a very different character.

2. The seat of this power was to be Rome. For in Rev. xvii. 18. the woman seated on the scarlet-coloured beast is said to

be ‘ that great city which reigneth over the ‘ kings of the earth.’ And Rome was then the seat of almost universal empire. It is also said (Rev. xvii. 9.) that the ‘ seven ‘ heads’ of the beast which carried the woman are ‘ seven mountains’ on which the woman sitteth ; and Rome was usually denominated *Urbs Septicollis*, from the seven hills on which it was built.

3. The order in which this new system of government was to arise in Rome is particularly mentioned, Rev. xvii. 10. ‘ There ‘ are seven kings,’ or forms of government, ‘ five are fallen, and one is, and the other ‘ is not yet come, and when he cometh he ‘ must continue a short space. And the beast ‘ that was, and is not, and yet is, even he is ‘ the eighth, and is of the seven, and goeth ‘ into perdition.’ Now it is remarkable that Rome had been governed in five different manners before the time of the apostle John, viz. by kings, consuls, dictators, decemvirs, and military tribunes ; the sixth, or that by emperors, was then existing, the seventh was that of the senate and people of Rome, which took place after an end was put to the exarchate,

chate, but did not continue long, at least without interruption. The papal power, which exists at present, is therefore the eighth, and it is said to be 'of the seven,' that is, of the same kind with them, or the supreme power in the city, succeeding the preceding powers, in the same place, and equally absolute.

Of the beast mentioned above it is said that 'it was,' and 'is not,' and 'yet is,' signifying, probably, that the papal power was the Roman power, but not in its pagan state, which, however, was in a great measure revived, in a mode of worship which much resembles the pagan. For such, as many writers have shewn, is the worship of the Roman Catholics, the very same ceremonies, processions, &c. being resumed, and similar objects of worship adopted; a multiplicity of *saints* in the new religion succeeding to the multiplicity of *gods* in the old.

4. This power was not to arise till the removal of another power which existed in the time of the apostles, though some principles on which it was founded were then perceived to operate. This circumstance is ex-

presly noticed by the apostle Paul, in answer to some who supposed that it would appear immediately, and be presently followed by the second coming of Christ. 2 Theff. ii. 1.

‘ Now we beseech you, brethren, by the  
 ‘ coming of our Lord Jesus Christ, and by  
 ‘ our gathering together unto him, that ye  
 ‘ be not soon shaken in mind, nor be trou-  
 ‘ bled—as that the day of Christ is at hand.  
 ‘ Let no man deceive you, by any means.  
 ‘ For that day shall not come except there be  
 ‘ a falling away first, and that man of sin be  
 ‘ revealed, the son of perdition. And now  
 ‘ we know what with-holdeth, that he might  
 ‘ be revealed in his time. For the mystery  
 ‘ of iniquity doth already work, only he who  
 ‘ now letteth will lett till he be taken out of  
 ‘ the way. And then will that wicked one  
 ‘ be revealed.’

According to Daniel, this power, signified by the ‘ little horn,’ was not to arise till after the rise of the ten kingdoms, into which the fourth, or Roman empire, was to be broken. They were those kings who, according to Rev. xvii. 13. were to ‘ give their  
 ‘ strength and kingdom to the beast,’ so that  
 this

this latter could have no power, or proper existence, till they gave it to him, which of course implies prior existence.

When the apostle wrote this, the Roman empire was in its full power, and this must have effectually prevented the rise of any other in the same seat; and that would have interfered with it. And it is well known that for several centuries the popes were only bishops of Rome, without any temporal power at all, and that they first acquired it after the removal of the seat of empire to Constantinople. After this, by the gift of Pepin and Charlemagne, kings of France, they became possessed of the exarchate of Ravenna, and the kingdom of Lombardy; and lastly they acquired the sovereignty of the city of Rome. These may be the three principalities, represented by the three horns in the vision of Daniel, chap. vii. 8. ‘And behold there came up among them  
‘ another little horn, before whom there were  
‘ three of the first horns plucked up by the  
‘ roots.’ In the interpretation it is said (verse 24) ‘the ten horns of this kingdom are ten  
‘ kings,’ (i. e. kingdoms) ‘that shall arise;  
and

‘ and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings.’ And it is remarkable that, at whatever time the custom was taken up, the popes wear a triple crown.

5. This antichristian power was to be acquired and kept up by *artifice*. The coming of the man of sin, Paul says, (2 Thess. ii. 10.) is ‘ with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. For this cause God gave them up to strong delusions.’ Also, in his description of the latter days, he says (1 Tim. iv. 2.) men will ‘ speak lies in hypocrisy.’ In Rev. xvii. 13, it is said that ‘ the kings of the earth gave their power to the beast,’ which it cannot be supposed they would have done from pure generosity. They must have been led, by some artful representations, to believe that it would be their interest to do it.

Now it is evident from all history that the popes acquired their power not as other princes did, either by lineal succession, or by force of arms, but altogether by artifice ;  
 persuading

persuading princes who had power to share it with them, in return for the assistance they were able to give them in another way, viz. by the influence they had over the minds of the people ; and they contrived to preserve and enlarge their power by every species of craft and cunning.

It was thus that the popes prevailed upon the kings of France to divide with them their conquests in Lombardy, and the exarchate of Ravenna ; and thus, after a long struggle, they obtained the sovereignty of the city of Rome. By their address, and taking advantage of circumstances, they also emancipated themselves from their subjection and allegiance to the emperors, on whom they had long depended, and whose consent had been necessary to their consecration. And for many centuries the policy of the court of Rome was noted for its superior refinement, and directed in a great measure the politics of most other states, every measure of great political importance being taken, and arranged, at Rome.

6. Among other artifices, this power was to be distinguished by pretences to ‘ mira-  
cles.

‘cles. His coming,’ says Paul (2 Theff. ii. 9.) is ‘after the working of Satan, with  
 ‘all power, and signs, and lying wonders.  
 ‘And the beast that rose out of the earth in  
 Rev. xiii. 3, is said to ‘do great wonders,  
 ‘so that he maketh fire to come down from  
 ‘heaven upon earth in the sight of men,\*  
 ‘and deceiveth them that dwell on the earth,  
 ‘by means of those miracles which he hath  
 ‘power to do in the sight of the beast.’

The history of popery abounds with accounts of miracles of every kind. More of them are ascribed to some of their saints than to any of the ancient prophets, or to Jesus Christ, and one circumstance necessary to their canonization is a certificate of the miracles they wrought before, but especially after, their deaths. The monks, who were the principal supports of the papal power, were particularly famous for their invention of miracles; and at the time of the reformation many of their frauds and impostures were

\* This may allude to the dreadful excommunication of the court of Rome, in which, from an eminence they threw down lighted torches, and denounced the most terrible judgments, as from God.



detected; and in the present more enlightened times, few miracles are pretended to.

7. Agreeably to this pretended power of working miracles, this antichristian power is represented as arising *in the church*, and by this means it was essentially *diverse* from all the preceding powers, as it is said to be in Daniel vii. 24. The man of sin of St. Paul, (2 Theff. ii. 4) *Sitteth in the temple of God, shewing himself that he is God.* To this circumstance our Saviour might allude, when he foretold that tares would be sown by an enemy among his wheat.

Improbable as this must have appeared, and indeed unintelligible as it must have been, in the times of the apostles, what was then, and in the time of Daniel, foretold has actually come to pass. The plain and simple doctrine of Christ has been corrupted in the most extraordinary manner, by the introduction of heathen principles and practices: and what must have been thought the most extraordinary circumstance in the whole, one of the Christian ministers, originally nothing more than a person chosen by his brethren out of a society of Christians, to officiate

among them, maintained by them, and removable at their pleasure, came, in a course of time, to be a sovereign prince, nay to claim, and be allowed, ‘ all power in heaven ‘ and in earth,’ and to set up and put down other princes at his pleasure. Of all the events recorded in history this is the most extraordinary, and would not even be credible but that it is so authenticated, and so evident from the history of every state in Europe, that it is impossible to deny it.

The wealth, as well as the power, of this extraordinary principality exceeded that of any other. The woman sitting on the beast, (Rev. xvii. 4.) is described as ‘ decked ‘ with gold, and precious stones, and pearls,’ and at the fall of Mystical Babylon those who were made rich by her merchandise are represented (Rev. xviii. 16.) as lamenting over her, and saying, ‘ Alas, Alas, that great ‘ city, that was clothed in fine lincn, and ‘ purple, and scarlet, and decked with gold, ‘ and precious stones, and pearls. For in ‘ one hour is so great riches come to nought.’

The wealth that was drawn to Rome from every country in Europe is almost beyond

yond calculation. What was got from England exceeded the king's revenue, and other nations contributed to the wealth of Rome in nearly the same proportion. Germany, and other countries, complained of being intirely exhausted by this means; and on this account a reformation became absolutely necessary. The riches of some particular Catholic churches is immense, especially that of Loretto, and others to which pilgrimages are made.

Particular notice is taken, in the passage above quoted from the Revelation, of the *purple and scarlet* made use of by the power described in it, and it is very remarkable that the court of Rome appears almost wholly of this colour, the bonnet, the shoes, and many other parts of the dress of the pope, the hats of the cardinals, and almost every thing worn by them, are of it. They are not allowed to mourn except in purple. All persons who wait upon the pope, or attend upon him at public festivals, and even the horses, and mules made use of in the procession, are dressed in red.

8. In proportion to the wealth and power of this new potentate, was to be his *pride* and *arrogance*. The little horn which represents it is said, (Dan. vii. 8.) to have ‘eyes like those of a man, and a mouth speaking great things;’ and his look is said, (verse 20.) to have been ‘more stout than his fellows; and he shall think to change times, and laws.’ In Dan. xi. 36. the same power is described as ‘a king who doth according to his will, who exalteth and magnifyeth himself above every god,’ i. e. all who have supreme power. ‘He doth not regard any god, but magnifyeth himself above all.’ Paul says, (2 Theff. ii. 4.) that ‘he opposeth and exalteth himself above all that is called god, or that is worshipped.’ Of the beast, by which the same power is represented, it is said, (Rev. xiii. 5, 6.) ‘there was given unto him a mouth speaking great things and blasphemies,’ that he ‘opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.’ Another beast, by which the same power is signified is said (Rev. xiii. 11.) to ‘have  
‘two

‘two horns like a lamb,’ but ‘to speak as a dragon,’ and ‘to exercise all the power of the first beast before him.’ The Babylon, which is also another figure of the same power, is described (Rev. xviii. 9.) as ‘glorifying herself,’ as well as, ‘living deliciously, saying in her heart, I sit a queen, and am no widow and shall see no sorrow.’

Instances of the most extreme pride, haughtiness, and insolence, in the popes are without end. Kings and emperors have constantly rendered them the meanest offices, such as holding their stirrups when they mounted their horses, the basin when they washed their hands, and kissing their feet. Henry IV. of Germany was obliged to wait barefooted several days in very cold weather, accompanied by the empress, and his infant son, before pope Gregory VII. would receive the submission he came to make to him. Similar instances of arrogance frequently occur in the history of the popes.

This pride and arrogance had a foundation in real power, though it was derived from nothing but the ignorance and credulity of the Christian world. Confiding in this, they

they not only excommunicated sovereign princes, and laid their kingdoms under interdicts, but proceeded to the formal deposition of them, and gave their dominions to whom they pleased. This was several times done in the case of the emperors of Germany; and whenever the popes undertook any thing of this kind, they generally succeeded in it at last, though sometimes not without meeting with violent opposition.

The effects of their violent proceedings in the dark ages of Europe are barely credible at this day. When Robert king of France was excommunicated, it is said by the historians, that few persons would come near him, and that what his domestics received from his table they would not eat, but threw to the dogs. When king John of England was in the same circumstances, and his kingdom at the same time laid under an interdict, all the altars of the churches were stripped of their ornaments; the pictures, the statues, and the relicks, were laid on the ground; divine service was intermitted, the churches shut to the laity, and all the sacraments refused except to the dying;  
and

and burying in consecrated ground was not allowed. In consequence of this, all the offices of life were disturbed by a general consternation. In this extremity the king, high spirited as he naturally was, found himself under the necessity of resigning his crown to the pope, and acknowledging himself his vassal, swearing allegiance on his knees to the pope's nuncio, and making every other submission that was required of him.

This antichristian power is said 'to change times and laws,' and it is well known that the popes claim the power of abrogating any laws, civil, as well as ecclesiastical, divine as well as human; and that they have frequently done it when the most established laws have interfered with their interest. They have decreed changes in the laws of God and of nature respecting marriage, the use of meats, and even the obligation of oaths, and the most solemn engagements; having frequently absolved princes and other persons from them. When they have forbidden marriages without the usual degrees of relationship, and on account of spiritual relationship, as by means of god-fathers.

fathers and godmothers, they have granted dispensations for marrying the nearest relations, at the idea of which nature revolts. They have even asserted that the authority not only of councils, but even that of the Scriptures, was derived from them. Things acknowledged to be allowed in the Gospel, as communion in both kinds, and the marriages of the clergy, they have expressly forbidden.

The power to change *times*, as well as laws, many refer to the power the popes have to appoint fasts and festivals, and to reform the Calendar, when pope Gregory XIII. changed what was afterwards called the *old style*, for the *new*, at which time ten days were struck out of the Calendar.

9. The arrogance of this antichristian power is foretold to affect the rights and prerogatives of God himself, as was in a general way intimated under the last head, and therefore he is chargeable with *blasphemy*. He is said (Dan. vii. 25.) ‘to speak great words against the Most High,’ and (2 Theff. ii. 4.) ‘to oppose, and exalt himself, above all that is called God, or that is worshipped,



‘ so that he, as God, sitteth in the temple of  
 ‘ God, shewing himself that he is God.’ And  
 the beast which rose out of the sea (Rev.  
 xiii. 1.) and which probably represents the  
 civil power of Rome, had upon his seven  
 heads, ‘ the name of blasphemy, and there  
 ‘ was given unto him a mouth speaking great  
 ‘ things, and blasphemies; and he opened  
 ‘ his mouth in blasphemy against God, to  
 ‘ blaspheme his name, and his tabernacle, and  
 ‘ them that dwell in heaven.’

Now the titles assumed by the popes are  
 in a high degree blasphemous, some of them  
 being such as belong to God only, as that of  
*most holy Father*. In the tenth session of the  
 council of Lateran, the archbishop of Patras  
 addressed the pope in the following manner:  
 “ Constantine gave up the sceptre of the em-  
 “ pire of the world, of the city, and monar-  
 “ chy of the universe, to his proper Lord,  
 “ the creator of all things, to wit, Sylvester,  
 “ the sovereign pontiff, the victorious God  
 “ and man, in the Roman see.”

This may be considered as flattery, and  
 though not rejected, not accepted. But pope  
 Nicolas II. in one of his public decrees, says,

“ It is clearly proved that the pope cannot  
 “ be bound or loosed by any secular power :  
 “ for it is known that he was styled *God* by  
 “ the pious Constantine, and it is clear that  
 “ God cannot be judged by man.” Urban  
 II. in a council held at Rome, A. D. 1099,  
 said, “ It is an execrable thing that hands  
 “ consecrated to do what has never been  
 “ granted to any angel, viz. to create God  
 “ the creator, and to offer him to God the  
 “ Father, for the salvation of all men, should  
 “ be reduced to this unworthy baseness, to be  
 “ the slaves of hands stained day and night  
 “ with impurity, rapine, and blood.”

Innocent III. said that the popes held on  
 earth the place, not of simple man, but of  
 the true God. Martin V. giving instructions  
 to the ambassadors that he sent to Constan-  
 tinople, began in the following manner :  
 “ The most holy and the most blessed, who  
 “ has the celestial empire, who is Lord upon  
 “ earth, successor of St. Peter, the Christ of  
 “ the Lord, the master of the universe, the  
 “ father of kings, the light of the world, the  
 “ sovereign pontiff, Martin by divine provi-  
 “ dence, instructs Anthony Bassan,” &c. &c.

Leo

Leo X. at the council of Lateran, was styled “the lion of the tribe of Judah, of the  
 “race of Jesse, the saviour and deliverer of  
 “Israel;” and an archbishop addressed him  
 as follows: “All power is given unto you,  
 “and he who said *all*, excepted nothing.”  
 The same pope suffered himself to be styled  
*divine majesty*. Paul V. suffered himself to  
 be called *vice-God*, and received this language  
 of the prophets as applicable to himself. Jer.  
 xxvii. 8. ‘The nation and kingdom which  
 ‘will not serve thee, and that will not put  
 ‘their neck under thy yoke, that nation will  
 ‘I punish saith the Lord, with the sword and  
 ‘with famine, and with the pestilence, until  
 ‘I have consumed them by his hand.’  
 Dan. vii. 14. ‘There was given to him do-  
 ‘minion, and glory, and a kingdom, that all  
 ‘people, nations, and languages should serve  
 ‘him. His dominion is an everlasting do-  
 ‘minion, which shall not pass away, and his  
 ‘kingdom that which shall not be destroyed. |  
 Many more examples might be given of this  
 blasphemous arrogance.

The popes do not scruple to ascribe to themselves the incommunicable attributes of God, as those of *infallible*, *impeccable*, the power of *pardonning sin*, and of absolving from the obligation of oaths, &c. which they have frequently done. They have also presumed to make new articles of faith. Nay, Leo X. in his bull against Luther, anathematizes him for teaching that it is not in the power of the pope to make new articles of faith. This was asserted by Thomas Aquinas, who was canonized. According to the decrees of Gregory VII. no book of Scripture is canonical without his authority. In these decrees it is farther said, that there is no appeal from the pope, not even to God. He claims a power of giving dispensations “against the Old Testament, against the Gospel, against the apostles, and against the law, being himself above law.”

Under this head we may also include the power which the popes claim of instituting new sacraments, and authorizing the worship of particular saints by their canonization, and admitting into heaven whom they pleased.

Clement

Clement VI. in his bull concerning those who might die in going to the jubilee at Rome, commands “ the angels of Paradise  
 “ to introduce their souls to glory and peace,  
 “ without passing through the pains of pur-  
 “ gatory.” There cannot, therefore, surely be wanting any farther evidence of *blasphemy*, properly so called, in the pretensions and conduct of the popes.

10. We cannot wonder at such a power as this being styled (2 Theff. ii. 2.) ‘ the  
 ‘ man of sin,’ and the ‘ wicked one,’ that his reign should be called the ‘ mystery of in-  
 ‘ iquity,’ that he should be said to act with  
 ‘ all deceivableness of unrighteousness,’ that in his time men should be said to have their  
 ‘ consciences seared as with a hot iron.’ (1 Tim. iv. 2.) that in ‘ these latter days,’ (2 Tim. iii. 2.) ‘ men should be lovers of their  
 ‘ own selves, and chargeable with almost  
 ‘ every vice’ there specified, especially as  
 ‘ having a form of Godliness, but denying  
 ‘ the power of it.’ The woman in the Revelation (ch. xvii. 4.) that was ‘ clothed in  
 ‘ purple, and scarlet,’ had in her hand ‘ a  
 ‘ golden cup full of abomination and filthi-  
 ‘ ness

‘ nefs of her fornication, and upon her head  
‘ was written, Myftery, Babylon the Great,  
‘ the mother of harlots, and abominations of  
‘ the earth.’

It is not uncandid to fay that this is no unfair character of the church and court of Rome. The undue ftrefs which the Catholics are taught to lay on their endless fuperftitious practices naturally make them refpect much lefs than they would otherwife do the obligations of morality ; and when men know that they can have abfolution and indulgences for money, whatever crimes they commit, they will make themfelves eafy on the fubject, thinking themfelves fure to go to heaven, though they fhould be leaft fit for it. It is univerfally acknowledged that the court of Rome was for ages the moft corrupt of any in the world, and feveral of the popes themfelves have been the moft debauched, and in all refpects the moft flagitious, of men. For feveral centuries the priefts in general, being forbidden to marry, were allowed for a fmall fine to have as many concubines as they pleafed, women whom they took and difmiffed at pleafure. In monafteries

ries the most unnatural lusts were often indulged without restraint.

Several of the vices mentioned by the apostle Paul (2 Tim. iii. 1.) as prevalent in the latter days, are those that are peculiarly countenanced and practiced by the Catholics. One of them is a *want of natural affection*, and the priests having no lawful wives or families, must have been in a great measure devoid of it; the object of the restriction they were laid under having been to prevent their having any natural attachment to families or to countries, that they might attach themselves to the church, and to the pope as its head. The apostle also says that they would be *truce-breakers*; and the breach of treaties, and the violation of oaths and vows, were avowedly authorized on many occasions by the pope, and the clergy, whenever it was convenient for their interest that they should be broken. Men were also, according to the apostles, to be *traitors, beady, and high-minded*; and the popes frequently authorized rebellions against lawful princes, and encouraged factions and disturbances in states, to answer their political purposes. With all this

this they were to have ‘ a form of godliness, ‘ but denying the power of it.’ And the Catholics, notwithstanding the vicious practices above mentioned, pretend to a character of peculiar holiness, and to hold the keys of the kingdom of heaven, from which they think that all besides themselves will be excluded.

11. This antichristian power was to be an enemy to marriage, and to enjoin restrictions in the use of meats. In Dan. xxvii. the ‘ king who was to do according to his ‘ will,’ would ‘ not regard the desire of ‘ women;’ and ‘ the man of sin,’ in Paul’s epistles, would ‘ forbid to marry, and command to abstain from meats, which God ‘ had created to be received with thanksgiving.’

These circumstances are well known to mark the church of Rome. Their priests are universally forbidden to marry, and their limitations with respect to the laws of marriage are numerous, in order to make dispensations necessary. Also their rules with respect to fasting, and abstinence from particular kinds of food make their religion exceedingly

I ingly



ingly burdensome, and to require frequent dispensations, which, however, may always be purchased.

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DISCOURSE VII. PART II.

12. **T**HE greatest enormity with which this antichristian power is charged in prophecy is that it would be a *persecuting power*; and different degrees of persecution are mentioned in the prophecies concerning it. In Rev. xiii. 1. the beast, which represents this power, ‘causes that no man should buy or sell, save he that had the mark, or the name, of the beast, or the number of his name.’ In Dan. vii. 25. it is said to ‘wear out the saints of the most high,’ and that ‘they shall be given into his hands till a time, times, and the dividing of time.’ Of the same beast that forbade buying or selling, except to its followers, it is said (Rev. xiii. 1.) that ‘it shall be given to him to make war with the saints, and to overcome them, and that power was given him over all  
VOL. II.                    3 M                    ‘ kindreds,

‘ kindreds, and tongues, and nations;’ and in Rev xvii. 6, the woman which represents the same power is said to be ‘ drunk with the blood of the saints, and with the blood of the martyrs of God.’ Of the city called *Babylon*, when it was fallen, it is said, (Rev. xviii. 24.) that ‘ in her was found the blood of the prophets and of the saints, and of all that were slain upon the earth.’

Never was any prophecy more fully and more literally fulfilled than this has been in Rome-papal. By a decree of Gregory VII. no person was allowed to buy or sell who disobeyed the holy see. The same was confirmed by Alexander III, and other popes, with a particular prohibition of their having any communication with Catholics. Farther than this, permission was given to the Catholics by papal decrees to deprive heretics of their goods. A father was even required to disinherit an heretical son, and a son was authorized to take the property of an heretical father; servants might refuse to obey an heretical master, and Catholics were not to be subject to an heretical king.

In consequence of excommunication, which affected all persons who were not within the pale of the Catholic church, all intercourse of every kind was strictly forbidden. Not only could no office of humanity be rendered to excommunicated persons, but all trade and commerce with them was deemed unlawful. Accordingly many persons in England, who were stigmatised as *Lollards*, perished for want, and through the inclemency of the weather; no person daring, or not chusing, to relieve them.

Farther than this, multitudes in all Christian countries have been put to death by order of the court of Rome, and generally in the most painful way, of burning alive. Those who have suffered death in the persecutions of Rome papal have been far more numerous than those who suffered by Rome in its heathen state. It has been computed that more than an hundred thousand persons suffered death in the crusades against the Albigenes, in the south of France. In the war of the Hussites there perished not fewer than an hundred and fifty thousand. In the massacre of the Vandals twenty-two towns

were burned, and eighteen thousand persons were put to death in various ways, women and children not being spared. If we include all the massacres in Flanders, Germany, Holland, France, and England, we cannot make them less than two millions; and numerous families were reduced to a degree of distress worse than death. By means of the inquisition alone it is thought that not less than two hundred thousand have perished. Besides these massacres, which were directly on account of religion, the policy of the court of Rome has been the cause of many bloody wars, indeed of almost all the wars that have afflicted Europe from the time that the popes had any influence in public affairs. The crusades were chiefly incited by the popes, and in them it has been computed that there perished not less than a million.

13. This antichristian power was to introduce *new objects of worship*, as may with probability at least be inferred from what both Daniel and the apostle Paul say on the subject. Of the king who would do according to his will is said, (Dan. xi. 38.) that 'he  
 ' would

' would in his estate honour the God of  
 ' forces,' but Mr. Wintle renders it thus,  
 ' And near to God, in his feat he shall ho-  
 ' nour Mahuzzim,' and ' a God whom his  
 ' fathers knew not shall he honour, with  
 ' gold, and silver, and precious stones, and  
 ' pleasant things. Thus shall he do on  
 ' the strong holds with a strange god, whom  
 ' they shall acknowledge, and increase with  
 ' glory; and he shall cause them to rule  
 ' over many, and shall divide the land for  
 ' gain.' The apostle says (1 Tim. iv. 1.)  
 ' The spirit speaketh expressly that in the  
 ' latter times some shall depart from the  
 ' faith, giving heed to seducing spirits, and  
 ' doctrines of dæmons,' by which we may  
 understand the spirits of dead men, or any  
 intelligent beings inferior to God.

The word *Mabuzzim* made use of by  
 Daniel, and expressions similar to it, are fre-  
 quently used in the Scriptures to denote ob-  
 jects of worship, as the rocks, strong holds,  
 and fortresses, to which men fly for protec-  
 tion. Thus Moses says (Deut. xxxii. 37.)  
 ' He shall say where are their gods, the  
 ' rocks

‘rocks in which they trusted.’ Pf. xxviii. 1,  
 ‘Unto thee will I cry, O Lord, my rock.’  
 Pf. xxxi. 3. ‘Thou art my rock, and my  
 ‘fortress.’ Pf. xlii. 9. ‘I will say unto  
 ‘God, My rock, why hast thou forgotten  
 ‘me.’

Admitting this to be the meaning of the passage, the fulfilment of the prophecies in the history of popery is exceedingly clear. Did not the pop recommend, and make the use of, the worship of saints and angels, which were objects of worship certainly unknown to the primitive Christians? and was not the church, and especially the monasteries, which were particularly devoted to this worship, enriched by this means. Every monastery as well as every church, was dedicated to some particular faint, and many of them became immensely rich with donations of every thing of value, as gold, silver, and precious stones. Also great possessions of land were given to such institutions. These new objects of worship were also honoured with canonizations, festivals, processions, the solemn dedication of their churches, and the

the presentation of relicks, preserved in the most costly vases and worshipped with incense, &c.

Such were the characters of the great antichristian power which was to arise in the Christian church, and so clearly does the papal power answer to them all, though so many in number. Before I consider the prophecies that relate to the destruction of this power, I shall observe that another characteristic of the last times is the great prevalence of *infidelity* in them; and this has been in a great measure produced by the absurdities and extravagances above mentioned, which have led many to reject the whole of the system that was loaded with them.

Of the prevalence of infidelity in the latter times our Saviour gave a plain intimation, when he said (Luke xviii. 8.) ‘ When  
‘ the son of man cometh shall he find faith  
‘ in the earth.’ The same was also announced by the apostle Peter, (2 Pet. iii. 3.)  
‘ There shall come in the last days scoffers;  
‘ walking after their own lusts, and saying,  
‘ Where is the promise of his coming? for  
‘ since the fathers fell asleep all things con-  
‘ tinue

continue as they were from the beginning of 'the creation.' Jude makes the same observation, verse 17. 'Beloved, remember ye 'the words which were spoken by the apostles of our Lord Jesus Christ, how that I 'told you there should be mockers in the 'last time who should walk after their un- 'godly lusts.'

Though our Saviour foresaw that there would be a great prevalence of infidelity before his second coming; yet he foretold with the greatest confidence the final and universal spread of his religion: when he said (Matt. xvi. 18.) that 'the gates of death 'should not prevail against it.' He expressed the same thing in his comparison of the kingdom of heaven to a 'little leaven,' which would leaven the whole lump, and in various other ways. And notwithstanding the unpromising state of his religion at the time of the prediction, we have seen the accomplishment of much of this prophecy in the rapid spread of Christianity over a great part of the world; and, judging by present appearances, it is not at all probable that, great as is the progress that infidelity is making, it will



ever prevail to the total extinction of Christianity.

Infidelity seems to have begun with Averroes, the Mahometan philosopher, in the twelfth century, and to have affected many Christians, who, like him, were addicted to the Aristotelian philosophy, especially in Italy, as we see in the history of Petrarch. But till the last century unbelievers were not very conspicuous. As they never courted persecution, they carefully concealed themselves, making no scruple to profess whatever was required of them; so that they did not outwardly distinguish themselves from Christians. It was usual with them to say that their tenets were *philosophically true*, but *theologically false*, and therefore they were always ready to disclaim them, and profess themselves good Catholics. Indeed, till within our own memory all unbelievers wrote in a disguised and artful manner, pretending to be friends to Christianity, at the same time that they were endeavouring to undermine it. This was the case with all the deists in England at the beginning of the present century, and with Voltaire, who

probably made more unbelievers not only in France, but in all parts of Europe, than any person before him. Of this character also are the writings of Mr. Hume, and Mr. Gibbon.

But at this day, and especially since the revolution in France, unbelievers appear without any disguise, openly insulting the Christian religion, and assailing it both by wit and argument; and the writings of unbelievers, now that they can do it with impunity, and even with applause, are exceedingly multiplied. Perhaps, however, unbelievers are not much less numerous, in proportion to the number of inhabitants, in England, and some parts of America, than in any part of the continent of Europe. I think it cannot but be allowed by candid unbelievers themselves, that many writers on their side, discover extreme ignorance of the subject, though meeting with a previous disposition to reject the doctrines, the obligations, and the expectations, of Christianity, they have of late had an astonishing effect; while very rational and able defences of Christianity are little read, or attended to.

There

There is not, however, any reason to believe that Christianity will ever lose its hold on the minds of the bulk of the *common people*, who are in general virtuously disposed, and are of course attached to a religion that favours virtue, and are unwilling to give up the hopes of Christians in a future state. Besides, the common people are but little disposed to speculation, or innovation, and therefore, in all cases, they longest retain the principles in which they were educated. Christianity, I also doubt not, will continue to be held, and with additional zeal, by the most truly learned, pious, and candid, of men, though the number of such persons is never great; and their firm persuasion of the goodness and importance of the cause to which they adhere will easily enable them to bear up against the influence of any unbelievers they may meet with, be their number, their ability, their knowledge, and respectability, on other accounts, ever so great; and though the prevailing infidelity, which at this time increases in an astonishing degree, should proceed to its utmost possible limit. On the contrary, when they perceive

that this is the case, they will, in the language of Scripture, ‘ lift up their heads with ‘ rejoicing,’ knowing that their ‘ redemption ‘ draws nigh,’ and that the second coming of Christ is at hand. That great event, which to the world at large will be most unexpected, even as ‘ a thief in the night,’ will find them prepared, and in earnest and joyful expectation of it, like the wise virgins, with their lamps burning, ready to meet the bridegroom.

14. Lastly, this antichristian power, enormous as it has been, and long as it has tyrannized over the Christian world, is, in the sure word of prophecy, destined to *destruction*, though it is not to be fully completed till the second coming of Christ, and the commencement of his proper kingdom. His tyranny, by which he is to persecute and oppress the saints, is to continue a limited time, in the language of prophecy 1260 days, 42 months, or ‘ a time, times, and ‘ half a time,’ all of which are equivalent expressions; a day signifying a year, and a time, a year of days, or 360 years.

After

After the description of the little horn, which represents this power in the seventh chapter of Daniel, which had eyes like a man, and a mouth speaking great things, it is said (Dan. vii. 9.) ‘ I beheld till the thrones  
‘ were cast, and the Ancient of days did sit,  
‘ whose garment was as white as snow, and  
‘ the hair of his head like pure wool ; his  
‘ throne was like the fiery flame, and his  
‘ wheels as the burning fire. A fiery stream  
‘ issued and came forth from before him.  
‘ Thousands of thousands ministered unto  
‘ him, and ten thousand times ten thousand  
‘ stood before him ; the judgment was set,  
‘ and the books were opened. I beheld then  
‘ because of the voice of great words which  
‘ the horn spake. I beheld even till the  
‘ beast was slain, and his body destroyed, and  
‘ given to the burning flame.’ In the interpretation of this it is said (verse 25.) ‘ He  
‘ shall speak great words against the Most  
‘ High, and shall wear out the saints of the  
‘ Most High, and shall think to change  
‘ times and laws ; and they shall be given  
‘ into his hand till a time, and times, and the  
‘ dividing of time. But the judgment shall  
‘ fit.

‘ sit, and they shall take away his dominion,  
 ‘ to consume and to destroy it unto the end ;  
 ‘ and the kingdom, and dominion, and the  
 ‘ greatness of the kingdom, under the whole  
 ‘ heaven, shall be given to the people of the  
 ‘ saints of the Most High, whose kingdom  
 ‘ is an everlasting kingdom, and all domi-  
 ‘ nions shall serve and obey him.’

In the eleventh chapter of Daniel, it is said of ‘ the king who shall do according to  
 ‘ his will,’ and who shall ‘ exalt himself,’  
 and ‘ magnify himself above every God,’  
 and who shall ‘ speak marvellous things  
 ‘ against the God of gods,’ (verse 36.) that  
 ‘ he shall prosper until the indignation be  
 ‘ accomplished, for that which is determined  
 ‘ shall be done.’ It is said of the same power  
 (verse 35.) ‘ that some of them that under-  
 ‘ stand shall fall by him, to try them, and  
 ‘ to purge, and make them white, even to  
 ‘ the time of the end ; for it is yet for an ap-  
 ‘ pointed time.’

Corresponding to these are the prophecies concerning the destruction of the same anti-christian power in the New Testament. In 2 Thess. ii. 3. he is called *the son of perdition*,  
 clearly

clearly intimating that he is to be destroyed. It is said of him, (verse 8.) ‘ then shall that  
‘ wicked one be revealed, whom the Lord  
‘ shall consume with the spirit of his mouth,  
‘ and destroy with the brightness of his ap-  
‘ pearing.’ Of the beast which rises out of  
the sea, to which was given a mouth speak-  
ing great things and blasphemies, evidently  
the same with the little horn of Daniel, it is  
said (Rev. xiii. 5.) that ‘ power was given to  
‘ him forty and two months;’ but of the  
same beast it is said (Rev. xix. 20.) that ‘ he  
‘ was taken, and with him the false prophet  
‘ that wrought miracles before him, and  
‘ which deceived them that had the mark of  
‘ the beast, and that worshipped his image,’  
(the same with the beast with two horns like  
a lamb, and that spake as a dragon) ‘ these  
‘ both were cast alive into a lake of fire burn-  
‘ ing with brimstone.’

Of the two witnesses, who bear their  
testimony against the idolatrous corruptions  
of religion, it is said, (Rev. xi. 3.) that ‘ they  
‘ shall prophecy in sackcloth 1260 days, but  
‘ though the beast which ascended out of the  
‘ bottomless pit shall make war upon them,  
‘ and

‘ and overcome them, and kill them, and  
 ‘ they were not permitted to be buried, and  
 ‘ they that dwell on the earth would rejoice  
 ‘ over them: yet after three days and an  
 ‘ half,’ it is said that ‘ the spirit of life from  
 ‘ God entered into them, and they stood  
 ‘ upon their feet, and great fear fell upon  
 ‘ them that saw them; and I heard a great  
 ‘ voice from heaven, saying unto them, Come  
 ‘ up hither and they ascended up to heaven  
 ‘ in a cloud, and their enemies beheld them;  
 ‘ and the same hour there was a great earth-  
 ‘ quake, and the tenth part of the city fell,  
 ‘ and in the earthquake there were slain of  
 ‘ men,’ or names of men ‘ seven thousand,  
 ‘ and the remnant were afraid, and gave  
 ‘ glory to God.’

There is great difference of opinion about  
 the time at which this tyrannical empire of  
 antichrist, or that of the pope, commenced;  
 because it reached its height of power by  
 degrees, and therefore there must be equal  
 difficulty in determining when it is to ter-  
 minate; but this uncertainty was, no doubt,  
 wisely intended to prevent our knowing with  
 certainty any thing more than the general  
 catastrophe,



catastrophe, which alone it much concerns us to be acquainted with ; and in what manner soever we compute the 1260 years, at no great distance of time, this power is to come to an end. That it cannot be very distant is evident from its having greatly declined already, so that, though the popes are now sovereign princes, their power is small.

The religious orders, which have been the great supports of the papal power, are now in a manner abolished, especially that of the Jesuits, which was more than any other devoted to the interest of the pope ; the number of festivals is reduced, and the power of the inquisition almost annihilated. In addition to the states that threw off the yoke of Rome at the Reformation, France has now done it completely, and other states seem pretty well prepared to follow her example. That spirit of infidelity which the shocking abuses of popery (which have been naturally enough taken for Christianity itself by those who had no opportunity of seeing it in any other form) have eminently contributed to produce revolts at such enor-

mities, and will be a great means of destroying that which gave it birth.

As the kings of the earth formerly agreed to give their power to the beast, the other part of the prophecy is already in a great measure fulfilled, Rev. xvii. 16. ‘The ten  
 ‘ horns which thou sawest upon the beast,  
 ‘ these shall hate the whore,’ (another emblem of the same power) ‘and shall make  
 ‘ her desolate, and naked, and shall eat her  
 ‘ flesh, and burn her with fire. For God  
 ‘ hath put into their hearts to fulfil his will,  
 ‘ and to agree, and give their kingdoms unto  
 ‘ the beast, until the words of God shall be  
 ‘ fulfilled. And the woman which thou  
 ‘ sawest is the great city, which reigneth  
 ‘ over the kings of the earth.’

That the final destruction of this mystical Babylon will be *sudden*, is evident from the account of its fall in the book of Revelation. (Ch. xviii. 7.) ‘How much she hath  
 ‘ glorified herself, so much torment and sorrow give her. For she hath said in her  
 ‘ heart, I sit a queen, and am no widow, and  
 ‘ shall see no sorrow. Therefore shall her  
 ‘ plagues come in one day, death and mourn-  
 ‘ ing

ing, and famine, and she shall be utterly  
 burned with fire; for strong is the Lord  
 God who judgeth her. And the kings of  
 the earth who committed fornication, and  
 lived deliciously with her, shall bewail her,  
 and lament for her, when they shall see the  
 smoke of her burning, standing afar off; for  
 fear of her torment; saying, Alas, Alas,  
 that great city, Babylon, that mighty city,  
 for in one hour is thy judgment come.'

To this great catastrophe we now see things visibly hastening. The scenes that are more immediately opening upon us we may expect, as I shewed in a former discourse, to be exceedingly calamitous, what the Scriptures call 'a time of trouble such, as has not been since the foundation of the world,' affecting more particularly that part of the world which has been the seat of the four great monarchies, and especially those that have been subject to the Papal power; but it will, according to the sure word of prophecy, issue in a state of things the most glorious and happy, when 'the kingdoms of the world will become the kingdoms of our Lord Jesus Christ,' a state of righteousness and

of univerfal peace ; when, as the prophet fays, (If. ii. 4.) men ‘ fhall beat their fwords into ‘ plow fhares, and their fpears into pruning ‘ hooks ;’ when ‘ nation fhall not lift up a ‘ fword againft nation,’ and when they fhall ‘ learn war no more.’

May God, who rules among the children of men, and who is the common and the benevolent parent of all the human race, foon accomplifh fo defirable an event.

*APPENDIX,*

# APPENDIX,

## No. I.

---

A NOTE—P. 240. LINE 12.

CONSIDERING the highly figurative language used by the ancient prophets, and also by our Saviour, when they meant nothing more than to announce great revolutions in the world, it is very possible that the apostle Peter might not mean any thing more when he describes the heavens and the earth melting with heat, antecedent to the formation of the new heavens and the new earth. 2 Pet. iii. 10. ‘The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up’—verse 12. ‘Looking for, and hasting unto, the coming of the day of God, wherein the heavens being on fire shall be dissolved, and elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.’

That

That the heavens should be on fire and dissolved we know to be impossible, and could not be intended. Why then may not the same language admit of a similar interpretation when applied to the earth, in the very same sentence?

Isaiah, describing the judgments of the latter day, the same, I doubt not, with those to which Peter alludes, makes use of similar language. Is. xxxiv. 4. ‘All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down.’ Our Saviour, announcing the same events, says, Matt. xxiv. 29. ‘Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.’ Perhaps Peter, having got the general idea of the heavens being dissolved, only meant to extend the amplification of this figurative language to the earth.

In Rev. xx. 11. it is said, that ‘the earth and the heavens fled away, and there was no place found for them;’ after which it is said, Ch. 21. i. ‘I saw a new heaven and a new earth.’ It is pretty evident, therefore, that the *dissolving* of the heavens and the earth of Peter, and their *passing away* of John, previous to the appearance of what they both call *the new heavens and the new earth*, mean the same thing, and therefore that in both the language must be figurative, denoting only great changes in the state of things, especially of kingdoms and empires, antecedent to the second coming of Christ, and the renovation of all things under him.

# APPENDIX,

## No. II.

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### *Of the Influence of Mahometanism.*

MR. VOLNEY'S account of the influence of the Mahometan religion in the Turkish dominions comes so much in aid of my observations on the subject in Discourse V. that I shall subjoin the greatest part of it, and he certainly did not write with any view to recommend Christianity.

‘ Nothing can be worse calculated to remedy  
‘ the abuses of government than the spirit of Isl-  
‘ lamism. We may, on the contrary, pronounce  
‘ it to be their original source. To convince him-  
‘ self of this, the reader has only to examine their  
‘ reverend book. In vain do the Mahometans  
‘ boast that the Koran contains the seeds, and even  
‘ the perfection, of all political and legislative  
‘ knowledge and jurisprudence. Nothing but the  
‘ prejudice of education, or the interest of some  
‘ secret partiality, can dictate, or admit, such a  
‘ judgment. Whoever reads the Koran must be  
‘ obliged to confess, that it conveys no notion  
‘ either of the relative duties of mankind in so-  
‘ ciety, of the formation of the body politic, or  
‘ of

‘ of the principles of the art of governing ; no-  
 ‘ thing, in a word, which constitutes a legislative  
 ‘ code. The only laws we find there may be re-  
 ‘ duced to four or five ordinances relative to po-  
 ‘ lygamy, divorces, slavery, and the succession of  
 ‘ near relations ; and even these form no code of  
 ‘ jurisprudence, but are so contradictory, that they  
 ‘ cannot be reconciled by the altercations of the  
 ‘ doctors. The rest is merely a chaos of unmean-  
 ‘ ing phrases, an emphatical declamation on the  
 ‘ attributes of God, from which nothing is to be  
 ‘ learned ; a collection of puerile tales, and ridicu-  
 ‘ lous fables ; and on the whole, so flat and fasti-  
 ‘ dious a composition that no man can read it to  
 ‘ the end, notwithstanding the elegance of Mr.  
 ‘ Savary’s translation.

‘ But should any general tendency, or sem-  
 ‘ blance, of meaning be visible through the absur-  
 ‘ dities of this delirious effusion, it is the inculca-  
 ‘ tion of a fierce and obstinate fanaticism. We  
 ‘ are wearied with the perpetual recurrence of the  
 ‘ words *impious, incredulous, enemies of God and the*  
 ‘ *prophet, rebels against God and the prophet, devo-*  
 ‘ *tion towards God and the prophet. Heaven is open*  
 ‘ *to whoever combats in their cause. Houries stretch*  
 ‘ *out their arms to martyrs.* The imagination takes  
 ‘ fire, and the profelyte exclaims, *O Mahomet thou*  
 ‘ *art the messenger of God, thy word is his, he is in-*  
 ‘ *fallible, thou canst neither err nor deceive me ; go*  
 ‘ *on, I follow thee.* Such is the spirit of the Ko-  
 ‘ ran, and it is visible in the very first line. *There*  
 ‘ *is no doubt in this book. It guides without error*  
 ‘ *those who believe without doubting, who believe in*  
 ‘ *what they do not see.* What is the tendency of  
 ‘ this, but to establish the most absolute despotism

‘ in



‘ in him who commands, and the blindest devo-  
 ‘ tion in him who obeys, and such was the object  
 ‘ of Mahomet. He did not wish to enlighten men,  
 ‘ but to rule over them. He sought not disciples,  
 ‘ but subjects; and obedience, not reasoning, is re-  
 ‘ quired from subjects. It was to lead them the  
 ‘ more easily, that he ascribed all to God. By  
 ‘ making himself his minister, he removed every  
 ‘ suspicion of personal interest, and avoided alarm-  
 ‘ ing that distrustful vanity which is common to  
 ‘ all men. He feigned to obey, that he might  
 ‘ exact obedience. He made himself but the first  
 ‘ of servants, with a certainty that every man  
 ‘ would strive to be the second, and command the  
 ‘ rest. He allured by promises, and terrified by  
 ‘ menaces; and as every novelty is sure to meet  
 ‘ with opponents, by holding out the terrors of  
 ‘ his anathemas, he left them the hope of pardon.  
 ‘ Hence in some passages we find an appearance  
 ‘ of toleration; but this toleration is so rigid, that  
 ‘ sooner or later it must lead to absolute submis-  
 ‘ sion. So that, in fact, the fundamental spirit of  
 ‘ the Koran continually recurs, and the most ar-  
 ‘ bitrary power is delegated to the messenger of  
 ‘ God, and by a natural consequence to his suc-  
 ‘ cessors. But by what kind of precepts is the use  
 ‘ of this power manifested? *There is only one God,*  
 ‘ *and Mahomet is his prophet. Pray five times a-day,*  
 ‘ *turning towards Mecca. Eat not in the day time*  
 ‘ *during the whole month of Ramadan. Make the*  
 ‘ *pilgrimage of the Cuaba, and give alms to the*  
 ‘ *wid w and orphan.*

‘ Here is the profound source from whence  
 ‘ must spring all the sciences, and every branch of  
 ‘ political and moral knowledge. The Solons, the

‘ Numas, and Lycurgus, all the legislators of  
‘ antiquity, have in vain exhausted their geniuses  
‘ to explain the relations of mankind in society, to  
‘ declare the duties and the rights of every class,  
‘ and every individual. Mahomet, more able or  
‘ more profound than they, resolves all into five  
‘ phrases. It certainly may be safely asserted, of  
‘ all men who have ever dared to give laws to na-  
‘ tions, none were more ignorant than Mahomet;  
‘ of all the absurd compositions ever produced,  
‘ none is more truly wretched than his book. Of  
‘ this the transactions of the last twelve hundred  
‘ years in Asia are a proof. For it would be easy  
‘ to demonstrate that the convulsions of the go-  
‘ vernments, and the ignorance of the people, in  
‘ that quarter of the globe, originate more or less  
‘ immediately in the Koran, and its morality.’  
*Volney's Travels, Vol. . p. 497. American Edition.*

THE END.

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