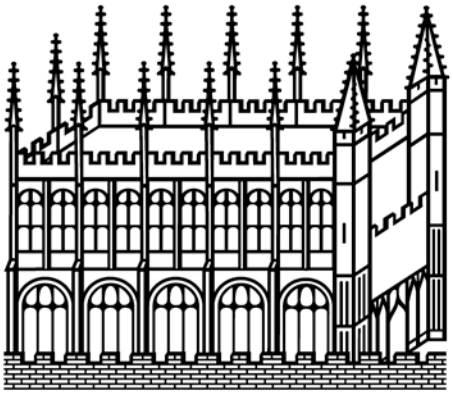

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A

PARAPHRASE

UPON OUR

Saviour's Sermon

ON THE

MOUNT.

By SAMUEL CLARKE, D. D. late Rector of St *James's Weſtminſter.*

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3.

A PARAPHRASE, &c.

CHAP. V.

1. JESUS being preſſed with the great multitude of People, retired from them to the top of a Hill; and when he was ſat down, his Diſciples, *and* † *as many as were deſirous to hear his Doctrine,* drew near and ſtood about him.

† *Luk.* vii. 1.

2. And he taught them in ſhort the Doctrine of the Chriſtian Religion, ſaying;

3. Bleſſed are thoſe that are poor and humble, modeſt and contented; who ſet not their Hearts upon this preſent World, nor too eagerly ſeek the Riches and Splendour of it; who prefer Righteouſneſs before Wealth and Honour, and can readily deſpiſe and contentedly part with theſe Things for the ſake of Religion: Bleſſed, I ſay, are theſe Men; for they are fitly prepared to be Members of the true Church of God here, and ſhall be rewarded with eternal Happineſs hereafter.

4. Bleſſed are thoſe who live not in Voluptuouſneſs, but ſeriouſly lament the Sins and Follies, and patiently endure the Hardſhips and Afflictions of this preſent Life: For they ſhall be comforted with the preſent Peace and Joy of the Holy Ghoſt, and with the Happineſs of the World to come.

5. Bleſſed are thoſe, who are of a meek and gentle, a quiet and harmleſs Spirit; free from Paſſion and Violence,

1 AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his Diſciples came unto him.

2 And he opened his mouth, and taught them, ſaying,

3 Bleſſed *are* the poor in ſpirit: for theirs is the kingdom of Heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 Bleſſed *are* the meek: for they ſhall inherit the earth.

from Haughtineſs and Turbulency: For ſuch Men ſhall generally be ſecured in the quiet poſſeſſion of their Rights in this World by the peculiar Providence of God; or however, ſhall have an Inheritance in that *new Earth*, (2 *Pet.* iii. 13.) wherein Peace and Righteouſneſs are for ever to dwell.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: for they *ſhall* be filled.

6. Bleſſed are thoſe who earneſtly deſire to become truly Virtuous and Religious: For the Grace of God will never fail to direct ſuch Men in the *right way*, and to aſſiſt them with *ſufficient means*, to attain the Fruition of true Virtue, both in the Satisfaction of the *preſent Practice of it*, and in the fulneſs of its *future Reward*.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

7. Bleſſed are thoſe who are merciful and compaſſionate, ready to relieve the Neceſſities of thoſe that want, and to forgive the Faults of thoſe who have offended them: For to ſuch Men God will be proportionably compaſſionate, in the more ready forgiveneſs of their Sins, and in beſtowing on them the greater abundance of his Mercy.

8 Bleſſed *are* the pure in heart: for they ſhall ſee God.

8. Bleſſed are thoſe who are truly pure and holy, free from Hypocriſie, and Uncleanneſs; from all Filthineſs both of Fleſh and Spirit: For to ſuch Men, God will make greater and clearer Manifeſtations of himſelf in this Life; and in that which is to come, they ſhall have a nearer and more immediate Acceſs to his Preſence and Glory.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

9. Bleſſed are thoſe, who make it their Buſineſs to promote the Peace and Welfare of Mankind; to do to all Men all the Good they can, at all times; and to indeavour to ſettle the World in univerſal Quiet and Love: For theſe Men, being made like to God in the

imitation of his moſt Excellent Attributes, his Goodneſs and Love; ſhall be owned and received by him as his peculiar Children, and ſhall be made like him alſo in the participation of his Happineſs.

10. Laſtly, Bleſſed are thoſe, who undauntedly ſuffer for the ſake of Virtue and true Religion: For theſe Men, having given the greateſt poſſible proof of their Sincerity and Conſtancy, ſhall receive an extraordinary Crown, and a particular degree of Reward in Heaven.

10 Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

11. When therefore Men ſhall revile and reproach and perſecute you, and ſay all manner of evil things of you falſely, and do all manner of Injuries to you unjuſtly, only for the ſake of Virtue and the profeſſion of the Truth; then eſteem your ſelves doubly happy.

11 Bleſſed *are* ye when men ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſly for my ſake.

12. Then rejoyce, triumph, and leap for Joy; for exceeding great ſhall be your Reward in Heaven. For thus in old Time were the Prophets and the beſt of Men perſecuted; with whom if *ye* patiently indure Sufferings, ye ſhall alſo partake of their extraordinary Reward.

12 Rejoyce, and be exceeding glad: for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

13. ¶ Be couragious therefore, and conſtant, and patient. *Ye* are to be Teachers and Examples to the World. If by your ſound Doctrine and unblameable Lives, ye propagate true Religion and Virtue, ye ſhall preſerve the World from Corruption: But if *ye*, who are to be the Inſtruments of reforming Mankind, ſhall your ſelves degenerate into Softneſs and Vice; wherewithal ſhall *ye* be corrected and amended? Ye will become the moſt uſeleſs, and incureable, and contemptible of Men.

13 ¶ Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

14. Ye

14 Ye are the light of the world A city that is ſet on an hill, cannot be hid.

14. Ye are to be ſet up as a Light in the World; to lead Men by your Doctrine from Error to Truth; and to convert them by your Example from Wickedneſs to Virtue. Ye are to be the Standard of true Religion, ſet up in the Sight of all Men, like a City built upon a Hill.

15 Neither do men light a candle, and put it under a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.

15. As therefore a City upon a Hill, cannot be hid from the Sight of thoſe that paſs by: And as a Candle uſeth not to be put under a Buſhel, but to be ſet in a Candleſtick to give Light to the whole Houſe:

16 Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

16. Even ſo ought *ye* to be careful to make the Example of your good Lives bright and conſpicuous before Men; that they being thereby convinced of the excellency of your Doctrine, may be converted to the Belief of true Religion, and to the Practice of true Virtue, and ſo give Glory to God.

17 ¶ Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil.

17. ¶ And do not think, becauſe I give you theſe new Precepts, that therefore I am come to deſtroy or abrogate the Law and the Prophets. No: I am not come to diſſolve any one natural or moral Obligation; but on the contrary, to fulfil what was typified, to explain what was obſcure, and to compleat what was imperfect.

18 For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

18. For aſſuredly there ſhall not be any part of the typical or ceremonial Law, but ſhall truly be fulfilled: Nor any one Precept of the natural or moral Law, but ſhall continue in its full force and obligation ſo long as the World endures.

19 Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the

19. Whoſoever therefore ſhall break any one of the leaſt of theſe moral Precepts, not ignorantly or by ſurprize, but wilfully and preſumptuouſly, ſo as to perſiſt deliberately in the Breach of

it,

it, and to teach or incourage others to do ſo likewiſe; he can be no good Chriſtian, nor ſhall have any Place in the Kingdom of Heaven. But on the contrary, he that practiſes all theſe moral Precepts, and teaches others the neceſſity of doing the ſame; ſuch a one is the beſt Chriſtian, and ſhall be ſure of the greateſt Reward.

20. So that unleſs your Righteouſneſs be more univerſal and more ſincere than that of the Jewiſh Doctors, Scribes and Phariſees, who frequently preferred outward Ceremonies before moral Duties; ye cannot be good Chriſtians, nor enter into the Kingdom of Heaven.

21. ¶ Thus the Chriſtian Religion is not deſigned to aboliſh the Moral Law, but to perfect and exalt it in many Inſtances. As for Example: The * Exod. xxi. 12. Lev. xxiv. 17. Law forbad *Murder*, under the * pain of Death.

22. But I ſay unto you, Whoſoever ſhall ſo much as *indulge raſh and cauſeleſs Anger or Paſſion*; ſhall be liable to be puniſhed by God in another Life, with a Puniſhment proportionable to the ſeverity of that capital one inflicted by the *Jews* on Murderers. But he that ſhall ſuffer his Paſſion to riſe higher, and uſe himſelf to *mock and deride others*; ſhall be further puniſhed by God with a ſeverity proportionable to the greater Puniſhments which uſed to be inflicted by the higher Councel of the *Jews* upon the boldeſt Offenders. But he that ſhall yet further indulge his Paſſion, and accuſtom himſelf to *rail, ſlander, and revile others*; ſhall be puniſhed by God with the ſevereſt of all the Degrees of Puniſhment, anſwering to that extraordinary one amongſt Men, of being burnt alive.

leaſt in the Kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

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.

22 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 councel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire.

23 There-

23 Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,

23. If therefore, when you are about to pay any Act of Worſhip to God, you remember that there is any Offence or Difference between you and another; which may thus provoke God's Anger againſt you:

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

24. Go immediately, and be firſt reconciled to your Adverſary, and then come and worſhip God.

25 Agree with thine adverſary quickly, while thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

25. Above all things, be ſure to put a timely End to all Contentions that may ariſe; before things come to extremity, and it prove too late.

26 For as when one is going before the Magiſtrate with his Adverſary, he may eaſily agree with him in the Way, and put an end to the Difference; but when once Sentence is paſt, and he is put in Priſon, there is no more hope: So while God graciouſly affords you time and ſpace, you may eaſily put an end to all unchriſtian Contentions; but if you be ſlow and delay till Judgement overtake you, the Time will be paſt, and there will remain nothing but endleſs Puniſhment.

27 ¶ Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery.

27. ¶ Again, the Law ſaith, Thou ſhalt not commit *Adultery*.

28 But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

28. But I ſay unto you, Whoſoever *looketh on a Woman with unchaſte Deſires and Intentions*, is guilty of Adultery in his own Mind, and in the Judgment of God, though he has not opportunity to commit the Fact.

29 & 30.

29 & 30. Perhaps theſe more ſtrict and exalted Precepts may ſeem very difficult to be practiſed, like plucking out a right Eye, or cutting off a right Hand. But if any thing as dear to you as your right Hand or right Eye, be a cauſe of making you to ſin; 'tis much better to reſolve to part with it, and to ſuffer the preſent inconvenience, how great ſoever it be; than to let it be the cauſe of your eternal ruin.

31. ¶ Again, the Law permitted a Man *in ſeveral Caſes to give his Wife a Bill of Divorcement*, and to put her away.

32. But I ſay unto you, This was not according to the Original Deſign of God, but only permitted to the *Jews* becauſe of the hardneſs of their Hearts, and to prevent greater Evils. From henceforth therefore whoſoever ſhall *put away his Wife, and marry another, excepting only for the cauſe of Adultery*, ſhall be accounted guilty of cauſing both her that is put away, and him that ſhall afterwards marry her, to commit Adultery.

33. ¶ Again, The Law required that Men *ſhould not forſwear themſelves, but religiouſly perform whatever they had obliged themſelves to by Oath.*

34. But I ſay unto you, * *Swear not at all in common Converſation.* Invoke not the Name of *God* upon light Occaſions; but let your Converſation be always ſo ſincere and true, that your Affirmation may be received as an Oath. And do not think that mincing an Oath, or ſwearing by any other thing, will excuſe you from the guilt of this Sin. For, ſwearing by any of the Creatures, is in effect ſwearing by him that made

* 'Tis evident our Saviour does not here forbid Swearing ſolemnly to any Truth before a Magiſtrate, *&c.*

29 And 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.

30 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.

31 It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths.

34 But I ſay unto you, Swear not at all

all; neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatſoever *is* more than theſe, cometh of evil.

38 ¶ Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.

39 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.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloke alſo.

41 And whoſoever ſhall compel thee

them. Swear not therefore by Heaven; for this is ſwearing by the Throne of God, and conſequently by God himſelf.

35. Neither may you ſwear by the Earth; for this is ſwearing by the Footſtool of God, and conſequently by God himſelf. Neither may you ſwear by *Jeruſalem*; for this is ſwearing by the City and Temple of God, and conſequently by God himſelf.

36. Neither may you ſwear by any other leſs Sacred Thing whatſoever; for every ſuch Thing is the Creature of God, and you have not any Power over it.

37. But let your whole Converſation be only bare Affirmations or Denials. For whatever Expreſſions are more than ſuch, do proceed from ſome evil Cauſe.

38. ¶ Again, the Law allowed *retaliation* of Evil; and that Injury ſhould be returned for Injury, and Loſs for Loſs.

39. But I ſay unto you, *return not Evil for Evil.* But If any Man injure you, and you cannot be relieved by *Juſt and Chriſtian* Authority; let him rather injure you * ſtill, than that you ſhould right *your ſelves* by Revenge.

40. And if any Man, even in going to Law before *juſt Authority*, will be Contentious, and extort from you your Due; ſuffer him in ſmall Matters to go away with it, and rather yield him *even more*, than continue in Contention with him.

41. And if a Man will compel you to do an unreaſonable thing, ſuch as he has

* Chriſt does not here forbid to reſiſt *Robbers* and *Murderers*, but is to be underſtood of ſmaller Oppreſſions.

no right to demand; be content to do it, and even more than he demands, rather than return him Violence for his Violence.

42. In all things endeavour to relieve the Neceſſities, and to contribute to the Peace and Satisfaction of all Men. To him that begs any thing of you, give freely; and to him that deſires to borrow, be not unwilling to lend.

43. ¶ Laſtly, The Law *commands Men to love their Neighbours, but permits them to hate their Enemies.*

44. But I ſay unto you: Love not only thoſe who love you, but even thoſe alſo who are your greateſt Enemies; Speak well, not only of thoſe who ſpeak well of you, but even of thoſe alſo who Revile and Curſe you; Be kind, not only to thoſe who are kind to you, but even to thoſe alſo who Hate and Reproach you; and pray, not only for thoſe who are friendly to you, but even for thoſe alſo who Injure and Perſecute you.

45. Raiſe your Virtue and Goodneſs, above the common rate of *Men:* Let it be ſo univerſal, as to come up to the Imitation of *God*; who beſtoweth the Benefit of his Sun and Rain, upon the Unjuſt and Wicked, as well as upon the Juſt and Good.

46. If ye love only thoſe who love you, what extraordinary Reward does this deſerve? This is not at all above the ordinary practiſe of Mankind: It is no more than what is generally done, even by Perſons of the loweſt Character.

47. And if ye be kind and friendly only to thoſe who are the ſame to you, what extraordinary Matter is this? This is no more, than what the worſt

to go a mile, go with him twain.

42 Give to him that asketh thee and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you:

45 That ye may be the children of your Father which is in heaven, for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 For if ye love them which love you, what reward have ye? do not even the publicans the ſame?

47 And if ye ſalute your brethren only, what do you more *then others?* do

not

not even the publicans ſo ?

48 Be ye therefore perfect, even as your Father, which is in heaven is perfect.

of Men think themſelves bound to do in common Gratitude.

48. But let your Charity and Well-doing far exceed this common Practiſe of Men. Let it extend it ſelf univerſally in imitation of the Divine Goodneſs, which is the Greateſt Excellency and Perfection of God.

CHAP. 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 which is in heaven.

1. THESE are the Inſtances, wherein your Righteouſneſs muſt exceed the Righteouſneſs of the *Jewiſh* Doctors and *Phariſees*, if ye will attain to the Virtue and Reward of true Chriſtians. There are on the other hand ſeveral Practiſes of theirs, which, if ye will be my Diſciples, ye muſt as carefully avoid. And firſt; be careful not to give your *Alms* openly; out of Oſtentation, to be ſeen and commended of Men; for if ye do, this Praiſe of Men will be reckoned to you as your Reward, and ye ſhall have no Reward in the Kingdom of Heaven.

2 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.

2. When therefore you do any act of Charity, be not like the hypocritical *Phariſees*, who ſtrive to do it in the moſt open and publick Places, and contrive all poſſible ways to proclaim and publiſh it, that they may be admired and applauded by Men. I tell you aſſuredly, this ſhall be their only Reward, and they muſt expect no other from God.

3 But when thou doeſt thy alms, let not thy left hand know what thy right hand doeth:

3. But when you beſtow your Alms, or do any Act of Mercy, (except in ſuch Caſes where you may modeſtly by your good Example ſtir up others to the like Practiſe, to the greater *glory of God and good of Men*: Except, I ſay, in ſuch Caſes) chuſe to do it with the greateſt privacy and ſecrecy poſſible.

4. And God who ſees perfectly your ſecret Piety, which cannot be ſeen or applauded of Men; and approves the ſincerity of your Heart; will at the Reſurrection of the Juſt, when all the Actions of all Men ſhall be made publick, reward you openly before Men and Angels.

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5. ¶ Again, When you offer up to God your *private Prayers*, be not like the *Hypocritical Phariſees*, who chooſe to ſay their *pretended private* Prayers in the Streets and Places of common concourſe, that they may be ſeen and applauded by Men. I tell you aſſuredly, this ſhall be their only Reward, and they muſt expect no other from God.

5 ¶ And when thou prayeſt, thou ſhalt not be 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.

6. But when you put up your private Prayers to God, let each one retire alone into his Cloſet, and ſhut himſelf up; and God, who heareth your moſt ſecret Petitions, will openly reward your Piety and Devotion.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7. Only when you pray, do not uſe a multitude of Words and vain Repetitions, as is uſual among the Heathens. For they pray in ſuch a Manner, as if God regarded the labour of the outward Action, more than the inward Affection of the Mind, or could be perſuaded and prevailed upon by a multiplicity of Expreſſions.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8. Do not therefore imitate them in this. For God, who knoweth all things, knoweth particularly all your Wants, even before you ask him.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. But when you pray, uſe ſome ſuch ſhort Form as this. *Almighty God, the Creator and Governour of all things, and the moſt bountiful Benefactor of thoſe who Fear and Obey Thee. Grant that all reaſonable Creatures, who are capable of underſtanding the greatneſs*

9. After this manner therefore pray

pray ye: Our Father which art in heaven, hallowed be thy name.

and glory of thy Attributes, may unfeignedly admire and adore thee; and expreſs their Veneration and Praiſes of thee, in Ways moſt ſuitable to the Condition of their Nature and the Diſcoveries of thy Will.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

10. *Grant that all Mankind may come to the knowledge and belief of thy true Religion: That the Kingdom of Chriſt, may be extended over all the Earth; and the eternal Laws of Godlineſs, Righteouſneſs, Charity, and Sobriety, be eſtabliſhed through the whole World. Grant that all who profeſs this thy true Religion, may live in perfect Obedience to the Laws thereof; and that Men, as the infirmity of their Nature will permit, may obey thee with proportionable Sincerity and Conſtancy, as do the Spirits of the bleſſed in Heaven.*

11 Give us this day our daily bread.

11. *Beſtow upon us every day, through the remaining part of our Lives, as many of the things of this preſent World, as may be ſufficient for our neceſſary Subſiſtence, and for the uſeful and innocent Conveniencies of Life.*

12 And forgive us our debts, as we forgive our debtors.

12. *Forgive us our Sins, and withhold thy Puniſhments which we have thereby deſerved: In like manner as we freely and heartily forgive all thoſe Injuries and Offences, which have by others been done to us.*

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

13. *Take from us the Cauſes and Occaſions of Temptations, or elſe deliver us from the power of them: That we may not be moved, either with the Enticements of Riches, Honours, or Pleaſure; or with the Fear of Want, Diſgrace, or Pain; to do any thing knowingly contrary to thy Will. And deliver us from all the Evils and Calamities, which either the Malice of the Devil, or the Wickedneſs or Misfortunes of the World might bring upon us.*

us. Theſe Petitions we offer up unto thee, O God: knowing that thou canſt, *and truſting in thy Mercy that thou* wilt *do for us more than we can deſire or deſerve; who art infinite in Power, Glory, and Majeſty, from everlaſting to everlaſting.* Amen.

14. After this manner ought ye to pray unto God. And in this Prayer which I have now preſcribed to you, ye are more eſpecially to obſerve, that I have taught you to expect and pray for Forgiveneſs of your Sins at the Hands of God, only in like manner as ye forgive one another your Offences and Treſpaſſes. For if ye readily forgive your Treſpaſſes againſt each other, God indeed will likewiſe upon this Condition forgive you your Sins.

14 For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15. But if ye will not forgive one another; be aſſured, that neither will God be moved by any Prayers or Entreaties to forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16. ¶ Again, when ye *Faſt*, be not like the hypocritical *Phariſees*, who put on ſad and mournful Looks, going about in mean and ſordid Garments, and with unwaſhed Faces, that they may appear to Men to be wonderfully Devout, and may be applauded for the ſtrictneſs and ſeverity of their Faſt. I tell you aſſuredly this ſhall be their only Reward, and they muſt expect no other from God.

16 ¶ Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

17. But when *you* faſt, appear to Men as at other times; put on no Mournful Looks, and make no Oſtentation of Strictneſs and Severity.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18. Make no affected ſhow of Faſting and Sadneſs, but humble your ſelves ſecretly in your Devotions before God; and God, who ſeeth the ſecret Humili-

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth

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in ſecret, ſhall reward thee openly.

19 ¶ Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

20 But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal.

21 For where your treaſure is, there will your heart be alſo.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

ations of your Souls, will reward you openly before Men and Angels.

19. ¶ In ſumm, whatever you do, regard not ſo much the appearances *of this preſent World*; but in all your Actions have principally a reſpect to *that which is to come*. Be not over-ſollicitous to lay up a Treaſure of Riches upon Earth, which a thouſand Accidents may eaſily rob you of.

20. But be careful by good Works, proceeding from true Faith and Love, to lay up a Treaſure of Rewards in Heaven, which no Power upon Earth, nor any Accident can poſſibly deprive you of.

21. For if your chief Deſigns be to lay up a Treaſure here upon Earth, your Heart and Affections will be fixed upon theſe things; and you will never be able to preſerve that pious, reſigned, and heavenly Temper of Mind, which the Chriſtian Religion indiſpenſably requires. But if the principal Aim of your Life, be to ſecure a Treaſure of Happineſs in Heaven; then will your Heart alſo and Affections be ſettled there.

22. Above all things therefore be ſure to preſerve this *true Judgment of the Difference of Things*; *viz.* that the Happineſs of Heaven is the Treaſure upon which your Hearts are to be fixed; and that the things of this World ought not to be too eagerly deſired, but to be ſought with Moderation, and uſed with Simplicity and *Liberality*. For as the *Eye*, is to the Direction of the *Body*; ſo is this *True Judgment* of *Things*, to the State of the *Soul*. If the *Eye* be *clear and pure*, the whole *Body* will *be enlightned and well guided*: In like manner, if this *True Judgment*

of Things be kept *pure and uncorrupted*, the State of the *Soul* will be *good and well ordered.*

23. But as, on the contrary, if the *Eye* be *dim and cloudy*, the whole *Body* will be *in the dark and without guidance:* even ſo, if in this Matter your *Judgment* be *vitiated and corrupted*, the whole bent of the *Soul* will be *erroneous and without direction.* And how great is the Errour and Miſery of ſuch a State!

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24. The Judgment and Affections of the Heart and Soul, cannot at once be fix'd and ſettled upon things of a different and contrary Nature. No Man can at the ſame time ſerve two Maſters of contrary Diſpoſitions, but he muſt obey the one and neglect the other. Ye cannot be truly Religious, and ſincere Servants of God; while your Hearts and Affections are too intent upon the things of this preſent World.

24 ¶ No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

25. Since therefore ye cannot attend wholly to two contrary things at once; let your main and principal Intentions be always fix'd upon your chief, which is your future Happineſs. And after you have uſed a reaſonable Induſtry to attain the Neceſſaries of this preſent Life, ſuch as Meat and Drink, and Cloathing; * be not any further ſollicitous about them; but rely upon the Providence of God for a continual Supply of them. For he that firſt gave you Life and Being, without your ca-

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body what ye ſhall put on: is not the life more than meat, and the body then raiment?

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* This Precept to the Apoſtles, who were to ſpend their Lives in travelling and propagating the Goſpel, may be underſtood in its moſt ſtrict and literal Senſe: But to other Chriſtians it muſt be applied in a larger Senſe, as I have paraphraſed it.

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ring or giving any Aſſiſtance towards it; will much more beſtow upon you things neceſſary for the ſupport and preſervation of that Life.

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

26. Conſider the other Creatures of God, which are of a lower Rank than you; the Birds, Beaſts, and Plants. Conſider how God, without their foreſeeing their own Wants, or being able to make any Proviſion for themſelves, preſerves and nouriſhes, and furniſhes them with all things neceſſary. And will not his Providence much more provide for you?

27 *Which of you* by taking thought, can add one cubit unto his ſtature?

27. But however that be, your caring and ſollicitude cannot be of any advantage to you. 'Tis God, that without any Care of yours, gave you Bodies; and 'tis God, that without your Knowledge, nouriſhes them and cauſes them to increaſe and grow, by ſecret ways and imperceptible degrees. Ye cannot by any Care whatever, ſo much as add one Inch to the growth of your Bodies, or one Moment to your Age. Rely then upon the Providence of God, (who will bleſs your ordinary Induſtry, but is diſpleaſed at your anxious Sollicitude,) to ſupply you with things neceſſary for the nouriſhment of your Body, and the preſervation of your Life.

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they toil not, neither do they ſpin.

28. And as for Clothing, why ſhould ye be ſo much concerned about that? The Flowers of the Field take no Care at all for themſelves, and yet God gives them a continual Increaſe, and clothes them with inimitable Beauty.

29 And yet I ſay unto you, that even Solomon in all his glory, was not

29. For this their Clothing is of ſuch Beauty and Comelineſs, as far exceeds all that the Art of Man can invent, or the Coſt of the greateſt Princes procure; ſo that all the Glories even of *Solomon's*

Court, were dull and mean in compariſon of theſe.

30. If then God thus clothes the ſhort-lived Flowers, which are but of a few Days continuance; How unreaſonable is it for *you* to diſtruſt his Care and Providence, whom he hath ſent into the World for ſo much nobler Purpoſes!

31. Be not therefore anxiouſly ſollicitous for the things of this preſent World; for Meat, and Drink, and Cloathing.

32. For upon theſe things do the *Gentiles*, who know not the Greatneſs of God's Power and Goodneſs, and the Excellency of his true Religion, employ their Thoughts. But God, who hath revealed to you far nobler things to be the Objects of your Care and Meditation, knoweth that theſe things are neceſſary for your preſent Subſiſtence, and will provide them for you.

33. Make it therefore your firſt and principal Buſineſs, to underſtand true Religion, and live according to the Precepts thereof: And all theſe ſmaller things ſhall be abundantly ſupplied to you by the Providence of God.

34. And be not too eagerly concerned to make proviſion of theſe earthly things againſt the Time to come: For 'tis time enough to take Care for theſe things by a moderate Induſtry, as they are wanted. Sufficient to the preſent Time are the preſent Troubles of Life; and God would not have you add to them by an unreaſonable ſollicitouſneſs for the future.

arrayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day *is* the evil thereof.

CHAP.

CHAP. VII.

1 JUdge not, that ye be not judged.

1. BE not ſevere and cenſorious in your Judgment upon *others*, that ye provoke not God to uſe ſeverity towards *you*.

2 For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye meet, it ſhall be meaſured to you again.

2. For in what manner ye judge, and deal with others; whether with Candour, Mercy and Charity; or with Severity and Rigour: in the ſame manner will God, when he comes to Judgment, deal with you.

3 And why beholdeſt thou the mote that is in thy brothers eye, but conſidereſt not the beam that is in thine own eye?

3. Be not therefore ſo rigid in paſſing Judgment upon others, as the hypocritical *Phariſees* and *Jewiſh* Doctors are; but be more ſtrict in the examination of your own Lives. For how exceedingly unreaſonable is it, to condemn the lighter Offences of others, while you are guilty of greater Crimes your ſelves!

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

4. With what ground and confidence can you undertake to reprove *others* for their ſmaller Sins, while ye *your ſelves* are conſcious of more heinous ones? Or with what Skill can you inſtruct and direct others to correct and amend their Faults, while ye have not Judgment or Integrity enough to be ſenſible of your own?

5 Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.

5. Lay aſide therefore this foul Hypocriſy. Firſt effectually amend and reform your own Lives: And then you may with judgment direct, and with Authority urge and preſs others to Reformation.

6 ¶ Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their

6. And yet even in this Caſe there is a Diſcretion to be uſed. The wiſe Inſtructions and Admonitions of the Goſpel, are not to be always caſt away upon obſtinate and incorrigible Men, who probably inſtead of being corrected and amended by them, will return

you only Scoffs, Reproaches and Contempt.

7. ¶ Theſe are the principal Inſtructions neceſſary to direct you in the progreſs of a Chriſtian Life. All which that you may be able to practiſe, you muſt apply your ſelves to God in hearty Prayer for his Aſſiſtance. Which if you do with Faith, Conſtancy, and Importunity; ye ſhall certainly obtain whatever ye deſire; at leaſt ſo far, and in ſuch manner and degree, as is needful for you.

8. For whoſoever thus prays, with Faith, Earneſtneſs, and Perſeverance; God, as a merciful and tender Father, cannot deny him any thing that is neceſſary for him.

9 & 10. For if even among *you* who are frail and Mortal *Men*, tenacious, paſſionate, and froward, there is no one who when his Son begs of him any thing uſeful or neceſſary for Life, can either deny to give it him, or give him any thing hurtful or uſeleſs in its ſtead?

11. If *Men*, I ſay, who are wicked and peeviſh and ill-natured, cannot but give good things to their Children; How much more ſhall God, who is infinitely good and merciful, the gracious Creator and Preſerver of all things, give ſuch things as are needful to thoſe who earneſtly pray for them?

12. ¶ And now if God thus deals with Mankind, as to give them whatever they could reaſonably expect from a moſt kind and loving Father; Then ought *ye* alſo ſo to deal with one another, as that *every one be willing to do That always to another, which he can in reaſon expect another ſhould do to him.* This is that great Rule, wherein is contained our whole

feet, and turn again and rent you.

7 ¶ Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

8 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his ſon ask bread, will give him a ſtone?

10 Or if he ask a fiſh, will give him a ſerpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatſoever ye would that men ſhould do to you, do you even ſo to them: for this is the law and the prophets.

13 ¶ En-

Duty towards our Neighbour: This is the ſum of true Religion, of Righteouſneſs and Equity: This is what Nature and the Reaſon of Things teaches: And this is what all God's Revelations to Mankind, in the Law and the Prophets, tend ultimately to eſtabliſh.

13 ¶ Enter ye in at the ſtrait gate; for wide *is* the gate, and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat:

13. ¶ Theſe Precepts may perhaps ſeem hard to Men that are covetous, ſenſual, and lovers of the World; and there are indeed but few who will be at the pains to practiſe them ſincerely. But if ye will attain eternal Happineſs, ye muſt reſolve to be Imitators of thoſe few, and to be content to follow them in the narrow Path of Virtue. The Way to Deſtruction is broad, ſoft and eaſie; and 'tis in This that the careleſs Multitude walk.

14 Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

14. But the Way to Happineſs is narrow, and the Paths of Virtue are rough; and there are but few that can deny themſelves the unlawful Pleaſures, and Vanities, and Gaieties of the World, that they may be able to walk therein.

15 ¶ Beware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves.

15. ¶ There are many indeed that will pretend to conduct you in this Way to Happineſs. But take care that ye be not deceived by falſe Pretenders. They will come to you with great ſhows of Piety, and ſpecious appearances of Humility and Innocence: But their ſecret Deſign will be to pervert you by falſe Doctrines, to ſerve their Luſts; and promote their *own* gain, by robbing and devouring *you*.

16 Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles?

16. Ye ſhall know them from ſincere Preachers of Righteouſneſs, by the tendency of their Doctrine, and by their Works and Actions; by their Pride, or their Covetouſneſs, or their Senſu-

Senſuality, or their Contentiouſneſs, or the like. For as Thorns cannot bring forth Grapes, or Thiſtles bear Figs; ſo the Scope of a Man's Doctrine and the Actions of his Life, will diſcover themſelves to be ſuitable to the Diſpoſitions of his Mind.

17. As every good Tree bringeth forth good Fruit, and every corrupt Tree bad Fruit; ſo every good Man doth good things, and every evil Man evil things.

17 Even ſo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18. A good Man can no more do evil things, than a good Tree can bring forth bad Fruit; And a bad Man, notwithſtanding all his Hypocriſie, can no more really and habitually do good things, than a corrupt Tree can bring forth good Fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19. Every Tree that bringeth not forth good Fruit, however it may look fair and be full of Leaves, is yet by Men counted good for nothing, but to be cut down and burnt. In like manner every Man, whoſe Doctrine tends not to Virtue, and whoſe Works are not righteous, and juſt, and good; whatever Pretences he may make to Piety and Religion; is certainly a bad Man, and, if he continues ſo, deſigned of God to deſtruction.

19 Every tree that bringeth not forth good fruit, is hewen down and caſt into the fire.

20. By theſe Fruits therefore of good and evil Diſpoſitions and Actions, may ye certainly diſtinguiſh the Preachers of true Religion, from Deceivers and falſe Prophets.

20 Wherefore by their fruits ye ſhall know them.

21. ¶ And according to theſe fruits of good and evil Lives, will God himſelf judge and reward or puniſh Men. For not every one that makes an outward profeſſion of Religion, and believes and calls upon my Name; but they only, who in their Lives obey

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the Will

will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you, depart from me ye that work iniquity.

24 ¶ Therefore, whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man which built his houſe upon a rock:

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell not, for it was founded upon a rock.

26 And every one that heareth theſe

the Commandments of God, ſhall enter into the Kingdom of Heaven.

22. Many will ſay unto me in the Day of Judgment; Lord, have we not believed and embraced thy true Religion, and taught and preached it to others? And have we not had ſo great Faith, as even to caſt out Devils and work Miracles in thy Name? Wilt thou not therefore now receive us, and acknowledge us for thy true Diſciples?

23. But I ſhall reject them, ſaying; Notwithſtanding you have indeed done all theſe things, yet ſince in your Lives and Converſations ye did not obey my Commandments, but were proud or covetous, or ſenſual, or contentious, therefore I never looked upon you as my true Diſciples; neither do I now approve or acknowledge you: Depart from me, all ye that have lived wickedly.

24. Wherefore he that ſhall not only *hear and receive* theſe my Inſtructions, but alſo *remember*, and *conſider* and *practiſe*, and *live* according to them; ſuch a Man may be compared to one that builds his Houſe upon a Rock.

25. For as a Houſe founded upon a Rock, ſtands unſhaken and firm, againſt all the aſſaults of Rains and Floods, and Storms: So the Man who in his Life and Converſation actually practiſes and obeys my Inſtructions, will firmly reſiſt all the temptations of the Devil, the allurements of Pleaſure, and the terrors of Perſecution; and ſhall be able to ſtand in the final Judgment, and be rewarded of God.

26. But he that ſhall hear and receive my Inſtructions, and yet not

obey them in his Life and Actions; may fitly be compared to a fooliſh Man, who builds his Houſe upon the Sand.

27. For as a Houſe without foundation, built upon the looſe Sand, is not able to reſiſt the aſſaults of Winds and Floods, but is eaſily overturned and ruined by them: So the Man who hears, and believes, and makes profeſſion of true Religion, but lives not ſuitably to the Precepts thereof; cannot reſiſt the violence of Temptation, and will not be able to ſtand before God in Judgment, but ſhall periſh for ever.

28. ¶ Thus Jeſus ended his Sermon: And the People which heard him were ſurprized with admiration at the Excellency of his Diſcourſe.

29. For his Doctrine was not like the Preachings of the Jewiſh Doctors, formal and trifling, full of vain Traditions, and depending on the groundleſs Authority of Rabbies and Heads of Sects. But the things which he ſpake, were Great and Noble; and he delivered them with a Voice of Majeſty and Authority, of Gravity and Truth.

ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand:

27 And the rain deſcended, and the winds blew, and beat upon that houſe, and it fell, and great was the fall of it.

28 And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29 For he taught them as one having authority, and not as the ſcribes.

F I N I S.