

these great buildings? there shall not be left one stone upon another, that shall not be thrown down.—Having, in strong terms, foretold the approaching and utter destruction of Jerusalem, and his second coming, he went, as usual, with his disciples to Bethany, and supped in the house of Simon the Leper. Here he washed his disciples feet; and here also he informed them of the treachery of Judas. Of this we read in the words of our text, which were first uttered on that TUESDAY evening of which I am now speaking; and from the context, it appears, that the treason of Judas was then distinctly pointed out.

On the *fourth* day, which is now called WEDNESDAY, some have supposed that our Lord continued wholly at Bethany. In the mean time, the Grand Council, or Sanhedrim of the Jews, assembled at the palace of Caiaphas the high priest, where they had a strenuous debate how they might take Jesus and put him to death. This was the second council they held on this iniquitous occasion.

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Many of them thought it not safe to proceed to violence, as the passover was now at hand, and as they feared that coercion might occasion a tumult among the people. While they were in deep dispute, Judas came amongst them, and put an end to their altercations, by promising to deliver Christ into their hands. The proposal met with their acceptance; and they covenanted with him for thirty pieces of silver, called shekels of the sanctuary, amounting to three pounds fifteen shillings of our money. Thus was fulfilled a remarkable prophecy of Zechariah, who had said, If ye think good, give me my price; and if not, forbear: so they weighed for my price, thirty pieces of silver. The prophet added, And the Lord said unto me, Cast it unto the potter; a goodly price that I am valued at of them.—A goodly price indeed! The usual price which in those days was given for a slave! The prophet, however, or he whom he speaks of, took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

On the *fifth* day, which is now called THURSDAY, as the Apostles knew that the passover would commence that evening at sun-set, they desired our Lord to say, where he would eat it. He gave them an uncommon, but a very explicit answer. They obeyed his mandate, and, at the appointed time, sat down with him at the fourth, and last passover, in that upper chamber which was made ready for their reception. After the paschal repast, Christ instituted what is now called the Lord's Supper; not as a *mere* memorial of himself, but as a feast upon a sacrifice. These transactions, with the many affecting exhortations that accompanied this sacred appointment, took up so much time, that it is reasonable to suppose the night was pretty far advanced before our Lord left Jerusalem. Yet, by the favour of the moon, which was then in the full, he, with the *eleven*, passed over the brook Cedron into the garden of Gethsemane. This garden was at the foot of mount Olivet, about a mile from Jerusalem; a place to which, it was well known, our Lord frequently resorted. Judas, who  
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knew as well as the other disciples, whither his master would retire, procured a band of soldiers and officers, from the chief priests, and, with this company at his heels, rudely broke in upon his sacred retirement ; saluted him, seized him, bound him, and took him, first, to Annas, and next, to the palace of Caiaphas the high priest : where the whole body of the Sanhedrim was assembled. They had previously determined on the death of Christ ; who, by the treachery of Judas, was thus delivered into their hands : and, as the passover was approaching, (for the Jews kept it this year, on the FRIDAY evening,) they hastened to bring forward that question which it was agreed Caiaphas should propose. It was conceived in these terms : I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, THOU HAST SAID. Instantly our Lord was considered as a blasphemer, adjudged to be guilty of death, and left the remaining part of that night in the *Common-ball*, to suffer all those insults which the high priest's servants, and the soldiers, thought

proper to inflict. In this situation, Peter denied his master, as our Lord had predicted. But having said to Simon, I have prayed for thee, that thy faith fail not : while thus suffering, our Lord looked upon him with divine compassion. Peter caught the piercing glance. The cock crew. His conscience smote him. Abashed and confounded, Peter went out, and wept bitterly.

On the *sixth* day, which is now called FRI-  
DAY, early in the morning, the Sanhedrim met in their council-room, in the temple. Thither they brought Jesus from the *Common-*  
*ball*. He was now examined a second time by the Sanhedrim ; who soon hurried him away to the *Prætorium*, or palace of Pontius Pilate. This Roman governor, though an infamous man, and ripe in wickedness, at first, refused to condemn Jesus Christ. He said to the chief priests, and to the people, I find no fault in this man. He sent him, however, to Herod, the *Tetrarch*, of Galilee, who was then at Jerusalem, it being the time of the Passover. Pilate not only meant by  
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this action to gratify the curiosity of Herod, who was desirous to see him of a long season, but wished to hear his opinion of Jesus Christ: and, as Pilate was told he belonged to Herod's jurisdiction, there was a sufficient colour for his taking this step. Herod asked our Lord many questions; but he answered him nothing. Finding himself totally disappointed, for he hoped to have seen some miracle done by him, Herod, with his men of war, set him at nought, mocked him, arrayed him in a gorgeous robe, and sent him again to Pilate.

On our Lord's return, Pilate called the priests, rulers, and people, to the *gate* of the Judgment-hall, for they would not enter into it lest they should be defiled? Here Pilate again declared, that he had found no fault in Jesus, touching those things whereof they had accused him. He added, No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. But willing somewhat to gratify the Jews, he proposed to scourge Christ, and to let him go. This pro-

posal was rejected. Pilate therefore made another, which some think was addressed chiefly to the people. This was, that since they had a custom of having a prisoner released at the passover, it should be at their option whether it was now to be JESUS, or *Barabbas*. But though *Barabbas* had been guilty of murder, robbery, and sedition, yet, at the instigation of their priests and rulers, the people preferred *Barabbas*, and loudly requested that JESUS might be crucified.

Such precaution, from a man like Pilate, was unexpected. But, among other things which made him uneasy, he received a message from his wife, who said, Have thou nothing to do with that just man : for I have suffered many things this day in a dream, because of him. But, however the cruelty of Pilate was checked, it brake out with sufficient force to make his name odious to the latest posterity. He gave orders that Jesus should be scourged ; a punishment which the Romans abhorred, and would only permit to be inflicted on their *slaves*. After this corporal

ral punishment, by men who were not inclined to compassion, Christ was again taken into the Judgment-hall, stripped of his own garment, a loose purple coat was thrown upon him, a wreath of thorns was put on his head, a reed in his hand, and, in derision, the rabble said unto him, HAIL, KING OF THE JEWS! Thus they mocked at real Majesty, while the shadow of it in Pilate was revered! They spat on our Lord's face, struck him on the cheek, with the palms of their hands, and on his head with a reed, or cane!

Pilate conceiving that an object, thus oppressed and degraded, might excite compassion, went out of his palace to the Jews, who still attended at the *gate*; and bringing Jesus forth unto the people, he said, BEHOLD THE MAN! But, as before, they cried out, CRUCIFY HIM! adding, to account for their rage, that he had called himself THE SON OF GOD. Alarmed at these words, Pilate ordered Jesus to return into the *Prætorium*, and examined him on this additional charge: but the Jews, to terrify Pilate, told him, that



Christ had also affirmed he was a *king*, and that if he let this man go, he was an enemy to CÆSAR. As this Roman governor well knew the jealous temper of TIBERIUS, he was now resolved at all events, to gratify the Jews. He brought therefore our Lord unto another place of judgment, called *Gabbatha*, or the Pavement, and there passed upon him the sentence of condemnation: washing at the same time his hands in the public court, and saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people and said, His blood be on us, and on our children.

Christ being thus condemned had new indignities and griefs to suffer. His cross was laid upon him, which he was compelled to carry till he was ready to faint under his burden; then, though, not released from it, he obtained some assistance. In this painful procession, our Lord passed through one of the principal streets of Jerusalem to the joy of its abandoned inhabitants, and to the anguish, and almost despair, of his weeping followers

lowers and friends, Thus was he led out of what had been long called the *Holy-city*, as an *accursed* thing, to the hill *Golgotha*, or *Calvary*, where, after a torrent of abuses, he was crucified between two thieves !

It was about the *sixth* hour, or twelve o'clock on the FRIDAY, they began to nail our Lord to his cross, on which he was suspended to the *ninth* hour, or three o'clock in the afternoon ; when, after having endured what cannot be expressed, after praying for his enemies, and committing himself into the hands of his Father, he bowed his head, said, IT IS FINISHED, and yielded up the ghost !

Of the purpose to break his bones on the cross, which was prevented, and of the piercing of his side in that situation, which was permitted, I shall not now make any remarks ; but close the account of this eventful day with the following observations.

During the last agonies of Christ, the whole frame of nature seemed to be disordered. The  
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sun was darkened. The stars appeared ; and that great eclipse which made them visible, was unusual ; because the moon was not then in *conjunction*, but in the *full*. The darkness, it is said, was noticed and recorded, by Pagan writers. The exclamation of DIONYSIUS, the *Areopagite*, has often been quoted to this effect :—Either, said he, the God of Nature is suffering ; or the frame of the world is dissolving. This uncommon eclipse was accompanied with an earthquake which rent the rocks asunder. The graves of the dead were opened, and the bodies of the saints appeared to many in Jerusalem. The veil of the temple, which separated the sacred mysteries from the eyes of the people, was also rent in two, from the top to the bottom ; shewing that God had forsaken his former residence, and put a final end to the theocratical state.—Thus were the types and prophecies fulfilled, and the dying words of Christ, IT IS FINISHED, confirmed. Thus, that glorious sun of righteousness set in a very dark and stormy sky ; but, by his sufferings, he made perfect reconciliation for the sins of  
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his people, and purchased to himself in them a peculiar possession; on which he entered when he rose from the dead, and in which he will dwell for ever\*.

II. Having seen what things our Lord suffered, let us now consider, why he OUGHT to have suffered these things.—But so much has been detailed in the preceding part of this discourse, that on this article, I have only time to add the following arguments :

1. From what we have seen of the character of Christ, we may infer, that if HE suffered these things, it *became* him thus to suffer; for it ever was a principle with him to do what became him. He intimated as much to John, at the commencement of his public

\* This account of the Passion Week, though abridged and imperfect, may be sufficient to convince the reader, that an accurate and full statement of this remarkable period of the sufferings of Christ, would make an affecting essay. What is here thrown together, is chiefly taken from, *The Scripture History of the Jews*, written by JAMES HOME, Esq. ADVOCATE. Vol. I. p. 268—279.

ministry,

ministry, and he met with nothing which for a moment produced in him a different disposition.—On any other, or opposite notion, the sufferings of the Son of God could yield the intelligent no satisfaction. For if he suffered those things which he ought *not* to have suffered, how could they confide in him, or expect from his stripes to be healed?

2. If salvation is of God, and of sovereign grace, which we firmly believe, it must be accomplished in that way, by those means, and to answer that end which he approves; but Christ, in giving himself for his people, was an offering and sacrifice to God, for a sweet smelling savour. In redemption, the Father approves of nothing but in reference to his oblation. This fact was thus foretold: Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt-offering, and sin-offering, hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.

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3. If God hath decreed to save sinners by a SURETY, if he hath declared his irrevocable decree, and if in that declaration it appears, that his son *alone* is appointed to that office, and that he who is the captain of our salvation, was to be made perfect through sufferings, then he ought to have suffered, even unto death; but that all this is revealed we firmly believe; the argument therefore to us is of force; since on these principles only, we can expect redemption through his blood, the forgiveness of sins, according to the riches of his grace.

4. If Christ ought to have engaged in this arduous business, (and who can say he ought *not* to have made himself responsible?) surely, it became him to fulfil his own engagements. Foolish and wicked engagements should be dissolved; conditional engagements may be revoked; and he that engages to do that which it is impossible for him to perform, may well expect to fail: but such is the responsibility of Jesus Christ, that it cannot be dissolved or revoked; nor can it fail.

fail. Therefore, said he, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have *power* to lay it down, and I have *power* to take it again.

5. If Christ was not a competent judge what he ought to do and suffer, to whom shall we go for settled satisfaction on this business? But, though his judgment was against himself, it is certain, he did judge it became him to suffer all these things.—He knew how much the law had been violated, what inexcusable transgressors deserved, what the honour of divine government required, what misery believers in his mediation would escape by faith in his atonement, what felicity likewise they would obtain, and how much, and how justly, those would be confounded, who chose to be enemies to that grace which bringeth salvation. In such light, and greater, he became our SURETY, and fulfilled his engagements: and why should we object to such abounding grace? We admit, that sufferings  
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are essential to our safety ; but till we approach the cross of Christ, who amongst us can discover those sufferings on which it is safe for sinners to confide, or in which it is possible for men of good sense to glory ?

To conclude : It is from the sufferings of Jesus Christ that we best learn the guilt of man, and the grace of God ; the holiness of the divine nature, and the pollution of our own ; the safety of believers, and the danger of them who live in unbelief.—What manner of persons *ought* we to be, in all holy conversation and godliness ? This is a question suited to our subject. But take heed lest you give it a wrong turn. This is very common. To prevent it, consider by whose assistance we ought to *endeavour* to be that which adorns the doctrine of God our Saviour. Often let us indulge the thought ; and may it please God to command his blessing ! AMEN !

SERMON



S E R M O N XIII.

ON THE RESURRECTION OF CHRIST.

1 COR. XV. 20.

BUT NOW IS CHRIST RISEN FROM THE DEAD, AND  
BECOME THE FIRST FRUITS OF THEM THAT SLEPT.

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WE have seen that Christ *ought* to have suffered those things which he patiently endured ; and we shall, I hope, be convinced, that when his sufferings ceased, it became him to enter into his glory.

Our Lord, as the Son of God, had a glory with his Father, before the world was : but his human nature could not enter into glory, till it was raised from the dead. In this assumed nature, he became obedient unto death ;

death ; but it was not possible that he should be holden of it.

On the FRIDAY after *Palm-Sunday*, our Lord yielded up the Ghost. All the SATURDAY he continued in the grave, and the next morning early, he rose from the dead. His resurrection may be considered as the first step of his exaltation, or entrance into that joy that was set before him. His glory as the Son of God, was prior to his Incarnation, and independent of it : but his glory as the only mediator between God and man, stood on a very different foundation. This office demanded from him that obedience, and required of him those sufferings, which could only be paid and born in the present evil world : and, when they were finished, it was expedient that he should rise from the dead, see his seed, prolong his days, and that the pleasure of the Lord should prosper in his hand.

The resurrection of Christ may be considered as a fact, and as a fact of the greatest importance : and it is my intention to take

some notice of it in each of these views, in the present discourse.

I. The resurrection of Christ may be considered as a **FACT**.

All facts admit of evidence : but the evidence of facts will ever be as various as their nature. It is as absurd to require the same evidence for different facts, as it is silly to suppose, we are bound to believe any thing which is absolutely inevident, or without having sufficient reason to convince us of its existence. That which may be numbered, we should number. That which may be weighed, we should weigh. That which may be measured, we should measure. But those things which depend on taste, or testimony, we must judge of by a different standard.

The fact of our Lord's resurrection is of the most *unusual* kind ; for if he be risen from the dead, it must be admitted that his resurrection was **MIRACULOUS**. But then, from the nature and importance of this fact, we derive  
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a considerable advantage in point of evidence. For the *internal* evidence of this event is so strong, that the *external* testimony which is added to it, comes down to us with double force. Let us attend to *both*.

1. The *internal* evidence of our Lord's resurrection is that which relates to the necessity and utility of this miraculous event. Now, where the *subject* of a MIRACLE makes so essential a part in the œconomy of the revealed dispensation, as to give *it* its completion; the want of *which* would destroy the whole, and render it *vain* and *fruitless*; the NECESSITY of such a miracle must be admitted: but *such* a MIRACLE is the resurrection of Jesus Christ.

As this is more ably argued by a writer of considerable reputation than it is in my power to perform, I will give you the substance of his thoughts, on this interesting subject, in his own words.—From this moment, till I give you notice of the close, you will listen to him, and not to me.