

Inf. 7. To conclude, what cause have all the saints to love their dear Lord Jesus with an abounding love? Christian, open the eyes of thy faith, and fix them upon Christ, in the posture he lay in the garden, drenched in his own blood; and see whether he be not lovely in these his dyed garments. He that suffered for us more than any creature could or did, may well challenge more love than all the creatures in the world. O what hath he suffered, and suffered upon thy account! it was thy pride, earthliness, sensuality, unbelief, hardness of heart, that laid on more weight in that day that he sweat blood.

SERMON XXIII.

The first Preparation for CHRIST'S Death, on his Enemies' Part, by the treason of *Judas*.

MATTH. xxvi. 47, 48, 49,

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail master; and kissed him.

THE former sermons give you an account how Christ improved every moment of his time, with busy diligence, to make himself ready for his death. He hath commended his charge to the Father, instituted the blessed memorial of his death, poured out his soul to God in the garden, with respect to the grievous sufferings he should undergo; and now he is ready, and waits for the coming of the enemies, being first in the field.

And think you that they were idle on their parts? No, no, their malice made them restless. They had agreed with Judas to betray him. Under his conduct, a band of soldiers was sent to apprehend him. The hour, so long expected, is come. For "while he yet spake," saith the text, "lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves."

These words contain the first preparative act, on their part, for the death of Christ, even to betray him, and that by one of his own disciples. Now they execute what they had plotted, ver. 14, 15. And in this paragraph you have an account, 1. Of the traitor, who he was. 2. Of the treason, what he did. 3. Of the man-

ner of its execution, how it was contrived and effected. Lastly, Of the time, when they put this hellish plot in execution.

1. We have here a description of the traitor; and it is remarkable how carefully the several Evangelists have described him, both by his name, surname, and office, "Judas, Judas Iscariot, Judas "Iscariot, one of the twelve;" that he might not be mistaken for Jude or Judas the apostle. God is tender of the names and reputations of his upright-hearted servants. His office, "one of the "twelve," is added to aggravate the fact, and to shew how that prophecy was accomplished in him, Psal. xli. 9. "Yea, mine own "familiar friend, in whom I trusted, which did eat of my bread, "hath lift up his heel against me." Lo, this was the traitor, and this was his name and office.

2. You have a description of the treason, or an account what this man did. He led an armed multitude to the place where Christ was, gave them a signal to discover him, and encouraged them to lay hands on him, and hold him fast. This was that hellish design which the devil put into his heart, working upon that principle, or lust of covetousness, which was predominant there. What will not a carnal heart attempt, if the devil suit a temptation to the predominant lust, and God withhold restraining grace!

3. You have here the way and manner in which the hellish plot was executed. It was managed both with *force* and with *fraud*. He comes with a multitude, armed with swords and staves, in case they should meet with any resistance. And he comes to him with a kiss, which was their signal, lest they should mistake the man. For they aimed neither at small nor great, save only at the King of Israel, the King of glory*. Here was much ado, you see, to take a harmless Lamb, that did not once start from them, but freely offered himself to them.

4. And lastly, When this treasonable design was executed upon Christ. And it was executed upon him while he stood among his disciples, exhorting them to prayer and watchfulness, dropping heavenly and most seasonable counsels upon them. "While he yet "spake, lo, Judas, and with him a multitude, came with swords "and staves." Surely, it is no better than a Judas's trick, to disturb and afflict the servants of God in the discharge of their duties. This was the traitor and his treason; thus it was executed and at this time. Hence we observe,

* What need was there of arms against one who was unarmed? who, if he had pleased to exert his power could not be overcome by any arms. To what purpose was a sign? to prevent mistaking the person, because it was night. *D. Pareus in loc.*

Doct. *That it was the lot of our Lord Jesus Christ, to be betrayed into the hands of his mortal enemies, by the assistance of a false and dissembling friend.*

Look, as Joseph was betrayed and sold by his brethren; David by Achitophel, his old friend; Samson by Delilah, that lay in his bosom; so Christ by Judas, one of the twelve; a man, his friend, his familiar, that had been so long conversant with him: he that by profession had lifted up his hand to Christ, now by treason lifts up his heel against him; he bids the soldiers bind those blessed hands, that not long before had washed the traitor's feet.

In the point before us, we will,

First, Consider Judas, according to that eminent station and place he had under Christ.

Secondly, We will consider his treason, according to the several aggravations of it.

Thirdly, We will enquire into the cause or motives that put him upon such a dreadful, hellish design as this was.

Fourthly, and lastly, we will view the issue, and see the event of this treason, both as to Christ and as to himself. And then apply it.

First, As for the person that did this, he was very eminent by reason of that dignity Christ had raised him to. For,

1. He was *one of the twelve*; one retained not in a more general, and common, but in the nearest, and most intimate and honourable relation and service to Jesus Christ. There were in Christ's time several sorts and ranks of persons that had relation to him. There were *secret disciples*; men that believed, but kept their stations, and abode with their relations in their callings. There were seventy also whom Christ sent forth; but none of these were so much with Christ or so eminent in respect of their place, as the twelve; they were Christ's family, day and night conversant with him: it was the highest dignity that was conferred upon any: and of this number was Judas. The ancients have much extolled the apostolical dignity. Some stiled these twelve, *pedes Christi*, the feet of Christ: because they, as it were, carried Christ up and down the world. Others, *oculi Dei*, the very eyes of God; they were his watchmen, that took care for the concerns of his name and gospel in the world. Others, *mammæ ecclesiæ*, the breasts of the church; they fed and nourished the children of God by their doctrine. Now, to be one of this number, one of the twelve, what a dignity was this.

2. Yea, he being one of the twelve, was daily conversant with Christ: often joined with him in prayer, often sat at his feet, hearing the gracious words that came out of his mouth. It was

one of Austin's three wishes, that he had seen Christ in the flesh : Judas not only saw him but dwelt with him, travelled with him, and eat and drank with him. And during the whole time of his abode with him, all Christ's carriage towards him was very obliging and winning ; yea, such was the condescension of Christ to this wretched man, that he washed his feet, and that but a little before betrayed him.

3. He was a man of unsuspected integrity among the apostles. When Christ told them, One of you shall betray me ; none thought on him, but every one rather suspected himself ; Lord, is it I ? saith one, and so said they all ; but none pointed at Judas, saying, Thou art he.

4. To conclude, in some respect, he was preferred to the rest. For he had not only a joint commission with them to preach the gospel to others, (though, poor unhappy wretch, himself became a cast-away) but he had a peculiar office, he bare the bag, i. e. he was Almoner, or the steward of the family, to take care to provide for the necessary accommodations of Christ and them. Now who could ever have suspected, that such a man as this should have sold the blood of Christ for a little money ? that ever he should have proved a perfidious traitor to his Lord, who had called him, honoured him, and carried himself so tenderly towards him ? And yet so it was ; " Lo, Judas, one of the twelve, came, and " with him a multitude : " O whither will not a busy devil and a bad heart carry a man !

Secondly, But what did this man do ? and what are the just aggravations of his fact ? Why, he most basely and unworthily sold and delivered Christ into his enemies hands, to be butchered and destroyed ; and all this for thirty pieces of silver.

Blush, O heavens, and be astonished, O earth, at this ! In this fact, most black and horrid aggravations appear.

1. Judas had seen the majesty of a God on him whom he betrayed. He had seen the miracles that Christ wrought, which none but Christ could do. He knew that by the finger of God he had raised the dead, cast out devils, healed the sick. He could not chuse but observe and see the rays and awful beams of divine majesty shining in his very face, in his doctrine, and in his life ; to betray a man, to sell the blood of the poorest innocent in the world, is horrid ; but to sell the blood of God, O what is this ! Here is a wickedness that no epithet can match ! Yea,

2. This wickedness he committed after personal warnings and premonitions given him by Christ, he had often told them in general, that one of them should betray him, Mark xiv. 20. He also denounced a dreadful woe upon him that should do it, ver. 21. " the Son of man goeth indeed, as it is written of him ; but

“wo to that man by whom the Son of man is betrayed; good had it been for that man if he had never been born.” This was spoken in Judas’s presence. And one would have thought so dreadful a doom as Christ passed upon the man that should attempt this, should have affrighted him far enough from the thoughts of such a wickedness. Nay, Christ comes nearer to him than this, and told him he was the man: For when Judas (who was the last that put the question to Christ) asked him, “Master, is it I?” Christ’s answer imports as much as a plain affirmation, “Thou hast said,” Matt. xxvi. 25. Moreover,

3. He doth it not out of a blind zeal against Christ, as many of his other enemies did; of whom it is said, 1 Cor. ii. 8. “That had they known him, they would not have crucified the Lord of glory:” but he did it for money to make his market of Christ. He sold Christ as a man would sell an ox, or a sheep to the butcher for profit. He was fully of the mind of the Pope, whose motto was * “The smell or savour of gain is sweet, let it arise out of what it will.” If he can get any thing by Christ’s blood, it shall be a vendible commodity with him. “What will ye give me, (saith he) and I will betray him?” Matt. xxvi. 15.

4. He sells him, and he sells him at a low rate too; which shewed how vile an esteem he had of Christ. He is content to part with him for thirty pieces of silver. If these pieces, or shekels, were the shekels of the sanctuary, they amounted but to three pounds fifteen shillings †. But it is supposed they were the common shekels, which were mostly used in buying and selling; and then his price, that he put upon the Saviour of the world, was but one pound seventeen shillings and sixpence. A goodly price (as the prophet calls it) that he was valued at! Zech. xi. 12, 13. I confess, it is a wonder, he asked no more; knowing how much they longed for his blood; and that they offered no more for him: how then should the scriptures have been fulfilled? O what a sale was this! to sell that blood, which all the gold and silver in the world is not worth one drop of, for a trifle! still the wickedness of the fact rises higher and higher.

5. He left Christ in a most heavenly and excellent employment, when he went to make this soul-undoing bargain. For if he went away from the table, as some think, then he left Christ instituting and administering those heavenly signs of his body and blood: there he saw, or might have seen, the bloody work he was going about, acted as in a figure before him. If he sat out that ordinance, as others suppose he did, then he left Christ singing an

* *Suavis odor lucri ex re qualibet.*

† *Godw. Antiq. lib. 6. p. 205.*

heavenly hymn, and preparing to go where Judas was preparing to meet him. When the Lord Jesus was in the most serious and heavenly exercise, the wretch slinked away from him into the city, or else went under pretence to buy some necessaries*. But his design was not to buy, but to sell, whatever his pretences were.
Nay,

6. What he did, was not done by the persuasions of any. The high-priest sent not for him, and without doubt, was surprised when he came to him on such an errand. For it could never enter into any of their hearts, that any of his own disciples could ever be drawn into a confederacy against him. No, he went as a volunteer, offering himself to this work: which still heightens the sin, and makes it out of measure sinful.

7. The manner in which he executes his treasonable design adds further malignity to the fact. He comes to Christ with fawning words and carriage, "Hail, Master, and kissed him." Here is honey in the tongue, and poison in the heart. Here is hatred hid under lying lips. This was the man, and this was his fact. Let us enquire,

Thirdly, The cause and motives of this wickedness, how he came to attempt and perpetrate such a villany. Maldonate the Jesuit criminales the Protestant divines, for affirming that God had a hand in ordering and over-ruling this fact †.

But we say, that Satan and his own lust was the impulsive cause of it: that God, as it was a wicked treason, permitted it; and as it was a delivering Christ to death, was not only the permitter, but the wise and holy director and orderer of it, and by the wisdom of his providence over-ruled it, to the great good and advantage of the church; in respect of which happy issue, Judas's treason is called *felix scelus*, "a happy wickedness." Satan inspired the motion, Luke xxiii. 3, 4. "Then entered Satan into Judas, surnamed "Iscariot, and he went his way," &c. his own lusts, like dry tinder, kindled presently: his heart was covetous; there was pre-disposed matter enough for the devil to work on, so that it was but touch and take. Ver. 25. They covenanted to give him money, and he promised, &c.

The holy God disposed and ordered all this to the singular benefit and good of his people: Acts iv. 28. they did whatsoever "his

* Without doubt he went from Bethany, where the Lord then was, and either withdrew privately, or under pretence of buying necessaries. *Pareus*.

† In so far as it was *προδοσις*, i. e. a betraying, it was the deed of Judas, tempted by Satan; in so far as it was *παράδοσις*, i. e. a delivering up, it was the effect of God's secret purpose, relating to the redemption of the church. Surely God was not a careless permitter of that whole work, but a most wise orderer and director of it. *Pareus*.

“hand and counsel had before determined to be done.” And by this determinate counsel of God, he was taken and slain, Acts ii. 23. Yet this no ways excuses the wickedness of the instruments: for what they did, was done from the power of their own lusts, most wickedly; what he did was done in the unsearchable depth of his own wisdom, most holy. God knows how to serve his own ends by the very sins of men, and yet have no communion at all in the sin he so over-rules. If a man let a dog out of his hand in pursuit of a hare, the dog hunts merely for a prey; but he that lets him go, uses the sagacity and nimbleness of the dog to serve his own ends by it. Judas minded nothing but his own advantage to get money; God permitted that lust to work, but over-ruled the issue to his own eternal glory, and the salvation of our souls.

Fourthly and lastly, But what was the end and issue of this fact? As to Christ, it was his death; for the hour being come, he doth not meditate an escape, nor put forth the power of his Godhead to deliver himself out of their hands. Indeed he shewed what he could do, when he made them go back and stagger with a word. He could have obtained more than *twelve legions of angels* to have been his life-guard; one of whom had been sufficient to have coped with all the Roman legions: but how then should the scriptures have been fulfilled, or our salvation accomplished? No, he resists not, but Judas, delivering him into their hands at that time, was his death.

And what got he as a reward of his wickedness? It ended in the ruin both of his soul and body. For immediately a death-pang of despair seized his conscience; which was so intolerable, that he ran to the halter for a remedy; and so falling headlong, he burst asunder, and all his bowels gushed out, Acts i. 18. And now he that had no bowels for Christ, hath none for himself. As for his soul, it went to its *own place*, ver. 25. even the place appointed for the son of perdition, as Christ calls him, John xvii. 12. His name retains an odious stench to this day, and shall to all generations: it is a bye-word, a proverb of reproach. This was his end; we will next improve it.

Corollary 1. Hence in the first place we learn, *That the greatest professors had need to be jealous of their own hearts, and look well to the grounds and principles of their professions.* One of the ancients would have had this epitaph engraven upon Judas's tomb-stone, *ΕΙΣ ΕΜΕ ΤΗΣ ΟΡΘΑΝΝ ΕΥΣΕΒΗΣ ΕΣΩ*, i. e. “Let every one that beholds me, learn to be godly indeed, to be sincere in his profession, and to love Christ more unfeignedly than I did.” O professors, look to your foundation, and build not upon the sand, as this poor creature did. That is sound advice, indeed, which the apostle

gives, 1 Cor. x. 12. "Let him that thinks he standeth, take heed lest he fall." O beware of a loose foundation*. If you begin your profession as Judas did, no wonder if it shall end as his did.

1. Beware therefore that you hold not the truth in unrighteousness: Judas did so: he knew much, but lived not up to what he knew, for he was still of a worldly spirit in the height of his profession. His knowledge never had any saving influence upon his heart, he preached to others, but he himself was a cast-away. He had much light, but still walked in darkness. He had no knowledge to do himself good.

2. Beware you live not in a course of secret sin. Judas did so; and that was his ruin. He made a profession indeed, and carried it smoothly, but he was a thief, John xii. 6. He made no conscience of committing the sin, so he could but cover and hide it from men. This helped on his ruin, and so it will thine, reader, if thou be guilty herein. A secret way of sinning, under the covert of profession, will either break out at last to the observation of men, or else slide thee down insensibly to hell, and leave thee there only this comfort, that no body shall know thou art there.

3. Beware of hypocritical pretences of religion to accommodate self-ends. Judas was a man that had notable skill this way. He had a mind to fill his own purse, by the sale of that costly ointment which Mary bestowed upon our Saviour's feet. And what a neat cover had he fitted for it, to do his business clearly; Why, saith he, "This might have been sold for three hundred pence, and given to the poor." Here was charity to the poor, or rather poor charity; for this was only a blind to his base self-ends. O Christian, be plain-hearted, take heed of craft and cunning in matters of religion: This spoiled Judas.

4. Beware of self-confidence. Judas was a very confident man of himself. "Last of all, Judas said, Master, is it I?" Matth. xxvi. 25. But he that was *last* in the *suspicion* was *first* in the *transgression*. "He that trusteth in his own heart, is a fool," saith Solomon, Prov. xxviii. 26. Such a fool was this great professor. It will be your wisdom to keep a jealous eye upon your own hearts, and still suspect their fairest pretences.

5. If you will not do as Judas did, nor come to such an end as he did, take heed you live not unprofitably under the means of grace. Judas had the best means of grace that ever man enjoyed. He heard Christ himself preach, he joined often with him in prayer, but he was never the better for it all; it was but as the watering of a dead stick, which will never make it grow, but rot it the sooner. Never was there a rotten branch so richly watered as he

* *Debile fundamentum fallit opus.*

was. O it is a sad sign and a sad sin too, when men and women live under the gospel from year to year, and are never the better. I warn you to beware of these evils, all ye that profess religion. Let these footsteps by which Judas went down to his own place, terrify you from following him in them.

Corollary 2. Learn hence also, *That eminent knowledge and profession put a special and eminent aggravation upon sin**. Judas Iscariot, one of the twelve. Poor wretch! better had it been for him, if he had never been numbered with them, nor enlightened with so much knowledge as he was endowed with: for this rent his conscience to pieces, when he reflected on what he had done, and presently run into the gulph of despair. To sin against clear light, is to sin with an high hand. It is that which makes a sad waste of the conscience. That, without doubt, which now torments this poor soul in hell, is that he should go against his light, against his profession, to gratify a base lust to his eternal ruin. Had he known no better, it had been more excusable. Those that had a hand in the death of Christ, through mistake and ignorance, were capable to receive the pardon of their sin by that blood they so shed, Acts iii. 17, 19. compared. Take heed therefore of abusing knowledge, and putting a force upon conscience.

Corollary 3. Learn hence in the third place, *That unprincipled professors will sooner or later become shameful apostates*. Judas was an unprincipled professor, and see what he came to; ambition invited Simon Magus to the profession of Christ, he would be *τις μεγας*, "some great one," and how quickly did the rottenness of his principles discover itself in the ruin of his profession? That which wants a root, must needs wither, as Christ speaks, Matth. xiii. 20, 21. That which is the predominant interest, will prevail, and sway with us in the day of our trial. Hear me, all you that profess religion, and have given your names to Christ; if that profession be not built upon a solid and real work of grace upon your hearts, you shall never honour religion, nor save your souls by it. O it is your union with Christ, that, like a spring, maintains your profession. "So much as you are united to Christ, so much constancy, steadiness, and evenness, you will manifest in the duties of religion, and no more †."

O brethren, when he that professes Christ for company, shall be left alone as Paul was; when he that makes religion a stirrup to help himself into the saddle of preferment and honour, shall see that he is so advanced to be drawn forth into Christ's camp and endure the heat of the day, and not to take his pleasure; in a word, when

* The least violation of conscience is a very great sin. *Ames.*

† *Munimur quatenus unimur.*

he shall see all things about him discouraging and threatening, his dearest interest on earth exposed for religion's sake, and he hath no faith to balance his present losses with his future hopes; I say, when it comes to this, you shall then see the rottenness of many hearts discovered; and Judas may have many fellows, who will part with Christ for the world, as he did. O therefore look well to your foundation.

Corollary 4. Moreover, in this example of Judas you may read this truth; *That men and women are never in more imminent danger, than when they meet with temptations exactly suited to their master-lusts, to their own iniquity.* O pray, pray, that ye may be kept from a violent suitable temptation. Satan knows that when a man is tried here, he falls by the root. The love of this world was all along Judas' master-sin, and some conjecture he was a married man, and had a great charge; but that is conjectural: this was his predominant lust. The devil found out this, and suited it with a temptation which fully hit his humour, and it carries him immediately. This is the dangerous *crisis* of the soul. Now you shall see what it is, and what it will do. Put money before Judas, and presently you shall see what the man is.

Corollary 5. Hence, in like manner, we are instructed, *That no man knows where he shall stop, when he first engages himself in a way of sin*.*

Wickedness, as well as holiness, is not born in its full strength, but grows up to it by insensible degrees. So did the wickedness of Judas. I believe, he himself never thought he should have done what he did: and if any should have told him, in the first beginning of his profession, Thou shalt sell the blood of Christ for money, thou shalt deliver him most perfidiously into their hands that seek his life; he would have answered as Hazael did to Elisha, "But what, is thy servant a dog, that he should do this great thing?" 2 Kings viii. 13. His wickedness first discovered itself in murmuring and discontent, taking a pique at some small matters against Christ, as you may find, by comparing John vi. from verse 60 to 70. with John xii. from verse 3 to 9. but see to what it grows at last. That lust or temptation that at first is but a little cloud as big as a man's hand, may quickly overspread the whole heaven. It is our engaging in sin, as in the motion of a stone down the hill, *vires acquirit eundo*, "it strengthens itself by going;" and the longer it runs, the more violent. Beware of the smallest beginnings of temptations. No wise man will neglect or slight the smallest spark of fire, especially if he see it among many barrels

* *Nemo repente fit turpissimus*, i. e. No person suddenly becomes most profligate.

of gun-powder. You carry gun-powder about you, O take heed of sparks.

Corollary 6. Did Judas sell Christ for money? *What a potent conqueror is the love of this world!* How many hath it cast down wounded? What great professors have been dragged at its chariot wheels as its captives? Hymenæus and Philetus, Ananias and Sapphira, Demas and Judas, with thousands and ten thousands, since their days, led away in triumph. It “drowns men in perdition,” 1 Tim. vi. 9. In that pit of perdition, this son of perdition fell, and never rose more. O you that so court and prosecute it; that so love and admire it; make a stand here; pause a little upon this example; consider to what it brought this poor wretch, whom I have presented to you dead, eternally dead, by the mortal wound that the love of this world gave him: it destroyed both soul and body. Pliny tells us, that the Mermaids delight to be in green meadows, into which they draw men by their enchanting voices; but, saith he, there always lie heaps of dead men’s bones by them. A lively emblem of a bewitching world! Good had it been for many professors of religion, if they had never known what the riches, and honours, and pleasures of this world meant.

Corollary 7. Did Judas fancy so much happiness in a little money, that he would sell Christ to get it? Learn then, *That which men promise themselves much pleasure and contentment in the way of sin, may prove the greatest curse and misery to them that ever beset them in the world.* Judas thought it was a brave thing to get money! he fancied much happiness in it: but how sick was his conscience as soon as he had swallowed it! O take it again, saith he! It griped him to the heart. He knows not what to do, to rid himself of that money. Give me children, saith Rachel, or I die: she hath children, and they prove her death. O mortify your fancies to the world; put no necessity upon riches. “They that will be rich, fall into temptations, and many hurtful lusts, which drown men in perdition,” 1 Tim. vi. 9. You may have your desires with a curse. He that brings home a pack of fine clothes infected with the plague, has no such great bargain of it, how cheap soever he bought them.

Corollary 8. Was there one, and but one of the twelve, that proved a Judas, a traitor to Christ? Learn thence, *That it is a most unreasonable thing to be prejudiced at religion, and the sincere professors of it, because some that profess it prove naught and vile.*

Should the eleven suffer for one Judas? Alas, they abhorred both the traitor and his treason. As well might the High-priest and his servants have condemned Peter, John, and all the rest, whose souls abhorred the wickedness. If Judas proved a vile wretch, yet there were eleven to one that remained upright: if

Judas proved naught, it was not his profession made him so, but his hypocrisy; he never learned it from Christ. If religion must be charged with all the miscarriages of its professors, then there is no pure religion in the world. Name that religion among the professors whereof there is not one Judas. Take heed, reader, of prejudices against godliness on this account. The design of the devil, without doubt, is to undo thee eternally by them. "Wo to the world because of offences," Matth. xviii. 7. And what if God do permit these things to fall out, that thou mayest be hardened in iniquity, confirmed in sin by such occasions, and so thy destruction brought about this way: Blessed is he that is not offended at Christ.

Corollary 9. Did Judas, one of the twelve, do so? Learn thence, *That a drop of grace, is better than a sea of gifts.* Gifts have some excellency in them, but the way of grace is the more excellent way, 1 Cor. xii. 31. Gifts, as one saith, are dead graces, but graces are living gifts. There is many a learned head in hell. These are not the things that accompany salvation. Gifts are the gold that beautifies the temple; but grace is as the temple which sanctifies the gold. One tear, one groan, one breathing of an upright heart, is more than the tongues of angels.

Poor Christian, thou art troubled that thou canst not speak and pray so neatly, so handsomely, as some others can? but canst thou go into a corner, and there pour out thy soul affectionately, though not rhetorically, to thy Father? trouble not thyself. It is better for thee to feel one divine impression from God upon thy heart, than to have ten thousand fine notions floating in thy head; Judas was a man of parts; but what good did they do him?

Corollary 10. Did the devil win the consent of Judas to such a design as this? Could he get no other but the hand of an apostle to assist him? Learn hence, *That the policy of Satan lies much in the choice of his instruments he works by.* No bird, (saith one) like a living bird to tempt others into the net. Pelagius Socinus, &c. were fit for that work the devil put them upon. * Austin told an ingenious young scholar, "The devil coveted him for an ornament." He knows he hath a foul cause to manage, and therefore will get the fairest hand he can to manage it with the less suspicion.

Corollary 11. Did Judas, one of the twelve, do this? Then certainly, *Christians may approve and join with such men on earth, whose faces they shall never see in heaven.* The apostles held communion a long time with this man, and did not suspect him. O please not yourselves therefore, that you have communion with the saints

* *Capit abs te ornari Diabolus.*

here, and that they think and speak charitably of you. "All the churches shall know, (saith the Lord) that I am he that searcheth the heart and reins, and will give to every man as his work shall be," Rev. ii. 23. In heaven we shall meet many that we never thought to meet there, and miss many we were confident we should see there.

Corollary 12. Lastly, Did Judas, one of the twelve, a man so obliged, raised and honoured by Christ, do this? *Cease then from man*, be not too confident, but beware of men. "Trust ye not in a friend, put no confidence in a guide, keep the door of thy lips from her that lieth in thy bosom," Mic. vii. 5. Not that there is no sincerity in any man, but because there is so much hypocrisy in many men, and so much corruption in the best of men, that we may not be too confident, nor lay too great a stress upon any man. Peter's modest expression of Sylvanus is a pattern for us; "Sylvanus; a faithful brother unto you (as I suppose)" 1 Pet. v. 12. The time shall come, saith Christ, that "brother shall betray brother to death," Mat. x. 11. Your charity for others may be your duty, but your too great confidence may be your snare. Fear what others may do, but fear thyself more.

SERMON XXIV.

The second and third Preparatives for the Death of CHRIST,
by his illegal Trial and Condemnation.

LUKE xxiii. 23, 24.

And they were instant with loud voices requiring that he might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required.

JUDAS has made good his promise to the high-priest, and delivered Jesus a prisoner into their hands. These wolves of the evening, no sooner seize the Lamb of God, but they thirst and long to be sucking his precious innocent blood; their revenge and malice admit no delay, as fearing a rescue by the people.

When Herod had taken Peter, he committed him to prison, "intending after Easter to bring him forth to the people*," Acts

* In so great a mixed multitude it was easy to raise a tumult, if the people had thought so great a prophet was murdered, contrary to all law and justice. *Par. in Matth. xxvi. 5.*