

## CHRIST'S SERMON ON THE MOUNT

## MATTHEW, CHAP. V.

And Jesus, seeing the multitudes, ascended  
 Up to a mount, where sitting, and attended  
 By his disciples, he began to preach;  
 And on this manner following did them teach.  
 Blessed are all such as are poor in spirit,  
 For they the heavenly kingdom do inherit.  
 Blessed are they that mourn; for in the stead  
 Thereof shall comfort be administered.  
 Blessed are they, whose meekness doth excel:  
 For on the earth their portion is to dwell.  
 Blessed are they, who after righteousness  
 Hunger and thirst; for they shall it possess.  
 Blessed are they, for they shall mercy find,  
 Who to do mercifully are inclin'd.  
 Blessed are all such as are pure in heart;  
 For God his presence shall to them impart.  
 Blessed are they that do make peace; for why?  
 They shall be call'd the sons of the Most High.  
 Blessed are they which suffer for the sake  
 Of righteousness: for they of heav'n partake.  
 Blessed are ye, when men shall falsely speak  
 All kind of ill against you for my sake,  
 And shall revile, and persecute you sore;  
 Rejoice, and be exceeding glad therefore:  
 For your reward in heav'n will be great:  
 For thus of old they did the prophets treat.  
 Ye are the salt o' th' earth; but wherewith must  
 The earth be season'd when the savour's lost?  
 It is from thenceforth good for nothing, but  
 To be cast out, and trodd'n under foot.  
 Ye are the light o' th' world; a city set  
 Upon an hill cannot be hid; nor yet  
 Do men a candle with a bushel cover,  
 But set it where it lights the whole house over.  
 So shine your light, your good works seen  
 thereby  
 Men may your heavenly Father glorify.  
 Think not that to destroy the law I came,  
 Or prophets; no, but to fulfil the same.  
 For till the heav'n and earth shall pass away,  
 One jot or tittle from the law, I say,  
 Shall never pass, till all shall be complete.  
 Whoso therefore presumes to violate,  
 One of these least commands, and teacheth so,  
 Shall in God's kingdom be accounted low.

But he that doth, and teacheth them likewise,  
 Shall in God's kingdom have great dignities.  
 For I declare unto you, that unless  
 You shall exceed the scribe and pharisees  
 In righteousness; you shall on no condition,  
 Into the heavenly kingdom gain admission.  
 Ye've heard 'twas said of old, 'Thou shalt not  
 kill.'  
 And he incurs the judgment who shall spill  
 His brother's blood: but I to you declare,  
 That he that's wroth without a cause, shall bear  
 The judgment. Likewise of the council he  
 That sayeth 'racha' shall in danger be.  
 But whosoe'er shall say, Thou fool, the same  
 Shall be in danger of eternal flame.  
 When therefore to the altar thou dost bring  
 Thy gift, and there rememb'rest any thing  
 Thy brother hath against thee: leave it there  
 Before the altar, and come thou not near,  
 Till thou hast first made reconciliation,  
 Then may'st thou come and offer thine  
 oblation.  
 Make an agreement with thine adversary  
 Whilst thou art in the way, and do not tarry;  
 Lest he at any time deliver thee  
 Unto the judge, and by the judge thou be  
 Unto the officer forthwith resign'd,  
 And in imprisonment thou be confin'd;  
 I do affirm thou shalt not be enlarg'd,  
 Till thou the utmost farthing hast discharg'd.  
 Ye've heard that they of old did testify,  
 That men should not commit adultery:  
 But I pronounce him an adulterer,  
 Who views a woman to lust after her.  
 And if thy right eye shall offensive be,  
 Pluck thou it out and cast the same from thee;  
 For it is better lose one, than that all  
 Thy members should into hell torments fall.  
 And if thy right hand doth offend, cut off it,  
 And cast it from thee, for it will thee profit  
 Much rather that one of thy members fell,  
 Than that they should be all condemned to hell.  
 It hath been said, whoso away shall force  
 His wife, shall give her a bill of divorce:  
 But whosoe'er shall put his wife away,  
 Except for fornication's sake, I say,  
 Makes her adult'ress, and who marries her,  
 So put away, is an adulterer.

Again: Ye've heard, Thou shalt not be  
 forsworn,  
 Was ancient doctrine, but thou shalt perform  
 Unto the Lord thine oaths: But I declare,  
 That thou shalt not at all presume to swear;  
 Neither by heaven, for it is God's throne;  
 Nor by the earth, for his foot stands thereon:  
 Neither swear by Jerusalem, for why?  
 It is the city of the King Most High:  
 Nor swear thou by thine head, for thou canst  
 make  
 No hair thereof to be or white or black:  
 But let yea, yea; nay, nay, in speech suffice,  
 For what is more from evil doth arise.  
 Ye've heard, it hath been said; Eye for an eye,  
 And tooth for tooth: But I do testify,  
 That you shall not resist; but let him smite  
 Thy left cheek also, who assaults thy right.  
 And if that any by a lawsuit shall  
 Demand thy coat, let them have cloak and all.  
 And whosoe'er compelleth thee to go  
 A mile, refuse not to go with him two.  
 Give him that asketh, and from him that may  
 Have need to borrow, turn not thou away.  
 Ye've heard, 'twas said: That thou shalt love  
 thy friend  
 And hate thy foe: But let your love extend  
 Unto your enemies: thus I declare,  
 Bless them that curse, do good to them that  
 bear  
 Ill will, and for your persecutors pray,  
 And them that do reproach you; that you may  
 Be children of your Father that's in heaven;  
 For he on good and bad alike hath given  
 His sun to rise, and in like manner doth  
 Send rain upon the just and unjust both  
 For what is your reward, if you love them  
 That love you? Do not publicans the same?  
 And if your brethren only you salute,  
 What more than they do ye? They also do't.  
 I will therefore that you be perfect, ev'n  
 As is your Father perfect that's in heaven.

## CHAP. VI.

Take heed you do not your alms-deed bestow  
 Before men, purposely to make a shew;  
 For then there will no recompence be given  
 Unto you of your Father that's in heaven:

With sound of trumpet do not thou therefore  
 Proclaim what thou art giving to the poor;  
 As is the manner of the hypocrites  
 To do i' th' synagogues, and in the streets;<sup>7</sup>  
 That men may give them praises. Verily  
 They have their recompence, I testify.  
 But when thou dost alms, let thy left hand  
 know  
 Not what thy right hand is about to do:  
 That giving secretly, thy Father may,  
 Who sees in secret, openly repay.  
 And when thou pray'st be not as hypocrites;  
 For they love in the corners of the streets,  
 And in the synagogues to stand and pray,  
 There to be seen: they've their reward I say.  
 But thou, when thou dost make thy pray'r, go  
 thee  
 Into thy closet, shut thy door unto thee,  
 And there in secret to thy Father cry,  
 Who seeing thee shall reward thee openly.  
 But when ye pray use not vain repetitions,  
 As heathens do, for they think their petitions  
 Prevail; when they the same do multiply:  
 Be ye not like to them therefore; for why;  
 Your Father knows what things you need  
 before  
 You ask him, on this wise pray ye therefore.

Our Father which art in heav'n, thy name  
 alone  
 Be hallowed. Thy glorious kingdom come.  
 Thy will be done on earth as 'tis in heaven.  
 Give us this day our daily bread. And ev'n  
 As we remit our debtors, grant remission  
 To us. And lead us not into temptation,  
 But from all evil do thou us deliver;  
 For th' kingdom, power and glory's thine for  
 ever.

Amen.

For if you do forgive men that offend,  
 Your heavenly Father will to you extend  
 Forgiveness; but if not, nor will he spare,  
 At any time when you offenders are.

<sup>7</sup> These lines, and those on the next page, 'The eye's the light o' th' body,' remind one of Bunyan's style in his *Apology for the Pilgrim's Progress*,--

'Dost thou love picking meat? Or would'st thou see  
 A man i' th' clouds, and hear him speak to thee?'--Ed.

Moreover when you fast beware lest you  
 Look sad, as hypocrites are wont to do;  
 For they disguise their faces, that they may  
 Appear to fast: they've their reward I say.  
 But thou, when thou dost fast, anoint thine  
 head  
 And wash thy face, that undiscovered  
 Thy fasting may be unto men, but rather  
 That thou be seen in secret of thy Father:  
 And then thy Father, who in secrecy  
 Beholds thee, shall reward thee openly.  
 Lay not up treasure for yourselves in store  
 Upon the earth, where moth and rust devour,  
 And where by thieves you may be quite  
 bereaven.  
 But lay up treasure for yourselves in heaven,  
 Where neither moth, nor rust, nor thieves can  
 enter:  
 For where's your treasure there your hearts will  
 centre.  
 The eye's the light o' th' body, which if right  
 Then thy whole body will be full of light:  
 But if thine eye be evil, then there will  
 A total darkness thy whole body fill.  
 If therefore all the light that is in thee  
 Be darkness, how great must that darkness be?  
 No man can serve two masters, either he  
 Will hate one, and love t'other, or will be  
 Faithful to one, and t'other will forego.  
 Ye cannot serve both God and mammon too.  
 Take no thought therefore for your life, I say,  
 What you shall eat or drink; or how you may  
 Your bodies clothe. Is not the life much more  
 Than meat; Is not the body far before  
 The clothes thereof? Behold the fowls o' th' air,  
 Nor sow nor reap, nor take they any care;  
 How they provision into barns may gather;  
 Yet they are nourish'd by your heavenly Father:  
 Are ye not worth much more? Which of you  
 can  
 By taking thought add to his height one span?  
 And why for raiment are ye taking thought?  
 See how the lilies grow; they labour not,  
 Nor do they spin; yet Solomon, I say,  
 In all his pomp, had no such gay array.  
 If in the field God so doth clothe the grass,  
 Which is to-day, and doth to-morrow pass  
 Into the oven, shall he not therefore  
 O ye of little faith, clothe you much more?

Take no thought therefore, saying, What shall  
 we eat,  
 Or drink, or where shall we our raiment get:  
 (For thus the heathen people use to do)  
 For that you need them doth your Father know.  
 But seek God's kingdom, and his righteousness  
 First, and then all these things you shall possess.  
 Be not then exercis'd with care and sorrow,  
 In making preparation for the morrow;  
 The morrow shall things for itself prepare:  
 Sufficient to the day is each day's care.

## CHAP. VII.

Judge not that you may not be judg'd; for even  
 As you pass judgment, judgment shall be giv'n:  
 And with such measure as you mete to men,  
 It shall be measured unto you again.  
 And why dost thou take notice of the mote  
 That's in thy brother's eye; but dost not note  
 The beam that's in thine own? How wilt thou  
 say  
 Unto thy brother, let me take away  
 The mote that's in thine eye, when yet 'tis plain  
 The beam that's in thine own doth still remain?  
 First cast away the beam, thou hypocrite,  
 From thine own eye, so shall thy clearer sight  
 The better be enabled to descry,  
 And pluck the mote out of thy brother's eye.  
 Give not to dogs the things that are divine,  
 Neither cast ye your pearls before the swine  
 Lest that they should their feet them trample  
 under,  
 And turn upon you, and rend you asunder.  
 Ask, and obtain; seek, and ye shall find; do ye  
 Knock, and it shall be opened unto ye:  
 For he that seeks, shall find; that asks, obtain,  
 And he that knocks, shall an admittance gain.  
 Or what man is there of you, if his son  
 Shall ask him bread, will he give him a stone?  
 Or if he ask a fish, will he bestow  
 A serpent? If then ye being evil know  
 To give your children good gifts, how much  
 rather  
 To them that ask him shall your heav'nly  
 Father.  
 Then what you wou'd men shou'd to you, so do  
 To them: for that's the law and prophets too.  
 Enter in at the strait gate, for the road  
 That doth unto destruction lead, is broad;

And wide the gate; and many there be that  
 Enter therein: because strait is the gate,  
 And narrow is the way that is inclin'd  
 To life, and which there are but few that find.  
 False prophets shun, who in sheep's clothes  
 appear,  
 But inwardly devouring wolves they are:  
 Ye by their fruits shall know them. Do men  
 either  
 Pluck grapes of thorns, or figs or thistles  
 gather?  
 Even so each good tree good fruit will produce;  
 But a corrupt tree fruit unfit for use:  
 A good tree cannot bring forth evil food,  
 Nor can an evil tree bear fruit that's good:  
 Each tree that bears not good fruit's hewn  
 down  
 And burnt, thus by their fruits they shall be  
 known.  
 Not every one that saith Lord, Lord, but he  
 That doth my heav'nly Father's will shall be  
 An heir of heaven: many in that day  
 Will call Lord, Lord, and thus to me will say;

Have we not prophesied in thy name?  
 Cast devils out, done wonders in the same?  
 And then will I profess I know you not;  
 Depart from me ye that have evil wrought.  
 Whoso therefore these sayings of mine doth  
 hear,  
 And doth them, to a wise man I'll compare,  
 The which upon a rock his building founded,  
 The rain descended and the floods surrounded,  
 The winds arose, and gave it many a shock,  
 And it fell not, being founded on a rock.  
 And ev'ry one that hears these sayings of mine,  
 And not to do them doth his heart incline,  
 Unto a foolish man shall be compar'd;  
 Who his foundation on the sand prepar'd:  
 The rain descended and the floods were great,  
 The winds did blow, and vehemently beat  
 Against that house; and down the building  
 came,  
 And mighty was the downfall of the same.  
 And now when Jesus thus had finished  
 His sayings, the people were astonished  
 Thereat: for not as do the scribes taught he  
 Them, but as one that had authority.

## THE PROPHECY OF JONAH

### CHAP. I.

Now unto Jonah, old Amittai's son,  
 Thus did the word of the Almighty come,  
 And said, Arise, go thou forthwith and cry  
 'Gainst that great city Nineveh; for why,  
 The sins thereof are come up in my sight.  
 But he arose, that he to Tarshish might  
 Flee from God's presence; and went down and  
 found  
 A ship at Joppa unto Tarshish bound:  
 He paid the fare, and with them went on board  
 For Tarshish, from the presence of the Lord.  
 But the Almighty a great wind did raise,  
 And sent a mighty tempest on the seas,  
 So that the ship was likely to be broken.  
 Then were the mariners with horror stricken;  
 And to his God they cried every one;  
 And overboard was the ship's lading thrown  
 To lighten it: but down into the ship  
 Was Jonah gone, and there lay fast asleep.

So to him came the master and did say,  
 What meanest thou, O sleeper! rise and pray  
 Unto thy God, and he perhaps will hear,  
 And save us from the danger that we fear.  
 Then said they to each other, Come let's try,  
 By casting lots, on whom the fault doth lie,  
 In bringing all this evil now upon us.  
 So they cast lots, and the lot fell on Jonas.  
 Then said they, We entreat thee let us know,  
 For whose cause we this evil undergo,  
 Whence comest thou? What is thine  
 occupation?  
 What countryman art thou? And of what  
 nation?  
 And unto them himself he did declare,  
 And said, I am an Hebrew, and do fear  
 The living Lord, the God of heaven, who  
 Alone hath made the sea and dry land too.  
 Then were the men exceedingly afraid;  
 And, wherefore hast thou done this thing? they  
 said: