

1. Matt. 26. v. 69-66. And the High Priest &
from the time of our blessed Sav. entering
upon his public ministry, ^{beginning to} teaching
the things pertaining to the Kingdom of
G^d. the Jewish Governors manifested
the greatest Hatred towards him; and
used every opprobrious name, to bring
his Person and his Doctrines into univer-
sal contempt - he came unto his end &
they attributed the most heinous &
atrocious he wrought to the Agency
of the Devil, and when he attempted
to vindicate his Doctrines and Character
they took up Stones with an Intention
to stone him to Death - The last
great miracle which he performed
in the presence of a large multitude
of the Inhabitants of Jerusalem was
the raising of Lazarus from the Dead

1. Tho' many of the Jews saw this miracle
which Jes. did, yet it had no effect to soften
their Prejudices against him, but called
forth their malice into more powerful
operation - Those who saw Lazarus
come forth at the voice of Jes. went
immediately to the Chief Priests
and informed them what he had done
and what influence he was gaining
amongst the common People, who
believed him to be the Messiah for
the miracles which he wrought among
them, and the powerful, and convincing
doctrines which he taught - As the
Chief Priests had heard that Jes. had
raised Lazarus from the dead, they immedi-
ately assembled together and passed
a decree to put our Lord to death
and offered a reward for his apprehension

2. as if he had been a common murderer -
In a very few days after this Judas betrayed
him, and delivered Jes. into their hands -
The evening that he committed this dreadful
act he had spent the former part of it
with our Lord & his other Disciples - They
had eat the Passover together, and after-
wards had partook of the Holy Sacrament
which was administered by our Lord him-
self unto Judas, as well as unto the other
Disciples - For we are told, that Jes. after
the Passover, took the bread and broke
it saying take it, and like wise he took
the Cup - when this solemn service was
over our Lord retired into the Garden in his
Disciples in order to perform his private
devotions, and to make his requests
known to his Father - Here he offered up his
prayers, until he sweat great drops
of blood. All his Disciples were
sleazy, and fell asleep, tho' he exhorted

them to watch and pray it him - He knew
of his Hour was come, & his soul was troubled
^{Judas} ~~Jesus~~ enters the Garden at this time, with a
band of ~~armed~~ men by to take him, as
if he had been a public Robber, and a terror
to the nation - Jes. remonstrates to Judas
when he comes up and saluted him, and
says Judas betrays him if son of man
with a Kiss - for Judas had given the
armed men who were to him a sign
of whomsoever he should - when he
came to Jes and kissed him, they immedi-
ately apprehended Jes & lead him away
to the Palace of the High Priest - where
many were assembled together - Jes. was now
in the Hands of his Enemies, and they were
just or unjust determined to put him to
Death. at the same time they wished
to make a show of Justice in order
to quiet the public mind, for many
believed him to be the messiah

3. and they were afraid if they should condemn
him without the form of a Trial that
there would be some public Commotion
in the State - The High Priest and Scribes
and Elders examined into the Charges
which they had got Persons in their Interest
to prefer against Jes until midnight, but
could not get sufficient Information against
him, as it was not there in the Eyes
of the public to condemn him to Death
they therefore at the break of Day assembled
the whole Sanhedrim, which was the Council
of the nation in the Palace of the High
Priest; and prosecuted their inquiries with
redoubled Diligence & Earnestness, and matter
being determined to convict him of a
Capital Crime - The Proceedings took
Place in the Palace of the High Priest
this morning are recorded in our
Text, the Particulars of which we shall
notice, 1. In a way of easy Illustration

2^d In a way of Spiritual Improvement —

1. In the Trial of our Lord, there are three things
of require our Attention. 1. His Examination
than his Confession, and lastly his Sentence

1. His Examination — His Enemies first
attempted to establish some thing against
him by means of false witnesses, for many
false witnesses were examined before
the Council; but the Council was defeated
in this object. because the Evidences which
were produced were so completely at
variance with one another, that no Crime
could be established by this unjust and
scandalous Persecution of Justice. when
His Enemies found that it was impossible
to convict him by any Evidences which they
could bring forward, the High Priest then
had recourse to a method which his
situation authorized him to make use
of — and for which he had little doubt
of Success — He called upon our Saviour

who was then his Prisoner to declare the
Truth upon oath in the name of the
living God, and demanded from him
either to avow ^{plainly} ~~plainly~~ ^{plainly} or to disavow
his ~~pretensions~~ Pretensions to the office
of the Messiah — to tell them plainly
whether he was the Christ or not —
now if the High Priest had asked him
this Question with an honest motive
with a sincere Desire to know the truth
there can be little doubt, but he wd have
been fully justified in resorting to this
measure — for the Question was of infinite
Importance to the whole nation, as their
everlasting Salvation depended upon
their receiving him if he was the true
Messiah, and rejecting him if he was
an Impostor — He had been for many
Ages promised to them — many believed
that he was, from the Testimonies he
gave them — It was therefore one of the
highest moments to the whole body of the Jews

that this point sh^d be fully ascertained. But
this was not the motive wh^{ch} induced the High
Priest to ask our Lord if he was of Christ
His object was to ensnare him - to make
him say some thing that if Council could
lay hold of to convict him - His death
was determined upon - but they were
anxious to obtain some plausible Pretence
to justify themselves to the public - and as it
was impossible to get false witnesses whose
testimony w^d agree, for they had tried all
in their power to do this without effect
the High Priest wished our Saviour to become
his own accuser, and to condemn him for
the words of his own mouth - one could
scarcely believe, that the ministers of Religion
could be guilty of such horrid Practices
as were used by the first men in the
Jewish nation Church and nation
against our Lord - When Pontius manifest
to what a degree of depravity men may
attain to, who give themselves up to their
own Passions

5. Where never was any Criminal arraigned at
the bar of Justice; that had so much Injustice
done him; when we take into the account
what his public life and Character had
been - he had done no harm. Hence there
could be no ground for any Accusation -
we shall now review his behaviour while
every kind of Subterfuge was allowed in
the Court; and every false Accusation admitted
our L^d held his Peace. He did not cross examine
the Evidence - there was no need for him
to do this - they so plainly and publicly
contradicted each other. but when the High
Priest adjured him in the name of ^{God} living
to tell them who and what he
was, he no longer kept silence, but plainly
and unequivocally said. I am the L^d - I
am the Son of G^d. I am the Messiah -
It was universally known and believed among
the Jews that the Prophet Daniel spoke
of the Messiah, and that he should
establish an ~~eternal~~ universal Kingdom

and our Lord warns his Enemies in the words
of our text. if however they might despise
him at present on account of the meanness
of his Appearance, they sh^d. one day see him
coming in of Clouds of Heaven, not only
to punish Jerusalem for rejecting him, but
to judge the whole of. This sh^d. have put up
on their Guard at least, and prevented of
preconceived Judgment. They were about
to form - They knew the miracles he had
wrought amongst you that they could
not be performed ^{but} by Divine Power -
The Prophecies were read to them every
Sabbath Day, of had reference to him
our Lord often referred to the Scriptures
himself in proof that he was of Son of
God - pointed out to them in his Sermons
what Prophecies alluded to him, and
how they were fulfilled - They should
have called to mind what their Eyes

6 and their Ears had heard but the Scriptures
have no weight to men who are filled
with Prejudice, or rather anathema to the
word of God does but see them the more
and render them, willing, the unconscious
Instruments of fulfilling the Divine Pre-
dictions - The Chief Priests and Rulers of the
Jewish nation fulfilled the Scriptures when
they condemned Jes. on his own Confession
we come now to notice his Confession - we saw
that Jes. said I am the Son of Man the High Priest
rent his Cloths, to testify his abhorrence of
what he called blasphemy - This he did artfully
to impress the minds of the Audience, and
to excite a greater clamour against Jes -
The rending of Cloths was common amongst
the Jews to express their Grief or Indignation
yet this custom was forbidden to the High
Priest, whose august Character was supposed
to render him above all such transports of
passion - This appears clear from what is

recorded in the 21. Chap. of Lev. 24. 10. He that is
the High Priest amongst his Brethren
upon whose Head the anointing oil was
poured, and it is consecrated to put on
the Governor, shall not uncover his Head
nor rend his Cloths. But on this occasion,
he who should not have given way to Pride or
Passion or Influence, but inclined to mercy is
the first to condemn the prisoner, and to
draw up the whole Court against him -
Little consideration is wanted, when Religion
is to be opposed. Clamour will easily supply
the want of Argument, and Prejudice
supercede the want of Proof. Hence the
whole Court instantly adopted his Judgment.
After the High Priest ~~after~~ rendering his Cloths
and openly declaring that our Lord was
guilty, of Blasphemy, by which all in the
Assembly understood what the Opinion
and wishes of the High Priest were
he asked them, what they thought of our
Lord's Conduct, they answered and said

He is guilty of Death and immediately
condemned him as a blasphemer to suffer
Death - Now awful to see a number of men
proper ^{both} ~~not only~~ of the magisterial ~~and~~ and
ministerial Office, branding as a blasphemer
God's only begotten Son, and with the most
vindicative matric exclaiming he is guilty of
Death - what must the Reckless Hosts
have felt, if they were Spectators of this
transaction - when the Lord of Life & Glory
was condemned to die by the very Councils
he had made, and then upheld in being,
and how ought we to feel when we consider
if we bear about it as the same evil Dispo-
sitions, and unless restrained by Grace shd
be as ready as they were, to renew the
same ~~Scene~~ Scenes - and had we been present
at this Trial, there is little doubt but we
should ^{have} ~~perited~~ ^{perited} in the Judgment of the
Court, and said of Jes. was guilty
of Death - Now often arise that Person

in every Country where the followers of
Jes. have appeared, have the most holy
men been condemned to death under
various religious pretences - our Lord & Apostles
did not escape being persecuted unto death
nor have tens of thousands who have
walked in their steps - men's natural
Enmity against God is in every Age
the same - we live in happy times
when the sword of Persecution
is returned into its scabbard - and we
never can be sufficiently thankful for
the civil and religious Liberty which we
enjoy above all nations - The Jews under
which we live would not have permitted
such an act of injustice to have been
done to ^{Jes} him, as the Jews committed
when they condemned him to death -
Pilate the Roman Governor on the bench
of Justice declared if he was an innocent
man - Indeed the Traitor, declared
that he was innocent

we have now considered our Lord's examina-
tion, his Confession, and his Sentence
Let us next advert to the History in a way
of spiritual Improvement, it was the 2^d thing
proposed - In this view much instruction
may be gathered fr. it. 1. We enquire after
H. what earnestness did the High Priests
and Elders pursue their inquiries, depriv-
ing themselves even of their rest in order
to gain the Information they required -
can find appears to have been all the
night under examination before them -
and are not we equally interested in of
inquiry, whether he be of J. the son of J.
Should we be content to take this matter
upon trust, and not enquire into
the grounds on wh. it stands? and
the evidence wh. are adduced in supp
ort of this - or having ascertained
to our full satisfaction into the Truth

These are instances of wrongs of which we have seen the history

of his misdeeds. Should we not
examine into the nature of his work
his office and Character? For what
is there in it of which it deserves our
Attention in comparison of this?
St. Paul counted all things as loss for
the sake of the knowledge of Christ. Is to be confined
to monasteries only. This is a work equally
necessary for all. Who all cannot devote
an equal proportion of their time to
it - and it is a work to which all are
obliged as far as is necessary for
their Salvation and Spiritual Instruction.
In all that we may search of Scriptures &
we should not only examine after it, but
we sh^d. trust in him when we see our
S^r. sentenced to death & not even any
fault being found in him, then we see
what is to be our plea at the hour of
Judgment - that seeing our sins laid
at his having been condemned that Christ

freed us from condemnation. Having our sin
at his own death was an Expiation
for our sins, and shall become effectual
to the eternal Salvation of all who trust
in him. In this agree if words of St. Peter
He once suffered of just for of unjust &
None whilst we can help ourselves to have
deserved the greatest condemnation we
may merit to have as our Redeemer &
Saviour - and may say as of Prophet
He was wounded for us that we may never
lose sight of this blessed truth - it is of
hope of all of Ends of of Earth - let us
contemplate the death of Christ. let us glory
in it - let it be of our salvation & our souls
to live by faith in him who hath loved us &
we must not only trust in him, but profess
him openly - our Lord knew well what
would be the consequence of his condemnation
if he acknowledged if he was of Christ they
would put him to death - yet he did
not conceal the truth -

but made a good Confessor - and shall
we be afraid to confess him - when he
for our Sakes was not deterred by the most
cruel Death, shall we be intimidated much
by a reproachful name - shall we not rather
glory in being accounted worthy - yes let
us take up our Cross cheerfully and follow
him, and if Persecution threaten us let us
say it St. P. more of St. Paul, let us remember
how he endured the Cross and despised it
so shall we also for if we suffer -

No. Let us look forward to his 2^d coming
How long he will most assuredly come
again Every eye shall see what Eyes shall
will his Enemies be told him -

I may ask how will you behold him you
will be interested in his coming - you will
see him in his glory - what are your
views of him now - what do you now
think of X^p. are you now living to
his glory? are you keeping his commandments

Do you love him for what he has done for
you - and is he precious to your soul
Do not inquire that you will escape
on the Day of Judgment if you neglect
his salvation any more than the
Jews who actually put him to Death
may many of his murderers repent
and be added on him and were pardoned.

Let all who love the Lord in sincerity and
truth look forward to his glorious
appearing - This will be a joyful Day
to you. This will be the Day of your
final Redemption - you have often

heard what the Lord has done for
you - his love has often he deserved
and your Hearts have often burned
within you when the Promises
and Prophecies have been open to
your minds - but what will your
feelings be when you see him as

He will then appear in all his glory
and all his holy angels at him -
what joy will fill your souls when
he shall say come ye blessed children &
thousands of everlasting joy will then fill
the heavenly regions and the whole of
the redeemed will then return to him
with ever lasting joy upon their heads
you will then see Abraham the father of
the faithful, and of friend of God, with
all the goodly fellowship of the prophets
who shake of Christ as they had been
moved by the Holy Ghost - you will
see St. Paul and all the glorious
company of the Apostles - together
with the noble Army of martyrs -
you will then behold the whole Church
of God triumphant - All the saints safely
landed on Canaan's peaceful shores.
who would not pray with Balaam

let me die the death of the righteous &
let my last end may be like this - if I
may rise triumphant in the morning
of the resurrection of if just my brethren
if you wish to share with Gods People
in the end; cast in your lot amongst
them now - Take up your Cross now
and follow Jes. in the way - you must
serve him here, if you would reign
with him in glory - It is in this C. you
unite with H. must be buried it is
here, you must receive your Title to
heaven - it is here you must be made
meet for an inheritance amongst
the saints in light - Do not imagine
that after a life of sin and concupiscence
you can go to heaven when you die
you have no warrant from Scripture
to ground this opinion upon -
but on the contrary you are told, that
if you live after the flesh you must die