

# Sermon on the Mount, 2

by John Wesley

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*This sermon emphasizes the importance of meekness, hungering and thirsting after righteousness, and being merciful, as these qualities bring blessings and rewards from God.*

**Scripture:** Matthew 5:5

**Topics:** "Righteousness", "Meekness", "Mercy"

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## Description

John Wesley emphasizes the Beatitudes from the Sermon on the Mount, focusing on the blessings of meekness, hunger for righteousness, and mercy. He explains that true meekness is not apathy but a balanced state of mind that allows one to endure life's challenges while remaining zealous for God. Wesley highlights that those who genuinely hunger for righteousness will be filled, and that merciful individuals will receive mercy in return. He warns against the dangers of anger and the importance of reconciliation, urging believers to embody love and compassion in their interactions with others.

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## Transcript

"Blessed are the meek: For they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: For they shall be filled. Blessed are the merciful: For they shall obtain mercy." Matt. 5:5-7

I. 1. When "the winter is past," when "the time of singing is come, and the voice of the turtle is heard in the land;" when He that comforts the mourners is now returned, "that he may abide with them for ever;" when, at the brightness of his presence, the clouds disperse, the dark clouds of doubt and uncertainty, the storms of fear flee away, the waves of sorrow subside, and their spirit again rejoiceth in God their Saviour; then is it that this word is eminently fulfilled; then those whom he hath comforted can bear witness, "Blessed," or happy, "are the meek; for they shall inherit the earth."

2. But who are "the meek?" Not those who grieve at nothing, because they know nothing; who are not discomposed at the evils that occur, because they discern not evil from good. Not those who are sheltered from the shocks of life by a stupid insensibility; who have, either by nature or art, the virtue of stocks and stones, and resent nothing, because they feel nothing. Brute philosophers are wholly unconcerned in this matter. Apathy is as far from meekness as from humanity. So that one would not easily conceive how any Christians of the purer ages, especially any of the Fathers of the Church, could confound these, and mistake one of the foulest errors of Heathenism for a branch of true Christianity.

3. Nor does Christian meekness imply, the being without zeal for God, any more than it does ignorance or insensibility. No; it keeps clear of every extreme, whether in excess or defect. It does not destroy but balance the affections, which the God of nature never designed should be rooted out by grace, but only brought and kept under due regulations. It poises the mind aright. It holds an even scale, with regard to anger, and sorrow, and fear; preserving the mean in every circumstance of life, and not declining either to the right hand or the left.

4. Meekness, therefore, seems properly to relate to ourselves[.] But it may be referred either to God or our neighbour. When this due composure of mind has reference to God, it is usually termed resignation; a calm acquiescence in whatsoever is his will concerning us, even though it may not be pleasing to nature; saying continually, "It is the Lord; let him do what seemeth him good." When we consider it more strictly with regard to ourselves, we style it patience or contentedness. When it is exerted toward other men, then it is mildness to the good, and gentleness to the evil.

5. They who are truly meek, can clearly discern what is evil; and they can also suffer it. They are sensible of everything of this kind, but still meekness holds the reins. They are exceeding "zealous for the Lord of hosts;" but their zeal is always guided by knowledge, and tempered, in every thought, and word, and work, with the love of man, as well as the love of God. They do not desire to extinguish any of the passions which God has for wise ends implanted in their nature; but they have the mastery of all: They hold them all in subjection, and employ them only in subservience to those ends. And thus even the harsher and more unpleasing passions are applicable to the noblest purposes; even hatred, and anger, and fear, when engaged against sin, and regulated by faith and love, are as walls and bulwarks to the soul, so that the wicked one cannot approach to hurt it.

6. It is evident, this divine temper is not only to abide but to increase in us day by day. Occasions of exercising, and thereby increasing it, will never be wanting while we remain upon earth. "We have need of patience, that after we have done" and suffered "the will of God, we may receive the promise." We have need of resignation, that we may in all circumstances say, "Not as I will, but as thou wilt." And we have need of "gentleness toward all men;" but especially toward the evil and unthankful: Otherwise we shall be overcome of evil, instead of overcoming evil with good.

7. Nor does meekness restrain only the outward act, as the Scribes and Pharisees taught of old, and the miserable Teachers who are not taught of God will not fail to do in all ages. Our Lord guards against this, and shows the true extent of it, in the following words: "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:" (Matt. 5:21, &c. :) "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 council: But whosoever shall say, Thou fool, shall be in danger of hell-fire."

8. Our Lord here ranks under the head of murder, even that anger which goes no farther than the heart; which does not show itself by an outward unkindness, no, not so much as a passionate word. "Whosoever is angry with his brother," with any man living, seeing we are all brethren; whosoever feels any unkindness in his heart, any temper contrary to love; whosoever is angry without a cause, without a sufficient cause, or farther than that cause requires, "shall be in danger of the judgment;" \_enochos estai, shall, in that moment, be obnoxious to the righteous judgment of God.

But would not one be inclined to prefer the reading of those copies which omit the word *\_eikE\_*, without a cause? Is it not entirely superfluous? For if anger at persons be a temper contrary to love, how can there be a cause, a sufficient cause for it, -- any that will justify it in the sight of God?

Anger at sin we allow. In this sense we may be angry, and yet we sin not. In this sense our Lord himself is once recorded to have been angry: "He looked round about upon them with anger, being grieved for the hardness of their hearts." He was grieved at the sinners, and angry at the sin. And this is undoubtedly right before God.

9. "And whosoever shall say to his brother, *Raca*;" -- whosoever shall give way to anger, so as to utter any contemptuous word. It is observed by commentators, that *Raca* is a Syriac word, which properly signifies, empty, vain, foolish; so that it is as inoffensive an expression as can well be used, toward one at whom we are displeased. And yet, whosoever shall use this, as our Lord assures us, "shall be in danger of the council;" rather, shall be obnoxious thereto: He shall be liable to a severer sentence from the Judge of all the earth.

"But whosoever shall say, *Thou fool*;" -- whosoever shall so give place to the devil, as to break out into reviling, into designedly reproachful and contumelious language, "shall be obnoxious to hell-fire;" shall, in that instant, be liable to the highest condemnation. It should be observed, that our Lord describes all these as obnoxious to capital punishment. The first, to strangling, usually inflicted on those who were condemned in one of the inferior courts; the second, to stoning, which was frequently inflicted on those who were condemned by the great Council at Jerusalem; the third, to burning alive, inflicted only on the highest offenders, in the "valley of the sons of Hinnom;" *\_GE Hennon\_*, from which that word is evidently taken which we translate "hell."

10. And whereas men naturally imagine, that God will excuse their defect in some duties, for their exactness in others; our Lord next takes care to cut off that vain, though common imagination. He shows, that it is impossible for any sinner to commute with God; who will not accept one duty for another, nor take a part of obedience for the whole. He warns us, that the performing our duty to God will not excuse us from our duty to our neighbour; that works of piety, as they are called, will be so far from commending us to God, if we are wanting in charity, that, on the contrary, that want of charity will make all those works an abomination to the Lord.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee," -- on account of thy unkind behaviour toward him, of thy calling him "*Raca*," or, "*Thou fool*;" think not that thy gift will atone for thy anger; or that it will find any acceptance with God, so long as thy conscience is defiled with the guilt of unrepented sin. "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother," (at least do all that in thee lies toward being reconciled,) "and then come and offer thy gift." (Matt. 5:23, 24.)

11. And let there be no delay in what so nearly concerneth thy soul. "Agree with thine adversary quickly;" -- now; upon the spot; "whiles thou art in the way with him," if it be possible, before he go out of thy sight; "lest at any time the adversary deliver thee to the judge;" lest he appeal to God, the Judge of all; "and the judge deliver thee to the officer;" to Satan, the executioner of the wrath of God; "and thou be cast into prison;" into hell, there to be reserved to the judgment of the great day: "Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." But this it is impossible for thee ever to do; seeing thou hast nothing to pay. Therefore, if thou art once in that prison, the smoke of thy

torment must "ascend up for ever and ever."

12. Meantime "the meek shall inherit the earth." Such is the foolishness of worldly wisdom! The wise of the world had warned them again and again, -- that if they did not resent such treatment, if they would tamely suffer themselves to be thus abused, there would be no living for them upon earth; that they would never be able to procure the common necessities of life, nor to keep even what they had; that they could expect no peace, no quiet possession, no enjoyment of anything. Most true, -- suppose there were no God in the world; or, suppose he did not concern himself with the children of men: But, "when God ariseth to judgment, and to help all the meek upon earth," how doth he laugh all this heathen wisdom to scorn, and turn the "fierceness of man to his praise!" He takes a peculiar care to provide them with all things needful for life and godliness; he secures to them the provision he hath made, in spite of the force, fraud, or malice of men; and what he secures he gives them richly to enjoy. It is sweet to them, be it little or much. As in patience they possess their souls, so they truly possess whatever God hath given them. They are always content, always pleased with what they have: It pleases them because it pleases God: So that while their heart, their desire, their joy is in heaven, they may truly be said to "inherit the earth."

13. But there seems to be a yet farther meaning in these words, even that they shall have a more eminent part in "the new earth, wherein dwelleth righteousness;" in that inheritance, a general description of which (and the particulars we shall know hereafter) St. John has given in the twentieth chapter of the Revelation: "And I saw an angel come down from heaven, -- and he laid hold on the dragon, that old serpent, -- and bound him a thousand years. -- And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and of them which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [Rev. 20:1-6]

II. 1. Our Lord has hitherto been more immediately employed in removing the hindrances of true religion: Such is pride, the first, grand hindrance of all religion, which is taken away by poverty of spirit; levity and thoughtlessness, which prevent any religion from taking root in the soul, till they are removed by holy mourning; such are anger, impatience, discontent, which are all healed by Christian meekness. And when once these hindrances are removed, these evil diseases of the soul, which were continually raising false cravings therein, and filling it with sickly appetites, the native appetite of a heaven-born spirit returns; it hungers and thirsts after righteousness: And "blessed are they which do hunger and thirst after righteousness; for they shall be filled."

2. Righteousness, as was observed before, is the image of God, the mind which was in Christ Jesus. It is every holy and heavenly temper in one; springing from, as well as terminating in, the love of God, as our Father and Redeemer, and the love of all men for his sake.

3. "Blessed are they which do hunger and thirst after" this: In order fully to understand which expression, we should observe, First, that hunger and thirst are the strongest of all our bodily appetites. In like manner this hunger in the soul, this thirst after the image of God, is the strongest of all our spiritual appetites, when it is once awakened in the heart: Yea, it swallows up all the rest in that one great desire, -- to be renewed after the likeness of Him that created us. We should, Secondly, observe, that from the time we begin to hunger and thirst, those appetites do not cease, but are more and more craving and importunate, till we

either eat and drink, or die. And even so, from the time that we begin to hunger and thirst after the whole mind which was in Christ, these spiritual appetites do not cease, but cry after their food with more and more importunity; nor can they possibly cease, before they are satisfied, while there is any spiritual life remaining. We may, Thirdly, observe, that hunger and thirst are satisfied with nothing but meat and drink. If you would give to him that is hungry all the world beside, all the elegance of apparel, all the trappings of state, all the treasure upon earth, yea thousands of gold and silver; if you would pay him ever so much honour; -- he regards it not: All these things are then of no account with him. He would still say, "These are not the things I want; give me food, or else I die." The very same is the case with every soul that truly hungers and thirsts after righteousness. He can find no comfort in anything but this: He can be satisfied with nothing else. Whatever you offer besides, it is lightly esteemed: Whether it be riches, or honour, or pleasure, he still says, "This is not the thing which I want! Give me love, or else I die!"

4. And it is as impossible to satisfy such a soul, a soul that is athirst for God, the living God, with what the world accounts religion, as with what they account happiness. The religion of the world implies three things: (1.) The doing no harm, the abstaining from outward sin; at least from such as is scandalous, as robbery, theft, common swearing, drunkenness: (2.) The doing good, the relieving the poor; the being charitable, as it is called: (3.) The using the means of grace; at least the going to church and to the Lord's Supper. He in whom these three marks are found is termed by the world a religious man. But will this satisfy him who hungers after God? No: It is not food for his soul. He wants a religion of a nobler kind, a religion higher and deeper than this. He can no more feed on this poor, shallow, formal thing, than he can "fill his belly with the east wind." True, he is careful to abstain from the very appearance of evil; he is zealous of good works; he attends all the ordinances of God: But all this is not what he longs for. This is only the outside of that religion, which he insatiably hungers after. The knowledge of God in Christ Jesus; "the life which is hid with Christ in God;" the being "joined unto the Lord in one Spirit;" the having "fellowship with the Father and the Son;" the "walking in the light as God is in the light;" the being "purified even as He is pure;" -- this is the religion, the righteousness, he thirsts after: Nor can he rest, till he thus rests in God.

5. "Blessed are they who" thus "hunger and thirst after righteousness; for they shall be filled." They shall be filled with the things which they long for; even with righteousness and true holiness. God shall satisfy them with the blessings of his goodness, with the felicity of his chosen. He shall feed them with the bread of heaven, with the manna of his love. He shall give them to drink of his pleasures as out of the river, which he that drinketh of shall never thirst, only for more and more of the water of life. This thirst shall endure for ever.

The painful thirst, the fond desire,

Thy joyous presence shall remove;

But my full soul shall still require

A whole eternity of love.

6. Whosoever then thou art, to whom God hath given to "hunger and thirst after righteousness," cry unto him that thou mayest never lose that inestimable gift, -- that this divine appetite may never cease. If many rebuke thee, and bid thee hold thy peace, regard them not; yea, cry so much the more, "Jesus, Master, have mercy on me!" "Let me not live, but to be holy as thou art holy!" No more "spend thy money for that which is not bread, nor thy labour for that which satisfieth not." Canst thou hope to dig happiness out of the

earth, -- to find it in the things of the world? O trample under foot all its pleasures, despise its honours, count its riches as dung and dross, -- yea, and all the things which are beneath the sun, --"for the excellency of the knowledge of Christ Jesus," for the entire renewal of thy soul in that image of God wherein it was originally created. Beware of quenching that blessed hunger and thirst, by what the world calls religion; a religion of form, of outward show, which leaves the heart as earthly and sensual as ever. Let nothing satisfy thee but the power of godliness, but a religion that is spirit and life; thy dwelling in God and God in thee, -- the being an inhabitant of eternity; the entering in by the blood of sprinkling "within the veil," and sitting "in heavenly places with Christ Jesus."

III. 1. And the more they are filled with the life of God, the more tenderly will they be concerned for those who are still without God in the world, still dead in trespasses and sins. Nor shall this concern for others lose its reward. "Blessed are the merciful; for they shall obtain mercy."

The word used by our Lord more immediately implies the compassionate, the tender-hearted; those who, far from despising, earnestly grieve for, those that do not hunger after God.

This eminent part of brotherly love is here, by a common figure, put for the whole; so that "the merciful," in the full sense of the term, are they who love their neighbours as themselves."

2. Because of the vast importance of this love, -- without which, "though we spake with the tongues of men and angels, though we had the gift of prophecy, and understood all mysteries, and all knowledge; though we had all faith, so as to remove mountains; yea, though we gave all our goods to feed the poor, and our very bodies to be burned, it would profit us nothing," -- the wisdom of God has given us, by the Apostle Paul, a full and particular account of it; by considering which we shall most clearly discern who are the merciful that shall obtain mercy.

3. "Charity," or love, (as it were to be wished it had been rendered throughout, being a far plainer and less ambiguous word,) the love of our neighbour as Christ hath loved us, "suffereth long;" is patient toward all men: It suffers all the weakness, ignorance, errors, infirmities, all the frowardness and littleness of faith, of the children of God; all the malice and wickedness of the children of the world. And it suffers all this, not only for a time, for a short season, but to the end; still feeding our enemy when he hungers; if he thirst, still giving him drink; thus continually "heaping coals of fire," of melting love, "upon his head."

4. And in every step toward this desirable end, the "overcoming evil with good," "love is kind:" (chrEsteuetai, a word not easily translated:) It is soft, mild, benign. It stands at the utmost distance from moroseness, from all harshness or sourness of spirit; and inspires the sufferer at once with the most amiable sweetness, and the most fervent and tender affection.

5. Consequently, "love envieth not:" It is impossible it should; it is directly opposite to that baneful temper. It cannot be, that he who has this tender affection to all, who earnestly wishes all temporal and spiritual blessings, all good things in this world and the world to come, to every soul that God hath made, should be pained at his bestowing any good gift on any child of man. If he has himself received the same, he does not grieve, but rejoice, that another partakes of the common benefit. If he has not, he blesses God that his brother at least has, and is herein happier than himself. And the greater his love, the more does he rejoice in the blessings of all mankind; the farther is he removed from every kind and degree of envy toward any creature.

6. Love *\_ou perpereuetai\_*, -- not "vaunteth not itself;" which coincides with the very next words; but rather, (as the word likewise properly imports,) is not rash or hasty in judging; it will not hastily condemn any one. It does not pass a severe sentence, on a slight or sudden view of things: It first weighs all the evidence, particularly that which is brought in favour of the accused. A true lover of his neighbour is not like the generality of men, who, even in cases of the nicest nature, "see a little, presume a great deal, and so jump to the conclusion." No: He proceeds with wariness and circumspection, taking heed to every step; willingly subscribing to that rule of the ancient Heathen, (O where will the modern Christian appear!) "I am so far from lightly believing what one man says against another, that I will not easily believe what a man says against himself. I will always allow him second thoughts, and many times counsel too."

7. It follows, love "is not puffed up:" It does not incline or suffer any man "to think more highly of himself than he ought to think;" but rather to think soberly: Yea, it humbles the soul unto the dust. It destroys all high conceits, engendering pride; and makes us rejoice to be as nothing, to be little and vile, the lowest of all, the servant of all. They who are "kindly affectioned one to another with brotherly love," cannot but "in honour prefer one another." Those who, having the same love, are of one accord, do in lowliness of mind "each esteem other better than themselves."

8. "It doth not behave itself unseemly:" It is not rude, or willingly offensive to any. It "renders to all their due; fear to whom fear, honour to whom honour;" courtesy, civility, humanity to all the world; in their several degrees "honouring all men." A late writer defines good breeding, nay, the highest degree of it, politeness, "A continual desire to please, appearing in all the behaviour." But if so, there is none so well-bred as a Christian, a lover of all mankind. For he cannot but desire to "please all men for their good to edification:" And this desire cannot be hid; it will necessarily appear in all his intercourse with men. For his "love is without dissimulation:" It will appear in all his actions and conversation; yea, and will constrain him, though without guile, "to become all things to all men, if by any means he may save some."

9. And in becoming all things to all men, "love seeketh not her own." In striving to please all men, the lover of mankind has no eye at all to his own temporal advantage. He covets no man's silver, or gold, or apparel: He desires nothing but the salvation of their souls: Yea, in some sense, he may be said, not to seek his own spiritual, any more than temporal, advantage; for while he is on the full stretch to save their souls from death, he, as it were, forgets himself. He does not think of himself, so long as that zeal for the glory of God swallows him up. Nay, at some times he may almost seem, through an excess of love, to give up himself, both his soul and his body; while he cries out, with Moses, "O, this people have sinned a great sin; yet now, if thou wilt forgive their sin -- ; and if not, blot me out of the book which thou hast written;" (Exod. 32:31, 32;) -- or, with St. Paul, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh!" (Rom. 9:3.)

10. No marvel that such "love is not provoked:" *\_ou paroxynetai\_*. Let it be observed, the word easily, strangely inserted in the translation, is not in the original: St. Paul's words are absolute. "Love is not provoked:" It is not provoked to unkindness toward any one. Occasions indeed will frequently occur; outward provocations of various kinds; but love does not yield to provocation; it triumphs over all. In all trials it looketh unto Jesus, and is more than conqueror in his love.

It is not improbable that our translators inserted that word, as it were, to excuse the Apostle; who, as they supposed, might otherwise appear to be wanting in the very love which he so beautifully describes. They seem to have supposed this from a phrase in the Acts of the Apostles; which is likewise very inaccurately translated. When Paul and Barnabas disagreed concerning John, the translation runs thus, "And the

contention was so sharp between them, that they departed asunder." (Acts 15:39.) This naturally induces the reader to suppose, that they were equally sharp therein; that St. Paul, who was undoubtedly right, with regard to the point in question, (it being quite improper to take John with them again, who had deserted them before,) was as much provoked as Barnabas, who gave such a proof of his anger, as to leave the work for which he had been set apart by the Holy Ghost. But the original imports no such thing; nor does it affirm that St. Paul was provoked at all. It simply says, *egeneto oun paroxysmos*, -- "And there was a sharpness," a paroxysm of anger; in consequence of which Barnabas left St. Paul, took John, and went his own way. Paul then "chose Silas and departed, being recommended by the brethren to the grace of God;" (which is not said concerning Barnabas;) "and he went through Syria and Cilicia," as he had proposed, "confirming the churches." [Acts 15:39-41] But to return.

11. Love prevents a thousand provocations which would otherwise arise, because it "thinketh no evil." Indeed the merciful man cannot avoid knowing many things that are evil, he cannot but see them with his own eyes, and hear them with his own ears. For love does not put out his eyes, so that it is impossible for him not to see that such things are done; neither does it take away his understanding, any more than his senses, so that he cannot but know that they are evil. For instance: When he sees a man strike his neighbour, or hears him blaspheme God, he cannot either question the thing done, or the words spoken, or doubt of their being evil. Yet, *ou logizetai to kakon*. The word *logizetai*, "thinketh," does not refer either to our seeing and hearing, or to the first and involuntary acts of our understanding; but to our willingly thinking what we need not; our inferring evil, where it does not appear; to our reasoning concerning things which we do not see; our supposing what we have neither seen nor heard. This is what true love absolutely destroys. It tears up, root and branch, all imagining what we have not known. It casts out all jealousies, all evil surmisings, all readiness to believe evil. It is frank, open, unsuspecting; and, as it cannot design, so neither does it fear, evil.

12. It "rejoiceth not in iniquity;" common as this is, even among those who bear the name of Christ, who scruple not to rejoice over their enemy, when he falleth either into affliction, or error, or sin. Indeed, how hardly can they avoid this, who are zealously attached to any party! How difficult is it for them not to be pleased with any fault which they discover in those of the opposite party, -- with any real or supposed blemish, either in their principles or practice! What warm defender of any cause is clear of these? Yea, who is so calm as to be altogether free? Who does not rejoice when his adversary makes a false step, which he thinks will advantage his own cause? Only a man of love. He alone weeps over either the sin or folly of his enemy, takes no pleasure in hearing or in repeating it, but rather desires that it may be forgotten for ever.

13. But he "rejoiceth in the truth," wheresoever it is found; in "the truth which is after godliness;" bringing forth its proper fruit, holiness of heart, and holiness of conversation. He rejoices to find that even those who oppose him, whether with regard to opinions, or some points of practice, are nevertheless lovers of God, and in other respects unreprouable. He is glad to hear good of them, and to speak all he can consistently with truth and justice. Indeed, good in general is his glory and joy, wherever diffused throughout the race of mankind. As a citizen of the world, he claims a share in the happiness of all the inhabitants of it. Because he is a man, he is not unconcerned in the welfare of any man; but enjoys whatsoever brings glory to God, and promotes peace and good-will among men.

14. This "love covereth all things:" (So, without all doubt, *panta stegei* should be translated; for otherwise it would be the very same with *panta hypomenei*, "endureth all things:") Because the merciful man rejoiceth not in iniquity, neither does he willingly make mention of it. Whatever evil he sees, hears, or

knows, he nevertheless conceals, so far as he can without making himself "partaker of other men's sins." Wheresoever or with whomsoever he is, if he sees anything which he approves not, it goes not out of his lips, unless to the person concerned, if haply he may gain his brother. So far is he from making the faults or failures of others the matter of his conversation, that of the absent he never does speak at all, unless he can speak well. A tale-bearer, a backbiter, a whisperer, an evil-speaker, is to him all one as a murderer. He would just as soon cut his neighbour's throat, as thus murder his reputation. Just as soon would he think of diverting himself by setting fire to his neighbour's house, as of thus "scattering abroad arrows, fire-brands, and death," and saying, "Am I not in sport?"

He makes one only exception. Sometimes he is convinced that it is for the glory of God, or (which comes to the same) the good of his neighbour, that an evil should not be covered. In this case, for the benefit of the innocent, he is constrained to declare the guilty. But even here, (1.) He will not speak at all, till love, superior love, constrains him. (2.) He cannot do it from a general confused view of doing good, or promoting the glory of God, but from a clear sight of some particular end, some determinate good which he pursues. (3.) Still he cannot speak, unless he be fully convinced that this very means is necessary to that end; that the end cannot be answered, at least not so effectually, by any other way. (4.) He then doeth it with the utmost sorrow and reluctance; using it as the last and worst medicine, a desperate remedy in a desperate case, a kind of poison never to be used but to expel poison. Consequently, (5.) He uses it as sparingly as possible. And this he does with fear and trembling, lest he should transgress the law of love by speaking too much, more than he would have done by not speaking at all.

15. Love "believeth all things." It is always willing to think the best; to put the most favourable construction on everything. It is ever ready to believe whatever may tend to the advantage of any one's character. It is easily convinced of (what it earnestly desires) the innocence or integrity of any man; or, at least, of the sincerity of his repentance, if he had once erred from the way. It is glad to excuse whatever is amiss; to condemn the offender as little as possible; and to make all the allowance for human weakness which can be done without betraying the truth of God.

16. And when it can no longer believe, then love "hopeth all things." Is any evil related of any man? Love hopes that the relation is not true, that the thing related was never done. Is it certain it was? -- "But perhaps it was not done with such circumstances as are related; so that, allowing the fact, there is room to hope it was not so ill as it is represented." Was the action apparently undeniably evil? Love hopes the intention was not so. Is it clear, the design was evil too? -- "Yet might it not spring from the settled temper of the heart, but from a start of passion, or from some vehement temptation, which hurried the man beyond himself." And even when it cannot be doubted, but all the actions, designs, and tempers are equally evil; still love hopes that God will at last make bare his arm, and get himself the victory; and that there shall be "joy in heaven over" this "one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

17. Lastly. It "endureth all things." This completes the character of him that is truly merciful. He endureth not some, not many, things only; not most, but absolutely all things. Whatever the injustice, the malice, the cruelty of men can inflict, he is able to suffer. He calls nothing intolerable; he never says of anything, "This is not to be borne." No; he can not only do, but suffer, all things through Christ which strengtheneth him. And all he suffers does not destroy his love, nor impair it in the least. It is proof against all. It is a flame that burns even in the midst of the great deep. "Many waters cannot quench" his "love, neither can the floods drown it." It triumphs over all. It "never faileth," either in time or in eternity.

In obedience to what heaven decrees,  
Knowledge shall fail, and prophecy shall cease;  
But lasting charity's more ample sway,  
Nor bound by time, nor subject to decay,  
In happy triumph shall for ever live,  
And endless good diffuse, and endless praise receive.

So shall "the merciful obtain mercy;" not only by the blessing of God upon all their ways, by his now repaying the love they bear to their brethren a thousand fold into their own bosom; but likewise by "an exceeding and eternal weight of glory," in the "kingdom prepared for them from the beginning of the world."

18. For a little while you may say, "Woe is me, that I" am constrained to "dwell with Mesech, and to have my habitation among the tents of Kedar!" You may pour out your soul, and bemoan the loss of true, genuine love in the earth: Lost indeed! You may well say, (but not in the ancient sense,) "See how these Christians love one another!" these Christian kingdoms, that are tearing out each other's bowels, desolating one another with fire and sword! these Christian armies, that are sending each by thousands, by ten thousands, quick into hell! these Christian nations, that are all on fire with intestine broils, party against party, faction against faction! these Christian cities, where deceit and fraud, oppression and wrong, yea, robbery and murder, go not out of their streets! these Christian families, torn asunder with envy, jealousy, anger, domestic jars, without number, without end! yea, what is most dreadful, most to be lamented of all, these Christian Churches! --Churches ("tell it not in Gath," -- but, alas! how can we hide it, either from Jews, Turks, or Pagans?) that bear the name of Christ, the Prince of Peace, and wage continual war with each other! that convert sinners by burning them alive! that are "drunk with the blood of the saints!" -- Does this praise belong only to "Babylon the Great, the mother of harlots and abominations of the earth?"

Nay, verily; but Reformed Churches (so called) have fairly learned to tread in her steps. Protestant Churches too know to persecute, when they have power in their hands, even unto blood. And, meanwhile, how do they also anathematize each other! devote each other to the nethermost hell! What wrath, what contention, what malice, what bitterness, is everywhere found among them, even where they agree in essentials, and only differ in opinions, or in the circumstantial of religion!

Who follows after only the "things that make for peace, and things wherewith one may edify another?" O God! how long? Shall thy promise fail? Fear it not, ye little flock! Against hope, believe in hope! It is your Father's good pleasure yet to renew the face of the earth. Surely all these things shall come to an end, and the inhabitants of the earth shall learn righteousness. "Nation shall not lift up sword against nation, neither shall they know war any more." "The mountains of the Lord's house shall be established on the top of the mountains;" and "all the kingdoms of the earth shall become the kingdoms of our God."

"They shall not" then "hurt or destroy in all his holy mountain;" but they shall call their "walls salvation, and their gates praise." They shall all be without spot or blemish, loving one another, even as Christ hath loved us. -- Be thou part of the first-fruits, if the harvest is not yet. Do thou love thy neighbor as thyself. The Lord God fill thy heart with such a love to every soul, that thou mayest be ready to lay down thy life for his sake!

May thy soul continually overflow with love, swallowing up every unkind and unholy temper, till he calleth thee up into the region of love, there to reign with him for ever and ever!

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