No. 143

On the love of enemies

3/31/1822
Matth. V. 43. 
"Ye have heard that it hath been said, An eye for eye, a tooth for a tooth. But I say unto you, love your enemies."

You will say, perhaps, that this is a hard requirement, that it demands too much of man. What shall we do with our enemies? Have those who injure, denounce & persecute us? Have there been actions toward us acts of extinguishers upon every kind of sentiment & affection? But let us not yield too suddenly to first impressions, whatever strange new may be in the sound of this precept, let us see whether those who indicate a duty at once reasonable & practicable. It was enjoined by laws incapable of friction to the false glosses put upon the law of Moses by the Jewish teachers, the most of cast down that spirit, nay, induced the Jews to think that..."
themselves only more objects of divine favour, then
for only to be loved? But, there is a broad general
principle of duty contained in this precept, which shall
be well to adopt. And in order to prevent all misun-
derstanding, let us for a moment consider first what the
precept, oth commands us to love our enemies, does not
mean.
It does not, then, mean that we are to regard our en-
emies with the same esteem and complaisance, with which
we regard our friends. This would be impossible. The love
of God does not require it. There are qualities in human
characters, oth are the objects of spontaneous affection.
love, y there are qualifications, y cannot be viewed but
with deep dislike. And as these respective qualities
are displayed, so will our regard for the person be regulated.
When these traits of character are displayed towards
ourselves, the feelings yh they excite take the name
of friendship or enmity. And God has so constituted
the human mind, that it must act thus. It is
not possible for us with open heart, to receive deep
affections those, who at every opportunity have threat-
ed, or reviled, or injured us, who have shewn the average,
to the intercourse of kindness, the less obedience and
honor in us. Nor might we as well pretend to den
the distinction between pleasure and pain, between light
and darkness, as between friendship and hostility, between
these qualities of that course of conduct, wh are capable
to excite y engage affection & confidence, oth wh by
the very constitution of our natures must be objects of
disappational disgust. - When, therefore, we are re-
quired to love our enemies, we are not required to re-
gard them with personal complemence y affection, we
are not required to be blind to the wrongs, wh they
have inflicted upon us, nor to give ourselves up an
unpartisan jury, to their incapacity & seducers.
What then is the sentiment of requitation? What
calls upon us to exercise, in the conduct of it, com-
mends us to practice? To execute all more more, we
may say, it requires us to regard out enemies with
pity, not with affection, not with complacency,
not with affection, with good will. This is one ex-
ducing every thing like the angry, furious spirit of venge-
ance, while we regard him other we call our enemy,
as like ourselves, the creature of God, the object of
sorroy,
of this government's providence. If things around
him that boded so pure light, in not all the na-
malignant, oblique ways of our private feelings are
lost. You may wish well to do kindness to your en-
emy, though you cannot receive him with affec-
tion; you may be careful never to injure his interest,
its to destroy his prosperity; you may, may commit
betimes from your mind, every particle of that spirit
of revenge, a spirit fit only for the habitation of
devils, of the innumerable hordes of spirits; you may
remember that the cruelty of injustice of your one
my consent for a moment cancel upon, obliterating
it kindness of injustice; that though he should plot
against you, strive maliciously to blacken you shoul-
dered, disturb your peace, a wound against happiness,
you are permitted to act only on the defensive; the
you may must do, you may should resist all
his foul malignant attacks, expel all his base

demons influences, not only the spits, as he
would fire upon your name to rest these for a
moment, but for this you may not go: to wage
was against the man who has aimed there
Here, is what another reason and duty will allow: the
open buyer done all with the laws of self-defense only,
you are to do, & remember that this enemy, this
maligned, though he may be, is still entitled to
your benevolence. If you are to treat him as a member
of the same great family of God, to which we belong,
Such it seems to me as the prince of the two precepts
love your enemies, & understand in this sense, the

duty is noble & practicable. It is a high & honorable
exercise of benevolence, such an exercise as confers
on him who makes the execrations, curries a sanctifying
soft light of warmth into the coldest most dreary
places in the departments of society... Let me counsel
with words may be, that we have our ene-
rivnies, so the less means we should love them...

One way of manifesting this form of the benevo-
lerence is by the suppression of pride of the cultivation
of candor, that pride, so mean, so takes fire at every
passing injury, of that candor, or, in words of a
favorable manner, the acting &
words of an adversary. Amongst large parts of the gen-

rules of the model are owing to the events of modern
your enemies, be as candid & generous in interlacing their actions & words, as you are with regard to others. Do not imagine that because anyone is as talkative as you in the world, it is a character's kindness, nor do any great deal towards healing these wounds, but has malignant manners in fact or society. Many an enemy has been turned into a friend by the exercise of a candid, manly, & forbearing temper; if he knows who he is, he may be willing to sacrifice the gratification of his resentments, who, for his enemy as one, a hindrance that under his enkindles towards him is still capable of good, infraorbital in most respects a good man, who puts the most favorable construction on what he says, he seeks not to exasperate his own feelings or to inflict the least damages of which his cause. He is the man who sees much towards obeying the precepts of a "live your enemies." When the mind is called definite, to judge of these, above hostile views, then is the time for the development of their benevolence; then is the time to set a most vigilant guard on our thoughts, to take care that...
no heaven of malice mingle itself in the composition of our operations, that it may
beget them in a fountain of death, and engulf all with despair.

2. But it is not only by censured judgments, that we are to shun, and
resistance to our enemies, we may manifest it by the speaking and acting kindly to
worse them. And in this part of the duty, it is uniform,
ly to the charge of any man, as he says, "bless them that
cause you evil, do good to them that hate you." May
this be a point of our duty, in all almost every one falls.
Do not say, that you are required to labor the
same enemies as labor with the same earnestness of
the good of your enemies, as for that of your friends.
But, I say, that you are not to consider your enemies
as marks set up, at which you are to aim arrows, dipped
in gall, that, in any case, where an execution of benevo-
lence comes in question, you are not to regard them as
merely out of the question. God has so interwoven our
interests of friends with each other in this world, that
occasions are constantly occurring, in which we may do
good to each to those around us. Now when these occasions
occur, with respect to our enemy, if we shut up our hearts,
our minds, we are under no obligation to include
that man within the pale of our benevolence, for he
hates y'ou, y'ou says we, if we cherish such feelings, must
surely we do, in the literal sense, love our enemies.
If you are called when the goods of one, nothing but its
a foe, tell all the apprehension, pains or three, or the
sentiment with regard to the best. The model in the fright
enough in finding out defects in character, you will
not agreeable to supply good to its appetite of scan-
dal. Your enemy is the last man on the world of
whom you should say any ill; his enemies that con
sciousness of this kind, for if you can be a
malignant person, whatever of this sort you say
then will almost inevitably sit down to the account
of malice, if the chance is great, that you will not
be believed. And suppose an opportunity occurs, that
your may inflict a blow on the reputation interests
of your enemy in secret, so we shall know by what
hand the blow was dealt, whereas you may stand behind
the curtain, and in your mind, the remains of a machine
that shall never show in its operation, being the ruin the
fame or good name of one, whom you hate; this is
the time for you to summon safe the storm, to account
for.
and judge in the temporaries gratification of secret revenge, then is the time to cast the sneaking devil withers. It behooves that you have your enemy at least as far as not to take advantage of an opportunity to inflict injury upon him. If thecause of his pernicious guilt there, your enemy into open fronts, with a pledge of your approval he should remain his station or until the years of disgrace, let it be seen, that you possess that the magnanimous and noble spirit to acquire a honor of this kind. There is a beautilful instance of self-sacrifice recorded in Scripture. Saul was once left at the mercy of David, who had been relentlessly seeking. Yet, David mercy cut off the letters of David, given by that grace tided his heart unto him. The heart of David, stories, come as it was, was one to be at this act of kindness, she exclaimed with tears, "the Lord reward thee goodly that thou hast done unto me this day." From this example let us learn to spare the fire, ever when one may chance to have fumes, I thus to kiss that the spirit of the fire, not only in itself, but in our hearts. For we should learn shall once, not only to free from evil, but to do justice good to our enemies. Remember that the advice of St. Paul, "if there enemy hunger, feed him.

The thirst, give him drink." For in so doing then shall heaped coals of fire on his head. We get overcome with evil, but overcome evil with good. 8. Another way of manifesting the spirit, recommended on the text is, by opening out ourselves the objects we love to God. "Dost thou think, who despitefully usest, departest from?" - "But, even as ye love your enemies, so also love them. Nothing can so effectually banish all our little hostilities, as presenting ourselves before God in sincerity of heart. He, who comes before the Lord not in significant or all are in this presence, how much more we all have to be forgiven, also leaves the heat, doth, in all the little things of earth be kind him of our on the wings of fowls,abytes, the pure, temple, sense of the glory of greatness of God, not to be looked upon with the sorrow, wear those pretty distinctions with the hostilities of the present, self, he bearest his own, sincerely on his heart to God, will be not forgot for the time at least, that he is an enemy? To bring for an enemy is to perform for him the last, a highest of their duties; it is commending him to the faces of them. For those who are in eternal happiness, it is commending him in our minds, with and best favor, so to receiving...
is especially displayed with regard to enemies. We can always show in any given case, however mild, a spiritual spirit, of forgiving our enemies or our selves, have been then not without patience, without coldness, without implacable, ready for the part of our adversaries. We forget all the whole, that for every intemperance we have received, we have probably returned. One equally cutting, severe, but for sometimes our own feelings have been hurt, however, we have recast it. The existence of those who are indifferent, that aggression has been met with aggression given to others, that preference has been answered by preference, by the full measure of the frame meted out to those, who have defied us. The parties, who are concerned, in the general, each on can find no fault, anywhere except in his opponent; but a third person, who surveys the scene from the view of the feelings, can see, that there are both parties equally wrong, equally unreasonable, equally malignant. There is much in this consideration, that stand forth as a strong motive to soften the animosities of hostility, to induce the spirit of kindness for others. These who have equally and should equally perceive he conceded. Your enemy has planteid them in your fellow.
upon have moved his heart with anguish. But if it is true that the benevolence of humanity, in mutual forbearance, finds a motive for mutual concordance.

Q. We should see a motive to the duty of bearing our enemies in the grace of compassion and philanthropy, not as we are. And how might that open to our sons and grandsons, who shall inherit the last of righteous virtue, the man can achieve, the victory over self-blame? who have thus the magnanimity to exercise a kindred benevolent spirit toward an implacable foe, unrelenting themselves. There was a man in the record of history brought forth by the best known to the heart can yield to highest virtue. But what shall we go beyond? These were to move impressive examples. And who has in his work, an example of love in the splendid of self, even when he should contemplate this model, till he becomes transformed into the same in age. He who enters the midst of the tent in his own soul, the hearts of all the heart, his spirit in his body. He blesses with warmth and devotion those who with sorrow and bitterness curse him. He shall the greater good that he is can do to them, who hatred him with all the chalice that human malignity can feel. Who with that enmity can bear with him, who is in the frame of his enemies to bear with him, who can to others feeling relating to them, than pity. Who, with that amanement, can contemplate a being, as susceptible of pain as any of us, and all the agencies of conciliation, in the midst of popular disputes, more pointed of chastisement, than the nails that transfixed his limbs, or the earth that pierced through his body, employing the last gasp with his enemies have left him, in seeking a prayer for their forgiveness, an apology for their coming. We may rise, thus, yet to hopes for an example of kindness to the enemies come to that. Being, who out Jesus in his extend of mercy to a helpless soul, whose suffering many that seems was at once the pledge of the proof. God lives in the most exact time these who have made themselves his enemies by his orders, although their wickedness must always meet his incessant form, yet He was entirely toward them on his kindness. But rebels to his laws where every day the countries of his providence. Under two years abroad, the tide of slight of warmth above on the good of the cold, 5th
sweetest showers fall upon to fertilize the fields of him
she reveres God in him, she reveres him not. Possible
course of nature shows, that God looks with an indul-
gence even on those who dare to dignify his authority, though he punishes, yet the judgment is not always
by pronounced. The253 chariot wheels of his wrath are
wheels of a solemn meaning. The angel of many things when they bring the
red light of indignation is suspended long before it strikes
it comes out of a dark, it comes out of a dark again before
it is set, they are always here to carry the soul out where it is by your hand, by J.E., or by God himself, shall
not these move us to the spirit of benevolence towards
our foes?
3. One other motive to the love of our enemies is the
necessity of uncertainty of life. Who can cherish in his heart
that life, living, when he remembers that the day is fast
approaching when love of hatred alike shall end?
life, when it comes not before, it must come in the hollow
asylum of the grave; only not, then, anticipate it and
have upon an enemy? Look forward to the time, it can
not be far distant, when death will close the account
of your mutual injuries of wrongs, assign you to your
last judgment's judge. But not dreadful to think that
while we are reaping against each other in all the lit-
ter of resentment, time is trickling on. It has already
perhaps brought us to the gate of the tomb; to reflect
that the tongue which is now uttering a malversation upon
an enemy, will perhaps the next hour be sealed in and
alone, that the arm which is now lifted in threats of de-
struction may tomorrow be commingled in its native dust,
that the eye which is now burning with the fire of scorn
before the sun has gone down, may be quenched in the dark
will not be dispersed till the meaning of the last day.
mourning, the grave is a mighty destroyer; those of it
when once is has been our destinies, then let us lay
it down now, that death may find us in peace prepared
for his arrival. When an enemy is actually gone if the
last destroyer has made him his prey, how is every feel-
ing of resentment at once extinguished. Unjuries
from penetration dies away, like the wave of the ocean
that breaks on the beach. The solemn sound of the fun-
eral knell of an enemy is a signal softening down
all bitterness of passion; when trust is committed to just
enmity is committed to that bond forever. When
When these prime & glorious attributes to it is to for
give, who are bound to the earth beneath. If the evil
give us an antithesis of the spirit of the fleshy
sins, the spirit of being suffering, for what's one's? De
the spirit of true suffering; for what's one's? De

In the judgment seat of Christ, it is an awful anticipation. Let us give it all the
force, that men may be attracted to it while yet there is time, the servants call us sinners, passing, yet love
our enemies, as we shall certainly come as haters with
we shall have done.

These, my friends, are some of the methods which should
urge us to the practice of the duty enjoined in the
text. We see it to be a perfectly natural, a practica-
ble duty, though I deny not it is a difficult one.

I be all glory & dominion.
But remember that in proportion to the difficulty of excising any virtue, is the merit of that virtue. It is hard to resign what we call the sweet gratification of revenge; it is hard to show only benevolence, and not to those who we think seek only to injure us. That is happiness. But hard as it is, remember that when this temper is once acquired, it will prove a treasure richer than the mines of Peru, or will confer a happiness which the soul can neither give nor take away. The true thing is, how to practice upon the imagination of mankind; "dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay, saith the Lord."
March 19
At home, March 31st, 1822 - afternoon.