

**THE CHRISTIAN RELIGION: ILLUSTRATED  
AND PROVED BY SCRIPTURE  
TESTIMONY, AS  
FORETOLD BY MOSES AND THE  
PROPHETS AND FURTHER ILLUSTRATED  
BY JESUS AND HIS APOSTLES**

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The Christian Religion: Illustrated and Proved by Scripture Testimony, as Foretold by Moses and the Prophets and Further Illustrated by Jesus and His Apostles by John Locke

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BY  
SCRIPTURE TESTIMONY,  
AS  
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FURTHER ILLUSTRATED BY  
JESUS AND HIS APOSTLES,  
SAYING,

"Blessed are they that do his commandments, that they may have  
right to the tree of life, and may enter in through  
the gates into the city."

BY JOHN LOCKE.

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## TO THE READER

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THE Compiler would be most happy if he could engage the candid attention of the reader to the important contents of the following pages. But he is most earnest in his wishes that every person into whose hands the following work may fall, would examine it carefully and impartially, and not pronounce judgment against it, till he has, in sincerity and good conscience, deliberately considered its various and interesting matter. Our Lord cautioned his disciples to take heed how they heard; and surely there is the same necessity in our days, to take heed how we read, lest on the one hand we should close hastily and incautiously with every new doctrine presented to us, and on the other hand should reject every one, merely because it seems at first reading to controvert our pre-conceived opinions. The compiler is not ashamed to confess his entire confidence in the doctrines which he here presents to the public. He is happy also to find, that he is not quite singular in his sentiments, but that many others both learned and unlearned, bear testimony to the same truths. He thought it his duty, therefore, to endeavor to make known to his fellow creatures, what he has found to be so profitable to himself; and he will venture to affirm, that the reader will find nothing in this work, but what will have a ten-

• dency to make mankind good and virtuous, if they will live accordingly; what every good man therefore must needs wish might be true, and what none but bad men would desire to prove false.

The reader is requested to remember that that is the truest doctrine which has a tendency to make thee live in the best and wisest manner; and he is the most enlightened teacher, whose lessons lead thee to the Lord of heaven, and open thy heart most thoroughly to the reception of the Divine love and wisdom. Try the following work impartially by this test; compare it with the word of God, that never-failing touchstone of all true doctrine; be not over attentive to the opinions of erring men, but judge for thyself, taking the Lord and his holy Word for the directors of thy judgment. Above all, be careful to live well, so that thy judgment may be freed from evil prejudices, and disposed aright to the contemplation of truth, and then receive or reject the doctrine here presented to thee, according as thou findest it in agreement with thy more composed and serious thoughts.



## THE CHRISTIAN RELIGION.

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“My yoke is easy.”

SOME people believe, that to live a spiritual life which will lead to heaven, is very difficult, by reason that they have been told that man must renounce the world and the things of the world, which consist chiefly in riches and honors; that they must walk continually in pious meditation about God, about salvation, and about eternal life; and that they must spend their life in prayers, in reading the Word and other pious books. This they call renouncing the world, and living in the spirit and not in the flesh. But the case is altogether otherwise, for to the intent that man may receive the life of heaven, it is altogether necessary that he live in the world, and in office and employment there, and that in such case by moral and civil life he receive spiritual, and that spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven.

If the life of man be explored by rational intuition, it is discovered to be three-fold, viz: Spiritual life, moral life, and civil

life. And those lives are distinct from each other; for there are men who live a civil life, and yet not a moral and spiritual life; and there are men who live a moral life, and still not a spiritual; and there are those who live both a civil life, a moral life, and a spiritual one together; the latter are they who live the life of heaven, but the former are they who live the life of the world separate from the life of heaven. From these considerations it may be manifest, in the first place, that spiritual life is not separate from natural life, or from the life of the world, but that the former is conjoined with the latter as the soul with its body; for moral and civil life is the activity of spiritual life, since spiritual life consists in willing well, and moral and civil life in acting well.

The laws of spiritual life, the laws of civil life, and the laws of moral life, are delivered in the ten precepts of the decalogue. In the first three, the laws of spiritual life; in the following four, the laws of civil life; and in the three last, the laws of moral life. The merely natural man lives in the external form, according to the same precepts, in like manner as the spiritual man, for in like manner he worships the Divine, frequents the temple, hears sermons, composes his face to devotion, does not commit murder, nor adultery, nor theft;

does not bear false witness, but these things he does merely for the sake of himself and the world, to keep up appearances. Hence the same person, in the internal form, is altogether opposite to what he appears in the external, because in heart he denies the Divine, in worship acts the hypocrite. When left to himself and his own thoughts he laughs at the holy things of the church, believing that they serve merely as a bond to bind the simple. It is otherwise with those who have in heart acknowledged the Divine, and in the transactions of their lives have had respect to Divine laws, and have acted according to the three first precepts of the decalogue, equally as according to the rest, when these are let into their internals ; it is like coming from shade into light, from ignorance into wisdom, and from a sorrowful life into a blessed one, inasmuch as they are in the Divine, thus in heaven.

That it is not so difficult to live the life of heaven as is believed, is evident from this consideration, that nothing more is necessary than for man to think, when any thing presents itself to him which he knows to be incincere and unjust, and to which he is inclined, that it ought not to be done because it is contrary to divine precepts. If he accustom himself so to think, and from so accustoming himself, acquires a habit, he