



Center for
**CONSTITUTIONAL
STUDIES**

UTAH VALLEY UNIVERSITY

John Winthrop Dreams of a City on a Hill, 1630



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John Winthrop delivered the following sermon before he and his fellow settlers reached New England. The sermon is famous largely for its use of the phrase “a city on a hill,” used to describe the expectation that the Massachusetts Bay colony would shine like an example to the world. But Winthrop’s sermon also reveals how he expected Massachusetts to differ from the rest of the world.

A Modell Hereof

God Almighty in his most holy and wise providence hath so disposed of the condition of mankind, as in all times some must be rich some poor, some high and eminent in power and dignity; others mean and in subjection.

The Reason hereof:

1st Reason.

First to hold conformity with the rest of His world, being delighted to show forth the glory of his wisdom in the variety and difference of the creatures, and the glory of His power in ordering all these differences for the preservation and good of the whole, and the glory of His greatness, that as it is the glory of princes to have many officers, so this great king will have many stewards, counting himself more honored in dispensing his gifts to man by man, than if he did it by his own immediate hands.

2nd Reason.

Secondly, that He might have the more occasion to manifest the work of his Spirit: first upon the wicked in moderating and restraining them, so that the rich and mighty should not eat up the poor, nor the poor and despised rise up against and shake off their yoke. Secondly, in the regenerate, in exercising His graces in them, as in the great ones, their love, mercy, gentleness, temperance etc., and in the poor and inferior sort, their faith, patience, obedience etc.

3rd Reason.

Thirdly, that every man might have need of others, and from hence they might be all knit more nearly together in the bonds of brotherly affection. From hence it appears plainly that no man is made more honorable than another or more wealthy etc., out of any particular and singular respect to himself, but for the glory of his Creator and the common good of the creature, Man. Therefore God still reserves the property of these gifts to Himself as Ezek. 16:17, He there calls wealth, His gold and His silver, and Prov. 3:9, He claims their service as His due, “Honor the Lord with thy riches,” etc. — All men being thus (by divine providence) ranked into two sorts, rich and poor; under the first are comprehended all such as are able to live comfortably by their own means duly improved; and all others are poor according to the former distribution....

Question: What rule must we observe and walk by in cause of community of peril?

Answer:

The same as before, but with more enlargement towards others and less respect towards ourselves and our own right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his own. Likewise in their return out of the captivity, because the work was great for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberality and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their own dues which they might have demanded of them. Thus did some of our forefathers in times of persecution in England, and so did many of the faithful of other churches, whereof we keep an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have been most bountiful to the poor saints, especially in those extraordinary times and occasions, God hath left them highly commended to posterity...

Thus stands the cause between God and us. We are entered into covenant with Him for this work. We have taken out a commission. The Lord hath given us leave to draw our own articles. We have professed to enterprise these and those accounts, upon these and those ends. We have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.

And to shut this discourse with that exhortation of Moses, that faithful servant of the Lord, in his last farewell to Israel, Deut. 30. "Beloved, there is now set before us life and death, good and evil," in that we are commanded this day to love the Lord our God, and to love one another, to walk in

his ways and to keep his Commandments and his ordinance and his laws, and the articles of our Covenant with Him, that we may live and be multiplied, and that the Lord our God may bless us in the land whither we go to possess it. But if our hearts shall turn away, so that we will not obey, but shall be seduced, and worship other Gods, our pleasure and profits, and serve them; it is propounded unto us this day, we shall surely perish out of the good land whither we pass over this vast sea to possess it.

Therefore let us choose life,
that we and our seed may live,
by obeying His voice and cleaving to Him,
for He is our life and our prosperity.