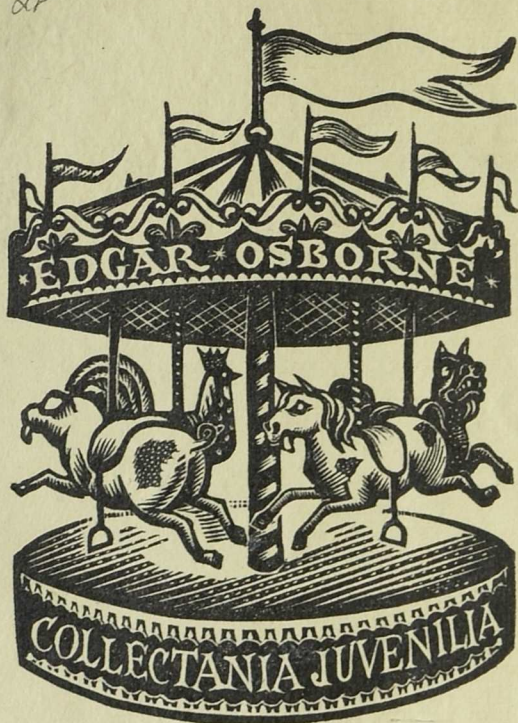




(B) dr



37131 048 622 369

I, 149

Sarah Lunn.

June, 1815.



Christ's last discourse



THE  
DISCOURSES  
of our  
BLESSED SAVIOUR,  
extracted from the  
NEW TESTAMENT;  
including his  
*Sermon on the Mount.*

---

Never man spake as this Man. John vii, 46.

---

LONDON:

Printed and Sold by R. HARRILD,  
20, Great Eastcheap.

DISCOURSES

OF

BLESSED SAVIOUR

extracted from the

NEW TESTAMENT

including the

SCROLL OF THE MOUNT

—

by the Rev. John W. Alden

AND

Printed and sold by E. H. HARRIS

at Green's Eastcheap

DISCOURSES  
OF  
OUR BLESSED SAVIOUR.

CHAP. I.

OUR SAVIOUR'S DISCOURSE TO  
NICODEMUS.—John iii.

*On Faith in Christ.*

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him

might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. Be he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

---

## CHAP. II.

OUR SAVIOR'S DISCOURSE TO THE  
WOMAN OF SAMARIA.—John iv.

*We must worship God in  
Spirit and in Truth.*

THE hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." Jesus saith unto her, "I that speak unto thee, am he."



## CHAP. III.

OUR SAVIOUR'S FIRST DISCOURSE  
TO THE JEWS.—John v.

*Of the Honor due to Christ.*

THE Father loveth the Son, and sheweth him all things that himself doeth. As the Father raiseth up the dead, and giveth them Life; even so the Son giveth Life to whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,

bath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.



#### CHAP. IV.

OUR SAVIOUR'S DISCOURSE IN THE  
SYNAGOGUE.---John vi.

*Christ is the Bread of Life.*

I AM the bread of Life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. All that the Father giveth me shall come to me;

and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, which hath sent me, That of all which he hath given me I should loose nothing, but should raise it up again at the last day. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

~~~~~

### CHAP. V.

OUR SAVIOUR'S DISCOURSE IN SOLO-  
MON'S PORCH.--John x.

*Christ is the good Shepherd.*  
I AM the good shepherd, and

know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.




## CHAP. VI.

OUR SAVIOUR'S DISCOURSE BEFORE  
THE PASSOVER.---John xii.

*The Benefits of Christ's Death.*

EXCEPT a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honor.





## CHAP. VII.

THE SAME DISCOURSE CONTINUED.

---John xii.

*To believe in Christ is to believe  
in God.*

I AM come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge of the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

## CHAP. VIII.

OUR SAVIOUR'S DISCOURSE ON HIS  
WASHING THE FEET OF HIS DIS-  
CIPLES.---John xiii.

*Example of Humility.*

AFTER our Saviour had washed his Disciples' feet; and had taken his garments, and was set down again, he said unto them; Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his

lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them.

~~~~~  
CHAP. IX.

OUR SAVOUIUR'S DISCOURSE TO HIS DISCIPLES BEFORE HE IS BETRAYED.---John xiv.

*Eternal Happiness promised in Heaven.*

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also. Believe me that I am in

the Father, and the Father in me: or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that my Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

~~~~~

CHAP. X.

THE SAME DISCOURSE CONTINUED.

---John xiv.

*The Holy Spirit promised to  
those who love Christ, and  
keep his Commandments.*

If ye love me, keep my com-

mandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved



of my Father, and I will love him, and will manifest myself to him. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.



# CHAP. XI.

THE SAME DISCOURSE CONTINUED  
---John xiv.

*Divine Peace promised to  
Christ's Disciples.*

PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it

afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.



## CHAP XII.

THE SAME DISCOURSE CONTINUED,  
---John xv.

*We must love one another.*

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants: for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that

ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.



### CHAP. XIII.

OUR SAVIOUR PRAYETH FOR HIS  
DISCIPLES.--John xvii.

*That they may know the only  
true God and Jesus Christ.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power

over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are.



## CHAP. XIV.

CONTINUATION OF OUR SAVIOUR'S  
PRAYER FOR THEM.—John xvii.

*That they may be kept holy.*

WHILE I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou should-

est take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.



## CHAP. XV.

OUR SAVIOUR PRAYETH FOR ALL  
THOSE WHO SHALL BELIEVE IN  
HIM.---John xvii.

*That they may be one in  
Christ, and eternally happy  
with him.*

NEITHER pray I for these

alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hath loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lo-

vedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

~~~~~

## CHAP. XVI.

OUR SAVIOUR'S LAST DISCOURSE,  
AND HIS ASCENSION INTO HEAVEN.---Luke xxiv.


*On his Death and Resurrection.*

THESE are the words which I spake unto you, while I was

yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.



And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.



OUR  
*BLESSED SAVIOUR'S*  
Sermon  
ON THE  
M O U N T.

---

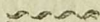
MATTHEW, Chap. v.

*Christ beginneth his Sermon  
upon the Mount, declaring  
who are blessed. Ver. 1—12.*

**J**ESUS seeing the multitudes,  
went up into a mountain:  
and when he was set, his dis-  
ciples came unto him: And  
he opened his mouth, and

taught them saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. 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. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and

shall say all manner of evil  
against you falsely for my sake.  
Rejoice, and be exceeding glad:  
for great is your reward in hea-  
ven: For so persecuted they  
the prophets which were be-  
fore you.



*Christ calleth his disciples the  
salt of the earth, the light  
of the world, and by the  
similitudes of a city on an  
hill, and of a candle, he  
urgeth upon them the neces-  
sity of setting a good ex-  
ample, v. 12—16.*

¶ Ye are the salt of the  
earth: but if the salt have lost  
his savour, wherewith shall it  
be salted? it is thenceforth

good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.




*Christ came not to destroy, but to fulfil the Law, v. 17—20.*

¶ Think not that I am come to destroy the law, or the pro-



phets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.



*Christ extendeth the precepts  
against murder, v. 21—26.*

¶ 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. 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. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar,

and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.



*Adultery, v. 27—32.*

¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That who-

soever looketh on a woman to  
 lust after her, hath committed  
 adultery with her already in  
 his heart. And if thy right  
 eye offend thee, pluck it out,  
 and cast it from thee: for it  
 is profitable for thee that one  
 of thy members should perish,  
 and not that thy whole body  
 should be cast into hell. And  
 if thy right hand offend thee:  
 cut it off, and cast it from thee,  
 for it is profitable for thee that  
 one of thy members should pe-  
 rish and not that thy whole  
 body should be cast into hell.  
 It hath been said, Whosoever  
 shall put away his wife, let  
 him give her a writing of di-  
 vorcement: But I say unto  
 you, That whosoever shall put  
 away his wife, saving for the

cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.



*False swearing, v. 33—37.*

¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because



thou canst not make one hair white or black; But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.



*Christ exhorteth to suffer wrong  
patiently, v. 38—42.*

¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever

shall compel thee to go a mile,  
go with him twain. Give to  
him that asketh thee, and from  
him that would borrow of thee,  
turn not thou away.



*To love our enemies, v. 43—47.*

¶ Ye have heard that it  
hath been said, Thou shalt  
love thy neighbour, and hate  
thine enemy. But I say unto  
you, Love your enemies, bless  
them that curse you, do good  
to them that hate you, and  
pray for them which despite-  
fully use you and persecute  
you: That ye may be the chil-  
dren of your Father which is  
in heaven: for he maketh his

and to rise on the evil and on  
 the good, and sendeth rain on  
 the just and on the unjust.  
 For if ye love them which love  
 you, what reward have ye? do  
 not even the publicans the  
 same? And if ye salute your  
 brethren only, what do ye  
 more than others? do not even  
 the publicans so?



*And to aim at perfection, v. 48.*

¶ Be ye therefore perfect,  
 even as your Father which is  
 in heaven is perfect.



## MATTHEW, Chap. vi.

*Christ, continuing his Sermon,  
giveth directions about alms-  
giving, v. 1—4.*

TAKE heed that ye do not  
your alms before men, to be  
seen of them: otherwise ye  
have no reward of your Father  
which is in heaven. There-  
fore when thou doest thine  
alms, do not sound a trumpet  
before thee, as the hypocrites  
do in the synagogues and in  
the streets, that they may have  
glory of men. Verily I say  
unto you, They have their re-  
ward. But when thou doest  
alms, let not thy left hand  
know what thy right hand

doeth: That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.



*Prayer, v. 5--13.*

¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy



Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For

thine is the kingdom, and the power, and the glory, for ever. Amen.



*Forgiving our Brethren,*  
v. 14, 15.

¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.



*Fasting, v. 16—18.*

¶ Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they

may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.



*Laying up treasures in heaven,*  
v. 19—21.

¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break thro' and steal: But lay up for yourselves treasures in hea-

ven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.



*Keeping a single eye, v. 22, 23.*

¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.



*Christ exhorteth not to be anxious about worldly things, but principally to seek God's kingdom and righteousness, v. 24—34.*

¶ No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, nei-



ther do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall

we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

## MATTHEW, Chap. vii.

*Christ proceedeth in his sermon  
to condemn rash judgment,  
v. 1—5.*

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out

the beam out of thine own eye:  
and then shalt thou see clearly  
to cast out the mote out of thy  
brother's eye.



*Christ forbiddeth the prostitu-  
tion of holy things, v. 6.*


¶ Give not that which is  
holy unto the dogs, neither  
cast ye your pearls before  
swine, lest they trample them  
under their feet, and turn again  
and rend you.



*Christ recommendeth prayer,  
v. 7—12.*

¶ Ask, and it shall be given  
you; seek, and ye shall find;

knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.





*Christ exhorteth to enter in at the straight gate, v. 13, 14.*


¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.



*To beware of false prophets, who may be known by their fruits, v. 15—20.*

¶ Beware of false prophets, which come to you in sheep's

clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.



*Not to be Christ's disciples in profession only, but in practice, v. 21—23.*

¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.



*Christ compareth doers of the word to houses built on a rock, those that are hearers only to houses built on the sand, v. 24—27.*

¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.



*Christ endeth his sermon; the people are astonished at his doctrine, v. 28, 29.*

¶ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the Scribes.





## THE CONCLUSION.

---

YOU have now read the discourses of our Blessed Lord and Savior Jesus Christ, taken from the writings of the inspired Evangelists. They were at first delivered for the instruction of those, who were with our Lord at the time; and they were *written* for our learning, that we also, who cannot hear the gracious words fall immediately from the lips of Jesus, may nevertheless be made wise unto salvation.—Consider who was the preacher. It was the Son of God, the Redeemer of the world.

He knew exactly the will of his heavenly Father, for "He and his Father are one," and what he spake was not only true, but good—his words were words of eternal life—words by attending to which we may be saved. It must therefore be very foolish as well as cruel to ourselves to read these discourses, without praying to the Lord to make us good, that we may be happy both in this world, and the world to come. We must read, and mark, and think, about these blessed words. What would your parent think if you attended to any toy or diversion instead of listening to his advice or direction? He would justly feel offended, and might cease to

advise and direct. When that is the case no one can tell the evil that may befall such a disobedient child. Only consider then how Jesus must be offended if his discourses—his advices—his instructions are not attended to.

If Jesus has said—"He that believeth not is condemned already," you should pray, that he would give you faith, for it is his gift, and bless your hearing the word preached, by which faith cometh. Does Jesus say—"Worship the Father in Spirit and in truth!" Let *this* keep your attention upon religious subjects, and dispose you to ask of God a spiritual frame of mind; Does Jesus speak

of himself as the "bread of life?" Learn to pray that Christ may be every thing to your souls for their growth in grace, that bread is to our bodies. Is Jesus "the good shepherd?" You may trust your souls to his care, and be assured he careth for you. Have you found that, God the Father gave a commandment what Jesus should say, and what he should speak? Then he that believeth in Jesus believeth in the Father also. Our Savior was meek and humble, that in this, as well as in all other respects, he hath left us an example that we should tread in his steps, and walk, that is, live humbly before God. Christ we know



has commanded, "that ye should love one another as he has loved you;" so, that he that loveth not his brother or his neighbor, whom he hath seen, cannot love God, whom he hath not seen. Jesus prayed, that Christians, so called, may know the only true God and Jesus Christ whom he hath sent;" and surely we should read and hear the word of God, that we may know him aright, whom to know aright is life eternal. We must be very wicked not to endeavor and pray to be, what Christ prays for our good we might be. Our Savior prays that we may be made holy, and kept holy;" and this blessing you will



daily enjoy, if you pray that the Divine Spirit would make you "holy in all manner of conversation and godliness." Is it the will of our Lord Jesus Christ, that his people may be gathered together with him in Heaven? then surely it must be the desire of every child who wishes to be happy, that Christ would receive his soul when his body dies, that he may be everlastingly with Christ, which will be far better than any riches, or health, or pleasure, that can be enjoyed in this world.

By our Lord's *Sermon on the Mount*, we learn, that if people would be the disciples of Christ, that is, be Christians

indeed, and be blessed by *Him*, whose favor is better than life itself, they must be useful in the world, like *salt*, and *light*. To be so, they must avoid all anger with one another, all wicked thoughts, all lying and falseswearing; they must patiently suffer wrong rather than be revengeful; and never wish evil to their *enemies*, but do them what good they can, passing over the injury they have received. We are all by nature and practice enemies to our Savior, but he gave himself to redeem us from sin. Christians must likewise be charitable, and give to their poor neighbors according to their ability.—  
 Secret prayer is commanded

by Christ—It is a proof of being his disciple. So also our Saviour commands that we should be very temperate in the use of worldly things, and be anxious in seeking the kingdom of God, and the righteousness thereof. Many other things are found in our Lord's discourses, which are commanded by him for our good and his honor.

The *resurrection* of Jesus Christ from the dead, according to his own promise before his crucifixion, is a proof that he is the Lord of life and death, and that he is able to raise our dead bodies from the grave, and to save to the uttermost all that come unto God by him. Jesus ascended into hea-

ven, to where he was before ;  
 he now lives to make interces-  
 sion for us ; and he will come  
 again at the last day to judge  
 the quick, and the dead, and  
 to render unto every one, as  
 his work shall be. In *that*  
 day may the reader be found  
 at his right hand, and hear  
 him say, " Come, ye blessed  
 children of my Father, inherit  
 the kingdom prepared for  
 you !"

THE END.

