"And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: For theirs 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 the hungering and thirsting: For they shall be filled. Blessed are the pure in heart: For they shall see God. Blessed are the peacemakers: For they shall be called the sons of God. Blessed are the persecuted for righteousness' sake: For theirs 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, because ye are my disciples. But I say unto you, think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, That he that shall keep the whole law, and yet offend in one point, he is he that shall be guilty for all. But he that shall offend in one point only, is he that shall be guilty for all. Verily I say unto you, That unless a man be born again, he cannot see the kingdom of God. So then after the manner of men, come that Holy Spirit upon me, that I may tell forth your sayings. For the Father himself loveth I shall ascend unto the Father. For the Father loveth the sheep whom ye gave me, even as I love them: because they are yours, which ye have given me, and I know them, and they know me: as the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd. Then the chief priests and the scribes sought how they might destroy him: for they feared him, because he taught them as one having authority, and not as the scribes. And Jesus answering said unto them, Such an one is a child of the百姓. For verily I say unto you, That unless a man be born again, he cannot see the kingdom of God. But of that which ye hear, go ye your ways, and teach them. And whosoever shall cause one of these little ones which believe in me to stumble, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. And shall the owner of the house be able to put them to silence? I think not. For the son of man is come to save that which was lost. What think ye? If a man have an hundred sheep, and one of them go astray, doth he not leave the ninety and nine, and go after that which is gone astray, until he bringeth it home? And when he cometh home, he calleth together the head of his household and his friends, saying unto them, Rejoice with me; for I have found my sheep which was lost. Likewise, when the publican sinner which was kept in prison, he called for the minister of his own heart's esteem, out of the heart of his father to declare his will to the children of men, and then goeth again to the Father: who is sent of God "to open the eyes of the blind, and to give light to them that sit in darkness." It is the great Prophet of the Lord, concerning whom God had solemnly declared long ago, "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him;" (Deut. 18:19;) or, as the Apostle expresses it, "Every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23.)
All thy sins. Now believe on the Lord Jesus Christ, and all thy sins are blotted out! -- Art thou totally unclean in soul and body? Here is the fountain for sin and uncleanness! "Arise, and wash away thy sins!"

Lamb of God, who taketh away the sin of the world! -- all unholy? See thy Advocate with the Father, Jesus Christ the Righteous! -- Art thou unable to atone for the least of thy sins? "He is the propitiation for"

O that we may feel what they were not able to express! Sinner, awake! Know thyself! Know and feel, that thou wert shapen in wickedness, and that in sin did thy mother conceive thee; and that thou

This is that kingdom of heaven, or of God, which is within us; even righteousness, and peace, and joy in the Holy Ghost. And what is righteousness, but the life of God in the soul; the mind which was in

Listen to thy speaking blood; And what is this peace, the peace of God, but that calm serenity of soul, that sweet repose in the blood of Jesus, which leaves no doubt of our acceptance in him; which excludes all fear, but the loving filial fear

This inward kingdom implies also joy in the Holy Ghost; who seals upon our hearts the redemption which is in Jesus, the righteousness of Christ imputed to us for the remission of the sins that are past; who

One of these can no longer say, "I am rich, and increased in goods, and have need of nothing;" as now knowing, that he is wretched, and poor, and miserable, and blind, and naked. He is convinced that he is

But if God would forgive him all that is past, on this one condition, that he should sin no more; that for the time to come he should entirely and constantly obey all his commands; he well knows that this would

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Nor was one found in all the copious language of Xerece, till it was made great by the great Apostle.

10. O that we may feel what they were not able to express! Sinner, awake! Know thyself! Know and feel, that thou wert shapen in wickedness, and that in sin did thy mother conceive thee; and that thou

11. This is that kingdom of heaven, or of God, which is within us; even righteousness, and peace, and joy in the Holy Ghost. And what is righteousness, but the life of God in the soul; the mind which was in

12. "Theirs is the kingdom of heaven." Whosoever thou art, to whom God hath given to be poor in spirit, to feel thyself lost, thou hast a right thereto, through the gracious promise of Him who cannot lie. It is

Then thou learnest of him to be lowly of heart. And this is the true, genuine, Christian humility, which flows from a sense of the love of God, reconciled to us in Christ Jesus. Poverty of spirit, in this

And what is this "peace," the peace of God, but that calm serenity of soul, that sweet repose in the blood of Jesus, which leaves no doubt of our acceptance in him; which excludes all fear, but the loving filial fear

The guilt of not believing on the name of the only-begotten Son of God lies heavy upon him. How, saith he, shall I escape, who "neglect so great salvation!" "He that believeth not is condemned already, and the wrath of God abideth on him."

But if God would forgive him all that is past, on this one condition, that he should sin no more; that for the time to come he should entirely and constantly obey all his commands; he well knows that this would

For he proceeds to show, that they were helpless as well as guilty, which is the plain purport of all those expressions: "Therefore by the deeds of the law there shall no flesh be justified:" -- "But now the righteousness

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One cannot but observe here, that Christianity begins just where heathen morality ends; poverty of spirit, conviction of sin, the renouncing ourselves, the not having our own righteousness, (the very first point

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This inward kingdom implies also joy in the Holy Ghost; who seals upon our hearts the redemption which is in Jesus, the righteousness of Christ imputed to us for the remission of the sins that are past; who
Let not the children of God, "the mourners in Sion," be moved by any of these things. Ye, whose eyes are enlightened, be not troubled by those who walk on still in earthly things which "maketh the heart sick." Let us not think these "shall receive anything from the Lord:" He is not in all their thoughts. Therefore it is that they thus "walk in a vain shadow, and disquiet themselves in vain." "And this shall ye have of mine hand," saith the Lord, "ye shall lie down in sorrow."

3. The mourners of whom our Lord here speaks, are those that mourn on quite another account: They that mourn after God; after Him in whom they did "rejoice with joy unspeakable." when he gave them to "taste the good," the pardoning, "word, and the powers of the world to come." But he now "hides his face, and they are troubled:" They cannot see him through the dark cloud. But they see temptation and sin, which they fondly supposed were gone never to return, arising again, following after them amain, and holding them in on every side. It is not strange if their soul is now disquieted within them, and trouble and heaviness take hold upon them. Nor will their great enemy fail to improve the occasion; to ask, "Where is now thy God? Where is now the blessedness whereof thou spakest? the beginning of the kingdom of heaven? Yea, hath God said, 'Thy sins are forgiven thee?' Surely God hath not said it. It was only a dream, a mere delusion, a creature of thy own imagination. If thy sins are forgiven, why art thou thus? Can a pardoned sinner be thus unholy?" -- And, if then, instead of immediately crying to God, they reason with him that is wiser than they, they will be in heaviness indeed, in sorrow of heart, in anguish not to be expressed. Nay even when God shines again upon the soul, and takes away all doubt of his past mercy, still he that is weak in faith may be tempted and troubled on account of what is to come; especially when inward sin revives, and thrusts sore at him that he may fall. Then may he again cry out,

I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore! --
Lest I should make shipwreck of the faith, and my last state be worse than the first: --
Lest all my bread of life should fail,
And I sink down unchanged to hell!

4. Sure it is, that this "affliction," for the present, "is not joyous, but grievous; nevertheless afterward it bringeth forth peaceable fruit unto them that are exercised"...