

**THE CHRISTIAN CASKET,
OR, THE PEARL OF
GREAT PRICE: BEING THE
SERMON ON THE MOUNT**

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The Christian Casket, Or, The Pearl of Great Price: Being the Sermon on the Mount by E. Michener

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E. MICHENER

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THE
CHRISTIAN CASKET,

OR THE
Pearl of Great Price.

BEING
THE SERMON ON THE MOUNT,

CONTAINED FROM MATTHEW 5 : 1 ; 8 : 27 ; LUKE 6 : 20-49.

BY
E. MICHENER.

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1869.

EDITOR'S PREFACE.

It is alike gratifying to the Christian and the philanthropist, that the condition of our race has been, and continues to be, progressive. That God, in his manifold wisdom and goodness, has given successive dispensations to his creature, man; each wisely adapted to the then present condition of those for whom it was given; each conditioned on simple obedience to its own requirements, as sufficient to render the doers of the law perfect; each progressive in its character; approaching nearer to and partaking more of, the spirituality which characterizes the dispensation of Jesus Christ, and which is intended more closely to assimilate man to his Maker. I need only refer to the dispensations of Moses, and of Jesus Christ, to illustrate this view.

The dispensation of Moses was exter-

nal and ritual; but, its types and ceremonies were singularly symbolical of something higher; holding out the hope and the expectation, through prophetic vision, of that far more excellent one which should follow,—the dispensation of Jesus Christ.

This latter, while it is altogether internal and spiritual in its higher attributes, leading the soul up to the perfection of Deity, does not fail to recognize man's responsibility to his fellow-men, for the proper performance of his moral and social duties.

The law was given by Moses, but the Ten Commandments were, pre-eminently, inscribed on "two tables of testimony; tables of stone; written with the finger of God." "The tables were the work of God; and the writing was the writing of God;" emblematic, alike, of perfection and of duration.

On the one was written :

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of thy God in vain.
4. Remember the Sabbath day to keep it holy.

On the other :

5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet thy neighbor's goods, &c.

Thus we find the fundamental principles of religious truth and of moral rectitude, our duties to God and to our fellow-men, were more emphatically enunciated, and made to underlie the ceremonial law.

The Sermon on the Mount, so called, affords a most remarkable recognition and amplification of those underlying principles, and beautifully epitomizes the dispensation of Jesus Christ.

Commentators have divided the sermon into ten parts, which they believe respectively elucidate the Ten Commandments, as indicated in the following pages :

They go even further, and imagine that the ten first epistles of St. Paul are so many disquisitions, intended still further to illustrate the Sermon on the Mount, as it illustrates the Ten Commandments.

Be this as it may, there is a remarkable parallelism between them ; and the reader who will sit down to the investigation, with a prayerful desire to learn in the school of Christ, will rise from the task a wiser and a better man.

E. M.

INTRODUCTION

BY THE EVANGELISTS.

MATTHEW 5 : 1, 2.

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.

MARK 3 : 13, 14, 15.

And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.(')

LUKE 6 : 12, 13, 17, 20.

And it came to pass in those days, that he went up into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him. And he lifted up his eyes on his disciples, and said :